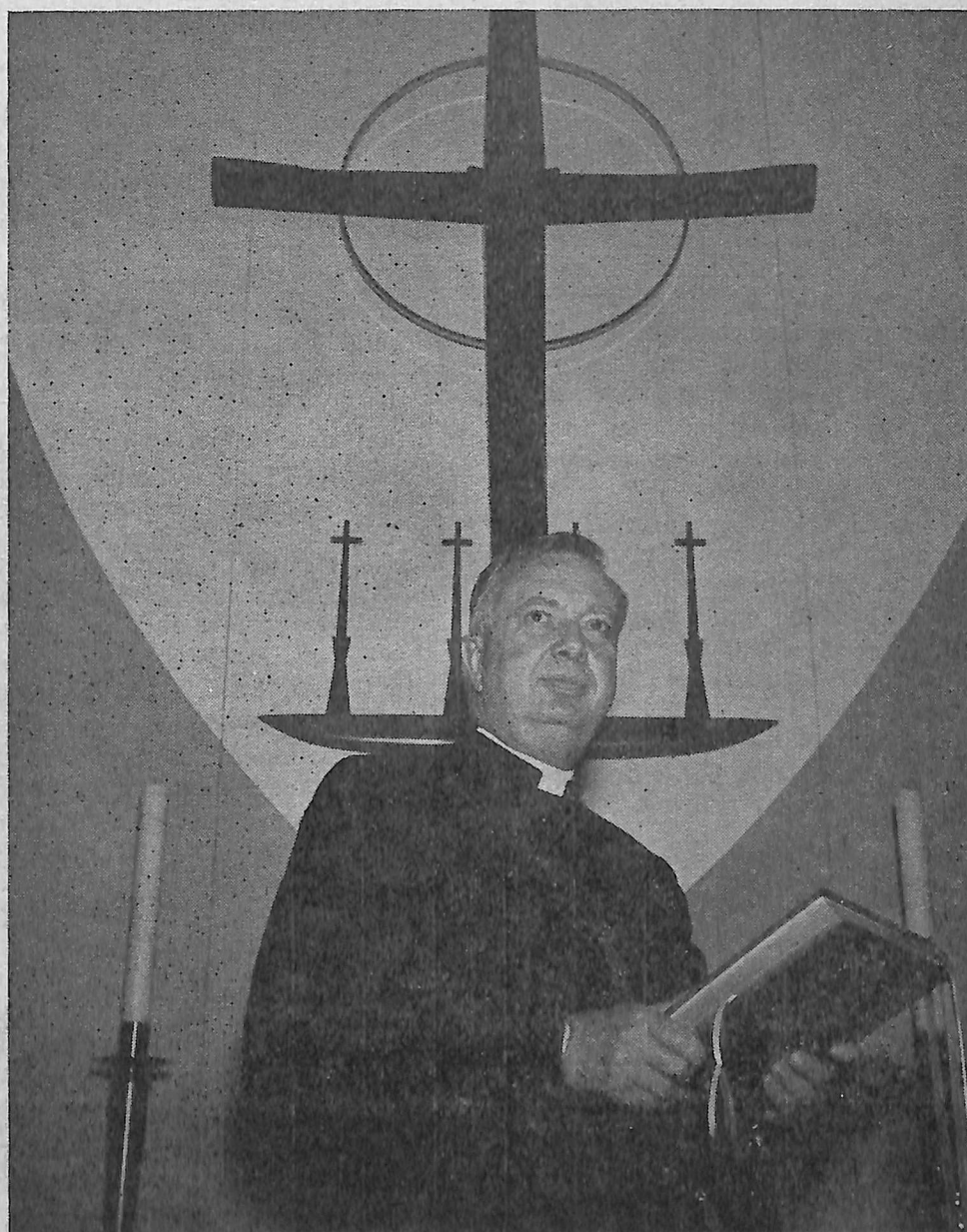


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Tidings



*Dr. Franklin Clark Fry, President
of the
LUTHERAN CHURCH IN AMERICA*

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AELC Convention Capsule

In the remaining six months of its life the AELC's chief task will be to close its own affairs and to prepare for January 1, 1963 when the new church will go into operation. It is understandable, therefore, that there were few, if any, items having major significance taken at the final convention. We have, however, for the convenience of delegates and others, singled out what we feel to be some of the more important actions taken and some of the resolutions passed by the AELC at Detroit. It should be pointed out that many of the resolutions passed were votes of thanks to groups and individuals for work done, in or for, the AELC through the years. Since there were a number of these and since those primarily concerned were either present at the convention or will receive a letter of thanks, we do not print them here. These and all actions of the convention will be recorded in the complete minutes which will be available in the near future. With this in mind we present the following summary of the AELC convention.

The AELC Convention:

1. Urged all congregations to complete the seminary dowry gift ingathering as soon as possible.
2. Recommended that congregations considering adopting the new liturgy precede such action by an interpretive study of the liturgy and its place in worship.
3. Recognized the value of Pastors' Institutes in the past and urged participation in similar meetings in the future.
4. Recommended continued efforts to inform members of congregations of the continuing program of Lutheran World Action.
5. Recognized the difficulty which small congregations often have in securing a pastor and recommended that consideration be given to sharing a pastor with another congregation when at all possible in order that services need not be curtailed.
6. Expressed appreciation to Pastors Ottar Jorgensen and George Melby, who are now retiring, for their years of service.
7. Extended good wishes to Pastor Paul Pedersen in his work as chaplain at Nommensen University, in confidence that he will relate his work to the Batak Lutheran Church.
8. Welcomed Pastors Paul Pedersen, John Johansen, and Arnold Tiemeyer as well as Mr. Del Carstens, who is to be ordained this fall, into the AELC.
9. Urged congregations to conduct an every member visitation program this fall to place the programs of the LCA before their members on a person-to-person basis.
10. Reminded congregations to elect a delegate and an alternate to the constituting convention of the synod of which they are to be a part.
11. Encouraged congregations to secure every member subscriptions to THE LUTHERAN which will be published beginning in January 1963.
12. Adopted proposed rules for a Danish Interest Conference.
13. Urged pastors and congregations to give wholehearted support to the appeal for funds to underwrite the AELC history.
14. Sent a greeting to the "Committee in Denmark" with thanks for their help and concern throughout the existence of the AELC.
15. Heard Pastor Farstrup lead in a prayer of gratitude to God for the blessings that have come to us through Christ and in the AELC.
16. Arranged that such funds in the "Gift Fund" as may be available be designated for use in the publishing of a history of the AELC.
17. Encouraged further exploration of the possible purchase of a home for mentally handicapped children at Bloomington, Illinois, by the Danish Children's Home Board (Chicago), but cautioned that nothing must be done except in consultation with the appropriate divisions and agencies of the new church.
18. Heard that the GVC bond sale has been completed and that 90% of the bonds have been purchased by AELC members.
19. Approved amended and substituted articles of incorporation for Grand View College and Seminary.
20. Provided that, under the new articles, the three appointed members of the college board need not be residents of the state of Iowa.
21. Encouraged purchase and use of the hymnal supplement by congregations using the Service Book and Hymnal.
22. Provided for the transfer of the responsibility for KIRKE OG FOLK to the Danish Interest Conference following the first of January 1963.
23. Expressed the hope that congregations would aid their youth in getting to the LCA Luther League Constituting Convention in San Francisco in August.
24. Concurred in the vote of our delegate at the Third Assembly of the World Council of Churches in India last year for the admission of twenty-three new member churches into the WCC.
25. Heard that it will be necessary to hold a brief, 85th convention of the AELC at Des Moines in August to vote, as required, for the second time on the amended articles of incorporation of the Grand View College and Seminary Corporation but that it will not be necessary (though it is permissible) to send delegates to the meeting since all the legal requirements can be met by the officers and others who must be at the Des Moines meeting.

Opening service at Detroit AELC convention

God's Love Is for All Mankind

Luke 14:15-24

by: Dr. Alfred Jensen
President-emeritus, AELC

It is my hope that this sermon and all other sermons and addresses delivered at this, the last of 85 annual conventions of the AELC, may be delivered with the LCA constituting convention in mind. While realizing that the four separate conventions the early part of this week will become only one convention during the latter part of the week, that being the first and constituting convention of the LCA, the actions already taken by each of the four bodies involved did in principle unite them. Moreover, it will be difficult to find anyone here who does not already feel the presence of the LCA in a deep and sincere sense.

