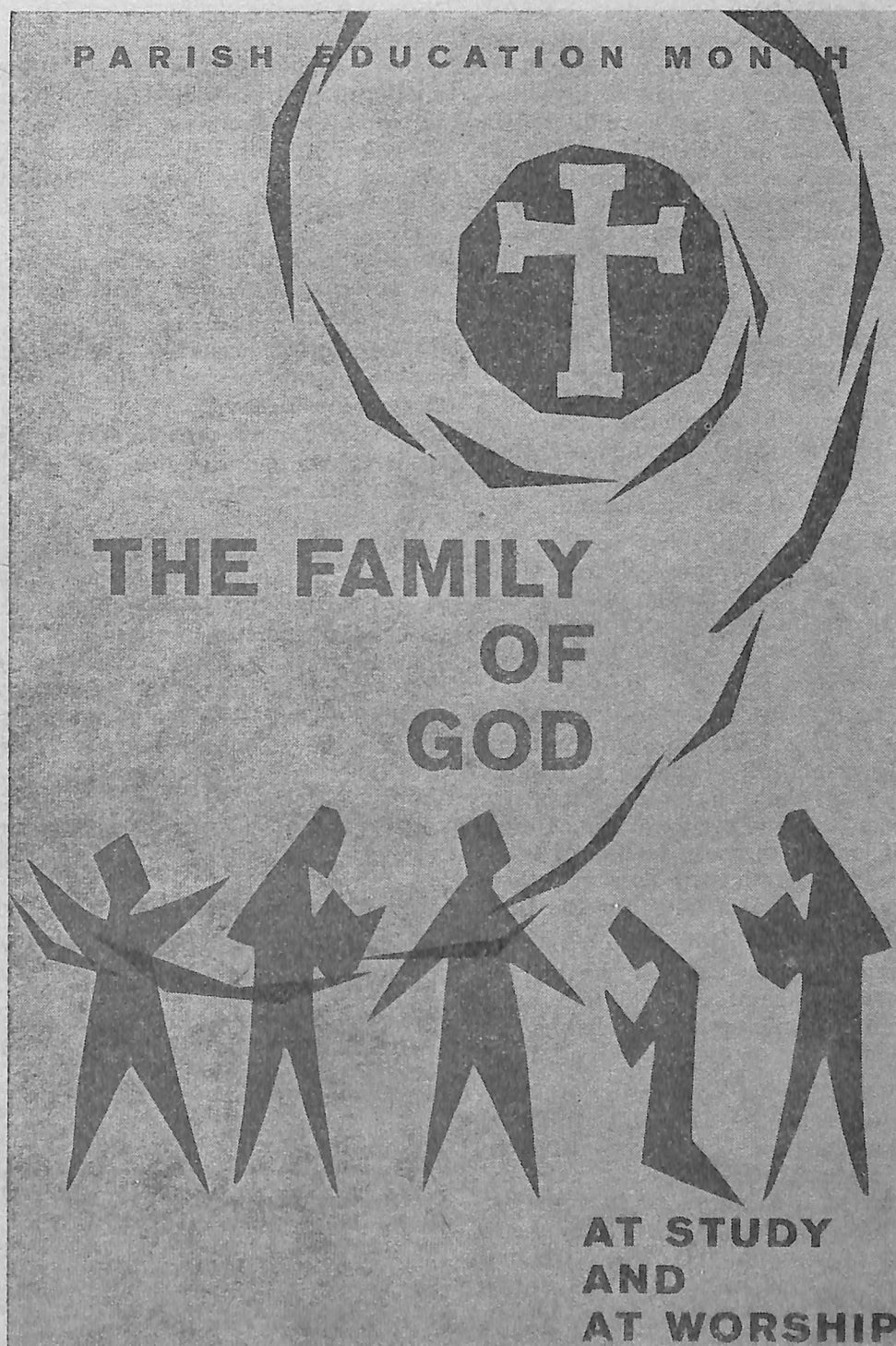


Lutheran

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Tidings



Volume XXVIII
Number 4
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"...we are stones in the structure of the church of the living God."

"I Am the Resurrection and the Life" A morning devotion sermon at the Tyler convention

(John 11:25)

by: Pastor Harris A. Jespersen

Many years ago in a lecture at Grand View College one of the leaders of that day made the statement that the time might come, even in our life-time, when to confess the name of Christ could cost a man his life. I recall that at the time I thought to myself — "this seems a little extreme, or possibly a little dramatic." However, time has proven this man to be more right than dramatic, as we have seen in many parts of the world today. To confess the name of Christ has cost many men and women their lives in the last decade or two. For those of us who live in our United States of America, this is difficult to understand. Most of us who are in this church this morning know very little about counting the cost. Our lives have been sheltered and we are soft. Several thousands of Christians who have crossed the border from East to West Germany to attend the Kirchentag services have been told that they would lose their jobs or even be shot — but they came anyway. This kind of "cost counting" we do not understand.

Bishop Otto Debelius of Berlin has said of the church, "unless the church becomes a persecuted church it is doubtful that it is the church of the living Christ at all. A church in any country or in any community which has too easy a time is probably something less than Christ's church."

Much has been said about the ministry of the Christian Church, its rich rewards and life of prestige and importance in a community. There is happily more to the ministry than that. I think the ministry must of necessity become a lonely way of life. Unless there is a measure of loneliness and a feeling of being left out, connected with the ministry now and then, there is a question whether it is a labor for the Lord of Life.

The same thing must also be true for the layman of the church — unless he comes to feel that he is set apart by the name he confesses, he, probably, has not understood the meaning of the gospel of Jesus Christ.

Those of us who are of the Lutheran tradition have been taught that the gospel is a free gift from God. This is true. But this free gift of the gospel cannot be accepted as in a vacuum, or in complete passivity — as so many so-called Christians seem to think. No gift is ever completely free. No one can ever come to feel the real value of a gift unless it is accompanied by an experience. Jesus Christ, the Savior of mankind, could not fully understand or know the meaning of the cross except by way of the cross. If we are to be heirs with Him of eternal

life, we too can not evade some kind of a cross. We must confess again, we, the people of our country, have great difficulty understanding the utter desolation of many peoples of the world because of our sheltered and pampered lives. Christ gave His life in complete loneliness upon the cross in order to identify Himself with our need for salvation unto eternal life. We need to identify ourselves with God's people in His world in order to help fulfill their needs. This is the only way in which we may come to know that He is the resurrection and the life. There is no other way. Each one of us must face up to this fact.

We recall the words — "truly, truly, I say to you, unless a grain of seed falls into the earth and dies it remains alone; but if it dies, it will bear much fruit." We may preach and teach that He is the resurrection and the life, but this can not be comprehended except we die to self and become one with Him.

Today we are known as the American Evangelical Lutheran Church. Tomorrow it will be something else. But in reality this matters so little — even though for many of us there will be regrets and some "looking back." What we need to remember is that that we are stones in the structure of the church of the living God. We are partakers in the resurrection and the life...we are heirs with Him to life eternal.

Your Sanctuary

I lure you in to lift your sense of worth,
To give you vision, fill your soul with life,
Reveal the Christ-like God who walks the earth
With anguish in His eyes from human strife.
In send you forth, in love, His truth to carry
With joyous hope. I am your Sanctuary.

(Walter Lyman French,
contemporary American)

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The Gospel and Our Common Life

by: Dr. Johannes Knudsen

We have had a freedom, "given by God," to live and enjoy our common life.

There are some lecture subjects which it is unnecessary to explain, like "My trip to Mount Rainier." And there are subjects which unfold gradually, if at all, like "The theory of relativity, popularly explained." But there are also some subjects where it is necessary to define the terms at the start. Mine is one of them. Although its terms are simple and commonly used, they are subject to a variety of interpretations, and it becomes important to make clear in which sense they are employed in our present discussion.

First, the gospel. The word simply means **the good news**. Used by Christians it means **the good news about Jesus Christ**. In a situation like ours, where like-minded people are gathered, this definition is probably sufficient. As a church we have taken care to outline and define what we mean by it. We have done this in confessions and doctrinal statements, some very old like the Apostles Creed, and some very recent. We have done this, because there have been differing interpretations, even from the time of the New Testament and certainly in our present age, particularly in America. When we meet tonight, however, it is because we share a faith and a conviction in regard to this very central issue, and I need therefore go no further in the explanation.

