

Lutheran

published by:

The American Evangelical Lutheran Church

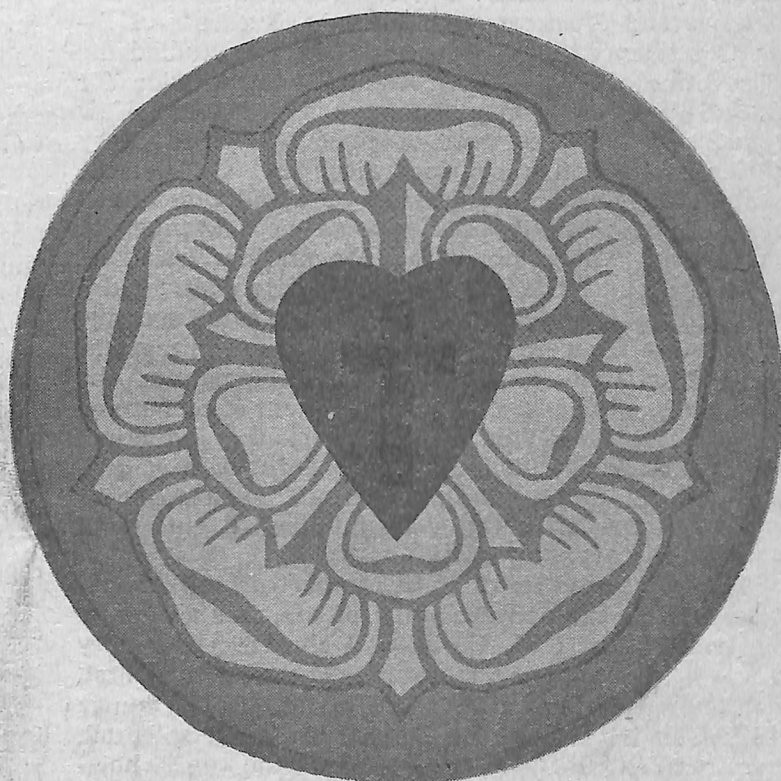
Tidings

*Hymnal Supplement
p. 14*

Martin Luther's Seal

The first thing expressed in my seal is a cross, black, within the heart, to put me in mind that faith in Christ crucified saves us. "For with the heart man believeth unto righteousness." Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the colour of the heart, does not destroy nature – i.e., does not kill, but keeps alive. "For the just shall live by faith," – by faith in the Saviour. But this heart is fixed upon the centre of a white rose, to show that faith causes joy, consolation and peace. The rose is white, not red, because

white is the ideal colour of all angels and blessed spirits. This rose, moreover, is fixed in a sky – coloured ground, to denote that such joy of faith in the spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed. And around this groundbase is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give grace unto eternal life.



MARTIN LUTHER.

Volume XXVIII
Number 6
October 20, 1961

Martin Luther's action on an October day in 1517 sparked

A Return to Spiritual Life

by: Pastor Frantz-Oluf Lund

That man, Dr. Martin Luther, created a furor 1,500 years after the birth of our Saviour by attaining to the highest position of scholarship, yet remaining a pious orthodox Christian. He changed the course of human development, its thought life and religious expression, from atheism and agnosticism into channels of faith in the absolute sovereignty of God and the atonement wrought by Christ Jesus.

The year 1500 A. D. was filled with startling discoveries and drastic world changes. Students of literature, science, philosophy, and theology, studied the discoveries of manuscripts, a new found passion for antiquity, progress in philology and criticism. New versions of existence were obtained by the discovery of the solar system by Copernicus and Galileo, the anatomy of Vasalius, and Harvey's circulation of the blood. The printing press opened new avenues of expression. The compass told the mariner his exact position on uncharted oceans. Columbus discovered a new hemisphere. Gold was to be had for the seeking, and kingdoms were to be won by the courageous. The extinction of feudalism, the development of the great nationalities of Europe, the growth of monarchy, and the realization of the worth of the individual brought humanity to a height of enthusiasm and a plane of intellectual anticipation unknown for centuries. It was an outburst of intellectual energy in a newly discovered world.

The immediate result of this impact of new knowledge, and deeper understanding of life, was a definite reaction against God, Christ and church. In reality it was a revolt against morality. To be sure, at first, man found that in classical as well as Biblical antiquity existed an inspiration for human life, both spiritual, moral and intellectual. The spirit of the times, however, developed a confidence in man's own energy, and in the power of human thought. This created an antagonism against Christianity which, if it teaches anything at all, taught dependence upon God and forgiveness in Christ. Thus the warfare between scientific mechanism and Christian faith was declared. These two lines of development can be clearly traced. Man in his temporal designs, illustrated by pagan antiquity, and man in his spiritual relations, illustrated by Biblical antiquity. Here we find two regions, at first interpenetrative, being separated by the spirit of the times. The question to be answered in that age was—shall an abyss divide the agnostic humanist from the orthodox evangelical? Would art and scholarship and education and social life come under the control of the humanist while the evangelical influence was eliminated? The life and work of Dr. Martin Luther gives the answer.

A deep search for peace with God and an ardent seeking for scientific facts constitute the two main

trends of the age. The contribution of Luther was so universal, adequate and complete that both humanist and evangelical recognized in him a leader.

The religious life of the age was morbid. The ideas of the ascetic medieval church crushed faith and certainty. Judgment was inevitable, hell everlasting and heaven almost impossible to win. The way to heaven, properly presented, i. e., forgiveness of sins by payment of money. The result was an unhappy, hopeless state. Bound by superstition to the saints, and by sorcery to the devil there was no way open for sinful, conscience-stricken humanity to find Christ, who in the love of God, bore the sins of the world on Calvary cross.

In this spiritual darkness Martin Luther, burdened with the love of souls, held up the light of the gospel. October 31, 1517, he nailed to the door of Wittenberg church the 95 Theses. Here suffering humanity had a key which unlocked the door leading into evangelical freedom. Faith in Christ's atoning death on the cross and "the rejoicing of the spirit."

This avenue of spiritual growth, which brought mankind back to spiritual life, was made possible to travel by his translation of the Bible in the German language, the publishing of the catechism, the formulation of the confessions of the church. Only a human being, to be sure, needing the grace of God and the regeneration of the Holy Spirit, he became the agent who brought back to humanity the light of the gospel after eight centuries of darkness.

An African Lament for Dag Hammarskjöld

The world leader is dead, yet he speaks;
He speaks to the world in accents soft and clear.
What is he saying to Africa?
Yea, what is he saying to the world?
The message is: 'peace on earth.'
The message is: 'unity among the nations.'
Citizens if thou are constrained to mourn Dag Hammarskjöld,
Pray God to make you a peacemaker too.

David Rockson—Ghana.

Written by a student in the Africa Literacy and Writing Center at Kitwe, Northern Rhodesia.

Lutheran Tidings -- PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Second class postage paid at Askov, Minnesota.

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA
Return Postage Guaranteed

Editor: Rev. Thorvald Hansen, Box 188, Viborg, South Dakota.
Circulation Manager: Mrs. Svend Petersen, Box 204, Askov, Minnesota.
Member of Associated Church Press

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

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

Frantz-Oluf Lund is pastor of Immanuel Lutheran Church at Los Angeles.

A report on a significant conference concerned with

The City and the Church in Our Time

by: Pastor W. Clayton Nielsen

When ninety Lutheran leaders in the field of American Missions get together for three days to work and study together, you expect results! This actually happened on September 20-22 at the Sherry Hotel in Chicago, with leaders from both the National Lutheran Council and the Lutheran Church, Missouri Synod, sitting down together to explore the theological implications of God's grace as it relates to the human situation today and to the Church's obedience to God, with special reference to the urban church situation. Statistically, we are no longer a rural nation, for fifty-two per cent of the people of the United States live in metropolitan areas. And the church must minister to all people, wherever they are. Hence, the importance of this conference to explore the task of the church in outreach in the next decade. The AELC was represented full-time by President A. E. Farstrup and Division of American Missions Committee member Pastor W. Clayton Nielsen, and part-time by Pastor Harry Andersen. Held under the sponsorship of the Division of American Missions of the National Lutheran Council, this first conference of the Lutheran Church and the urban situation attracted mission administrators, theologians, social workers and clergy from all major Lutheran bodies.

The conference was so structured that on the first day, we heard five lectures, which were discussed, evaluated, and related to the task at hand by smaller study groups during the last two days.

"Modern man is insensitive to the Biblical teaching of man, and modern American individualism easily equates the church with Parent-Teachers groups, service clubs, lodges, or trade unions," said Dr. Warren A. Quanbeck of Luther Theological Seminary at St. Paul, Minnesota. He continued that the mission of the church is made even more difficult because there has emerged a new character-type, the "other-directed" personality, who responds "not to intimations of conscience but to suggestions of the peer groups." "Transgressions of the law, religious, social or clan, does not produce guilt. This man is troubled lest he be unacceptable to his social group. He is not accessible to the preaching of the law, but may even enjoy it as a form of self-punishment."