While the actions to be taken at these conventions may indicate last endings and certain new beginnings, and while the memberships may differ somewhat, and new names, leaders, organizational units, constitutions and by-laws may replace these in force and in office at the present time, all of us will remain the same healthy and active part of "One Holy Christian and Apostolic Church." We shall be reading the same Bible, worshipping the same triune God, singing, by and large, the same hymns, confessing and practicing the same faith, sharing the same sacraments and being members as heretofore of the body of Jesus Christ.

The changes to be made in order to step from the old four church bodies to the new church body do not require of us that we dismiss previously held positions of intellectual and spiritual convictions or relationships or personal patterns of thinking and conduct. What is new and additional is and I quote from the preamble to the LCA constitution that we of the four church bodies, "...persuaded that the time has come when His unifying power should be manifested through a united profession of faith by these churches and through forms of fellowship which will make for a more effective stewardship of His gifts to us, adopt this constitution to govern our common life in Him and our united witness to Him, praying that He who is the Lord of the Church may thereby lead us toward a more inclusive union of all Lutherans on this continent."

Your presence here as representatives of the AELC congregations and ministry is in and by itself evidence, that you share this belief of the framers of the constitution of the LCA that the time has come, when the Lutheran Church in America is to be the visible, not only the organized, but organic symbol of the unity in faith, fellowship and stewardship and is to have its common life in Him and its united witness to Him governed according to the terms of this con-



stitution and by-laws already adopted and other rules and regulations adopted at this and subsequent conventions. In giving expression to our belief in this way we are moved most humbly and sincerely to pray that God's blessings may rest abundantly upon the LCA that it may continue to grow in grace and in numbers, thus giving proof of the Christian unity we cherish and practice.

Our gospel lesson chosen for this service is generally known as the parable of the great supper or banquet. I believe we will readily admit it has application not only

at the once for all decisive moment, when we with deep personal commitment accept Jesus Christ as Lord and Saviour, but it will not be irrelevant nor irreverent that we apply it also to all the times when we are called upon to exercise responsive judgment so, too, on this occasion, when God presents us with the opportunity and responsibility: to leave our smaller church body, weaker in numbers and material resources and therefore inability to serve but still extremely beloved and revered by us through countless blessed experiences and memories of the deepest spiritual quality for one much larger and endowed with grand promises. It is like being asked to leave the well known and from corner to corner, cellar to attic, intimately known, old homestead, in which we were born, reared and have lived, perhaps all of our life, for an immensively more spacious home, with whose dimensions and arrangements we will become acquainted only in the course of some time.

However it is reassuring to know, that we are being brought together at the invitation of God, the Father, that we are moving as a synodical family and that we are to share the future LCA church home with other synodical families. He, who has been the Landlord in our present home will be our Landlord in the new one as well, even our Lord Jesus Christ. He assures us that through His Holy Spirit we will share faith, fellowship and stewardship, only grander and stronger in the new and more ample than in the old and smaller home. His blessing will follow us as we ready ourselves to make this transition.

It could prove to be a very stirring, stimulating, even exciting and in some respects jarring experience as we make this move. New vistas and visions with challenging opportunities for service may be opening up. We are again reminded of the shock which jarred the first invited guests to the great supper, when they found that not they but some poor, neglected and ignored beggars and no counts occupied their

preferred places at the banquet table of the Householder and Master. Perhaps I am wrong in my conclusion that they were shocked, even though they ought to have been. The Master simply barred them from entering, and they seemed not to care. Saul on his way to Damascus was shocked, Peter was jarred into understanding of God's impartiality as to whom He invites to His banquet, when he had the three times repeated vision on the rooftop at Joppe, and a voice said: "What God has cleansed you must not call common." Both Paul and Peter went on to begin the conquest of the world for Christ. We have been invited to continue this conquest in this our day and age. As we live and work together in the LCA we will find many new friends and gain a much broader and comprehensive as well as increased spiritual conception of what it means that God's love is for all mankind.

His spirit will direct the life in our new and magnificent household with a diversity of gifts in the midst of unity. As a matter of fact it is this diversity of gifts bestowed on His household by God, the Creator which makes possible the unity we seek. We may find ourselves in a home that not only permits but rather excels in using a dozen different languages and thereby shares in as many national backgrounds. The Lord of the Church wants everyone to have the good news of salvation in His Name proclaimed in the mother tongues of His people, that it may be rightly understood by our minds and received by our hearts. I need not assure you, I feel, that there are many other diversities which will characterize the LCA as it readies its new home.

Perhaps the image of the LCA as a home does not correspond with your image of the LCA. Often the church has been likened to a conquering army on the march. The conception we have inherited from Denmark and often symbolized is that of a ship on its voyage to the heavenly harbor. In our present space-minded age, perhaps all former symbols are outdated. However, all will agree, that it is supremely important, that the will of God is ruling and being done. Perhaps Dr. Fry, president of the ULCA, has placed his finger on a spot of utmost importance when he said in an interview with Dr. E. E. Ryden, former editor of the Lutheran Companion, when asked what he considered the spiritual significance of the LCA merger: "the motive is simple obedience to our Lord. He wants His believing people to be one and to manifest that unity before the world. Even if there were not a single tangible advantage to be derived from the merger of our four churches, I would still

be devoted to this cause with heart and soul." Dr. Fry agrees with the three other presidents, who were likewise interviewed on the same questions that important advantages like heightened efficiency, improved services to congregations, favorable public attention and increased numbers would be the result of the merger, but that these should be considered by-products. It follows, urged Dr. Fry, "that all of us, who are uniting into the LCA are eager for a still wider union of American Lutherans. We are unanimously eager for it, not at a time that is convenient for us only on terms that are congenial to our past traditions or to our present state of mind, but as early as the Lord wills it. We believe that that time is now."

A great many years have been needed to reduce the number of Lutheran churches to its present three large bodies and a few comparatively smaller ones. If Dr. Fry's formula for Lutheran unity actually was at work in the case of the LCA merger, he could be right concerning future mergers as well. It seems to me nevertheless that as in the case of the great banquet it takes a lot of preparation before the servants can announce on His behalf: "Come, for all is now ready." The preparations for the LCA merger have been time-consuming and at all times a laborious process, yet carried on by much good will and cooperation. However, it must be remembered that the initial invitations for merger failed to gain more than a few willing followers.

The one thing needful is the one thing truthful: God will never desert us with His love. He first loved us, all of us, equally, meaning sufficiently, regardless of advantages or lack of advantages. He loves us, the entire world of His children, including even the most rebellious, malicious and destructive, this we know, because He gave His only Son to die for us that we believing in Him should not perish but have everlasting life.

It would be nothing less than sinful to close these meditations without expressing earnest thanks to God for the consecrated lives of countless men and women who in the past 85 years have given substance, meaning, form and being to our beloved "synod" or "Samfund." If it was not possible for me to face these days or this week with the ultimate result as far as the AELC is concerned according to the views expressed in this sermon, I would be less than truthful. To me the AELC has accepted the invitation extended to it by its sister Lutheran churches and responded affirmatively. Thus it has fulfilled, not nullified, completed, not disrupted its historic reason for being. Thanks be to God for the AELC. God bless the LCA.

"Call Me Mister"

If you refer to your minister as "Rev. Smith" or say, "Hello, Reverend," you are guilty of a grammatical monstrosity. The latest church to join this "anti-reverend" crusade is St. Paul's in Middletown, N. Y., whose minister, the Rev. Clyde H. Snell, inserted a full-page on the subject in a recent bulletin to his parishioners.

You refer to a clergyman as "the Rev. John Smith," but when using his last name alone, it is "Mr." or "Dr. Smith," if he has a degree. "Reverend," like "Honorable," is an adjective, not a title. You would address your senator as "The Honorable Charles Jones," but you would not call him "Honorable Jones" or say "Hello, Honorable."

Many high church officials and even newspapers (and TV) make this grievous mistake. If your newspaper commits this grammatical error, call the editor or write a note to set him straight.

— Together.

Detroit Mood Music

The whole thing was an extraordinary experience. Nothing unexpected happened, but the sense of history in the making was so pervasive that the rubber-stamp actions we took never diminished into unimportance.

The AELC no longer exists. This is not just an impression — it is a bare fact. But this was no more a suicide than is planting a seed in the cold ground a murder. We brought an end to our organizational form, but planting is not burial, and out of this momentous merger our church will draw new nourishment and reach new heights. Our mood is jubilation. The church is dead: long live our church!

