

# *Lutheran*

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# *Tidings*



by: GLORIA KNUDSEN

*What child is this,  
who laid to rest,  
On Mary's lap is sleeping?*

*Whom angels greet  
with anthems sweet,  
While shepherds watch are keeping?*

*This, this is Christ the King,  
Whom shepherds guard  
and angels sing;*

*Haste, haste to bring Him laud,  
The Babe,  
the son of Mary.*

Service Book and Hymnal

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### To All Our Congregations

As the year-end comes upon us may I remind all congregations, and especially the members of the Church Councils, that our Synod Treasurer is anxious to have all contributions to the Synod budget in by January 1. Last year there were a few congregations that fell considerably short of meeting their minimum goals. I hope you will make a real effort to avoid this for this year. The goals we have set were set by your delegates to the church's convention on your behalf and we have planned our work throughout the year in the faith that the money needed would be forth-coming. Many have already gone over the top so this is not written as an alarm but merely to ask that we together may consider our common tasks and meet them responsibly.

To the members of the congregation may I say: Your council can not well meet their obligations if you have not fulfilled yours. With your help we shall soon be able to report to you that as a synod we have met our goals. Let us all give together!

A. E. Farstrup.

### Food — Too Much and Too Little

In at least 88 countries, the average income per person per day is the equivalent of 50 cents or less. In 57 of these countries the annual per capita income averages under \$100.

Between morning and nighttime today, the typical urban worker in the United States will have eaten 4.45 pounds of food, including milk and milk products, meats, fruits and vegetables, eggs, cereals and sugar. His counterpart in India will have eaten 1.24 pounds of food in the same period, and 85 per cent of it will be rice.

In other words, the East starves while the West "slims." Those who worry because they are overweight as a consequence of a diet too high in calories are an insignificant global minority so long as 430 million people in India average 1,890 calories a day, and 27½ million Filipinos average 1,940. Ireland has the world's highest calorie intake at 3,510 daily, and the typical Dane has 3,420.

There is a ratio between the calories we consume and the amount of work we can do. People whose calorie intake is less than 2,000 a day cannot work as hard or produce as much as those whose intake is double, and their lower production tends to perpetuate their sub-standard diets. They lack sufficient money to pay for the machinery, fertilizer, and other devices for increasing yields; yet, without yield increases, there is no apparent future source for the money. That, briefly, is agriculture's part in the dilemma of economic development.

From Technical Assistance Newsletter  
Published by the United Nations.

**THE COVER** for this Christmas issue was planned and sketched by Gloria Knudsen, wife of Pastor Arnold Knudsen, of Faith Lutheran Church at Junction City, Oregon.

### "Mister Merger" of Texas

Pastor Erik Moller's position with respect to merger, as it affects Texas, is rather unique. There are others who are the sole representatives of the AELC in their states just as Pastor Moller is in his. However, there are few so well-informed or who have been so intimately involved with the merger for so long a time as has Pastor Moller. THE TEXAS LOUISIANA LUTHERAN, a publication of the ULC synod in that area has recognized this in an article featuring Pastor Moller and the Danevang community. We reprint here some excerpts from this article which has recently been brought to our attention. Pastor Moller could also be a leading contender for the title of "Mr. Merger" in the AELC. **Editor.**

Meet the man who has more to do with the Lutheran Church in America merger than any other person in Texas. He is the Rev. Erik Moller, presently serving as pastor of Danevang Lutheran Church, Danevang, Texas, the lone AELC congregation in the state.

When the gavel falls next July 28 and JCLU chairman, Dr. Malvin Lundeen declares the Lutheran Church in America duly constituted, Erik Moller will have completed a 19-year assignment for the AELC. In 1943 he was appointed by his church body to a position on its Commission on Relations to Other Lutheran Bodies and has served in this or related positions ever since. Moller is the only Texan serving on the JCLU, the merger-planning commission of the four bodies.

The formation of the Lutheran Church in America is more than envisioned by the Commission to which Moller was first appointed; the first assignment of that commission pointed toward the entry of the AELC into the ULCA as a constituent synod. Before such action could be completed, plans for a more comprehensive Lutheran merger were under way.

Pastor Moller is at present a member of the nine-man Texas-Louisiana Synod Merger Committee, responsible for preparing the way for next year's merger that will form the new Texas-Louisiana Synod, LCA.

#### Danevang

Danevang — the name means, Danish meadow — is a farming community some ten miles south of El Campo and still retains much of the character of the Danish farmers who were colonized there from Iowa about the turn of the century. The colonization efforts ended in near tragedy as the inexperienced farmers tried to raise northern crops on the tough Texas prairie and under the tropic sun. So dismal were the first few years that it is commonly said that the colonists would have moved back to Iowa if they'd had the money. But the land company adjusted terms of payment, different crops were introduced and the succeeding seasons were more favorable. The settlers stayed and prospered through the years.

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**"The shortcut paths to faith....are not enough for the adult."**

## Adults Only

by: Verner Hartvig Hansen

The birth of Christ long ago and far away has many aspects with tremendous appeal for children. The event has been so dedicated to the pleasure of little boys and girls that its significance seems lost in superficiality. The stories of the lowing cattle, wandering wisemen, and awestruck shepherds add a picturesque color to the event. But the Arrival was not intended so much for innocent children as it was for guilty adults. Isn't it time that we took an "adults only" view of Christmas, searching for a maturer dimension of meaning in Christmas?

I am no 20th Century Scrooge, seeking to deny the children something. I think, rather, that at the moment I am more concerned over what our present practices deny the adults.

When we center our attention on the sentiment involved in the birth of a baby, our emotions tend to take over. In religious matters, there are times when it is appropriate and valuable to have the matters of the heart rule over the matters of the head. But in the case of Christmas, I think we have gone to the extreme of emphasizing the theme of sweetness and light and thus have lost the theme of re-birth and rescue.

Christmas (the Arrival) was a kind of desperation move on the part of God, was it not? Children are involved in all mankind, and they are obviously also involved in the corporate sin and corporate need of all mankind. But the Baby of Bethlehem came not **particularly** for the sake of children. God sent His Son because men needed rescue from their sin-transported state. For this purpose, God was willing to give to us His only Son.

Well, we made Him Public Enemy Number One. We hung Him on a gibbet. What we did to Him is surely a story for adults only. It is a story that calls for our maturest understanding of human frailty and the need for salvation.

Granted that the joy and sparkle and the brotherly love which glow over the Christmastide are part of the season, and are needed too. But we seem to have become so obsessed with sentimentality and shallow traditions (for example, "White Christmas" and "Rudolph") that the Christ child appears sometimes to mean nothing more than the children's playmate. Christ came with saviorhood, and let us not forget it. If that is more than a child can understand, then at least let the adults understand it. They know something of the depravity of human nature, and they ought to know the seriousness of mankind's need.

Can we stand to hear this from a Russian? The Russian theologian Berdyaev said, "There is no longer



any room in the world for a merely external form of Christianity, based upon custom. The world is entering upon a period of catastrophe and crisis, when we are being forced to take sides, and in which a higher and more intense kind of spiritual life will be demanded of Christians."

Among many adults today there is only the vaguest and wooliest kind of thinking about some fundamental issues. We have thought so long in symbols and in images that we shy off from coming to grips with substance in our thinking. Part of the blame for this lies in the way we commemorate such events as Christmas and Easter. We simplify meanings by using symbol and story, telling ourselves we are helping the young to know what we mean. Soon, however, the symbol and the story becomes the meaning also for us, and suddenly we have lost contact with reality. The reality of Christmas is that God could read us like a book. We would never and could never save ourselves. We needed a Savior. Each year at Christmas we become so engrossed in reviving old traditions and formulating new ones — in our congregations, in our families, even in our places of business — that we do not put all the power of thought which we possess into understanding, really understanding, the Arrival.

It is surprising how many persons, when asked why they believe in God, simply say, "Why I have always been brought up to believe in Him." This would seem to indicate that the effects we create in our children are of great importance as no doubt they are. Yet, such motivation is no substitute for solid, adult, meditative reasoning. Maturity calls for reasoning ourself into doubts, through them, and back into certainties, in order that our certainties may have sure foundations. They must be built on rock. The shortcut paths to faith through symbol and tradition and imagery are perhaps adequate for the child, but they are not enough for the adult.

