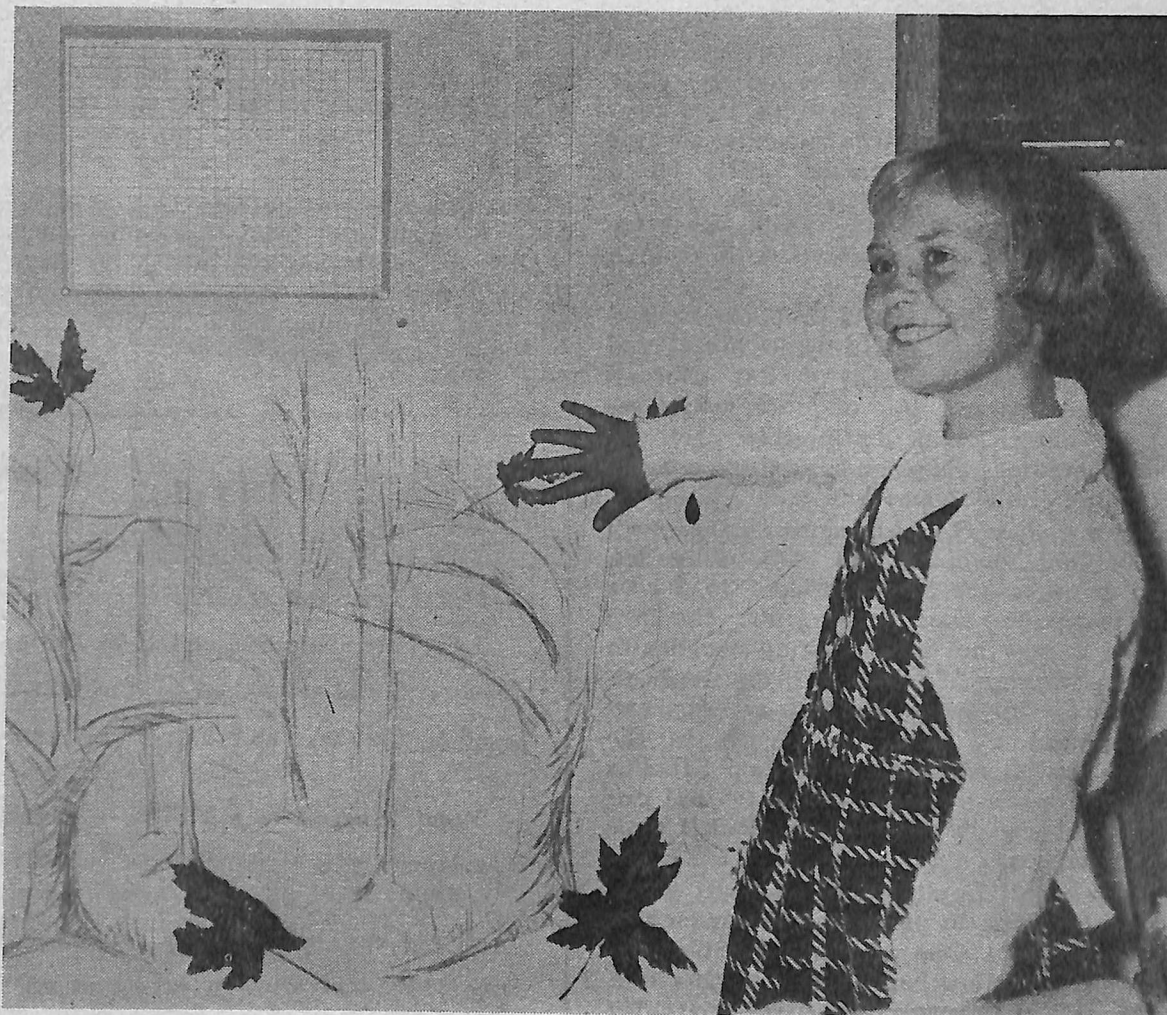


# *Lutheran*

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# *Tidings*



*Vicki Kechter adds an autumn leaf to a nature display designed to remind a class of third graders in the Bethania Sunday Church School at Racine that "This Is My Father's World."*

**Volume XXVIII  
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# "Grace Be Unto You"

by: Leland Molgaard

This first phrase of the Apostolic greeting is often repeated in the church service, but other than its being an ecclesiastical sounding phrase, does this phrase bring any great meaning to a confessing Lutheran? Before the Reformation this phrase was probably absent from the order of service in the way that we use it today. Yes, the grace of God was still present, but penance in the form of gifts or deeds was often necessary to gain grace from the dispensing churchmen. However, when reformers such as Luther saw this purchased grace amounting to merely costly contributions toward magnificent cathedrals, they went back to Scripture to seek the true meaning of this word. In the third chapter of Romans, Luther found the answer to the means of grace — faith. In the margin he then penned SOLA, the Latin word for only. Only by faith can man receive faith from a loving God.

"Grace Be Unto You" then could probably be said by the minister. Grace could be had by all, not earned by gifts or deeds but as a free gift of God. But all who should receive this free gift of grace would receive with it the obligation of discipleship. Here is where we have sometimes distorted Scripture as badly as was done before the Reformation.

The gift of grace comes to us because a carpenter's son, the Son of God, gave His life. Our obligation of discipleship demands the SAME price. No, for us this may not mean being shot for preaching the love of God in Cuba, it may not mean risking our health in the deserts and swamps of Africa to bring the healing love of the Great Physician, and it may not mean risking imprisonment by going to preach in the Marienkirche in East Berlin such as Bishop Dibelius has been doing. For us we hope and pray that our discipleship will not cost in these terms. But it costs us — It MUST cost us.

Discipleship is a call from God to man. It is not merely doing petty deeds to please our fellowmen or hopefully to please God. One can be a disciple only when he has one to follow, and Jesus is this one. Discipleship began when we were first confronted with our Christian faith. What does it demand? Each person carries on his own discipleship through obedience and stewardship in his Christian life. It is not an easy schedule laid down that we can follow and automatically rank as an A-1 disciple. Some are commanded more than others; some can obey more commands than others. Every living hour we are given His grace; every living hour we are obligated to be His disciples. So paradoxically God's free grace is costly to each one of us. If we do not pay, we are

falling back on the prereformation idea of purchased grace. Only we can purchase it with our own lives, not by receiving extra grace from some penitent monk. We hear the words, "Grace be unto you," but do we in turn hear His command, "Follow Me?". This Commander surpasses all militant commanders in His demands on man. "Love thine enemies, Follow Me, Sell all, Go ye into all nations," these are all commands of the Commander, and the New Testament is full of imperative statements made by Jesus. He did not speak in "milk and toast" terms when He wished obedience, and neither did God talk in such "candy-coated" terms when He sent His Son to the cross.

Our grace began the day the Son of God was sent down to earth and from this came our discipleship. It shall end with our last breath for then the Savior Himself will in His righteous judgment pronounce the apostolic greeting upon His flock saying, "Grace be unto you and peace."

## Yule

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Leland Molgaard is a student at Grand View Seminary. He served as student assistant to Pastor Howard Christensen at St. Peder's Lutheran, in Detroit, Michigan, during the summer. This article appeared in the September issue of the Detroit congregation's "Messenger."



**"Advent is the portal . . . to the entire church year."**

# Advent

by: **Dr. Alfred Jensen**

President-emeritus of the AELC

The word Advent, though it is one of the oldest in the Church Calendar, still seems to puzzle a great many people. Its meaning according to the dictionary seems clear. It means: to come or to arrive, and had its origin in the messianic expectations of the Jewish people and for that reason became associated with the longing and hopes for the Messiah, the one to come. Today Advent is one of the church seasons, specifically the period which includes the four Sundays before Christmas. To the casual majority of churchgoers Advent is just a gap between Thanksgiving and Christmas and of little or no significance. Others may accept its meaning to be a preparation for Christmas or to receive the message of the birth of Christ. Again others may be aware of the organized group or groups, which popularly are known as Adventists and whose emphasis is upon the second coming of Christ in judgment and in glory. The liturgical movement in the various Protestant churches during the latter years has stressed the use of the Advent wreath and Advent candles, which in former times were associated with worship during Advent. There seems to be a feeling that Advent has lost status as a church season compared to Epiphany, Lent and Trinity. If this is so, perhaps it is due to the overwhelming importance of the celebration of Christmas as the anniversary of the birth of Christ, which has led to excesses of a commercial and material nature, and has stressed the symbols and legends attached to Christmas out of all proportion to its spiritual character and value. No one would want to see a similar fate overtake Advent.