There is the element of the dirge, nonetheless. Our little church has been a great church. We have experienced great moments and great hours and great decades, and we dare to say as much. We do not take our leave of such experiences without regrets. We do not shrug them off, and simply move on. The dirge is heard, and it is a prelude to the first act. But the greatest music is still to come.

There were plenty of lighter moments. We drove into the city each morning past a sign which read "GAS IS BEST! WELCOME LUTHERANS." We watched interestedly to see if the electric lights would change some time during the week to "LUTHERANS, GO HOME!" (They didn't.)

Ice water is a seemingly plentiful and inexpensive commodity, so the AELC synod secretary did not hesitate to order a pitcherful for the speakers' table during the sessions. Ice water, true enough, was free, but the service charge was five dollars! We understand Willard Garred went lunch-less for the remainder of the week. The experience was so horrible to him that he probably had no appetite anyway.

Another twice-told tale involves the prominent AELC official's wife who took a break in the ladies' lounge during an afternoon business session and promptly fell into such deep slumber that the afternoon waned, the sessions ended, and the dinner hour came and went. The mood of the fuming husband alternated between frustration and fury and fear, while he scurried through the vastness of Cobo Hall, consulting page-boys and disaster centers, searching every room, big and small, except the one room wherein he was not properly permitted entrance.... Most of us, who went through the week practically sleepless, simply envied the lady her rest.

There was other music in the air. There was the great overture — the great communion in the arena which was a worship experience extraordinaire. Several altars placed in cross form on the floor became the center for the distribution of the bread and wine to probably five thousand communicants, with at least two score pastors officiating. The mass effect was at least overwhelming, but was so different from our customary communion participation that some of us

fought down skepticism. Interestingly, the lay people with whom this writer talked were unanimously of the opinion that it was an impressive spiritual experience. Lay people approach such events less critically than do pastors; certainly any cynicism was and is out of place. The thousands who took part were in search of the Lord of the church and they became one with Him through the communion elements. It was indeed a great overture to the new Lutheran Church in America, and our faith is that God was the composer.

There were children present. Parents left them huddling together, half lost, in the balcony distances, while they made the long trip down to the altars. There seems something wholly wrong in such separation of families. We hear in our memory the echoes of the child who received his parents back again with the words "Did you bring any of that back for me?" It is a plaintive, meaningful remark, richly symbolic, subtly challenging.

There were all these melodies, but the identifying word in the Detroit music was not melody. It was harmony. Four diverse churches became one united church. The very effective symbolic device of the four candles which merged to become one candle, burning still more brightly and permanently, pictured for us the effectiveness of merger. Undoubtedly there were, behind the scenes, some overtones of discordancy. Even the church does not escape a certain amount of political tug-of-war. We did not have the feeling that results were achieved by over-powering; they were achieved by concession. The ULCA could always have had its way — for example, in elections — through weight of numbers. The ULCA brass section could have drowned out the Augustana woodwinds and the muted strings of Suomi and the AELC. Credit for balance and harmony goes to the director of the entire ensemble, the JCLU, the members of which have sacrificed time and energy in amounts beyond belief. . . . It was more amusing than annoying to hear a ULCA man, upon noting that men like Ejnar Farstrup and Harry Jensen received a few votes in some of the elections, say, "Say, those Danes sure stick together." It was amusing because it seemed obvious that if any groups voted in a body it was the large ones.

One final note of music. There will be a reprise. The AELC petitioned to conduct at least one "special interest conference." We do not know any of the details at this writing, but we know we'll try to attend. We do hate to give up, all of us. The melody lingers on. Such conferences may never develop permanence, but they soften the division between what has been and what is to be. And if these, too, shall pass away, we find refuge in the eternal truth that one does not ever really lose anything he once has had.

V. H.

LCA Convention News

Lutheran Church in America Born in Colorful Ceremony

Protestant church history was made here when four Lutheran churches united to form the new 3,200,000-member Lutheran Church in America.

In an hour of business and pageantry in the arena of Cobo Hall, an estimated audience of more than 7,000 witnessed the largest Lutheran church merger ever consummated in America.

At 9:07 a. m. (EST), the Rev. Dr. Malvin H. Lundeen, Minneapolis, chairman of the Joint Commission on Lutheran Unity which had been planning the union since 1956, called the constituting convention of the new church to order.

Delegates and visitors heard the formal announcement of the agreement of consolidation read by the presidents of the four merging churches: The Rev. A. E. Farstrup, Des Moines, Iowa, American Evangelical Lutheran Church; Dr. Lundeen, the Augustana Lutheran Church; the Rev. Dr. Raymond W. Wargelin, Hancock, Michigan, the Finnish Evangelical Lutheran Church; and the Rev. Dr. Franklin Clark Fry, New York, the United Lutheran Church in America.

A half-hour dramatic work, "That Man May Live," sketched the historical background of the four bodies and concluded with a candle ceremony which symbolized the merger.

A quartered, three-foot high, 12-inch in diameter white candle which represented the four separate church bodies was joined by four acolytes into one flame.

The entire floor of the arena in Cobo Hall had been transformed into a huge sanctuary for the communion service, with a large altar on a platform draped in red at one end and three smaller tables spaced between the altar and the opposite end of the arena.

A parallel communion rail and 40 administrators made it possible for the sacraments to be administered to between 160 to 175 persons at one time.

The celebrant was the Rev. Dr. Edward T. Horn, III, pastor of Trinity Lutheran Church, Germantown, Pa. President Farstrup was the lector, and the preacher at the service was the Rev. Dr. P. O. Bersell, president-emeritus of the Augustana Lutheran Church.

In his sermon, Dr. Bersell expressed joy over the merger. "We rejoice that at long last these four Lutheran bodies have come together because they belong together, they have one Lord and one faith."

Fry, Lundeen and Wagner to Head New Church

The Rev. Dr. Franklin Clark Fry was elected as the first president of the Lutheran Church in America. Election came on the second ballot. On that ballot, a two-thirds majority was required to elect. Dr. Malvin H. Lundeen, presiding officer of the convention, then declared Dr. Fry elected for a four-year term beginning January 1, 1963.

On the first ballot a three-quarters majority was necessary to elect. Since no one received that majority, there was no election. Those who received a number of votes, in addition to Dr. Fry, were Dr. Malvin Lundeen and Dr. F. Eppling Reinartz.

A third-generation Fry prominent among Lutheran clergymen in America, Franklin Clark Fry was born in Bethlehem, Pa., August 30, 1900, the only child of the late Dr. and Mrs. Franklin Foster Fry, and the grandson of the Rev. Jacob Fry.

A graduate of Hamilton College and the Philadelphia Seminary, Dr. Fry also studied at the American School for Classical Studies in Athens, Greece. He was ordained in 1925; and served as pastor of Redeemer Church, Yonkers, N. Y., for four years, and of Trinity Church, Akron, Ohio, for 15 years.

In 1944 he was elected the second president of the United Lutheran Church in America, which position he has held since that time. He is also the president of the Lutheran World Federation, and chairman of the Central Committee of the World Council of Churches.

Dr. Fry and his wife, Hilda Drewes Fry, live in New Rochelle, N. Y. They have three children and six grandchildren.

Dr. Lundeen

The Rev. Dr. Malvin H. Lundeen, Minneapolis, was elected secretary on the first ballot. Dr. Lundeen, who was chairman of the Joint Commission on Lutheran Unity which planned the merger of four Lutheran church bodies which resulted in the new church, was elected to a two-year term.

In accepting the election, he told delegates: "I pray God that I may be able to serve Him and you in this capacity."

The 60-year-old churchman, who had served as president of the Augustana Lutheran Church since 1959, is a native of Chicago. He attended public schools in St. Charles, Ill., and was graduated from Augustana College, Rock Island, Ill., and Augustana Theological Seminary.

Dr. Lundeen was ordained by the Augustana Lutheran Church in 1927 and served as pastor of Grace Lutheran Church, Des Moines, Iowa, until 1935 when he accepted a call to First Lutheran Church, Ottumwa, Iowa. In 1954, he began his pastorate at Grace Lutheran Church, LaGrange, Ill., where he remained until his election as Augustana president in 1959.

Dr. Lundeen served as president of the Augustana Luther League from 1939 to 1943. He was elected to the Augustana Board of American Missions in 1938 and served as president of that board from 1948 to 1950. He was elected president of the Iowa Conference in 1946 serving as such until 1952.