Dr. Joseph Sittler of the Federated Theological Faculties of the University of Chicago told the group the lamentations of the contemporary church about life in the city and the church's generally negative prognosis about its urban progress runs counter to church history. Dr. Sittler pointed out that the earliest Christian communities were in cities. "The cities were the fountains, conservators, and propaga-

tors of antique art, general culture, political forums, laws; they were the decision-making centers and their life was a civilizing force." Dr. Sittler insisted that the general assumption that the city has reduced human joy, justice, and goodness is simply not so. He declared it as a "very dubious sentiment" that rural or small town life offers special enrichment or ennobles the spirit. At the same time, he warned that the 20th century is witnessing the virtual destruction of the city. "The homogenization of the city and the standardization of its sections according to the necessities of profitable land use and commercial convenience are accomplishing a destruction of huge proportions." He stressed that the time has come for Christianity to question "the structure of politics and economics which guarantee this destructive procedure."

Dr. Martin H. Scharelemann of Concordia Seminary, St. Louis, presenting a paper on "Obedience in Challenge and Response," said the church must respond to man's desperate needs of today, not only by preaching the Gospel, but by being part of an age "in which the very fabric of the social order is under attack." He pointed out the necessity to preach the Law in an age when there is national and international chaos. Through God's Law the Lutheran church may spell out "the terms under which justice among men is possible," he said.

Dr. Karl H. Hertz of Wittenberg University, Springfield, Ohio, spoke on "The Contributions of Social Science to the Church in Accomplishing its Task." Analyzing the theological polity known as congregationalism, Dr. Hertz declared that the time has come to examine its social role very carefully to see whether there is a possibility that this form of Lutheran polity is adequate in carrying on a ministry in an urban situation. "I am convinced that congregationalism in the sense of 'each one go it alone' is a suicidal path. I see nothing in the ecclesiastical documents of the mergers to suggest even a vague glimmer of understanding here." He also pleaded for a restudy of Lutheran relationships with Christians of other traditions if there is to be a "serious, effective and relevant witness" in carrying out an urban ministry.

Dr. Walter Kloetzli of the National Lutheran Council's Urban Church Planning Department, in discussing "Some Specific Tasks Facing the Church in Urban America Today," outlined the need to consider the following: setting up criteria for the allocation of mission funds to inner-city work; establishing criteria to determine the effectiveness of the urban church; community identification and involvement; the existence of class and caste in the urban church; planning the mission in the light of social research and the church; determining what congregational autonomy actually is and consequently structuring for mission; social action at the parish and metropolitan level.

Clayton Nielsen is pastor of Central Lutheran Church in Omaha and is the AELC representative on the Division of American Mission of the National Lutheran Council.

Calling for increased denominational assistance to urban churches, Dr. Kloetzli asked, "Is it not necessary that inner-city churches, by virtue of the kinds of communities they seek to serve, be provided with larger staffs than suburban churches of comparable size? All members of the Lutheran family have as much responsibility to consider their mission in the inner-city of any metropolitan area just as seriously as they consider it their task to establish new suburban missions in those metropolitan areas." He suggested that Lutherans join with other Protestants in "determining Protestant church needs in relation to urban growth and adjustment, and in presenting these needs to city and community planners and to housing developers." He urged that the conference recognize the urgency of these problems and that the members be honest "to the point of admitting, if need be, that we are doing nothing toward the solutions of some of these issues."

Altogether, eighty-six discussants, probers and reactors analyzed the contemporary urban situation, particularly the problem of the decaying inner city. Central purpose of the study sessions, according to Dr. Robert W. Long, executive secretary of the Division of American Missions, was the examination of the theological background and implications of the Christian mission imperative in the inner city of America's large urban centers. This is not to say that the suburbs were ignored, for they, too, were discussed; but the greater problems today are in the rapidly changing inner-city and center-city areas.

After a day and a half of intensive discussion in seven different groups, the last couple of hours were spent in hearing the summations. Fortunately, a book will be published in a few months which will contain the lectures and the summations. What follows is simply a summary of some of the key statements made by various reporters from the respective groups, without giving credit to particular persons.

In discussing the criteria for allocation of funds for inner-city work, the following were suggested: (a) the church must commit itself to mission in the entire metropolitan area; (b) people are there; (c) the church must be so committed that the life of the congregation shows it; (d) the congregational staff must be filled with qualified and well-trained personnel; (e) there must be an openness to ecumenical situations. There must be a recognition that both pastors and churches have personalities. This study group recommended (1) that home mission funds be set aside annually for missions in the inner city, (2) that a statistic on membership with a specific distance from the church ought to be included in our reports, and also one comparing the median age of the congregation with the median age of the community in which it finds itself, and (3) that it be recognized that a Lutheran church may not always have a mission in a specific area.

The group discussing criteria for effectiveness for the urban church, said that as it affects particularly the inner-city church, the questions to be asked are

three: What does it do for the person? What does it do for the power structure? and What does it do for the area? The church must be faithful in proclamation of Word and Sacrament, in love, and imaginatively. Theologically, the church must be faithful; it must be a listening and proclaiming church, remembering that the center of authority is in God; the church needs to speak on all levels, serving the primary call of the Gospel.

The third group, dealing with community identification and involvement, stressed first the relationship of one congregation to another, for often tensions exist in financial allocations; congregations should strengthen their own programs. There should be dialogue, self-study, both between Lutheran congregations and other Protestant congregations. It is not good when competition exists to too great a degree; there are instances of scandalous duplication of Protestant (and Lutheran) churches. Interdenominational cooperation is necessary. In the relationship of the congregation to the community, basic is a loving concern for people and their needs. The congregation ought to be intelligently informed before speaking or acting; in some instances the pastor may need to supply leadership, but not without strong lay participation. In the struggle for justice through involvement, the church must beware against withdrawal or quick withdrawal.

The group dealing with class and caste gave five questions to be examined: (1) Should there be formal or informal services? (2) Is a middle-ground meeting place for special groups available? (3) When should the church body enter into a local situation? (4) Should possible rental of facilities be considered instead of expensive building programs? (5) Are there certain pastors who might be considered "trouble shooters," who would be willing to give themselves to serving in special situations?... There needs to be an emphasis on the doctrine of the Church as the Body of Christ, the communion of saints. In concern with class and caste, the concern is not only with other racial groups, but cultural groups as well. There is a need to reach and "indoctrinate" members before they move again, so that they are not lost to the church. Membership transfer departments of our churches ought to be more efficient; and pastors should encourage transfer of membership. There is a relationship of tenure (of pastors) and effectiveness (in situations) which ought to be studied. The insights of social science should be applied, both as to methods and procedures, as well as to what happens. Consideration should be given to the possible use of mature (and retired) persons in leadership in inner-city congregations.

"Planning the Mission; Social Research, and the Church" was the special topic for group five. The church must relate both to social structures and to the ecumenical situation. It recognized that the pre-suppositions are easier to reach than the implementation. Objective data are relatively easy to get; competent social research needs to be used; we should motivate the training of such persons. This group not only

(Continued on Page 15)

Real friends are those who, when you've made a fool of yourself, don't feel you've done a permanent job.

—Marie Fraser.

*Intimation sermon at the ordination at the Tyler convention***"Stewards of God's Manifold Grace" I Peter 4:7-11**

by: Pastor Holger Strandkov

"We hear them speaking in our own tongues the mighty works of God," this is the story of the day of Pentecost; this is the story of the Christian Church through the centuries.

We are assembly here today as members of the Christian Church, and more specifically as members of the American Evangelical Lutheran Church. These young men who today are asking for ordination into the ministry of the Church are here because they have heard the speaking of the mighty works of God — in their homes — in the respective congregations — and through the years of preparation they have been given.

It is my privilege today to present these young men to the Church. This year it is 40 years since I, as a young man, was ordained into the ministry at the annual convention of our synod in 1921.

I rejoice as I look back through these 40 years of service. They have been years of privilege, years and days of responsibility and challenge — but all to the Glory of God.

I am deeply grateful for the privilege of giving this Intimation sermon today. I presume that I was asked to do so, partly because I have had full time service in two of the congregations to which two of the young men are called, a total of 24 years. I had the privilege this spring to serve for a period of months in the congregation where the third of the young men has been called. And lastly, Harald Sorensen is my sister's son, and consequently very close to me.

To the Church at large, and especially to the respective congregations to which these young men have been called — all are represented here today — I would like to say: Accept these young men in the spirit of the words of the Apostle Peter: "Above all hold un-failing love for one another, since love covers a mul-



titude of sins. Practice hospitality ungrudgingly to one another." They need your prayers; they need us all to help hold up their hands as they go into the service of the Church.

What does the future hold in store for you young men in your work in the ministry? We do not know. There will be days of sunshine, filled with joy, and there will be days of gloom, filled with despair. Personally, I would like to give you this greeting: It is my hope and my prayer, that you may find the joy, the spiritual reward, that I personally through a service of 40 years, and many with me have found, in spite of the days and hours of gloom and dark clouds that may appear on the horizon.

The Apostle Peter, and the many with him heard the words of Jesus: "Follow me." May you daily hear this invitation, and be given the strength to follow Him.

May the spirit of Jesus be your guide and example. Jesus marched straight into life and took everything into His hand, and often, if necessary, made something else out of it.

Jesus met temptation in the wilderness and made temptation strengthen Him. He transformed temptation into a tempering of His soul.

He took 12 uneducated men and made them into teachers of humanity and transformers of the destiny of mankind.

He transformed the world's darkest hour, Good Friday, into the world's brightest spot. — Sin put Jesus on a Cross, and He used that Cross to save man from sin. — The Cross was man at his worst, and through it Jesus revealed God at His redemptive best. Jesus took a tomb, and made it glow with Light and Hope.

Let us again hear the words of the Apostle Peter: "As each has received a gift, employ it for one another, as good stewards of God's manifold Grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To Him belongs glory and dominion for ever and ever. Amen."