The word **gospel**, as it is often used and as I intend to use it tonight, means more than a message, however. It means more than the communication of an idea or of the knowledge of an event. It is a power and a life. It is an act of God which is available to us and which rescues, renews and restores our life. It is not just an inspiration or a corrective or a pattern of life by the help of which we can remedy and improve and perpetuate our present circumstances. It is an act and an event, and it is an act which no human being can ever achieve. It is an act of God which took place in the Christ-event nineteen centuries ago and which takes place in the Christ-event today. It is this Christ-event in which we participate as a community, in our worship, in the sacraments. It is this Christ-event in which I, as the only real and solid foundation for my life, can live. So the gospel is a life, a life in God mediated by Jesus Christ.

Secondly, the term **our common life**. What is meant by this? Many things, of course. The word **common** can mean the ordinary or the simple in difference from that which is elevated or refined. It can mean our American life, or it can mean that

which is inevitable for all like hunger and death and taxes. But I shall choose to use it as an expression for our common humanity or for our created life. This life we all share by virtue of our birth as human beings. We share a common predicament and a common privilege. We have a common burden and a common nobility.

As Christians we all believe that our common life is given to us by God according to His purpose.

The Biblical expression is that we are created by God in His image. We also believe, however, that we are not living according to God's purpose and that there is something radically wrong with us in our predicament so that we need help from God. Just how to describe our predicament causes difficulties and occasions great differences of opinion among Christians. It is not necessary to go into this at the moment, except to say that some people believe that our created life is so totally corrupted that the new life in Christ is a completely different creation from the old and original one. Others believe that the corruption, while involving the total man and making him incapable of his own salvation, has not utterly destroyed the created life, so that our common life can be rescued, renewed and restored.

It has been a treasure of the people of our church that we have lived with strong convictions about the realities of these two terms and also about the relation of the two to one

another. In a way it is these convictions which have set us apart from the usual Lutheran development in our country. They have even made us suspected among Lutherans, despite the fact that there is nothing un-Lutheran about our views. In fact, we can make a good case out of the view that we have been more true to Luther than most other groups. We might even say that many American Lutherans are now coming around to a view which has been ours for a long time.

While we have never wavered, however, in our clarity and articulateness concerning the gospel, inasmuch as we maintained the guidance of ancient creeds, we have always been more articulate than clear concerning our understanding of our common life and especially concerning the relationship of the common life to the gospel. The reason for this is just as much a positive one as a negative one of neglect, for we have always considered the living expression of our view more important than its dogmatizing. But it is no wonder that we have such difficulty explaining



Johannes Knudsen, who is a member of the faculty of the Chicago Lutheran Theological Seminary, delivered this lecture at the Wednesday evening session of the Tyler convention.

what this is all about, even to our friends in the church merger.

It is quite tragic that we have been as weak in our witness as we have, but it is also tragic that we have often given voice to mistaken notions when we do try to explain. It seems imperative, therefore, that we do try to make clear what we have lived, both in the face of the coming merger and in the face of the growing neo-Pietism which has all but captured the Lutheran church in America. We can make this clear by historical accounts such as Enok Mortensen's excellent little book about Danebod, but we must also try to make things clear by explanation, trying not to become too static or dogmatic.

We said above that our common life is a created life. Let us turn this statement around and say also that our created life is a common life. By this we not only mean that we have been created for fellowship with one another but that we have a common nature and a common purpose from the hand of God. We share a great and wonderful act of creation and a great and wonderful purpose in life. Mankind is not a people of God's creation merely because there is an aggregate of individuals who are created in the image of God. The individual shares the great and good fortune of being a member of the people of mankind which was created by God for a purpose. I have life, because our common life is a gift from God.

For this same reason we share more than the privilege of creation; we share the common burden of humanity. It is one of our important Judaeo-Christian convictions that mankind has not lived up to the purpose and privilege of created life. We fall short and we need help desperately. If we do not get help over and above our own effort, we are lost. We speak of this in terms of sinning and the Fall. It is not necessary to pursue this further at this point, but it is necessary to say that mankind is not sinful merely because the aggregate of individuals is sinful. It is also, and perhaps primarily, the other way around. The individual is sinful, because our common life is under the burden of sin. I must, of course, as an individual be concerned about my guilt, but I must also know that I have this guilt in common with all other human beings.

This leads us up to the important fact that God's act in Christ, the Christ-event which rescues, renews and restores our life, was not an act which took place for an individual; it was an act done for all mankind. I am, of course, again right, if I say that Christ died for me, and the gospel must always thus be directed to the individual, but this is true only because Christ died for all. The new life in Christ, the restored life, is a life for all. It must, of course, be appropriated by the individual, and it may be rejected by the individual, but it is the common life which is renewed. There is not created a new life which only a few can possibly share and which has nothing to do with the life originally created. The new life is a new possibility for me, because it is a new life given to all.

If we look at it this way, then our common life becomes tremendously important, both in its original

potentiality and in its new relationship to God in Christ. Inasmuch as we are created by God, we have the common purpose and obligation, first of all to be brothers and to be responsible for one another, secondly, to understand, use and develop to the fullest the God-given qualities and possibilities which we have. Only when we do this can we appreciate the gift of creation. And only when we do this can we appreciate how far sinful man falls short of his original purpose. Therefore, only in the realization of the full potentiality of created man and in the realization of the depth of the corruption of this man can we fully understand and appreciate the wonder of the Christ-event. Only when we mirror ourselves in Jesus the Man can we appreciate the importance of Christ the Savior. Furthermore, when the Christ-event becomes a living reality for us, through baptism and through individual appropriation, and when the new life with God in Christ gives us a renewed purpose, we continue to live our common life, as strongly and as richly as possible with one another. Our motivation, born out of gratitude for the Christ-event, for the forgiveness of sins, is renewed, but the life is yet our common and created life.

The conviction that our common life is important and that it is not to be condemned or rejected by Christians — that the Christian life is, in fact, the common life, created and renewed — this conviction does not rest in a humanistic or secular emphasis. It is in a profound way a religious and a Christian emphasis. For some of us it seems to be the only satisfactory Christian

view. The notion that our common life must be condemned and rejected and that a new and different life is to be substituted for it, has its origin in religious movements which were enemies of Christianity from the very beginning and were combatted vehemently by the early church.

The view of our common life which has been treasured by many in our church, and which has flowered in many of our congregations, is thus strongly and intimately connected with the gospel. It might be said that our fellowship has given unique expression to the problem which H. Richard Niebuhr calls **Christ and Culture**, an expression, incidentally, which is not included in the categories which Niebuhr enumerates. In a way we have placed an emphasis upon the **and** of the title, the gospel **and** our common life, **Christ and culture**. This may have resulted in a cultural expression, but our start was a religious consideration, and the intimate connection of gospel and life is the foundation for the special values we may have. If we have achieved a freedom in our relation to culture, which might even be called a freedom for culture, it is the freedom of the Christian man. We have not had a freedom which carried us away from God but a freedom, given by God, to live and to enjoy our common life.

So far, so good! The tragedy is that we have not been faithful to our basic understanding. If it can make us feel better about it, we can point to a similar defection among our relatives overseas in their interpretation of a heritage. Of far greater significance

(Continued on Page 15)



To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.

— Laurence Sterne.



Merger Moves Toward Consummation

Merger Documents Signed

While Dr. Malvin H. Lundeen, (left) president of the Augustana Lutheran Church and the Rev. Willard B. Garred, (right) secretary of the American Evangelical Lutheran Church, look on, Pastor A. E. Farstrup, AELC president, signs the merger documents. Pastor Garred also signed for the AELC.

The documents were signed in Minneapolis at noon on Friday, September 8. The agreement to consolidate four Lutheran groups into the new Lutheran Church in America was signed during the course of a two-day meeting of the Joint Commission on Lutheran Unity.

Also signing the merger documents that day were Dr. Lundeen and Dr. D. Verner Swanson, secretary, on behalf of Augustana and Dr. Raymond W. Wargelin, president, and the Rev. Phillip A. R. Antilla, secretary, on behalf of the Finnish Evangelical Lutheran Church (Suomi Synod).