In 1951 he was elected vice president of the Augustana Lutheran Church for a two-year term, and was re-elected for four-year terms in 1953 and 1957. He has represented the Augustana Lutheran Church as councillor on the National Lutheran Council since 1954, serving that body on its Executive and Budget Committees.

He was married to Lorraine Sellin, Creston, Iowa, in 1925. They have four sons.

Dr. Wagner

Dr. Edmund F. Wagner, 64, a New York City banker, was elected to a four-year term as treasurer of the Lutheran Church in America.

The election came on the second day of the constituting convention here in Cobo Hall.

Dr. Wagner, who is chairman of the board of trustees and president of the Seamen's Bank for Savings, has been treasurer of the United Lutheran Church in America since 1951.

Active in numerous church, civic and business affairs, Dr. Wagner is a trustee of the Wartbury Orphan Farm School and president of the board of trustees of The Interchurch Center, the Protestant headquarters building in New York City.

He is also a trustee of the Consolidated Edison Co., a director of the Home Life Insurance Co., and president of the Commerce and Industry Association of New York, director of the Better Business Bureau of New York, and a trustee of the Citizens Budget Commission of New York.

Dr. Wagner formerly served as a member of the Board of Governors of the Real Estate Board of New York City and as vice president of its Owners' Division. In 1949 he received an honorary degree of Doctor of Laws from Wagner Lutheran College, Staten Island, N. Y. He and Mrs. Wagner reside in Scarsdale, N. Y.

Kennedy Greeting

Following greeting was sent to the Constituting Convention of the Lutheran Church in America by President Kennedy:

"It gives me great pleasure to send greetings to all of you attending the constituting convention of the Lutheran Church in America.

"The merger of the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Finnish Evangelical Lutheran Church, and the United Lutheran Church is an occasion of great historical importance. It will bring unity without losing the richness of the diverse background of each church. With all best wishes for a most successful meeting."

As We Move Into the LCA

by: Pastor A. E. Farstrup

This article, written by Pastor Farstrup, introduces a series which will span the next few issues of LUTHERAN TIDINGS. Through this series, which has been written by the presidents of the nine AELC districts, we hope to give a closer view of the way in which our congregations will be related to the LCA through the synods which will be constituted during the late summer and early fall. The nature and scope of the work of most of the synods in which AELC congregations will be found is also to be viewed. We do wish to express our appreciation to Pastor Farstrup and to all the district presidents for making this series possible. —Editor.



When this is read the last convention of the AELC will have been concluded and the first of the LCA likewise. Delegates and pastors in attendance at the Detroit conventions will be asked many questions by members of their congregations. Even at best, many will find it difficult to answer some of these questions.

It is therefore a commendable decision, on the part of our editor, to ask the various District Presidents to write a series of articles which will clarify the effects and implications of merger, in terms of practical churchmanship, for the congregations of the AELC. For it now becomes imperative that our congregations begin to gear their thinking and their planning along somewhat slightly different lines. But note, please, not for a different purpose. They are still the families of Christ and above all else they are to continue seeking God's will for themselves and for the people in whose midst they find themselves, and to be witnesses to the love of Christ our Lord.

In adjusting to a new situation the congregations will no doubt have a harder time than the pastors, since readjustment is something most pastors have been faced with every time they have moved to a new parish. True, this has also meant readjustments for

the congregations, but on the whole to a much lesser extent. Increasing age is the one fact which often makes adjustment to new external conditions difficult. For example, I would find it extremely difficult, if not almost impossible, to learn how to fly an airplane, whereas it would probably come relatively easy for my teenage son. However, I have confidence that our congregations will be youthful enough in spirit (and with that goes the characteristic of being hopeful as to the future) to make the transition without too much difficulty and reluctance.

There are a few basic facts which we need to keep in mind as we think of the future. One of these is the fact that the Church, according to the LCA constitution, consists of the congregations and the ministers on the one hand, and of the church body as a whole on the other. The one does not exist apart from the other. This is really not new, but it must be stressed again and again. When it is forgotten, both the congregation and the church suffer. Thus congregation A cannot say of the church "I have no need of you" for that would mean in effect that congregations B through Z are not important. And the church cannot say of a congregation, "I have no need of you" for A is as much a part of the church and equally important as any other congregation regardless of size and wealth.

In the past we in the AELC have spoken of Districts in the Church. Now we shall be speaking of Synods. To the Synods are assigned the duty of "shepherding their constituent congregations and ministers." Through the Synods the church will maintain its relationships with the congregations. The Synod will organize congregations, approve or disapprove of relocations and congregational constitutions, have supervision of the ministers and develop coordinated programs of Stewardship, Evangelism, Parish Education, Christian Higher Education, Youth Work, Home Missions, Social Missions (formerly known as Welfare Work), Theological Education, World Missions, etc. In most of these areas it will do so in counsel with, and guidance of, Boards and Commissions of the Church as a whole. These Boards and Commissions will be composed of persons especially interested and experienced in their field. They are there to serve and counsel primarily, not to dominate. I think this will become increasingly clear to all of us as we work with them.



The arrangement mentioned above will make it possible for our congregations to share in a larger and richer fellowship than has been the case hitherto where the distances between our AELC congregations often defeated our best efforts to gather for leadership training courses, etc., on an area basis. In the last analysis, the success of such area conferences will depend much on what those who participate will ask and expect of them and on how much they will be willing to give of themselves to make them more than "sales staff" meetings. They will offer a real opportunity for explorations, in depth and breadth, of the Christian fellowship.

Within the Synods there will also be districts which will sponsor meetings in the areas mentioned earlier. It is at this level that the greater number of the membership will be participating. At these meetings the grass roots of the Church will intertwine. From these meetings new thought and new life in the Church can also be brought to the attention of and be shared by many others.

With respect to pastors it should be remembered that ministers are members of the church at large. Any pastor is eligible for call in any congregation, but when a congregation is faced with the necessity of calling a pastor, it will do so through the Synod President and not through the president of the church as a whole.

With respect to Synod and Church budget, the

congregations should remember that these will be based on the calendar year. The congregations will contribute to the Synod. The congregation's apportionment will consist of its share of the Synods needs plus the needs of the church at large. The Synods in turn will remit to the national treasurer that portion of the apportionment which it has been allocated. Included in the budget of each Synod will be its obligations for carrying on the various programs for which it is responsible, such as contributing to the college and seminary to which it is related.

As soon as your Synod has been constituted, arrangements will no doubt be made for area or district meetings. As many as possible of the congregational membership, and certainly of the church councils, should plan to attend these. Pastors also should plan to attend.

As of January 1, 1963, Lutheran Tidings will no longer come to your home. The new paper, to be known as "The Lutheran," will be published on a subscription basis. May I urge our congregations to plan for a 100% membership subscription to this paper. The cost will be nominal, and through it the new church will be interpreted. Let us not fall into the trap of thinking that we will now be involved in a church of such a complex nature that we can't grasp it. What we will need to do is to learn to think in somewhat different categories. This should prove an interesting adventure for all of us!



The Joint Commission on Lutheran Unity is pictured here at its final meeting in Chicago on May 25. Since 1956 this 46-member commission has met some 18 times. Working on behalf of the four church bodies it has charted the course of the negotiations which have now culminated the new Lutheran Church in America. The Commission has been aided in its work by numerous sub-committees. These sub-committees have made suggestions and plans for areas of the church in which they had a particular competence or interest. Their recommendations have then been submitted to the JCLU for consideration and final decision.

Present AELC members of the JCLU are: Synod President A. E. Farstrup, Pastor Willard Garred, Dr. Alfred Jensen, Mr. Folmer Hansen, Mr. T. S. Hermansen, Pastor Axel Kildegaard, Dr. Johannes Knudsen, Mr. Harold Madsen, Mr. M. C. Miller, Pastor Erik Moller, Dr. Ernest Nielsen and Pastor Holger O. Nielsen. Mr. Martin Grobeck and Mr. S. Dixon Sorensen have also represented the AELC but are not presently members of the Commission.

Our Women's Work

MRS. AAGE PAULSEN, Editor
CORDOVA, NEBRASKA



Notice Please

The address of our church in Minneapolis is:

St. Peder's Lutheran Church
4600 East 42nd Street
Minneapolis, Minnesota

We hope to see you at the Constituting Convention of Lutheran Church Women.

