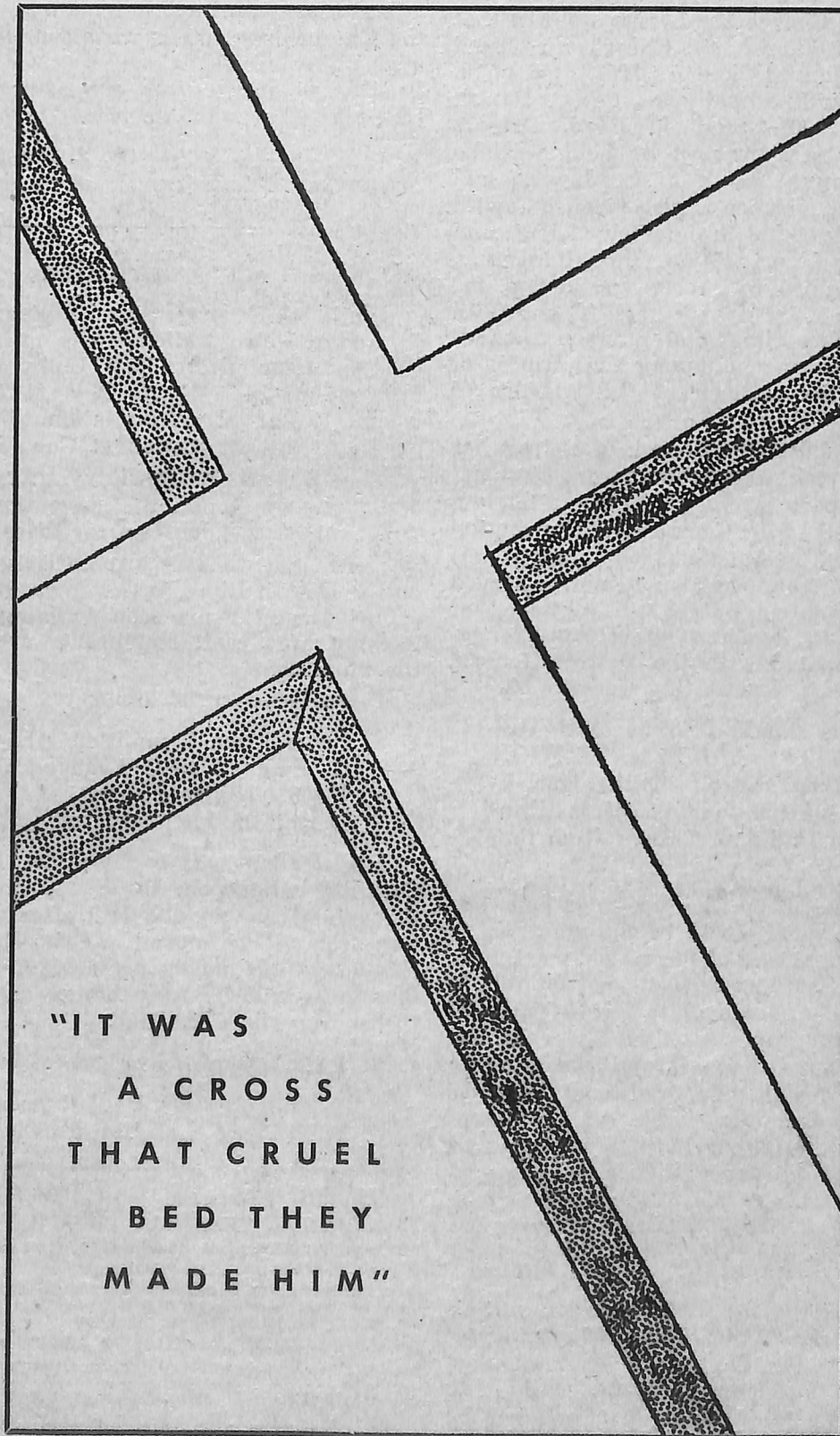


Lutheran

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The American Evangelical Lutheran Church

Tidings



Volume XXVIII
Number 17
April 5, 1962

Notice of the Annual Convention of the

American Evangelical Lutheran Church

The congregations and pastors of the American Evangelical Lutheran Church are hereby notified that the 84th Annual Convention of the Church, a recessed meeting, will reconvene on June 24, 1962, at 8 p. m. The opening service will be held at St. Peter's Danish Lutheran Church, 19900 Greenfield Road, Detroit, Michigan. All other sessions will be held at Cobo Hall, Detroit, beginning at 9:30 a. m., on June 25 and concluding on June 27. Notice is also given herewith of the Annual Meeting of the Grand View College and Grand View Seminary Corporation Annual Meeting, a recessed meeting, which will reconvene at 2 p. m., on June 26. A Special Meeting of the GVC and GVS corporation will convene immediately upon the adjournment of the recessed meeting for the purpose of taking action upon the revision of the Articles of Incorporation and the By-Laws.

St. Peter's Danish Lutheran Church of Detroit has agreed to help with arrangements for the meeting and the housing of the pastors and delegates attending this convention, as well as the Constituting Convention of the Lutheran Church in America. Visitors will also be housed as far as possible. Meals will not be served by St. Peter's congregation but can be obtained at Cobo Hall, or nearby, for moderate prices. All arrangements will be coordinated with the Detroit General Committee for the LCA Constituting Convention.

All registrations should be sent to REGISTRATION COMMITTEE, AELC CONVENTION, 19900 Greenfield Road, Detroit 35, Michigan, by April 25. Further information on costs, program, etc., will appear in Lutheran Tidings from time to time.

The delegates elected by the congregations last year to the Tyler Convention will be the delegates to the meeting in Detroit, but all of them must re-register as must all pastors. Should a delegate not be able to attend the congregation should elect a substitute. If a congregation was not represented at Tyler by the full number of delegates it is allowed according to Art. IX of the AELC constitution, additional delegates up to the allowed number may be elected. Statistics for 1960 as printed in the 1961 Bulletin of Reports will govern the number of delegates from each congregation. Congregations in Districts I, VIII and IX as well as those in Danevang, Texas and Dalum, Canada are referred to Art. V, Sec. 6, a, b and d of the By-Laws of the AELC governing convention representation.

Each person registering for the convention will be charged a registration fee of \$1.00 plus a 50c incidental fee. Convention committee appointments made last year are still in force but committees will not need to meet prior to the convention. Should a member be unable to attend, the convention chairman will appoint substitutes as needed.

All delegates and pastors, as well as visitors are

urged to remain after our convention to participate in the Constituting Convention of the Lutheran Church in America on June 28 to July 1. Aside from official delegates from the AELC to this convention all delegates and pastors to the AELC concluding convention will be classified as "Official Visitors" to the LCA convention. All others may attend as "Visitors."

May I urge as many as possible of our people to attend these two historic meetings. May the Lord of the Church bless us as we assemble to complete our business as the AELC and grant wisdom, vision and trust as we merge with our sister churches into the Lutheran Church in America.

A. E. Farstrup, President,
American Evangelical Lutheran Church.

Invitation

While St. Peter's Danish Evangelical Lutheran Church of Detroit, Michigan is not the official host to the American Evangelical Lutheran Church Synod Convention, June 24, 25, 26 and 27, it never-the-less wishes to extend an invitation to all delegates and guests to the convention at Cobo Hall.

The congregation will try to house all delegates and guests who attend the conventions. We hope there will be a large delegation for these historic meetings.

Cobo Hall, the site of the conventions, is located on the Detroit River in the downtown area. It is one of the largest convention buildings in the country. Parking areas and restaurants are located right in the building.

Please send registrations to:

Registration Committee, AELC Convention
St. Peter's Danish Evangelical Lutheran Church
19900 Greenfield
Detroit 35, Michigan

Registration will begin at St. Peter's Church on Saturday afternoon, June 23, and continue there throughout Sunday the 24th after which the registration desk will be moved to Cobo Hall. The church is located on the northwest side of the city. Further directions will be forthcoming as to how to get to the church and Cobo Hall.

St. Peter's Danish Evangelical Lutheran Church,

Paul Hansen, President.
Howard Christensen, Pastor.

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"A Report from St. Peter's Lutheran at North Cedar

We Appreciate What We Have

by: Pastor Vagn Duus

The North Cedar Community was started shortly after the second World War. There are three different social groups in the area.

Because the North Cedar area is unincorporated with no building restrictions, the first to move in were people searching for a low cost housing area. Here they could build any type of dwelling they wished and many low cost cottages were built.

As time went on, another group of a more independent and thrifty nature, who didn't wish to build on a large scale just to be among the socially elite, moved in. They were not covetous of what others had. They were willing to start on a smaller scale and increase as needs demanded and the means were acquired.

It was especially from among this group that St. Peter's Mission Church drew its first membership. They are down to earth people who enjoy getting together for fellowship with one another.

Lately, as the cost of building and lots in the other areas of the city have become exorbitant, new modern housing areas are being erected and new families are moving in, buying their homes on long term loans and installments.