If Christmas is to have meaning in this era of megatons, we must actively strive for understanding, and not merely sit back and hope it will seep into us. In our vague way we wait for the spirit of Christmas; we complain we are not yet in the spirit of Christmas. But Christmas in essence is the encounter of God and man, and in its highest sense is not only God striving to reach man but is also man striving to reach God. We do not reach for Him in most of the holiday trappings, the child-pleasing gift-and-party-giving, the phony tinsel "atmosphere" which we revive each December. We reach for Him in a rethinking and a reproclamation of our faith, which says that man is saved because God sent His Son to save him.

Communism is the most aggressive missionary movement of our time. All the world is the parish of this Godless ideology. It claims that it can save

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mankind. Of course it cannot, for man is puny against his own sinfulness. We need to revive our hopefulness and our faithfulness in Christ so that we will not be tempted by man's own programs of self sufficiency.

Having said all that I have said about the inadequacy of symbolism and imagery to proclaim completely the nature of Christmas, may I nevertheless in closing resort to a retelling of a symbolic story which for me transmits so much of the meaning of the season as I understand it: A certain man died and went to heaven where he presented himself at the portal. The guarding angel greeted him and explained that before he could gain entrance he had to show that he had earned the 1,000 points required. "What have you done to earn your thousand points?" The man, startled, replied, "Why, I am a Christian, I have belonged to a church all my life. I attend two or three times a month. That ought to prove some-

thing." "Yes," said the angel, "that is worth at least one point. What else can you show?" The man felt a growing apprehension creeping over him as he grasped for some further proof of his worthiness. "Well, I have always been a good father and husband, I treat my neighbors in a neighborly way, I am a good citizen and don't purposely break the law." "Fine!" said the angel, "you have one more point. What else?" By now the man was quite desperate. He still needed 998 points. "I give money to charity and to missionary work and the Red Cross. I helped on the Community Chest drive. I don't get into debt." "That is good, good!" applauded the angel, "that's one more point. Anything more?" The man by that time was in a cold sweat. "Why," he said, "at this rate except for the grace of God I'll never get in here!" The angel smiled and announced, "You have just made 1,000 points."

### Three maidens in distress, a kind man and a lasting legend

## *The "Boy Bishop"*

— an editorial feature —

In the year 1882, a seminary professor, Dr. Clement Clarke Moore, read a poem which he had just written. His children, for whom it had been written, were delighted with it. So, too, was a visitor who happened to be present. In fact, she was so pleased with the poem that she made a copy of it and, the next year, had it published in the Troy, New York, SENTINAL.

The poem, "A Visit from St. Nicholas" has gone a long way toward immortalizing the modern concept of Santa Claus, traveling about on Christmas eve with his reindeer, landing on housetops, descending chimneys and filling stockings.

Santa Claus, as he is known today, became even more concretely established in the public mind through the drawings of the famous cartoonist, Thomas Nast. Union soldiers during the Civil War were cheered at Christmas time by Nast's drawings of a man, in a red, fur-trimmed suit, riding into army camps with his sleigh and reindeer, distributing gifts to the weary and homesick men.

But Santa Claus does not have his true origins in either a poem or a cartoon — and thereby hangs a tale. It is a tale that goes back hundreds of years to the close of the third century. It begins with a boy who became a bishop, numerous good deeds, and three maidens in distress. Beyond accounting for the origin of the Santa Claus legend, the tale sheds light on such diverse things as the emblem used by pawn-brokers and the claim that more churches are named for St. Nicholas than for any of the apostles.

The story begins about the year 280 in a small seaport town in Asia Minor. There a boy, named Nicholas, was orphaned by an epidemic. His parents had been wealthy so the boy knew no wants. Nicholas however, decided to dedicate his life to God and soon moved to Myra, the chief city of the province of Lycia. Just what course of action he had intended to take is not clear but, if he had a plan, it soon proved to be unnecessary. In a very short time his

future was, more or less, decided for him.

The bishop of Myra had recently died and the Council members were having a difficult time deciding upon a successor. At last, the oldest of them revealed that in a dream he had been instructed to stand by the door of the cathedral the next day and to select the first man named Nicholas who entered the church. This man was to be the new bishop. The other councilmen agreed that this dream should be carried out.

When the wealthy Christian orphan boy entered the church the next morning he was asked his name. When he replied that it was Nicholas the council members were not long in deciding that he was to be the new bishop. Nicholas protested! He felt he was too young to assume such an office. The council members were determined, however, and before long he was consecrated to the sacred office of bishop. Because he was so young at the time of his consecration he has often been referred to as the "Boy Bishop."

Nicholas had not been a bishop long when he visited the Holy Land. Palestine, and the places which had been hallowed by the physical presence of Jesus, so impressed the young bishop that he sought to resign and remain there. However, feeling the call of God to return to Asia Minor he did so.

Along with countless other Christians he was imprisoned during the persecution of the Christians by the Roman Emperor, Diocletian. He was set free later when the Emperor Constantine proclaimed toleration for all religions in the year 313.

Many stories of miracles allegedly performed by the popular bishop have come down to us. One such story relates that during a famine St. Nicholas pleaded with captains of ships, carrying grain to Constantinople, for the Emperor, to unload enough grain to feed his starving people. The captains were most reluctant to do so for their cargos had been weighed and they were personally responsible for the entire shipment. Yielding at last to Nicholas' pleas they

(Continued on Page 16)



1961 in the AELC — cause for gratitude and humility.

# Christmas -- and the Days of Our Year!

by: Synod President A. E. Farstrup

As I sit down to write this greeting to members and friends of the AELC we are in the first week of Advent. It makes me realize rather acutely how quickly another year has gone by. It has been a year filled with activity and many noteworthy happenings in and for our church.

This was first of all the year in which we made the final decision to enter into merger with three sister Lutheran churches and next year at this time we shall all be known as the Lutheran Church in America. As I think of the discussions involved in preparation for this decision I am struck by the fact that no-one ever advanced, as a reason for it, that there is strength in numbers.

In fact the AELC has never been too impressed with numbers alone. Perhaps we have even, at times, gone to the extreme of seeking to belittle numbers by saying that God does not seek for numbers as much as He looks for commitment and devotion. True as this is it can never be used as a reason for not joining wholeheartedly in the work which we share with others. I think we all realized this. We took the step we did because we came to realize that we share with these three bodies a common Lord and a common Faith — a faith in Him whose birthday we are now preparing to observe in our homes and our congregations. God is interested in numbers but only insofar as they represent human beings with their defeats and fears, with their hunger for God and at the same time their reluctance to submit to Him and to trust in Him. Whatever strength there may be in the new merged church will not be of our own making but that which He imparts to those who live the life of faith and thus witness to His Lordship. We believe that in Him the hopes and fears of all the years are met. This we will be singing during the Christmas season. Let us not sing it thoughtlessly! We believe that He will not forget the covenant which He has made with us in holy baptism. This involves us in bearing witness to His faithfulness and mercy in a world that seems to be continually floundering upon the rocks of its own self-sufficiency.

This past year was also the year in which we decided to merge our seminary with two others. It is not very many years since we did not feel that we could even move to another campus. Perhaps partly because of the words of our seminary students telling

of what an enriching and worthwhile experience their year at Maywood had been there was not a single dissenting vote to the action we took. No sentimentalism was attached to our discussions this time. Not that there was not some sentiment involved as well as some twinges of the heartstrings but it was more like a parent realizing that the time for his child to leave home has come and that he must learn to stand on his own feet in a not too gentle world. Forth he is sent then, in the hope that he will grow into the full stature of manhood and make his life count for something.