The merger agreement had previously been signed by Dr. Franklin Clark Fry and Dr. George F. Harkins, president and secretary, respectively, of the United Lutheran Church.

Lutheran Church in America

(BASED ON 1960 STATISTICS OF THE FOUR MERGING BODIES)

Body	Headquarters	Baptized Members	Congregations	Pastors
United Lutheran Church	New York, N. Y.	2,495,009	4,640	5,004
Augustana Lutheran Church	Minneapolis, Minn.	618,103	1,255	1,311
Suomi Synod	Hancock, Mich.	35,589	153	104
American Evangelical Lutheran Church	Des Moines, Iowa	24,201	77	80
Lutheran Church in America	New York, N. Y.	3,172,902	6,125	6,499

Constituting Convention

Lutheran Church in America Auxiliaries

Lutheran Church Women
Lutheran Church Men
Luther League

June 28 to July 1, 1962

July 29 to August 1, 1962
August 23 to 25, 1962
August 20 to 26, 1962

Cobo Hall, Detroit, Michigan

Minneapolis, Minnesota
Lutherridge, Arden, North Carolina
San Francisco, California

The Church is not a commercial enterprise

Toward Better Stewardship

by: Pastor Ivan Westergaard

Martin Luther, in his explanation to the first Article of the Creed, spells out what it means to say that God is maker, creator. He says that, "God has created me and all that exists." This is one of the outlandish things the Christian recognizes and should see very clearly. God has made me; He has made all that is about me. Since I am the highest thing in His creation, I am to care for the rest in His creation. I am His manager, His steward. I have the responsibility of taking that which He gives me and using it in the best way possible. Since He made me, I am His and all I do, I do as His servant. All He gives me I will use to His glory. For all is His; He made it. It is up to me to make the best use of these things and in recognition of this to return a portion to God and His Church in gratitude and out of respect for Him who is truly the owner. Because God has given me all that I have (home, family, all my material possessions, the ability to work and earn a living) I will want to give of myself and my possessions to Him because of His love for me and my love for Him; because He has given me life through the sacrifice of His Son.

If this is the basis of our giving, of our support of our church, and certainly it should be, then it seems only natural that this giving should be done in love, sacrificing that which is ours for our heavenly Father. We will be personally involved in our gifts because they are an expression of my love, my devotion, and my thankfulness to God. I will want to give fully of myself to God and His Church. I will want to support my church and its program through my own giving.

This raises, then, the question: Where do money-raising activities fall in the light of such an understanding of the personal stewardship of each Christian? Can we honestly, facing up to all the implications of our faith, fit any such activities into this understanding of Christian stewardship? Frankly, I see no room in the Christian faith for any such commercialism if we seriously approach this from the standpoint of our faith.

What do I mean by money-raising or commercial activities? I mean any activity in the church or in the name of the church in which a profit is involved. This would include public dinners, ice cream socials, catering meals to groups, smorgasbords, bake sales, bazaars, car washes, selling of greeting cards, vanilla, wash cloths, etc.

What happens when a church and its organizations become involved in commercial activities?

The individual, involved in this activity, soon begins to substitute this group activity for his own giving, thus obscuring his sense of personal responsibility in his stewardship of money. Giving, in its best sense, is giving out of a personal conviction, because I want to, not because the group tells me to or because, as a group, we can do a better job of raising more. The reason for Christian giving is not to see how much we can raise, but because we want to. In this way, the church can carry on its task and this we want the church to do. This is motivated by God's love within us, not by the group deciding that the church kitchen needs a new refrigerator.

A false sense of giving also results from money raising activities. People who buy whatever the church or church group is selling, whether it be cards, a meal, or a service, think that now they have contributed to the church, when really they are doing the same thing they would do in a store or restaurant: they are exchanging money for food, goods, or a service. They are giving and getting something in return. Did our Lord ask for anything in return for His life given on the cross? Does the Christian have to receive something before he will give to his church? He has already received God's grace, and this is free. What more does he need or expect? Christian stewardship is the giving of oneself freely and willingly without thought of getting something in return. When we buy something at a bazaar, bake sale, or church supper, we have made a commercial transaction, no more, no less. The church or auxiliary may get something out of it, but it is by the back door. Are we afraid to give directly to our Lord? Are we so selfish that we cannot give without getting?

Another thing that can happen to the individual is that if he does not help in the money-raising project, then he is classified as not interested in his church. Some will even go so far as to snub him. Often, feelings will get hurt because of this and some may even feel uncomfortable at worship and the various meetings and will drop out. (There are many in our churches who are giving sacrificially of their time and money and feel that these activities are unnecessary. Why should they be forced to work, when they are probably giving more than most?) Is the money raised worth more than the souls alienated from Christ's Church?

There is also the tendency in such activities for the ones who make these a regular habit to start crediting themselves with all they have done (this

may be good for our egos, but certainly not good for our faith). This can and does lead to a "Lord, look what I have done" attitude, and we begin to forget what God has done for us.

After the money has been gathered in, then much time is spent on where and how to spend it and how can we make some more, so that many church organizations spend all their time discussing these things and they never get down to something solid and vital to their Christian lives. Often some of the money is given to the church, but usually with certain specifications as to how the money is to be spent, as if the men they elected to the church council haven't the intelligence to use it properly. There is usually a feeling of ownership still attached to the money and whatever it was used for long after it was given, so that only certain persons can use the items purchased or there is control as to how and where such items are used. This would indicate to many that the money was not given to the glory of God and His Church, but only loaned and to the glory of the group or persons giving it.

Many will say that our community expects us to have these public dinners, etc. Then, it seems, we have given the community a wrong impression, and many in our communities probably think of our churches purely in terms of the annual fall supper, the ice cream social or the regular rummage sale. Are we supposed to conform to the expectations of the community? Our only conformity should be to the Lord and His Church. The church is to shape the community, not the community shape the church.

Finally and most important, through all this the church loses its redemptive nature. Its task is to proclaim Christ and to nourish God's children. God's redemptive, all giving love is lost in man's mercenary attempts to satisfy his own selfish desires, rather than to give/in love as God gave to us. There is nowhere mentioned in the Bible or in doctrine that the Church is in any shape or form a commercial enterprise. The sole purpose of the Church is to proclaim the Gospel and to strengthen and deepen her member's faith. Any commercial activity would suggest a false purpose; that the Church is a commercial enterprise.

What should we be doing as the church and its auxiliaries? We have already defined the task of the Church and it is from this that we can define the program and activities of the church and the groups within the church. This sole purpose should be carried out in all we do.

Auxiliaries can concentrate on meetings with solid program content, meetings in which they are challenged, given opportunity for spiritual, cultural, and social growth and learning. They can put time into service projects in which they are concerned about the church's program and the needs of others. They could spend the time they have spent in the kitchen preparing and serving the various meals, etc., in making calls on the sick, the shut-ins, the elderly, and on prospective members. The possibilities for service are endless (the auxiliaries of Augustana and United Lutheran Church have such information available). Just think, if we spent time equal to what we spend

discussing and planning money raising activities on good, solid discussion of real Christian stewardship, how much more profitable it would be for the individual, spiritually and for the Church.

This article has been written not as a condemnation of the past or of any persons or groups, but out of a deep personal conviction that this is the only right way of Christian stewardship and in the hope that we can begin now to grow in an area where there is much room for improvement and growth. It is backed up by the decision of the 1960 convention of our own AELYF, along with a similar and very strong statement on commercialism which was adopted by the convention of the Luther League in America (ULCA) in 1959. Also, the Board of American Mission of the ULCA has a rule which says that no home mission congregation shall carry on commercial activities without jeopardizing the financial support they receive from the Board.

May we begin now to see more fully our task as God's stewards.

