

Lutheran

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The American Evangelical Lutheran Church

Tidings



L. C. A. . . . signs of the emerging church !

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The President's Corner

Traveling from congregation to congregation, I have been impressed by the increasing use of the new "Red Hymnal" (Service Book and Hymnal) in our congregations. While many, many of the hymns are new, and some of the well-known melodies somewhat altered, the congregations seem happy about using them. Not that there isn't some opposition here and there. This has been, and always will be, the lot of every new hymnal and Bible translation. Personally, I also have some reservations. But this does not keep me from being happy for the wider range of hymns now at our disposal.

Having said this however, I would like to call attention to the collection of hymns published by our AELC Board of Publication and known as "Supplement to the Service Book and Hymnal." Here are 28 hymns, all of which have had a place among us in the AELC—first in their Danish version, and of later years in their English translation. It was not an easy task for the committee to make its choices, for there are many others which could have been included, but here is a manageable supplement which will fit into the "Red" hymnal nicely and give a wider range of hymn selections. Such hymns as "As Wide as the Skies," "O Day Full of Grace," "Blossom As a Rose," "Lord Jesus Christ My Savior Blest," "Hail Thee Savior and Atoner," and "The Sun Now Shines in all its Splendor," should not disappear from our congregational life, nor be lost to the Lutheran Church in America.

Not many days ago one congregation ordered 350 copies of this supplement. Should there be other congregations interested, they may order them from the Synod President's office at 15 cents per copy.

In the meantime, may we be blest with congregations where all, with one voice, join in praising God's goodness and mercy in the hymns both old and new which is one of the many riches of our Lutheran heritage. A singing church is a witnessing church. In fact, the goodness and mercy of God in Jesus Christ is the one **really new and big thing** to sing about in our rapidly changing world.

A. E. Farstrup.

Thank-Offering to Be Received

One of the motions adopted at the Tyler convention reads:

"That a thank-offering be received in all congregations of Reformation Sunday as an expression of our gratitude to God for the fellowship which has been ours in the AELC and that the proceeds of this offering be given to the proposed new seminary of the LCA in Chicago."

Reformation Sunday has come and gone and there has been no word on the offering. This does not mean that the matter has been forgotten, however. For good and practical reasons it has been determined that it would be best to have the offering on the first Sunday in Advent rather than on Reformation Sunday, as previously planned.

Congregations will soon receive bulletin supplements and envelopes which may be used for this offering.

The proposed new seminary in Chicago will rise out of the traditions of the four merging bodies. The four seminaries have either combined or are in the process of combining. Each brings to the merger its unique traditions, insights and all its assets. The physical assets of Grand View Seminary are comparatively small. This means that, as a church, we bring but a token contribution into the merger for the new seminary. It is with the thought of increasing this that an offering is to be taken in our churches on the first Sunday in Advent.

It has been called a thank-offering and so it may be indeed. It is an opportunity to, in a tangible way, give thanks to God for the faith and life we have known through the AELC. The AELC has been small, it has had to struggle to overcome cultural and ethnic barriers and, by many standards, its life has not been long. In spite of these things, untold blessings have come to several generations through it. Now, as the time draws near for the AELC to give way to the new church, let us, with our hearts and our gifts, render thanks to God for the blessing He has sent to us through our church.

The first Sunday in Advent is December 3.

T. C. H.

COVER PICTURE: The congregation at Viborg, South Dakota, which is located one block from the main highway, recently ordered some Lutheran Church roadside markers. On these markers Our Savior's is identified as an LCA church. Since the AELC still has another year of life this designation may be a bit premature. However, the Lutheran Church in America is rapidly becoming a reality and what today are signs of an emerging church will tomorrow be signs of "our church." To the best of our knowledge, the Viborg congregation is the first in the AELC to use this designation on a church sign.

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The Divine-human relationship is never invisible

Visible or Invisible

by: Pastor Harold Petersen

A morning devotion at the convention based on John 15:1-12

To me this picture of the vine and the branches in John's gospel is the richest in meaning of any that we have in our New Testament to illustrate the mystic Divine-human relationship of the Christian community. I think we will all, in the light of this picture, agree that if the Christian community or the Christian Church is to bear the fruit of the Christian gospel, it must be in a direct living relationship to the Lord and the Spirit which gave it birth. But whether our churches in America or our so-called Christian communities of today have such a living relationship as to make an impact on our present day world is a question of deep concern. For if we lose that relationship we cease to be the Church even if we may still subscribe to certain traditional acts and possess a fair knowledge of the events of the earthly life of our Lord.

At first glance this picture of the vine and the branches can seem so simple and so understandable. Naively many members of the organized church may look upon all the activities of the church, the growth of membership, increased pledges, the stewardship and building programs, and conclude that this is evidence that we are growing branches bearing fruit to the glory of God. Let us not overlook the possibility that we may be far more moved by the spirit of our age than we are by the Spirit of our Lord and the Spirit which He sent to lead and guide us to all the truth. We can well be guilty of applying the same standards of growth and success to the Church and our Christian communities as we apply to other interests relative to our temporal life.

Dr. Martin E. Marty, who was one of the speakers at Pastors' Institute in Des Moines a little over a year ago, has written a challenging and thought-provoking book called "The New Shape of American Religion." In the book he contends that religion in America has become so diluted, so easy to take, so inoffensive, and so void of depth that it has little or no relationship to the truth of the Christian gospel. He says, "America has tended to package God, to make Him more marketable." He also states, "Americans tend to borrow Christian coloring for a harmless little divinity who has almost nothing in common with the God of Christianity." Certainly a diluted Christianity

or a "packaged God" is not going to make much of an impact on the world no matter how nice our Sunday services may be or how beautiful our church structures may be.

It is only to be expected that we come to shape our lives pretty much by the general life forces which we meet from day to day in the environment in which we live. The general environment in which we live today is not strongly shaped by the Christian spirit. While we belong to the church, the Church is not the dominant influence of our culture — not, at least, the Church that bears witness in Word and Spirit to Christ. The Church is more or less outside of us — it is the place where many go to learn a little religion — and it is actually the only concept of a religious life that many ever get. It is but reasonable therefore that many people who belong to the church and who may even be active in various organizations of the church will evaluate it somewhat in the same light as they would any other organization. They will measure the church's strength by its growth in membership, its budgets, and not least, its many, many activities. Instead of talking about what they as a church can do for people they will talk about how they can get more people to do something for the church. There is quite a difference.

It has been a habit for us to speak about the organizational aspect of the church with its constitutions, by-laws, budgets, etc., as the visible church. And when we have spoken about the spiritual aspect, we have called it the invisible church. I believe our judgment is wrong. When the Church becomes invisible is when it loses its real identity through a conformity to world standards of values. What we have called the visible church can well become invisible if and when there is nothing but an organization left trying to keep alive some traditions from the Christian religion.

But the living Church where the Divine-human relationship exists is never invisible. The Church as the body of Christ or as the true vine and the branches will make itself known. It will be seen. It will be heard. It will be felt. It may possibly not possess a thing of that which is marked as big and great to the world. In fact, from the world's point of view, there is nothing at all big or great about it. The bigness and greatness is a big God who gave to the world the guiding light to Eternal life — which the



Harold Petersen is pastor of Bethlehem Lutheran, at Askov, Minnesota.

world neither knows nor believes. The living Church will make itself known but it will be according to entirely different standards than those generally accepted by the world. The greatest are the servants and not the master; the meek shall inherit the earth and not the mighty. Only from within an inner relationship to the Lord and the Spirit which created the Christian community can we ever understand what it means. Unity with the living Christ creates standards so different from those that are generally used in relationship to things of the world that if they at all heeded, the world cannot help but take note thereof — but let me also add that it is then likely that it will no longer be inoffensive to the world. Only from within the living Church can the crude cross of Calvary have more significance than the golden crowns which the world offers.

So the living Church will make itself known. It will be known by the life revealed in those whose faith rests in the living and resurrected Lord. The Church on the day of Pentecost burst out in jubilant song. Outside observers accused those assembled of being drunk. The Jewish church authorities took note of the boldness of Peter and John and perceived that they were uneducated, common men. They hadn't had seven years of college training. I wonder, if we could put Peter into present day society, what church in our synod would even consider calling him as their pastor? In the living Church the common, uneducated man who has neither titles nor worldly prestige may well carry as strong a testimony of the relationship to the living Christ as the more educated man of the cloth.