The year 1961 has been a year in which we went,

together with many other church bodies from our land, to meet with Christian brethren from all the world at New Delhi, India. As this is being written our delegate — Missionary Harold Riber — is traveling back to his work at the Mornai Tea Estate. He is returning from an historic meeting of the World Council of Churches which saw the International Missionary Council joining with it. It was from the missionary advance of the previous century, and its impact until now, that the call for a greater expression of unity among the churches originally had its origin. This year's meeting was also the one at which the Russian Orthodox Church — as well as others — joined with us. Many will raise their



eyebrows at this and the frenetic elements among us will become suspicious and speak of infiltration. This was known beforehand but the action was taken to witness to the world that in Christ we are one and that the geographic and political barriers, as well as the varying economic systems, which men devise shall not be permitted to separate us. Where men sow hate God sows love and while the various churches respect each others individuality, this does not preclude a witness to this love. Said Dr. Joseph Sittler of Chicago: "The church has found a melancholy number of ways to express her variety. She has found fewer ways to express her unity. But if we are indeed called to unity, and if we obey that call in terms of a contemporary Christology expanded to the dimensions of the New Testament vision, we shall perhaps obey into fuller unity. For in such obedience we have the promise of divine blessing. This radio-active earth, so fecund and so fragile, is His creation, our sister, and the material place in which we meet the



brother in Christ's light. Ever since Hiroshima the very term light has ghastly meanings. But ever since creation it has had meanings glorious; and ever since Bethlehem, meanings concrete and beckoning." Another person, winging his way to New Delhi wrote: "Sitting in the plane I discovered what the seasoned traveler knows: eastward flight is flight toward the dawn. And I wondered about New Delhi — can it be for the churches not a rehearsal of the past but the coming of a new day?" This is Advent! Is there among us, also in the AELC, the longing for this new day or are we satisfied with things as they are and perhaps even a bit irritated at times that "things are not as they used to be?" So much depends on how you and I receive the Christ whose birthday is at hand. Lost in the maze of a commercialized holiday we may easily fail to hear His gentle but firm and insistent knocking at the door....

There were many other things that happened among us during the past year but it would tax the space I am allotted if I were to comment on all of them. But let your mind trace back for a few moments. This was the year in which three of our congregations were chosen to serve as pilot projects in the new Long-Range Parish Education Program (Circle Pines, Omaha, Racine) and began to discover that it was an exciting and challenging experience; the year in which we commissioned two young people to serve as lay missionaries in our Santal Mission; the year in which one of our congregations was given our blessing and help to launch forth into what is for us a new type of program in an interracial situation; the year in which a proportionately large number of congregations dedicated new churches or educational units; a year in which many festive anniversaries of congregations and communities were observed; the year in which the church was introduced to a new synod president who, traveling throughout the church, met much friendly welcome and discovered the hunger that lives in the hearts of many people for richness and warmth in the Christian fellowship and that here and there they are finding it; the year in which one of our active and capable pastors, in what we might term the prime of life, was called from among us. It was also the year in which five new pastors began their work in our midst. It was the year in which a program of expanding our facilities at Grand View College was begun and the largest number of students ever enrolled appeared for matriculation. But most important of all it was another year of grace in which we were privileged to gather in our churches, hear the Gospel proclaimed and to share in the Lord's sacraments. We have done this in the faith that where men gather in His name there He will be present among us.

From all that I have written it might be concluded that all has been well with us. You and I know that this is far from the case. Each of us, and all of us together, have much for which we need to bow our heads in shame and say, "Lord, be merciful!" But let not this keep us from giving thanks as we have good reason to do. Giving thanks can also humble us and

lead us to pray more fervently, as we draw near the year's end amidst the festivity of Christmas:

"O Holy Child of Bethlehem,  
Descend to us we pray;  
Cast out our sin, and enter in,  
Be born in us to-day."

Christmas comes in the first month of the Church's year and in the last month of the secular year. Perhaps there is something symbolic in this though I do not know that this is so historically speaking. But certainly we are reminded that just as this year dies, so all years will die and we with them. However we do not face this without hope for in Jesus Christ there is a new beginning, through faith, for all God's children. Well might we then heed the words of Paul Gerhardt, who in his Christmas hymn, "All my heart this night rejoices," entreats us to:

"Hark! a voice from yonder manger,  
Soft and sweet, doth entreat,  
'Flee from woe and danger;

Brethren, come: from all that grieves  
you

You are freed; all you need  
I will surely give you.'

Come then, let us hasten yonder;

Here let all, great and small,  
Kneel in awe and wonder,  
Love Him who with love is yearning;  
Hail the star that from far  
Bright with hope is burning."

May God bless Christmas and the New Year for all of us!

## I Wish You Christmas

How strangely, thoughtlessly unnecessary,  
It often seems to me, that we should say,  
"I wish you merry Christmas." How can "merry"  
Or any other adjective convey  
A wish for greater gladness for our friends  
Than does the one word "Christmas" all alone,  
The singing, shining word that comprehends  
The utmost grace and glory men have known?  
I wish you more, much more, than merriment;  
All faith and hope and love and holy peace,  
All quietness and radiant content  
With blessings that continually increase,  
And when I say the simple words and small,  
"I wish you Christmas," I have wished you all.

— Jane Merchant, in THE WAR CRY.

~~~~~  
The wonder of the incarnation  
is not that God got Himself  
embodied, but that He got  
Himself expressed—expressed  
in the wonderful life and  
character of Christ.  
~~~~~

— W. N. Clarke.



The AELC delegate to the WCC meeting at New Delhi writes of:

## "The Experience of a Lifetime"

by: Pastor Harold N. Riber

### PART I

The Third Assembly of the World Council of Churches opened here in New Delhi on Sunday, November 19, with an impressive and colorful procession of about 1,000 participants from almost all of the 198 member churches who represent over 400,000 Christians from more than 50 countries in the world today. This includes the 23 new churches admitted into the WCC on November 20. The Suomi Synod (FELC) is among these, plus 11 African churches, three from remote Islands of the Pacific, the Russian, Rumanian, Bulgarian and Polish Orthodox Churches, two from Chile and one each from Pakistan and Trinidad.

Mary and I are indeed privileged to be here on behalf of the AELC and we are doing what we can to represent you in the spirit of our heritage and present ways of thinking about the nature and function of the church. Considering ourselves inadequate to do this properly and effectively, we sincerely believe that some person chosen directly from active work back home would have been a wiser choice, especially in the light of the fact that this is the last World Assembly in which our AELC will be directly represented. But here we are, and, true to Dr. Alfred Jensen's prediction to us: "the New Delhi meeting will be (is) the experience of a lifetime."

Here we meet, worship and pray, rub shoulders and engage in discussions with hundreds of Christian leaders from all corners of the earth. Here are Archbishops and Bishops by the dozens, outstanding Christian theologians, thinkers and laymen from many walks of life. About 1,600 in all, the main body of the Assembly, i. e. those with voting rights, numbers 577. The remainder are advisors, fraternal delegates, observers, guests, youth delegates, and wives (or husbands) of participants. Our meeting place is the beautiful, spacious, air conditioned and well-equipped Vigyan Bhavan, the Indian government's modern assembly hall which is used by many international bodies.

In 1948, delegates representing 150 churches from all over the world met in Amsterdam and decided to constitute the World Council of Churches. The Second Assembly, most of us will remember, was held in the United States, at Evanston, Illinois, in 1954.

The origins of this modern movement to bring



Harold Riber and his wife, Mary, are in their third period as AELC missionaries in the Santal Mission. They presently live at the Mornai Tea Estate, which Pastor Riber manages for the Mission in Assam, India.

churches throughout the world closer together are found in the annals of foreign mission societies dating back to the middle of the last century. Much time and energy was being misspent and actual squabbling between mission societies weakened considerably the common witness of the church in non-Christian lands. Realizing that cooperation was necessary if all were to concentrate on the primary task of witnessing for Christ in this world, the International Missionary Council came into being in 1910. Oddly enough then, the challenge for the churches in Europe and America to cooperate rather than compete, to seek common ground rather than emphasize old differences, came from the mission field.

I think our pastors, the laity in general and our young people in particular, appreciate the efforts given to establish a closer fellowship of the churches.

The World Council of Churches is in its infancy, in its early formative years, and much experience is still to be gained.

These lines are being written at the end of the first week here at New Delhi. At the end of this meeting I hope to send a fairly comprehensive, though not lengthy, report of the Assembly's work and its plans for the next six years.

### UNPRECEDENTED

Press, radio and television services throughout the world showed an interest in the Assembly to a degree unprecedented for an international conference meeting in Asia. By the time the Assembly ended, after being spread over 18 days, it is estimated that the cable and telegraph office in the Vigyan Bhavan had dispatched 225,000 words written by some of the world's topline journalists.



# Report to the Churches on the Consultation of Representatives of the Lutheran Church-Missouri Synod and the National Lutheran Council re Lutheran Cooperation

For the past two years, conversations have been going on between representatives of the Lutheran Church-Missouri Synod and of the National Lutheran Council to discuss the issue of Lutheran cooperation. These talks were initiated by the National Lutheran Council, which invited all Lutheran church bodies in the United States to participate. They were occasioned by the fact that after 1962 there will undoubtedly be a streamlining of the Council's structure that it might continue to serve effectively as a joint agency of the newly merged churches (The American Lutheran Church and the Lutheran Church in America) in the years ahead, which development seemed to afford a unique opportunity for all Lutheran churches in America to re-examine the contemporary possibilities with respect to Lutheran cooperation.