In the area can also be found a number of people who have settled and established homes because they wanted to hide from society because they have made unfortunate choices and have been hurt by life.

In the center of this community the St. Peter's Church has been established in order to draw all into the fellowship of Christ who came and died for all. Here it is calling the people to worship every Sunday.

Because it is the kind of community it is, it must also be stated in its favor that generally speaking, every man, woman and child is more appreciative of everything he has. His values are not judged by what his next door neighbor has. He is not burdened by the heavy installments people are paying in other areas in order to be socially acceptable.

This type of philosophy is also prevalent among the members of the church. There is much enthusiasm in everything that is done for them and whatever they do. Missing is the "taking things for granted" you find in old established congregations. There is good fellowship because no one feels he has to put on something he isn't. The young people can sing for joy

because they have not been spoiled by having too much.

The Ladies' Aid has had parties for the older members in the community. The ladies are also making some plans to have young teen-age married couples come in and learn better ways of managing and keeping budgets and house.

The church is the sponsor of Boy Scout groups. This brings a great variety of people and parents into the church and from these contacts a number have become members.

This is the nature of the spirit which is prevalent in the St. Peter's membership. It is the hope that this same spirit will become the well-spring of drawing many surrounding people into the membership of the Christian believers of St. Peter's congregation.

It should also be said that in a community of this nature, it may take a little longer to build up a membership than in other areas, where people become members in order to obtain social standing. Here they move more cautiously and sometimes with some suspicion. Trust and confidence have to be established.

But it is an inspiration when calling upon people who, when I knock at the door, peek out cautiously, thinking it is another salesman, and then to have the door open wide when they learn it is a Christian pastor. Some have never had this experience before.

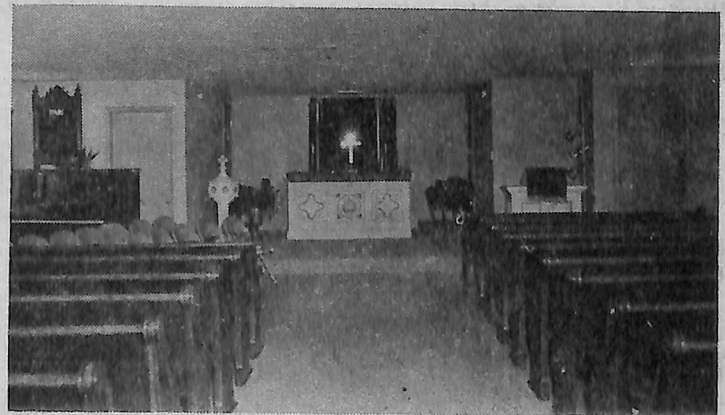
It is the hope that as St. Peter's Church becomes better known, people in the area who now have membership in other areas of the city will more and more find their way here and find solace and joy.

There is a need for a church of this nature in North Cedar. There is besides St. Peter's, a Nazarene Church, a Church of God, and An Open Bible Church. These churches appeal to certain people, but because of the emphasis upon another conversion and an emotional evangelism, many do not find them appealing.

The St. Peter's Church is grateful for the help it has received from the Iowa District and from the Synod. It hopes it may continue to have support through these first years of its existence.



Vagn Duus has been pastor at the North Cedar (Cedar Falls) Iowa, church since 1960.



Interior of St. Peter's

Third in a series of four Lenten-Easter meditations on

This Life and the Next[©]

by: Pastor Marius Krog

I Life — life

II Life Forfeited

III Life Redeemed

IV Life Eternal

“ — Jesus Christ whom God has made Our wisdom, our righteousness and sanctification and redemption.”

“For I know that my Redeemer lives, and at last he will stand upon the earth — then without my flesh I shall see God.”

The crude cross on which Jesus Christ died was not merely an instrument of extreme torture unto death, it was also a stigma of public ridicule and utmost contempt. Yet, because of the death of Jesus, the simple cruciform became the assuring symbol of the perfect life, the noblest death and the greatest faith.

of the world is laid upon the **totally innocent** Jesus as a proper substitute for mankind. God is satisfied and the punishment is remitted.*

The issues back of the event on the Golgotha knoll had to do with the eternal God, with all mankind, and with all time and eternity. For that reason it has often been called **the Mystery of the Cross**. Numerous attempts have sought to explain the mystery by way of doctrines, most of them conflicting. If anyone maintains that he believes in the doctrine of the Mystery of the Cross, he may well be asked, which one? The doctrines are like confusing directives in a labyrinth and their key-words make up a cross-word puzzle: salvation, redemption, atonement, reconciliation, substitution, ransom, satisfaction, justification, restitution, remittance, propitiation and so on. They are all authoritative words taken from Holy Scripture; we sing them in our hymns; they are taught to catechumens; and they are proclaimed from our pulpits; and many believers have taken them to heart. (To explain all of these and their doctrines would take our meditation out of bounds.)

The contemplation theory: (Abelard 1079-1142 A.D.) By contemplation of Christ on the cross the believer will be moved to repent of his sins and will henceforth devote his life to righteousness.

The divine impassibility theory: Christ suffered insofar as he was human, but not insofar as he was divine. It was the human Jesus who died, not the divine Christ.

None of these theories has been spared from attacks inside and outside of the church. Their failings are understandable. The Mystery of the Cross is a problem in too great a depth for man.

In my attempts at understanding, redemption is not just another word in the cross-word puzzle. It is not by the devious theories of the Mystery of the Cross that I give reason for the faith and hope that is in me, but by the principle of redemption. This principle is all-inclusive and all-pervasive in all that I know about Christ. I see it actuating his very being, I see it in his love, in his work, in his teaching and forgiveness, in his suffering, his death and his resurrection.

The ransom theory: The wages of sin is death; all mankind has sinned, therefore the devil can rightfully claim that all must be punished accordingly. God cannot refute the claim. Jesus, the only perfect man, is a worthy ransom; he is punished with death for all mankind. **Notice:** the outcome is **deliverance** from punishment, not from sin.*

The forces of evil are far too much for any of us, and they are infinitely superior in power, skill and strategy to all that mankind can enlist against them out of its own resources. The Grecian sculpture group called Laocoön is perhaps the world's most vivid illustration of the power of evil over man: A man and his two sons are entangled with a horde of large serpents. It is a horrible confusion of ensnarled bodies, twisting limbs and coiling, writhing snakes. Gripping as this piece of sculpture is, it was naturally prevented from portraying man's inner combat with the evil that is in him. It is in the hearts, the minds, the motives, the emotions and the imaginations of man that malignity has its spawning ground; it is there it gains reinforcement to inflict further shame, suffering, bitterness, hatred, degradation, ruination, destruction and death; all for no other purpose than that of malevolence.

The satisfaction theory: (Anselm 1033-1104 A. D.) “The wages of sin is death.” God loves mankind; he cannot tolerate the thought of its total destruction, yet his keen sense of absolute justice will not let him forgive the transgressors without due punishment. As a solution of this dilemma the total burden of the sins

The inner man is likewise the main realm of the spirit of redemption. The aim of this spirit is to be the keeper of man's soul; it seeks to safeguard, to restore, to forgive, to share burdens of guilt, suffering and punishment, and even death; all for the purpose of enobling and reconditioning the sinner's better self — even to the point of new birth.

* The stress in both of these doctrinal theories is placed on the remission of punishment, not on the remission of sins. The historic development of this theory down through the ages is significant: — The powerful priesthood of the Jews, through an elaborate system of bloody sacrifice, made this the paramount principle in man's relations with God. But the spokesmen for God were strongly opposed to this “bloody theology;” they stressed the forgiveness of sin through repentance and for this they had to pay with their lives. The following scripture passages are very interesting reading concerning this great irreconcilability: Leviticus 17:11, Isaiah 1:10-17, Amos 5:21-25, Micah 6, Jeremiah 7:21-26, Isaiah 66:1-4, Psalm 51.

Jesus did not teach forgiveness of punishment through burnt offerings and sacrifices; with him the emphasis was: forgiveness of sin through repentance; for this “falsification of old time religion” they crucified him.

A little girl was told, “Nobody loves you when you are naughty.” Her answer was a confident, “Mother does.” Undoubtedly she was right but real love does not make light of wrong. Love may bear all things,

believe all things, hope all things, endure all things; but it is at the same time seeking to have the wrongdoer be true to his better self and to bring it out in "all its glory." The attitude of Jesus toward sinners was most remarkable; at times he was almost reckless with forgiveness, but this was in each instance because his redemptive spirit found an ally in the redemptive repentance in the soul of the sinner; this gave him, as a powerful ally, a bridgehead by which he could enter and begin to recover the sin-ravaged territory in the life of the sinner. Think of Zacchaeus. Without such a bridgehead freely given by the sinner he does not and will not enter. His entrance comes about because the redemptive repentance of the sinner is striving for the very same as the redemptive spirit of the Master. The redemptive covenant between the two allies calls for earnest renunciation of the devil and all his works and all his ways.