Holger Strandkov has retired from active full-time service but he is presently serving as interim pastor at St. John's in Seattle.

In "Christian Century" magazine there is an account of an artist named Barasin who painted a "Head of Christ" with a blue background. People complained that it didn't go well with strong wall colors. The company selling the portraits has now obliged by offering it with a neutral background. Comments the "Christian Century" — "Once again, Christ has to be made to fit into the environment."

Is this not indicative of one of mankind's basic sins? We manipulate our faith to fit our needs and our life rather than letting our faith shape our life. We read in Genesis that God made man in His own image but we strive constantly to make God in our image. Only through our faith in Christ as our Lord can we measure up to the image we were meant to be. Without that faith we tend to limit God to our own understanding and to our own selfish aims.

Pastor Folmer Farstrup in Trinity Tidings, Cordova, Nebr.

"Living in the way of Christ is living in the dawning of a new day."

"The Light of Man"

by: Pastor Robert Hermansen

A convention meditation based on John 8:12

Living in our modern world has done much to remove from our lives a sense of amazement. The tremendous achievements of our servants, the scientist, have done much to create within us an attitude of natural expectancy. So, when we see a man shot into space, we reply, "This isn't so amazing. We expected this all the time."

Not so many years ago in my home in Nebraska, we were the beneficiaries of some of this progress, the electric light. I can recall clearly the wiring of our home; the installation of the storage batteries; the setting up of the tower for the wind-charger supplying the current. What a joy to sit in the brilliance of the new type light we now had. I can recall coming home one evening from a visit with the neighbors. Usually this visit would have consumed most of the evening, but on this occasion I wanted to get home just to bask in this new light. What a joy. Any time of the day, one could live in Light.

Edgar Dickey relates the experience of an RAF pilot during World War II that punctuates the impact of such an experience. The pilot wrote: "I climbed through the darkness embracing the earth, toward the now luminous sky and the diminishing stars. Suddenly, without any transition, I plunged like a diver into full golden light. The wings of my Spitfire turned crimson. I was so dazzled that I had to lower my smoked glasses over my eyes. Beyond Holland, far away over there on the left, the sun emerged like a molten ingot from the inert leaden mass of the North Sea."

At the creation of the world, God called light into being that there might be life in the world. Anyone acquainted in the least with the processes of nature knows that light is necessary for the phenomena called photosynthesis, that process by which a plant absorbs energy from the sun, and thereby manufactures its unique product.

How aptly these personal experiences and this fact of creation lend themselves to an understanding of what Jesus Christ has done and does yet do for us. "In Him was Life, and the life was the Light of Men."

In our spiritual life, we see Jesus as the Light which is necessary to the fulfilling of our purpose and living. He brings to us new revelations which thrill our very persons. New insights and understandings of our purpose in creation unfold and we are overcome with a feeling of tremendous consequence and meaning of life.

WHY? Because our lives no longer dwell in darkness. How filled our lives are with darkness. How



often haven't we stood beside the casket of someone dear and close to us and asked in despair, "WHAT NOW?" Where do I go from here? And in this circumstance, Jesus comes to us and says in effect, "Why do you despair? Do you not know that I have overcome the darkness?"

Think of the joy of the categorized sinner during the life of Jesus. Because of their inability to devote their entire life to the living up to the rules of their religious life, they were classified as sinners. They were doomed to darkness. Then these sinners hear a new voice on the scene. Jesus proclaims to them, "I came not to save the righteous, but the sinner." Think of the joy that this release must have given to them.

When I read the miracle stories of Jesus, I often wonder what a thrilling experience it must have been to have received the gift of sight, the gift of life, the gift of health or strength or speech again. What an experience it must have been to see the joy in the persons experiencing these gifts.

Then I begin to think, "Well, this is not history. This is the experience of every one of us." Despair and tragedy have, time and time over, been transformed into Joy. Time and time over again, death has been overcome by life. HOW SO? Because these moments of darkness are overcome by the light of man, Jesus Christ, and we know and believe that He has authority over all things.

There is another factor involved in our realizing Christ as the light of the world. He not only overcomes darkness, but HE REVEALS THE WAY. The "bumped shin bone" is not only an expression arising from entrance into a dark room. It is also a spiritual truth. Man spends much of his time in spiritual darkness, stumbling about. We have favorite expressions for this—Lost, Sinner, Pharisaic, War, Evil;—the list is long. But the Light of the World, Jesus Christ, reveals the way. Light not only overcomes the darkness, but it makes it possible for you and me to proceed with a minimum of danger. When Jesus says, "I am the Way, the Truth, and the Life," he means exactly that.

It is easy for us to become involved in noble work, but this will never lead us to the Light of Christ. We must remember that central truth which Luke records in the Acts of the Apostles, "There is salvation in no one else, for there is no other name under heaven, given among man, by which we must be saved."

Recall for example, an episode in the life of Jesus. There was a lawyer once who asked Jesus the way to eternal life. Even though the questioner was insincere, Jesus gave him an answer. "Love God with all your heart, soul, strength and mind; and your neighbor as yourself." Here was a concentration of

Jesus' whole mission in life—the way of LOVE—Love of God and Love of Man.

Recall also, Jesus' followup of this interview. It's the story of the Good Samaritan. Two men, one a priest and the other of priestly lineage passed by a robbed and injured man on the highway. But a man of the lowliest ancestry—a Samaritan—gave help. This was the way revealed.

Further it points out to us that Jesus, the light of the world, requires more than mental acquiescence to His revelation. He expects man to experience completely His Act of Redemption.

A portion of our liturgical service for Sunday Worship which is of extreme importance to me personally is the Confession of Sin and the Absolution. I cannot imagine myself as experiencing the Light—Seeing the way, unless I first understand that I am easily mislead. That my human capacities cannot cope with many forces that assert themselves upon me. I must continually assess my life in the Light of Jesus Christ who has shown me the way. Where I am weak, I seek strength. I need to experience the enlightenment that will set me right. Here is the portion of our worship service which gives me the opportunity for doing just this—for putting me back into that relationship to God which my susceptibility to sin destroys.

And Jesus then reveals to me the WAY. His light illumines the pathway that my love for Him compels me to follow.

So, the question now is, "How do we recognize the Light?" In the photographic world we find an apt illustration. Normally, pictures cannot be taken in the dark. However, with the use of the type film developed to recognize the light that does exist in darkness, they can be taken.

How do we recognize the light? Again, let us draw from an experience of Jesus. A man by the name of Nicodemus, a ruler of the Jews, came to Jesus one night, and awkwardly confessed that Jesus was "Come from God." Jesus replies to him, "Truly, Truly, I say to you, unless one is born anew he cannot see the Kingdom of God.

Light is necessary for seeing. Jesus enters our lives through our baptism. At baptism, Light is given. But this light needs energy, and so it is that we live in the community of Christians. So it is that we partake regularly of the Lord's Supper. So it is that we partake in all the gifts which God gives to us through the means of Grace.

Seeing Jesus as the light of the world means that we are putting our baptism to work. It means that we are SINCERELY seeking the guidance of the Holy Spirit and not just saying so. This is easy to do. But MEANING IT means that we are truly committed to His way. That all our words, thoughts and deeds are, in as far as we are capable, dedicated to Him. Not half heartedly, but so when called upon by Jesus, we respond willingly, energetically, and honestly.

Living in the way of Christ is living in the dawning of the new day. May God grant us perseverance as we seek His will.

When a church is attacked as being radical, it often shows merely that it is on the job.

Iowa District (IV) Convention

The final convention of the Iowa District (IV) was held at St. Ansgar's Lutheran Church in Waterloo, Iowa, September 15-17, 1961. The sermons, talks and discussions centered around the theme, "Looking at our Church." Following this theme we looked at our church of yesterday, today and tomorrow, seeking to better understand our relationship to the Lord of the Church as it has been in the past and as it might be in the future. While there was some regret at the passing of our present fellowship, we look forward in eager anticipation to the broader fellowship which will be ours in the Iowa Synod of the Lutheran Church in America.

District President, Pastor Harold Olsen, reported on the progress of the Iowa Joint Commission on Lutheran Unity. Sub-committees have been at work during the past year planning the organization and work of the new Iowa Synod. Area meetings have been held throughout the state to help acquaint our congregations with their new neighbors and with the proposed structure of the new church. The "Iowa Synod Lutheran," a joint publication has published several issues which have also served to acquaint us with our fellow Lutherans in Iowa. The work of the Iowa JCLU will move ahead even more rapidly now in order to be ready for the Constituting Convention of the Iowa Synod which will be held in September of 1962.

Camping activity has increased in the Iowa District during the past summer. Working in cooperation with the Iowa Synod of the United Lutheran Church the facilities of the new Lutheran Lakeside Camp at Lake Okoboji have provided camping activities for all age groups including two weeks of family camp.

A budget of \$10,010.00 was adopted for 1962. Continued aid to our two home mission congregations was a matter of concern. A resolution was passed that this matter be brought to the attention of the sub-committee on American Missions of the national JCLU and also the Iowa JCLU Committee.