We can hardly overlook the incident where Paul and Silas were thrown into prison and threatened with death. Without thought of retaliation or of bringing suit against their accusers, they sat singing in their cell. When they could have escaped, they stayed. The prison keeper took note of their faith and was baptized. The Church will, if it is the Church, always stand on the convictions it has through the life given to it.

However, the most distinctive mark of the early Christian community was the love which they had for one another. Even as the world hated them, it could not help but take note of the love which they had for people. God's love for sinful humanity is the very core of Christianity. "For God so loved the world that He gave His only Son that whosoever believes on Him should not perish but have eternal life." The very life of the vine flowing through the branches is love — God's love. Love and faith go together. Wherever there is a true living Divine-human relationship it is marked by love. Severance of that relationship means a denial of that love and goodness which lies at the very center of God's action toward man.

We are living in a Cold War world. Love is not the dominant spirit of a Cold War age. And let us not mistake it — the Cold War is not just a war which exists between Russia and the United States. The Cold War is a spirit which has crept into every corner

of our land. There is a cold war between industry and labor, between political parties, not infrequently between churches, between factions in churches, and between groups in communities. You and I are smitten by this cold war spirit more than we like to admit. It is easy to speak about loving our enemies as long as we have none. We can talk about loving our colored brethren as long as they aren't near to us — and as long as we do not have to share in their suffering. But do we love the person who steps on our toes? Can we love out of our whole heart and soul the lazy and dirty bum on the road? Have we learned to show love and compassion to the person who is a failure or to the person who is different or to the person who has ideas and convictions different from our own? How often are we who have been reared in the Christian Church not guilty of malicious slander or gossip or hardness and unfairness to one another? Let us remember, friends, that the Christian Church is not something to be exhibited on a Sunday morning or at a good palsy-walsy fellowship party — the Christian Church is to be identified in the lives of people in the areas of life that are theirs every day of the week. Let us realize that to be steadfast in the Christian faith in a cold war age can well be as ridiculous to our modern world as it was for the early Christians to the world in which they lived.

The injuries we do and those we suffer are seldom weighed in the same scales.

— Aesop.

One of my favorite parables is that of the publican and the pharisee praying at the temple. It is a simple story of two men of different backgrounds going to church. The one is a respectable citizen of the community, the other is not. The respectable citizen offers his prayer and I am certain that it is not too different from the prayers most of us may offer. We express our thanks to God for having been conscious of the church, of having been permitted to have a part in giving and serving and — we are also thankful to God for many benefits — an education, a good home, having learned decent conduct, etc. I think we have reasons to be grateful that we are not like many, many people in the world. However, that does not mean that these people should be outside of our concern.

Wherein then is the great difference in the prayer of these two men? It is this. As the pharisee prays he is looking down on the publican and measuring his life in his failure. Thus he overlooks his own shortcomings and feels justified. The publican on the other hand is conscious of his failures as he looks up to a loving and a merciful God. The goal in life is not self-love — it is to love one another as our Lord Jesus Christ loves us. Had the pharisee looked up to God instead of down on the publican he would have been face to face with his own shortcomings and he would have understood that he, like the publican, is entrenched in the sins of the world. His prayer might then have been, "Lord, help me to overcome my love of self, help me to love even this publican whom I now despise."

We also need to come to such a confession. If we still possess any living relationship to the Divine, it must also mean that we see our lack of the Divine

(Continued on Page 15)

To advance the great work of the Santal Mission

All Hands Needed

by: Pastor Edwin E. Hansen

We hear much these days about automation. Many wonderful things are accomplished in industry and business by mechanical means. But one thing is sure, the work of God will not be done by push-buttons. It can only be done by people. It is manual work done by human hands and God's. No one can give better proof for this than the missionaries of the church. When Missionary Riber of our Santal Mission visited us last year he substantiated this, as did also Dr. William Scott, both at the Santal convention in Hampton and at synod convention in Tyler this year. These men with their families, and many other men and women, have dedicated their lives to the service of God and His people in foreign fields. It is our responsibility to strengthen their hands, for surely we agree that "missions" is a word that "embraces the whole task of the church."

This fall our synod is sending two new missionaries, Mr. and Mrs. Robert Breese, members of a ULCA congregation in Nebraska, to the Santal field. Mr. Breese will serve as an agriculturist missionary and as such will have a special contribution to make. He will be assisting Pastor Riber with the work at the Mornai Tea Estate, which employs hundreds of workers.

Dr. Scott, presently at home on furlough, and a student of Chest Surgery at the Medical School of the University of Minnesota, has served one term at our Santal Mission hospital at Mohulpahari and done splendid work there as the chief surgeon. According to his report there are over a million tubercular patients in India. One million of these die annually. About three thousand tubercular patients visit our Mohulpahari hospital every year. The great need of these people has challenged Dr. Scott so that he is using considerable time, while on furlough, to promote the building of a Tuberculosis Hospital at Mohulpahari. This is a tremendous project. Good progress is being made but large sums of money will be needed. It should not be difficult to visualize the frustrations of a doctor called upon to assist sick people and anxious to save lives, when he is handicapped by the lack of facilities, equipment and staff. (I should add here that funds for the building of a Tuberculosis Hospital are raised by special gifts beyond the budgetary needs.)

The work of the Santal Mission is gradually being turned over to the native Santals as they become trained and able to handle the responsibilities. This

is as it should be. They will not be able to take over the medical and other institutions for a long time, however. Our assistance with funds and missionaries will be needed for years to come.

Some one has said: "Missions are the concern of Christians who, believing the greatest need of the world is for lives patterned after that of Jesus of Nazareth, feel that His Gospel should be carried to the whole world. Christianity is not something for oneself only but for everyone else at the same time. The moment one has it he is prompted to give it. He who is not impelled instinctively to share his Christianity both near and far may well question whether he has it at all."

The Santal Mission is on our synodical budget. To meet our financial responsibility toward this great work, we still need the gifts which have been sent from Sunday Schools, Women's organizations and private individuals. Please continue to send these gifts through our synod treasurer, Mr. Michael Miller at Circle Pines, Minnesota. Last year a sizable deficit in our contributions had to be supplemented by other synod funds to meet our obligations.

Many hands are needed to advance the great work of our Santal Mission — praying hands, giving hands, working hands. The work was inspired by the Gospel of Christ and has been carried on for almost a century. Will you do your part that progress may continue?

The Living Christ

A Christian missionary was preaching in a village in Northern India. When he had finished his sermon a Mohammedan told him: "We have at least one thing that you do not have, and that is far better than everything which you have."

When the missionary asked him what that one thing was, he said: "When we go to Mecca, our holy city, we shall find the coffin of Mohammed, but when you go to your holy city of Jerusalem, you will find only an empty grave."

The missionary replied: "Just that is the difference. Mohammed is dead; he is in his coffin. But Jesus Christ, whose kingdom includes all people of this world, is not in a grave or coffin, for He is risen from the dead. All power in heaven and in earth is given to Him. That is our Christian hope. Christ is not dead but alive forevermore. We have a living Savior."

— Selected.

Most widely known AELC layman and convention chairman

Erling Jensen Inaugurated

Becomes Seventh President of Muhlenberg College

Dr. Erling Jensen, most widely known layman in the AELC was inaugurated as president of Muhlenberg College on October 6. Dr. Jensen began his work in the Allentown, Pennsylvania, ULC college in January in the middle of the school year, but the inauguration did not take place until last month.

The ceremony was held on the campus of Muhlenberg, in bright sunny weather. The platform holding the officiants, including Governor David Lawrence, had been placed alongside the beautiful cathedral-like chapel of the college, with chairs for academic representatives surrounding the platform. Music from the chapel and carillon system opened and closed the impressive ceremony. The Rev. Lester Fetter performed the actual induction.

Many of the AELC friends of the Jensens were present, including President A. E. Farstrup of Des Moines, who presented the prayer of the day. Vice President Holger Nielsen and his wife were present, as well as President Ernest Nielsen and Mr. Harry Jensen, of Grand View College, the Rev. Ove Nielsen, and the Rev. Verner Hansens.

