

Lutheran

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The American Evangelical Lutheran Church

Tidings



THUS COMES AUTUMN, leaf by
leaf and tree by tree; thus the
woods become a hooked rug
flung across the hills with all
its folds and all its colors
as they came to hand. I can
pause beneath one tree and
look up and see Autumn on all
the hills of America. I pick
up one leaf of those already cast
adrift and hold Autumn in my
hand.

from: "An American Year"

by: Hal Borland

Volume XXVIII
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The Good News

by: Pastor Aage Moller

If Mr. Eichman lived on our street with his family, driving to his office every morning in a Plymouth, paying his taxes to the state and his dues to the church, we would treat him as an ordinary person and make no headlines about him. He has been an ordinary man. During the last world war his government, led by Hitler, decided that a part of the population in the nation was detrimental and should be exterminated. Eichman was ordered to execute the government order. As a normal citizen and a normal churchman who had been taught that a Christian shall obey the government, he did the job assigned to him.

I have not been a soldier but I understand that as such he must store his attitudes, his emotions and viewpoint away and take orders. If he is commanded to kill as many as possible of the enemy soldiers he must do it, regardless of what he feels and thinks. Should he oppose the command he is considered to be abnormal and treated as such. "From a human standpoint I erred beyond description in killing the Jews but from a military standpoint I did nothing wrong," said Eichman.

The Hitler military order was more devilish than anything we have heard about, but in principle it was not different from decrees to put Indians on reservations, classify Negroes as second class citizens, throw a bomb on Hiroshima and legalize a destructive use of the Hydrogen bomb. It is normal to obdurate ones soul in order to retain job and prestige, also to stay far away from people who are too outspoken.

All this means that a sermon about personal choice, responsibility and action is not common and normal, it is strange and new. It is not of this world. So is a sermon about a communal life which fosters and nourishes personal life. The preacher is in a real sense a news broadcaster. We read that the first followers of Christ had everything in common on the basis of freedom. This oneness engendered personal consciousness and mutual responsibility. The participants adored the creator who had given each one person a life of his own to live. These people were queer in the eyes of normalcy and nicknamed Christians. They were news in a society of automation, and they could not be condoned. The nicknamed Christians could not renege on their sermon. The relationship between a similar sermon and the automation of a normal government is the same now as it was in the days of Paul.

Aage Moller is retired and lives at Solvang, California.

AELC Nominees for LCA Positions

The constituting convention of the Lutheran Church in America will elect a total of 186 pastors and laymen as board members in the new church when it meets June 28 to July 1, 1962. Names of nominees have been submitted by the four bodies according to an agreed pattern of distribution of these offices. Nomination is tantamount to election.

Names of the AELC nominees and the length of their term of office are as follows:

Executive Council.....Pastor A. E. Farstrup,
1 year

Board of American Missions..Pastor H. O. Nielsen,
6 years

Board of College Education and Church
Vocations.....Mrs. Enok Mortensen, 4 years

Board of Pensions.....Mr. Mel Hansen, 2 years

In addition to the above, consultants have been named to other boards of the LCA on which the AELC does not have a regular member. Those named by the synod board for these positions are:

Board of Theological Education.....
..... Dr. Johannes Knudsen

Board of Social Missions..Pastor Holger Jorgensen

Board of World Missions.....Mrs. Ernest Nielsen

Board of Parish Education
..... Pastor Howard Christensen

Board of PublicationPastor Harry Andersen

Falling Leaves

Out of the fulness of life they fall,
Leaf by leaf through the windless air;
Closing a cycle, they heed the call,
Settling to earth like a silent prayer.

This is the way I would go in the end,
When life has rendered my days complete.
Leaving the bough, I would lightly descend
Into the noiseless retreat.

— Author Unknown.

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*"Only in the miracle of one human being accepting another
 can we hope to help."*

"But They That Are Sick" (Matthew 9:12)

A REPORT ON A PASTORAL CARE SEMINAR

by: Paul Pedersen

The word "sick" has become a modern slang word making a judgment of disapproval. "Ill" has often been used to mean badness or weakness, and yet all of us, even the good and the strong, find ourselves in various stages of illness a good part of our lives. The program we followed in our Summer School of Pastoral Care at Augustana Hospital in Chicago centered on the problems of illness and what we as pastors could do to gain a deeper understanding of the disease and its symptoms. There were seventeen of us, from various denominations, guided in this seminar by Chaplain Daniel Sandstedt from Augustana Hospital and three other professors from nearby seminaries.

We approached the problem of what to do with illness in a variety of ways; through reading and reporting on four assigned books of Pastoral Care, through several hours of lectures daily by medical specialists, through Bible Study, through group discussions and through daily case write-ups of the problems we encountered in our daily duties as hospital chaplains.

One of the greatest barriers to learning can be knowledge. Not only were we unable to find a single answer for the problem of illness for the Christian but as we grew in understanding we found ourselves discarding many of the answers we already had collected. We were required to clean the Augean stables . . . but not to fill them up again. We seemed to grow in stages; first in "Understanding" then in "Recognition" and finally in "Accepting" the realities of illness and health.

There doesn't seem to be any easy "method" to understanding suffering and disease, or to convey understanding to the patient. More important than any of the methods of approach we studied, we learned the vital role of personal honesty, of being yourself, of accepting the patient as a person and of letting others accept you. The importance of the patient's attitude is also apparent. We heard of patients who, having made up their minds to die, simply died with no adequate medical explanation, and others who contrary to all medical knowledge continued to live and regain their health. These and countless other less dramatic instances made the importance of pastoral care in helping guide these attitudes apparent. The Pastoral and the Medical each had their interdependent spheres of importance. While we must not be in awe of the precise science of medicine to the point where we deny the relevance of Christianity, neither can we ignore the assistance medical aid can offer. Both have a common goal in helping

the individual live his life to the fullest of his potential.

Medical science has done a great deal in helping us reach this goal. In each area of specialization on the complexity of the human person it becomes more and more impressive as it takes on greater meaning. The progress medicine has made and the promises modern research tentatively makes offers new hope for the curable as well as new understanding for the incurable.

Understanding the meaning of illness has made little progress however, even in the face of modern scientific research. This understanding is difficult to express in words but must really be "pointed to" in individuals who have discovered this meaning for them and have adjusted to life as they have found it. The pain of the crisis situation may be a meaningful part of our growth in life. Even the eventuality of death becomes one feature of our growing edge, not to overshadow the life of which it is a part. Our Danish background in particular has always emphasized its orientation to **Life** and to **meaning** in that life. This is no less true for those who are diseased in some form.

Illness then is part of our growth just as health is. In order to find life's meaning we dare not isolate either one. We dare not exile those who are sick into some sort of mental ghetto where we have a special set of attitudes and a special, temporary idea of their personhood. In fear of our own health we might find ourselves more than uncomfortable in the presence of illness, not willing to admit that this too is part of God's creation.

Our area of study at the Institute included not only the physical illnesses but social illness as well. The generalizations in one area carry an amazing accurate parallel in the other. This was most evident in the area of mental health where the category of "normal" is valid only in a legal sense, noting all our peculiarities and idiosyncrasies. Here again we find respect for the "personhood," the identity of the individual of primary importance. The area of Alcoholism, which may in some regards be understood as a social disease was examined as a symptom, a symptom which indicated but did not entirely describe the need for alcohol. The area of crime was also dealt with as a symptom of a sick society, and in its own way as an addiction by people with a need, by people we too often tend to disregard as something less than real persons. Homosexuality was yet another area which was approached with an attempt to understand and hopefully to help.

The more involved we became with the type and natures of illness to which we as people are subject, and the ultimate climax of these illnesses in our death, the more important this area of life and health became. We began to realize that when a person is

ill it affects his total being both spiritually and physically until the two are virtually impossible to separate. We began to realize that while the person when sick is most in need of our understanding we are most apt to desert and disappoint him. We would rather preserve the illusion of being healthy even when this may not be the case, refusing to accept ourselves as persons in either health or sickness. Health as well as disease can have its "symptoms" that indicate what we are as persons.