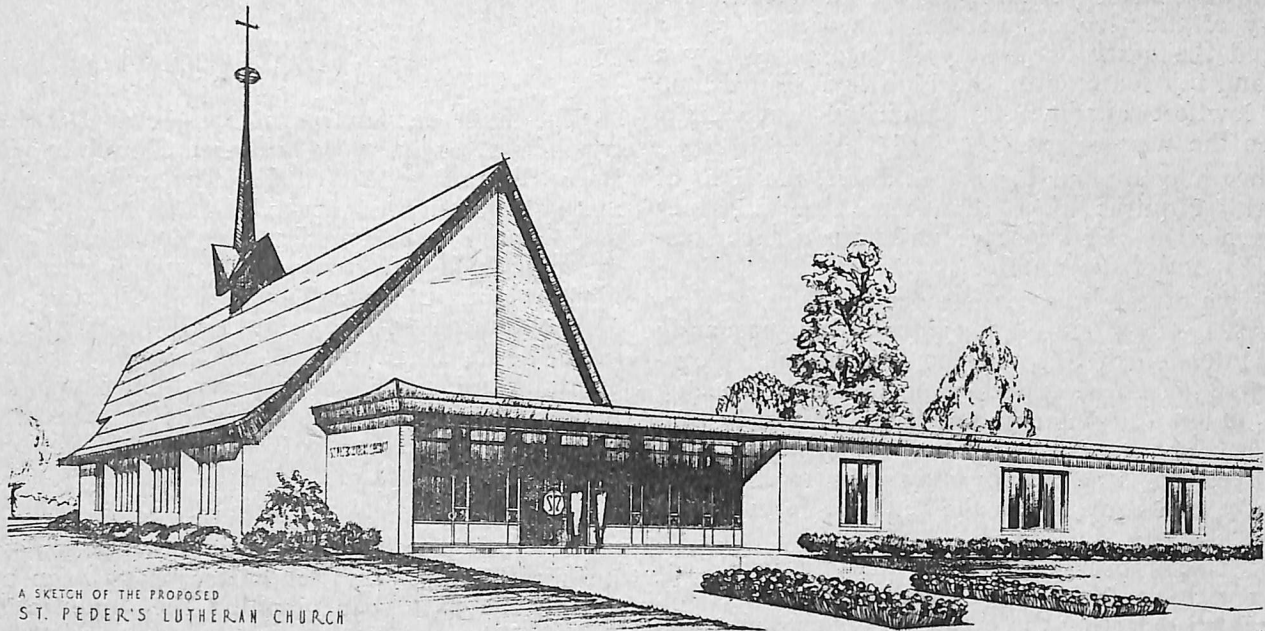
Pastor Harold Olsen was re-elected District President, and Gerald Rasmussen was elected to the board of the Lutheran Welfare Society. Terms of the officers whose terms expire in September of 1962 were extended until January 1, 1963.

J. B. Sibert,
District Secretary.

Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great as a fool as a knowing fool. But to know how to use knowledge is to have wisdom.

— Spurgeon.

Construction Under Way at St. Peter's, Minneapolis



A SKETCH OF THE PROPOSED
ST. PETER'S LUTHERAN CHURCH

Ground breaking services for St. Peder's new church were held Sunday, August 13, 10:30 a. m., following the morning worship of the congregation.

The new church, which now is under construction, is located at 46th Avenue South and East 42nd Street; two blocks West of the Mississippi River and one-half mile North of Minnehaha Park. This is about two miles Southeast of the location of the old church.

The sanctuary will seat 225. The education unit is planned to take care of an expanding church Sunday School. Both the sanctuary and the education unit are expandable should the growth of the church warrant it, which is highly probable inasmuch as St. Peder's will be the only Lutheran church in the immediate vicinity.

The cost of the present building and equipment will be \$180,000.00. This does not include the land, seven lots.

Ottar S. Jorgensen is pastor of St. Peder's congregation.

One Man

Dag Hammarskjold

How far that little candle threw its beam!

Who was he? Where did he come from after Sweden? What made him the particular man for that particular job?

He was there, he sat in that chair, he had that great authority, not only official authority but in his very person. So much was he the job that it almost seemed he must have been born an attorney-general! What were the stepping stones to that great office? He was a man clothed in mystery, inseparable from the job, almost unknown as far as his own identity was concerned. Yet he was a force; nations believed in and respected him.

His death (and it's almost a cliché now) was a shock to the world! You could hear an almost universal "Oh no!" A world sigh of "Ah...!" People felt his death as a personal bereavement.

Yet he was not the popular type, he was not a yea-sayer. In fact the most stirring moment of his history (and that of the U. N.) was his speech at the

assembly saying: NO. That is surely a speech to go down in history. Not soon shall we forget his impassive face as the applause went on and on and on. His face had absolute neutrality. Yet he took a side by refusing to resign his office. In his very being he achieved the impossible task of surmounting personalities by impersonality, he, in his office, remained inviolate.

At the news of his death the phone began ringing at the parsonage as it always does when tragedy strikes. People feel they must draw closer, "for each other shed the sympathizing tear."


In a world of merger, combines, unions and the "herd instinct" it is revealing to find what **one** man can stand for, the great and unique power of the individual. We can say slightly paraphrasing Faulkner that the individual "will not only endure, he will prevail." Which leads on to another quotation by Patmore:

"The truth is great and shall prevail
When none cares whether it prevail or not."

The world will miss this **one** man.

Ellen Nielsen, in: "Contact"

Mrs. Nielsen is the wife of Pastor Niels Nielsen of Fresno, California.



Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: REV. EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

Last AELyf Convention Set

What is planned as the last National Convention and Workshop of the American Evangelical Lutheran Youth Fellowship is set for November 3, 4 and 5, 1961. A camp-type setting has been arranged near Indianola, Iowa, just 16 miles south of Des Moines. The facilities are described as "ideal" with cabins and committee rooms, as well as a large meeting hall and dining facilities.

Some thorough discussion of the merger is expected, along with the usual business. AELyf will go out of existence next year, becoming a part of the Luther League of the new Lutheran Church in America. The Constituting convention of the new Luther League will be held in San Francisco in August of 1962.

Other items of concern include election of officers and the selection of a new editor for PAGING YOUTH, as well as discussion of WORLD OF SONG and Operations International, just to mention a few.

All indications point to a very interesting and IMPORTANT meeting.

Proposed Schedule in Iowa

The proposed schedule of events for the annual Workshop and Convention of the American Evangelical Lutheran Youth Fellowship to be held at Camp Wesley Woods, Indianola, Iowa, is printed here:

- FRIDAY P. M.**
- 12:30—Registration (Eat before you come)
 - 2:00—Opening Devotions
 - 2:30—Workshop
 - 3:15—Refreshments
 - 3:30—Workshop
 - 4:15—Operations International
 - 6:00—Dinner
 - 7:00—Delegates' Briefing
 - 8:00—Discussion: The Communion of Saints: The Church and LYF
 - 9:00—Folk Dancing
 - 9:45—Refreshments
 - 10:00—Devotions
 - 10:30—Firesides
 - 11:00—Lights Out!
- SATURDAY**
- 7:45—Breakfast
 - 9:00—Devotions
 - 9:15—1961 AELyf National Convention: Business
 - 12:00—Lunch
 - 1:00—Convention Business continued
 - 2:30—The Communion of Saints and the Ecumenical Movement

- 3:15—Workshop
- 4:15—Free time
- 6:00—Banquet; Speaker: The Rev. A. E. Farstrup, President of the AELC
- 8:00—Youth and Workers with Youth: a discussion
- 9:15—Folk Dancing
- 11:00—Devotions and Installation of Officers
- 12:00—Lights Out!

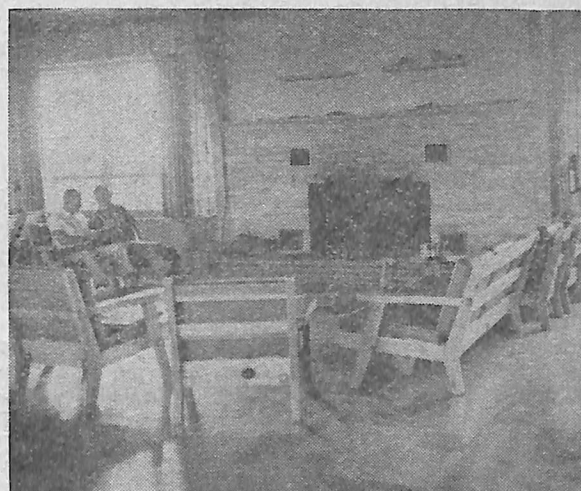
SUNDAY

- 8:00—Breakfast
- 9:30—Bible Study
- 10:30—Worship and Holy Communion Service
- 12:00—Lunch and Farewells

Registrations should be sent immediately to:

PASTOR HARALD SORENSEN,
RURAL ROUTE 4
CEDAR FALLS, IOWA

Pictured below is the comfortable lounge where you will spend some time relaxing.



How to Get There

Travel to the campsite by any other method than automobile or chartered bus is very restricted. However, a car pool is being established to leave from Grand View College. Mr. Bert Bodaski, Grand View College, Des Moines 16, Iowa, is in charge of the car pool.

If you are driving, Indianola is 16 miles south of Des Moines. From Indianola, go west on Route 92 for 2 miles, turn south and go 4½ miles, turn east and go 1 mile to Camp Wesley Woods. The camp lies on the west side of Lake Ahquabi.

For transportation to Des Moines, check with your bus (Greyhound or Trailways), train (Rock Island) or air (United or Braniff) terminal agents.

Please bring bedding, pillows, towels, soap, and other personal effects, as well as Bibles, WORLD OF SONG, paper, pencils and the like. Be sure your name is on your articles. If the weather is cold enough, bring ice skates, too.