Without entirely overlooking the value of Advent symbols, like wreath and candles, it seems to me that Advent can only be rejuvenated by way of a return to the experience, which made it such a real and sincere part of the life of the disciples and friends of Jesus in His day. John the Baptist felt the surge in the soul of the pure and genuine of heart and mind. He did not create the messianic hope in his followers, he helped to give it birth and it was to those whose hearts were ablaze with the zeal of Advent that Jesus could say with complete assurance of the response: Follow me. Much criticism has been made of the misplaced goals of the adventistic souls and minds of the disciples of Jesus. Perhaps it is well for us to remember, that while the Master never approved of these messianic aspirations neither did He denounce them directly. But He did bring them another kingdom to long for, believe and live in as well as to live and die for. Would the disciples ever have

come to Jesus, if they had not been fired with the zeal of Advent, born of the times in which they lived and which also called forth a John the Baptist?

Does Advent bring to us, also this year, a similar experience to that of the disciples hoping, looking and longing for Messiah? To me that is the purpose of bringing Advent to our attention in worship whether private or public, in church or home. Your reply may be, that Advent to you is preparing your heart

to receive the Christmas Child as the shepherds did, as the wise men did, Simon and Anna and not least as Mary and Joseph did. This is well and worthy. I believe many of us have, in spite of all the distracting and conflicting claims made on us at Christmas, the childlike spirit of Christmas which is permanently embedded in Christian worship and behavior. But I want to remind myself and others that the disciples met a fullgrown and mature Jesus of Nazareth and so did all the people. Do we throw ourselves wholeheartedly at His feet as they did? Do we yield our allegiance and devotion to His cause

enthusiastically as they did without being sure that they were agreeing, had the same views, and could accept the opinions of the Master about all matters?

It should be noticed that Advent was the important part of the church calendar, as it still ought to be, long before the present excessive emphasis upon the celebration of the birthday anniversary of Jesus materialized. Advent is the portal not merely to Christmas but to the entire Church year: the Christian cycle of spiritual experience, which we have sought to exemplify in the choice of gospel lessons assigned to each Sunday and other religious holidays. Usually these lessons serve as the basis for sermons preached by our pastors and it may be assumed that serious worshippers are thereby receiving fresh impulses as well as thoughtful reflections resulting in spiritual experiences akin to those of the disciples of Christ. To them each day with Jesus was Advent. It is difficult to imagine the eager anticipation with which they followed the movements of their Master. How true, when He said to them: "Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear and did not hear it." No wonder He called their eyes and ears blessed for they really saw and heard. What they saw and heard was the coming of the kingdom of God. Is this not what we earnestly desire to see and hear also today? We also would like to have every day Advent.

The four Sundays in Advent open the portals to





the kingdom of God by episodes from the life of Jesus dealing first with the Triumphant Entry into Jerusalem of Jesus and His Galilean followers and in the second series of lessons with Jesus' visit to Nazareth as a young Rabbi. Whereas the two occasions differ as to the time in the life of Jesus, one being at its climax, the other at its outset, the results are similar: rejection by the leaders of the people. "He came to his own and his own did not receive him." This clearly exemplifies that the character and substance of the messianic hopes of the Israelitic people ran counter to the kingdom of God. The Suffering Servant of God as known by the second Isaiah was not welcome.

The second Sunday in Advent turns our attention to the mysterious words of Jesus to His disciples as reported by Luke as well as by Matthew, the latter in the parable of the Ten Virgins, about His Second Coming. The message He conveyed to His disciples was one of encouragement, final conquest and victory by being prepared and ready and depending on His word, which shall prevail, even though heaven and earth pass away.

The gospel lessons for the third Sunday in Advent center about the persons of John the Baptist and his father, Zechariah. The latter finding the key to the miraculous gift of a son in the prophetic office he was to fill as the forerunner of the Messiah, while John the Baptist himself struggles with doubt as to the genuineness of the Messiah, to whom he has given testimony. The gist of the message is in the quality of the works and the words of Christ as the Messiah.

The fourth Sunday in Advent gospel lessons turn the spotlight directly on John the Baptist. What do you say of yourself? Are you the Messiah? The reply of John was unequivocal. I am not God, I am

only man, even though he was a friend of the bridegroom and rejoiced greatly in the bridegroom's voice. The relationship governing all who have been entrusted with power from on high is hereby established.

The impact of these four testimonies dare not be bypassed at any time of the church year. They over-arch in a sense all the gospel lessons for the entire church year. The totality and universality of the Advent gospel shine forth from immortal Advent hymns, such as this one of Charles Wesley:

Come, Thou long expected Jesus,  
Born to set thy people free;  
From our fears and sins release us,  
Let us find our rest in thee.  
Israel's strength and consolation,  
Hope of all the earth thou art,  
Dear desire of every nation,  
Joy of every longing heart.

Born thy people to deliver,  
Born a child and yet a king;  
Born to reign in us forever,  
Now thy gracious kingdom bring.  
By thine own eternal Spirit  
Rule in all our hearts alone;  
By thine all sufficient merit  
Raise us to thy glorious throne.

## *The One and the Many*

by: Pastor Aage Moller

Nothing in nature has been more preachable to me than the primeaval forest of Wisconsin for nowhere have I seen more abundant harmony between oneness and varieties. It was almost impossible to ignore the Creator and the one living factor holding all varieties together in the woods, yet they were so numerous that we did not count them — several kinds of oak, maple, ash, birch, poplar, elm, pine, fir, spruce, tamarack, hickory, ironwood, basswood, butternut, lark, junberry, cherry, wild apple, plum, hazelnut, raspberry, blackberry, gooseberry, blueberry, strawberry, cranberry, hops, grape, lily, violet, mayflower, fern, etc. Animal, bird, insect and fish life corresponded to the plants in variety.

I think of this forest when I encounter the monolingualists and the automationers. These people are on the side of suspicious rulers who are afraid that people shall talk about them. They assume that they can forcefully control thoughts and actions by a one language system ignoring the fact that there are as many varieties in the language world as there are in nature. They deny the truth that the oneness of life has use for all varieties and finds a place for them. They do not know truth and as Jesus said they are mankillers.



Testing the new Church School materials involves. . . .

## Research at Racine

by: Kirk Faris  
for the Long-Range Program

Patricia Janot, a young attractive brunette housewife from Racine, Wis., doesn't look at all like a research scientist. And the back bedroom of the bungalow that Bethania Lutheran Church has converted into a parish house certainly doesn't look like a research laboratory. But she is. And it is.

Every Sunday morning Researcher Janot is joined in the laboratory by her co-scientists, a group of talkative nine-year-old youngsters, and for 75 minutes they conduct a serious research project. At the end of the period the results of their investigation are carefully noted on a report blank which, in turn, is mailed to project headquarters in Philadelphia. There the information is coded and recorded on an IBM card. That card, along with hundreds of others, will have an influence on what happens in your church school some Sunday morning about three years from now.

Bethania Church belongs to the American Evangelical Lutheran Church. It is one of 62 congregations that are field-testing the new church school materials developed co-operatively by the four bodies that soon will merge into the Lutheran Church in America.\*

While the new courses are still in manuscript form they are being tried out in all sorts of classes in all sorts of congregations across Canada and the United States. Teachers in big churches, little churches, rich churches, poor churches, city churches, country churches, new churches, old churches make weekly reports. The goal is to find out what church school procedures work best in helping children and adults to grow as Christians.

If a suggested activity does the job it's supposed to, it will be kept in the course. If it doesn't, the editor will revise it. Only after he's sure the material is right will the manuscript be published and released to the 6,000 congregations of the new Lutheran Church in America.

Pat Janot and 15 fellow-teachers at Bethania are using the test materials and reporting their experiences each week. They take their task as educational researchers seriously and write their reports thoughtfully.

Early last fall, for instance, Pat tried out two of the suggested ways for helping her fourth-graders get acquainted quickly. One was a "Friendship Circle." It consisted of a poster with a snapshot of each pupil on it. The other was an idea for "Riddle Cards." On separate cards she listed facts about each pupil. A child would take a card, read the facts, and then try to guess which pupil the facts were about.

After the session Pat recorded on her "Field-Tester's Report" that her pupils liked the "Friendship



Fourth-grader Gary Wee tells the parable of the lost sheep with a figure from his "story-kit" as suggested in workbook for Long-Range program course.

Circle" idea. But the guessing game didn't work. "Children," she wrote, "seemed to think the idea silly." (Normally such reports are kept confidential. Special permission was obtained from Mrs. Janot, Mr. Dalgaard and Mrs. Kauffman to quote from their reports.)

On the Sunday I visited Patricia Janot's class she was helping her children learn Jesus' parable of "The Hundredth Sheep." She asked a child to draw a hillside with a few trees on the chalkboard.

Then she called for a volunteer to retell the parable using the chalkboard scene and his "Story-Kit." A nine-year-old boy wearing a striped sports coat and a jaunty bow tie got his hand up first. From a manila file folder he took paper figures of a well, some large stones, and a lamb. He placed them on the chalkboard eraser shelf. Then holding up the figure of a shepherd he told in his own words the parable of the lost sheep.