Life redeemed may bring wonderful peace, but that does not mean that the redeemed life is spared from trouble. The axiom: "There is one thing better than getting out of trouble; stay out." But that axiom and that attitude is not in accord with the spirit of redemption. Too many spiritual values are endangered by easy ways of dealing with evil. Evil must be fought and it cannot be fought without trouble. Yielding the battlefield to evil is traitorous. The truth is "straight and narrow," it may not bend and twist like falsehood just to spare itself. Sincerity cannot speak with a split tongue without selling out to evil, it must take the consequences of speaking the truth. Love is not love if it is unredemptive. Malignity makes evil its good, and good its evil, according to circumstances. The redemptive spirit repays evil with good; it prays for those who curse and ridicule; it blesses those who persecute. Jesus was the world's greatest

trouble-picker, not unlike the prophets of God. They were all regarded as corruptors of old time religion and were treated accordingly. Jesus never retaliated. "He took it upon himself." "No one takes my life, I lay it down myself."

After twenty centuries, the Mystery of the Cross remains largely unsolved. It is simply too great to be retained in any little chest of human brains. Humanity has its choice of three types of religion. The religion of nature, (which is man-made in contrast to revealed religion), the religion of law and the religion of redemption. The religion of law is a crude affair compared with the redemptive religion. It is concerned not with salvation but reprisal: "An eye for an eye, a tooth for a tooth, and a foot for a foot." Sin is a deadly offense; "the wages of sin is death." The punishment for sin is the shedding of life-blood; but substitute blood is an acceptable sacrifice for remission of punishment.

Jesus Christ is the wonderful revelation of God's redemptive spirit, the focus of his gospel is not on salvation from punishment, but on redemption for the life of divine grace, bestowed upon "the broken heart and the contrite spirit." In order to bring the heavenly gift to the world he had to become "the suffering servant" (Isaiah 53) who set his face steadfastly on Jerusalem, the stronghold of his worst enemies. In the Holy City he found, due to his unswerving spirit of redemption an accumulation of circumstances, attitudes and standards which were entirely irreconcilable with his spirit. In utter defiance of all that the evil forces could concentrate against him he, with the full consent of his father, absorbed it all into himself and thereby revealed that the spirit of God is at all times and through all eternities the spirit of redemption.

Awakening to Reality

by: Dean Axel Kildegaard

The roast pork lay heavily upon his innards —

With heavy-chained and leaden feet he ran.

The terror pursued him — at any moment threatening to engulf him.

And he gingerly stepped that necessary step on a taut wire — stretched from one fog to another — unable to keep his eyes lifted from the abyss beneath him.

Then the loud and raucous music of the carnival:

And he was suddenly in a comic House of Mirrors —

A fat little man with his clothes and his face on a tiny pinhead.

It grinned at him, and he moved on to see another —

Tall and paper thin — the same sort of clothes but the grin on the face was now a grimace.

And the fat and the thin — the big bodies with their miniature heads — the twisted and warped images, mocking him, torturing him, were everywhere to be seen.

In his sleep, he tossed and groaned.

The groan became a scream — and the firm hand of the wife at his side awakened and rescued him from the dream.

He should have known that unaccustomed as he was to a late dinner — the pork and the wine would torment him.

Now as he lay quiet — the warmth of his sleepy wife nestled in his arms — sleep was far away.

And the dream returned — this time not to torture, but yet to haunt him. In the quiet but luminous clarity of the deep night, a question came to him; and suspended from the real,

he asked himself: Where is the REAL? What is the fear in which man runs?
 What is the taut and veiled wire whereon he walks? What is the real — in this grotesque
 hall of comic mirrors?

He pressed closer to the soft warmth of the body at his side —
 And he dared to look at himself —

Dared to look at his own fears, to look at the taut wire of his own tensions — and to peer
 into those shifting mists in which the tautness was anchored.

Dared to look at the image that was mirrored in his own life.

In the clarity of his own awakening and in the security of that love at his side, he was not
 afraid to seek new meaning, to know that man is not the measure of man.

The disciples, once bound together in an indissoluble strength, now scattered and atomized —
 stood on that bleak hillcrest whereon three crosses violated the angry and turbulent sky.
 And they must have asked: When does the nightmare end?

In the midst of all this horror and carnage — where is reality?

The one in whose life their lives had been defined, now mocked, spit upon, tortured,
 crucified.

All that they had come to value, rejected, destroyed.

The quiet evenings spent with their Master, in the peaceful warmth of the Galilean countryside —
 The busy days, sometimes alone, sometimes pressed by the multitude, but always con-
 cerned, helping —

The excitement of the past week, living on edge.

And so short a time ago: the holiness of that last meal in the upper room.

True, they had at times known rebuke from their Master's lips.

And they remembered with shame their own selfishness and blindness which had brought
 forth such words.

But now, even those were remembered with longing — How sweet the remembrance of
 His words, even those of rebuke, in these nightmare hours of anguish.

And they asked:

What is the real?

Where is the reality of our lives?

They were yet to learn — even as we have at times in our lives heard and learned — of Easter
 morn that was to follow that Black Friday.

And in that learning an entirely new meaning, a new content, was to be given to both
 their days of peace and the nightmare hours that followed.

Then they could remember with a new meaning, a new grasp of reality, with a perspective
 earlier hidden to them, a perspective in which they could also dare to remember.

Today the Church hears an invitation.

An invitation to consider the real.

To walk the path that the disciples walked with their Lord, to Jerusalem, to Golgotha.

We are invited to consider as we walk that path, the meanings of our lives, the realities
 whereon our lives are measured, wherein our lives are secured.

The Lenten season would pose an intolerable question if it were not for the fact of Resurrection.
 Lent would extend an impossible invitation to a nightmare, were it not for the awakening
 that followed.

But we have another perspective.

From the security of His Victory over Death, we dare consider the anguish of His life.

Not only do we dare, we know we must; for as we have learned and heard that proclama-
 tion of Easter morn, we also know that there is the new meaning to be found.

We know that the reality of our faith is meaningless unless it is grasped in the context and
 from the perspective of that to which we are during this Lenten season invited.

The Lenten season calls us to the sober discipline of redefinition.

These are the days in which we will consider once more our common values, the sweet
 stuff of man's hope and dreams, and know once more that man is not the measure of man.
 As we walk that path, we learn how, and why, these have failed us.

And in the anguish of His passion, we learn once more who fashions the cross whereon He
 was nailed.....

But our grief and contrition become strangely sweet as the old hopes and dreams are given back
 to us with a new content — a new meaning.

Our treasures remain of the earth, but their content is now of eternity.

All things have in Him become new.

Ours is this day an invitation to Reality —

An invitation which we could not heed, could we not walk with Him, Our Risen and
 Living Lord. Amen.

Urban Lutheran survey raises serious questions for church

HEALTHY, WEALTHY — and LUTHERAN?

The following story, which was the substance of a press release by the **Department of Press, Radio and Television of the United Lutheran Church**, is featured here, rather than being printed in the news columns because, we believe, it is of vital concern to all who call themselves Lutheran. —**Editor.**

A 10-year study by the University of Michigan's sociology department reveals that only one-half of Detroit's acknowledged Lutherans are church members, and that 40 per cent of them admit they never read the Bible.

The results of the survey are described by Dr. Gerhard Lenski, Jr., associate professor of sociology at the university who views the study as an accurate reflection of urban Lutheranism and Protestantism throughout America. He declares that too many big city Lutherans are biblical illiterates and their church more concerned with the healthy and wealthy than with the sick and poor.

All this, the sociologist asserts, has occurred in a decade of unprecedented growth, an era when church construction has reached an all-time high and a time when church membership and attendance broke all previous records.

Dr. Lenski reported that while age and marital status had little to do with Lutheran church attendance in Detroit, occupation and class exerted great influence.

He said that studies in other parts of the United States and in western Europe confirmed that "Protestant churches have a much stronger appeal to the more prosperous and successful members of the community than to members of the working class."

This is so, he indicated, because "the Protestant clergy is largely recruited from middle-class families. Furthermore, their extended education accentuates their middle-class tendencies and makes it more difficult for them to understand or effectively reach urban working people — especially the men."

Dr. Lenski said most pastors are attracted to the successful business and professional people who, more often than not, are the pillars of the church.

"In short," he concludes, "almost nothing in their background or experience equips them to minister as effectively to working-class people as to middle class."

Developing this a step further, the sociologist cites evidence which suggests that "contemporary Protestantism has little to offer those in distress. One recent survey in the Detroit area indicated that those who feel they have experienced unusual difficulties with respect to sickness, death or finances show a marked decline in church attendance."

This, the survey revealed, "contrasts with the Catholic pattern where crises, at least those related to sickness and death, are linked with increased church attendance."

Because of these facts, Dr. Lenski suggests that Protestant churches today are more concerned with the healthy, wealthy and successful than with the sick, poor and the needy.

How well do the 192,000 Lutherans on Detroit Lu-

theran church rolls attend services? Not very well, the survey found.