Three major consultations have been held, preceded and interspersed by smaller meetings of a preparatory nature. At the first consultation papers were read and discussed regarding "The Doctrine of the Gospel," based upon Article VII of the Augsburg Confession. The second consultation dealt with the subject, "The Significance of Confessional Subscription;" the third consultation centered upon the question, "What Kind of Cooperation is Possible in View of Discussions to Date?"

Two things became apparent. The papers and the discussions revealed that there are still points of doctrine which require further systematic study. Further, these conversations established the fact that there is a far greater extent of consensus on the subjects discussed than had been generally realized.

At the third consultation, therefore, it was necessary for the groups to evaluate the consensus which had become apparent in order to determine the kind of Lutheran cooperation which might be based upon it. An unstated but active factor in the deliberations was the context of developments in the Lutheran scene in America in recent years. Since differences exist both within and among all Lutheran church bodies and associations of Lutheran church bodies, the question had to be faced: On what basis can a positive cooperative Christian witness be made in this country in fulfillment of the full Lutheran evangelical mission without compromising the affirmations or distinctive viewpoints of any of the church bodies involved?

It was the unanimous judgment of all participants in these consultations that the papers and discussions have revealed a consensus on the doctrine of the Gospel and the meaning of confessional subscription sufficient to justify further exploration regarding the possible establishment of a cooperative agency to replace the National Lutheran Council as presently constituted. The successor agency would have as one of its major functions the continuing of theological studies

with the objective of achieving ever greater unity. Therefore it has been agreed that the representatives of the two groups participating in these consultations request their ecclesiastical authorities to submit to the next conventions of the churches involved resolutions which would authorize the appointment of representatives to negotiate with representatives from other Lutheran church bodies in this country regarding a possible future cooperative association of Lutheran churches in America.

This proposal to the churches contemplates that the formal relationships are to be in accord with the following guiding principles:

1. All Lutheran church bodies in the United States are to be invited to participate in the planning and formation of the new association.

2. The new association is to serve as a Lutheran interchurch agency for common theological study and Christian service:

- a. **Common Theological Study:** the agency is to seek theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions:

- b. **Christian Service:** the agency is to give participating bodies opportunity to work together in the fulfilling of their responsibility of Christian service in functions to be specified in the constitution and by-laws of the agency.

3. a. The establishment of pulpit and altar fellowship and organic unions shall be outside the sphere of the agency. Formal steps toward these objectives shall be left to the initiative and decision of the church bodies concerned;

- b. Except for theological studies, each participating body shall have the option of declining cooperation in individual activities of the agency;

- c. Cooperation in the several activities carried on by the agency is to be limited to the participating bodies. Only by unanimous consent of the participating bodies of the agency may exceptions be made.

4. Participating bodies shall be free to enter into or continue relationships outside this agency.

The participants in the consultations have prayed for the guiding presence of the Holy Spirit and thank God for the fact that these conversations have been fruitful. They have also prayed that God will direct any future steps in order that our beloved Lutheran church in this country may be found sensitive to Christ's voice and obedient to His will.

THIS REPORT TO THE CHURCHES WAS UNANIMOUSLY APPROVED BY REPRESENTATIVES OF THE NATIONAL LUTHERAN COUNCIL AND THE LUTHERAN CHURCH-MISSOURI SYNOD IN A MEETING HELD IN CHICAGO HELD ON REFORMATION DAY AND ALL SAINTS DAY, 1961.



## Paging Youth

American Evangelical Luth.  
Youth Fellowship

Editor: KAREN KNUDSEN

Grand View College  
Des Moines 16, Iowa

### Editor's Comments:

Christmas is a season of giving and a time when thoughts of peace are in our minds. What better time to make a gift to a project which is a contributing factor in our effort toward world peace through understanding among people and cultures? The Great Plains District International Christian Youth Exchange Project is a fine expression of the movement toward understanding. The Great Plains District Board and their advisor, Pastor Lavern Larkowski, should be commended for the sponsorship of such a project.

The activities at Hay Springs are a good example of the enthusiasm shown for their ICYE project.

### "International Night" at Hay Springs

The LYF of St. Peter's Evangelical Lutheran Church at Hay Springs, Nebraska, sponsored an "International Night" on November 25. Six girls dressed in costumes of different nations served representative foods from over 25 nations to a large crowd of youth, parents and other members of the congregation.

The film strip, "No East or West," telling the story of the International Christian Youth Exchange (ICYE) was presented. A free will offering was taken for the support of the Great Plains District's second ICYE project in two years.

All over the Great Plains District similar efforts were made to raise funds for the ICYE project. Special offering envelopes were placed in the congregations of the district.

### ICYE Film Strip

For those of you in LYF districts contemplating an International Christian Youth Exchange project we have obtained a new film strip telling the story and purpose of ICYE. It is very, VERY good! Write to the film strip library at GVC. Ask for "No East or West." It has 69 frames, is in color, and is fine for any age.

— From the office of the Vice President.

### Iowa District LTS

Fredsville, Iowa, was the scene for the Iowa Leadership Training School December 8 and 9. Representatives from several (but, unfortunately, not ALL) of our Iowa AELC congregations were present. Sessions dealing with program planning, Bible study, recreation, discussions, stewardship and commercialism,

Friends of Youth, and duties of officers were held Friday afternoon and Saturday.

Friday night Rev. Ronald Jespersen from Bethlehem Lutheran Church, Cedar Falls, led us in folk dancing.

Rev. Harald Sorensen, District Advisor, is to be given much credit for organizing a really successful LTS. The leaders included: Mike Petersen, Glen Madsen, Jane Noelck, Laura Garred and Nancy Johnson. Those of the Fredsville community should also be thanked for providing housing for the LYFers Friday night and for serving the excellent meals.

Nancy Johnson.

### Addresses of the AELYF National Officers

President Dick Jessen, 119 Orange Drive, Salinas, California.

Vice President Keith Davis, 519 North 16th, Lincoln 8, Nebraska.

Secretary Eilif Jespersen, Grand View College, Des Moines 16, Iowa.

Treasurer Janet Mortensen, Grand View College, Des Moines 16, Iowa.

### Christmas at Grand View

Hello all you AELYFers! Your frustrated editor has been fussing so much over how she's going to give you a Christmas message that I decided to solve her problem and tell you about Christmas at Grand View College, the college supported by AELC.

First, I'd better tell you who I am. I am the Spirit of Grand View. Through the years I have appeared in many forms such as Pegasus and Bud, the eagle. I'm a mixture of Danish-American tradition, mischief, laughter, song and good fellowship.

You can't begin to imagine what Christmas is like at GVC. One of the loveliest events of the season is the tree decorating party in Old Main Lounge. We sing and dance around the tree in several large circles. Sometimes we get carried away and run out over the campus hand in hand singing at the tops of our voices, "Nu har vi Jul igen!"

There are times of quiet joy, too, as we gather for evening devotions, sing Christmas hymns, listen to the words of the leader telling of the preparation for Christ's coming, and pray together. After devotions there is sometimes dancing around the tree which closes with "Silent Night" and a friendship circle.

The girls' open house brings squeals of laughter for mistletoe is hung liberally in the rooms when the boys visit. Christmas music rings through the halls with enthusiasm from a dozen phonographs.

These are only a few of the things that happen around GVC at Christmas, but I can't tell you any more for I must hurry to attend the annual Christmas concert presented by the GVC A Cappella Choir.

MERRY CHRISTMAS!



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Cordova, Nebraska



## The Star Still Shines

The wise men followed the star. They journeyed to Bethlehem.

"And lo, the star which they saw in the east, went before them, till it came and stood over the place where the young child was. When they saw the star, they rejoiced with exceeding great joy."

For us today that star still shines. It shines over the Christ child, over the man Jesus, and over our resurrected Lord — the living Christ. And men today are still following that star, still seeking that they may find Him.

May the joy and peace of Christmas abide with you.

E. P.

## On the British Scene

by Mrs. W. Wegener, president of the Lutheran Women's Association of Great Britain

The Iron Curtain lies a few hundred miles east of Great Britain. We are all aware of the human suffering there, loss of liberty, material privation and oppression of the church. Here in Great Britain, we are bound closely to the suffering in the East, not only by geographical proximity, but because so many Lutherans have come to the British Isles to escape Communist tyranny. They have come with no material possessions, and starting only with faith, hope and determination, have built new lives here. And new churches. Estonian, Latvian, Polish and Hungarian congregations have grown in cities scattered throughout the country.