When reports of this session reached Philadelphia I compared what happened in Pat's class with what happened in the other 61 congregations across the continent. A majority of the teachers agreed about the response of their pupils.

\* Other AELC congregations field-testing the new materials are Central, at Omaha, Nebraska and St. Mark, at Circle Pines, Minnesota.  
—Editor.



"So interesting, we were late in dismissal," a teacher in Oregon wrote.

"They responded like lighted matches," a California teacher reported. "There was entire class participation."

"One child said, 'Well, this seems more like school. We're going to learn something this year!'" a South Carolina teacher recorded.

"A child asked, 'Can you really find these stories in the Bible?'" a Minnesota teacher wrote.

Pat had rated the session as "Good" and had added, "Children were interested in the material. Several were eager to join in the discussion."

"A new educational program cannot be built on the experience of one teacher or one congregation," the Rev. Leonard Sibley, research director of the Long-Range Program of Parish Education, told me, "but when a majority of teachers in field-test congregations report the same reaction about a particular part of any course, our editors and writers will know whether or not that part is workable in actual classroom use."

Of course, comments on lessons are sometimes as unenthusiastic as those above were enthusiastic. And the negative reports help the revising editors just as much as do the positive ones.

Such a comment was made by Lee Dalgaard. This six-footer with a crew-cut leads a class of eighth-graders at Bethania with Mrs. Jane Price. He disagreed with an item in his teacher's guide concerning Jesus' feelings about his visit to the temple when he was 12 years old. The guide called attention to "the thrill of being accepted by the teachers in the temple and being treated as an adult." Lee noted, "I am not able to feel that Jesus, even as young as he was, got a thrill out of his stay in the temple. He was far too grown-up mentally for this." If many other teachers report the same reaction, the editor will consider changing the reference.

Often a teacher suggests a way to improve the materials. In one course, for example, pupils were supposed to tell what they thought of when they heard the word "church." A teacher reported that when she asked the question, the only response of the pupils was a blank look.

"What," she back-tracked, "do you think of when I say the word 'apple?'" Responses were immediate.

"Red."

"Good."

"Sour."

Suddenly the children understood what was ex-

pected of them in relation to the word "church" and began giving word associations.

The teacher's simple improvement can be written into the course when it is revised. Other teachers and pupils across the Lutheran Church in America will benefit from her experience.

When Bethania began field-testing the new materials, teachers were somewhat overwhelmed by the quantity of guidance materials placed in their hands. They were not accustomed to having more suggestions in the teacher's guide than they could possibly use in a 75-minute session. Now they like the idea that



**Ninth-graders Arthur Price and Stephanie Sorensen report on their research project to discover the distinguishing characteristics of the Gospel of Mark.**

they can choose from many suggestions those that will best help their particular pupils learn and grow.

Bethania is not using all of the test materials that are available. There are no adult classes, and weekday church school is limited to three catechetical classes that meet Thursday evenings. The Grade 7 class is the only one using test materials, a new course entitled "I Believe in God the Father."

Mrs. Joseph Kauffman teaches this catechetical class of eighteen 12-year-olds. In their first weeks of study, pupils carried out one of the suggested research projects. They gathered reports, congregational folders, lists of officers, etc., and then reported what they had learned about the history and administration of Bethania.

In her field-test report, Mrs. Kauffman noted that one discussion that stimulated keen interest among her youngsters concerned reckless driving, and the attitude a Christian should have toward other drivers.

Advance preparations to turn Bethania's teachers into researchers began last spring. Key leaders in planning were Bethania's energetic young pastor, the Rev. Robert S. Heide; Erland Muoio, chairman of Bethania's parish education board; Mrs. Irene Bendickson, general superintendent; and Mrs. Edith Shovers, research representative. Through the spring and summer the board met nearly every week as it reorganized classes and schedules, recruited teachers, and planned special leadership classes.

(Continued on Page 15)

For most congregations the first real contact with the long-range program will come in 1962 through new leadership courses. The first of these is scheduled to be ready for use after January and others will follow rapidly until, at the end of October, seven courses will have been made available. Designed for preparing teachers and leaders to use the new materials, they will also have great value in helping teachers make better use of their present materials. An eighth course, planned to acquaint "both new and experienced teachers for the educational concepts and methods inherent in the new materials," will become available in January of 1963. This latter course will thus be in use about one year before the new curriculum materials are ready for use in the congregations in the fall of 1964.

— Editor.



A COMMISSIONING SERVICE for Robert and Marie Breese was held at the Good Shepherd Lutheran Church at Columbus, Nebraska on the evening of October 15. Participating in the service were, left to right, Pastor Carl Gigstad, of the ULCA congregation in Columbus of which the Breeses are members, Pastor M. C. Dixen, Santal Mission executive secretary, Robert Breese, AELC President A. E. Farstrup, who commissioned the couple, Mrs. Breese, Pastor Harold Ibsen of Marquette, Nebraska, and Pastor Folmer Farstrup of Cordova, Nebraska.

The Breeses, who are being sent out under the auspices of the AELC, sailed from New York on November 15. Mr. Breese, who graduated from the University of Nebraska with a major in economics, will serve in an advisory position at the Santal Tea Estate. Mrs. Breese is a practical nurse. Both have been very active in their church at Columbus. Mr. Breese also served for four years in the U. S. navy.

## Commissioned to Serve in India



### Glad Tidings

by: Ellen Nielsen in: CONTACT

A few weeks ago I went down to the Solvang Home to what seemed to be my mother's death bed.

For three days she hung by the invisible thread that connects life with death.

Her children told the fine young doctor: nothing drastic, nothing dramatic. Just make her comfortable.

Then of herself my mother began climbing up out of the depths. She never once lost her wit or her intelligence. She will be 93 in March.

I left her, after a week, resting comfortably. I left her in good hands, surrounded by the loving spirit of friends and all the kind folks at the Home.

I learned a great deal. My first reaction was the human one: fear, despair, hopelessness. But I came away in the greatest serenity I have ever known. I came away knowing (believing) spirit surmounts death, that death never triumphs, that love and spirit triumph, that the connection between those who love one another is **never** broken. In short I came away believing in another world, a world without boundaries, without principalities, without the restricting bonds of **thine** and **mine**, a world of boundless love.

I came back to a greater understanding of my favorite verse in the Bible wherein Christ asks: "Who

is my mother and who are my brothers?" For I came back to many mothers, many brethren. And my mother was all mothers.

The next day we had church services here in Easton and from my place at the organ I looked down at all those kind faces (21 years of them through bad and good times) and realized as never before that there **are** congregations. Better yet, I realized that there is a congregation. And I experienced the great words Aage Moller once quoted **casually** in a **casual** conversation "I believe in the communion of saints." He made it sound as matter-of-fact and as realistic as eating. Which indeed it is for it feeds a hunger.

We sang my mother's favorite hymn, "Saviour I Follow On" and how the congregation sang it! Even the very young, the unknowing young! They put love and strength into it.

'Tis said that no word uttered is ever lost (a frightening thought but in this instance a comforting thought) and that hymns sung by loving people will go on to the end of time.

For all the kind notes from near and far a humble thank you. I am not able to answer them all (all those from Solvang I can answer in person).

In this uncertain world "wherein a failing breath and I in death's strong grasp may lie" I can begin to say falteringly: In the world of the spirit all is well. Let the Christmas bells ring out!

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



# Report from the Synod Board Meeting

November 15-16, 1961, Des Moines, Iowa

The Lutheran Church in America will have eight boards and seven commissions which will carry on much of the practical work of the church. The board members are to be elected at the church's conventions, while the commission members are to be appointed by the Executive Council. In the first biennium of the new church's life the membership on the church's 30-member Executive Council (in addition to the three officers of the church) as well as on the eight boards will be representative of the four merging churches.

Each church's nominees will be voted upon at the constituting convention next June, but without opposition. Thus, for this one convention the nominations by the churches are tantamount to election. The "nominee boards" have already met to get acquainted and to get an idea of the work ahead of them after the constituting convention.

The AELC will be represented on the Executive Council and on three of the eight LCA boards by the following "nominees":

Executive Council, Rev. A. E. Farstrup, four-year term.

Board of American Missions, Rev. H. O. Nielsen, six-year term.

Board of College Education, Mrs. Enok Mortensen, four-year term.

Board of Pensions, Mr. Melvin E. Hansen (Minneapolis), two-year term. Beginning with the 1964 LCA convention, expired terms will be filled by regular nomination and election.

As consultants to LCA boards upon which the AELC is not otherwise represented, the following have been appointed for the first biennium:

Board of Parish Education, Rev. Howard Christensen.

Board of Publication, Rev. Harry S. Andersen.