"Though the Lutheran churches of Detroit are growing, many who call themselves Lutherans seldom or never attend church. Almost a third of those interviewed in a recent survey reported they seldom, if ever, attend; another 15 per cent claimed to attend only once a month."

This, Dr. Lenski believes, compares favorably with the church-going habits of most white Protestants in this country. "Lutherans," he writes, "appear to be middle-of-the-roaders in church attendance. They are less likely to attend every Sunday, but they are also less likely never to attend at all."

The survey showed that women are more faithful churchgoers than men. However, the sociologist notes that the "imbalance between the sexes is less marked among Lutherans than among other Protestants. In general, men are less reluctant to attend liturgical churches than nonliturgical."

The reason for this, he says, is that "in churches which stress ritual, men are less likely to be confronted with the prophetic elements of the Christian faith which challenge established ways of life in the highly competitive job world." If regular church attendance is uncommon among Detroit Lutherans, Dr. Lenski says that "regular Bible reading is even less common."

Only 10 per cent of those interviewed, he writes, claimed to read the Bible every day. Forty per cent reported that they never read it. Thus it was not surprising, he said, "that a third could not identify Moses, 40 per cent could not identify Peter, and 90 per cent could identify neither Samuel nor Barnabas."

"For those searching for a silver lining," Dr. Lenski noted, "nearly 90 per cent knew something about Noah."

Moreover, the survey plainly showed that frequency of church attendance had no relationship to familiarity with these biblical heroes. "Those who never attended," he continued, "were just as familiar with these men as those who were exposed to contemporary preaching every Sunday. This is a sad commentary on either the content of techniques of present-day Lutheran preaching, and laymen's response to it."

Dr. Lenski cited an ironic aspect of this information. Well over half of the Lutherans interviewed said they believed in the literal inspiration of the Bible. "All this suggests a great gulf between Lutheran profession and Lutheran practice," he said.

Evidence of such a gulf was further given when those interviewed were asked to answer the following questions:

1—Would you return the extra change received in a large supermarket?

2—Would you pay a fine for overtime parking in a community you were just passing through and knew you would never be apprehended?

"It would be nice to report," Dr. Lenski wrote, "that churchgoers were the most likely to take a moral stand on these questions, but the differences between

churchgoers and non-attenders was so small that it would be unfair to say there is any important difference."

The survey also revealed these facts:

* Converts to Lutheranism were nearly twice as numerous as those who reported abandoning Lutheranism for some other faith.

* Half of the Lutheran congregations in Detroit and 60 per cent of the baptized membership belongs to the Lutheran Church — Missouri Synod. The American Lutheran Church ranks second with nearly a quarter of the baptized membership, while the United Lutheran Church is third with 10 per cent of the total.

* One out of 11 Detroiters considers himself Lutheran, however, only one in 20 is on church rolls. This means that nearly half of the Lutherans in Detroit are not church members.

* Eighty per cent of regular Lutheran churchgoers favored racially integrated schools.

* Politically, those who attend church regularly are strongly Republican. Those who stay home tend to favor the Democratic party.

This latter point, Dr. Lenski asserts, is linked with the "inability of the Lutheran and other Protestant churches to attract members of the working class." "This," the sociologist contended, "suggests that the Protestant churches in Detroit unwittingly alienate those who do not share the dominant Republican commitment and outlook."

Summing up the survey's findings, Dr. Lenski said the Lutheran church seems to be flourishing and, at the same time, to be in serious trouble. "In America today, there are powerful pressures which would make of the church merely a status symbol, a badge of social respectability, a country club, or even an adjunct of the state in the latter's struggles against enemies abroad. It would be presumptuous to say on the basis of these findings alone that this is happening to the Lutheran churches of Detroit.

"However, there is enough smoke to suggest the possibility of fire. When 30 new congregations are established in a single community in a single decade, and at the same time churchgoers are less charitably inclined toward underprivileged nations than non-churchgoers, it is time for serious self-examination," Dr. Lenski concluded. The university's 10-year study took a sampling of about 800 Lutherans in the Detroit area.

"Because great care is exercised to insure that those interviewed are a true cross-section of the population as a whole," the sociologist explained, "the results of these interviews prove highly reliable, as shown by comparisons with Census Bureau figures."

Jens G. Thuesen

Monday morning, February 26, Jens G. Thuesen died at the Sartori hospital in Cedar Falls, Iowa. Stuck in the snow on the way home from a meeting Sunday night, he pushed too hard on his car. He was taken to the hospital where he died suddenly next morning. Funeral services were held at the Fredsville Lutheran Church on March 1, and he was laid to rest in the Fredsville cemetery.

Jens Thuesen was born May 30, 1891, in the Fredsville community. He lived in this community and belonged to the Fredsville church all his life. Throughout his adult life he was an active member of the church. For more than 20 years he was the leader of the Sunday School, which he put on an organized footing. He held many other posts in the congregation and was always a generous contributor to the needs of the church. He was the chairman of the Finance Committee for the new Fredsville church, and it was largely due to his indefatigable efforts that it was completed with very little debt.

Also in our synod Jens Thuesen was a very active person. He was a member of the Board of Directors of Grand View College and Grand View Seminary, and he had been the treasurer of the college corporation for many years. As manager of the synod-owned farms he was assiduous in his efforts to promote the welfare of the church.

He was also an active participant in many community affairs. For many years he was the president of the Dike Farmers' Cooperative. He was a director of the Dike bank. He has been a valued consultant

in the financial affairs of the Cedar Falls Lutheran Home.

So a severe loss has been suffered by his family, the congregation, the synod and the community. I also, have lost a good and valued friend. During my many years of collaboration with Jens Thuesen on the Grand View board and in the Fredsville church we came to cherish each other's companionship and friendship. We understood each other, and often he gave me valuable advice and assistance. One thing I always felt about Jens Thuesen: he loved the church and whatever he undertook to do in the church was always done promptly, thoroughly and conscientiously.

Pastor C. A. Stub.

Young Adult Idea Book No. 5

Edited by Terence Mullins, Muhlenberg Press, Philadelphia, Pa., 122 pages, \$2.50 each, two copies for \$4.50.

This is a bright and stimulating book — just the thing for leaders of men's clubs or young married people's clubs, or any manner of adult church groups.

"What shall we do in our club this year?" This is the question raised too often in committees or board meetings. The meetings often are piecemeal, month to month, with no overall program planning. This IDEA BOOK can help organize an entire year's meetings, if that is what your need is.

"We need a good lively discussion, but what shall we discuss?" This question also often arises in program committee meetings. The IDEA BOOK can give you a dozen or more usable suggestions. There is a wide variety here. Current events, natural science, the arts,

(Continued on Page 15)

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



Just Wondering

Isn't there someone from your district who could use our Scholarship Fund? The fund will not go into a Lutheran Church Women Fund, but into the educational program of the new church.

E. P.

Reminder

At this stage of our existence as the WMS of the AELC, we find ourselves in a state similar to that of a bride preparing for marriage. We know that we must be responsible for our present obligations but must at the same time make plans and preparations for the impending marriage — in our case — merger and the responsibilities which will follow. This pertains to our organizational as well as to our financial status.

After the Constituting Convention, July 30, 31 and August 1, we become members of the new organization, Lutheran Church Women; but until January 1, 1963, we continue to function as at present. Meanwhile the new organization will be getting ready to go into action on that date.

In order to have our house in order financially by December 31, 1962, all contributions toward our national WMS projects and commitments must be in the hands of our treasurer, Mrs. Folmer Farstrup, Cordova, Nebraska, by December 1 to allow her time to meet all obligations, close the books and have these audited before making her final report. This means that all **local units must remit through the district treasurers** their obligations, district and national. This should be done by November 20. After paying all obligations within the district, each district treasurer will send to the national treasurer contributions toward our national projects, and any residue of money in the district treasury. Her accounts must be audited before the books are closed. When the national treasurer has met all obligations of the WMS, her books should be audited and all remaining funds must be sent to the treasurer of the Lutheran Church Women.

It goes without saying that no new project or ongoing commitment may be established this year since such would not be continued after the merger.

If for any reason you would like further guidance in these matters, feel free to write me.

Leaflets relating to the Constituting Convention have been mailed to the district presidents for distribution among the women of the churches of each district. The Joint Planning Committee had these printed as a means of stimulating interest in the convention to en-

courage greater participation. We are entitled to 50 delegates, but there is no limit to the number of visitors who may attend.

Watch for further announcements and developments on the **Women's Page** and in **Lutheran Women**. Let us not "ease up" on our women's work these last months; but let us, like the bride, be doubly busy fulfilling our present task and preparing for the new.

Thyra E. Hansen, President.

Constituting Convention

LUTHERAN CHURCH WOMEN
of the Lutheran Church in America
Radisson Hotel, Minneapolis, Minnesota

July 29 through August 1

Registration

Registration fee: \$5. This entitles you to a convention packet, a preferred seat at business meetings, and a copy of **Convention Highlights**.