Most of the well-known colleges and universities



Dr. Erling N. Jensen, known to many in the AELC as "Dane," is the seventh president of Muhlenberg in its 113-year history.

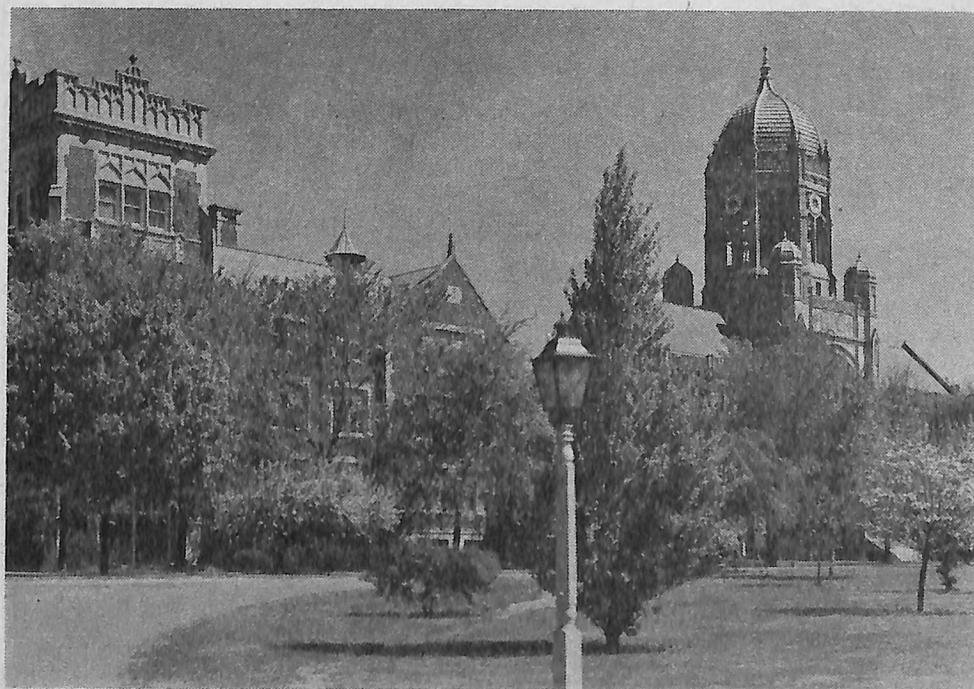
of the East had sent representatives. Harvard, Yale, Brown, Penn, Princeton, Columbia, Michigan, Villanova, and over 100 other institutions joined in the academic procession at the start. The college choir presented musical numbers, and besides the new president's address there was an address by Robert Mortvedt, Executive Secretary of the Board of Higher Education of the ULCA.

Following the ceremony on the campus a luncheon was held at the nearby Fairgrounds, with a reception for "Dane and Ruth." Governor Lawrence, as well as the mayor of Allentown, and Dr. Samuel Kidd, new president of the Pennsylvania Ministerium, together with student and faculty representatives brought greetings from the speakers' table at the luncheon.

The Jensens have a very large presidential manse on the campus, and it was well filled for the weekend with members of the Jensen family who had come from near and

far. A large dinner at the Lehigh Valley Country club on Saturday night for family and old friends brought the memorable weekend to a close.

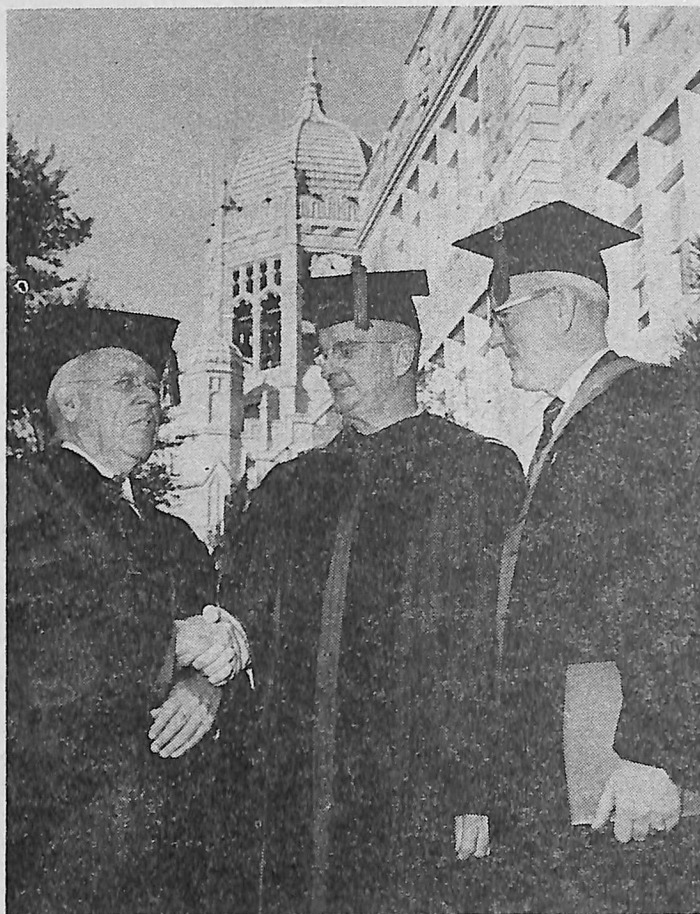
In an editorial, the Allentown Evening Chronicle stated: "One had the feeling as Dr. Jensen spoke



A front view of the Muhlenberg campus. The science building is on the left and the library on the right.

The golden dome of the library, which is floodlighted at night, is something of a landmark in the area. The tower contains the Miller Carillons, which play daily at one and six p. m., presenting a 15-20 minutes concert of hymns appropriate to the season of the church year. Other music is also played as the occasion demands.

Muhlenberg, a co-educational institution, is one of fourteen colleges owned by the United Lutheran Church. It has over 1,000 students.



Dr. Jensen shakes hands with Pennsylvania's governor David L. Lawrence. Looking on is Dr. Robert Mortvedt, Executive Secretary of the Board of Higher Education of the ULCA.

yesterday, that the future of Muhlenberg is in sure hands." It quoted from the address which Dr. Jensen gave about the future of the college and its objective: "To continue emphasis in the liberal arts curriculumTo continue to strive for intellectual excellence. . . .To continue to teach spiritual, moral and physical aspects of an individual. . . .while striving for such intellectual excellence. . . .To hold a limit on enrollment. . . .To welcome research projects as a valuable tool in education of the students. . . .To form a true community in which students, faculty, administration and board are bound together in a common endeavor."

Dr. Jensen is the perennial convention chairman of the AELC. He went to Muhlenberg from the campus of Iowa State University, Ames, Iowa, where he was senior physicist in the nuclear research department. He is former science and mathematics instructor at Grand View College, and is the present Chairman of the Board of Grand View.

Correspondent.

Muhlenberg, one of the oldest colleges in the ULCA, was originally founded as Allentown Seminary in 1848, by a pastor of the Reformed Church. In 1867 it was obtained by the Ministerium of Pennsylvania and the name was changed to Muhlenberg College. The first president of Muhlenberg was the Reverend Frederick A. Muhlenberg, a great-grandson of the noted pioneer Lutheran pastor, Henry Melchoir Muhlenberg.

AELC President Farstrup's

Prayer at Dr. Jensen's Inauguration

We Thank Thee, our heavenly Father, for the world into which Thou has placed us and for the beauties with which Thou hast decked it.

We thank Thee for the miracle of human life and for the mystery of all that lives.