If you need further information, write to one of the following: Registrar: Pastor Harald Sorensen; Workshop Chairman: Pastor Clayton Nielsen, 730 So. 50th, Omaha, Nebraska; Keith Davis, 519 N. 16th St., Lincoln, Nebraska. Total cost for the meeting will be \$11.00 plus incidentals you may buy and offering.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Cordova, Nebraska



Report of District VII WMS Convention

OCTOBER 7, 1961 — 7:00 P. M. AT

ST. JOHN'S LUTHERAN CHURCH, COZAD, NEBR.

The final convention of the Women's Mission Society of District VII was opened with the singing of "There Is An Eye That Never Sleeps." Mrs. Eileen Paulsen, president, read from Romans 13:10-12, followed by prayer.

The secretary's and treasurer's reports were read and approved. It was voted to give the evening offering (\$91.25) to the Bethphage Mission, Axtell, Nebr. All societies were reminded that they should do all they can to acquaint their members with the Scholarship Fund. To date there is one applicant for the use of the Scholarship. Mrs. Bernice Farstrup reported that the fund goal of \$10,000 is within \$500 of being reached.

There was some discussion as to where the secretary and treasurer record books, both past and present, should be kept. It was decided that the present officers retain them until further notice.

With the vice president, secretary presiding, Mrs. Eileen Paulsen was unanimously re-elected by acclamation to continue as president.

A representative from each society read a report of the activities of their group. Davey, Nebr., reported that they had not been active but sent a contribution. The business meeting adjourned and closed with the singing of "Lord I Wish To Be Thy Servant."

At this our final convention we thank God for the past. We now look forward to the new organization of the Lutheran Church Women of the LCA and pray for God's richest blessings on the work.

At 8:15 p. m., the following program, open to all, was presented:

Opening Hymn—Oh Zion Haste, Thy Mission

Scripture Reading—Corinthians 12:27-31, Mrs. Harald Ibsen, Marquette

Vocal Duet—Hold Thou My Hand—Rev. and Mrs. Lavern Larkowski, Hay Springs

Vocal Solo—The Lord Is My Shepherd—Mrs. Hans Nelson, Brush, Colorado

Speaker—Rev. H. R. Ekerberg of Bethphage Inner Mission, Axtell, Nebraska

Rev. Ekerberg showed the color sound movie, "These Too, Are Beautiful," which presents the mentally and physically handicapped in a positive light so as to arouse concern for them.

Vocal Quartet—Give Us This Day; and Kum-Ba-Yah—Cozad girls
Vocal Solo—Prayer Perfect—Mrs. Elmer Jacobsen, Marquette
Closing—The Lord's Prayer—Audience

Everyone enjoyed the fine program presented. We wish to thank each one for his part. I would also like to mention a few highlights of Rev. Ekerberg's lecture and film. The Bethphage Mission at Axtell, Nebr., was started by Pastor K. G. Wm. Dahl, who was deeply moved by his association with the afflicted. Prompted by a feeling of concern for "them that are in bonds," he opened the door of a single frame house in 1914 to give Christian care and love to both physically and mentally handicapped persons. Today there is a well kept and inviting campus on which many buildings stand to care for the afflicted. Two hundred and thirty-five guests reside at the home at present. There are

seventy-five loving workers. The institute operates at a cost of \$1,000 a day. About 46 guests are paying guests. A big portion of the money is given by friends who share their blessings with those less fortunate; the Augustana Lutheran Women also support this cause.

The guests range in age from 3 years to 94 years. Their I. Q. range is from 0 to 140. There is a school to attend. It is wonderful to know that God has led men and women to want to teach the seemingly unteachable. They are happy because they can and do learn something. They feel wanted, useful, and they are busy.

In their church the love of Jesus is preached and taught regularly at Sunday morning and evening worship and other special services. Here the guests learn that God's grace is for them, too, and knowing the compassionate Christ they become more helpful and loving to those who are their fellow guests. A public address system broadcasts all services to the homes on the campus so the confined can also hear.

This loving home means much to many physically and mentally handicapped, but many, many are on the waiting list due to limited facilities and means. We are asked to pray to God for them, to pray for the consolation and comfort of the sorrowing and suffering ones.

Mrs. Clifford Jensen, Secretary.

Hark! The Voice of Jesus Calling

Hark! the voice of Jesus calling, "Who will go and work today?"
Fields are white, and harvests waiting, Who will bear the sheaves away?

Loud and long the Master calleth, Rich reward He offers thee:
Who will answer, gladly saying, "Here am I; send me, send me?"

If you cannot cross the ocean, and the heathen lands explore,
You can find the heathen nearer, You can help them at your door.
If you cannot give your thousands, you can give the widow's mite;
And the least you do for Jesus will be precious in His sight.

If you cannot be a watchman, Standing high on Zion's wall,
Pointing out the path to heaven, Off'ring life and peace to all;
With your pray'rs and with your bounties you can do what God demands;

You can be like faithful Aaron, holding up the prophet's hands.

Let none hear you idly saying, "There is nothing I can do,"
While the souls of men are dying, and the Master calls for you.
Take the task He gives you gladly, let His work your pleasure be;
Answer quickly when He calleth "Here am I; send me, send me."

When the above Hymn is sung in church, I don't think there can be much doubt that it is one of the favorites. Many more people are singing than on some of the "new Songs."

Perhaps the next time we are asked to do something for our church, we should listen a moment and hear the words "send me, send me." It is true that most of us will never go to heathen lands to do the Lord's work; but isn't teaching Sunday School, leading a circle, taking nursery duty, giving a circle program or furnishing flowers for the church helping to further Jesus' way? When asked, say "Yes" "Send me, send me" it will be so much easier.

Taken from the Cedar Falls Lutheran Church Women's NEWSLETTER.

OPINION AND COMMENT



IT IS DIFFICULT to realize that Dr. Jens Kjaer is no longer among us. Though he was only in the prime of life he was one of the leading preachers and pastors in our church. His untimely death robs his congregation in Seattle of a faithful leader, the church of an able servant, his family of a good husband and father and all of us of a friend whom we are grateful to have known. May God bless his memory among us and give comfort to those who were nearest to him.

THE LONG PUBLIC CAREER of "Mr. Sam" has drawn to a close. Sam Rayburn served in the House of Representatives for 49 consecutive years and he has been speaker of the house for more than twice as long as any other man. Here is a man who realized a childhood ambition and made politics and public service his life work. In a day when he could easily have earned more elsewhere, when public servants are almost constantly under attack and when politics itself is, to be unthinking, tantamount to a bad word, we especially admire "Mr. Sam" for the selfless service he has given to his country. One may not always have agreed with his views nor even have been a member of his party but one can hardly look at his long record of public service and fail to be impressed with his single-minded devotion to what he believed would be best for the country he loved and served. It is men and women like "Mr. Sam," men and women who give themselves to a lifetime of public service, who lend stability to government and who give us

cause for confidence in the future of the democratic system. The Johnny-come-latelys and the one day wonders who flit across the Washington scene are no substitute for men like "Mr. Sam."

CANCER! Time and again we are confronted with this dreaded verdict. Now it is for "Mr. Sam." Other times it is for members of our congregation, personal friends, relatives — there seems to be no end to the ravages of this disease. The fact that cures are often possible does not take the sting out of the word. Nothing will remove that except the announcement by medical science that at last it can be dealt with effectively. How far off that announcement may be we do not know. That it will one day come we have no doubt. But, in order that it may come, continuous study, research and experimentation are needed. These things are going on constantly but they could be stepped up if more funds were available. Medical research is very costly and when such research must depend, in the main, on voluntary contributions progress is limited. The desperate need for funds has led the American Cancer Society, one of the most deserving charities, into the field of gambling. A recent fund-raising party was conducted on an off-shore gambling boat with no less a personage than former President Eisenhower in attendance. There is surely some question as to whether the society should resort to such means and also whether the society's prestige may not suffer because of such dubious efforts. The end sought, more research funds, is good, but the means used is quite another matter. However, it does serve to point up the desperate need for funds. Certainly, it would be rash to say that more funds will insure that a cure will be found soon. But at least research would not have to be hampered by having to go begging for funds. Medical research, in the area of cancer or of any other disease, is an area where, in our opinion, voluntary action is not enough. We believe that adequate funds should be provided from the public purse. It is a strange sense of values that brands as wasteful and even "socialistic" efforts, through government, to better the lot of men while accepting, with little question, vast public expenditures aimed at improving our ability to blow others off the face of the earth. We are well aware that the problem of defense makes the latter expense necessary. We do not suggest that our defenses should be neglected. What we do suggest is that, when we seem to spare no expense to be equipped to destroy life, it is high time we gave more than a token federal contribution toward saving life.

FOR SOME TIME we have had the suspicion that the coming generation is much more intellectually advanced than we were at their age. Now we are convinced; even slang has been effected by the advance in their learning. In our generation we were satisfied to insult one another with such a simple expression as "crackpot." Now our seventh grader tells us this will not do. Today a "crackpot" is a "psychoceramic."

Dr. Jens Christian Kjaer

St. John's Lutheran Church, Seattle, Washington, lost its pastor and leader when Dr. J. C. Kjaer passed away, September 30, 1961. At first it seemed as if the ship were floundering without its captain.