This is part of the picture of Lutheranism in this country. The Lutheran church has existed here since the 1600's, started by German and Scandinavian traders and seamen, who came often to English shores, and who sometimes settled here. Today, German, Swedish, Norwegian, Finnish and Danish churches, preaching points, and seamen's missions are dotted across the British Isles.

But that is not all. A Chinese Lutheran pastor ministers to his people in Liverpool. And since this is an English-speaking country, English-speaking Lutheran churches, aided by the Lutheran World Federation, have sprung up in London, Corby and High Wycombe. Through the same support, a large English mansion in the Midlands has been converted into a conference and youth center for Lutherans. English and bi-lingual services have been started in churches of many of the national groups, as youngsters and the adults adopt the language of the country.

Only with this background can we understand the

Lutheran women's work here. The local women's groups have meetings in many languages, with many different traditions, and fulfill many different needs in their churches. But they are united by a common faith and face the same basic problems of supporting a scattered church in its pioneer days. These two factors led the women leaders of ten years ago to bring the women together in annual and semi-annual conferences. It was difficult for many to come: railway fare and bus fare, even for twenty miles, was a hard thing to reckon with if you were starting your life over again with no money. And it wasn't easy to come if you hardly spoke English, which had to be the common language of the many nationalities. But in London, particularly, there was success. The women worshipped and studied the Bible together, listened to lectures, and discussed common problems of organization and finances, programs in their groups, and projects that they supported in the churches. Many groups still have bazaars to raise money for the church. National costumes are worn; dinners featuring national foods are cooked by the women; handicrafts are brought in to be sold that have been made or sewn during the year; songs are sung and folk dances take place, providing a little bit of home in the new land, and an education for friends from England and other countries. As these groups become adjusted to life here, they are finding new avenues for service in the church. The Lutheran Women's Association is helping them to do this.

Times became better for the church and for the people. Annual women's rallies became big events to look forward to. More women participated each year. They drew strength from their common faith. They learned that new churches and new women's groups had been formed. They learned about mission fields in other countries, and learned more about their own responsibilities to God. One year, program suggestions were written by some of the members for distribution to the groups.

In July 1960, at Hothorpe Hall, the Lutheran Conference Center, the women adopted a constitution, and officially became the Lutheran Women's Association of Great Britain. Officers were elected for the year, and the Association decided (a) to become a "women's auxiliary" of Hothorpe Hall, and (b) to support the Mission to Overseas Students in Great Britain.

Hothorpe Hall, a beautiful estate near Leicester, is in constant need of furnishings for its many rooms. Kitchen and activities equipment, film strips, Bibles and religious literature are needed. The local women's groups had projects to help fulfill these needs.

The Mission to Overseas Students was begun in January 1960, when a Mission Secretary was called

(Continued on Page 16)



## OPINION AND COMMENT



WORDS ARE BUT the symbols for ideas. Much depends, therefore, on words being spelled and pronounced correctly. One little letter can make a great deal of difference. A misspelled word or a wrong interpretation may well determine the fate of nations. It may affect the understanding that one has of the Christian faith. Danish readers will know that one of their well-known Christmas hymns, which in translation is called "A Babe is Born in Bethlehem," is often misread and more often sung incorrectly all because of one little letter. The addition of one letter, an s, to a word (forvunden — overcome) which already sounds much like another word (forsvunden — disappeared) makes the line say, "all our distress has disappeared." We note that this error has also crept into the English version of the hymn. What the line really says is, "all our distress has been overcome." Disappeared or overcome — at first sight it may not seem that this is an important distinction. Nevertheless, we believe, it is one that should be noted carefully. This involves more than a line in a hymn. It involves a whole concept of the Christian faith. We might like to think that, with the coming of Christ, man's problems, his sins, the evil that he faced and all of the many other things that were a cause for distress, were made to disappear. But this is simply not the case. To assume this is to get a distorted picture of the faith which will ultimately weaken it in times of stress — and these are sure to come. What is more, we may be happy that this is not the case. For, if God had removed from us all cause for concern, we would have become something less than human; we would have become irresponsible creatures of privilege and ease. But this is not what God did when He sent His Son to earth that night so long ago. Instead, through the incarnation, the life, the death and the resurrection of the Christ, He has made us responsible creatures filled with hope. Christ did not cause sin and evil to disappear from His own path but, through the

power of God, He was able to overcome them. And, because He did that, we, too, may face these things knowing that the ultimate victory belongs to those who believe in Him. As John writes: "to all who received Him, who believed in His name, He gave power to become the children of God." This is tremendously important this Christmas and any Christmas. Almost one hundred years ago the American poet, Longfellow, looked about him at his world, then in the midst of the Civil War, and wrote:

And in despair I bowed my head:  
"There is no peace on earth," I said:  
"For hate is strong, and mocks the song  
Of peace on earth, good-will to men."

Today it does not take much looking to see that all of the causes from distress are still there. The roadblocks on the path to peace and human brotherhood, as well as to personal happiness are still there. Sometimes it would seem they have been increased many fold. Longfellow's lines might well strike a responsive chord today. But there is more to his poem and, thank God, life consists of more than obstacles. Through Christ, who came to us as a child in a manger, there is power to overcome those obstacles; there is hope to supplant fear; there is life in the face of death. Knowing this, Longfellow went on to write, and we can go on to sing:

Then pealed the bells more loud and deep  
"God is not dead nor doth He sleep;  
The wrong shall fail, the right prevail,  
With peace on earth, good-will to men."

In a word then, all the obstacles that ever confronted man, all of the roadblocks on the highway of life, are still there. Christmas did not cause them to disappear. But they have been overcome; there was One who surmounted them. And the deep and abiding message of Christmas is that we need not fear or despair for, through Him, we, too, shall overcome them and shall know the glory of the kingdom of God.

AS THIS YEAR draws to a close, we would like to pause to express our appreciation to the many who have done so much to make the work of editing LUTHERAN TIDINGS less difficult and more pleasant. To Mrs. Paulsen for her work with the WMS page; to Everett Nielsen and Karen Knudsen for their editing of "Paging Youth;" to all who have contributed articles when called upon; to those who have volunteered material; to those who have supplied news items, photos and art work; to Mr. Ray C. Jensen and the staff at the American Publishing Company for their assistance and cooperation throughout the year; to our readers for their comments, their criticisms and their patience and to all who have in one way or another helped make LUTHERAN TIDINGS possible, we would say "thank you." Our paper has one more year of life left and, with your continued help, we shall strive to make it a good one. And now, to one and all we extend our best wishes for a very merry Christmas and a blessed new year.



# News Summary From Third Assembly of World Council of Churches

Ended December 6 at New Delhi, India

New Delhi, India — There is no more urgent task facing Christians today than that of working together for peace with justice and freedom among nations and between races.

The Third Assembly of the World Council of Churches underscored this conviction in a message addressed to the hundreds of thousands of local congregations of its 198 member church around the globe. The message was adopted at the conclusion of the 18-day Assembly, November 18-December 6.

Calling upon Christians to unite "so that the causes of much contemporary misery may be rooted out," the 577 delegates stressed that "we have to take our stand against injustice caused to any race, or to any man on account of his race."

The Assembly also affirmed that all Christians must go forward in the cause of unity between "every member of the Christian family, of Eastern and Western tradition, ancient churches and younger churches, men and women, young and old, of every race and nation."

The message was one of several statements which the delegates addressed to the churches. They were drafted during long hours spent in studying some of the thorniest problems facing the Church and the world today. They were then discussed by the entire Assembly before being commended to the churches for further study and action.

Three of the most important statements dealt with Christian responsibility in the areas of unity, witness and service, sub-themes under the general Assembly theme, "Jesus Christ the Light of the World."

The 8,000-word document on unity declared that the present impasse in "inter-communion differences" among member denominations demands an all-out effort to break through to fresh understandings of unity, especially as it is expressed at the Lord's Table.

Noting the rising tide of impatience among young people and others regarding the impasse, the statement said the churches are pressed to re-examine "all possible next steps that might be discovered, at any and all levels of their denominational life."

"Wherever existing convictions allow for more direct progress towards inter-communion between churches, it should be made without waiting for consensus and common action in the ecumenical movement as a whole," it said.