Notice of Constituting Convention

LUTHERAN CHURCH WOMEN

THE LUTHERAN CHURCH IN AMERICA

The Joint Commission on Lutheran Unity hereby calls, on behalf of the Lutheran Church in America, the constituting convention of its auxiliary, the Lutheran Church Women, to be held in Minneapolis, Minnesota, July 30-August 1, 1962.

Delegates to the convention are to be chosen from the women's auxiliaries of the American Evangelical Lutheran Church, Augustana Evangelical Lutheran Church, Finnish Evangelical Lutheran Church and the United Lutheran Church in America in accordance with the procedures adopted by the Joint Planning Group for the Lutheran Church Women.

Martin E. Carlson
Assistant to the Chairman
Joint Commission on Lutheran Unity

June 27, 1962

Children grow pretty rapidly. Do adults grow, too? Not physically, of course, but do you grow from week to week? If you can laugh over some incident that would have brought worries or tears a year ago, you have grown. If you can brush off slurs and insults from jealous people, selfishly spoken, you are growing. If you forgave someone yesterday, and drained all malice from your heart, you are taller today. If you learn to be quiet instead of indulging in a sharp retort, you are growing. One way to help spread the growth to others is to engage in any worthwhile community project, and devote your energies and abilities to helping others. Yes, adults can still grow.

— Contributed.

God's Bank Ain't Busted Yet

This poem seems to have added meaning when we fret about the problems that beset us.

The bank had closed, my earthly
Store had vanished from my hand;
I felt there was no sadder one
Than I in all the land.
My washer woman too, had lost
Her little mite with mine,

And she was singing as she hung
The clothes upon the line.
"How can you be so gay?" I asked,
"Your loss, don't you regret?"
"Yes, ma'am, but what's the use to fret?
God's bank ain't busted yet!"

I felt my burden lighter grow,
Her faith I seemed to share:
In prayer I went to God's great throne
And laid my troubles there:
The sun burst from behind the clouds;
In golden splendor set,
I thanked God for her simple words;
"God's bank ain't busted yet!"

And now I draw rich dividends,
More than my hand can hold;
Of faith, and hope, and love, and trust,
And peace of mind untold.
I thank the Giver of it all,
But still I can't forget
My washer woman's simple words:
"God's bank ain't busted yet!"

O weary one upon life's road,
When everything seems drear,
And losses loom on every hand,
And skies seem not too clear;
Throw back your shoulders, lift your head,
Just cease to chafe and fret:
Your dividends will be declared,
"God's bank ain't busted yet!"


— Unknown.

If you support the church — use it!
If you use the church — support it!

Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: KAREN KNUDSEN
1715 East Ninth Street
Des Moines, Iowa



AELC Girl Receives God-Home-Country Award

From Danevang, Texas, comes the news that Jane Kladstrup has completed her growth booklet which has qualified her for the God-Home-Country Award. Jane is a member of the Danevang Lutheran Church which is served by Pastor Erik Moller.

In a letter to Pastor Moller, E. W. Mueller, speaking for the Lutheran Committee on the God-Home-Country Program, stated, "We want to commend the Danevang Lutheran congregation for its interest and concern in its young people."

We wish to commend Jane Kladstrup for her accomplishment. AELYF is very proud of her and of all our outstanding members. We hope that Jane's efforts will be an encouragement to other aspirants for the God-Home-Country Award.

We would like to know more about Jane, but further information was not available at this time. Perhaps an LYFer from Danevang would send us an article about her.

More News From Greenville

GREENVILLE, MICH.—The Trinity Luther League joined members of Faith Luther League of Grand Rapids and a League from Muskegon in a retreat at Gun Lake on June 22-24. The retreat was described as "...a weekend of fun, swimming, boating, singing, discussions on dating and marriage and vocations, (and an) hour of camp clean up on Saturday...."

The group also has plans to attend a summer camp at Gun Lake on August 19-26.

Other activities on the agenda for Trinity Luther League are a picnic and swimming at Lake Michigan and horseback riding.

LL Constituting Convention News

The number of AELYF delegates to the Luther League Constituting Convention has swelled to 21 according to a list sent out by President Dick Jessen. They are as follows:

Elaine Andersen, Chicago, Illinois
Joanne Andersen, Dagmar, Montana
Bert Bodaski, Tyler, Minnesota
Ron Buch, Newell, Iowa
Inez Busse, Chicago, Illinois
Joanne Chadwick, Chicago, Illinois
Arild Christensen, Detroit, Michigan
Keith Davis, Hay Springs, Nebraska
Kencil Heaton, Lathrup Village, Michigan
Rita Ibsen, Viborg, South Dakota
Harry Johansen, Luck, Wisconsin

Nancy Johnson, Dike, Iowa
Karen Knudsen, Solvang, California
Gary Magelssen, Watsonville, California
Jane Lindorff, Wells, Minnesota
Frank Mathias, Waterloo, Iowa
Janet Mortensen, Chicago, Illinois
Jane Noelck, Hampton, Iowa
Michael Pedersen, Waterloo, Iowa
Mark Petersen, Luck, Wisconsin
Kristi Potocnik, Withee, Wisconsin

AELYF is entitled to send official visitors to the convention. These probably will include Rev. Howard Christensen, Detroit, Michigan; Rev. Owen Gramps, Watsonville, California; Mr. Don Loucks, Salinas, California; Rev. Paul Nussle, Salinas, California; Rev. Carlo Petersen, Solvang, California; and Rev. Harald Petersen, Luck, Wisconsin.

In a communication sent to the delegates President Jessen stated, "It looks like AELYF will be able to make available to each delegate about \$10 in aid. We wish very much that we could make a larger amount available, but it just is not possible. We hope that your districts and congregations will be able to help out also, and that your financial problems do not become too difficult."

Summer Job: Misfortune or Opportunity?

On this page in recent issues of LUTHERAN TIDINGS you have read of the various activities of service and spiritual development available to our young people. These activities were church camps, work camps, conventions, retreats and so forth.

Many of us are not fortunate enough to take part in these activities. We're stuck at home with a summer job because of financial necessity. Some of us need money for a college education and others may have to assume part of the burden of supporting our families. Perhaps there is a feeling of resentment because of this supposed misfortune.

A summer job does not have to be a misfortune. There is an opportunity to serve and to give a Christian witness in even such a secular situation.

The greatest commandments are to love God and your neighbors. An important way of showing love in your job is in doing your work well. Another way is being considerate and helpful toward your fellow employees, your employer and other people with whom you come in contact.

The loving attitude can be very difficult when you are working hard and when you become very tired. You need help and something to give strength.

"There is a comfort in the strength of love," Wordsworth wrote in his poem "Michael." Love is a two-way affair. It comes from other people and God. All of us need the warmth of fellowship and friendship. We can find it in our church. When we worship together we draw sustenance from God. When we enjoy each other's company in Christian fellowship it gives us courage to live as a loving human being.

Let us make our summer jobs more meaningful and strengthening by using them as opportunities for Christian witness. And remember witnessing cannot be done without communication with God and fellowship within the church.

opinion and comment



THE DECISION BANNING an official prayer from our public schools will hardly enhance the popularity of the United States Supreme Court. Strange bedfellows will now undoubtedly join forces in stepped-up attacks on the Court. Unpopular as it is, however, we cannot but feel that the decision could not have been otherwise and still have been in the best interests of both the church and the state. It should hardly be necessary to point out that to begin the school day with prayer or Bible reading, no matter how innocent it might seem, is to place a subtle pressure on all children to conform to the views of the dominant religious community. Our schools simply cannot be, at one and the same time, both public and parochial. Further, any pressure, regardless of how gentle or how subtle, is completely incompatible with Christianity. We feel, also, that any gain from such action in the schools would be negligible. Indeed there is the very real possibility that such prayers would become perfunctory, a kind of starting gun for the school day. Beyond all this there is a larger question, one that concerns the church intimately. The question is whether or not there has been and is an unconscious attempt on the part of many to transfer responsibility for religious training to the school. It would, for example, be interesting to know what percentage of those who are so incensed at the Court's action pray in their homes or even in their churches. It is in the home, especially that prayer is a potent factor in the religious growth and development of the young. In this connection we would cite President Kennedy's comment when speaking of the Court's decision, he said, "...we have in this case a very easy remedy and that is to pray ourselves, and I would think that it would be a welcome reminder to every American family that we can pray a good deal more at home and attend our churches with a good deal more fidelity, and we can make the true meaning of prayer much more important in the lives of our children. That power is very much open to us."