Lodging

The Radisson Hotel — Convention Hotel. Upon registering you will receive a list of numerous motels and hotels which are available. Write directly to the hotel or motel for your reservations.

Special Events

Coffee hour during registration period on Sunday night.

Synodical Fellowships (breakfasts and luncheons): To help you get acquainted with women from your LCA synod; to tell you about LCW; to outline Synodical Unit plans for the fall.

Reception for new officers and board following the Tuesday evening presentation — a chance to meet these women personally and enjoy a social hour.

Special Day at the Municipal Auditorium, attracting visitors from surrounding areas.

Delegates

Voting delegates are those elected by the four auxiliaries (WMS of AELC, ALCW, LGSS, ULCW). Visitors, persons registered for the convention, are given preferred seats at the business meetings. Auditors, persons attending for a day or less, are allowed to listen in on business meetings.

If missions fail the rest of us will have to shut up shop.


— David Lloyd George.

Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: KAREN KNUDSEN

**Grand View College
Des Moines 16, Iowa**



Will Stewardship Work

(The article on the AELYF Stewardship Plan which was begun in the February 5 issue of "Lutheran Tidings" is completed here. — KK.)

What Shall We Do About Money-Making Projects?

From our experiences in school and in other organizations we have been taught that there is nothing wrong with money-making projects. From these projects we could support many a worthy cause. They were fun, they taught us how to work together, they taught us how to be responsible and many other things. Well then, is there anything wrong with these projects?

First of all, as it has been stressed many times, money-making projects give the person who pays for the product or service the feeling that he has done something for the church. This is wrong. He hasn't done anything. He has only paid for the service or product.

Secondly, money-making projects are a waste of time and energy which could be put to better use. This means that young people could be doing work that would directly benefit the work of the church such as cleaning, painting, teaching Sunday School, sponsoring educational programs, and so on. Youth should be doing creative work.

Thirdly, what kind of a witness does a money-making project make to those outside the church? Do these projects make people feel that the church cares about them as humans, their souls, their welfare, or their **money**? We feel that the church has good intentions, but do others?

What Do We Do If We Don't Have Any More Money-Making Projects?

Service projects! Participate in the work of the church. Plan worthwhile programs to present to the congregation and the community. Investigate the civic scene. Is there any way you as a group can help on playgrounds, children's homes, old people's homes, underprivileged children's camps?

Promote missions. Gather information about the missionaries' work and distribute it.

Help out the lost segment of your generation — the college crew. They're pretty lonely at times. Keep them informed about and in touch with the life of your congregation. Send them survival kits during exam week.

There are so many things an LYF can do. If you need more ideas see the "Guide for Service Projects" printed by Luther League of America. These service projects are fun and worth doing. Try one!

Now we've got it straight, as to how our treasury

is to be filled — because the members wish to give of their own choice — and as to how we shall give of our time and talents.

Will Stewardship Work?

Yes! We must trust God that it will. First we must give it a chance. Discuss the plan thoroughly in your group and with the adult members of your congregation. Look over the AELYF Stewardship Pamphlet and have every member read it carefully.

The important factor in stewardship is education. When people are awakened to their responsibilities they usually respond. The difficulty is in awakening people. It is a slow process but we must keep at it.

We must remember, however, that if we were to try to make stewardship successful by ourselves, it would probably fail. We must learn to ask God's aid and learn to trust Him to work in His "mysterious ways."

AELYF Activities

Trinity, Chicago, Ill.: A "Fastelavns" party was the event that brought the LYFs of Trinity and St. Stephen's Lutheran Churches in Chicago together for a weekend.

The Trinity LYF has planned activities with churches in its neighborhood. One of these activities was a St. Patrick's Hop. In April, Trinity plans to sponsor an Easter sunrise service and breakfast, a slave week, an April Fool's party and a family night.

The group has recently been supplied with Friends of Youth, and its vice president writes that they are helping with many problems. (Good! Keep it up, FOY! — KK.)

Brayton, Iowa: The Brayton LYF's February meetings featured a discussion on getting along with people. The fellowship was invited to a Valentine's Day party by the Exira Luther League. In March the Brayton young people attended the movie, "Question 7."

St. John's, Marquette, Nebr.: A surprise birthday party was given in honor of Christa Bacher of Stuttgart, Germany, who is the Great Plains District ICYE student, at the parish hall of St. John's Lutheran Church in Marquette. The party was given by the congregation.

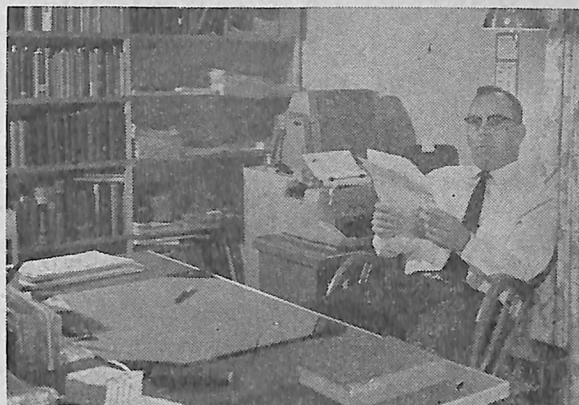
The program consisted of a welcome by Pastor Harald Ibsen; a poem written by Mrs. Harald Ibsen, read by LaWayne Nissen, and accompanied by the church choir; several songs by the Sunday School children; and a duet "With a Song in My Heart" by Mrs. Phil Olsen and Mrs. Elmer Jacobsen.

Christa was presented with a piece of luggage and a gift of money by the congregation. The LYF gave her a necklace.

Lunch featuring a beautifully decorated birthday cake followed the program. (Happy Birthday Christa, from the rest of the AELYFers! — KK.)

Trinity, Greenville, Mich.: Faithful Greenville continues to send in reports. Some of the interesting programs they will present in April will be a discussion, "J. D. Sanctity Under Cover," a seminar on juvenile delinquency, and a visit to Juvenile Hall in Grand Rapids. The Luther League will serve breakfast after the Easter services. Social events included a roller skating party in March and will include a pizza party in April.

opinion and comment



"HEALTHY, WEALTHY and Lutheran," is the title we have given to a press release which we carry as a feature on page 7 of this issue. Many will know that the substance of this release was contained in two articles in recent issues of THE LUTHERAN, the publication of the ULCA. To anyone who has been in close contact with the church for the last decade or more this article should come as no surprise. The Detroit study, on which it reports, lends credence to many of the findings reported by William H. Whyte, Jr., in his "The Organization Man," and Vance Packard in his, "The Status Seekers." It may be said that it is only urban Lutheranism which is covered by this study. This is true. Nevertheless, those of us in rural areas should not take too much comfort in this fact. To some degree, at least, we do believe, many of the findings would increasingly hold true everywhere. And, if it is any consolation, we believe that these findings would easily apply to a large segment of Protestantism. Though there are some bright rays of light, the report is, for the most part, deeply disturbing. There are some obvious explanations. Others can be no more than conjectures. Perhaps it is more than coincidence, however, that this study covers a period during which Lutheranism in America has been almost obsessively concerned with mergers, rapid expansion, stewardship, liturgy, vestments and sundry programs. Assuredly the gospel, which does have an appeal and which can fill a need for all men, continues to be offered in the Lutheran Church. But it is barely possible that so much emphasis is put upon the context in which the gospel is offered, a context which in turn tends to color what it offered, that its inherent appeal is lost. The situation which obtains in the so-called middle-class church today is rather depressing and discouraging but it is not hopeless. Renewed vigor and relevance for the church are inherent in the gospel itself. The church in general and the Lutheran Church in particular must, we believe, become a bit less intent on gilding its own image and a bit more intent on letting its light shine before men. When and where this is the case, all men will look upon it and "give glory to (their) Father who is in heaven."

—o—o—o—

MORE THAN ONE reader has sent us a clipping from the **Des Moines Register** indicating that Claude Eatherly was not the pilot of the plane that dropped

the bomb on Hiroshima. Thus, the article by Pastor Peter Reimann, "Responsibility and Dread," which was translated by the editor and which appeared in the January 20th issue of TIDINGS might be called into question. This article was based on the assumption that it was Major Eatherly who piloted the bomber and that the mental disturbances which he has experienced since that time are the outgrowth of a guilt feeling due to his participation in that incident. We are glad our readers will take the trouble to inform us of apparent errors in TIDINGS. We have neither the time nor the resources to check all articles for possible error though, of course, we try to catch as many as we are able. However, it would appear to us that, in this instance, the apparent error does not alter the import of the article. While it is reported that Claude Eatherly did not pilot the bomber itself, it is admitted that he did pilot the weather plane which preceded the bomber. To describe him as the bomber pilot, as Radio Moscow is said to have done, and which Pastor Reimann unwittingly did, does serve to dramatize the whole situation. But, the denial of this, correct as it may be, is really quite irrelevant as long as Major Eatherly played an important role in the bombing mission. We do not suggest that those who were good enough to send us the **Register** clipping question the entire Reimann article. We do make these comments here, however, because there may be some who will have read that Eatherly was not the bomber pilot and so dismiss the entire story as groundless. This, we believe, would be quite unfair to Pastor Reimann and to others who have become interested in the Eatherly affair. More important, it would serve to further deepen the callousness which is all too evident in our time.