At this point in the Institute we were no longer sure how to separate the sick from the healthy and in our confusion we had the good sense to spend less time talking and more time listening. With this listening came another stage in our development toward "Recognition." More often than not once the patient is confident that he is being understood he or she will themselves indicate greater insight into the problems of illness than we as outsiders could have. Listening next to Understanding became the foundation upon which we were to build our individual philosophies of pastoral care. Listening, being totally absorbed in what the person is trying to tell you is no light task. It does not come naturally and is difficult to learn, but in our own struggle to approach the patient we found that real listening is possible. We were able to do this by discovering in ourselves a genuine interest in these people and in their interests. We found that if we could find the courage to be real persons and if we could accept this patient as a real person then and only then could communication take place between these two real people with no pretenses, no illusion or phoney ceremony.

We were all eager to "help people" and in fact this is what brought many of us to this Pastoral Care Institute, but at this point we had discovered that even this very urgent and honorable desire could stand in our way until we knew what "helping people" involved, in terms of letting them help themselves. More often than not we were afraid to be ourselves, to drop any pretense we had set up to protect ourselves.

In this way we found ourselves recognizing the phenomena of illness. By listening to the voice of illness we were able to grasp the meaning in illness. By searching through the physical and social situation in which we participate for the symptoms of both health and illness we can grasp in a new meaning, a **new level of understanding of persons and of people.** It is at this point that we find help from our Christian Faith. The Old Testament Prophets show us how we might recognize suffering in others and in ourselves and on recognizing this, discover a mutual understanding of this also as part of life and of creation.

The ideals of life have been embodied in the healthy and the whole individuals, making illness its stumbling block. Though we can ignore and hide illness we can not deny its reality, especially if we are ourselves caught up in the disease. We can brand those who point out the illness around us as gloomy, as pessimistic, as dwelling on a condition pointlessly and we can insist that no good will come of stressing the "dark side" of things but we can not deny the cancer to which they point. In fact, only through knowing, recognizing and attempting to understand illness in ourselves and in those around us can we hope to find the joy and comfort we seek in health.

In the past Christianity has judged those afflicted by disease as under the righteous judgment of God for some evil act, or possessed by the devil. Though this sort of persecution is largely part of history, remnants exist today in their more subtle and refined forms. In fact we find health and disease as dimensions of reality demanding recognition and understanding. Even health might be considered a peculiar type of disease for which no known cure exists. We can not claim to know persons in one situation without considering them in the other. We can not cut out the parts of the person that disagree with us and still claim to know the whole person. We can not ignore the unpleasant aspects and accept the person. Only in the miracle of one human being accepting another human being, reflecting as far as he is able the **total acceptance** of each of us, just as we are, by our Lord Jesus Christ, only in this miracle can we hope to help.

Therefore in Understanding, as far as we are able, Recognizing, as far as we are able, and Accepting, as far as we are able we can find the meaning in illness and through this the meaning in life itself. There is no shortcut, no single method, no easy way to work this out that can be learned in a six week seminar on Pastoral Care. But the Summer Session has helped me learn this difficult lesson. The real teachers however are those who are themselves ill or, perhaps, illness itself. Only by recognizing the meaning in illness can we then hope to appreciate the opportunities of health and through knowing both, the thrill of life itself.

Danevang Escapes Carla's Fury

In 1945 the congregation at Danevang, Texas, experienced the destruction of their church in a hurricane. For them, and for many throughout the synod who are familiar with the location of Danevang, there was a concern that hurricane Carla would bring a repeat performance. Happily, this did not prove to be the case. Pastor Erik Moller writes that "Danevang suffered only small damage in comparison with the surrounding communities." There was no serious damage to any of the church property.

The center of the storm struck about 30 miles from Danevang though its fury was felt all along the coast. The most serious damage was done by high water. At Palacios, on the Gulf Coast, some 25 miles south of Danevang, almost all buildings were damaged. The wind velocity had dropped to 125 miles per hour when the storm hit Danevang.

Many Danevang people boarded up their homes and took refuge in El Campo and other towns farther north. Quite a number stayed in Danevang.

Some 80-90 per cent of the crops had been harvested by round-the-clock efforts before the storm came. No more cotton is expected to be harvested but some of the remaining rice may be salvaged.

Pastor Moller, who was attending a JCLU meeting in Minneapolis when first indications of the approaching storm came, did not reach Houston until Monday afternoon in the midst of the storm. He was unable to proceed farther at that time since transportation had been cut off. It was not until Tuesday afternoon that he was able to reach home and learn that his wife was safe with friends in Danevang.

A morning devotion at the Tyler convention

The Dividend of Our Faith (John 6:26-35)

by: Pastor Folmer H. Farstrup

There is a "danger that we keep our eyes only . . . on the reward."

Our Lord was constantly faced with the task of pointing out the errors of the Jewish faith. There was also a need for the people to examine their motives when they followed Him. Therefore He tells them pointedly, "You seek me, not because you saw signs, but because you ate your fill of the loaves."

Recently I read the following account in a book by Albert Cliffe entitled "Let Go And Let God." He relates the following: "A business man came to see me some time ago who had failed in business. While he seemed to have good ideas, he did not have enough working capital. After discussing his life with me, we discovered he was filled with criticism and resentment of former employers. His life was dominated by these resentments. He had to ask forgiveness of God. He had to seek peace and follow it; he had to surrender his life to Christ. Then he gained his answer. Several offers of capital came to him from sources he had never known before, and the more he practiced living one day at a time, the more he forgot that wicked past, and the more successful he became." Parenthetically, one might ask, "What about those who surrender their life to Christ, yet do not become successful business men?"

The account of the business man and the people who followed Jesus are parallel situations. In both instances, there was a belief that following Jesus is profitable. In the feeding of the five thousand which precedes the discussion in the text, the crowd saw only the fact that Jesus could fulfill their physical hunger. They saw only the bread. When the business man saw that he had to accept Christ, he became successful. It would seem that he too saw only the bread, the dividend of his faith. In both of these situations we might say with our Lord, "Truly, they have their reward."

This same trend of thought is with each of us constantly. We are tempted to think only in terms of the dividend of our faith to ourselves. For instance, each of us might ask himself, "Why do I attend worship services?" Many of us would undoubtedly answer that we come to church to be inspired. Surely there is this element, but the chief reasons for worshipping God might be stated in the words of our opening prayer, "...to hear what thou Father, Son and Holy Spirit would speak unto us." Further, in the prayer of the church, "We beseech thee so to implant thy word in us, that, in good and honest hearts,



we may keep it and bring forth fruit by patient continuance in well doing." As a result of our worship we are inspired to do the work of our Father, but inspiration for its own sake is not the goal of our worship.

This thought is stated very well by Geddes MacGregor in his book "The Coming Reformation." He writes thus, "When worship is conceived simply as 'inspiration,' it may be taken for certain that Christianity is extinct. Christian worship is more perspiration than inspiration. One does not participate in the body of Christ by lounging for inspiration in an easy chair. 'Inspirational' worship is like a habit-forming drug: the more you take opium, the more you need it; the more you imbibe the 'inspirational' drug, the more ridiculous its forms must become in order to accommodate you. The more fierce must be the competition of the drug stores that purvey the 'inspiration.'" Or, as a Korean friend told me concerning his participation in revival meeting sponsored by the churches of his homeland. He related that revivals were needed more frequently as time went by to keep his enthusiasm at full pitch. His inspiration had become a drug that needed to be replenished in an ever increasing dosage.

There is a promise of reward for those who confess Christ as the Son of God and the Lord of their life and work, to those who believe in Christ as the Bread of Life who can nourish their spiritual bodies. We are told by Jesus, over and over again, that those who do the will and work of the Father shall enter the kingdom of heaven. But there is also the danger that we keep our eyes only and totally on the reward, neglecting the present with its opportunities to do His will as it is revealed to us. Or, that we see in each such opportunity only a chance to earn the promised reward, to achieve a dividend for our faith. There is the danger that we see only the bread dangling before our eyes like a carrot in front of a horse. Let us remember what Jesus tells us, "When you have done all that is commanded you, say, we have done only what was our duty."