"PROPORTIONATE GIVING directed to and beyond the tithe should be encouraged." The approval of this statement at the final convention of the United Lutheran Church may well pave the way for the intrusion of tithing into the new church. Historically, Lutherans, generally speaking, have not endorsed tithing. We think it is most unfortunate and unwise that they do so now. We know that some Biblical endorsements can be found for tithing. We know also that some of them rest on interpretations that are at best dubious. In our opinion, for what it is worth, we believe that tithing is a legalistic hangover from the

pre-Christian era which is contrary to the spirit of Christ and consequently has no place in the Christian faith. Surely, we would not deny that in response to God's act of love in Jesus Christ, "...the Christian will offer to God all that he is and has." It is quite another thing, however, to say that he should give one-tenth of his income to the Church. Aside from all such questions, we would add that we oppose tithing for another reason also. Quite frankly, we do not feel that it would be good for the church to have so much income as tithing would insure — but that is another matter and one into which the limitations of time and space prohibit our delving further here.

"THE LAST thing we want to do is go into the LCA and have them pay our bills." The convention heartily concurred in this thought expressed by its chairman and took action to increase the 1962 budget of the AELC by five per cent. Since the budget was first drawn up in May of 1961 a number of unforeseen factors have made it evident that the budget adopted at Tyler last August is not adequate. Additional and unexpected JCLU expenses, further pension fund needs, and increased convention expenses are among the factors contributing to the need for a budget increase. The AELC budget has never contained an item for contingencies, or unexpected expenses of this kind. Now that these have arisen and since the AELC is in its last year the only solution is to raise the budget. Budget increases are seldom popular but deficits are even less so. It is to be hoped, therefore, that the action taken by the convention will be understood, accepted and implemented in and by the congregations. By adding this modest increase, this five per cent, to its minimum goal each congregation will be doing its part to insure that the AELC does not end its life in the red.

"As we probe the Bible, endeavoring to understand it better ourselves and to teach it to our children, we are going to try to give them an image of the Bible which will not need to be changed as they grow older. This is possible. Rather than teach some concept of scripture which has been distorted to make it childish, we are going to teach the Bible as it really is. And then as the children grow, they will never need to unlearn anything, or even look back and say that the Christian religion is only for children."

— Jacob W. Heikkinen and Barbara M. Luebke
in **HELPING CHILDREN KNOW THE BIBLE**
(Lutheran Church Press)

Footnotes to Detroit

by the editor

During the days we have been here in Detroit we have, time and again, been impressed with things that we have felt we would like to write about. Now, as our stay in Detroit is drawing to a close, and as our editorial deadline is at hand, we find that many of these impressions have faded into the background and that they are no longer the live issues they once were.

Perhaps this is a symptom of how the merger will effect us in the AELC as time goes on. There are many things which we do not like and to which we feel we cannot give assent. We find it difficult to adjust to these things but, it may be, that as the months and years go by these things will assume less and less importance. Whether this is good or bad, right or wrong, is quite another matter. An ability to adjust, to change and to compromise is not without merit. In a sense it may be said that it is compromise which enables people to live together. On the other hand, there are times when, to maintain self-respect and integrity, we cannot conform to the desires of the majority, no matter how vocal or powerful they may be. Just where this point is reached is a question each will have to answer for himself. This is going to be a part of learning to live and work in the new church. We are hopeful that there will be as much freedom in spirit in the new church as there is in the letter of the constitution of that church.

On Sunday, June 24, the AELC met at St. Peter's here in Detroit. Dr. Johannes Knudsen preached at the morning service and Dr. Alfred Jensen preached at the communion service which officially opened the convention that evening. Here we experienced worship. As we think back on them they seem to have been in a world apart. In the days since, there have been many worship services at Cobo Hall but they have, for the most part, left us cold. This has not been the fault of the speakers, their messages have been good. Rather it is due to elements of strangeness in the liturgy and in the locale.

Personally, we have not yet been able to adjust to many of the liturgical practices that are rapidly coming into vogue. The experts say these are correct and maintain this on the basis of historical and scriptural arguments. As far as we are concerned, however, most such arguments are but fine-spun theological rationalizations. Those who have made the transition to the new forms are, in many cases, impressed by them. We respect their opinions and have no doubt that the worship is meaningful to them. Thus far we have not been impressed and we fail to see that many of these things are an improvement theologically, intellectually or even aesthetically.

As for the locale, Cobo Hall is hardly conducive to worship. There was no alternative to meeting in a large place such as Cobo Hall and surely there are adequate facilities for the conventions in almost all respects. It is only when the worship services are

considered that the shortcomings of this type of place are most obvious. Committees have done their best to achieve a worshipful atmosphere in the arena and in the meeting rooms but we must confess that there is something about worship in a church building that cannot be found here.

If nothing more could be done to alter the lack of worshipful surroundings we do feel that something more could have been done to insure more worshipful conditions. It is disturbing, to say the least, to have people wandering in and out and to have flashbulbs constantly popping during worship and even during communion services. This is a historic occasion and a pictorial record may be important but surely some restrictions could have been imposed.

Apart from this, the facilities of Cobo Hall are very good for a large meeting of this type. The hall and the arena are enormous. Small trucks make their way around the halls within the building. Other meetings are going on in addition to the church conventions but still one does not feel that the place is the least bit crowded. Today we searched for four or five separate individuals with whom we wished to speak. After an hour or more of searching we finally located two of them. We have given up on the others but expect that, sooner or later, we will run into them by chance. Since the AELC convention adjourned on Wednesday, it may be said that figuratively we have been swallowed up in the mass of humanity that makes up the LCA convention. The only consolation is that the others are as lost as we are.

In contrast to the other convention delegates and guests, AELC people are housed in the homes of members of St. Peter's congregation here in Detroit. This does make for a good deal of driving. We have driven over 250 miles within the city since we have been here but it has been worth every mile of it to get away from the Cobo Hall and the intense activity each night. Housing in private homes cuts the expense for AELC'ers, but, more important, it makes for a fellowship that is not possible for those whose only oasis at the end of the day is a downtown hotel room. This providing of private housing by a host congregation has been an essential part of AELC conventions through the years and we are sure that it has paid great dividends in bonds of friendship and fellowship that would not otherwise have been possible.

The people of St. Peter's are proving themselves to be the same gracious hosts they were in 1959. No comment on these days in Detroit would be complete without a sincere expression of gratitude to our friends at St. Peter's who have been willing to put us up and to put up with us for the second time in three years.

Finally, to Pastor Howard Christensen and his wife, whose home has been a focal point for many AELC pastors, delegates and guests during these days, we also say a hearty "thank you."

Closing Conventions of our Sister Churches

AUGUSTANA

Says Extreme Rightists Aid Communism

Characterizing Communism as a ruthless world-wide phenomenon and "a threat on all fronts," Dr. Theodore E. Matson of Minneapolis, executive director of American Missions of the Augustana Lutheran Church, told his audience that the Red movement has become doubly dangerous because of the activities of extreme rightist groups who are creating "a virulent form of disunity" among those who oppose the doctrine of militant Marxism.

"As for the rightist groups," said the speaker, "they actually abet and promote Communism. Because of them, many get caught in a trap, and many others become so irritated by irresponsible charges they let down their guard and fail to give attention to the warnings that should be heeded."

"Communism," said he, "will be happy to tolerate the church if the church becomes irrelevant. But Communism cannot abide a church that is concerned with the whole of society. A church surrendered to God's will is Communism's ablest foe, and the aim of Communism is to muzzle its voice, force its withdrawal from the world, and to render it irrelevant."

Forty-five Ordained

Forty-five young men from 18 states were ordained into the Lutheran ministry in a solemn, impressive religious ceremony before a capacity audience of nearly 3,000 at Ford Auditorium.

The ordination service was the closing and climactic event of the 103rd and final synod of the 630,000-member Augustana Lutheran Church prior to its merger with three other church bodies into the new Lutheran Church in America.

The last class of pastors commissioned by the Augustana Church, all 45 ordinands are graduates of Augustana Theological Seminary at Rock Island, Ill., which in the new LCA will be merged with three other seminaries on a new campus in Chicago.

ULCA

Tithing Urged

Delegates to the final United Lutheran Church in America's convention adopted a statement that encourages the denomination's 2,500,000 members to give at least a tenth of their income to the church.