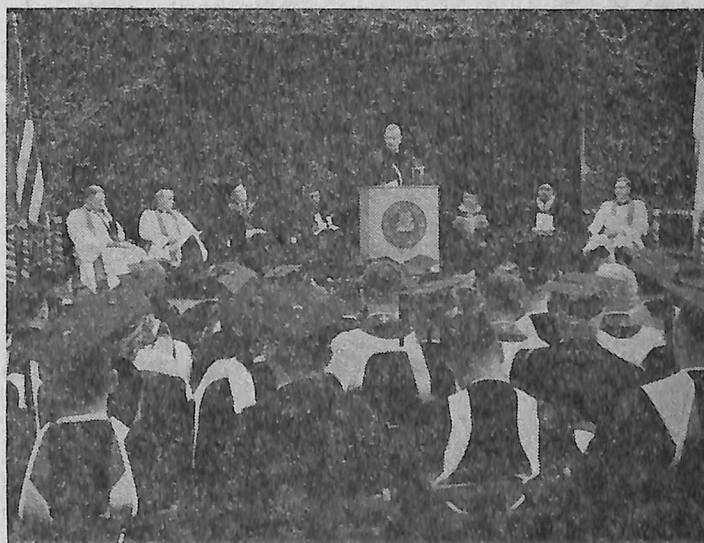
We thank Thee for the gift of reason, and for the desire, within each of us, to understand the secrets of creation; and for the many ways in which we are constantly amazed and humbled by the discovery of Thy boundless wisdom and are made to realize that knowledge apart from faith is barren.

We thank Thee, that in a universe whose expanse would lead us to be overcome by a sense of utter insignificance, Thou hast revealed Thy concern for the least among us in Jesus Christ our Lord and Savior.

To the end that Christ's Lordship may be magnified we build our schools wherein we seek to open, to our youth, the truth which is inherent in and governs our existence and in order that they, with alert and searching minds, may be equipped to serve their neighbor in the spirit of our Master.

To this end we pray for Thy blessing upon Muhlenburg College, its administration and faculty, and we do especially ask that it may be bestowed upon Thy servant, who has this day been clothed with the responsibility of the office of the presidency of this institution. Give him wisdom and patience so to deal with his fellow workers that they in turn may be challenged to consecrated and devoted service in Thy name. Keep ever alive in him, by thy Holy Spirit, that love for Thee and Thy kingdom which ennobles man and makes him truly Thy servant.

In the name of our Lord and Savior, Jesus Christ, we ask it! AMEN.



Dr. Jensen delivers his inaugural address. AELC president Farstrup is on the platform at the far right.

Luther's grasp of the reality of evil gives his ethic significance today

After Four Centuries

by: Dr. Ernest D. Nielsen

Broadcast over Central Iowa Church of the Air, television and radio, on Sunday, October 29. Grand View College Choir participated under the direction of Mr. Robert M. Speed; organist and accompanist, Mr. Robert Burns.

Today, in 1961, a Reformation Day service, takes on a new character. After four centuries of separation, the gloomy future predicted for Protestantism has proven to be a mistaken judgment. Indeed, there have been divisions and new cults have appeared, but within the three great church bodies, representing classical Protestantism — the Anglican Church, the Reformed Church and the Lutheran Church — something has happened which the opponents and critics of an earlier day were not able to foresee. Within each of these three great denominations, there were other forces at work besides those which caused separation and division. For four centuries of spiritual development show more conclusively today than at any other time since the Reformation that Protestantism is deeply conscious of the inherent, but not always visible unity of the church. The Holy Spirit, who is constantly at work within the church, is also moving the people of God in the direction of greater unity and understanding. We thank God that that which makes for cohesiveness among us is in evidence in every major denomination of Christianity. The first Pan-Orthodox Conference in over thirty years opened on Sunday, September 24. On Sunday, November 18, a service of worship and thanksgiving will inaugurate the Third Assembly of the World Council of Churches. On Sunday, January 25, 1959, the pope, John XXIII, announced to the world the forthcoming ecumenical council to be held at the Vatican sometime within the next three years.

These ecumenical gatherings, as well as the ecumenical movement, do concern us primarily because we never have repudiated the history of the church. On the other hand, we have lived long enough as Lutherans and Protestants, to know that unity is not of our own making. For as one theologian puts it, the break between Luther and the Roman Catholic Church, which excommunicated Luther, "was," to quote, "no superficial wound; it went to the ultimate depth.... We were divided by the questions of faith that separated us, and we must come to agreement by way of the questions of faith that are a part of the necessary. Any union that would evade this dilemma is illusory." So speaks K. E. Skysgaard. And the well known Roman Catholic theologian, Karl Adam, who stands in the very forefront of the growing number of Catholic theologians who are studying

Protestantism, says, "Approachment between Catholicism and Protestantism will only be possible if it takes Luther as its starting point. We must build from Luther outwards if we are to bridge the gulf between the Christian confessions." Those who stand in the Protestant tradition will have to re-evaluate the period before the Reformation.


After four centuries, both Protestant and Roman Catholic historians, philosophers, theologians and churchmen are in position to re-evaluate the events and ideas which caused the painful separation. Roman Catholic scholars know today that the problem which faced Luther was the "problem of the nature and the role of faith." George Tavard, the contemporary French Catholic writer on Protestantism, sees the centrality of this problem as clearly as any. This testifies, in and by itself, to the fact that the Lutheran Reformation was not a mere innovation. On the contrary, the Lutheran Reformation confronted the church of that day with the gospel; it has compelled the whole church ever since to think biblically. Its own history is not without spot and wrinkle, but it does bear testimony to the reality of spiritual freedom through the truth of the gospel. "If you continue in my word," says Jesus, "you are truly my disciples, and you will know the truth, and the truth will make you free." (John 8:31)

What this emphasis upon the centrality of the Word has meant for the church universal is not easily stated. Nevertheless, in a day in which the church "asserted the 'obscurity' of the Holy Scriptures, Luther stood for the fundamental principle of the self-interpreting clarity of the Bible and gave it an impressive emphasis.... never had it been expressed so bluntly and openly that a source must in every case be explained from its own content" (Karl Holl). This opened the door to the development of biblical scholarship on an unprecedented scale. Those who stood in the tradition of the Reformation churches agreed with Luther, that God may be incomprehensible, but not His Word. For Luther the truth of the gospel, the good news, was not something abstract, but the Word. When he confronted his age with the Word, he placed it above any other voice.

It is very true, indeed, that many others before him had appealed to the Bible, but Luther was the first to examine the church's teaching in the full light of the scripture. Here, Luther was treading on what was considered illegitimate ground. In the course of religious controversy, this approach, completely at variance with the practice of the day, probably has not received as much attention as it deserves. Our debt today, four centuries later, is very real.

(Continued on Page 15)





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

Lake Michigan Camp-Convention

The Lake Michigan District AELYF camp-convention was held at a camp near Brethren, Michigan, during the week of August 28-September 3. Sponsors of the camp were the Manistee youth. The directors were Pastors Harry Andersen and Howard Christensen. Other pastors of the district who worked with our group were: Donald Holm, Harald Knudsen, Edwin Hansen and John Christensen, Student Pastor John Johansen and Keith Davis, National AELYF representative, also helped during the week.

The camp is situated on a small lake which lends itself ideally to swimming. Four buildings were used by the campers: a boys' and a girls' dorm, the kitchen and large hall combination, and the chapel. Campfire was held in a clearing within the surrounding woods. A baseball diamond and a volley ball court were put to good use during our stay, too.

Each day was planned in such a way as to include devotions and Bible study as well as recreation and square dancing. The food was the best I've eaten at any camp. Our one day of rain came on Friday, and the directors were kind enough to allow all the sports enthusiasts (and there were a lot of us) to watch the Yankee-Tiger series on TV. Keith Davis also showed slides of East Berlin from a trip he had taken.

On the last day of camp, which was Sunday, we all went into Manistee for church services. After worship, we were served a wonderful dinner by the ladies of Our Saviour's Lutheran Church there. All of us who attended this camp of the Lake Michigan District were sad at its ending. However, we should not look upon camp as the end, for, with the coming of the merger, we shall all gain new and lasting friends and experiences at the new camps which we will be attending in the enlarged youth program.

Arild Christensen, District Vice President Convention Highlights from the Minutes:

A total of 20 votes were authorized for the meeting chaired by Ken Nielsen, with Inez Busse as convention secretary. It was decided to continue a \$50 scholarship for the coming year; to give \$25 to the support of the Activities Director; to give \$100 to Operations International; to change the constitution to support the new stewardship concept; to elect the following officers: Elaine Andersen, President; Arild Christensen, Vice President; Inez Busse, Secretary; Ken Heaton, Treasurer; and Rev. Ivan Westergaard, Advisor; to thank the various responsible parties; and made final preparations for the merger.