A Steward's Prayer

FATHER OF ALL MANKIND,

throughout this day help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

WITH ALL MY HEART —

that I may love those whom Thou lovest, giving back to the most unlovable and difficult Thine own everlasting mercy and compassion:

WITH ALL MY SOUL —

that I may seek fresh ways in which Thy divine power may surge through my commonplace routine from morning till night:

WITH ALL MY STRENGTH —

that my hands may work the works of Him who sent me, that my energy may be poured out for the needs of Thy family, until all I own or earn or gain may be spent in a stewardship of loving kindness:

WITH ALL MY MIND —

that I may think Thy thoughts after Thee from moment to moment, making beautiful and significant each expenditure, always placing Thee first, that Thy Kingdom may come through my sharing, my caring, my daring — for Thy name's sake.

Amen.

from: **Stewardship Facts**
NCC Department of
Stewardship and Benevolence

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.

Our Savior's Lutheran Church congregation of Newington, Connecticut, extends a cordial invitation to all pastors, delegates and other interested persons to attend the annual convention of District I of AELC to be held here Friday and Saturday, September 29 and 30, 1961.

Further information on registration and program will be sent to the presidents of the churches in the district at a later date.

Vera Jespersen, Secretary.

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.

First Lutheran Church of Montcalm County sincerely invites all congregations in District II to be with us October 6-7-8. Come and share with us the blessings of conducting the work of our church both in its spiritual and business aspects. See you in October.

R. W. Petersen, President.

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 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 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 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.

Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy is the best bred in the company.

— Swift.



Paging Youth
**American Evangelical Luth.
 Youth Fellowship**
Editor: REV. EVERETT NIELSEN
512 East Washington Avenue
Bridgeport 8, Connecticut

Keith Davis Reports

The North American Ecumenical Youth Assembly was held in Ann Arbor, Michigan, August 16-23. Over 1,800 young people and youth leaders from North America plus some foreign students, representing over 40 Christian confessions, attended the NAEYA.

The theme, "Entrusted with the Message of Reconciliation," was good, except no one was sure of the meaning. Two groups seemed to define it as 1. reconciliation of denominations; or 2. reconciliation of the individual with God through Jesus Christ, with a duty to proclaim the message. One other controversial item was the matter of inter-communion. However, even this subject failed to evoke a down to earth discussion or debate; mainly because the young people there did not know what they believed. We American youth lack convictions! It becomes very apparent when comparing the European (Davis attended the Assembly in Switzerland last year) and American assemblies.

An outstanding positive, although also controversial, element of the Assembly was the drama. Two full length plays and several shorter productions were presented to the delegates. Written especially for the assembly, the productions were modern and done by professional Broadway actors.

Keith Davis.

This is Answer No. III

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

Dear Hypo,

I don't know if it is an "Itch" exactly, but it has been bothering me all summer. To begin with it was like a song that keeps running through your head: you can't think of the title, the melody isn't completely there, etc., etc. Frustrating to say the least! By the end of the summer I finally realized it must be important because the lyrics have been marching through my mind back and forth, again and again: The Communion of Saints — The Communion of Saints —. Hypo, what does this rumor mean and where have I heard it? All I know is that it has something to do with November, Indianola, Iowa and AELCYF. Oh, yes, I also know that it is VERY important. Hypo, just what does it mean to you, and to me? Can you help?

S. H.

California Joins AELCYF

On August 26, 1961, at the University of the Pacific in Stockton, Calif., a constitution was adopted and officers were elected to serve on the board of the California District, AELCYF. Now, the California area will take a dynamic part in the nation-wide program of AELCYF.

The elected officers are: President, Donald Earl Loucks, 139 Rodeo Ave., Salinas; Vice President, Donald W. Malnati, 815 W. Alisal St., Salinas; Secretary, Rikke Hansen, PO Box 1086, Solvang; Treasurer, Sharon Forrest, 507 Chaparral St., Salinas; and Pastoral Advisor, Rev. Carlo Petersen, Solvang.

The new District has been fortunate in having the benefit of the National President of AELCYF, Dick Jessen, to aid in the organizing of the program. We are indeed grateful for his guidance, and can now see why he has been so widely acclaimed throughout the AELC.

We ask for the prayers and support of the AELCYF membership around the United States, as we begin this new year of fellowship with you.

Donald E. Loucks, President.

First Joint Luther League Conclave

Twenty-five AELC Luther Leaguers and their leaders joined almost 1,000 Augustana, ULCA and Suomi youth and adults of the Pacific Southwest at a pre-merger convention at the University of the Pacific, Stockton, California, August 25-27. This Methodist-affiliated school provided a beautiful setting for the first such joint convention in America.

Main speaker for the program was Dr. Melvin Hammarberg, former director of the Board of World Missions, Augustana Lutheran Church. Dr. Hammarberg gave a series of four lectures concerning his work, and left a greatly inspired audience.

Activities included evening dorm devotions, morning watch, group discussions, folk dancing, singspirations, swimming, tennis, the movie, "A Man Called Peter," and individual business meetings. One evening, the "Voices of Inspiration," a large group of Negro youth from Sacramento, sang modern and traditional spirituals. The final number on the concert program was the "Hallelujah Chorus" from the Messiah by Handel. It was a moment that will long live in the hearts of those present!

Pastor Paul Nussle, president of the California District, AELC, was convention chaplain. He also served as liturgist at the holy communion service in which over 950 young people participated. Dr. Carl Tambert, ULCA, preached the sermon.

That afternoon, the newly elected officers of the AELC, Augustana and ULCA, were jointly installed. Pastor Nussle officiated, and Dr. Carl W. Segerhammer of Augustana delivered the admonition address. With the singing of "O Christians Leagued Together," the convention closed. We had obtained a glimpse of what we may look forward to in the coming years as we follow through with the convention theme: "You Are All One In Jesus Christ."

Donald Loucks and Rikke Hansen.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Cordova, Nebraska



WMS Becomes Part of the Lutheran Church Women of the LCA

When the annual convention of the AELC on August 18 passed the final vote on merging with the other three church bodies, the WMS automatically became a part of the merger of the Lutheran Church Women of the LCA. Preparation for this has been made first by the Blue Print Committee and since May by its successor, the Joint Planning Committee, hereafter referred to as the JPC.

Emilie Stockholm, now past president of WMS, actively and consistently represented us on these committees until last spring, when a change of employment made it impossible for her to continue. It was at this time she requested me to replace her, first on panels at the Augustana Church Women's (ALCW) convention of the Indiana Conference, later on the Ohio Synod (ULCW) and finally on the JPC. This committee met in Chicago June 26, 27, 28 and again August 8, 9, 10. A report of the progress made at these sessions was given at the WMS convention at Tyler. Since only relatively few of our women were present, it seems advisable to restate some of the basic decisions on our Women's Page. Since I, as the newly elected president of WMS, am unable to give an adequate report of what has been done in the past year, I should like the district presidents to consider this my message to their conventions this fall in place of the letter which has been sent in the past.

In little more than a year's time we shall no longer be known as the WMS, but let us not regard these fleeting months as a gradual dying but rather as a time to prepare for the opportunities in store as we merge with the Lutheran Church Women of the LCA. Just as a seed when planted must disintegrate to produce new life, so we together with the church women of the other three church bodies give up our identity to give life to the new body.

This process of losing oneself for the greater good is seldom if ever accomplished without some pain and some heartache where human lives are involved. It wouldn't be normal to bid farewell to that which we love without some regrets. I believe most of us entertain some of these. But it would be a fatal mistake to permit this feeling to stand in the way of identifying ourselves with the opportunities opened to us. "Seek and ye shall find." Let us cherish fond memories, but let us go forward seeking new and ever greater fields of service.

I believe the very structure and size (280,000) of the new organization frightens some of us. The ULCW and the ALCW, already large, are familiar with these; to us they seem overwhelming and complicated. It is with the hope of helping us under-

A Delegate's Report from the National Convention

Saturday evening, Mrs. Bechtolt of Chicago, a member of ULCW, spoke at our WMS meeting. She compared our four merging churches to many beautiful threads woven into one large beautiful pattern.

Mrs. Bechtolt talked about taking a trip over three different roads. First — on the road to Bethlehem, the road that leads to Jesus Christ our Savior. The lessons He taught us — to help those less fortunate than ourselves. Second — on the road to Damascus, Paul learned to love the people he had formerly hated. The same problem confronts us today — learning to love and help people of different color and creed. Our church, St. Stephen's in Chicago, is setting a good example of this. They are doing a tremendous job in this direction instead of backing away. Third — the road to Jericho, where the man who needed help was passed by by three of the leaders of the day who considered themselves too good to help him. On the road to Jericho, there isn't just one man who needs help, there are many. There are many areas both at home and all over the world.