Board of Social Ministry, Rev. Holger P. Jorgensen.

Board of Theological Education, Dr. Johannes Knudsen.

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

The nominations to the Executive Council and to the three boards mentioned were made by the Synod Board, while the consultants were appointed by the synod president with the concurrence of the synod board and our Commission on Lutheran Unity. The synod board began discussing the selection of our nominees at its meeting in August in connection with the synod convention. Final decision and acceptance by the nominees was announced at the synod board meeting held November 15-16 in Des Moines.

At the latter meeting the board began tackling the difficult task of selecting our twenty-four delegates to the LCA constituting convention, twelve clergy and twelve lay. There was much discussion on how to arrive at a fair representation for pastors, laymen and districts, following the formula adopted by the synod convention (Report Book p. 72).

We are not ready at this time to announce names, pending acceptance of appointment by the persons involved but it can be said that seven men and three

women are being asked to accept the appointment as lay delegates. The treasurer of the synod is an ex-officio delegate, and Mr. John Lund, Waterloo, was elected as the other lay member of the synod board to be a delegate. The three clergy officers of the synod are ex-officio delegates, according to the formula adopted, and nine other clergymen are being asked to be delegates. Announcement of the complete slate of delegates will be made soon in LUTHERAN TIDINGS.

By the way, the JCLU decided at its September meeting in Minneapolis, that all members and former members of the JCLU, and all persons serving as delegates to the closing conventions of the merging bodies who are not delegates to the constituting convention of the LCA be designated as "official visitors." Thus, all of the delegates to our 1962 convention (recessed 1961 convention) are invited to the constituting convention of the new church.

Plans are progressing rapidly for the recessed AELC convention to be held June 24-27 at Detroit. St. Peder's Church, Detroit, will house pastors and delegates, and also as many visitors as possible if they register by June 1. We are grateful to this church for their willingness to be hosts to us, though they had the full convention just three years ago. The sessions of our convention will be held at Cobo Hall, where the LCA constituting convention will be held June 28-July 1. A letter has gone out from the synod president to all pastors on the matter of delegates to the recessed convention.

Now that the organized life of the AELC is coming to a close, interest in the history and the archives of the church has been spurred, and we have several matters to report in this respect. All pastors have received a letter from Dean Axel Kildegaard about a final Pastors' Institute in the spring of 1962, whose purpose would be "a self-definition and evaluation of the theological and cultural views of our synod." It is planned to hold this P. I. in Des Moines, with Dean Kildegaard, Dr. Johannes Knudsen and Synod Historian Pastor Enok Mortensen, planning the program. This is not planned to be a weeping session, because we are "losing" our history, for you never lose your history if you love it. It is hoped that some of the presentations made at this Institute will be useful in the writing of a comprehensive history of our church.

At Tyler we decided to establish a committee to gather funds for a history of the AELC. A committee of two pastors and three laymen have been appointed by the synod board. Their names will be announced soon. The funds gathered for this purpose will be held in trust by the synod board until needed.

The synod also decided to raise money to have our archives organized and classified by a trained archivist, and the matter was left to the synod board. This board, after study of the situation of and the rules for the various funds of the synod, decided that the Gift Fund and the Martin Luther Film Fund may be used for such a purpose. It was decided that the Gift Fund



# Paging Youth

American Evangelical Luth.  
Youth Fellowship

Editor: KAREN KNUDSEN

Grand View College  
Des Moines 16, Iowa

## Report on the AELYF National Convention

### CONCLUSION

Election of officers was the final item of business. Serving until the end of AELYF operations are Keith Davis, vice president; Eilif Jespersen, secretary; and Janet Mortensen, treasurer. The business meeting was adjourned with the singing of "Blest Be the Tie That Binds."



Meet your new officers: Pictured from left to right are Eilif Jespersen, Janet Mortensen and Keith Davis.

Earl Eliason, chairman of the Joint Planning Group of the new Luther League, spoke at the Saturday evening banquet. Donna Jespersen, mistress of ceremonies, introduced some great talent. Karma Ibsen did a dialogue portraying Pastor Folmer Farstrup as a student at Grand View desperately trying to see through a microscope. Per Warming, student from Denmark at Grand View, had all toes beating to his jazz piano numbers. Then we all moved down to the basement for folk dancing. In two big circles we "heel and toed and slide, slide, slided" until we were



The "registrar smile" of Pastor Harald Sorensen

on the verge of collapse. Our energy returned when the adults served refreshments. Mr. Nicolas Didychuk alias Big Daddy Nick, friend of youth, wrapped in an apron poured hot chocolate.

Moving into the dimly lit chapel for devotions we witnessed the candle lighting and installation of officers, a most beautiful and inspiring service.

On Sunday morning we rose for breakfast and then Bible study and worship service with holy communion. The weekend came to a close with dinner



A convention discussion group probing the topic, "The Ecumenical Movement and the Communion of Saints."

and final farewells. As I look back on our last National Convention I remember the moments spent in fellowship and enthusiastic singing as we frequently gathered around the piano. We will always have the memory of the "Spirit of Youth" and the "God-given fellowship that is ours." With these memories we can tearlessly leave our last convention and eagerly anticipate the even greater fellowship in the new Lutheran Church in America.

### Activities at Greenville

The Luther League of Trinity Lutheran Church, Greenville, Michigan, has an interesting program planned for the rest of this year. They already went as a group to see QUESTION 7, the film that has been recommended by the AELYF National Convention, on October 22. Other projects lined up were making ribbon markers for the new hymnals in their church, and making a manger scene for the church lawn. An evening of Christmas caroling at their County Old Folks home and to shut-ins of the congregation and concluding with a Christmas tree decorating party is also planned.

The Greenville group has brought up another good idea — that of printing a program of coming events in their League and sending it to their members.

### From the Editor

What is your LYF or Luther League doing during the Christmas season? Be sure to share your new ideas with the rest of the AELYFers in this page.

HAVE YOU ORDERED YOUR COPIES OF "YULE" YET ?

K. K.



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Cordova, Nebraska



## Advent

Advent is a period of time that day by day leads toward the happy Christmas festivities.

There is need for each woman to prepare her heart and home for the newborn King. In whatever country we claim as home, we are a part of this fellowship of Lutheran women who through prayer and praise prepare for Advent, 1961.

### Lutheran Church Women of Japan

by Mrs. Taeko Karaki, president of the National Woman's Federation of the Evangelical Lutheran Church of Japan.

Some 40 years have passed since the founding of the Lutheran Women's Organization in Japan. During that period, the organization has grown through the prayers, efforts and faith of the Mission Organization, Women's Organization and brothers and sisters in Christ as well as the leadership of missionaries who have come to us through the years. For this we are exceedingly grateful.

As we commemorate the 200th anniversary of Christianity in Japan, we think of the past. But, at the same time, we are thankful that the chance has been ours to put behind us the "Martha" concept of being so long cherished as a virtue of Japanese women, and join hands in not only building a strong faith for ourselves but in giving ourselves in service for the gospel. This, indeed, we count a great blessing. Japanese women, until now rather passive, have become quite brave and are able to express their opinions in a forthright positive manner. As proof of this, last year, the Women's National Convention was more vigorous than any to date; so much so that the men in attendance were greatly surprised.

Ninety per cent of the present Women's Organizations of the Evangelical Lutheran Church of Japan are members of the National Federation. The small Women's Organizations comprising the remaining ten per cent belong to the various Area Women's Organizations.

In post-war Japan, many institutions have been reformed. Among these, the great family system has changed suddenly to the couple unit system. There has been no time for spiritual and economic preparation, and over and above this, the problem of housing. Because of these factors, there is deep and widespread suffering and anxiety among families and in society at large.

In addition, it is a clear fact that there will be an old people's boom in the near future. The government is making hasty plans to meet this problem, but these won't reach completion until ten years hence even though in Europe and the U.S.A. this stage of advancement was reached five years ago.

## An Advent Meditation from Alaska

by Mrs. Clarence Larsen, wife of the postmaster, a person she met as she was a nurse in the hospital. He had been stricken with polio and she nursed him back to good health, then married him. She is the mother of two daughters. This family is the backbone of the congregation in Seward, and very warm hearted Christians.

And the angel said to them "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a SAVIOR, who is Christ the Lord." (Luke 2:10-11)

Most of us have been preparing for Christmas for some time and preparations are not yet complete. Mary, the mother of Jesus, also prepared for His coming — not by baking cookies and buying gifts, but by a wearisome 70 mile trip by donkey-back from Nazareth to Bethlehem. In her joy of anticipating motherhood, she remembered that her Child had been foretold by an angel. Her son would be "The Son of the Highest." God had told Joseph that this Child should "save His people from their sins." Mary could not understand all of the divine miracle in which she was involved, but what she could not understand she simply believed.