In the Lutheran Church in America merger confronting us there is also a temptation to think in terms of a reward for our action. "What will we gain from the merger?" is a popular question. The question is legitimate if we think in terms of how we will gain in opportunities to do the work of our Father as it is presented to us in our communities, our nation and the world. It is not a legitimate question if we think only in terms of more pastors, or more fellowship, or more money for our particular church if

we are in a home mission situation. Again, we hear it asked if it will be cheaper to belong to the proposed church. We might answer this as follows: "Yes, we will be able to do much more with the money we spend." We will get more for our money in the sense that we will be able to do more with the same amount of money. It will probably not be cheaper financially and this should not be our chief concern. The merger is not urged because we will earn a dividend, but because we can more effectively do the work of God.

Whatever we do we are not to ask what God can do for me but what can I do for God, if I may paraphrase a modern saying. In all our undertakings, our daily life with one another, our existence in the new church, we need the fortitude and inspiration which is given us in worship. We are fed by our Lord who is the Bread of Life. When we believe in Him we shall not hunger or thirst but will willingly go forth to labor in His vineyard. We are not to bend every situation to reap a personal benefit from it — to see only the food that perishes. The true

reward, the Bread of Life, is given to us by God. "God so loved the world that He gave His only Son that whoever believes in Him should not perish but have eternal life." Christ is that Bread of Life, sent from heaven to guide us and to strengthen us that we may do the work of our Father. This is the true dividend of our faith, which does not perish from this earth.

"We may not climb the heavenly steeps,

To bring the Lord Christ down,

In vain we search the lowest deeps,

For Him no depths can drown.

But warm, sweet, tender, even yet,

A present help is He;

And faith has still its Olivet,

And love its Galilee."

— John G. Whittier.

A Motorist's Prayer



(Photo courtesy Northern Virginia Sun, Arlington, Va.)

A small bronze sticker on the dashboard reminds thousands of drivers across the nation of their Christian responsibility each time they enter their automobiles. Produced exclusively for The Lutheran Hour, the pressure sensitive sticker (shown in full size in inset) bears a "Motorist's Prayer." "We hope these stickers will keep motorists mindful of their responsibility to God and their fellowmen every time they take the wheel, especially during such critical periods as the Fourth of July and the Labor day weekend," said Harry G. Barr, president of the Lutheran Laymen's League which sponsors The Lutheran Hour. Individual stickers are available free from The Lutheran Hour, 2185 Hampton Ave., St. Louis 10, Mo. The Rev. Gerald E. Kuhn, pastor of St. Paul Lutheran Church, Falls Church, Va., is shown placing a "Motorist's Prayer" sticker on his dashboard while Major Edward Simpson, Falls Church police chief, looks on.

Echoes From Philadelphia

by the Editor

As the train moves slowly out of Grand Central Terminal in New York there is at last time to sit back and reflect on the busy days just past. Many experiences have been mine during these few days, experiences that I would now share with you.

The Lutheran Editors' and Managers' Association meets annually, in September, with one of the Lutheran publishing houses as host. This year's meeting, the forty-eighth annual convention of the Association, was held September 20-21 at Philadelphia, Pennsylvania. The United Lutheran Publication House was host to the meeting.

The journey, by train and plane, to Philadelphia was uneventful. When I arrived the weather was threatening and hurricane Esther was expected in Philadelphia within 24 hours. She failed to keep her appointment, however, and the only inconvenience suffered was a nice rain — the kind of rain a mid-westerner learns to appreciate.

Pastor Verner Hansen, the former editor of LUTHERAN TIDINGS, and now audio-visuals editor for the Long Range Program of Parish Education, met me at the airport and drove me to his home where I was to stay during the convention. Here I spent some pleasant hours enjoying good fellowship, good talk and good food. The Hansens live in Norristown, some 14 miles from Pastor Hansen's office. But the lovely wooded section in which they live more than compensates for the long daily drive.

The editors' and managers' sections of the convention meet jointly for some things and separately for others. On Wednesday morning they met jointly for devotions preceeding the beginning of their separate sessions at the downtown John Bartram hotel in Philadelphia.

The morning session in the editors' section was occupied with business and a report on the year in the churches. There was not much business. Incumbent officers were re-elected and Dr. Albert P. Stauderman, associate editor of THE LUTHERAN, was again named president.

A review of the year as it affected the churches was then given by Dr. Stauderman. The top ten stories with religious implications, as rated by Dr. Stauderman, were:

1. The struggle over the school aid bill and the question of aid to parochial schools.
2. The struggle for the churches of East Germany.
3. The weaknesses revealed in the Roman church's position in Latin America as seen in recent struggles there.
4. The Freedom Riders and the divided opinion in the churches on this question.
5. The forthcoming Vatican Council and Roman Catholic-Protestant relations.

6. The coming New Delhi meeting of the World Council of Churches which will see a Russian Orthodox application for membership and the presence of Roman observers.
7. Church unity and disunity in America including the Blake-Pike proposal for a union of the Presbyterian, Episcopal and Methodist churches and the disruption of the Lutheran Synodical Conference.
8. Church leadership toward peace through statements on disarmament and expression of opposition to bomb testing.
9. The growth of fundamentalist semi-religious groups such as the John Birch Society.
10. Continuing controversy over Sunday as a day of rest and recreation.

The noon luncheon was served at Philadelphia's historic "Poor Richard Club," a short distance from the hotel. Here there are many items of interest pertaining to the life and work of Benjamin Franklin in Philadelphia. Paintings depicting his activities in these early days adorn the walls.

Back at the hotel again the editors' meeting continued with an address by Pastor Paul Hansen, Lutheran World Federation Secretary for the Minority Churches. Pastor Hansen, whose home is in Denmark, was presented by Pastor Rollin G. Shaffer, assistant director of Lutheran World Action.

It is Pastor Hansen's work to keep contact with Lutheran churches in Poland, Czechoslovakia, Yugoslavia, Rumania and the Soviet Union. This contact with the Lutheran World Federation is much needed and much appreciated by these minority churches. It was pointed out by the speaker that the churches of Eastern Europe are quite active. "In some ways," he stated, "It could almost be said that they are more active than the churches of Western Europe." "Church bells are ringing and not in vain," said Pastor Hansen. Generally, people are not stopped from going to church. Teachers and some public servants do run into difficulty but, on the other hand, confirmation, evangelism and other activities of the church can be carried out in most cases. The most serious opposition to the church is met in East Germany. In Russia itself conditions are probably not too good but in other Eastern European lands the picture of the church is not as black as it is often painted in the Western world.

A speaker from the American Baptist Convention, the Rev. Charles Waugaman, next told us about the Christian Writer's Conferences held each year at Green Lake, Wisconsin. These are growing in size and scope and are open to all Christian writers.

The meeting was then recessed in order that we might meet again at 6:30 at Philadelphia's Union

League for the annual banquet of the Association.

The Union League occupies a building in the heart of Philadelphia whose gloomy appearance is well reflected in a story that is told of a visitor to the city who, pointing toward it, asked a Philadelphian what sort of building that was.

"That," said the Philadelphian, "is the Union League."

"What's the crepe on the door for?" asked the visitor.

"I guess one of its members died," replied the Philadelphian.

"Cheers it up some, doesn't it?" remarked the visitor.

Ladies are permitted in the club for special occasions but they must enter by a back door.

From one end of the banquet hall a large portrait of President McKinley looks down on the assemblage. Portraits of other Republican presidents line the walls. Some of us were not long in concluding that if we were to mention the name Kennedy aloud we might quickly find ourselves on the street.

The speaker of the evening was Dr. George Ruff, son of THE LUTHERAN editor, Dr. Elson Ruff, and a psychiatric consultant to project Mercury. Through Dr. Ruff's talk we were given new insights into some of the psychological problems that are to be anticipated in space flight and how these are being faced and met.