—o—o—o—

AN AMUSING little sidelight on merger is contained in this excerpt from a report in the St. Ansgar's (Salinas, California) Bulletin. Written by someone who had attended a merger luncheon in another church, the pertinent section of the report reads: "We were all quite surprised when lunch was served in the form of a small jello salad and a slice (thin) of boiled ham, together with a piece of bread. I'm sure our ladies will have a definite contribution to make in the merger when it comes to preparation for coffees, luncheons and dinners."

PASTORS' INSTITUTE

April 24 - 25

Grand View Seminary invites the pastors of the American Evangelical Lutheran Church to a final **Pastors' Institute at Des Moines, Iowa, April 24 and 25.** The subject of our Institute is simply our church and its time.

Program of the two-day meeting:

Tuesday:

- 9:00 a. m.—Opening Devotions: Pres. A. E. Farstrup.
 9:30 a. m.—**THE PREMISES** — a consideration of the context in which our church was founded, the Grundtvigianism of the late 19th century, and a second look at the schism and its results, both positive and negative.
 Lecturer: Rev. Enok Mortensen.
 Discussant: Rev. Thorvald Hansen.
 2:00 p. m.—**THE LIFE** — a consideration of our worship orientation: hymnology, sacraments and the "living word;" and our communal expressions; folk meetings, youth programs, etc.
 Lecturer: Prof. Axel Kildegaard.
 Discussant: Rev. Ottar Jorgensen.
 6:00 p. m.—Banquet.
 8:30 p. m.—**WORSHIP** with Holy Communion: Rev. Alfred Jensen. Speakers: Rev. Verner Hansen and Rev. Ottar Jorgensen.

Wednesday:

- 9:00 a. m.—Devotions. Pastor Peter Thomsen.
 9:30 a. m.—**THE EDUCATIONAL CONCERN** — a consideration of the Folk School and "education for life" premises, their adaptation to the American scene, and their deposit.
 Lecturer: Dr. Ernest D. Nielsen.
 Discussant: Dr. Otto Hoiberg.
 1:30 p. m.—**THE SIGNIFICANCE**: — a consideration and evaluation of fruition in terms of our relevance to the contemporary church in which we seek to escape our own esoteric categories and communicate the purpose of God in the AELC.
 Lecturer: Dr. Johs. Knudsen.
 Discussant: Rev. A. E. Farstrup.

The papers will be about 45 minutes in length. The Discussants will follow with a 10 to 15 minute response. They will have read the lecturer's manuscripts some weeks before the meeting. Other pastors are welcome to give prepared statements on any of the specific topics; these will have to be limited to five minutes in length. We have purposely left adequate time for open discussion by all in attendance.

Be sure to return your registration card to Harry Jensen, Business Manager, Grand View College. Be with us in Des Moines, April 24 and 25!

Food — Life or Death in Korea

by the Rev. Stanton R. Wilson

The Rev. Mr. Wilson, a missionary at Andong, Korea, a teacher and the father of three children, writes for boys and girls in America about the life-saving distribution of SOS food in that far-away land.

DEAR YOUNG FRIENDS,

Today I write you from Korea about a small word. It is the difference between life and death. The word is **FOOD!** You probably have enough food — maybe more than enough. Where I am there is never enough food, often none at all for some.

Did you ever have a visitor like this? He was principal of a primary school located at the foot of steep Mount Haka. With straight-talk he said: "In my school 175 children are bringing no noon lunches. There is little food in their homes. Daily they get weaker. A few have fainted from hunger. Some can't even make it to school over the mountain passes. And —" Here tears filled his eyes, and mine too. "Mr. Missionary, you've got to help. You've got to!"

In our area the rice crop had failed due to a drought. Two million farmers were short of food. With Church World Service food we were feeding as many as we could. But there were always more who were hungry.

"You've got to help!" These words echoed and re-echoed in my mind. The decision to help was made. But on the day we were to bring our first help to these boys and girls, it rained. Someone suggested we go another day. A wiser one asked "Do you put off your lunch just because it is raining?" The point was made. We must go. On went the tarp over the food-laden truck, and we were off.

As we headed for Mount Haka in the rain, we wondered if the children would be able to come to our arranged meeting place seven miles from the school — the closest our truck could approach. We drove up a creek bed already filled with water. Suddenly our eyes spotted a crowd of children waving and cheering us on. We counted 175 of them standing there in the rain. Nearby we found a little mud-walled hut with a straw roof, to use for our food distribution. Each child received a two-weeks' supply of nutritious cornmeal to take home.

One little boy, so desperately hungry, began to eat his cornmeal just as it was. Could we deny him this? Another little boy — so thin — put his books on top of his precious cornmeal, tied it all together with straw rope, and carried it home on his back. Still another lad, his clothes in rags, wrapped his food in a cloth and carried it on his head. He stopped to say "Please thank those who sent this. We are awfully hungry!"

The day began to clear by the time food had been given to all. As we chatted with them, and then waved goodbye, our hearts were cheered by the experience of helping these dreadfully hungry mountain children.

We're glad their principal came insisting "You've got to help!" We're glad, too, that you young friends in America care enough to share with these hungry children in Korea.

Uncle Stan.

Church News From Around the World

LUTHERAN PACKET ON COMMUNISM COMPILED TO EDUCATE MEMBERS

New York — (PRT) — A packet containing eight pieces of material on communism — including two books — has been compiled by the United Lutheran Church in America as part of an educational program to teach its 2,500,000 members about Red ideology.

The packet, *Confronting Communism*, was put together by the church's Board of Social Missions, under the direction of the Rev. Rufus Cornelsen, New Brunswick, N. J., director of social action.

"There is ample evidence of a deepening and spreading fear in America over the dangers fashioned by communism in today's world," Pastor Cornelsen stated.

"This is quite understandable, as the western nations have not been impressively successful in meeting the communist challenge and often appear to have fumbled, or have at least seemed indecisive in their efforts to develop effective counter measures. In the face of these uncertainties and some reversals people have become deeply anxious and many are given to despair," the Lutheran clergyman continued.

Because of this, the Rev. Mr. Cornelsen declared, "it is important for Christians to understand clearly what is generally meant by the term communism, what communism essentially is, and how it operates."

In order to accomplish this the Board of Social Missions authorized the compilation of the material.

The two books in the kit are "What We Must Know About Communism" by Harry and Bonaro Overstreet and "A Christian's Handbook on Communism" a revised version published by the National Council of Churches.

Other pieces include "Sowing Dissension in the Churches" put out by the Protestant Episcopal Church; "How to Combat Communism" by Herman F. Reissig and published by the United Church of Christ; an editorial from "The Christian Century" titled "Confronting Communism"; "How to Understand Communism and Communists" by Herbert G. Loddigs for the American Lutheran Church, and a booklet, "Communism's Challenge to America and American Churches," also published by the American Lutheran Church.

In addition, the packet includes a bibliography on communism and communist states. It lists more than 100 publications which deal with many aspects of communism.

The Rev. Mr. Cornelsen, who said he felt the packet was superior to some others put out by church groups, said it is important for church members, as well as all Americans, to be "informed on what the conditions under which communism is spawned and nurtured, and what measures are most effective in combating and uprooting it, and sterilizing its generative powers."

"Above all," he declared, "they should learn to be on guard against quick and over-simplified answers, and the employment of methods that threaten precisely the same freedoms and values they purport to protect."

Pastor Cornelsen asserted that because "Soviet

power and its operations have produced a profound emotional crisis among the people of the United States we are now greatly tempted to look for some shortcut method, a simple dramatic device, an heroic crusade, by which we can quickly and for all time dispose of this danger to our ideals and way of life."

However, he cautioned the church against taking an extreme position on communism. Such action, he maintained, "reflects a lack of understanding of the historical and social roots of communism."

Instead of coming to grips with the social and political factors under which communism exists, the Lutheran clergyman said such extremist groups "are moved by a passionate desire for some quick, simple and decisive counter stroke."

He warned the church to be on its guard against joining such groups. "These extremists of the Right," he said, "often imitate the tactics of the extremists of the Left whom they so strongly suspicion and mistrust."

"It appears that they are motivated by a paranoiac fear that the enemy lurks everywhere around ready to attack and destroy. This kind of fear ultimately expresses itself in a paralyzing despair or in desperate irrational action."

Directing his attention to communism as only one of several things which plague our society, Pastor Cornelsen cautioned against making of it a "scapegoat for all kinds of frustrations and disillusionments that have nothing whatsoever to do with communism. Almost anything today is blamed on the communist conspiracy."

He went on to say that "for many Americans the old medieval devil has returned. For them the 'devil of the 1960s' is communism. That makes everything very neat and simple. The logic of it is that all you need to do is get rid of communism and you'll be rid of the devil and all danger in the world.