So our job is big and our horizons will be wider as the four groups join. In Czechoslovakia there is a minister of the gospel who has said that some day the communists will come to the Christians for help and learning. We all sincerely hope this day is not too far away.

The days at the convention were filled with good talks, discussions and much wonderful singing and music. I wish all of you could have attended.

Marie Hansen, Cordova.

stand these a little better, I add the following points of information:

1. Our membership in the LCW will be by congregations, not by individual women. All the women within the organization of any one congregation will be considered just one member.

2. Emphasis will be on service and fellowship within the congregational organization. This must naturally conform to the constitution of the central auxiliary, but we will be encouraged to use procedures best suited to our particular circumstances. For instance, last year having the three committees — membership, education and service — was stressed. If you have adopted this pattern, and it is serving you well, fine. Keep it up. If, however, a different pattern would serve you better, it is your privilege to follow this providing it does not conflict with the constitution of the LCW.

3. The JPC is at present drawing up constitutions

(Continued on Page 15)

OPINION AND COMMENT



IN OUR PREOCCUPATION with convention in the last issue we neglected to draw attention to the fact that September is Parish Education Month. It may be that this is indicative of how easily parish education may become lost in the congregational shuffle. Unfortunately, the measure of our attention is not always the measure of the importance of an activity. But, regardless of what measure of attention we give it, there is no altering the fact that parish education is of tremendous importance. It is important in the life of the church. It is often said that the future of a congregation is in its Sunday School. There is much truth in this. There is little that will so strengthen our congregations and insure their future as a good parish education program that constantly reaches out in the community, especially to the children of the unchurched. Likewise, a religiously literate people is an aim of religious education. It is ironic that at a time when we have just gone through a revival of interest in religion there should be such a widespread ignorance of elemental facts about the Christian faith and the Bible. The church has a responsibility to make these things known. So too, it is the task of the church to make the Christian ethic relevant for the time and the society in which man lives. Having said all this, we must, however, go on to recognize that the primary goal of Christian education is not found in any of these things. These things, important and good as they are, are, and must be, only by-products of an effective effort. If any or all of these aims become primary they become doomed to failure. The primary task of any parish education effort must ever and always be to impart a faith. When all is said and done, we are not to simply try to preserve the church, to cram the mind with facts or try to make good little boys and girls. We are to pass along a living and vital faith to those who will need it. Life in any generation has its difficulties. We may be sure that the rising generation will have its share of these in spite of our great scientific strides — or, perhaps, more correctly, because of them. And it is in times of strain and stress, in times “when life

tumbles in,” that the Christian faith alone can ease the burden and lighten the way. There is therefore, an obligation inherent in Christianity itself that we make every effort to impart the faith to all, young and old alike. At its best, it is this that parish education seeks to do. Because of this we need constantly be alert that parish education is not lost sight of in the pressure of matters that seem so important but that are in reality subordinate to this primary effort.

—O—O—O—

WHILE WE DO not agree with all the reasoning in Pastor Ivan Westergaard's article on stewardship (page 6) we do surely agree that there is a great deal that can be said against commercialism in the church, and rightly so. However, though congregations can and should be criticized for indulging in some of these money making practices, the whole matter neither begins nor ends there. There are, and we are sure Pastor Westergaard would be quick to agree, more subtle forms of commercialism beyond the local level in the church. It is, for instance, at once ironic and even ludicrous that church papers carrying articles attacking what has come to be dubbed “commercialism in the churches” in many cases have to sandwich them in between the advertisements.

—O—O—O—

HURRICANE CARLA was not as deadly as she was destructive. The advances of modern science and the cooperation of men in the face of disaster served to take much of the fatal punch out of this storm-of-the-century. It is a real indication that man has learned to guard himself against some of the natural calamities which he must face from time to time. How strange it is though, at the very time when man has learned to cope with natural calamities which he cannot prevent, he should seem bent on creating a nuclear calamity with which he cannot cope.

—O—O—O—

ONE OF THE MEETINGS of our Home Missions Council, so we are told, closed with the singing of the hymn, “Rise up, O men of God! Have done with lesser things.....” This reminds us of the story of the evangelist who was preaching vehemently against the evils of drink. “All of the beer in this town should be poured into the river,” he said. Finally he finished and, unthinkingly, announced the closing hymn — “Let us gather by the river.”

'Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place
And come and dwell therein;

A little shrine of quietness,
All sacred to Thyself,
Where Thou shalt all my soul possess —
And I may find myself.

— John Oxenham.

Church News From Around the World

JENSEN'S INAUGURATION AS MUHLENBERG PRESIDENT SET

Allentown, Pa.—Dr. Erling N. Jensen will be inaugurated as the seventh president of Muhlenberg College at 10:30 a. m., Friday, October 6.

Nearly 1,000 invitations to the inauguration have been mailed to heads of colleges, universities, medical and law schools, educational societies and associations. A church-related college, leaders of the United Lutheran Church in America and the Lutheran Ministerium of Pennsylvania also have been invited.

Gov. David Lawrence of Pennsylvania and Allentown Mayor John T. Gross, a 1931 alumnus, will attend.

Muhlenberg's new president is the first scientist to head the 113-year-old liberal arts college.

Before coming to Muhlenberg last February, Dr. Jensen was professor of physics at Iowa State University and senior physicist at the Ames, Iowa, Institute for Atomic Research.

An outstanding layman of the American Evangelical Lutheran Church, he had served as chairman of its national convention since 1943.

CONVENTION PLANS READIED FOR NEW LUTHERAN CHURCH

Minneapolis, Minn.—(NLC)—A slight revision in the dates of meetings that will merge four church bodies into the new Lutheran Church in America in 1962 was approved here by the Joint Commission on Lutheran Unity.

The JCLU lopped a day off the time allotted for the closing conventions of the uniting bodies, providing for simultaneous three-day finales, June 25-27, and expanded the constituting convention of the LCA to four full days, June 28 to July 1. All sessions will be held at Cobo Hall in Detroit, Mich.

The commission, competing five years of activity at its 15th session since December 1956, is composed of 46 representatives of the United, Augustana, Finnish Evangelical (Suomi Synod) and American Evangelical Lutheran Churches.

A tentative program schedule approved by the JCLU calls for the organization of the new denomination of more than 3,000,000 members on Thursday morning, June 28, followed by a Service of Holy Communion. Afternoon and evening of that day will be devoted to business sessions.

Business sessions will also be held morning and afternoon on Friday, June 29. The afternoon will include 31 synodical seminars to acquaint delegates with the place of synods in the polity of the LCA. Friday evening is set aside for a festival of music.

The concluding business session will be held Saturday morning, June 30, the afternoon will be free and a dinner will be held in the evening. A worship service is planned Sunday morning, July 1, with a service of thanksgiving, including installation of officers, as the final event in the afternoon.

It was agreed by the JCLU that all persons serving as delegates to the closing conventions of the merging bodies who are not delegates to the constituting con-

vention of the LCA be designed as "official visitors," with an estimated 800 to 1,000 in this category. Other visitors are expected to number from 4,000 to 5,000.

The LCA's constituting convention will have 1,000 delegates, half of whom will be clergy and half laymen. The ULCA will have 760 delegates, Augustana 180, Suomi 36 and the AELC 24.

The JCLU voted here to nominate Judge James F. Henninger of Allentown, Pa., as secretary of the constituting convention. He is present judge of the Court of Common Pleas of Lehigh county and a member of the merger commission's legal committee.

At a previous meeting, the JCLU voted unanimously to nominate its chairman, Dr. Malvin H. Lundeen of Minneapolis, president of Augustana, as presiding officer of the convention.

PSYCHOLOGIST SAYS MINISTERS "EXPECTED TO BE SUPERMEN"

New York—A prominent New York psychologist told a United Lutheran conference here that it is next to impossible to find in any one person the psychological qualifications a clergyman is expected to possess.