On Thursday morning the entire group assembled again, this time at the beautiful new Muhlenberg Building on Queen Lane in the Germantown section of Philadelphia. This building, sometimes facetiously referred to as the ULC Pentagon is surrounded by lawns, trees and ample parking space. It is the center of all editing the publishing activity in the United Lutheran Church. It is here, also, that Pastor Verner Hansen has his office.

Following devotions, which I was privileged to lead, the meeting again divided and the editors heard Dr. Robert Van Deusen, Washington secretary, Division of Public Relations of the National Lutheran Coun-

cil. He stressed the importance of the role of the legislator saying, "the state is another way of God's working." He then discussed some recent legislative problems that have had particular implications for Protestants.

The second speaker was Dr. Martin J. Heinecken, of the Philadelphia Lutheran Theological Seminary. "Lutherans and Roman Catholics" was the subject of his stimulating address.

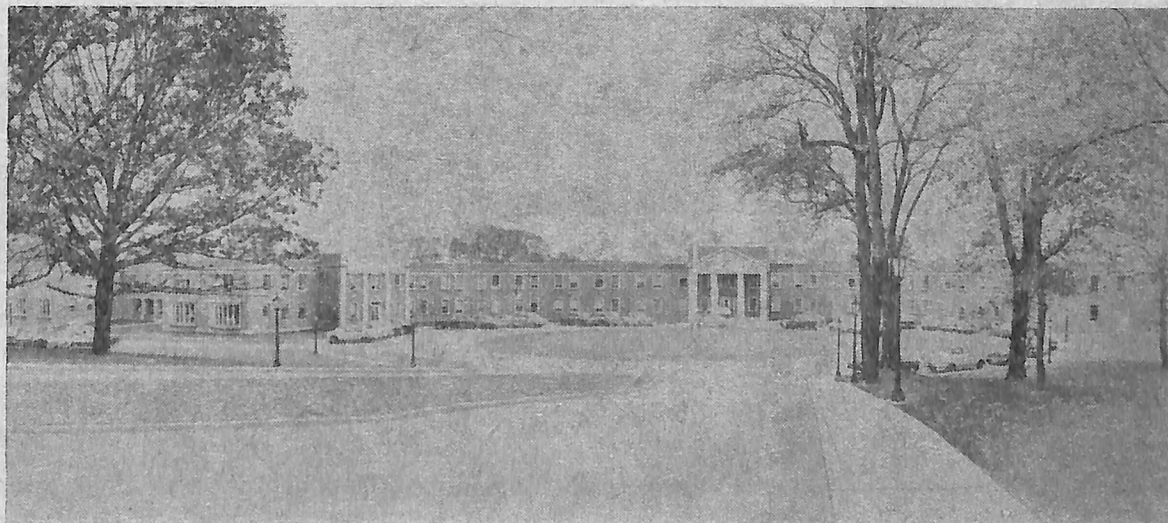
The final session was a luncheon meeting in the Muhlenberg Building at which time the speaker was the Hon. James F. Henninger, who is a Philadelphia judge, an active ULCA layman and a member of the Joint Commission on Lutheran Unity. Judge Henninger spoke on a number of matters involved in the merger and predicted that the smaller bodies will have more than a proportionate share of influence in the new church. He advanced some reasons for this and was not at all displeased at the prospect.

Following a visit to Independence Hall, a quick visit to Valley Forge and a final pleasant evening with the Verner Hansens I left Friday morning for home via New York City.

The chief purpose in going to New York City was to visit the General Assembly session of the United Nations to which I was fortunate enough to obtain admission. For a time it had appeared that President Kennedy might make his address that day but it came on the Monday following instead. The United Nations flag was at half-mast and every speaker that day began by paying tribute to the late Secretary-General, Dag Hammarskjold. The tragic death of Mr. Hammarskjold cast an unmistakable pall over the assembly session in these already dark and perilous days.

The days in Philadelphia and New York are now behind, a part of the past. As I look back, I am grateful for them, for the opportunity to renew acquaintances, to meet many whose names have long been familiar, to share the inspiration and fellowship and to have many new experiences. Time is such a precious gift and, in retrospect, I cannot but feel that this bit of time was well spent.

The new (3½ years old) Muhlenberg Building which is the home of the Board of Publication of the ULCA. This semi-circular building has three wings that radiate like the spokes of a wheel out from the reel of the building. Many offices, a supply store, shipping room and a small plant producing stoles, altar cloths, robes, etc., are all found here under one roof. The building is as spotless as it is modern.





Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: REV. EVERETT NIELSEN

**512 East Washington Avenue
Bridgeport 8, Connecticut**

Another Caravan Report

Waterloo, Iowa.—On August 4 and 5, the Luther League of St. Ansgar's Lutheran Church here sponsored the Youth Caravan, which was headed by Keith Davis. The caravaners met with the parents, congregation, Friends of Youth, officers, Leaguers and the pastor.

Worship, learning, service, recreation and evangelism, the five main steps to a better Luther League, were discussed by the officers and caravaners. Each officer, together with a caravaner, planned one month of programs following these important steps.

On the last night of their stay, the caravaners accompanied our Luther League to see the film "Exodus."

Our leaders gained enthusiasm and the willingness to work, and we wish to thank Keith Davis, Asta Petersen, Nancy Johnson and Joe Johansen for the help and encouragement they gave us.

Judy Olsen, Secretary.

Over the Typewriter

Adults have heard a good deal about the film, "Operation Abolition" and other such things, but we have seen very little material directed to young people. While we don't pretend to be an authority on this increasingly large group of people who are accusing everyone from 7,000 clergymen to past President Eisenhower of being communists or at least sympathizers, we do have some serious questions.

Some of the organizations spouting off with this hysterical line are working in public school systems, attempting to work YOU up. Several films and seminars are being held throughout the U.S. under the banner of "freedom" and "Americanism." But we wonder how far "freedom" has to stretch and how "American" it is to breed mistrust and hysteria concerning communism in America. We must grant that there are communists in America, but we must also believe that our intelligence agents are not asleep. If we begin accusing and mistrusting the supreme court justices, college faculties and who knows who all because they happen to speak on a controversial issue, then we soon will feel the walls closing in around us, and "Big Brother Is Watching You" signs can just as well be posted!

As young people, we need to be alert to world problems, especially our great enemy, communism. But we must judge coolly and objectively, not in the frenzy and emotional mumbo-jumbo of some of the radical people writing books and making speeches about "the thousands of communists in high places

in the U.S." Indeed, we need to fight communism, but we can't fight it by being illogical and wild about it. Paul has written that he would rather have five words spoken with his mind than 5,000 in tongues. Let us not babble in tongues, but speak intelligently.

Pre-Convention Information

The Annual Workshop and Convention of the American Evangelical Lutheran Youth Fellowship will be held at Camp Wesley Woods, Indianola, Iowa, on November 3-5, 1961. The theme for this year's meeting is, "I Believe in the Communion of Saints!(!)."

In the absence of the president, Dick Jessen, Pastor Clayton Nielsen of Omaha has been appointed Workshop Director. Registrations are in the hands of the Fredsville LYF. Please register with: Pastor Harald N. Sorensen, Rural Route 4, Cedar Falls, Iowa.

While the costs are not yet available at this writing, it is estimated that meals, lodging and insurance will cost each person around \$12.00. The next issue of PAGING YOUTH will carry complete information on costs, schedule and directions for travel. **Please register now, however.**



Pictured here is the camp chapel in the main building. This building has a fine view of trees and a nice lake. Don't you want to see it?