Dr. Kjaer was a strong person, gifted with intellectual and administrative powers. He was a pastor who preached with conviction. Sometimes with his gestures and use of words, his great interest in drama and in poetry was in evidence. Books—theological, philosophical, historical, and the beautiful in literature, all appealed strongly to him. There was never time enough to delve into and study further the books that surrounded him in his study and at home, and he found that frustrating. Yet he spent countless hours reading, writing and studying.

He was pleased when he felt that his congregation was growing in faith, in stewardship, in strength, in fellowship. He never spared any effort to make St. John's church not only a beautiful and functional building, but a place that lent itself to worship, as much of it as meaningful as possible.

Those of you who have heard Dr. Kjaer speak about our church windows, know how the details fitted together to give a worshipful whole. Only the best artists and workmen and materials would be selected by Dr. Kjaer to bring about this result. Other pieces of art in the narthex and by the altar show the results of detailed study.

Pastor Kjaer's eyes spotted the beautiful not only within the church, but wherever it was present — the stimulating view from his study of mountains and salt water, — but often something like a person's hand — an attractive hair-do — a painting — a mother and child — a floral arrangement — a solo.

He was proud of his wife, not only for her many abilities but also her presence when needed, her criticism of him, her tender care. She was a real helpmate.

He admired those who were efficient, those who made a place in society, those who did their work well, those who read and could converse, those who had a real talent and used it, those who completed what they had planned to do. He did not have them all in his congregation but he admired them nevertheless.

To carry out the dreams he envisioned Pastor Kjaer was a man of strong will power. From the time he left Denmark and his childhood home to study he began to use his will power. As the years and obstacles in his path often made progress difficult, he succeeded nevertheless in graduating from the seminary and being ordained as pastor in the AELC, in serving several congregations, in becoming chaplain in the armed forces and rising to the rank of Lieutenant Colonel, in earning a Doctor of Philosophy degree, in writing some books, in being active in the JCLU, in being president of District IX, all of which is noteworthy and praiseworthy. During the last two years of his life his will power was evidenced to a greater degree as his heart condition and pain was such that he drove himself to do his daily tasks, to rise to an occasion as

was expected of him, to uphold the standards he had set for himself and those associated with him. He had expected and hoped that his vacation trip to Europe in July and August would be just the right medicine to put him into condition to continue to do his work. But such was not the case. He returned to Seattle, September 16, ever mindful of the needs of his family, his congregation and district, his people. Blessed be his memory. **Gertrude H. Mortensen.**

Obituary

Jens Christian Kjaer was born in Vamdrup, Denmark, October 14, 1908. He passed away September 30 at the age of 52. In 1927, Dr. Kjaer came to the United States.

He earned a B. A. from Midland College, Fremont, Nebraska, a B. D. from Central Lutheran Theological Seminary, Fremont, Nebraska, a M. A. in history from the U. of Oklahoma, and a Ph. D. from the U. of Washington. He also studied at Grand View College and Seminary, Des Moines, Iowa, the Chicago Lutheran Theological Seminary, and the U. of Chicago.

Dr. Kjaer was a pastor, a teacher, a chaplain, and an author.

He served churches in Clinton, Iowa, Racine, Wisconsin, and since 1947 he has served St. John's Lutheran Church here in Seattle. He led this congregation in its relocation and building of this church.

His teaching was at the University of Washington where in 1948-1950 and 1954 he was an instructor in the Scandinavian Department.

In 1942 he entered the chaplaincy of the U. S. Army in which he rose to the rank of Lt. Colonel. His active duty from 1942-1946 took him to the Philippines, Korea and Japan, during World War II. He remained active in the army reserve since that time.

Dr. Kjaer's writing was primarily in the field of history. His "History of the Church in Denmark" was published in 1945 and in 1950 he published "The Lutheran Mission at Oaks, Oklahoma." He also authored numerous other historical articles and dissertations.

Dr. Kjaer was president of District IX of the American Evangelical Lutheran Church. He was a member of the AELC Ecumenical Council and the Home Mission Board of the AELC.

Dr. Kjaer was one of very few Americans listed in the Who's Who of Denmark the country of his birth.

He is survived by his wife, Maria; a daughter, Sonja, at home and a son, Capt. George Kjaer, who is an army physician at Fort Bragg, N. C. He is also survived by his father, Martinus Kjaer, and four brothers and four sisters, all in Denmark.

(Dr. Kjaer and Mrs. Kjaer visited his family in Denmark this summer.) There are also two grandchildren.

We thank thee, O God, for all the goodness and courage which have passed from the life of this thy servant into the lives of others and have left the world richer for his presence — for a life's task faithfully and honorably discharged; for good humor and gracious affection and kindly generosity; for sadness met without surrender, and weakness endured without defeat; through Jesus Christ Our Lord.

from "The Pastor's Prayerbook," by Robert N. Rodenmayer.

Church News From Around the World

"QUESTION 7" GIVEN TOP CATHOLIC HONOR

Assisi, Italy—(NLC)—Roman Catholics have given their highest motion picture award to the new Lutheran production, "Question 7," a drama depicting the clash of Christianity and Communism in East Germany.

Following competition just concluded here, the International Catholic Film office gave its "1961 Grand Prix" to "Question 7," which was produced for Lutheran Film Associates of New York by Louis de Rochemont Associates.

An international jury of Catholic film reviewers spent a week evaluating feature motion pictures which previously had won Catholic prizes at film festivals during 1961 or which had been nominated for the Assisi competition by national Catholic film offices in various countries.

This year's jury was composed of film experts from Canada, France, Germany, Belgium, Italy, Egypt and Luxembourg.

"Question 7" was one of seven U. S. films considered in the final judging. The other six were "St. Francis of Assisi," "Hoodlum Priest," "Sunrise at Campobello," "Raisin in the Sun," "Pollyanna" and "The Sundowners."

CHURCHES BLAMED FOR LACK OF INFLUENCE IN POLITICS

Northfield, Minnesota — A professor of religion told 20 Minnesota politicians meeting at St. Olaf College here that the "value-judgments of the churches are considered purely decorative and irrelevant to the power-struggle which makes up political life."

The Rev. Dr. George W. Forell, a professor at the State University of Iowa, told a United Lutheran Church in America Faith and Life Institute that "religion in general and Christianity in particular have nothing whatsoever to do with the actual process of decision-making" in the political arena.

While declaring that the most crucial problem in the 20th century "is the problem of politics," Dr. Forell castigated the church and Christians for not playing a greater part in political action.

"It seems undeniable that the Church as an institution has tended to be reactionary, in spite of persistent individual voices who have challenged her to a more radical prophetic witness.

"All the great political changes in Western culture have come about in a peculiarly ambiguous manner. They are in a sense the result of the Christian proclamation, yet when these great changes were actually upon us, the church as an institution tended to drag its institutional feet and failed to supply the leadership and encouragement which one could have expected."

Dr. Forell told the politicians, who are members of the Lutheran, Methodist, Baptist and Roman Catholic churches, that primarily because of this lack of concern on the part of the church and Christians for politics their influence on world opinion amounts to little more than a debating society.

"It may be the Christian's duty, as some say, to

refuse to build, stock or use atomic weapons. It may be his duty, as others say, to advocate the building, stockpiling, and if need be, use of these same arms. Theologians may debate these questions with great agitation, but that is merely their particular idea of a good time.

"Whatever they decide will make as much difference to the actions that will eventually be taken as a debate among natural scientists concerning the good or evil effect of sunspots on human life. Just as the sunspots will come and go whether scientists have declared them useful or harmful, so atomic weapons will be used if the power constellation permits it, regardless of the condemnation or endorsement of theologians."

Prof. Forell urged the Christian church to take an active, constructive part in politics "in order to contribute to the earthly welfare of man."

"As it is the duty of Christians to feed the hungry and to visit the sick," he contended, "it is his duty to do everything in his power to contribute to the earthly welfare of man by political means."

"Especially in a democracy this responsibility is obvious. And the Lord will hold us no less responsible for our failures to use our political opportunity to serve the neighbor as for our failures to serve Him."

NEW INDEPENDENT LUTHERAN THEOLOGY JOURNAL PLANNED

Minneapolis — (NLC) — A new, independent journal aimed at placing Lutheran theology in broad contact with other churches, theologies and secular viewpoints is scheduled to make its first appearance in January.

Edited by a group of younger Lutheran theologians, the new quarterly magazine, to be called "Dialog," will be free of any direct institutional affiliation and completely intersynodical in character.

Announcing the new publication, Dr. La Vern K. Grosc, pastor of St. Michael's Lutheran church in St. Paul, Minn., and business manager of Dialog, pointed out that "although almost the entire staff and membership of the journal is Lutheran in character, we speak as private individuals only."

He said it is believed there has not previously been such an independent theological journal published by Lutherans.

"The Lutheran Church is gradually becoming indigenous in this country," he said, "and the historical forces and geographical circumstances largely responsible for our synodical formations are being superseded by a renewal of theological interest and the recognition of our common identity."

Being an independent publication, it was pointed out, the new journal is expected to provide "a certain latitude which would otherwise not be possible." Dr. Grosc said Dialog is planned as a responsible journal contributing to the ongoing theological conversation "and not a scarlet banner of insurrection."

It will be published, promoted and distributed by Sacred Design Associates, Inc., an independent religious publishing house in Minneapolis.

OUR CHURCH

Maywood, Illinois: Dr. and Mrs. Johannes Knudsen have moved to another location within Maywood. Their new address is: 1606 South 11th Avenue, Maywood, Illinois.