AELYF Doin's

Newell, Iowa: The Junior Youth Group here began its activities in October with a meeting on Sunday afternoon to elect officers and plan activities for the coming year.

Viborg, South Dakota: The LYF of Our Saviour's Church here recently elected officers. They are: President, Carol Danielsen; Vice President, Diane Hansen; Secretary, Dianne Mork; Treasurer, Charles Jensen.

Brush, Colorado: The LYF here had a slave auction in October. We also are planning to attend the Leadership Training School to be held at Nysted on November 17 and 18.

Brayton, Iowa: The LYF here recently elected officers. They are: President, Carol Christoffersen; Vice President, Sally Anderson; Secretary, Marilyn Rold; Treasurer, Marvel Larsen. We have decided to purchase decals to mark the church property such as chairs, tables, etc.

Salinas, California: A reorganization here resulted in some changes for our LYF. We now will meet every Sunday, and all youth fourteen and older are invited to attend. Our new officers were installed at a service to which the congregation was invited. The officers are: President, Don Malnati; Vice President, Gary Mortensen; Secretary, Jean Little; Treasurer, Mary Ann Cothren; Sergeant-at-arms, Sharron Forrest. Don Loucks is lay advisor. A Junior group as well as post-hi group also function.

Over the Typewriter

This is the last issue of LUTHERAN TIDINGS that will carry this column. Your editor is handing the blank sheets of paper and the fresh typewriter ribbon over to someone new. Just who that person will be remains to be seen after the National Convention and Workshop.

Your present editor is no longer a member of the AELC, having joined, along with his congregation, the United Lutheran Synod of New York and New England. We expect to be with you again as one in the new Lutheran Church in America a year or so from now. We are looking forward to it; how about you?

Over the past five years, we have talked about a lot of things in this column: music, driving, sunsets, growing pains...and so forth. In a last column, one might reasonably expect a "last ditch attempt" to get something really big across. We are not going to do that. We have every confidence that the new editor will carry on, perhaps much better, what we have attempted. So, if we have one last word, it's this...KEEP READING! Read this page, read good books and magazines...read all you can get ahold of, because there is so much to learn and so much to do!

We say farewell, this time; but we expect to say hello again soon. God bless us everyone!

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Cordova, Nebraska



Becoming More Aware of Others

The theme was, "The Church in Your House." The place was St. Mark's Augustana Lutheran Church, Sioux Falls, South Dakota. The occasion was the annual fall rally of the Sioux Falls District of the Augustana Lutheran Church Women, on October 17.

With merger drawing near, it was not surprising to be invited to attend this Augustana meeting. It was more surprising to be treated as a special guest. A Suomi pastor's wife from Lake Norden, South Dakota, and I were the only non-Augustana pastor's wives present. We were introduced to the whole rally and made to feel that they were happy to have us and that it was important that we were there.

The meeting began at 11:15 with a luncheon for the Executive Board, pastor's wives and Mrs. M. L. Malmquist, of Grand Rapids, Minnesota, president of the Minnesota Conference of the ALCW. The luncheon was held in the home of one of the Sioux Falls members of the ALCW. Two long tables were tastefully set for us and a fine luncheon was served by one of the circles of the local congregation. We were agreed that the beautiful home made this a much more enjoyable occasion than it would have been had we met in a restaurant. The luncheon was planned primarily so that we might meet Mrs. Malmquist.

Before we left to join the other ALCW members at the church a short devotion was held. Here I noted a practice with which we in the AELC are not familiar. A pastor's wife gave a short devotion but, instead of her leading in prayer, anyone in the room, who wished to do so, gave a short prayer. After four or five of these had been given, the leader closed with a brief prayer. This practice may have some merit, but, personally, a brief moment of silence, in which each could bring his concerns to God, would appeal to me much more.

A short workshop was held at the church beginning at one o'clock. Four groups met, each with a District Leader. The groups were, education, membership, service and presidents. Had more time been allotted to this, it might have been much more successful. There was a feeling of just getting started when it was time to go on to other things.

At two o'clock everyone met in the sanctuary of St. Mark's Church. This is a mission congregation started by members of the larger Augustana church in Sioux Falls. The building is not large but the sanctuary was filled to overflowing. Women came from about a dozen congregations which comprise the Sioux Falls District.

A program of singing, devotions, a talk by Mrs. Malmquist, a skit, reports, etc., was then given. Mrs. Malmquist used the theme "The Church in Your House" as her topic, changing the word house to

District VI Annual Meeting

District VI WMS held its annual meeting Friday afternoon, September 15, at Our Savior's Lutheran Church at Viborg, preceding the district convention, which opened Friday evening. Devotions were arranged and conducted by Mrs. Kermit Holm of the host women's group with the theme "Willing Service." Ellen Hansen served as accompanist for the hymns. A special farewell offering was taken which later was designated as a contribution to a fund to finance the writing of a history of our synod.

We were reminded that our district had voted last year to carry as a special project the raising of funds toward furnishings for the Tyler Old People's Home. Since the building of a new home is uncertain, these contributions may go to the purchase of a dryer for the present home if the board decides a dryer is needed.

A letter from Mrs. Edwin Hansen, our new national WMS president, was read. We were urged to make use of the program packets and to subscribe to Lutheran Women to get acquainted with other groups of the new synod.

Mrs. Thorvald Hansen of Viborg was elected new district president. All officers were asked to remain in office until the merger is completed.

Mrs. C. Arnold Buhl of Tyler gave a very informative talk on the work of the coordinating committee. Many of our members were happy to hear that the organization will not have a rigid form that all local organizations would have to maintain. Many of our groups are small and would not be able to be highly organized.

Attendance at our meeting was good. We were all a little sad that this would be our last district WMS convention, but we are looking forward to our new associations in the new organizations.

Mrs. Chris Snyder, Secretary Pro Tem

home. One could not but feel that the home in which her children grew up was a real Christian home, with love and understanding, but also with discipline. She stressed that our children expect and appreciate a certain amount of discipline. She also said that we must discuss things freely with our youth. We must discuss the dangers and pitfalls that they may meet. We must not assume that our children can not possibly get into trouble. When they have grown to maturity, as upright citizens, we should thank God that with His help we were successful in the great task of being parents.

A few of the ladies presented a promotional skit for LUTHERAN WOMEN. This was presented like a TV program, with a very catchy commercial. To

(Continued on Page 14)

OPINION AND COMMENT



MILITARY EXPERTS seem agreed that the explosion of the 50 megaton bomb can have no practical military value. It is further said that the United States can easily duplicate the Russian feat should it desire to do so. We hope that the West will continue to show good judgment and not try to repeat or outdo the Russian performance. If this performance is being used as a scare tactic it seems to us that it is rather naive and futile. After all, most intelligent people know that there are enough nuclear weapons available to decimate both sides should the cold war turn hot. We know enough of what even a "puny" bomb of the Hiroshima or Nagasaki type can do so that our hair is not raised by the threat of larger bombs. Why then do the Soviets persist in polluting the atmosphere in which they too must live? To demonstrate their strength? To reassure themselves? To provoke an attack? Many suggestions have been advanced but we must confess to not being too impressed by any of them. What does impress us, however, is the reaction that is being set off around the world. Protests are being sent to Russia not alone by the United Nations but from all parts of the globe. Mr. Khrushchev may not have lost any friends but he has assuredly made a good many enemies. We would hazard the guess, also, that, while protest is impossible for them, many of the people in his own and like-minded countries are most unhappy with the news of these recent nuclear explosions. We certainly do not expect any immediate or dramatic consequences but it is barely possible that over the long haul, Mr. Khrushchev's 50 megaton bomb may mark a turning point in the Russian rise to power. It is perhaps too much to expect but we cannot but wonder if, as the Soviets stand at this great pinnacle of achievement, the very achievement itself may mark the beginning of their decline. No nation, no matter how large and powerful, can long

ignore the common judgment of mankind. This, incidentally, we in the United States must also remember.