Site Information

Camp Wesley Woods is a three-year-old Methodist camp situated near a nice forest and lake. The main lodge houses the chapel (see picture), dining hall and meeting rooms. There are ten cabins on the grounds, four of which are quite large and have showers, kitchens and meeting rooms in addition to sleeping area. The food will be cooked by the camp, and the LYFers will have the joy of serving it to one another. The camp is an approved member of the American Camping Association and the American Youth Hostels. One extra special attraction: both morning and evening coffee will be prepared by the camp...how much more could be asked? Of course, all buildings are winterized, and the facilities are in excellent repair.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Cordova, Nebraska



Links in a Chain Encircling the World

Dr. Dorothy E. L. Haas

The first link in a chain that now encircles the world of Lutheran women was forged at Wittenberg College, Springfield, Ohio, November 4, 1955. Dr. Clarence Stoughton, who was then chairman of the Lutheran World Federation Commission on Stewardship and Congregational Life, and Mrs. C. W. Baker, Jr., a member of the Commission, expressed a desire to know the thinking of Lutheran women in preparation for the 1957 LWF Assembly to be held in Minneapolis, Minnesota.

An invitation was extended to an informal meeting and seven women representing five National Lutheran Council's women's organizations responded. At this meeting it was suggested that since few, if any, women from the younger churches would be delegates to the Assembly, the women of North America might invite five or six outstanding women leaders as guests to be financed jointly by the women of this country. Plans were also made to have a Bible study in cooperation with other Lutheran women in the world to prepare the women for the Assembly. It was also suggested that area post-Assembly meetings be scheduled at which the speakers would be these guests of the Lutheran women in North America.

Perhaps you were not aware that each of you was involved in the dreams and activities of this small group, but if you were present at the LWF Assembly in Minneapolis, you may have witnessed the results of the planning and work of the **Lutheran Women's Coordinating Committee** (the name chosen by this little group at its July, 1956 meeting). Each of the National Lutheran Council women's organizations contribute funds from their budgets to assist in the work that is aimed at fostering a real Christian spirit of love and concern for other Lutheran women around the world. Thus through the LWCC additional links were added to the globe circling chain.

Since the 1957 Assembly, the Lutheran Women's Coordinating Committee has continued to function. There have been meetings, much correspondence, and many hours spent in making arrangements. There are three outstanding memories of these years of working together such as (1) the thrilling procession during the Assembly of eleven women from other lands who had been brought here by the love gifts of our American women; (2) the sparkle of joy in the eyes of all overseas guests as they were each presented a beautiful hand-cut silver pendant as the gift of the American women; (3) the appreciation of the Lutheran women in this country as they re-

ceived these guests as special speakers at the post-Assembly meetings.

One of the highlights of the Assembly occurred late one evening in a corner of the Curtis hotel lobby when a group of fifteen women gathered to share experiences. It was here that the suggestion was made that as a gesture of thanksgiving and to further cement the relationship, we would join together as Lutheran women of the world in a special prayer fellowship during Advent. Mrs. Byron Traub of Liberia was asked to write a prayer that might be used every day during the Season. (You may recall that this was published in all Lutheran women's magazines.) A strong desire was expressed to maintain contact in the future and to sustain the Christian fellowship from which we had already gained so much. The hope was expressed that women might continue to serve on the LWF Commission of Stewardship and



Overseas guests being welcomed to the 1957 LWF Assembly.

Congregational Life as one way to keep in touch. This dream has been realized. At present the three women on the Commission are Henriette Westerman of the Netherlands, Antonie Nopitsch of Germany, and Dorothy Haas of the U.S.A.

During the Assembly, the Lutheran Women's Coordinating Committee decided to meet whenever the need for consultation might arise in the future. While it is a very informal group, it works closely with the LWF Commission in its concern for Lutheran women of the world.

Recently in considering plans for the 1963 LWF Assembly, the desirability of additional small group meetings was mentioned. The Mutterdienst at Stein, Germany, has now offered its facilities for the pre-

(Continued on Page 16)

OPINION AND COMMENT



AS WE SAT watching and listening at the United Nations General Assembly session on our recent trip to the East it was borne in upon us anew how important that UN really is to all of us. It has many faults and we hear a great deal about these. However, they are often emphasized to the exclusion of its potentialities. But, whatever its faults and whatever its potentialities, it is not too much to say that, from a human standpoint, the UN is man's last best hope. In these days when the very future of civilization hangs in the balance this great instrument of peace must not be neglected or circumvented. Recent events, not least of which was the death of its secretary-general, threaten the UN itself. The UN has many detractors and enemies. Not all of them are located East of the Iron Curtain. Some, who might not consider themselves enemies of the UN, are, nevertheless, so eager to make it serve certain one-sided aims that they would destroy it in the process of trying to bend it to their will. Some passages in a book by a prominent American senator recently shocked us. This man, who is the leading exponent of a particular brand of political and economic philosophy which is quite untenable in the twentieth century, appears to take the position that the UN has value only if it can be made the instrument of his brand of Americanism. It is as brazen an "America First" statement as we have come across in a long time. The senator's distorted viewpoints aside, no nation, including our own, can approach the UN with any such attitude and expect that out of such a body will come anything that is good — to say nothing of world peace. Fortunately, we do not believe such an attitude is, generally speaking, representative of the UN membership. We believe that most of those who are a part of it are so because they see in it the possibility that through peaceable debate and action the nations will learn to live together. This, we believe, is especially true of the smaller nations. Cynics might say that this is because they cannot hope to bend the UN to their view. Perhaps! However, we do wonder sometimes if the smaller nations are not more aware of the seriousness of the current world situation than are some of the larger powers. It would not be correct to say that the UN is an organization of men and nations of good will. But it is an organization through which men and nations of good will can learn to deal with men and nations of ill will. We can only hope that what good will there is left will not give way to ill will. We hope and pray that the UN may emerge from its present trials strengthened and that through it man may

REV. J. C. KJAER DIES

Word has been received of the death Saturday morning, September 30, of the Rev. J. C. Kjaer at Seattle, Washington. The funeral services were held the following Tuesday with the Rev. A. E. Farstrup, synod president, of Des Moines, Iowa, officiating.

one day learn that though their ideologies are different they can still live in peace.

—o—o—o—

ONE OF THE CONCERNS that many have had with respect to the merger is what might be called the preservation and transmission of our heritage. It is felt that we of the AELC do have a rich theological and cultural heritage and that somehow this should be made available to others. There has been the fear that in the merger all will be lost. To some extent this will probably be true. The loss of some things would be an improvement. That to which we have become attached by reason of tradition and sentiment alone will very likely not last long, as indeed it would not even if there were no merger. On the other hand, that which is sound and has more to commend it than sanctified sentiment will, we are confident, not only survive the merger but will become as important in the new church as it has been in the AELC. Another factor that is often overlooked in the concern with our heritage is that many worthwhile things, things in which we have found joy and significance, will be transmitted outside the merger. A case in point is Kristian Østergaard's song, "That Cause Can Never Be Lost or Stayed." Here is a song, written by a Danish-American and translated into English, that has already come into use by many groups of widely divergent origins. We have on our shelves, for example, a book by a noted American preacher in which he quotes a stanza of this song. We also hear, from time to time, how this song has taken hold in other groups. It takes hold because it has something vital to say. Now comes word that the new "Midwest Institute for Young Adults" which is about to open at the University of Nebraska, will use "A World of Song" as a "textbook." Not only so, but the entire program, which is under the leadership of Dr. Otto Hoiberg, is an adaptation of the folk school idea. It will feature "Learn to Earn" and "Learn to Live" courses. This effort does not grow out of a sentimental desire to preserve something from the past. Rather, it has taken root because it can serve a very real need among young people of our time. We wish Dr. Hoiberg and his colleagues every success in their efforts. We shall be watching with interest the developments at the Hall of Youth at the University of Nebraska. In a sense it is our cultural heritage that is on trial. We feel sure that, as time goes on, here as in the merger, the wheat will be sifted from the chaff and that the things that have lasting significance will survive.

The churches fight Tuberculosis in Pakistan

The Lollipop Maker of Paradise Street

by: Geoffrey Murray**World Council of Churches' Staff Writer**

Karachi, Pakistan.—If you would know what the churches are doing to meet human suffering overseas, stand with me for a few minutes beside the bedside of Rahim Bux, in the oddly named Paradise Street, Lyari, a refugee district of Karachi, the chief town of West Pakistan.

He is so thin, so huddled, and motionless that it is difficult to believe he is alive. In fact, he is very close to death.