Ludington, Michigan: Bethany congregation here, John Christensen, pastor, purchased 200 copies of the new "Service Book and Hymnal" which were put into use in early June. With the assistance of the choir, the congregation is now learning the first setting of the new liturgy.

Greenville, Michigan: Dr. Frank Madson, president of the Michigan Synod, ULCA, will be the guest speaker at a Family Fellowship at Trinity congregation on Sunday evening, October 29. Ivan Westergaard is pastor of Trinity church here.

Allentown, Pennsylvania: Dr. Erling Jensen was inaugurated as the seventh president of Muhlenberg College here in a colorful ceremony on Friday, October 6. Muhlenberg is a college of the United Lutheran Church. Several representatives and guests from the AELC were present.

Diamond Lake, Minnesota: The Diamond Lake congregation observed its seventy-fifth anniversary on Sunday, September 24. Guest speakers were Pastor Eilert C. Nielsen, Clinton, Iowa, and Pastor Harald Ibsen, Marquette, Nebraska, former pastors of the congregation. Many other guests were also present. Calvin Rossman is the present pastor at Diamond Lake.

Tyler, Minnesota: Danebod congregation here has ordered "Hymnal Supplements" for insertion into the new "Service Book and Hymnal" which the congregation began using some time ago. The supplements contain some 30 favored hymns from the "Hymnal for Church and Home." Jerome Nilsen is pastor at Danebod.

Brayton, Iowa: The new church here will be dedicated by synod president, Pastor A. E. Farstrup, on Sunday, October 29. The Brayton congregation was formed by a merger of the former Oak Hill and St. John's congregations. St. John's is the home congregation of President Farstrup. Present pastor at Brayton is Joseph Sibert.

Seattle, Washington: Pastor Holger Strandskov has accepted the invitation to serve as interim pastor for St. John's congregation here which was left vacant by the death of Pastor Kjaer. Pastor Strandskov will take up his work on October 20. His address will be 5515 Phinney Avenue, Seattle 3, Washington.

Fords, New Jersey: Pastor Ove R. Nielsen, Assistant Executive Secretary for Lutheran World Relief, Inc., has been invited to deliver the keynote address at the 32nd annual Rural Pastors' and Lay Leaders' Short Course at the University of Illinois, College of Agriculture, on January 29. His topic will be "Food in Today's World."

Letters to the Editor...

"SERVAS" — THE OPEN DOOR

The desire to share what we consider something very worthwhile prompts me to write about the "Servas" program. We understand that there are many who do not know about it. "Servas" was originally called "The Open Door," and that is what it is. We open our doors to young people from other lands, students mostly, but it may be any serious minded young person with limited means, who wishes to see our great country and to get an insight into our industry, farming, art, architecture or whatever he may be interested in seeing.

Most important, of course, is their contact with the families who open their doors to these travelers, invite them in to share their homes for a few days, thereby getting to know them personally and not only by hearsay and adverse criticism. The stay is about two days.

We have been receiving these visitors for a number of years, not too many a year, but this summer we have had guests from India, Sweden, England, Denmark, Finland and Hungary. We have enjoyed having them, all of them, and they have been appreciative and happy to be with us. I feel sure they will be ambassadors of good will when they return to their homelands and good will is a commodity which we are greatly in need of, especially now.

These young people are responsible and accredited by "Servas." They have pass cards and recommendations.

If you are interested write to:

American Servas Committee
c/o Reva King
268 West 12th Street
New York, New York.

Sara Pedersen,
Chicago, Illinois.

PRAYER FOR PEACE

One day just before the outbreak of the Second World War I heard a young girl pray and cry: "Grant us peace, O God!" I knew the girl was a devout Christian and wasn't surprised to hear her call on God and ask him to free us from the horror of war but later it occurred to me that she was asking God for something he could not give, or, more correctly, what he had already given to us.

That might sound paradoxical as we believe God is almighty and the very incarnation of love, so why should he not be able to prevent war?

I am, of course, not saying that we should not pray for peace but it seems to me that we should give our prayers a different form lest we imply that it is God who sends us war. It is not!

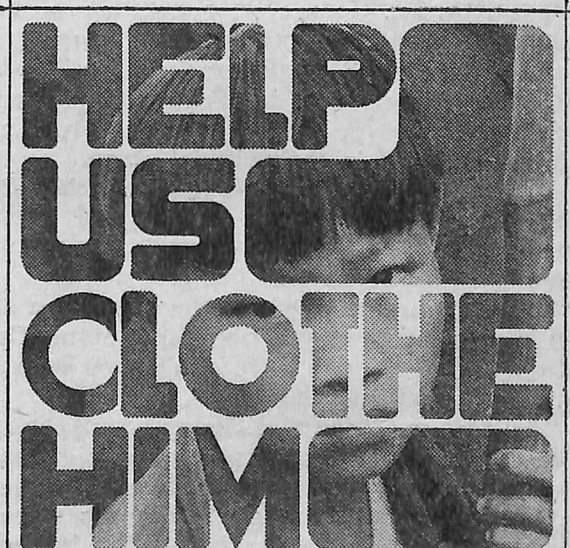
Let us remember: God has given us all a free will to do good or evil as we choose, but he holds us responsible for

Thanksgiving Clothing Appeal

The Gifts That Would Help

- Suits
- Trousers, Overalls
- Dresses, Skirts
- Caps, Gloves, Mittens
- Sweaters, Robes, Mufflers
- Underwear, Stockings
- Shoes—Sturdy Pairs, Tied together! (Low heels, closed toes, Ready to Wear!)
- Blankets, Bedding
- Layettes, Infants Wear
- Cloth Remnants for Sewing

Please do not send hats, neckties, bulky bedding, pillows, mattresses, comforters, feather beds, open toe, backless or high heel and narrow width ladies' shoes. All clothing should be ready to wear.



Lutheran World Relief
15th and Elm Streets Easton, Pa.

November 19 to 26, 1961

how we use that freedom. "Whatsoever a man soweth that shall he also reap."

It might be hard to understand why God let all the evil things be done and let innocent people suffer for what wicked people do but when we have freedom to do good we must also have freedom to do harm and we know there are quite a few people who like war — if there were not we would never have any war.

The warmongers have different ways of making people believe that war is unavoidable and that war is God's means of keeping justice on earth and regardless of how senseless and unchristian such an idea is there are apparently many who believe in it and among them we find quite a few who consider themselves good Christians. When they believe that it is God who makes war it may be consistent for them to pray: "Grant us peace, O God" while they themselves work and prepare for war.

War is solely a manmade plague so we can have peace as soon as we stop warring but never before. Therefore, it seems to me that our prayer for peace must be a prayer to God that he will influence those who are responsible for war and peace so that they may recognize that most of what war is fought for could better be settled without war and that war doesn't settle anything.

Let us also pray for all the warmongers as Jesus prayed for his persecutors: "Father forgive them for they know not what they do."

Marinus Larsen,
Omaha, Nebraska.

The City and the Church in Our Time

(Continued from Page 4)

endorsed and reaffirmed the validity of working together with other Protestants; they recognized the immediate urgency of this and called attention to Dr. Bergendoff's article in the September issue of "The National Lutheran."

In looking at the relationship of congregational autonomy to structuring for the mission the next group pointed out the need for more adequate structure, structure having flexibility; the need for free and wide exchange of experience; the isolated existence of congregations is not good, that there needs to be consultation on several levels, that the role and function of leadership offices is threefold, (a) lay leadership is responsible for a program obedient to the full implications of the Gospel, (b) there is need for early and vigorous involvement of "overseers" (synodical and national missions leaders), and (c) the nature and purpose of the church must constantly be held up. There is need for the fullest measure of cooperation and mutuality, not only for the Lutheran church, but within the unity of Christ's church.

As for social action at the parish and metropolitan area levels, it was stated

that the action of individuals or groups within the congregation are the concern of the whole man and ought to be related to the whole man. The facts of the situation and the theology of the church must be related to become social action. We need social action committees locally, on the metropolitan area level (with staff, including a pastor as chairman), and on the synodical level, which ought to give top priority to implementation of this, including possible addition of staff.

After the reports of the seven study groups a panel of three (pastor, synod president, and missions administrator) gave their reactions. In some ways, this was the most interesting part of the conference, for here was the distillation of three days' thought by the participants. In asking the question, "how can these insights be used by the parish pastor?" it was stated by Pastor L. E. Klippen (ALC) that the most critical question may be whether the pastor is able to provide a ministry incarnate to the people; that there must be willingness to carry the cross. To be incarnate in this instance was defined as including consciously working at setting aside what you are (the middle-class norm, which has been the standard and mode of the pastor's life), especially in the inner-city areas which are often underprivileged financially and socially. We think conceptually, but must change this so that we speak to people where they are, with their specific characteristics, to people who often see no value in education, and whose boundaries of their universe is set by their personal experience. There is often a great chasm between these people and their pastors, which can be bridged only in great time "by estrangement from the cultural womb which bore us."

Dr. W. M. Wick, President of the Indiana Synod, ULCA, noted first the discordant note concerning our great cities versus the hope, joy, and light that we see in the darkness. We need a bit of eschatology, he said. Paul, in the inner city had hope and joy. Dr. Wick, referring to the possibility of assigning pastors (discussed by Dr. Karl Hertz), gave three reasons why such a system might be helpful, first, for the self-respect of the pastors, who are often considered a commodity to be bought by a salary by a congregation, and who ought to be able to be moved if circumstances make this advisable (we need a different system); second, for the security of the pastors themselves, some of whom work best on a short-term situation, who are open to the whims of the congregations, and we need specially trained men for special situations (He compared our system to that of the bishops of Germany, and said that a committee of pastors might be helpful in making assignments); third, he suggested that administrators prepare papers to be acted upon by theologians, social scientists, and others.