Unlike Mary, the shepherds had made no preparation for Christmas. They were doing their duty, "keeping watch over their flock by night," when suddenly it was brighter than day. They recognized the presence of the Lord when the angel spoke the most important announcement in history; "Unto you is born a Savior, which is Christ, the Lord." They left immediately to tell what they had seen and heard. Such was the shepherds' Christmas.

If, like Mary, we cannot understand the full implications of this miracle, we can yet believe, and like the shepherds, believing, we must carry the message to someone who does not yet know it.

All who approach Christmas in this spirit and in this faith will be blessed.

Louise Larsen,  
Seward, Alaska.

Several years ago, federation members conceived the idea of an old people's home, which, though small would embody the beautiful spirit of Christ. There were many plans and proposals, but as it became clear that this couldn't be accomplished by federation members alone, the help of the entire Lutheran Church was petitioned.

It was decided that the members of the women's organizations throughout the country would raise the money necessary for the building of the home. As this posed a difficult problem for poor members to support the church, their families, and beyond this

(Continued on Page 14)



## OPINION AND COMMENT



A NATIONAL HYMN POLL, conducted through many newspapers, has allegedly revealed the hymns that churchgoers prefer. That the ten top favorites begin with "The Old Rugged Cross" and end with something called "Whispering Hope" comes as no surprise to us. For anyone who has officiated at even a few funerals the poll but confirms that which might have been suspected. The selections — actually most of them are not hymns at all — for the most part drip with sentiment and, what is more important, reflect a theology that, at best, is sub-Christian. The self-centeredness of most of the choices indicates a one-sided distortion of the gospel that bodes ill for the future of the faith. We realize that most of these songs have a catchy tune and are easy to sing. This, and the fact that they may often be heard on the radio and TV, in a large measure accounts for their popularity. Nevertheless, the fact remains that, except for the revivalistic churches, the clergy and the laity are too often far apart in their choice of hymns. The great hymns of the church, regardless of their origin, seem to have little chance against vaguely religious songs and ballads. There is more at issue here than the type of selection sung at services and funerals and other occasions where a hymn is called for. If the popular taste in hymns reflects the concept of the gospel which is in vogue in America then religiousity has taken the place of Christianity. The type of song which appears to be best liked is a sad commentary on the state of Christianity today. It is certainly a most discouraging commentary on the preaching and teaching of the church. That people should turn to these songs when they seek to express their faith or when they need to find strength makes one wonder if sentiment and a catchy tune do not outweigh all of the preaching and the teaching that has been done. Karl Marx once said that religion is "the opiate of the people." Mistaken as he was, we can easily understand how he could come to such a conclusion. One can come to a similar conclusion as one looks at the results of this hymn poll. However, and fortunately, what men make of the faith does not alter what it truly is. Misunderstanding and misuse do not change the fact that the gospel is truly

strong and virile, a dynamic force in the world in which we live today; a force that is relevant to daily life. There may be someone "In the Garden" and "Beyond the Sunset" but God is at work in the world and in our lives also. And, He expects us to be at work. Certainly sentiment is not to be disparaged but a sugar-coated religiousity is not substitute for the Christian faith. That faith speaks to us of a god who does not indulge our every whim but who has given us "power to become children of God."

WE WRITE THESE LINES en route home from a busy day in Chicago where we attended a meeting of the JCLU Sub-Committee on Church Papers — the committee charged with planning for the paper in the new church. As we look back on this day one thought rises more and more into our consciousness. It is not that much was accomplished that can be announced at this time. There will be a paper in the new church and it will be called THE LUTHERAN. This paper will replace all of the official church papers in the present four churches and it will begin publication in January of 1963. Beyond this, which is already well-known, nothing further can be said at this time. But what we can say, and the thought that keeps coming back to us, is that a tremendous amount of work and study has gone and is going into the merger. The Sub-Committee on Church Papers has a fascinating but difficult task. The fruit of its deliberations, be it good or ill, will be manifested in the new church for years to come. The committee members are well aware of this and every thought and suggestion is turned round and round and probed from every angle. So far as possible the committee must guard against mistakes which might not only be costly but detrimental to the new church. And this is only one committee. The Joint Commission on Lutheran Unity has itself been at work for years exchanging ideas, examining purposes and laying plans for the Lutheran Church in America. The many different sub-committees, made up of those who have had responsibility for or who have some competence in the particular areas under consideration, have also been at work for a long time. Many long hours of meetings, to say nothing of travel time, are needed to lay the foundation for the future. Areas such as American missions, foreign missions, doctrine, publications, pensions, nomenclature, constitution, convention — these are but some of the things covered by the various sub-committees. After these things are studied by the committees a report is made to the JCLU, which one might call the super-committee, for final action. This final result will then go to the constituting convention next summer. But, to get back to the thought we would like to emphasize, all of this makes it abundantly clear that the new church will not be the handiwork of any one man or even a small group of men. Neither will it be the creation of a group of experts. The Lutheran Church in America will not be perfect but, one thing is certain, countless individuals will have put their best into it. God asks no more of any of us in any task and when we have done that we may be sure He will bless our efforts.



### District I Convention NEWINGTON, CONNECTICUT

District I held its final convention at Our Savior's Lutheran Church, September 29-30. The meeting was scheduled this year for Bridgeport, Connecticut but because the congregation there had been released from the AELC to join the New York-New England Synod of the United Lutheran Church the convention was held at Newington.

There was one delegate from St. Peter's Church at Byram, Connecticut and six from the host congregation. There were three pastors present, all of them Niensens — Everett, Ove and Holger. Also present was Mr. Carmon Christensen, district treasurer and guests from Bridgeport, Byram and Newington.

Friday evening church services were conducted by Pastor Everett Nielsen, and Saturday morning Pastor Ove Nielsen conducted the devotions.

At the business meeting the district president presided and Mrs. Vera Jespersen was elected secretary of the convention. Several important matters had to be decided upon at the convention which pertained to the Scholarship Fund of \$1,004.59; the Camp Fund of \$680.19 and the camp site near Coventry, Connecticut all which is the property of the district.

**Scholarship Fund.** The motion which follows was adopted by the convention: Be it resolved, that District I of the AELC place its Scholarship Fund in trust with the Rev. H. O. Nielsen of Newington, Conn., Mr. Viggo Nielsen of Bridgeport, Conn., and Mrs. Elna Olsen of Hartford, Conn., for granting to Herluf Jensen upon his completion of one or more years of theological training, if that year is consummated prior to September 1, 1963, and that it is his intent to become ordained into the Lutheran Church, and that if this is not complied with the Fund be equally divided between the Philadelphia Lutheran Seminary and the Chicago Lutheran Seminary for scholarship funds to assist seminary students.

**The Camp Fund.** The convention authorized the district board to expend monies now in the Camp Fund of the District for water and sanitation facilities, and the establishment of an entrance to the camp property, and that Carmon Christensen be in charge of this project.

The convention also voted to authorize the district board to deed the camp property of 25 acres to the New England Synod of the Lutheran Church in America when this Synod is incorporated.

The convention passed an act of authorization which gave the district board power to deal with, and to settle all matters pertaining to district property, funds, legal papers, records of all kinds, etc., until the consummation of the merger of the Lutheran Church in America.

The following officers were elected: Rev. Holger O. Nielsen, district president; Rev. Ove R. Nielsen, secretary; and Mr. Carmon Christensen, treasurer. Pastor Everett Nielsen was selected as contributing editor to the New England Lutheran. We felt he could serve in that capacity being he still is serving an AELC church.

It was difficult for some of us to grasp that this was the last district convention in the eastern district. Many years of fellowship had come to a close. It was,

### 1961 District II Convention

The First Lutheran Church of Montcalm County was host to the 1961 District II convention of the AELC on October 6, 7 and 8. The convention opened Friday evening at the Settlement Church with a "Worship in Music and Song" led by Pastor Edwin E. Hansen of Muskegon and an organ recital by Mr. Aage Sorensen of Detroit.

The business meeting opened Saturday with worship service by Pastor Westergaard at the Settlement Church. Pastors and representatives from all of the congregations of the district were present and a very satisfactory meeting was held. In the evening the delegates and guests were served dinner at St. John's Church and Rev. A. E. Farstrup, AELC President, spoke at 8 p. m.

Sunday services were held in both churches with Pastor Harald Knudsen preaching and Interim Pastor Arnold Johnson, Liturgist at Settlement Church; Pastor Howard Christensen preaching and Pastor Donald Holm, Liturgist at St. John's.

The convention closed with a very fine dinner served at the Settlement Church.

### Y U L E

**YULE — Edited by Pastor Harris Jespersen and published by the American Evangelical Lutheran Youth Fellowship. 48 pages. \$1.00.**

One of the many questions that arises with respect to the forthcoming merger concerns the future of the AELYF's Christmas magazine, YULE. For years we have looked forward to it and enjoyed it. We do hope that it will not be lost in the merger. It does not have the color and the glamor of some other Christmas publications but it more than makes up for this in good content. Through the years editor Harris Jespersen has done a consistently good job with YULE. This year is no exception.