He lies on a rickety charpoy — an Eastern bed whose mattress is a criss-cross of string across the wooden frame. His thin grey blanket and soiled native shirt are spotted with blood coughed up from his lungs, rotted by tuberculosis.

There are two more charpoys in the room which is not six paces square. It has been cobbled together with scraps of old timber and sacking. The floor is of earth, and a sort of roof has been constructed of palm matting.

When it rains, it soaks through and saturates the dying man.

But today it is blisteringly hot, and outside in the sun Mrs. Bux has placed a tray of yellow lollipops she made this morning. Flies swarm over them. In an hour or two she will hawk them in the streets, and if she finds enough children with dimes to buy them there will be a little food for the family tonight.

To bring this scene home still more clearly to you, let me add a few more details.

The communal tap from which Paradise Street draws its water is a quarter of a mile away. There is no other supply.

Rahim Bux lives in this shack with his wife and their four children, together with his widowed sister and her three children — ten human beings altogether. The sister also has TB and so has Bux's five-year-old son.

All the children sleep on the ground on a few rags. The bedding has now been "tidied" away in a net slung under the roof. An oil lamp and three electric bulbs hang over Rahim Bux's bed. The bulbs are quite useless. They were retrieved from a rubbish dump, and of course there is no electricity in Paradise Street. The bulbs merely serve as ornaments — the only decoration this appalling home possesses.

Behind the strung-up bedding there is a tiny set of improvised shelves, and among the litter on these, containing the dubious ingredients of Mrs. Bux's sweetmeats, is a bottle and a pillbox. These bear the labels of Church World Service and they contain the medicines that have kept Rahim Bux alive because he is too weak now to walk the six miles to and from the government clinic for an injection to fight the bacilli which are killing him.

Bux and his family fled from Barrackpore, in India, when rioting began in 1947. They made the hut in

which they now live, and for a time he was able to work as a laborer in Karachi.

Seven years ago he was struck down by tuberculosis, and now the family's income comes from the pitiful sweets that his wife makes. Yet more children have been born to them in the meantime.

Shacks exactly like Rahim Bux's line both sides of Paradise Street. In almost every one of them, at least one man, woman, or child is a TB victim. They lie on charpoys amid the heat, the noise, the stench, and the flies.

No one knows exactly how many refugees from India there are in the city. They are swallowed up in Karachi's 3,000,000 population where poverty is endemic and absolute.

The most fortunate are those who have been resettled by the government in the satellite town it has built at Korangi in the flat brown desert about twelve miles away. Here about 40,000 families, approximately 200,000 people altogether, have been placed in one or two roomed quarters built of cement.

These are at least weather-proof. But there are, currently, no factories at Korangi, and no work of any kind. To earn a living, the breadwinners have to make expensive bus journeys into Karachi. And, of course, there is rent to pay. The shacks, at any rate, are rent free.

The government plans to rehouse half a million people ultimately at Korangi and to build another four satellite towns. It is pressing on fast with these plans, which are intended to sweep away Karachi's terrible slums. If this wholesale rehousing comes about, it will be a big step forward in the campaign against tuberculosis.

At the moment, however, the deadly bacilli are winning all along the line.

It has been established by means of mass X-rays that 8 per cent of Pakistan's 85,000,000 population are infected by active TB. The country's population is increasing by one million every year. Because of this pressure, the poor are inevitably herded together, and medical social workers estimate that every TB sufferer is in contact with five more people.

"Contact" here is used in its literal sense. Some families have only one cup between them and this has to be used by every member — the tubercular and the uninfected.

To meet this tremendous need, Church World Service, the relief arm of the National Council of Churches (USA) working in association with the World Council of Churches, is engaged in an extensive program of feeding, milk distribution and the provision of medicines to institutions throughout Pakistan.

One of these institutions is the remarkable Captain Foundation, formed by a Parsee, Mr. K. R. S. Captain, and his family.

Mr. Captain is a former seaman who for many years now has been a successful chemical manufac-

Convention Report - District VI

Our convention met this year on September 15, 16 and 17, with the congregation of Our Saviour's Lutheran Church in Viborg, S. D., as our hosts, Thorvald Hansen, pastor.

The convention started on Friday afternoon with separate meetings for the men and women. The WMS meeting was held in the church while the men met in the Parish hall for a film program. This was a new arrangement for our District. A report of the WMS meeting will be found on the Women's Page. Supper

turer in Pakistan.

He uses profits from his business to finance the Foundation he has created. Its purpose is to relieve human suffering and sorrow.

The Captain Foundation has built clinics and dispensaries. It provides amputees with artificial limbs, homes for people whose dwellings have been knocked down by storms, and has paid for blood transfusions, and relieved destitute people like Rahim Bux.

It was Mr. Captain who took me to Paradise Street. He also showed me the warehouse; a little way off, where the women and children of Lyari come every day for a free distribution of CWS milk made available by the U. S. government.

The Captain Foundation has four men at work all day making home visits and handing out money, wheat, old clothes and reconstituted milk channeled through CWS.

One medical social worker is given \$50 a month (250 rupees) by the Foundation to give to the destitute to enable them to travel to government clinics they could not otherwise reach.

The great need is for such drugs as PAS, INH, and Streptomycin. Doctors say that for every box of PAS tablets they give out, they could use 15, but the cost is prohibitive.

Mr. Captain showed me a letter from the wife of a government clerk who for two years has suffered from a duodenal ulcer that has now developed into cancer. He has not been able to work for two years. The wife's English is faulty, but there is no mistaking her need.

"There is no one else to support my family of six members. I have to run about whole day to arrange on time meal. What to talk of a square meal, my husband who cannot take anything else except milk and blank (bland) diet gets nothing suitable.

"Frequently we have to starve for a day or two. We had not taken any meals or even tea for two times and I could not see my children crying with hunger.

"We have only one quilt and no sheets or mattress, and on that one quilt we lay all the six on the floor all night through the winter.

"I have now been compelled with shame to ask you in the name of humanity to come to our rescue and save our lives, the live of small and innocent children. In short, save an entire family from starvation."

That is just what the churches are struggling to do overseas, only their aim is not to save one entire family but tens of thousands.

was served to the guests in the various homes. On Friday evening, Pastor Nilssen addressed the convention. His talk was centered on the theme that of all the various frontiers by which we are challenged only the frontier of faith has abiding significance.

Saturday morning, Pastor Mellby conducted the devotional service. He introduced his meditation by having us sing the hymn, "What a Friend We Have in Jesus," which he used as the central thought of his discussion. After this service the business session convened with Pastor Calvin Rossman presiding. Pastor and Mrs. Jerome Nilssen, Pastor and Mrs. Mellby and Pastor and Mrs. Thorvald Hansen were specially welcomed to the convention, all having come into the District since our last meeting. There were 43 delegates, pastors and officers at our convention this year. The congregational reports revealed that three church anniversaries had been celebrated this year, Tyler and Diamond Lake celebrating their 75th anniversaries and Viborg celebrating the 50th anniversary of the building of their church. Progress both in a material and spiritual sense were noted in all the reports. The convention voted to send a \$100 gift to Leland Mollgaard in appreciation for the work he did in District VI while attending Augustana College. He is now attending Maywood Seminary.

Discussions during the convention included such topics as Evangelism Workshops, Junior Camps, Rev. Farstrup's letter regarding transition to the new church, the writing of the history of AELC, Youth Work in our District, the Long Range Parish Education Program and others. In the election of officers all present officers were retained to carry on the work until the new church comes into being. Pastor Nilssen was elected to fill the vice president's office left vacant when Pastor Mortensen moved to Des Moines.

Saturday evening Pastor Marius Krog gave a talk on the Life of Hans Nielsen Hauge.