Dr. Harold G. Seashore, director of the testing division of the American Psychological Corp., told 30 United Lutheran psychiatrists, psychologists and others who work with ULCA pre-ministerial students, that "today's clergyman is expected to be a superman."

"He is expected to appear formally 52 times a year and always say something brilliant and different. He is expected to be smarter than anyone in his congregation, be they nuclear physicist, professor or lawyer.

"He is expected to be able to be a good preacher and, at the same time, be able to administer a \$100,000 annual budget," Dr. Seashore declared.

Such qualities, he told participants to the five-day psychological conference at denominational headquarters here, "are next to impossible to find in any one person."

Dr. Seashore contended that "in the last analysis the pastor either adapts to the congregation or the congregation molds itself to the pastor."

The psychologist asserted that "like the college professor, who is called an administrator, the clergyman is required not only to preach brilliantly, but also called upon to supervise such things as lawn-mowing."

It is Dr. Seashore's belief that such arrangements are "nonsense."

"We need a great variety of personalities in the ministry," he said. He advocated doing away with the umbrella-like image of today's clergyman which marks him a jack-of-all-trades.

"A youth leader need not be a good preacher," he told the conference. "Likewise, a brilliant speaker and teacher need not have the abilities of a first-rate administrator." He urged the psychological-testers in his audience not to turn their backs on "odd-balls" who wish to become preachers but to "seek and tolerate variety."

Vitae

Autobiographical Sketches Submitted by the Ordinands to the Board of Ordination

Ralph Dwight Andersen

I, Ralph Dwight Andersen, was born at Hurley, South Dakota, on the 15th of September, 1936. I was the second child born to Dwight and Lillie Andersen in their family of four children, having one brother and two sisters.

On December 13th, 1936, I was baptized by the Reverend Harris A. Jespersen at Our Savior's Lutheran Church of Viborg, South Dakota. My parents have faithfully and responsibly administered the charge given to them at my baptism and at the baptisms of my brother, Vernon, and my sisters, Dorothy and Marlene, as they have been and are living witnesses to the Christian faith. Their acknowledgement of Christ as Lord of the life and home and their active participation in the life of the church has always been an example and guide for me. My father has served on the church board at Viborg for many years and continues in this responsibility.

I was a member of the Reverend Harald Ibsen's catechetical class for one year. In the Confirmation Service at Viborg on March 18, 1951, I confirmed my Baptismal Covenant with God. My catechetical instruction and my total relationship with the Reverend Harald Ibsen and the Viborg congregation has been an inspiration and a guide during the vital formative years of my life and thought.

My public school training includes attendance at the Hurley Public School, Rural Lincoln School near Irene, Rural Hillcrest School near Viborg, Viborg High School, and Irene High School from which I graduated in the spring of 1954.

In the fall of 1954 I entered South Dakota State College at Brookings, South Dakota, and directed my attention to the Dairy Science curriculum of that institution. It was near the end of my sophomore year that I first considered becoming an agricultural missionary in a foreign land. During my junior year I began to think in terms of the parish ministry and thus broadened my formal education curriculum to include additional courses in philosophy, psychology, literature and the social sciences. Through the work of the Holy Spirit in an accumulation of several factors and events, especially my personal relationships with other Christian believers in my home and the college I attended, I have been guided to become a candidate for the parish ministry. I was graduated from South Dakota State College with a Bachelor of Science Degree in the spring of 1958.

I met Miss Lenarda Svihel of Lake Preston, South Dakota, in the fall of 1957. We were both students at South Dakota State at the time. Her mother and father, Tabitha and Leonard, and her three sisters, Karen, Margaret and Hallie Jean, reside in Lake Preston. Lenarda was graduated with a Bachelor of Science Degree from South Dakota State College on June 6,

1960. We were married at the Lake Preston Congregational Church on June 10, 1960. We are looking forward to a life of service together in the future and pray that God will use us as His instruments in His Church on earth.

I entered Grand View Seminary at Des Moines, Iowa, in the fall of 1958. I moved with Grand View Seminary to the campus of Chicago Lutheran Theological Seminary at Maywood, Illinois, in the fall of 1960 and thus completed my formal education in preparation for the parish ministry on the Maywood Campus. In these few words I cannot begin to adequately express my grateful appreciation to the faculty and students of these two seminary campuses for all the guidance and assistance they have given me.

During the summer of 1959 I served as student intern at St. Peter's Lutheran Church of Detroit, Michigan. My relationship with Pastor Howard Christensen and the St. Peter's congregation was an enriching, inspiring and educational experience for me. During the summer of 1960 I served as student pastor at Immanuel Lutheran Church of Kimballton, Iowa. My work with the Immanuel congregation was a most gratifying and enlightening experience both in a spiritual way and concerning practical matters of the function of a local parish.

After much deliberate reflection and prayer, I have come to the decision that I can best serve our Lord by serving the congregation at Kimballton, Iowa. In grateful appreciation for the opportunity provided, I have accepted the call from the Immanuel Lutheran Church of Kimballton, Iowa, and do hereby apply for ordination into the American Evangelical Lutheran Church.

Ralph Dwight Andersen

Hans Richard Nelson

I, Hans Richard Nelson, hereby apply for ordination in the American Evangelical Lutheran Church having received a call from Bethlehem Evangelical Lutheran Church at Brush, Colorado.

I was born on September 3, 1931, of Chris B. and Agnes Marie Paulsen Nelson near Exeter, Nebraska. Pastor Alfred Jensen baptized me on September 29, 1931, into the Body of Christ. Later, I confirmed this act of baptism in declaring myself into the faith and life of the church by confirmation. Pastor Ronald Jespersen instructed me and performed the act of confirmation.

It was within my home and my church that I first felt the inclination to administer and promote the interests of the Kingdom of God. My two sisters, Eva, Alma, and a brother, Don and myself felt the impact of the living Word among us through song, talking, listening and living. The congregational life of our church was felt by all of us, too. We felt

it in school, in worship, in camps and in young people's work. It is upon these foundations that all my schooling was built.

Pastor Ronald Jespersen and Pastor Hakon Jorgensen are two pastors who have guided and encouraged me to enter into the preparation for ordination.

After graduating from high school in 1949, I attended Grand View College where my academic and spiritual life was deepened and broadened. Having completed my undergraduate training at Nebraska State Teachers College at Peru, Nebraska, I taught in a public high school at Scribner, Nebraska, for two years.

In 1953 I spent a year in Denmark and Finland. It was during this year that I gained a much deeper insight into my culture and ethnic background.

On December 18, 1960, I married Wilma Faye Kilburn in Springfield, Missouri. Wilma was born of Marion Earl and Una Faye Kilburn, having two sisters, Mildred and Lois. This family has given themselves to the life of Christ, too. Consequently, Wilma and I both feel that our home and our church are the foundations of the future.

I attended Grand View Seminary, having the opportunity to spend the last year on the campus of Chicago Lutheran Theological Seminary at Maywood, Illinois. Now that I have completed the three year course, I ask that ordination be granted to me.

Hans Richard Nelson

Jerome Wayne Nilssen

Jerome Wayne Nilssen was born March 11, 1934, in Minneapolis, Minnesota, and baptized there a month later. The only child of Mr. and Mrs. Harold Nilssen, he was raised in Ellsworth, Wisconsin, where he was a member of the English Lutheran Church (ELC). He was confirmed in the spring of 1947 by the Reverend H. A. Okdale.

In 1951 he was graduated from the Ellsworth High School, and in the fall of that year he entered St. Olaf College. Four years later he was graduated from St. Olaf with the degree of Bachelor of Arts cum laude, and majors in English and philosophy. On June 8, 1955 June Eastvold and he were united in marriage in the St. Olaf College Chapel.

That summer the Nilssens moved to Durham, North Carolina, where he was to take up graduate study in American literature at Duke University. There they attended St. Paul's Lutheran Church; through knowing and speaking with its pastor, the Reverend Henry Schroeder, there came the initial impulse to leave literature and begin theological studies—but at the time this was an impulse without direction.

During the next school year, 1956-1957, Nilssen was employed as an Instructor

of English at Davidson College, Davidson, North Carolina. Both he and his wife were active that year in St. John's Lutheran Church, Mooresville; he taught Sunday School and she directed the choir.