"That," the Rev. Mr. Cornelsen concluded, "is perhaps the most serious illusion associated with this whole problem."

FIRST ARTICLES RECEIVED FOR LUTHERAN ENCYCLOPEDIA

Dubuque, Iowa—(LWF)—Articles for a planned 4-volume universal Lutheran Encyclopedia which has been in preparation since 1954 have begun going to the printer, it was announced at the editorial office here of the Lutheran World Federation-sponsored publication. Dr. Julius Bodensieck, who is on leave from a professorship at Wartburg Theological Seminary here to edit the encyclopedia, said in February that type-setting of the encyclopedia materials was expected to start in March.

At the same time, he raised serious doubt whether even the first volume would be off the press by the desired deadline of mid-1963, because so many contributors have failed to submit their promised articles on schedule.

"Many articles are overdue one year, two years, and even three years," Dr. Bodensieck said, appealing for prompt submission of all delinquent contributions.

DR. NOLDE RESIGNS POST AT PHILADELPHIA SEMINARY

(NY) Philadelphia—(PRT)—The Rev. Dr. O. Frederick Nolde, 62, has resigned as dean of Lutheran Theological Seminary's graduate school here to devote more time to directing the World Council of Churches' Commission of the Churches on International Affairs.

Dr. Nolde, who has served as dean of the Lutheran theological graduate school since 1943, is known as an official spokesman for the World Council in matters relating to international affairs and unofficially as a "Church Diplomat" and the "Voice of Protestantism."

In 1948, Dr. Nolde was named director of the World Council's Commission of the Churches on International Affairs, after he was instrumental in getting the United Nations to include a Commission on Human Rights. Since then, he has travelled the world as an observer and spokesman for the World Council.

Dr. Nolde's hand has been evident in drafting most of the statements made by the commission and in several made by the United Lutheran Church in America, his denomination.

In announcing his resignation, the executive committee of the seminary board said Dr. Nolde, a member of the school's class of 1923, will continue to serve the institution as a professor on leave of absence effective July 1.

BOOK TELLS STORY OF NEW LUTHERAN CHURCH

(NY) Philadelphia—(PRT)—A book which describes America's newest and largest Lutheran church body has been published by Lutheran Church Press.

The book, "Our New Church," by the Rev. Dr. Albert P. Stauderman, associate editor of "The Lutheran," the United Lutheran Church in America's official news magazine, tells the story of the four Lutheran church bodies which will merge to form the Lutheran Church in America.

Dr. Stauderman, the author of several books and a former newspaperman, tells his readers that the four-way Lutheran merger is "one of the biggest steps toward Christian unity that has been taken in your generation."

The 64-page, hard-cover book covers such things as church organization and polity and identifies the 15 boards and commissions through which the Lutheran Church in America will function.

The book will be used in the new church's parish education program as one method of teaching members about the history and organization of the LCA.

LUTHERAN SERVICE CENTER OPENS IN SEOUL, KOREA

Washington, D. C.—(NLC)—A \$65,000 Lutheran Service Center in Seoul, Korea was formally opened in mid-March.

The center is located adjacent to the United Nations Village in the northern part of Seoul. It is under the

direction of the Rev. Wayne M. Daubenspeck, LSC service pastor.

Lt. General Samuel L. Meyers, deputy commanding general of the U. S. Eighth Army, was the official military representative present and officiated at ribbon-cutting ceremonies which formally opened the center on March 17.

"This center," General Meyers said, "is an expression of the concern of the Lutheran Church for the spiritual and moral development of the serviceman."

AUGUSTANA TO ORDAIN 46 PASTORS AT LAST CONVENTION

Rock Island, Ill.—(PRT)—Forty-seven candidates for the Lutheran ministry, all of them graduates of Augustana Theological Seminary here, have been approved for ordination by the Committee on Examination and Placement of the Augustana Lutheran Church.

One of the candidates, assigned to service in Canada, will be ordained at Wainwright, Alberta. The other 46 will be inducted into the Lutheran ministry at the 103rd synod of the Augustana Church at Detroit, Mich., on Wednesday, June 27.

The rite of ordination at Detroit will mark the final chapter in the history of the Augustana Church, which was organized in 1860.

On the following day Augustana will merge with the United Lutheran Church in America, the Finnish Evangelical Lutheran Church and the American Evangelical Lutheran Church to found the Lutheran Church in America. The new church will be the largest Lutheran group in the Western Hemisphere, with more than 3,200,000 baptized members.

Parishes in Minnesota will receive the largest number of the newly ordained pastors.

The Rev. Dr. Malvin H. Lundeen, Minneapolis, Augustana president, said that 12 of the ministerial candidates have been assigned to service in that state. The others will serve congregations from coast to coast.

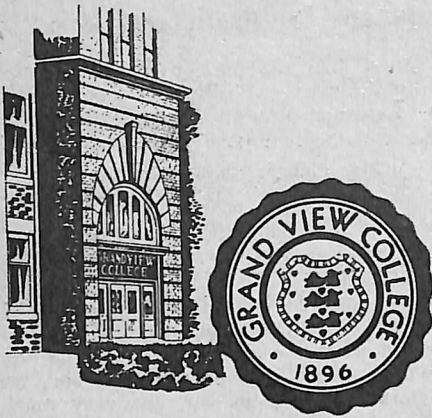
LUTHERANS SET 13TH MEETING FOR PUBLIC SCHOOL TEACHERS

New York—(PRT)—The relationship between a teacher's faith and work will be the principal topic of discussion at the 13th annual Conference for Public and Private School Teachers, to be conducted August 4 to 11 at Wittenberg University, Springfield, Ohio.

The week-long meeting will be sponsored by the boards of parish education of the United, Augustana, American Evangelical and Finnish Evangelical Lutheran churches.

The Rev. Dr. S. White Rhyne, Philadelphia, executive secretary of the ULCA parish board, will again direct the conference. He said attendance is not limited to teachers, but will include administrative personnel, counselors, nurses, librarians and athletic coaches. The sessions are open to persons of any denomination, he explained.

The main discussion will be focused on "How does my faith affect my work as a teacher?" and the daily program will include Bible study, worship and informal discussion periods.



Grand View Plans Men's Dormitory

Plans to build a new men's dormitory at Grand View College were announced recently.

The decision by the college's board of directors to "go ahead" on the long-considered project was announced by Dr. Ernest Nielsen.

The new dormitory will be built a block east of E. Fourteenth Street and about a quarter-mile east of the campus.

It will be north of the new Grand View physical education building, nearing completion, between E. Sheridan and Grand-view avenues.

Application has been made for a \$500,000 college housing loan under a Housing and Home Finance Agency (HHFA) program, amortized over a period of years. Detailed building plans remain to be worked out.

Tentative plans call for a dormitory to house 100 students, so built that additional wings can be added in later years to eventually house 150 and perhaps 200 students.

The first construction will include the central area, rooms for the house mother, and guest rooms for college visitors.

It is hoped that construction can be started by this fall.

The present building being used as a men's dormitory was built in 1896 when Grand View was founded. It has a capacity of about 60 students. Some dormitory space, however, is being used for faculty offices.

Dr. Nielsen said that when the new \$328,000 fieldhouse is ready for use, probably by April, the present gymnasium will be remodeled for use as two classrooms at a cost of about \$8,000.

Academic Honors

Academic honors were earned by 31 students this past semester. A grade point of 3.25 or above is the qualifying level for Grand View's Honor Roll.

Nine students will receive the Gold Pin award in recognition of maintaining scholastic excellence for three semesters: Louise Bleakley, John Byers, Carol Ingalls, Betty Lou Johnston, Frances Johnston,

A Note From Los Angeles

It is a very long time since you have heard anything from Emanuel Lutheran Church, Los Angeles, Pastor Frantz Oluf Lund was called last year and we were fortunate in having him accept our call. We appreciate his work among us very much.

The younger set meets in the evenings and the Friendship Circle has again started in the daytime. Neither is a large group but there are good workers in them. The congregation has increased and we have a wonderful attendance. There are also many other meetings and entertainments, with both vocal and instrumental music. Mr. Oluf Lund, Jr., is a very good leader in this area. We also have had several plays.

The first Sunday of each month we have a Danish service at 5 o'clock followed by either a dinner or potluck and lovely programs. We have had up to 200 people at one time. In fact so much happens that we older people can't keep up with it.

A greeting through the TIDINGS to all churches and congregations.

Olga Jespersen.

Young Adult Idea Book No. 5

(Continued from Page 8)

personal problems, the church, social problems—some attention is given to all these. "Is Voting Worth the Trouble?" "Africa Looks at Us" "The Morality of Nuclear Power" "Horsepower and Horseplay" "The Christian Speaks as Poet." These are chapter headings in this rich and useful book. There are suggestions for various ways to use the material, in buzz sessions, panel discussions, radio scripts, etc. The chapters are not designed to spoon-feed traditional answers. Instead, they provide basic facts presented in a balanced way to encourage people to think about serious and troublesome things in an engrossing and often entertaining manner. Group leaders are spared doing much tiresome research, and are stimulated to arrange worthy and popular meetings. And don't be misled by the title. There are some ideas here for all ages of adults.