THE BERLIN CRISIS and the recent testing of big bombs have made America shelter conscious. Bomb and fallout shelters have suddenly become big business. The debate has raged in many periodicals as to whether or not firearms, for shooting down one's neighbors who might seek to enter, should be standard equipment in fallout shelters. But, for all warnings and debate most of us have not rushed off to buy or build a shelter. Nor do we think most people have any serious intention of doing so. Aside from a feeling that the whole effort is really rather useless, there is the very obvious reason that most of us, even if we were so minded, are not in a position to build a shelter. The Rt. Reverend Angus Dunn, episcopal bishop of Washington, suggests shelter must be on a community basis, if at all. Said Bishop Dunn, in a recent statement, "It should be plain as a pike staff to anyone who has given the matter five minutes thought, that only community planning on a major scale can possibly provide anything approaching an adequate shelter system." Speaking of the moral issues involved the Bishop continued: "I do not see how any Christian conscience can condone a policy which puts supreme emphasis on saving your own skin, without regard for the plight of your neighbor.... It would be infinitely better to go down decently to the final end than to survive as less-than-human creatures." If a fallout shelter program is necessary and wise, we would agree with Bishop Dunn that it must be on something more than an individual basis. Individual effort in this area would, we believe, be excessively wasteful, extremely foolhardy and of highly questionable morality.

WITH THIS ISSUE Pastor Everett Nielsen brings to a close his work as "Paging Youth" editor. A new editor will be named at the AELYF convention which meets at Indianola, Iowa, on the weekend of November 5th. For some five years Pastor Nielsen has very ably edited the page for our youth. The task has not always been easy but he has done his work well. From our point of view, his promptness and thoroughness have been especially appreciated. We have hardly had to give page nine a second thought. Speaking for ourselves, therefore, but we are confident for the youth and the church as a whole as well, we would thank Everett Nielsen for his good work. Pastor Nielsen is giving up this work because, as pastor of Our Savior's in Bridgeport, Connecticut, he must follow his congregation into the ULCA. Bridgeport, it will be recalled, was released from the AELC at the convention this year and will, through the ULCA, receive a great deal of help in its relocation efforts—help which the AELC was not able to give and which we are happy to know will now be forthcoming. It is in the loss of Bridgeport, therefore, that we also lose a good pastor and an able editor. However, with merger so close, it is more of a short separation than an actual loss. We shall all soon be reunited again. Meanwhile, our good wishes go with Everett Nielsen and his congregation into the New York-New England Synod of the ULCA.

District VII Convention

Indian summer weather helped to welcome us to St. John's Lutheran Church near Cozad for our convention on October 6, 7 and 8.

The convention started on Friday afternoon with coffee and registration. After this, Pastor Lavern Larkowski presented the new Evangelism Handbook. He pointed out the valuable information to be found in it and how helpful it can be in a congregation's Evangelism Program. Supper was served in the hall and the group met later at 8 p. m., for a Communion Service. Pastor Folmer Farstrup was the liturgist and Pastor Clayton Nielsen delivered the sermon.

We met Saturday morning at 9 a. m., for devotions led by Pastor Hans Nelson. After devotions the business session convened with Pastor Folmer Farstrup presiding. At the business meeting general matters were taken care of; Pastor Folmer Farstrup was re-elected as district president until the merger takes place, and it was noticed that the convention had an air of expectancy, not regret, at the thought of the coming merger.

Saturday evening Pastor H. R. Ekerberg of the Bethphage Inner Mission, Axtell, Nebraska, spoke at the WMS meeting. This home specializes in the mentally retarded and epileptic cases and they try to teach them to care for themselves. Several musical numbers were presented by the various WMS Societies.

Pastor Harold Ibsen preached the sermon at the Sunday morning worship service, with the liturgy read by Pastor Lavern Larkowski. Pastor Carroll Lemmon, Executive Secretary of the Nebraska Council of Churches lectured on "The Role of the Church in the Changing Community" at the closing session on Sunday afternoon. The convention closed with a farewell coffee.

The Cozad congregation should be commended for their very capable handling of the convention, especially without a pastor to aid them. The meals were delicious, the details well planned, and because of this being District VII's final convention it was extremely successful.

Marilyn Larkowski.

District Convention at Tacoma

The District Convention in Tacoma opened on a note of sadness due to the serious illness of Dr. Kjaer, our District President. (We didn't realize it was as serious as it was, he died a week after the convention.) Vice President Theodore Thuesen opened the meeting. All the congregations were represented by the 24 delegates present. The reports from the congregations showed continued progress in many fields.

The usual business was conducted with the following merger actions. Support for the Little JCLU Committee of the Pacific Northwest Synod. Support for the Pastoral Conference of the LCA (Note — when the Conference was held October 9-11, District IX had 100% attendance). The District Board was authorized to act in behalf of the District on all matters of merger. Recognized the value of LCA Women's Retreats and urged more ladies to attend.

Special items —

1. The District voted a parting gift of \$100 to the Tacoma congregation for their building fund in the new church. They will merge with a ULC congregation on January 1, 1962.

2. The offering on Sunday was to be used as a scholarship for the writing of a history of the AELC as was discussed at the National Convention and came to us in a letter from Dean A. C. Kildegaard.

3. Three hundred thirty dollars was voted to "Christian Witness in Century 21." Our District will participate with many other churches in adding a Christian Witness to the World's Fair in Seattle.

Resolutions included —

A welcome to Gerald St. John (intern at St. John's). He has since been transferred to be intern at Gethsemane Lutheran Church.

An expression of sorrow at the death of Gertrude Sorensen, wife of Pastor Alfred Sorensen, who served in this District twenty-five years.

Our thanks to Tacoma for a good convention.

— Correspondent.

Prayer for the Third Assembly of the World Council of Churches

Eternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of Thy Holy Spirit be with them. May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world.

We remember before Thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into great unity with one another, and by His grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With Thy holy church throughout the world, and with the whole company of Thy saints, we offer Thee the worship and service of this congregation. Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation; through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. AMEN.

Millions of Christians around the world are being asked to join in this prayer for the Third Assembly of the World Council of Churches on its opening Sunday, November 19.

Church News From Around the World

LUTHERANS MAY LOWER AGE FOR FIRST COMMUNICANTS

New York—(PRT)—When the new 3,200,000-member Lutheran Church in America is constituted in Detroit next June, there is a better than even chance that a church-sponsored joint commission will recommend that children be given Holy Communion before they are confirmed.

An 11-member commission of theologians, professors, laymen and pastors is making a study of the theology of confirmation and the relation between confirmation and Communion.

The commission represents the United, Augustana, American Evangelical and Finnish Evangelical Lutheran Churches. These bodies will merge to form the new church next year.

One commission member, while admitting that a sharp reduction in the age for first communicants would be dramatic, declared that the commission is more concerned with determining the proper age for children to be given Holy Communion and confirmation instruction than in merely changing existing practices.

"There is a lot of theological division both in the United States and in Europe on what confirmation means," he stated. "The most significant practical problem is the age at which children should be confirmed."

He said there is no question that a child is admitted into the Lutheran Church through the sacrament of baptism.

"The theological requirement of confirmation as a rite in addition to baptism is indefensible," he asserted.

The great harm in the present practice of allowing children to partake of Holy Communion only after they have been confirmed, he said, is that "they have been admitted to Communion too late and confirmed too early."

"Children are more unstable between the ages of 12 and 14 (the common age in the Lutheran church for confirmation) than quite possibly at any other time in their entire lives. And this is the very age when we try to get them to make important commitments."

The commissioner advocated allowing children to be given Holy Communion somewhere between the ages of 7 and 12 and postponing catechetical instruction until later high school ages.

EDUCATOR WARNS AGAINST MAKING CHRISTIANITY POLITICAL FAITH

Racine, Wis.—(PRT)—A Lutheran seminary professor warned here that Christianity in America is in "danger of becoming the fourth religion — the Religion of Democracy."

The Rev. Dr. Karl E. Mattson, president of Augustana Lutheran Theological Seminary, Rock Island, Ill., told a United Lutheran conference on church occupa-

tions at the DeKoven Foundation here that "Christianity is not a political faith."

"Christianity," Dr. Mattson declared, "has been placed in a position it was never meant to be. The church has become a club among other clubs — religion has become a social force among other social forces. Whether it is used as a bulwark against communism or social injustice — it was never intended to be such."

The Lutheran educator told the 30 delegates from six mid-western states and western Canada that when Christianity becomes the Religion of Democracy "it erodes America's three primary religions — Protestantism, Judaism and Roman Catholicism."