The teaching experience at Davidson proved to be intensely satisfying and stimulating; and yet all the while Nilssen was becoming increasingly aware that the focus and concern of his teaching were more theological than literary. The daily presence of Professor Charles Lloyd during this period of decision was immensely helpful: the friendship of this wise and compassionate gentleman will always be remembered as a true gift of race. In the spring of the year Nilssen met with Herluf Jensen, General Secretary of the Student Christian Federation, and it was his information and encouragement that finally led Nilssen to apply for admission to Chicago Lutheran Theological Seminary, Maywood, Illinois.

Also in that decisive spring the Nilssens' first child was born, a daughter, Fjaere Christine (April 6, 1957). She was baptized by Pastor Louis Bouknight of Mooresville, always a faithful and constant pastor in the Nilssens' behalf.

After one year of seminary training, the Nilssens took their internship, at Wayne State University, Detroit, Michigan, where Nilssen was acting pastor to students. Shortly after their return to Maywood a second daughter was born, Kjersti Marie (September 3, 1959); she was baptized by Dr. George Forell three days after her birth.

During the summer between the mid-dler and senior years at the seminary, the Nilssens lived in Rochester, Michigan, where he worked among the members of The Abiding Presence Lutheran Church as interim-pastor. Prior to that Nilssen worked for twelve months as part-time Director of Youth Activities at Bethlehem Lutheran Church in Chicago.

In May of 1961 Nilssen was graduated from the Chicago Lutheran Theological Seminary with the degree of Bachelor of Divinity. Shortly thereafter, and after being examined and accepted by the Board of Ordination of the AELC, he received and accepted a call to serve as pastor of the Danebod Lutheran Church, Tyler, Minnesota, upon ordination into the AELC.

No summation of this life would be complete, however, without mention of the unfailing love and support received from parents and wife. He has walked from the beginning in the warmth of his parent's love; and in his wife he has found one who has continually reflected and shared the bright mystery of God's compassion and passion. In order that they

might continue to share and to proclaim this mystery of God's love through the Christian ministry of the Word and Sacraments, Jerome Nilssen hereby applies for ordination in the American Evangelical Lutheran Church.

Harald N. Sorensen

On March 10, 1936, I, Harald Niels Sorensen, was born to Tyra and August Sorensen of rural Ringsted, Iowa. I am the youngest of three boys and two girls. I was baptized on April 5, 1936, by Reverend C. A. Stub, pastor of St. John's Evangelical Lutheran Church at Ringsted. After attending Sunday School for a number of years and receiving one year of catechetical instruction, I was confirmed on August 13, 1950, by the Reverend Leif Kirkegaard. It was at this time that I joined the local youth group of our church. My membership in this group was particularly valuable to me because of the rich experiences I received while attending camps and conventions as well as participating in local activities. It was through these experiences that I first was led to consider entering the parish ministry.

I began my public school training at rural District No. 6 of Emmet County. After completing the first eight grades there, I transferred to Ringsted High School, from which I graduated in 1953. In the fall of 1953, with encouragement from my parents, I entered Grand View Junior College. I am grateful not only for the formal education I received at Grand View, but particularly for the Christian guidance given to me by various members of the faculty as well as fellow students. I received the Associate of Arts degree from Grand View in the spring of 1955 and the following fall enrolled as a junior at Drake University in Des Moines. Still uncertain which course of study to pursue, I left college and engaged in various employment for approximately a year. During this time I became more and more aware of the great need for the proclamation of the Christian message to the world. To this end, I returned to college to prepare for entrance into the Grand View Seminary and consequently received the Bachelor of Arts degree from Drake University.

While a student at Drake University, I met Miss Carol Ann Beyer of Hampton, Nebraska. Her father and mother, Mr. and Mrs. Donald Beyer, and a sister, Sharon, still reside there. Carol Ann and I were married June 6, 1959, and have been blessed with a son Jeffery Alan, on May 30, 1960. It is our hope and prayer that together we will be able to serve effectively in the work of the parish ministry.

I entered Grand View Seminary in Des Moines in the fall of 1958 and received two years of valuable training as well as

encouragement and guidance from the faculty and students. It was my privilege to serve as student pastor of St. Peder's Lutheran Church in Nysted, Nebraska, during the summer of 1959 and of Luther Memorial Lutheran Church in Des Moines, Iowa, during the summer of 1960. The diversity in the particular situations of these two churches provided a variety of experience which has been a valuable part of my training.

The fall of 1960, I followed Grand View Seminary to its new location on the campus of the Chicago Lutheran Theological Seminary in Maywood, Illinois. My third year of seminary training here has been one filled with new insights and rich experiences provided particularly by an outstanding faculty. Thus on May 12, 1961, I completed my formal preparation for the parish ministry. I am grateful to all who have made this possible, particularly my parents, who raised me in a Christian home and provided encouragement and assistance whenever possible, and to my wife, who has always been ready to assist and encourage me.

After careful consideration and prayer, my wife and I have come to the decision that we can most effectively serve our Lord by serving the Fredsville Lutheran Church of rural Cedar Falls, Iowa. To this end, I have accepted the call to be pastor of the Fredsville Lutheran Church and do hereby apply for ordination into the American Evangelical Lutheran Church.

Harold N. Sorensen

OUR CHURCH

Fresno, California: Mrs. Ellen Nielsen, wife of Pastor Niels Nielsen, has recently had the honor of having one of her articles accepted by "Politiken," Denmark's largest newspaper.

Bridgeport, Connecticut: Our Savior's congregation here, of which Everett Nielsen is pastor, began holding services in a school in the new area which it will serve in adjacent Fairfield on Sunday, September 10. At the recent convention, Our Savior's was released from the AELC to become a part of the ULCA.

Nysted (Dannebrog) Nebraska: St. Peder's church here is being served by students from the ULCA's Central Seminary at Fremont, Nebraska.

Maywood, Illinois: Dr. Johannes Knudsen has moved within Maywood and now has a new address: 1606 South 11th, Maywood, Illinois.

Tyler, Minnesota: Harvest Festival will be observed here on Sunday, October 1. On that day the new pastor, Jerome Nilssen, will be installed by District President, Calvin Rossman.

Muskegon, Michigan: Central Lutheran Church here, Edwin Hansen pastor, has acquired the new "Service Book and Hymnal" and will put it into use in the congregation as soon as the choir becomes acquainted with the new liturgy so that it can lead the congregation in the worship service.

WANTED

The Tyler Lutheran Home needs a couple to act as Managers, beginning immediately. Anyone interested please contact Rev. Calvin Rossman, Ruthon, Minnesota, chairman of the board of directors.

The couple would live at the Home.

Correction

In the last issue we erroneously reported that Mr. Harold Stottrup was elected to the Board of the Pioneer Home in Askov. It was Mr. Ove Hermansen who was elected to that position.

"...we are stones in the structure of the church of the living God."

"I Am the Resurrection and the Life" A morning devotion sermon at the Tyler convention

(John 11:25)

by: Pastor Harris A. Jespersen

Many years ago in a lecture at Grand View College one of the leaders of that day made the statement that the time might come, even in our life-time, when to confess the name of Christ could cost a man his life. I recall that at the time I thought to myself — "this seems a little extreme, or possibly a little dramatic." However, time has proven this man to be more right than dramatic, as we have seen in many parts of the world today. To confess the name of Christ has cost many men and women their lives in the last decade or two. For those of us who live in our United States of America, this is difficult to understand. Most of us who are in this church this morning know very little about counting the cost. Our lives have been sheltered and we are soft. Several thousands of Christians who have crossed the border from East to West Germany to attend the Kirchentag services have been told that they would lose their jobs or even be shot — but they came anyway. This kind of "cost counting" we do not understand.

Bishop Otto Debelius of Berlin has said of the church, "unless the church becomes a persecuted church it is doubtful that it is the church of the living Christ at all. A church in any country or in any community which has too easy a time is probably something less than Christ's church."

Much has been said about the ministry of the Christian Church, its rich rewards and life of prestige and importance in a community. There is happily more to the ministry than that. I think the ministry must of necessity become a lonely way of life. Unless there is a measure of loneliness and a feeling of being left out, connected with the ministry now and then, there is a question whether it is a labor for the Lord of Life.