At the Sunday morning worship service Pastor Rossman preached on the topic "Proclaim a New Day," in which he called the merger a "Day Newborn" and pointed out that we are merging, not for our sakes but for Christ's sake and if this merger be God's will it will be richly blessed. Pastor Hansen conducted communion services with Pastor Rossman assisting. Sunday afternoon we were privileged to hear Dr. Walter Carlson, president of the Red River Valley Conference of the Augustana Lutheran Church. His talk revolved around the many aspects of our coming merger, spiritual and practical. He said that as we contemplate merger our paramount thoughts must be that the LCA will center our faith in the Rock of Ages, Jesus Christ and that the LCA will derive all authority in the Holy Scriptures.

Following this, coffee was served and another district convention came to a close. Everyone there, I'm sure, had some feeling of regret that this was the last time that this particular body would be convening but we parted with a feeling of excited anticipation for the new and rich experiences we will have in our new fellowship.

The convention was conducted in a very orderly and hospitable manner. For this we thank the Viborg congregation and also for the bountiful meals served.

Mrs. Chester Peterson, Secretary.

Church News From Around the World

LUTHERAN LEADERS MOURN UN's DAG HAMMARSKJOLD

New York—(NLC)—Lutheran churchmen paid tribute here to the work and life of Dag Hammarskjold, Secretary-General of the United Nations and a Swedish Lutheran.

Mr. Hammarskjold, 56, was killed in a plane crash in Northern Rhodesia on September 18, while engaged in a mission to restore peace and order to the troubled Congo. He had headed the UN secretariat since 1953.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America and of the Lutheran World Federation and chairman of the Central Committee of the World Council of Churches, said that "the community of nations and the whole cause of world peace are bereaved by the death of Mr. Hammarskjold."

"Christians have respected him for his single-minded dedication to his task, for his wisdom and courage and for his self-restraint under vicious attack," Dr. Fry's statement said. "He has personified and added material stature to the United Nations. Will we see his like again?"

Dr. Phillip A. Johnson, executive secretary of the Division of Public Relations of the National Lutheran Council, described Mr. Hammarskjold as "one of the most distinguished sons of the Lutheran Church" who "has made the supreme sacrifice in his unceasing search for peace."

"Fearless, fair and tireless in his devotion to the service of the world community, he, like Count Folke Bernadotte before him, earned the respect and affection of all who truly desire peace among the nations," Dr. Johnson said.

"The best Christians are not necessarily those who talk the most about it. Dag Hammarskjold, whose convictions were revealed during his service as secretary of the Swedish Christian Youth Movement, was one whose faith was implicit in the integrity of his life. Those who mourn his untimely passing can honor him best by rededicating themselves to the cause for which he gave his all."

(Count Bernadotte of Sweden was killed by a sniper's bullet in the Israeli held sector of Jerusalem on September 17, 1948, while serving as United Nations mediator in the areas.)

As a child, Mr. Hammarskjold spent a great deal of time in the household of the late Archbishop Nathan Soderblom, Primate of the Church of Sweden, who was a leader in early movements that led to the formation of the World Council of Churches.

LWR WAREHOUSE IN TEXAS OPENED TO CARLA VICTIMS

New York—(NLC)—Lutheran World Relief joined a nation-wide effort to aid Hurricane Carla victims by making available clothing from its warehouse in San Antonio, Texas.

The Rev. Ove R. Nielsen, assistant LWR executive secretary, said the agency authorized its San Antonio

warehouse supervisor, Herman Ochs, to draw on the limited clothing supplies on hand in assisting the storm-driven coastal residents.

Mr. Ochs asked for the authorization, the LWR official reported, after Lutheran pastors in the area contacted him with pleas for assistance.

LWR is the material aid agency for National Lutheran Council participating bodies and the Board of World Relief of the Lutheran Church-Missouri Synod.

Mr. Nielsen pointed out that while the LWR program is designed primarily to alleviate suffering and need overseas, "the special circumstances of need which prevailed immediately after the hurricane necessitated making clothing available to victims of the storm."

"The proximity of the San Antonio clothing depot to the disaster area meant that help could be provided immediately."

NOTED LUTHERAN THEOLOGIAN HERE STUDYING CATHOLICISM

New York—(NLC)—A six-week study of Protestant-Roman Catholic relationships in the United States and Mexico was started here in September by Prof. K. E. Skydsgaard of Denmark, internationally-known scholar who serves as research professor of the Lutheran World Federation's Commission on Inter-Confessional Research.

Dr. Skydsgaard, on leave from the University of Copenhagen where he is professor of dogmatics, on February 1, 1960 started the special research work that has taken him to major European centers of Roman Catholicism, including a five-month stay in Rome.

In the United States he is scheduled to meet prominent Catholic and Protestant theologians throughout the country and visit students and faculty members at several of the nation's outstanding Catholic and Protestant seminaries and universities.

He came to the United States to continue the LWF research work. His itinerary here is being arranged by the Department of Theological Cooperation in the National Lutheran Council's Division of Lutheran World Federation Affairs.

The Danish theologian, who is known as a leading authority of differences in doctrine and practice between Protestantism and Catholicism, emphasized on his arrival in New York on September 19 that his work and the object of the LWF Commission is not guided by "polemical, anti-Roman" feelings.

"We are trying to conduct a very sober, scholarly study," he said, "attempting to get to the various points where we are divided."

He said that if Protestants and Roman Catholics "do not try to start afresh" in attempting to unearth and understand their differences, "we will go no step further, we will come to the day of judgment and be in the same place."

WORLD LUTHERANISM TOTAL INCREASES TO 72,588,559

Geneva—(LWF)—Baptized membership in the Lutheran churches of the world reached 72,588,559 during the past year, an increase of nearly one and one-half million over the previous year, according to official annual statistics published here by the Lutheran World Federation.

The summary showed gains on six continents with the largest of the membership increases in Europe, where a total of 60,088,648 Lutherans were counted — a gain of 1,103,286.

The following figures are taken from the new directory of the Lutheran World Federation. They give the membership of Lutheran Churches, missions and some attached congregations as reported to the LWF in April 1961.

GENERAL SUMMARY

62 member churches of the LWF	49,864,308
9 LWF recognized congregations	7,225
Lutheran churches and congregations outside the LWF	5,986,294
United Churches in Germany (after deduction of non-Lutheran members)	16,730,732
TOTAL	72,588,559

By Continents, Lutherans are distributed as follows:

	All Lutherans	LWF Members
Europe	60,088,648	41,922,033
North America	8,431,416	5,485,169
South America	853,373	599,630
Asia (and adjacent islands)	1,513,259	1,381,840
Africa (and Madagascar)	1,349,883	420,742
Australia (and New Zealand and New Guinea)	351,980	54,894

Countries having the most Lutherans (more than one million) are:

Germany	37,860,267
U. S. A.	8,431,416
Sweden	7,000,000
Denmark	4,304,000
Finland	4,309,095
Norway	3,173,523

ROMAN CATHOLIC OBSERVERS WILL ATTEND WCC THIRD ASSEMBLY

Geneva—Five Roman Catholics will attend as observers the Third Assembly of the World Council of Churches, New Delhi, India, November 18-December 6. They have been chosen and authorized by the Secretariat for Promoting Christian Unity set up in connection with the preparation for the Second Vatican Council.

Two of the five will be priests from India to be designated in consultation with Cardinal Gracias of Bombay.

The other three will be Professor Jan Groot, appointee of the Netherlands hierarchy for ecumenical work; Father M. J. Le Guillou, a member of the "Istina" centre in Paris and author of "Mission et Unité," and Father Edward Duff, Director of the In-

stitute of Social Order in St. Louis, Missouri, USA, and author of "The Social Thought of the World Council of Churches."

The rules of the World Council make provision for invitations to World Council Assemblies to observers from churches which are not members of the WCC.

GREATER FREEDOM FOR ITALIAN PROTESTANTS REPORTED

Torre Pellice—Protestants in Italy are enjoying more religious freedom, according to a report presented to a recent meeting of the Synod of the Waldensian Church. The report said the "usual campaign" against Protestants had almost ceased and that the Fanfani government is "no longer trying to ignore the Protestant minority." It noted that government officials have received Protestant delegations "with courtesy" and that Roman Catholic priests and Waldensians pastors have been able to have private conversations and Bible study.