After taking a sharp look at present attempts to win the unchurched, the statement on witness suggested that small Christian "cell" groups may succeed in many areas where conventional church programs are proving to be completely irrelevant.

Creation of such "cells" should prove especially effective in many urbanized or industrialized areas of the West, the Assembly said. In such areas, many people do not understand traditional presentations of the Gospel, or feel uncomfortable in conventional church settings.

The statement on service deplored the habit of thinking of persons as potential victims or potential

destroyers in nuclear war because such sentiment reduces sensitivity to human value.

"Such sensitivity is blunted by callous use of abstract speculation concerning the millions who will die or survive in nuclear war, and by calculations concerning the percentage of all persons in future generations who will suffer from genetic distortions as a result of nuclear tests," it stressed.

"Churches should keep reminding nations and governments of the long-term effects upon human life or pre-occupation with nuclear armaments and the prospects of nuclear war," it added.

Calling upon the churches to identify themselves with oppressed races in their struggle to achieve justice, the statement added: "The Church has to put its own house in order. It must not be a segregated society. No one should be denied the right of worship, membership, service and full participation in the activities of any church because of race."

In another action, the Assembly reiterated an invitation to non-member churches to join the World Council providing they were willing to accept its basis for membership. It asked for further contacts with non-member churches to dispel misunderstandings, to discuss theological issues and to further "participation in such activities as may appear to be mutually desirable."

One of the highlights of the Assembly came when Prime Minister Jawaharlal Nehru of India delivered a 20-minute address at a plenary session on the day preceding the conclusion of the 18-day Assembly.

The Prime Minister commended delegates for bringing religious insights to bear on current international problems, and advised them to contribute toward peace by encouraging their people and governments to follow "the friendly approach" instead of aggravating "the war psychosis."

"The cold war is mainly the use of language in word or writing which is annoying, infuriating, to the other party," he said. "If we seek peace, we must adopt in some measure the ways of peace, a peaceful approach."

In the spirit of the Prime Minister's address, the Assembly appealed to all governments and peoples to "turn back from the road towards war into the paths of peace" by renouncing the threat of force.

In other actions, the Assembly — pledged its "prayers and support" for the Acting Secretary General of the United Nations, His Excellency U Thant of Burma, "as he proceeds to fulfill the responsibilities of his office under the (UN) Charter."

— Directed the WCC's Division of Studies to arrange for a consultation in an ecumenical setting between pacifists and non-pacifists.

— Authorized the Department of Church and Society to undertake three highly complex social studies, including one which will partially deal with the Christian criticism of both the Western and Communist conceptions of the nature of freedom in relation to responsibility.



# Church News From Around the World

## DR. NOLDE URGES HALT TO NUCLEAR "MADNESS"

New Delhi—(LWF)—An outstanding Lutheran authority on international affairs called here for a halt to the "madness" of continued nuclear weapons testing and arms competition.

Dr. O. Frederick Nolde of New York cast doubt on the sanity of those who contend that "the testing of multi-megaton nuclear weapons will promote security." "The reality in the case is that it accelerates the armaments race and enlarges the risk of catastrophic destruction," asserted Dr. Nolde, who is director of the ecumenical Commission of the Churches on International Affairs.

The CCIA is a joint agency of the World Council of Churches and the International Missionary Council, which were integrated into a single organization at the opening session of the WCC's Third Assembly here.

"While peace rests tenuously upon a balance of terror, security in depth will be found only when the spirit controls the products of science," Dr. Nolde told a plenary session of the Assembly.

He said that his agency exists and operates "on the assumption that the churches have a right — indeed a duty — to speak to the nations for peace and justice."

The CCIA director, who is also a member of the Lutheran World Federation Commission on International Affairs, reiterated the hope that "world conscience may be stirred and world public opinion consolidated in order that, instead of a general resumption of (nuclear) tests, there may be a resumption of negotiations designed with all sincerity to bring about a reliable agreement to cease tests."

## WCC RECEIVES YOUTH PLEA URGING INTERCOMMUNION

New Delhi — (LWF) — Ecumenical leaders were called upon here to press for intercommunion between Christians of different confessions in the belief that "one baptism must lead us to one table."

This plea was presented to the Third Assembly of the World Council of Churches on behalf of a group of young people who studied the problem during a week-long conference here just before the Assembly.

The conference brought together some 160 young people from all over the world who later served as youth participants and stewards at the assembly.

A statement drafted by the conference section on Christian unity pointed out that, since Churches generally accept the validity of baptism administered by other Churches, efforts must now be made for them to accept intercommunion.

"We recognize that for some full communion is a manifestation of unity in terms of ministries and the doctrine of the Church," the statement said. "In such sense, then full communion together becomes possible only as a consequence of our growing unity at these other points."

But it added: "We believe that the issue of inter-

communion cannot be isolated from the life of worship, witness and service of the Church.

"There are avenues of ecumenical growth open to us even though we do not yet have full intercommunion. On the other hand, to share in these aspects of ecumenical life without being able to meet at the Lord's Table raises the question of intercommunion between local churches and on an ecumenical level."

## OVERSEAS CHURCHMANSHIP PROGRAM TO BE LAUNCHED

New York, N. Y. — The National Council of Churches will launch a new interdenominational program of "overseas churchmanship" for U.S. citizens living abroad.

As a first step, the 33-denomination Council will sponsor its first Institute on Overseas Churchmanship at Stony Point, N. Y., January 22-26. Upwards of 75 laymen and women, many of whom plan to take up residence overseas as government or commercial representatives, will attend.

John Rosengrant, of New York, institute director and chairman of a new Council committee for American laymen overseas, announced the institute program. It is designed, he said, to help Americans about to go overseas learn "how to be welcome residents and worthy Christians in other countries."

"Government, businesses and other organizations employing Americans abroad," he said, "insist on advance training before their departure. But Christian laymen lack specific training and often fall down badly in relating and translating their faith to their new environment."

More than a million and a half Americans — 600,000 of them civilians — live and work in countries outside the U.S.A. and thousands more join them every year, he pointed out. The popularity of the institutes, initiated on a denominational basis five years ago by the United Presbyterian Church, U.S.A., has led to the National Council of Churches' decision to sponsor them on an interdenominational basis.

In 1963, he said, similar institutes for Americans now living abroad will be held in four foreign capitals — in Manila, Bangkok, New Delhi and Cairo. Mr. Rosengrant will travel to these centers in 1962 to make initial arrangements.

At Stony Point, revolutionary social changes will be studied under several experts from economic, industrial, social and political standpoints. Those attending will also study the cultural differences they will encounter abroad.

"Underlying all these studies," said Mr. Rosengrant, "will be the basic question: How can a Christian make an intelligent witness in his everyday relationships and personal associations abroad?"

Mr. Rosengrant is the initiator of the United Presbyterian institutes and compiled the recent book, "Assignment Overseas," published by Thomas Y. Crowell & Company.



### YUGOSLAVIA LUNCH PROGRAM DESCRIBED FOR LWR BOARD

New York—(NLC)—A school lunch program in Yugoslavia which is supported by Lutheran World Relief and Church World Service is making a "genuine contribution to the health of children," officials of the Lutheran material aid agency were told here.

Harald Hans Lund, joint representative for LWR and CWS in Yugoslavia since 1959 and now on furlough in the United States, said the school lunch activity is making a "positive" impact.

Providing "a cup of milk and a piece of bread" to Yugoslav children is not designed as an attempt to ward off starvation, he said, but is intended as a means of relieving dietary deficiencies.

The program, which was planned for about 2,000,000 children, is now reaching 2,500,000, Mr. Lund said, "and it is undoubtedly having a real effect on their health."

### TO MARK BIRTH OF CHURCH BY COMMUNION SERVICE

Minneapolis—Birth of the largest Lutheran church body in America in Detroit next June will be followed immediately by a service of holy communion, according to announcement made here.

Dr. Martin E. Carlson, assistant to Dr. Malvin H. Lundeen, chairman of the Joint Commission on Lutheran Unity, who made the announcement, revealed that the Lutheran Church in America, resulting from a four-way merger, will come into existence on Thursday, June 28, when 1,000 delegates from the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod and the United Lutheran Church in America adopt a constitution for the emerging 3,250,000-member church body. The session will be held in Cobo Hall in Detroit, which seats 14,000 persons.