We enjoyed very much, for instance, Pastor Enok Mortensen's, "Portrait of a Country Minister." We never had the privilege of knowing Pastor Kjølhede, the subject of Pastor Mortensen's sketch, but now we have at least had a good glimpse of the man — and we really wish we had known him.

A number of Christmas stories, a meditation by Pastor Peter Thomsen, a good selection of poetry, artwork and photos are also to be found in the 1961 YULE. A photo of Mount Shasta, decked with snow, taken by Alan Farstrup, occupies the two center pages of YULE and well deserve the select space it holds.

All in all, YULE is good and we heartily recommend it. In these days when it is so easy to be busy, but still do nothing really important, give yourself a break. Take time out to sit down for an hour or two with YULE. You'll not be sorry.

T. C. H.

however, also understood that an era had come to a close and a new and different day was before us. God grant that it may be a new and strong Christian fellowship that we enter.

H. O. Nielsen.



# Church News From Around the World

## THREE LUTHERAN CHURCHES ACCEPTED AS WCC MEMBERS

New Delhi, India—(NLC)—Three Lutheran church bodies were included among the 23 new members accepted into the World Council of Churches as the international organization opened its Third Assembly here.

They were the Finnish Evangelical Lutheran Church of America, popularly known as the Suomi Synod; the Evangelical Church of Northwestern Tanganyika; and the Usambara-Digo Lutheran Church of Tanganyika.

The World Council, which represents 175 Protestant and Eastern Orthodox bodies in 50 countries, convened its assembly here on November 19 and sessions will continue until December 5.

First items on the agenda at opening business sessions November 20 included the integration of the International Missionary Council into the WCC and the seating of new members.

The IMC, organized in 1921, comprises some 35 national missionary organizations and Christian councils throughout the world. Its union with the WCC, which has been principally concerned with church unity, theological studies, international affairs and service to refugees, also will now be responsible for coordinating the world-wide Protestant and Orthodox mission activity.

The resolution for integration of the IMC and WCC was presented by Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the World Council's Central Committee.

The Russian Orthodox Church in the Soviet Union, largest of all Eastern Orthodox bodies, was among the new members. The body was accepted on a 142-3 ballot, with four abstentions among the total valid vote of 149 member churches.

Three churches in Communist countries — the Bulgarian, Rumanian and Polish Orthodox Churches — also were accepted.

## LFC CONGREGATIONS APPROVE MERGER NEGOTIATIONS WITH ALC

Minneapolis, Minn.—(NLC)—Congregations of the Lutheran Free Church have approved renewing negotiations that would merge the 87,250-member body with the 2,300,000-member American Lutheran Church.

A referendum that started throughout the 331 LFC congregations last September 15 ended on November 15 with a 32-vote surplus over the two-thirds majority necessary to approve new union talks with the ALC.

All but three of the congregations had reported to church headquarters here by November 16. A tally of the results showed 845 votes in favor of merger negotiations and 372 against. The majority vote was a fraction over 69 per cent of the total possible vote of 1,221.

It was noted that the three outstanding congregations could not change the results, having only a total of four votes. Voting power of the congregations ranged from one vote for those with 50 members or less to 10 votes for those with 1,000 or more.

Approval of the merger negotiation resolution this year followed defeats on two previous occasions. A congregational referendum defeated the question by 35 votes in 1955 and by 15 votes in 1957.

The affirmative decision this year now authorizes the LFC's annual conference, convening June 13-17, to act for the congregations on all subsequent merger matters.

The referendum results will be subject to ratification by the annual conference and if this is obtained, application with the ALC will be made at the larger body's first general convention, next October 18-24 at Milwaukee, Wis.

Dr. John Stensvaag, LFC president, commenting that he was "very pleased" with referendum results, said that if both the LFC and ALC conventions approve the merger it is likely that union would be effective "early in 1963."

## DATES SET FOR CONSTITUTING CONVENTIONS OF NEW SYNODS

New York—(PRT)—Dates for the constituting conventions of the 31 constituent synods of the emerging new 3,200,000-member Lutheran Church in America next year have been announced.

Nearly 6,000 congregations of four Lutheran church bodies merging to form the new church are included in the 30 geographical synods and one non-territorial synod (Slovak) in the United States, Canada and the Caribbean.

The constituting convention dates were announced by the Rev. Dr. Martin E. Carlson, Minneapolis, deputy to the Rev. Dr. Malvin H. Lundeen, chairman of the Joint Commission on Lutheran Unity. The joint commission is carrying out plans for the merger of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the United Lutheran Church in America and the Finnish Evangelical Lutheran Church (Suomi Synod) next June. Constituting convention of the new Lutheran Church in America will be held in Detroit, Mich., June 28 to July 1.

The tentative list of constituting convention dates and meeting places, for the new synods, in which AELC members will especially be interested, as announced by Dr. Carlson, follows:

Alberta-British Columbia, August 30-31, Edmonton, Alta.

Central States, Sept. 19-20, Topeka, Kansas.

Illinois, Oct. 1-2, Chicago, Illinois.

Iowa, Sept. 6-7, Des Moines, Iowa.

Michigan, Oct. 8-9, Flint, Mich.

Minnesota, Sept. 10-11, Minneapolis, Minn.

Nebraska, Sept. 10-11, Fremont, Nebr.

New England, Sept. 4-5, Worcester, Mass.

New Jersey, Sept. 12-13, Ocean City, N. J.

Pacific Northwest, Sept. 26-27, Portland, Ore.

Pacific Southwest, Sept. 26-27, Los Angeles, Calif.

Red River Valley, Sept. 6-7, Fargo, N. D.

Rocky Mountain, Sept. 12-13, Denver, Colo.

Texas-Louisiana, Sept. 19-20, Austin, Texas.

Wisconsin-Upper Michigan, Sept. 14-15, Appleton, Wisconsin.



### SEEK NEW SEMINARY SITE NEAR CHICAGO UNIVERSITY

Rock Island—A location near the University of Chicago has been chosen as the probable site of the proposed Lutheran School of Theology of the future Lutheran Church in America. Filing a brief with the University of Chicago board of trustees, the newly elected members of the proposed seminary and inter-seminary committee listed several possible sites for the new institution. According to Dr. Karl E. Mattson, president of Augustana Seminary, Rock Island, Illinois, all of the sites are within five or six blocks of the Rockefeller Chapel, near the center of the university campus.

The Lutheran School of Theology will be the result of a merger of four theological institutions belonging to the United Lutheran Church, the Augustana Lutheran Church, the Suomi Synod and the American Evangelical Lutheran Church, which groups will be united next summer to form the Lutheran Church in America, a body of 3,250,000 members. In giving approval at its 1961 synod to a plan for the formation of the new theological school, the Augustana Church suggested that it be located near the University of Chicago campus.

"We are trying to get as close to the center of the campus as possible," Dr. Mattson noted. He estimated that it would be about two months before a decision is reached by the University of Chicago board of trustees. That university is presently involved in an urban rehabilitation program which seeks to bring new institutions to the vicinity.

### SWEDEN PASTOR SHORTAGE CAUSES CUT IN SERVICES

Stockholm—(LWF)—A shortage of pastors has caused the discontinuation of Sunday morning services in 121 Swedish Lutheran parishes effective on January 1, the National Association of Swedish Parishes has revealed.

The organization blamed the cut-back on the government's refusal, on grounds of economy, to allow the national Lutheran Church sufficient funds for an adequate number of clergymen.

### LUTHERANS ABOVE AVERAGE IN CONTRIBUTIONS LAST YEAR

New York — (NLC) — Eleven Lutheran Church bodies ranked from 18th to 39th in giving for all purposes last year among 47 denominations in North America, according to figures issued here by the Department of Stewardship and Benevolence of the National Council of Churches.

A statistical summary issued by the NCC department showed an average per-member contribution of \$66.76 for the year, a figure based on reports from 39 of the bodies who provided data comparable with the previous year.

Of these 39 bodies, all but one of the Lutheran Churches were above average.

In 18th place, but leading all major denominations, was the Lutheran Church-Missouri Synod with an average contribution of \$96.18 per confirmed member.

The United Presbyterian Church in the U.S.A. was second among denominations with more than a million members, with

average contributions of \$84.31. The Free Methodist Church, a 54,906-member body, led the list of all denominations reporting with \$271.86.

Contributions totaling a record \$2,533,102,871 were reported by the Protestant and Eastern Orthodox bodies covered in the National Council's survey. Of this amount, \$2,074,479,864 or 81.9 per cent was earmarked for congregational expenses and \$458,441,044 or 18.1 per cent for benevolences, including home and foreign missions and relief abroad.