Speaking for the administrators, Dr. Theodore Matson (Augustana) called the conference helpful and disturbing. Some key sentences from his presentation: The revolutions in the minds and souls of men are the most important happening today.

The questions raised concerning structure, polity and practice cry for fresh thinking, using "the raw Word of God" to encourage bold experimentation. The cutting edges must be sharp. Ecumenical mission may be the greatest need in the years ahead. There is a wholeness of the world and humanity, while there are differences within. People seek, almost above all else, freedom from contempt. We need to recognize the wholeness of man, and the wholeness of the mission. God has given the mission only frontiers. Everyone must be made aware of his inheritance. The church has been subpoenaed to be His witness. We must be filled with the wholeness of God, the wholeness of the community, and the wholeness of the church. Each congregation is the "una Sancta," expressing the fullness of the true church. We are living in the midst of sacred history. The witness must address itself to people. The church is not God, but the people of God, and thus the course of the Gospel. Important questions have been asked: Can the Lutheran Church develop a meaningful witness to the urban man? ...to the leaders?...to the centers of power? Can the Lutheran Church be the effective church, to cooperate, and to win the support of the whole church for work in the inner city? Is the city the Church's dilemma, or the church's opportunity? What costly steps are we taking to heal the deep hurts of people? The church is the custodian and proclaimer of eternal for our generation, as in the past. God meets His people in the midst of all situations. God eternal—in every situation—is our very present help. Let us take these concerns seriously.

Dr. Robert Long, in summarizing the conference, included these thoughts: Chicago is now twenty-five per cent Negro; in every suburb of 10,000 or more, there are colored persons. Unless we can minister to all obediently, we will find doors being closed. Life is best lived in a crisis. We must put our lives in willing obedience to the Will of God....We must get these concerns to the parish....we need a strong structure, postured to the mission of the church.

Applications Wanted

The Solvang Lutheran Home Trustees will entertain applications for executive director position, open December 1. Applicant must have love for aged men and women, must have knowledge of general administration such as purchasing, accounting, personnel management, and public relations. Residence on home ground. Salary open. Address application with full information of qualifications to

Executive Director,
Solvang Lutheran Home,
Solvang, California.

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF SEPTEMBER, 1961

Synod Budget Receipts:

Unassigned (By Congregation):

Omaha, Nebr.	\$ 190.00
Bethany, Ludington, Mich.	500.00
Racine, Wis.	684.90
Viborg, S. Dak.	100.00
Vesper, Kans.—Denmark Ev. Luth. Church	392.00
Victory Trinity, Ludington, Mich. ..	105.00
Roscommon, Mich.	345.00
Zion Ev. Luth., Marlette, Mich. ...	300.00
Brown City, Mich.	65.00
Bone Lake, Luck, Wis.	200.00
Minneapolis, Minn.	260.00
Volmer Church, Dagmar, Mont.	386.40
Tyler, Minn.	1,512.00
Davey, Nebr.	100.00
Parlier, Selma, Calif.	131.68
Pasadena, Calif.	201.60
Muskegon, Mich.	334.00
Trinity, Greenville, Mich.	220.00
Grayling, Mich.	100.00
Cordova, Nebr.	428.00
Los Angeles, Calif.	400.00
Dannebrog, Greenville, Mich.	70.00
Trinity, Chicago, Ill.	600.00
Clinton, Iowa	250.00
Omaha, Nebr.	190.00
Watsonville, Calif.	80.00
Marquette, Nebr.	500.00
Cozad, Nebr.	112.60
Solvang, Calif.	980.30

For Santal Mission:

In Memory of George Madsen, Sr., by Mr. and Mrs. Clarence Schmidt, Brookings, S. Dak.	\$ 1.00
Sunday School, Fords, N. J.	60.50
In Memory of Miss Helga Petersen,	

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Return Postage Guaranteed

NEW ADDRESS— If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.

I am a member of _____ the congregation at _____ October 20, 1961

Name _____

New Address _____

City _____ State _____

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

Chicago, Ill., by Mr. and Mrs. Alfred Andraesen	15.00
Racine, Wis.	10.00
Danish Ladies Aid, Viborg, S. Dak. .	40.00
Miss Dagmar Miller	8.00
In Memory of Martin Christensen, Long Beach, Calif., by Mrs. Henry Thompson and Family, Lindsay, Nebr.	5.00
In Memory of Holger J. Jensen, Cedar Falls, Iowa, by Mr. and Mrs. Karl Pedersen, Junction City, Oregon	10.00
In Memory of Miss Helga Petersen, Chicago, Ill., by Mr. and Mrs. Clarence Petersen, Maywood, Ill. .	3.00
Cordova, Nebr.	26.55
Miss Dagmar Miller	4.20
Olga Boesen, 1101 Grand View Ave., Des Moines, Iowa	6.00
Mrs. Thure Ortegren, Marquette, Nebr.	5.00
St. John's Church, Marquette Nebr.	84.00

Total Budget Receipts from Con-
gregations\$10,015.73
Previously Acknowledged\$50,368.60

Total to Date, Sept. 30, 1961\$60,384.33

Other Budget Items:

Pastor's Pension Contributions:

Rev. Harry Andersen	\$ 29.00
Rev. Richard Sorensen	29.25
Rev. George Melby	119.46
Rev. John Christensen	4.50
Rev. Ralph Andersen	24.00
Rev. A. C. Kildegaard	31.75
Rev. Donald Holm	20.00
Rev. Ivan Westergaard	14.78
Rev. Ottar Jorgensen	25.68
Rev. Harald Knudsen	12.45
Rev. Ivan Westergaard	5.63
Rev. W. Clayton Nielsen	24.00
Rev. Harald Ibsen	24.00
Rev. Carlo Petersen	26.00

Total for month\$ 390.50
Previously acknowledged\$2,940.59

Total to date\$3,331.09

Annual Reports:

Omaha, Nebr.	\$10.00
Viborg, S. D.	6.00
Victory, Ludington, Mich.	2.00
Minneapolis, Minn.	12.00
Volmer Church, Dagmar, Mont.	4.00
Tyler Minn.	25.00
Danevang, Texas	12.00
Parlier, Selma, Calif.	3.50
Pasadena, Calif.	1.00
Muskegon, Mich.	6.00
Tyler, Minn.	14.00
Trinity, Greenville, Mich.	2.50
Rev. John Enslemann, Wilbur, Wash.	5.00
Racine, Wis.	5.00
Cordova, Nebr.	6.00
Dannebrog, Greenville, Mich.	2.00
Trinity, Chicago, Ill.	10.00
Denmark, Vesper, Kansas	3.50
Watsonville, Calif.	15.00
Marquette, Nebr.	10.00

\$ 152.50
Total Budget Receipts to date,
(9-30-61)\$3,867.92

Received for Items Outside of the Budget:

For Lutheran World Action:

(by Congregation)

Waterloo, Iowa	\$386.00
----------------------	----------

Grand View College

Capacity Enrollment at GVC

Enrollment is at an all-time high with almost 800 students registered for the 1961 Fall semester.

The day college has over 500 students including 41 student nurses from Iowa Lutheran Hospital.

Registration was brisk and classes filled up so fast that late-comers had to shift schedules. A new course, "Man and the Arts," closed early in the registration period.

"We had a sharp jump in foreign language classes," said Dean Hurley. Two sections had to be added to accommodate the number of enrollees.

Evening College

Registration in the evening college jumped from 181 students last year to 280 students this fall.

The evening college, under the direction of Mr. Robert Burham, offers 18 different courses. The classes meet Monday through Thursday evenings from 6:30 to 9:30.

Improvements at GV

Many improvements may be seen at Grand View this year. The new gymnasium, long a dream, is now on the way to becoming a reality. This fine new structure will add much to the physical and social well-being of Grand View students.

Bernita Jacobsen.

Racine, Wis.	10.00
Victory, Ludington, Mich.	37.00
Roscommon, Mich.	43.86
Minneapolis, Minn.	40.00
Tyler, Minn.	245.70
Danevang, Texas	146.40
Parlier, Selma, Calif.	36.00
Pasadena, Calif.	25.20
Brown City, Mich.	43.00
Trinity, Greenville, Mich.	63.00
Grayling, Mich.	65.65
Cordova, Nebr.	125.00
Omaha, Nebr.	2.16
Denmark, Vesper, Kansas	41.60
Watsonville, Calif.	20.00
Marquette, Nebr.	185.00
Cozad, Nebr.	12.72
Solvang, Calif.	333.20

Total for month\$1,861.49
Previously acknowledged9,289.53

Total to date\$11,151.02

For Eben-Ezer:

Grayling Luth. Church, Grayling, Mich.	\$ 34.42
--	----------

For American Bible Society:

Victory Trinity Lutheran Church, Ludington, Mich.	\$ 10.00
---	----------

For District IV Home Missions:

Received from District Treasurer .. 275.00

Received for Church Extension

Fund and Solvang Lutheran Home:

Proceeds of sale of Church build-
ing in Pasadena, Calif.12,740.00

Respectfully submitted,
American Evangelical Lutheran Church,

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