Dr. Mattson asserted:

"This Religion of Democracy is a mixture of gobs of sentimentality, sanctification of human effort and an optimistic view of man in the world and the identification of what is best in America with the kingdom of God."

This religion, he said, "has become so influential that a great many church people are unable to tell or see the difference between it and Christianity."

"This is democratic politics elevated to a religious status. Many people who have been in the church forty or fifty years don't know the difference between sentimental religion and the real meaning of Christianity."

"The only thing the church has done for them is to insulate them against religion. The message of the Christian gospel isn't American democracy or what is best in America or an intellectual statement nor a spiritual vacuum sealing off reality," Dr. Mattson continued.

"Ultimately the message of the church must be the story of Jesus' birth, death and resurrection. After all, God didn't write a book or preach a sermon at us. He sent His son to come and die. Therefore, the message of the church cannot be an abstraction, nor a text in theological jargon but the living Word."

Dr. Mattson stated that there are today "some inadequate images of what the church is. Primary among them is the image of the church as fundamentally an organization."

"This," he explained, "is largely responsible for the church's strong and weak points. The trouble with the Protestant church in America is that people join an organization and not a fellowship of faith."

However, he told the delegates, "I've been in church administration most of my life and I know that organization is needed.....but I also know that the gospel works if you let it. We couldn't operate effectively without organization, but the great danger of the Protestant church in America is that we make it only an organization."

"In this organization — the church — people must be confronted by the living God and the living gospel. If we want to interest young men to study for the ministry, we must convince them that a pastor does more than run an organization."

Preaching, Dr. Mattson concluded, "is not being entertaining or interesting — but is the ability to confront people with the living God."

LUTHERANS ACCEPT BID FROM PRESBYTERIANS FOR THEOLOGICAL DISCUSSIONS

New York—(NLC)—A Presbyterian proposal to engage in theological conversations has been accepted by Lutherans, it was disclosed here. All major church bodies of both denominations in North America will be represented when the talks are initiated early next year.

Plans for the informal discussions were announced jointly by the Rev. Dr. James I. McCord, president of Princeton Theological Seminary, and the Rev. Dr. Paul C. Empie, executive director of the National Lutheran Council.

As spokesmen for the two groups, they emphasized that "merger is not being discussed," that "these conversations are to be purely theological."

Their announcement said the talks have been arranged to explore the theological relationship between the Lutheran and Reformed Churches "to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

Among questions at issue in the past, the most controversial, it was pointed out, centered on the Lord's Supper and Christology, election and predestination, and polity and discipline.

"Our discussions have no immediate purpose in view other than an examination of the subjects chosen," the churchmen said. "There is no proposal that these conversations are to be directed toward a goal of pulpit and altar fellowship or union or similar objectives."

The first meeting of Lutheran and Reformed theologians is tentatively scheduled in January of 1962, another in the spring of 1963 and a third in the spring of 1964. The exact time and place of the initial session are still to be determined.

According to the planning committee's proposed agenda, the first session will be devoted to the following topics:

An historical review of relations between Lutheran and Reformed Churches in the past with special reference to the controversial issues which have divided them.

A theological evaluation of these issues in the light of contemporary thinking in both Churches.

Topics proposed for consideration at subsequent meetings include Evangelical Faith, the Authority of Scripture, Christology, the Church and the Ministry, and the Lord's Supper and its Observance in the Church.

NEED FOR NEW PROGRAMS CITED AT LUTHERAN WELFARE MEETING

Cleveland, Ohio—(NLC)—New and better programs of service must be developed if social needs of the future are to be met, delegates to the 29th meeting of the National Lutheran Social Welfare Conference were told here.

Outgoing NLSWC President James J. Raun told the gathering of some 300 that "new and bold thought" is necessary to raise the standards of Lutheran health and welfare services.

The NLSWC met October 23-26, in conjunction with the Second National Conference on the Churches and Social Welfare, sponsored by the Department of Social Welfare of the National Council of Churches. Over 3,000 workers from forty Protestant denominations were in attendance.

"We have existed in a flat land, on the level, without depth," Mr. Raun told the conference. Proposing that the NLSWC become a "forum" for new ideas and recommendations, he called for plans to take advantage of "the fullest use of our skills and resources."

The annual meeting was comprised of major addresses and a series of workshops related to the central theme, "The Living Congregation Serves."

The second Clarence E. Krumbholz Memorial Lectures were presented by Dr. E. Theodore Bachmann, associate secretary for theological education of the United Lutheran Church in America. The lecture series was established in 1959 in memory of Dr. Krumbholz who was executive secretary of the National Lutheran Council's Division of Welfare from 1939 to 1954.

Churches and professional social work agencies must launch forth in a spirit of "inventive Christian love" to design new patterns of service, Dr. Bachmann said. He told the social welfare workers that Christian service is "not an elective," that "congregations might just as well question whether to worship or not to worship."

AUGUSTANA DISCOURAGES USE OF COLORED CHOIR ROBES

Minneapolis—Because they tend to call too much attention to the singers, colored choir robes are frowned on by the Commission on Worship of the Augustana Lutheran Church. In a statement on "Proper Vestments for Church Choirs," the commission calls attention to the fact that the traditional and generally accepted choir vestment in liturgical churches is a black cassock, over which is worn a short white surplice known as a cotta.

Cassocks in red or purple, the commission states, are occasionally worn, but these are traditionally restricted to a bishop's church or cathedral.

The use of a plain black robe without a cotta, but with a white collar for women, is also approved by the commission, though not as historic or distinctively ecclesiastical as the black cassock with white cotta.

If congregations insist on colored rather than black robes, the commission recommends that they be in a dark shade such as maroon or dark blue, or that they be white.

"Under no circumstances," declares the commission, "should a church choir wear colored stoles. The stole is the symbol of the pastor's office as the ordained minister of Word and Sacrament, and its distinctiveness should be carefully guarded."

Other colored additions to choir vestment, such as scarfs and elaborate collars, are termed "regrettable usage."

"They reflect the spirit of the theater

OUR CHURCH

Des Moines, Iowa: Synod President, Pastor A. E. Farstrup was the speaker at the Fall Meeting in Danevang, Texas, on the weekend of October 22nd.

Brayton, Iowa: The new church here was dedicated on Sunday, October 29th. President-emeritus, Dr. Alfred Jensen, preached the sermon and President Farstrup officiated at the dedication. Joseph B. Sibert is pastor of the congregation.

Cordova, Nebraska: Trinity congregation here has decided to proceed with plans for the erection of a new church edifice. According to the architect's estimate the building will cost approximately \$60,000. Folmer Farstrup is pastor of Trinity congregation.

Des Moines, Iowa: The new physical education building at Grand View College is progressing rapidly. It is now under roof and it is expected that it may be in use by February.

Becoming More Aware of Others

(Continued from Page 10)

the tune, "I've been working on the railroad," they sang, "I've been reading LUTHERAN WOMEN, all the live long day, I've been reading LUTHERAN WOMEN, just to see what it would say" This was very well done and it is an idea that others may wish to use since it will soon be time to renew subscriptions and to try to get more.

I am sure some of us look forward to merger with doubts. I have heard women say that they won't feel at all like attending the women's conventions, etc. "We won't know anyone," they say. The very same view was expressed at the workshop session and the leader strongly urged the women to work hard and to not feel that this is the end but a new beginning.

After attending this one-day rally, I feel that we need not be afraid of such meetings. They are as concerned about getting to know us as we are concerned about getting to know them.

I did feel that, as a group, they were not as well informed concerning the progress of the merger or the backgrounds of the merging churches as a similar group of AELC women might have been. Perhaps our smallness has been a strength in that it has forced us to become more aware of others.

Mrs. Johanne Hansen.

or concert hall rather than the church," says the statement of the commission, "and they are in disagreement with churchly tradition."

The wearing of black skullcaps or soft black toques by women in the choir, however, is termed in harmony with good ecclesiastical practice.