The elected officers of the new church will be officially installed on Sunday afternoon, July 1, following which a service of thanksgiving will be held.

### LUTHERANS SPEND \$20-MILLION THIS YEAR TO BUILD CHURCHES

Atlantic City, N. J.—(PRT)—The United Lutheran Church in America has spent more than \$20,000,000 so far this year on church construction.

The Rev. Dr. Donald L. Houser, Berkeley Heights, N. J., executive secretary of the ULCA's Board of American Missions, told members of the board that approximately \$7,500,000 of the total construction program was provided by the mission board.

"Right now," he said, "there are 110 United Lutheran congregations in the United States and Canada erecting new churches."

Dr. Houser reported that the \$20,000,000 was used to purchase 85 sites and to construct 116 new churches and 62 parsonages.

"I believe it to be a safe prediction that we will start between 100 and 115 build-

ing programs in 1962," the mission executive told board members.

"During the months of June, July, August and September," he asserted "ground was broken every three days for a new United Lutheran church building in the U. S. and Canada."

The United Lutheran Church in America has 2,500,000 baptized members among 4,600 congregations in the United States, Canada, Puerto Rico and the Virgin Islands.

## OUR CHURCH

**Des Moines, Iowa:** Luther Memorial congregation here, of which Enok Mortensen is pastor, voted at a congregational meeting recently to build an \$82,000 educational wing on the east side of the church.

**Minneapolis, Minnesota:** Pastor Beryl Knudsen, District Five president, of Withee, Wisconsin, officiated at the laying of the cornerstone for the new St. Peter's church here on Sunday, December 3rd. He also preached the sermon at the morning worship. Ottar S. Jorgensen is pastor of St. Peter's.

**Tyler, Minnesota:** The Old People's Home here will be filled by January 1st and several others have shown an interest in entering. Pastor Roloff, the new manager, now conducts weekly Bible studies and devotional services. In addition, he shows slides, filmstrips and films at the home as part of a regular program. A new well has been drilled and the women of Danebod have voted to buy linen and table ware for the home.

**Seattle, Washington:** Pastor Haakon Jorgensen, who retired some years ago, recovered from the stroke which he suffered this summer sufficiently to travel by air to Seattle. He was visiting at the home of a daughter in Hawaii when he was stricken. He is now convalescing at the home of another daughter, Mrs. Richard Goodhope, 20505 Maplewood Drive, Edmonds, Washington. Pastor Jorgensen was president of the synod for some years.

**Viborg, South Dakota:** One hundred copies of the new Service Book and Hymnal were dedicated and put into use at Our Savior's Church here on Sunday, December 3rd. Thorvald Hansen is pastor of Our Savior's.

## The Fourth Wise Man

Most of us know about the three wise men who visited the infant King at Bethlehem. But Henry Van Dyke tells the story of a fourth wise man who started for Bethlehem with gifts of jewels — a sapphire, a ruby, and a pearl of great price.

The fourth wise man was named Artaban. As he rode along to meet the other three, he saw a man lying half dead by the roadside. He reined in his horse and dismounted. Artaban was a skilled physician, but it took time to revive the man. So he arrived too late to join the others and was forced to sell the sapphire to buy a camel and equip himself for the trip across the desert to Palestine.

When he reached Bethlehem, a woman with a baby told him that the other wise men had been there — but the Child and His parents had suddenly left for Egypt. While in her home Herod's soldiers pounded at the door, seeking the infant boys they had been ordered to massacre. Artaban used his ruby to buy the life of the woman's boy.

From Bethlehem, he went to Egypt, always searching for the King and always finding some one who needed help. Finally, thirty-three years later, we see him in Jerusalem, old and gray, but still carrying his one remaining gift — the precious pearl. He hears that a man who is called "King of the Jews" is to be crucified and, his heart leaping, realizes that this is the King he has sought so long. Believing that the pearl may ransom the King, he hurries to Golgotha. On the way he passes a terrified young girl being carried away into slavery by soldiers. In an agony of decision, he gives the pearl for her freedom.

Suddenly there is a great earthquake. Artaban is hurled to the ground and a soft voice is heard, seemingly out of nowhere....

And the old man replies: "No, Lord. When did I do any of these things? When did I feed Thee? When did I save Thee? For thirty-three years I have sought Thee, but I have never found Thee, my King."

Then the soft voice speaks again: "Verily I say unto thee, Inasmuch as thou has done it unto one of the least of these my brethren, thou hast done it unto Me."

Artaban's eyes close the last time and a smile of peace crosses his lips. The fourth wise man has brought his gift to the King.

— Norman Vincent Peale,  
The Hall Syndicate, Inc.

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

### Enok Mortensen's

**SEVENTY-FIVE YEARS AT DANEBOOD**  
A SIGNIFICANT CONTRIBUTION TO THE HISTORY  
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Tyler, Minnesota

\$2.50 Postpaid



## To Friends of the Porto Novo Mission

Herewith I wish to thank those who have already sent Christmas contributions to the Porto Novo Mission. I know there are many others who also wish to include a gift. And, as Christmas is not far away, our gifts should be mailed out soon.

According to the mission paper there are now in the basic (elementary) school 450 girls, ranging in age from six to fourteen. There are seventy-five or more in the teacher's seminary.

Miss Chakko, whose health we are glad to report is gradually improving, is this year taking on more teaching work in the seminary as it is usually difficult to get enough qualified teachers for the more advanced classes. Martha, one of the former teachers, has in her stead, taken over the care of the home for the basic-school children, a task for which she is especially well qualified.

We who regularly receive the mission paper, have during the past summer been enjoying with our friends at Seva Mandir the long visit they had by a lovable Danish couple, Jorgen and Esther Pallesen, who with the help of their station wagon afforded them many services while there. The Pallesens served them well later also by arousing much interest in the Porto Novo Mission after returning to their homeland.

We are also rejoicing with them for now having Dr. Menon in their midst. He left a responsible and well-paying post in a city hospital to set up a small clinic at Porto Novo to serve a mission which was close to his heart. Most of the people are poor, many of them unable to pay even a small fee for his services.

But encouragement at times overweighs disappointments, as when he brought a 15-year old boy, near death with dysentery back to life with the help of expensive antibiotics purchased with his own money, since the boy's father was destitute. The boy was so overjoyed and thankful for this service that as soon as he was able he went to work to earn enough to pay back all that Dr. Menon had expended on him.

In a letter in the mission paper Dr. Menon also mentions the joy it was for him to be present at the annual birthday celebration of the mission's founder, Anne Marie Petersen, on September 1st. Amid a group of about 200 guests from near and far he sat in the shade of the huge banyan tree, planted by Anne Marie 30 years ago, enjoying the speeches, the scripture reading and a fine pageant carried out by the little girls. He thought also of how it was now 40 years since he and Anne Marie first came to Porto Novo.

Much has been changed since then. Her hopes and prayers had not all been fulfilled in her lifetime. But, in spite of the heartaches and the many difficulties encountered she never for a moment doubted that it was God's will that she give her life in service to the poor of that area.

Now the work she began has expanded far beyond her imagination and has in it

the potentials for greater expansion, limited only by economic factors. It is necessary to keep down the enrollment for lack of classrooms and dormitory space. Dr. Menon's clinic is too small and inadequate for the needs of the place. The church building fund is still short of the estimated cost. Therefore, every offering, large or small, will be deeply appreciated by those whose indomitable faith in God and their fellowmen prompts them to give all within their ability in love and service to advance His kingdom on earth within their scope and territory.

Those who would like to subscribe to the Porto Novo mission paper, which carries interesting articles, letters and pictures should send one dollar, with their name and address to:

**Johannes Jepsen**  
426-43rd Street,  
Brooklyn, New York.

He will enter a subscription for you. He also asks me to mention that he still collects used stamps of all kinds (except Lincoln 4c stamps) for the benefit of the mission. And, please do not soak the stamps in water. Clip them off the envelope.

Gifts for the mission may be sent to me at my new, permanent address:

**Mrs. Nanna Goodhope,**  
Route 1, Box 246A,  
Ione, California.

## Letter to the Editor:

Dear Editor:

I am a subscriber to LUTHERAN TIDINGS and I was much interested in an article in the November 20th issue, "Re: An Important Find," by Theodore S. Brown. The article deals with Jacob A. Riis. He was born and grew up at Ribe, Denmark. The Ribe community was also my mother's home in Denmark and she was very proud and much interested in Jacob Riis. We have read and have his two books, "The Making of an American" and "The Old Town."