Lutheran per member contributions for the various categories were:

**Benevolences** — Missouri Synod, \$20.09; ELS, \$18.37; Augustana, \$17.81; Wisconsin, \$16.20; LFC, \$15.35; ULCA, \$15.10; ELC, \$13.89; ALC, \$12.17; Suomi, \$10.96; **AELC, \$8.57; SELC, \$7.85.**

**Congregational expenses** — Missouri Synod, \$76.08; **AELC, \$75.06; SELC, \$69.85; Suomi, \$65.36; Augustana, \$63.07; ALC, \$62.33; ULCA, \$55.64; ELC, \$52.96; Wisconsin, \$52.05; ELS, \$50.12; LFC, \$48.64.**

**Foreign Missions** — LFC, \$3.74; ULCA, \$2.66; Missouri and Augustana, \$1.93; Wisconsin, \$1.77; ALC, \$1.30; Suomi, \$1.22; **AELC, \$.87; ELC, \$.65; ELS, \$.40.** There was no report in this category by the SELC.

### Lutheran Church Women of Japan

(Continued from Page 10)

the home project, at first there were objections. However, finally it was unanimously agreed to support the project.

Now, all members are bravely making many plans and pathetic efforts. Although the projected budget might seem small to some, for the present women's organization members, it will require a crystallization of resolution and effort. To accomplish our goal we will have to surmount many hardships. "Except the Lord build the house, they labour in vain that build it."

On my recent trip, I stated to the women that we must not be concerned only with our own country, but must turn our eyes ever outward to the world. I believe that the Christians of Japan stand at an important time in history. The Japanese people, having had the bitter experience of war, fear it and ask only for peace. Of course, having lived in Hiroshima with my family during the war and experienced the atomic bomb, I know only too well the tragedy. However, I know a weapon

### Synod Officers

#### President:

Pastor A. E. Farstrup  
3112 Lawnview Drive  
Des Moines 10, Iowa.

#### Vice President:

Pastor Holger O. Nielsen  
42 West Hartford Road  
Newington 11, Connecticut.

#### Secretary:

Pastor Willard Garred  
Route No. 2  
Hampton, Iowa.

#### Treasurer:

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

worse than the atomic bomb. That is not to make Christ Lord, but to believe in the strength of men, and the strong invisible power which would separate men from God. I believe that the Christians of the world must band together to fight this power. Unless the peace is Christ's, there is no real peace. We must not be misled by superficial humanism.

Although it is a difficult task to share with you all I would want in a short report, it is my fervent prayer that you may be able to understand the way that our Heavenly Father is working through your Japanese sisters in Christ as we pray and work for "One World" in the fellowship of His Love.

### Grand View College

The Grand View College Speech Department took a big step forward this fall as they presented a modern adaptation of the Greek play "Antigone." Not only was this an outstanding play but, for the first time, the theatre in the round was used. This was made possible by the new floor and moveable seats in the auditorium. Large crowds attended all three performances and were deeply moved by the outstanding performances of the cast under the very able direction of Mr. Charles Dickson.

Everyone is looking forward to the next presentation from this expanding and improving department.

Bernita Jacobsen.

.....that the old might re-live the past,  
.....that the young might discover their history.

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## OUR CHURCH

**Waterloo, Iowa:** Pastor Richard Sorenson, who has served St. Ansgar's congregation here for over ten years, has resigned to accept a call from St. John's Lutheran at Seattle, Washington. He will begin his work in Seattle about March 1.

**Des Moines, Iowa:** Word has been received here that Mr. Carl Nielsen, son of Dean-emeritus, of Grand View College, A. C. Nielsen, has been appointed director of the Austrian program of the Lutheran World Federation. He has been serving as the LWF Material Aid Representative.

**Salinas, California:** A Moller pipe organ will be installed in the church here next spring. The organ is a gift to the church from the A. C. Bigham family. Paul Nussle is pastor and Richard Jessen is intern pastor at St. Ansgar's.

**Omaha, Nebraska:** Central Lutheran Church here by a vote of 93 to 15, has decided to relocate to a site in northwest Omaha on 60th Street (6200 North), in an area presently allocated to the United Lutheran Church in America. The ULCA, through its Board of American Missions, has promised full cooperation in all aspects of this relocation, including transfer at cost, of a previously purchased beautiful site covering one square block atop a hill in a rapidly developing suburban area, transfer of the home mission allocation for the relocation, and availability of church extension aid. The vote climaxed two years of study as to the advisability of staying in the area where the church is presently located, or to relocating to a more strategic area. Late in October the ten-member self-study committee, headed by Mr. Martin Grobeck, made a unanimous recommendation to relocate. This was subsequently thoroughly discussed in 11 cottage meetings, to which all members of the congregation were invited. Central Lutheran Church will probably continue to hold services in the present location for another year and a half, during which time the first unit of the new church will be built, and intensive calling will be done in the new area. W. Clayton Nielsen is pastor of the church.

### Research at Racine

(Continued from Page 6)

Pastor Heide and his leaders are hopeful that classes for testing a six-session Christian Family Program may be started later. Another possibility for future testing is a School of Religion, offering week-day study for adults and high school young people. The gaps in Bethania's program reflect a familiar problem — shortage of teachers.

Bethania's leaders feel that the test project has helped to bring basic changes in their program of education. Teachers, reports Pastor Heide, are expressing new confidence and satisfaction in their work. Pupils are showing more interest, and more of them are taking part in class activities. He told me, "Being a part of the test has been good for Bethania. We

'happy Danes' have a lot to be happy about right now!"

The small parish house bulges at the seams with classes using new test materials. During the Sunday school's first 75-minute session, starting at 9 a. m., the living room hums with the activity of two fifth-grade classes led by Leroy Petersen and Mrs. Lee Dalgaard. A shoulder high divider separates the classes. Each class has a chalkboard and space for maps, posters and clippings related to the Grade 5 Course, "Our Christian Response and Witness."

Another fifth-grade class meets in a front bedroom with Mrs. Lillian Wee. Even the kitchen serves as a classroom for third-graders. Other third-graders meet in a basement room, and two sixth-grade classes meet in the basement assembly room.

At 10:30 a. m., the parish house is filled with a different set of pupils and teachers, for Grades 7, 8 and 9. A small class for post-confirmation pupils meets at this time in the church basement.

At his office in the Muhlenberg Building in Philadelphia, research director Sibley aptly summed up the purpose of the field-test project. "We are actually doing more than testing the materials on the pupils," he said. "We are testing them on the teachers as well. We are trying to find out whether teachers will follow through on the projects suggested in the new courses and whether they will do the advance planning and preparation required. Writers and editors can prepare course materials that sound as if Utopia had arrived for parish education, but if the teachers fail to carry out suggestions, the materials must be changed. Our objective is not to produce such beautiful textbooks that they become museum pieces. Our objective is to help children and adults respond and witness to the Word of God."

When the revised materials begin to be published in 1964, hundreds of thousands of pupils in the Lutheran Church in America will be indebted to the teachers of Bethania and their more than 1,200 fellow researchers in the other field-test congregations.

### Report from the Synod Board Meeting

(Continued from Page 8)

sell 32 shares of AT&T Co. stock to the Valborgsminde Endowment Fund. This will release approximately \$5,000 for the archives work, and the synod president was authorized to arrange for the engagement of an "assistant archivist," probably from Denmark since knowledge of the Danish language is necessary, to do this work under the supervision of the synod archivist, Pastor Enok Mortensen.

Also connected with the history and tradition of our church is the planned "Danish" Special Interest Conference of the LCA. The AELC Commission on Lutheran Unity is charged with outlining an operational plan for such a conference, to be submitted to the synod board for review and presentation to the June 1962 AELC convention.

Our home mission fields were reviewed by the synod board, acting as the Executive Committee of the Home Mission Council. The Executive Committee will, at its March 1962 meeting, decide the amount of salary aid needed from the synod to the home mission churches to make the \$4,800 minimum voted at the 1960 convention. The amounts will be determined on the basis of the 1961 reports of the home mission churches.

Institutes for home mission pastors will be held in the summer of 1962 in various places in the country, sponsored by the National Lutheran Council. Our home mission pastors will be expected to attend the one nearest to them, at home mission expense.

The property of the Pasadena, California, church was sold for \$13,500. It was the desire of this congregation that \$10,000 go to the Church Extension Fund, and the remainder to the Building Fund of the Solvang Lutheran Home. This was approved by the synod board, and the remainder, after deduction of expenses in connection with the sale and the deduction of the Pasadena church's synod obligations for 1961, was \$2,740.09 which is being forwarded to the Solvang Home.