The three-paragraph statement on stewardship recommends that "proportionate giving, directed to and beyond the tithe, be encouraged" among the ULCA's 4,600 congregations in the United States and Canada.

The statement was amended three times during an hour's debate at the convention's first session at Cobo Hall. The complete stewardship statement follows:

1. Christian stewardship is the practice of the Christian religion growing out of the grateful response of the whole person to God's act of love in Christ Jesus.

Under the claims of this love of God upon him, the Christian will offer to God all that he is and has.

2. All members are integral parts of the life of the congregation. Worship, evangelism, parish education and stewardship are channels through which young and old may practice their Christian faith.

3. Since the large majority of a congregation's membership can make their response in part by the giving of money, which in a true sense is giving of themselves, the congregation should provide continuous opportunities for all to participate in its stewardship program, including pledging and the use of offering envelopes for the support of its local and world-wide ministry. Proportionate giving, directed to and beyond the tithe, should be encouraged.

Faith Healers Rapped

ULCA delegates also unanimously adopted a statement that assailed faith healers as religious quacks who care more for money and power than for people.

The 25-page report was prepared by a 10-member committee of Lutheran physicians, ministers and theological professors after a two-year study.

"Faith healers," the report charged, "are often less concerned with the spiritual and physical well-being of people than with the demonstration of their personal power or the attainment of prestige and financial gain. This is religious quackery."

Present Car to Dr. Fry

In recognition of his 18 years of service as president of the United Lutheran Church in America, the Rev. Dr. Franklin Clark Fry today was presented with a 1962 automobile by the church's constituent synods. The formal presentation of the Buick Electra 225 4-door sedan was made by the Rev. Dr. Frank P. Madsen, president of the denomination's Michigan Synod at the closing session of the ULCA's final biennial convention in Cobo Hall. Contributions for the gift came from all 32 of the ULCA synods in the US, Canada and the Caribbean, Dr. Madsen said.

SUOMI

Suomi to Have Interest Conference

The "fervent prayer" that all the Lutherans in the United States "can come together soon" was voiced here as the Suomi Synod prepared to join with three other bodies in establishing the new Lutheran Church in America.

The prayer was offered by the Rev. Dr. Raymond W. Wargelin of Hancock, Mich., in his presidential report to the 73rd and final annual convention of the 36,000-member Synod, officially known as the Finnish Evangelical Lutheran Church of America.

The church leader also prayed that the intervening years before total unity is achieved "will not be a season of coldness and hostility but one in which the virtues of love working cooperatively will become more and more the dominant pattern."

News From the Church Around the World

LUTHERAN FREE CHURCH VOTES MERGER WITH ALC

Minneapolis—Dr. Fredrik A. Schiotz, president of the American Lutheran Church, said here that he "confidently" knows the Lutheran Free Church will be welcomed into membership in the ALC when it meets this fall and votes on the merger of the two bodies.

The president of the 2,250,000-member ALC spoke to a gathering of some 1,000 delegates and visitors at the 66th annual conference of the LFC, which voted 530-112 in favor of merger agreements to unite the two churches.

"This is a decision that has long been desired," Dr. Schiotz said. He commented that when informed of the balloting results by Dr. Stensvaag, LFC president, "I could not other than silently thank God."

He said he believes delegates to the ALC convention in Milwaukee, Wis., next October 18-24, will dispense with the formality of paper ballots and vote the 90,250-member LFC into ALC membership by acclamation.

Dr. Schiotz cited the Norwegian heritage of the LFC and the former Evangelical Lutheran Church, one of the bodies that now is part of the ALC, and noted the LFC's past participation in the American Lutheran Conference.

He said he intends to ask ALC congregations to set aside the last Sunday in January, just prior to the February 1, 1963 date the merger is expected to take effect, as "a day of thanksgiving to God for this reunion... a day of intercession that He might bless this reunion."

The ALC leader noted the long effort within the smaller body to approve the merger — congregational referendums defeated the question in 1955 and 1957 before approving the union last fall — and stressed his own insistence on remaining out of LFC deliberations.

"I always have respect for the right of any group or individual to make his own decisions," Dr. Schiotz said.

"There is always a good bit of romanticism about any wedding," he said, adding that marriages are "not all Sundays and holidays" but that "there are Mondays and Saturdays, too."

"I heartily welcome you to the Sundays and holidays," he continued, "and also to the responsibilities that we will all share."

ALC MEMBERSHIP JUMPS TWO AND ONE-HALF PER CENT FIRST YEAR

Minneapolis—(PRT)—Baptized membership in the American Lutheran Church climbed 2½% in 1961 to a total of 2,364,442.

Confirmed (adult) membership in the one and a half year old church body jumped 2¾% to 1,550,751, according to the annual statistical report issued by the ALC secretary's office here.

ALC membership is distributed through 4,951 congregations in the United States and Canada.

Ordained ministers on the ALC clergy roster number 5,046, of which 3,596 serve as parish pastors. The remainder serve in administrative capacities, as chaplains, as foreign missionaries, or have retired from active service.

CARL NIELSEN NAMED TO HONG KONG POST

Geneva—(LWF)—Carl F. Nielsen, material relief officer for the Lutheran World Federation in Austria for the past four years, has been appointed to a new post at the LWF refugee service office in Hong Kong, it was announced at federation headquarters here.

Director Bruno Muetzelfeldt of the LWF Department of World Service said the 33-year-old American attorney will become administrative assistant to the Rev. K. L. Stumpf, LWF/WS senior representative in the Far Eastern crown colony. He will assume the post in November.

The federation's program in Hong Kong, operating with an annual budget of about \$300,000, benefits hundreds of thousands of refugees from the Chinese mainland through medical and health services, self-help projects, vocational training, child welfare work, emergency cash assistance, student aid and distribution of goods.

Mr. Nielsen is a layman of the American Evangelical Lutheran Church, a body of Danish origin which is currently completing merger with three other North American Churches to form the Lutheran Church in America. His father, Prof. Alfred C. Nielsen, was widely known for many years as president of Grand View Junior College in Des Moines, Iowa.

Before joining the federation's staff in Austria in March 1958, he was for 18 months a claims adjuster for a Des Moines insurance company. He earned his law degree at Drake University in Des Moines, passing the bar examination in 1957.

Born at Storm Lake, Iowa, on March 19, 1929, Mr. Nielsen studied for two years at the institution where his father was president, and graduated from Macalaster College in St. Paul, Minnesota, in January 1952. For the following two years he served in the U. S. army in West Germany.

Three days before the announcement of his assignment to Hong Kong, Mr. Nielsen was married to Miss Ingelina Gallwitz, whose father before his death taught for many years at Halle-Saale in East Germany.

His bride is a doctor of music and has spent six months in the United States under the LWF exchange program.

"THE DEFENDERS" GETS AWARD

Detroit, Mich.—The National Council of Churches honored the CBS television network for the "integrity and good taste" of one of its weekly television series.

In a special award given by the Council's Broadcasting and Film Commission, "The Defenders" was cited as "a distinguished program series of great integrity." The presentation of an engraved bronze plaque was made by the Rev. S. Franklin Mack, executive

director of the Commission, at the biennial convention of the United Lutheran Church.

Commenting on the citation, Dr. Mack said that its purpose was to "range the churches more solidly behind some of the fine programs the networks are putting on."

Today's award was the result of action taken by the Broadcasting and Film Commission's Board of Managers, whose executive committee voted commendation to the Columbia Broadcasting System, producer Herbert Brodtkin, creator Reginald Rose and actors E. G. Marshall and Robert Reed for "The Defenders."

The vote voiced the committee's considered judgment that "this series constitutes an exemplary attempt to speak provocatively and articulately to contemporary issues, treats difficult subjects with integrity and good taste, and consistently shows a deep respect for the dignity of the individual."

The series recounts the adventures in court of a father-son defense attorney team dedicated to principles of justice and mercy. It won four "Emmy" awards for 1961, having been judged the outstanding program achievement in the field of drama, the outstanding continued performance by a lead actor (Marshall) in a series, the outstanding writing achievement in drama, and the outstanding directorial achievement in drama.

WCC MEMBERSHIP SOUGHT BY IRON CURTAIN CHURCHES

Five churches in the Soviet Union have applied for membership in the World Council of Churches. The applications will be considered on by the 100-member Central Committee of the Council when it meets in Paris August 7-17.