The same thing must also be true for the layman of the church — unless he comes to feel that he is set apart by the name he confesses, he, probably, has not understood the meaning of the gospel of Jesus Christ.

Those of us who are of the Lutheran tradition have been taught that the gospel is a free gift from God. This is true. But this free gift of the gospel cannot be accepted as in a vacuum, or in complete passivity — as so many so-called Christians seem to think. No gift is ever completely free. No one can ever come to feel the real value of a gift unless it is accompanied by an experience. Jesus Christ, the Savior of mankind, could not fully understand or know the meaning of the cross except by way of the cross. If we are to be heirs with Him of eternal

life, we too can not evade some kind of a cross. We must confess again, we, the people of our country, have great difficulty understanding the utter desolation of many peoples of the world because of our sheltered and pampered lives. Christ gave His life in complete loneliness upon the cross in order to identify Himself with our need for salvation unto eternal life. We need to identify ourselves with God's people in His world in order to help fulfill their needs. This is the only way in which we may come to know that He is the resurrection and the life. There is no other way. Each one of us must face up to this fact.

We recall the words — "truly, truly, I say to you, unless a grain of seed falls into the earth and dies it remains alone; but if it dies, it will bear much fruit." We may preach and teach that He is the resurrection and the life, but this can not be comprehended except we die to self and become one with Him.

Today we are known as the American Evangelical Lutheran Church. Tomorrow it will be something else. But in reality this matters so little — even though for many of us there will be regrets and some "looking back." What we need to remember is that that we are stones in the structure of the church of the living God. We are partakers in the resurrection and the life...we are heirs with Him to life eternal.

Your Sanctuary

I lure you in to lift your sense of worth,
To give you vision, fill your soul with life,
Reveal the Christ-like God who walks the earth
With anguish in His eyes from human strife.
In send you forth, in love, His truth to carry
With joyous hope. I am your Sanctuary.

(Walter Lyman French,
contemporary American)

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a general oppositionalism to everything that is different from the life lived by our parents and grandparents, for I do believe that we must live in America and in the nineteen sixties. This means that we must not worship or absolutize the ideas of the nineteenth century. I do believe, however, that it is possible to give full and wonderful expression to the view of the gospel and our common life within all the complexities of our present age. And I do believe that this view has an important message for our times. I particularly believe this as we try to relate the gospel to the common life of awakening millions of other continents. Our time is short with them and our old views have fallen so short.

One factor gives me hope. This is that our actual living is, as usual, better than our theology. I think that we are much closer to the view which I have described than we give ourselves credit for.

BAPTISTS SEEK TO RESETTLE EVICTED NEGRO FARMERS

The 5,000,000-member National Baptist Convention, USA, Inc., the nation's largest Negro church body, has made the final payment on Freedom Farm in Somerville, Tennessee, which was purchased to resettle Negro families who had been evicted from their tenant farms last winter, allegedly because they had registered to vote in last November's elections.

Dr. J. H. Jackson, convention president, said the 400-acre farm was acquired at a cost of \$60,000 as the first step in a long-range plan to help Negro sharecroppers become prosperous farmers. The property was paid for in six months.

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I am a member of _____ the congregation at _____

September 20, 1961

Name _____

New Address _____

City _____ State _____

HANSEN, TOLMER
TYLER, MINN.
RT. 2
6-3

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF AUGUST, 1961
FOR THE SYNOD BUDGET:

Unassigned Receipts:

(by congregation)	
Cozad, Nebraska	\$ 112.60
Nysted Lutheran, Dannebrog,	
Nebraska	378.00
Viborg, South Dakota	500.00
Brush, Colorado	176.50
Bridgeport, Connecticut	200.00
Muskegon, Mich., Central Lutheran	390.00
Clinton, Iowa	225.00
Minneapolis, Minnesota	250.00
Seattle, Washington	482.20
Cozad, Nebraska	112.60

For Sanctal Mission:

Brush, Colo., from Rev. and Mrs.	
Holger Strandskov in memory of	
departed friends	10.00
Tacoma, Wash., from Andrea Man-	
kansky in memory of Mrs. Alfred	
Sorensen	5.00
From the convention offering	518.81
Muskegon, Mich., from Central Lu-	
theran Sunday School	42.50
Hampton, Iowa, in memory of	
Frederick Lund from friends in	
Hampton	7.25

Total budget receipts from	
congregations	\$3,410.46
Previously acknowledged	46,958.14

Total to date\$50,368.60

Other Budget Items:

Pastor's Pension Contributions:

Rev. Eilert Nielsen	\$ 75.00
Rev. Ronald Jespersen	29.00
Rev. Alfred Sorensen	50.00

Total for the month	\$154.00
Previously acknowledged	\$2,786.59

Total to date\$2,940.59

Total budget receipts to date,

August 31, 1961\$53,309.19

RECEIVED FOR ITEMS OUTSIDE OF THE BUDGET:

Lutheran World Action:

Cozad, Nebraska	\$ 12.72
Dannebrog, Nebr., Nysted Lutheran	73.40
Brush, Colorado	36.90
Ludington, Mich., Bethany	211.75
Clinton, Iowa	25.00
Minneapolis, Minnesota	38.00
Cedar Falls, Iowa, from the St.	
Paul Sunday School	152.67
Cozad, Nebraska	12.72
Luck, Wis., West Denmark	276.00

Total	\$ 839.16
Previously acknowledged	8,450.37

Total to date\$9,289.53

For District V Home Missions Funds:

(by congregation)	
Bone Lake, Wis.	\$10.17
West Denmark, Wis.	40.00
Askov, Minn.	39.00
Alden, Minn.	40.01
Minneapolis, Minn.	31.95
Reserve, Mont.	35.00
Volmer, Mont.	15.00
.....	\$ 211.13

For District IV Home Mission:

Received from district treasurer ..	\$ 275.00
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1961 Convention:

Offering	\$ 434.27
Registration fees	479.00

\$ 913.27

Respectfully submitted,

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

SMALL CHURCH MOVEMENT SPREADS IN SCANDINAVIA

The small church movement to place churches and chapels where the people are, is rapidly spreading through the Scandinavian countries, the Rev. Carl H. Sandgren, Minneapolis, director of the Department of Church Architecture and Building Finance, said upon his return from a four-week visit to Europe.

Pastor Sandgren was among the 62 church executives, architects and artists who attended the International Conference on Church Architecture at Lucerne, Switzerland, last month.

The group visited churches in Sweden, Denmark, England, Netherlands, France, Germany and Switzerland.

Pastor Sandgren said that the "small church movement" begun some 30 years ago in Copenhagen has spread to the principal cities of Scandinavian countries. Small churches and chapels are being established in the Scandinavian countries as branch churches to the large contiguous parish and in other instances forming entirely new parishes.

He said he was impressed by the devoted spirit of churchmen he met toward bringing the Gospel to the people. "Most of the new churches," he said, "are being built with both state and popular contributor support."

COTTON FOR QUILTS SENT TO HONG KONG BY LWR

New York—(NLC)—Some 10,000 quilts for the use of Chinese refugees who are forced to sleep in the streets of Hong Kong will be manufactured out of 256 bales of cotton that have been shipped to the British Crown Colony by Lutheran World Relief.

The Rev. **Ove R. Nielsen**, assistant executive secretary of LWR, reported here that the cotton was obtained as a gift from the U. S. government under Title II of Public Law 480.

He also announced that LWR, the material aid agency of the church bodies participating in the National Lutheran Council and of the Board of World Relief of the Lutheran Church-Missouri Synod, has provided \$16,200 to defray the costs of having the cotton made into quilts.

Mr. Nielsen reported that an estimated 50,000 refugees sleep in the streets of Hong Kong because accommodations are not available for them. The street sleepers are among more than 750,000 refugees from the China mainland who are living in destitution in the Crown Colony.

The LWF, chiefly with funds supplied by American Lutherans through Lutheran World Action, has operated an extensive relief program in Hong Kong since 1954. Its activities include medical assistance, efforts to help the refugees become self-supporting, student aid, vocational training and the distribution of food and clothing.