The report attributed the change to "the ecumenical attitudes" of Pope John XXIII.

LWR THANKSGIVING CLOTHING APPEAL SET FOR NOVEMBER 19-26

New York—(NLC)—Lutheran World Relief's annual Thanksgiving Clothing Appeal is scheduled during the week of November 19-26.

Letters asking congregational cooperation in the drive were being sent from LWR headquarters here to pastors of the more than 11,000 congregations of the six bodies participating in the National Lutheran Council.

A similar approach was being made to the 6,500 congregations of the Lutheran Church-Missouri Synod, which cooperates with NLC bodies in the material aid agency through the Synod's Board of World Relief.

The General Relief Committee of the Wisconsin Evangelical Lutheran Synod also is recommending to its congregations that they send clothing to LWR warehouses.

This year's effort is being heralded by brochures and posters entitled "Help Us Clothe Him." These materials, which emphasize the critical need in many areas are being made available to pastors for use in their congregational drives.

Last year's Thanksgiving appeal netted 3,150,631 pounds of clothing, falling slightly short of the 3,206,602 pounds gathered in 1959.

"QUESTION SEVEN" OPENING IN THEATERS ACROSS NATION

New York—(NLC)—General release of "Question 7," new Lutheran-sponsored motion picture highlighting the clash of Christianity and Communism in East Germany, was scheduled in New York City and across the nation in late September and early October.

First public showings of the movie in New York were slated September 28 at the Guild Theater in Rockefeller Plaza, where the previous Lutheran Film Associates production, "Martin Luther," played a long run in 1953.

Contributions to Solvang Lutheran Home

JULY 1 TO SEPTEMBER 30, 1961

Memorial Gifts:

In memory of Wm. Haworth, by Bertha Jensen	\$ 3.00
Kathrine Hansen	3.00
In memory of John Girtz by Mrs. Bertha Jensen	3.00
Mr. and Mrs. F. P. Holm	3.00
Mr. and Mrs. C. B. Thomsen	2.50
In memory of Carl Hansen, Solvang, by Mr. and Mrs. Einer Johnson, Santa Barbara	3.00
Mr. and Mrs. Martin Jacobsen, Solvang	3.50
In memory of Chris Nielsen, Salinas, by Mrs. Caroline Miller, Salinas	3.50
In memory of Mrs. Bertha Wendel, Salinas, by Mrs. Caroline Miller ..	3.50
In memory of Hans Madsen, Solvang, by Mr. and Mrs. Martin Jacobsen, Solvang	3.50
In memory of Arthur Fisher, Washington, D. C., by Mr. and Mrs. Alfred Madsen and Mr. and Mrs. Peter Nielsen	100.00
In memory of David Hall, Solvang, by Aksel Sorensen, Arlington, S. D., and Mr. and Mrs. Arne Ibsen, Solvang	5.00
In memory of Chris Nielsen, Salinas and James Johnson, King City, by Mr. and Mrs. Clyde Lovelady, Spreckels	5.00
In memory of Chris Nielsen, Salinas, by Mr. and Mrs. Miller Rosendale, Soledad	5.00
In memory of Mrs. Lyla Solum, Solvang, by Mrs. Villa Walker and	

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October 5, 1961

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Mrs. Bertha Schnell, Solvang	5.00
In memory of Miss Mary Petersen, Solvang, by Mr. and Mrs. Al Borg, Oakland	5.00
In memory of Edmond Correjou, Soledad, by Mr. and Mrs. Miller Rosendale, Soledad	10.00
In memory of Harvey Lincoln Sorensen, Oakland, by Florence and Jack Nielsen, Salinas	25.00
Midde and Jack Nilsen, Lise and Carl Schultz and Mary and Nis Pors, Salinas	25.00

To Building Fund:

Nis Christensen, Solvang	\$100.00
Mr. and Mrs. L. C. Folst, Van Nuys ..	50.00
Mrs. Marie Howley Estate	489.00
Tom and Valley Knudsen Foundation, Los Angeles	1,000.00
Martin Petersen, Long Beach	25.00
General Committee, DBS, of Calif.	10.00
George DuJardin, Chicago	12.50

To every giver is extended a hearty thank you. We know, that the more we give, if we give gladly the greater the blessings to us.

With warmest greetings and best wishes.

Sincerely,

SOLVANG LUTHERAN HOME,
 Nis P. Pors, Treasurer.
 320 West Alisal Street
 Salinas, California.

Links in a Chain Encircling the World

(Continued from Page 10)

Assembly women's conference. The LWCC in its January, 1962 meeting will continue planning for the next Assembly.

Another link in the chain that binds all Lutheran women in Christian love around the world, the LWCC has sponsored the preparation and publication of articles and prayers by women of other countries. Since the season of Advent was selected as a time for special awareness of one another, the LWCC has arranged for an Advent leaflet to be available to all in their own language this year. A more comprehensive Advent devotional manual will be available in 1962 on the same basis. Another cooperative venture that will bring all Lutheran women of the world into an even closer fellowship is the Bible study for 1963 based on Colossians, to be written by Oletta Wald. Plans are also under way to publish a book of helpful information concerning women's work in Lutheran churches around the world. This should be available by the time of the 1963 Assembly.

The Lutheran Women's Coordinating Committee of America, being closely allied with the U. S. Sub-Committee on Stewardship and Congregational Life and the LWF Commission, and consisting of two women from each NLC women's organization, provides an opportunity for sharing information on present activities of each group and seeks ways of communicating in specialized areas of concern. It exists to strengthen the links in the chain of Lutheran women's interests which now encircles the world.

OUR CHURCH

Des Moines, Iowa: Dr. Ernest D. Nielsen, president of Grand View College, has been appointed a Knight of the Order of Dannebrog, by the King of Denmark in recognition of his contribution to the strengthening of Danish-American cultural relations.

Marquette, Nebraska: Pastor Marius Krog of Lake Norden, South Dakota, conducted the morning service here on September 24, and also spoke again in the evening. A fellowship dinner was served at noon and in the afternoon Pastor Schroeder of Grand Island, Nebraska, spoke about the foreign mission fields in the ULCA. Harald Ibsen is the pastor at Marquette.

Solvang, California: The Solvang colony here observed the 50th anniversary of its founding with a large banquet on Friday, September 22. Among those present were Pastor and Mrs. Holger Strandkov of Des Moines, who observed their 40th wedding anniversary on the same day.

Rosenborg, Nebraska: Pastor Clarence Thorwald of the Augustana Church, terminated his work at St. Ansgar's congregation here on Sunday, September 24. In the evening he and Mrs. Thorwald were honored at a reception at the church hall. A musical program was given and a "money tree" was presented to the Thorwalds as a gift from the congregation. Pastor Thorwald has conducted services at St. Ansgar's for three years. He and Mrs. Thorwald will now make their home at Lindsborg, Kansas.

Ringsted, Iowa: Pastor Harold Petersen of Askov, Minnesota, will be the guest speaker at the Harvest Festival on October 22. Pastor Petersen formerly served St. John's congregation here. The Harvest Festival will also be the occasion of the dedication of the new parsonage at St. John's. Pastor Gordon Miller and his family have now moved into the new parsonage which was not completed at the time of their arrival.

Columbus, Nebraska: Mr. and Mrs. Robert Breese, who are members of the ULCA church here, will be commissioned as missionaries to the Santals on October 15. AELC synod president, Pastor A. E. Farstrup, will commission the Breeses at an evening service in the church here. Mr. Breese will be stationed at the Mornai Tea Estate and will be an assistant and agricultural advisor to Pastor Harald Riber. Mrs. Breese is a practical nurse and will be involved in this work in India.

WANTED

HOUSEMOTHER FOR THE DANISH YOUNG PEOPLE'S HOME IN MINNEAPOLIS

For further information write to:

Mrs. Paul Steenberg, Jr.
 1777 Beechwood Avenue
 St. Paul 16, Minnesota

JENSEN, JENS M.
 TYLER, MINN.

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