It made me somewhat unhappy to have Mr. Brown say at the close of the article, as he gives the book titles, that the old town is Aarhus, which it is not. I do know Aarhus is referred to as Den Gamle By (the old town). No doubt this is the reason for the mistake.

I re-read "The Old Town" last winter with much interest. Our young nephew and niece and her husband had occasion to visit Ribe during their years of AF service in Germany and it gave them a real thrill, especially the Domkirke (cathedral).

I do enjoy LUTHERAN TIDINGS a lot.

**Mary Hansen**  
Storm Lake, Iowa.

We wish all the members of our church a joyous Christmas and a new year in which we shall all grow constantly closer together.

**Valdemar and Elline Jensen.**

## The Unleashing of the Lions

A Biblical Drama in Two Acts

by Jerome Nilssen

The drama by Pastor Jerome Nilssen, Danebod, Tyler, Minnesota, was written while he was a student at the Chicago Lutheran Theological Seminary. It was published last summer by the **frontiers** Magazine. The fact, that the play was produced twice at the seminary and again at the annual summer conference of the Lutheran Student Association of America, is in itself a fine acknowledgement of its merit.

The play has a rapid change of scenes and a bold characterization of historical persons. The plot, in order to be fully appreciated, requires a fairly thorough knowledge of the narratives of the Book of Daniel, chapters 1-6.

The author of the play does not attempt to depict the fiery trial of the friends of the prophet, nor the experience of Daniel in the lion's den; neither does he claim the drama to be a literal presentation of the historical situation in Babylon, 595 B. C. The outstanding feature of the play is rather the finely drawn characterization of the several historical persons, especially of Daniel who is presented as a man, keen of mind, subtle in reasoning, easy in morals, and far too ambitious for his own good. Aspiring to the very throne of the Babylonian empire, he even commits murder, supposedly in the service of his God and exiled people.

An attempt to produce and do justice to a play of this sort is sure to tax the talents of any ordinary group of amateur players; but it is a real treat to read the drama and ponder upon it. I dare say that more plays of this kind would, in spite of the fictional aspects, help to make biblical persons and events stand out in clearer relief. In short, "The Unleashing of the Lions" is very much worth your while.

Copies may be secured at 25c per copy through the Division of College and University Work, National Lutheran Council, 327 LaSalle Street, Chicago 4, Illinois.

**Marius Krog.**

## Correction

It was erroneously stated in the last issue that the price of Pastor Enok Mortensen's book, "75 Years at Danebod" is \$1.50. The correct price is \$2.50 per copy, postpaid. The book may be ordered from Mr. Lars Bollesen, Tyler, Minnesota.

## Attention Pastors!

A Pastor's Institute has been announced for April 25 and 26, 1962, at Des Moines, Iowa. This will be the final AELC Institute and the program holds every promise of being both different and very profitable. More about the program details later. Meanwhile, set aside the dates: April 25 and 26.



## On the British Scene

(Continued from Page 10)

from Finland to organize an effort to invite students from overseas to maintain their loyalty to the church while here. About 48,000 overseas students are in Great Britain right now. Many are Lutheran. Our women invited students into their homes, and held coffee parties, to give them an opportunity to meet friends. In London, the women baked cakes for "Open House," which draws students two evenings a week to the Lutheran Church House for recreation, religious discussions, topical programs and music.

To promote all this work, rallies were held in the Midlands and London, and special programs were used in local groups.

In September 1960, the first issue of a bi-monthly newsletter, "LUTHERAN WOMAN," was produced by the Association, and 600 copies per issue were distributed. Finances for all this work were uncertain, but with the help of the Lutheran Council, the central organization of all these Lutheran churches, and by group and individual contributions, the year's projects were successfully completed.

In June of this year, representatives of all the women's groups were invited to the annual convention to review the last year and plan the new one. According to the new constitution, each group can send two representatives to elect officers and vote on all business matters. Officers were elected, and the representatives chose a new project (deciding at the same time to continue support of last year's projects). Congregational Life, the new project,

emerged from the recognized need to look within the groups and study each woman's relationship to her church, her family and her group. Problems will be discussed in regional leader's meetings. Afterwards, rallies will be planned in London, the Midlands, and the North, with the hope that by sharing their experiences, the groups might be able to help each other. If possible, a brochure will be published with program ideas. Groups in other countries will be invited to share their experiences with us. Our goal this year will be to recognize how we can best be God's stewards in the service of His church.

"LUTHERAN WOMAN" has increased its circulation to 800, and will soon expand to 1,000 issues, as the finances improve. It features news from the women's groups, and special articles by pastors in Great Britain. Annual subscriptions cost two shillings and six-pence (35 cents), and the newsletter is also sent to the women who do not subscribe.

The work is never-ending. As the churches grow, the needs become greater. There is a need for Sunday School teachers and supplies, volunteers to assist in church programs, secretarial help, and cooks for congregational dinners and teas. Missions in the Younger Churches in Africa and Asia need support. People behind the Iron Curtain need clothes and medicine. The women in the Lutheran Churches in Great Britain have their hands full, but there is gratitude in their hearts that God has called them to His work, and they are listening.

## The "Boy Bishop"

(Continued from Page 4)

left some grain and sailed on to Constantinople with fearful hearts, not knowing what might happen to them once the shortage was discovered. But, to their amazement and joy, on reaching port, they found that they still had as much cargo as they had first started with. And, what is more, the amount given to Nicholas for his people continued to increase so that there was enough to last for two years.

Other miracle stories associated with the name of St. Nicholas tell of his quieting a storm, restoring life to a sailor, returning three dismembered bodies to life and of saving himself from being sold as a slave.

These things are more or less incidental to the story. Nicholas is best known, not for these, but for his generosity. It is this characteristic of his life that accounts for the evolution of the Santa Claus legend.

As a young man, Nicholas had learned by observation that many, many people were poor and starving. This led to his going about often in disguise, giving presents, particularly to the children.

The best known of all the stories of his kindness concerns three young maidens who wished to be married. Their father was a nobleman who had lost his fortune. As a consequence, the girls had no dowry, no money or goods to bring into a marriage. Without a dowry a girl in those

days had slight prospect of marriage no matter who she might be.

When the good bishop heard of this he decided to take action. As soon as the oldest sister came of age the bishop managed to throw a bag of gold into their home one night. The girl was married soon after. For the second girl Nicholas did the same and with the same result.

It is said that one of these bags of gold fell into a stocking, hung by the fireplace to dry. So arose the custom of hanging stockings by the chimney at Christmas time in the hope of receiving gifts in them.

But, to get back to the three maidens, there was still one who was unmarried. When she came of age her father decided that he was going to see who their mysterious benefactor was. Thus it was that the good bishop was caught in the very act of throwing the money through the window. The bishop begged the father not to reveal his identity but the secret was too much for the father and it was soon spread abroad. St. Nicholas, ever after, has been the patron saint of girls of marriageable age.

Stories of the bishop's kindness and generosity spread throughout the Christian world in the centuries that followed his death in 341. His tomb became a shrine but because of the Saracen invasion the shrine could not readily be visited by Christians. In 1085, therefore, some Italian sailors stole secretly into Myra and removed the bishop's bones to the town of Bari, on the heel of the Italian boot. Since then a great festival is held each year on May 9th to observe the arrival of his remains from Myra.

Where does the pawnbroker's symbol come in? Pictures and statutes usually show Nicholas holding three bags or balls of gold—because of his gifts to the three sisters. To show their respect for him, bankers in Lombardy, in Northern Italy, took Nicholas as their patron saint, as one into whose care and intercession they entrusted their lives and work. They hung three gold balls over their places of business. This symbol of three gold balls came in time to be associated with those who made a business of lending money and especially with pawnbrokers. It is used as a symbol by the latter to this day.

The "Boy Bishop" is one of the most popular of the saints in many parts of Europe. In the city of Rome alone there are sixty churches named after him. In Belgium there are 300 while in England there are over 400 St. Nicholas churches.

The evolution of St. Nicholas into Santa Claus has been featured by many mutations down through the centuries since the beloved Nicholas was bishop of Myra. It has involved unusual customs in many lands. Santa Claus has come to be intimately related to the Christmas festival, sometimes appearing even to overshadow the Christ-child. When this is the case it is not only a distortion of the meaning of Christmas but it would most surely have pained the "Boy Bishop" of Myra, St. Nicholas himself.

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