After Four Centuries

(Continued from Page 8)

Today, Protestantism is not unwilling to examine the meaning of tradition; it is not uncritical of developments within itself, but it is experiencing also a renewed, twentieth century understanding, that the "Bible must be heard in the church, and heard in all its sovereign independence" (Skydsgaard). Luther proclaimed the Word, not as an innovator but as a mighty preacher. He recaptured the gospel; he was deadly afraid of the temptation to fall into the subtle idolatry of attempting to sanctify oneself, to make oneself holy through the accumulation of merits. For Luther the new man is not of our own making. Here, we see something of the dimension of the insights that Luther brought to bear on succeeding centuries. He saw more clearly than any other man since the days of Paul, the Apostle, that man stands justified before God by faith alone. This central position is known to all Christian people who have some understanding of what happened in the sixteenth century. It produced a turning point; it generated life, not only in the church but in school and society. In a real sense the Reformation brought new light into a world which in many respects was under the cloud of darkness.

Today, four centuries later, the world is facing a new crisis. The clouds are very dark. We understand today that one of the most perplexing questions is man himself. What will man do to God's world? What will man do to himself? Is there any light? Certainly, Christian people do believe that Christianity does make a difference, but can it effect a change on a global scale?

Luther's profound grasp of the demonic reality of evil gives to his ethics a peculiar significance for our day. It is the historian Harris Harbison who shows us that for Luther the greatness of man "is limited by his stature as a Christian." Where does the Christian man stand? For Luther there is no escape from the Christian's obligation within the society of which he is a part. It is Karl Holl who points out that for Luther "love of one's neighbor....did not arise out of the mellowing of self-love or through an expansion of the ego.....It was a break with self-love; in place of the individual ego, the community became primary." Of course, in Christian thought the community is more than a sociological phenomena. Christian community is the work of the Holy Spirit. This is the ideal toward which mankind strives, but is it realizable? The tremendous world problems are bringing all Christians to an awareness of St. Augustine's cry: "What is wrong with us?" This question troubled Luther, and it ought to trouble us. The church's mission is global, indeed, but the frontier is everywhere. To this world, whether it be at home or overseas, the church must go, but not without self-examination.

Here, lies the difference between today and a century ago. The sins of humanity and the threats to our very existence are helping the churches to move in the direction of comity and understanding. And

Lutherans cannot say that they do not have any motivation. The German Lutheran bishop, Herman Dietzfelbinger, speaks to this very point when he says, "Whoever would understand what man is must see him in the light of justification. It is unthinkable to have a stronger motivation for all tasks of the world than the message of justification."

Visible or Invisible ?

(Continued from Page 4)

in us through Jesus Christ. It can hardly be said of our American communities, in spite of our churches, "See what love they have for one another."

And yet as long as the living Christ finds His way into our midst, in spite of other allegiances that we may have, we are not permitted to forget that such as Lazarus and Zacchaeus and the publican at the temple are also loved by God. Again and again we are reminded, "As the Father has loved me, so have I loved you; abide in my love." Also, "This is my commandment that you love one another as I have loved you." Christ as the true vine is still very much alive and so are the branches. If we should fail to bear witness to the relationship God has established with us, others will.

I was impressed with a couple of short paragraphs in a recent issue of Harry Golden's "Caroline Israelite" where he writes, "After twenty years of study in every city of the south I have finally become impressed with Christianity and this is the result of the work of Dr. Martin Luther King. Fourteen million negroes of

the south, half of them semi-literate, and yet they have not made a serious mistake.

"They beat them with chains and brass knuckles and they bomb their houses and the Negroes keep saying, 'Let us go to church and pray for the people who beat us with chains and brass knuckles and bomb our houses. Some day all of us everywhere will rise up to cheer this most wonderful story of the American civilization.'"

This was written by a man who is a Jew—not a Christian. We know that the living Church is no less visible on many other fronts in our day. Yes, the living Church where faith and love merge will always be visible.

A final thought—if we tend to despise, ignore or shun any of our fellowmen, and I think we must confess that we often do, let us remember that our Lord's love is for them also. Time and again we need to remind ourselves of His commandment, "As I have loved you, so love you one another." The one place where the whole symbol of the vine and the branches is especially evident is in Holy Communion. Here we are reminded that His life is given to all. If his life becomes life in us then the pharisee and the publican in our midst are also drawn close together. Another man's sins and sufferings as well as his virtues and joys come to belong to us. Everything that is selfish vanishes—we become one people rejoicing in God's love for sinners. It is faith in the living Christ and not a packaged God that makes the Church visible and offers hope to a distressed world.

Scholarship for Lutheran Social Service for 1962-1963

A scholarship for graduate training in social work for child and family welfare is offered by the Lutheran Welfare Service of the West Central Conference of the Augustana Evangelical Church, Manhattan, Kansas.

Provisions

- \$2,000 for the academic year.
- Applicable for either the first or second year of graduate study.

Program

- Professional training at an accredited School of Social Work.
- Work commitment: One calendar year for each year of scholarship assistance.

Requirements

- Active membership in a Lutheran Church.
- Agreement to assume a position with the Lutheran Welfare Service commensurate with training and experience, with salary graduated accordingly. If L.W.S. is unable to employ the recipient, referral will be made to another approved Lutheran welfare agency.
- Proof of acceptance in an accredited School of Social Work.
- Recipient shall sign a contract. If unable to fulfill contract, recipient shall refund money loaned. No interest will be charged.

Address all inquiries to

SCHOLARSHIP COMMITTEE

Lutheran Welfare Service

801 Poyntz Avenue

Manhattan, Kansas

Grand View College

The Spirit of a College

By Dean Hurley

This year we say "Welcome to the largest number of students that ever assembled on the Grand View College campus. A total of 775 students, day and evening, make our buildings hum with activity from early morning until late evening. The courses which they take are all college-credit courses, and a faculty of 43 instructors assumes the students broad and varied contacts. This is our Grand View College, as we begin the 1961-62 college year.

But it is more than that—much more! The many students and the many courses are the framework of a college. But these must be given life and substance. There needs to be work and play, study and extracurricular activity, sports and dances, convocations and devotions, U. K. and Valhalla. And so on and on.

All these together make the spirit of a college. They make it become more than a few acres of ground and a handful of buildings. So our "Welcome" includes the hope that everyone, students and faculty alike, will concentrate on those things which will make our college a real college in the best sense of the word.

Where Are We Headed ?

Where is this college generation headed? This was the challenge presented at a

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recent Student Christian Fellowship meeting.

Is this college generation timid? Do college students today see great visions? There is common complaint today that today's college student has little intellectual interest. Is this true? How can we as Christian students make college more meaningful? These provocative questions were posed by Professor Emeritus A. C. Nielsen.

In general, the student panel felt that our generation is too complacent. Even though there are no great religious Crusades today, we could exhibit religious influence in smaller things and do it everyday. Often young people today seem to have as their goal self-satisfaction and security rather than listening to God and seeing the vision of His purpose for us. The complexities of life and the world around us may be the reason for the seeming lack of intellectual interests. College life could be made more meaningful by having an honest desire to do so and applying oneself to the fullest.

—David Bradbury.

(David Bradbury, Princeton, Illinois, is president of the Student Christian Fellowship at Grand View College.)

John Ochieng

John Ochieng's smile is as bright as the Ochieng, which is the Kenyan word for bright sun. In Africa, children are named according to the time of day in which

they are born. Thus, there are many with the same last name who are not related.

John, who speaks a more cultured English than many Americans, was selected by his town to come to America for college training. He has always been a good student, perhaps because his father is a teacher.

Why out of all of America did John Ochieng choose Des Moines? Corn is the answer. Since Iowa is famous for its corn crop and corn is a chief product of Kenya, John assumed that Iowa's food would be like Kenya's. Much to his dismay he found the food so strange that for the first few weeks here he lived on nothing but soft drinks.

Another surprise was discovering that America was not made up of cowboys and Indians. "My friends at home still won't believe me when I write that I've never yet seen a cowboy."

People here, on the other hand, find it equally hard to believe that Africa is not all jungle. John says that the Des Moines parks are more jungle-like than anything near his home in Kenya.

Another difference that John has difficulty explaining back home is the basketball fever. In Kenya, it's strictly a woman's game.

The tall and likeable John Ochieng hopes to enter the foreign service and plans to continue his education in Washington, D. C.

—Jack Wearmouth

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.

HELP US CLOTHE HIM

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

November 19 to 26, 1961