The **IDEA BOOKS** are prepared annually and this is the fifth in the series. They are contemporary, spritely and flavorful. It is hard to think of any kind of congregation that would not profit by having a copy or two around.

They may be ordered from any Lutheran Book Store, or from Augustana Book Concern, Rock Island, Illinois.

— Verner Hansen.

Karen Knudsen, Patricia Krantz, Robert Stubbs and Martha Yoak.

These students will also be awarded permanent membership in the Grand View chapter of the Iowa Junior College Honor Society.

Eighteen others have earned academic honors for two semesters and are working for the top award.

Rita Ibsen.

A Retired Pastor Looks at Grand View

I

When a man is happy, it is permissible that he begin with the first person pronoun, "I." Well, I am happy. I was just out for a walk, and I met Jessen, instructor at Grand View College. He is capable, and he works; the students love him.

That led me on: There is Williamson. He does not say a great deal; but if he does, then it is said. "Men will render account on the day of judgment for every idle word they have uttered." Williamson does not speak idle words; i.e. words in which there is no action and upon which no action follows.

There is Hurley. He makes physics so interesting that students stay with him in the laboratory till after midnight. I have seen it.

There is A. C. Nielsen. He is retired, but he still speaks at the college; and when he speaks, students listen.

There is Rasmussen. He went to Denmark to prepare himself to teach. That is, he went the way of many others from East and West who had heard that in Denmark a system of education has been discovered in which the education of the head is not to take the place of and usurp the education of the heart. His classes must benefit.

And there are many others. Some of them I know, some I do not know. But I do know that President Nielsen has had the wisdom to secure capable instructors for the school, and that the former students say: "There is where we learned something."

And let me not forget Harry Jensen. As far as I can see, he gives Grand View all that is in him to give. And he is capable. He is making a mistake if it is money he wants to make, and still stays at Grand View. Harry Jensen could make money; but he has chosen the better part.

Why am I glad? I am glad because I can say to the young people who ask me: Grand View has a much stronger faculty than a two-year college can expect to have.

I am going to write one more article on Grand View College, and in it criticisms; but I will still be glad.

Pastor V. S. Jensen.

CHANGING YOUR ADDRESS?

Don't Forget to Tell Us!

Please notify us in advance if you are planning to move so that you will not miss any copies of your magazine.

Give us your old address as well as the new one and we will make the change in time so you will receive all your copies.

LUTHERAN TIDINGS
ASKOV, MINNESOTA

Library Items Available

Mrs. Maria Kjaer, widow of the late Reverend Dr. Jens C. Kjaer, has asked our help in making it known to interested parties that many books, magazines and other items, many of them very rare, are available from her husband's library.

The items have been arranged in categories and Mrs. Kjaer asks that those who are interested in any category write to her and a complete listing of that area will be sent.

Mrs. Kjaer's address is: 5800 Greenwood Avenue, N. E., Seattle 3, Washington.

1. **A collection of Danish Americana**—over 500 separate items — including more than 200 books; 95 Almanacs and Christmas publications dating from 1905 through 1955; Songbooks and Hymnals dating from 1873; Periodicals, annuals, jubilee books, etc., including bound issues of *Kirkelig Samler* from first year—1872, 1873, 1883, 1887, 1888, 1889 and incomplete unbound issues from 1929-33, also included in this category are *Skandinaviens Stjerne* from Oct. 1, 1855 through September 1856 bound and worn (Mormans' paper) and about 134 issues of the "American Scandinavian Review" dating from 1918. More than a dozen short histories of churches; 26 Constitutions, Laws and Rules for Congregations, *Dannevirke*—1924, *Dansk Folkesamfund*, *Danelag* 1913; *Sønderjysk Forening*—GVC. *De sammensluttede danske Ungdomsforeninger i Mellemstaterne*, 1905, etc.

This collection will not be broken, and should remain in this country. (Complete list available.)

2. **Gyldendal's Bibliotek** (Hovedværker af Verdenslitteraturen)—56 volumes — excellent condition—beautifully bound in "halv-

læder"; decorative as well as interesting.

3. A vast amount of **Scandinavian History** including complete sets of such works as *Det Danske Folks Historie*, *Norden i Tusinde Aar*, *Danmark i Fest og Glæde*, etc.—all in fine condition.

3a. More than 30 volumes concerning **Denmark and the Occupation** plus two files of clippings, photostats, etc., and at least 35 volumes of **Kai Munk's works or life**.

4. **Danish Encyclopedia, Dictionaries, Bible dictionary, etc.**

5. **World History**—in both Danish and English.

6. **Church History, Ethics**, and a vast quantity of books by leading Danish Theologians, scholars and thinkers, including some first editions—also of *Grundtvig. Devotional literature* included in this category.

Works of leading Scandinavian Authors, Poets and Dramatists including an 8 volume set of *Johannes V. Jensen Skrifter* in leather back, *Georg Brandes, Julius Caesar* in "Pragt udgave," etc. Some works in ordinary bindings, some paper and some with very fancy bindings.

A Letter From Mary K. Chakko

Seva Mandir,
Porto Novo, South India

Dear Mrs. Goodhope:

Received your kind letter and the enclosed check for \$220. Please thank all our friends very much. It is indeed a very welcome gift, and a very large one. Please thank the lady for the nice thought behind her good gift.

Our washerman was full of smiles to hear that people in America are thinking of him and his house that needs repair. He has been married for over 20 years and now his wife is expecting a baby. He is very happy, and at the same time quite worried too about her; so these little joys make him happy. Please do tell all our friends how very much we appreciate their gifts.

Thank you for your kind sympathy regarding the loss of my dear sister. Yes, my mother is feeling it deeply, but God is giving her comfort and consolation.

Dr. Menon's hospital is nearly a mile from here. Our bull died, so it is very hard to send the sick children to the hospital. Some of our girls suffer from itch, which is very hard to cure; they sometimes have to stay long in the hospital. Dr. Menon only has a small place yet. He was hoping to rent a bigger place, but someone offered a higher rent and took it. I'm suggesting that he build a place here on our land. And I do hope that can be done soon.

I get tears in my eyes when I read that a kind person over there thought of my difficulty, since my illness, of moving about, and kindly gave a gift of \$5 to start a fund to buy me an automobile. Do tell him how much I appreciate the thought of it. A car would certainly be a wonderful help to me and all of us here. But it would cost a big amount. And I should not desire for things I cannot get.

A good friend of mine, Mrs. Aley Thomas, who helped me start the training

Norm for Faith and Life

The Joint Commission for Lutheran Unity declares in "Official Documents of the Lutheran Church in America 1960," Article 11. Section 3:

"This church acknowledges the Holy Scriptures as the norm for faith and life."

As for the Apostles' Creed, the Commission places it in line with the man-made Nicene and Athanasian creeds. But, as far as anyone knows, the Church has always used the Apostles' Creed as the Covenant Word in baptism; while she, we pastors are sorry to say, has very much left scripture untouched on the shelf. That is, the Church has through the centuries made the Apostles' Creed her norm for faith and life and to a large extent, left scripture to the theologians. The Commission is too late in the life of the church to declare any other than the Word of Faith, which the Church lays upon the tongue to be inscribed in the heart of every member, to be the norm of faith and life.

In Article II, Section 4, the Commission places the Apostles' creed in line with the Nicene and the Athanasian creeds merely as the Church's declaration of faith. But the Apostles' creed is made use of by the Church as the Covenant Word in baptism, giving there what it says: forgiveness of sins and life eternal. Can we then say: The word in which God gives us forgiveness of sins is not a Word of Him who alone can forgive sins on earth; it is a man-made word? The word in which God bestows upon us eternal life, is not a Word of Him who alone has life in Himself as the Father has (eternal) life in Himself; it is a man-made word? Does that make sense?

Valdemar S. Jensen.

OUR CHURCH

Dalum, Alberta, Canada: Bethlehem congregation here has secured a new pastor. Pastor Robert Ericksen, Assistant to the Executive Secretary of the Canadian Lutheran Council at Winnipeg has accepted the call to Bethlehem. Pastor Ericksen is a member of the Augustana Lutheran Church.

school here is at present living at 15803 Ferguson, Detroit 27, Mich., attending a college there to earn a Master's degree in psychology. I am anxious that she gets to meet any of our friends, and she can talk about Seva Mandir to them.

Again thank you and all of our good friends over there from all of us here.

Lovingly yours,

Mary K. Chakko.

In a recent letter from Mrs. Thomas—a native of India—she states that she will be in Detroit until late June, at which time she plans to return to India. It would be nice if some of the friends in or near Detroit would contact her.

Nanna Goodhope,
Rt. 1, Box 246A
Ione, California.

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