The Moscow Patriarchate of the Russian Orthodox Church was accepted into membership at the third assembly of the World Council in New Delhi, India, in November 1961. New applicants include Lutheran and Baptist churches with large memberships.

Churches in order of the date of application are the Evangelical Lutheran Church of Latvia, Armenian Apostolic Church, Evangelical Lutheran Church of Estonia, Georgian Orthodox Church and the Union of Evangelical Christian Baptists of the USSR.

A total of nearly six million Christians are listed in the membership of the applicants. There are now 197 Protestant, Anglican and Orthodox churches in the Council with members in some 80 nations and territories across the globe.

"The application of these new member churches is the normal development of relationships which have been progressing for several years through visitation and correspondence," Dr. Roswell P. Barnes, executive secretary of the New York office of the WCC, commented.

The Latvian Lutheran Church has 500,000 members including children. There are 115 members of the clergy, 15 deans and 20 candidates for ministry.

The Armenian Apostolic Church includes five dioceses in the USSR, the patriarchates of Jerusalem and Constantinople, as well as dioceses in countries of the Middle East, Asia, North and South America.

The total membership of the Armenian Church

is 4,500,000 of whom 1,400,00 live outside the USSR.

The Estonian Lutheran Church has 350,000 members in 149 parishes, 114 pastors and 27 deacons and preachers.

The Georgian Church has existed since the fourth century. Today it has seven bishops, eight parishes and 105 priests. Two monasteries, two convents and a publishing house are listed.

The Baptist Union, begun in 1867, has grown to 545,000 members in 5,545 churches with the same numbers of pastors and 32,270 preachers.

THEOLOGICAL FLAWS CITED IN U.S. LAY CHURCH WORK

Vienna—(LWF)—Lutheran laymen in the United States are raising theological questions about the nature and content of their own church activity, a Lutheran World Federation commission heard here.

A report to the LWF Commission on Stewardship and Congregational Life, presenting the findings of a sample survey by its American sub-committee, said U. S. laymen are:

- dissatisfied concerning the content they have found in the Church's preaching and educational work;
- disturbed how to bear a sound Christian witness in the complex relationships and activities of present-day life;

- puzzled as to the relation between their role in the Church and that of the ordained ministry.

The report was written by Dr. Jerald C. Brauer, dean of the University of Chicago Divinity School, and presented here by a commission member, Dr. Robert W. Stackel, an Akron, Ohio, pastor of the United Lutheran Church in America.

It advised American churches "not to leave (their) people at a Sunday school level in their understanding of the Christian faith" at a time when their general educational level is rapidly rising. "In some of the suburban churches, it has already reached the point where the average church member has a college degree," it said.

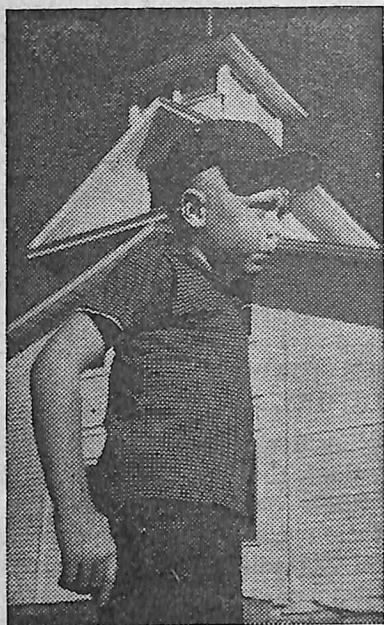
LWR, CWS MODIFY PLANS ON TAIWAN FOOD PROGRAM

New York—(NLC)—Lutheran World Relief and Church World Service shipments of U.S. government surplus food to Taiwan for an island-wide supplemental family feeding program will be held at a constant level through June 30, 1963, rather than being reduced gradually, it was announced here.

The two agencies had announced on May 9 that the jointly-supported program would be phased-out by the end of next June. Redirection of the program still is planned at that time, it was reported.

Statements issued by the agencies early in June said consultations with Taiwan relief officials resulted in the new decision to maintain full-strength shipments for the coming year.

Bernard A. Confer, LWR executive secretary, said that during the year the program will be redirected and that after next June relief efforts will be concentrated on "specific pockets of need" such as mountain villages, mining communities and the urban unemployed.



CHILDREN'S CHAPEL, the 15-minute weekly radio series produced by the Radio-TV Department of the National Lutheran Council is now broadcast by more stations than at any other time in its 15-year history. **CHILDREN'S CHAPEL** is a program of Bible stories, hymn singing and prayer.

Recently, when the NLC Department chose to discontinue the series, radio stations and listeners alike, wrote in such great numbers protesting the decision, that action was taken to continue **CHILDREN'S CHAPEL**.

CHILDREN'S CHAPEL offers a free Songbook to all listeners who write to their local radio station requesting one. Adults and children alike enjoy using the Songbook to sing along with the **CHILDREN'S CHAPEL** Choir. Approximately 130 re-

quests are received each week from listeners across the country.

For times and stations in your area, check your local newspaper.

Close-out Book and Pamphlet Sale

The Board of Publications has decided to try to sell as much of its material as possible before merger. Some of the items listed are quite new, some older; but most are being made available now at reduced prices. Check through and be sure to order what you need soon.

Order from the **Synod Office, 3112 Lawnview Dr., Des Moines 10, Iowa.**

"Guide to Family Worship" by Peter Thomsen. Five cents each. (Helpful for establishing patterns of home worship)

"Our Church." Five cents each. (A 16 pp. booklet for new and old members telling about AELC)

Liturgy Booklets. \$1 each. (An altar book containing liturgy and other services adopted in 1954)

Liturgy inserts. Two for 5 cents. (1954 service)

Hymnal inserts. 15 cents each. (Selected hymns from **Hymnal for Church and Home** which can be inserted inside back cover of new **Service Book and Hymnal**.)

Order from **Grand View College Bookstore, Des Moines 16, Iowa:**

HYMNS AND HYMNWRITERS by J. C. Aaberg. \$1 (A book discussing the rich heritage of Danish hymnology)

HARVEST OF SONG by S. D. Rodholm. \$1. (A collection of the best of Rodholm's translations)

"Danish American Life and Letters," by

Official Notice

Notice is hereby given of the 85th annual convention of the American Evangelical Lutheran Church to be held at Des Moines, Iowa, during the last week of August 1962.

This meeting is necessary only to make it possible to approve for the second successive time the revised and amended Articles of Incorporation for the Grand View College and the Grand View Seminary Corporation.

The meeting will be held at the college on August 31, 1962, at 10 a. m.

A. E. Farstrup.

Note: This meeting must be held to fulfill the legal requirement that changes in the documents must be approved by two successive annual meetings. This requirement can be met by pastors and other eligible voters who will be in Des Moines and it will, therefore, not be necessary for congregations to send delegates to this meeting. They may, of course, do so if they so desire. This announcement is published so that official notice may be given and legal requirements thus be met.

Synod Officers

President:

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

Vice President:

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

Secretary:

Pastor Willard Garred
Route No. 2
Hampton, Iowa.

Treasurer:

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

Enok Mortensen. A bibliography. 25 cents.
"Early Days in our Church" by O. C. Olsen. 25 cents. (All four of the above will be sent for \$2.00).

WORLD OF SONG. \$3 each.

THE DANISH IMMIGRANT by Johannes Knudsen and Enok Mortensen — paper-bound — 50 cents.

OUR CHURCH

Ludington, Michigan: Miss Anna Petersen, who died on May 13, has left \$75,000 to Bethany Lutheran Church here. It is expected that the bequest may be used for an expansion of the educational facilities. John Christensen is pastor at Bethany.

Waterloo, Iowa: Arnold Tiemeyer was installed as pastor of St. Ansgar's here on Sunday, June 10, by Pastor Harold Olsen, president of District Four.

Rosenborg, Nebraska: John Johansen was installed as pastor of the AELC's St. Ansgar congregation and the nearby Salem congregation of the Augustana church by Pastor Folmer Farstrup, District Seven president. The installation took place on June 17 in the Salem church with Rev. J. Sabin Swenson, Augustana Conference president preaching the sermon.

Fredsville (Cedar Falls), Iowa: Pastor and Mrs. Harold Sorensen became the parents of a son, Michael, on June 14. Congratulations!

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.

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City

New Address

Name

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the congregation at

July 5, 1962

State

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