The synod board members were glad to have Carl "Kelly" Jensen back with us after the heart attack he suffered this past summer. Otto Schotz was absent from this meeting due to indisposition. The GVC Endowment Fund Trustees also met in connection with synod board meeting, but here again a couple of the members of this board were absent, among them Jens G. Thuesen due to his confinement to a hospital for illness. Pastor Ronald Jespersen was present for this part of the meeting, representing the GVC & GVS Board. Written and oral reports were presented on the properties of the fund, including farm, apartment buildings, etc. The income for 1961 is not expected to be up to the hoped-for \$15,000 usually transmitted to Grand View College, for various reasons.

Flowers were sent from the synod to the funeral of Pastor Jens C. Kjaer, Seattle, the first pastor of the AELC in some years to die in the active ministry. A thank you note has been received from Mrs. Maria Kjaer and her children.

Despite this loss of an active pastor there are actually fewer pastoral vacancies in the church now than for a long time in the past. This may also be due to the number of congregations that have dissolved or have transferred to other churches in recent years.

According to our by-laws the synod board is to organize itself into an Executive Committee and a Finance Committee. Carl Jensen and John Lund were continued, until the merger is effected, as the elected Executive Committee members (the four synod officers are ex-officio), and Aksel Nielsen and John Lund were continued as the elected Finance Committee members (the synod treasurer and the synod secretary are ex-officio here).

Respectfully,

Willard R. Garred,  
Secretary.



## Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF NOVEMBER, 1961

### Synod Budget Receipts:

Unassigned: (by congregation)	
Roscommon, Mich.	\$ 115.00
Chicago, Ill., St. Stephen's	60.00
White, South Dakota	217.40
Brush, Colorado	373.00
Seattle, Washington	350.00
Dwight, Illinois	513.11
Minneapolis, Minnesota	260.00
Tyler, Minnesota	1,217.80
Viborg, South Dakota	100.00
Dannevang, Texas	361.75
Junction City, Oregon	1,000.00
Detroit, Michigan	2,200.00
Racine, Wisconsin	509.40
Racine, Wis., Harvest Festival offering	155.69
Newington, Connecticut	350.00
Kimballton, Iowa	600.00
Parlier, Selma, California	99.40
Muskegon, Michigan	480.00
Clinton, Iowa	225.00
Brayton, Iowa	186.07
Circle Pines, Minnesota	182.00
Los Angeles, California	414.40
Alden, Minnesota	425.00
Davey, Nebr., (by Ladies' Aid)	100.00
Omaha, Nebraska	380.00
Watsonville, California	393.53
Seattle, Washington	294.10
Enumclaw, Washington	150.00
Tacoma, Washington	162.40
Cozad, Nebraska	55.90
Fredsville, Cedar Falls, Iowa	2,802.40
Marquette, Nebraska	500.00
Davey, Nebr., (by Ladies' Aid)	50.00
<b>For Home Missions:</b>	
St. Stephen's WMS, Chicago, Ill.	\$ 20.00

**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 \_\_\_\_\_

December 5, 1961

Name \_\_\_\_\_

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

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

PETERSEN, ANDREW K.  
TYLER, MINN.  
RT. 2  
6-4

<b>For Pastor's Pension:</b>	
Lutheran Jr. Aid, Grayling, Mich.	\$ 8.00
<b>For Tyler Lutheran Home:</b>	
Danish Ladies' Aid, Grayling, Michigan	\$ 10.00
Lutheran Jr. Aid, Grayling, Mich.	8.00
<b>For Seamen's Mission:</b>	
Danish Ladies' Aid, Grayling, Michigan	\$ 10.00
Volmer Ladies' Aid, Dagmar, Mont.	15.00
Lutheran Jr. Aid, Grayling, Mich.	8.00
Rosenborg Ladies' Aid, Lindsay, Nebraska	10.00
Bethania Vesper Guild, Solvang, California	10.00
<b>For Santal Mission:</b>	
Danish Ladies' Aid, Grayling, Mich.	\$20.00
Dagmar Ladies' Aid, Dagmar, Mont.	7.00
Tyler, Minn., (by Mr. John B. Johansen)	25.00
Trinity Church Women (Christmas gift), Cordova, Nebr.	25.00
Racine, Wisconsin	10.00
Withee, Wis., (by Guild)	33.15
Withee, Wis., (by Guild) for a Santal Child	30.00
Volmer Ladies' Aid (Christmas gift), Dagmar, Montana	15.00
In memory of Harold Harkson and Mr. and Mrs. Hans Madsen by Lydia M. Harkson, Solvang, Calif.	10.00
Lutheran Jr. Aid, Grayling, Mich.	8.00
In memory of Mrs. Kate Johnsen, Cedar Falls, Iowa, by Elna Thuesen, Santa Barbara, Calif.	3.00
In memory of Marie E. Hansen, by Mr. and Mrs. Levi Paulson, Mr. and Mrs. Vernon Lindquist, Gladys Paulson, Mrs. Rasmine Andreasen, Mr. and Mrs. Ottar Andreasen, Mr. and Mrs. Donald Hansen	10.00
Rosenborg Ladies' Aid, Lindsay, Nebraska	20.00
Bethania Lutheran Guild (Christmas gift), Solvang, Calif.	35.00
Enumclaw, Wash., Ladies' Aid	25.00
Bethania Vesper Guild, Solvang, California	10.00
St. Stephen's WMS, Chicago, Ill.	50.00
St. Stephen's WMS, Chicago, Ill., for Mohulpahari TB unit	15.00

Total budget receipts from congregations	\$15,733.50
Previously acknowledged	75,724.75
<b>Total to date</b>	<b>\$91,458.25</b>

<b>Pastors' Pension Contributions:</b>	
Rev. Holger P. Jorgensen	\$ 22.50
Rev. Alfred Sorensen	20.00
Rev. Enok Mortensen	25.02
Rev. A. E. Farstrup	9.50
Rev. W. R. Garred	1.75
Rev. K. Kirkegaard-Jensen	48.00
<b>Total for month</b>	<b>\$126.77</b>
Previously acknowledged	3,998.95
<b>Total</b>	<b>\$4,125.72</b>

<b>Annual Reports:</b>	
Roscommon, Michigan	\$ .50
White, South Dakota	1.00
Brush, Colorado	5.00
Dwight, Illinois	10.00
Detroit, Michigan	10.00
Brayton, Iowa	8.00
Los Angeles, California	2.50
Nathanael, Dagmar, Montana	10.00
Alden, Minnesota	12.50

Seattle, Washington	10.00
Tacoma, Washington	5.00
Fredsville, Cedar Falls, Iowa	12.50
Cozad, Nebraska	6.00
Edison Township, New Jersey	7.50

Total for month	\$100.50
Previously acknowledged	215.50
<b>Total</b>	<b>\$ 316.00</b>

Total budget receipts to date ... \$95,899.97

### Received for Items Outside of the Budget: For Lutheran World Action:

Roscommon, Michigan	\$ 14.14
Brush, Colorado	73.80
Minneapolis, Minnesota	40.00
Tyler, Minn., (by John B. Johansen)	25.00
Tyler, Minnesota	138.20
Ruthton, Minnesota	20.00
Detroit, Michigan	120.00
Racine, Wisconsin	10.00
Clinton, Iowa	25.00
Circle Pines, Minnesota	31.50
Watsonville, California	62.55
Tacoma, Washington	40.00
Cozad, Nebraska	12.72
Fredsville, Cedar Falls, Iowa	182.78
Marquette, Nebraska	75.00
Marquette, Nebr., by Mrs. Hans Nissen	2.00
Fredsville, Cedar Falls, Ia., Thanksgiving offering	39.96
Fresno, California	110.40

Total for month	\$ 1,023.05
Previously acknowledged	13,066.94

Total to date ... \$14,089.99

**For Eben Ezer:**  
Congregation, Marquette, Nebr. ... \$ 63.00

**For Grand View Seminary (Lutheran School of Theology at Chicago):**  
Marquette, Nebraska ... \$ 77.00  
Los Angeles, California ... 31.00  
Rosenborg, Lindsay, Nebraska ... 20.00

Total to date ... \$128.00

**For American Bible Society:**  
Vacation Bible School, White, S. D. ... \$ 4.58  
Congregation, Marquette, Nebr. ... 24.25  
Mrs. Erik Nissen, Marquette, Nebr. 2.50  
Mrs. Hans Nissen, Marquette, Nebr. 2.00  
**Total** ... \$ 33.33

**For District IV Home Mission:**  
Received from district treasurer ... \$275.00

**For Grand View College Building Fund:**  
Racine, Wis., Mr. and Mrs. Anker Ericksen ... \$ 20.00

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

A fine book for anyone for Christmas is "LAST THINGS FIRST" by Sydney Harris (\$4.00). It is a book you can pick up at random, a book of short articles. The first four articles are alone worth the price of the book. It is a book of wit and spirit and common sense.

E. N.