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Tidings

The Judgment Is Good

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The AELC In the LCA

Second in a series on merger

Volume XXVIII

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July 20, 1962

The Judgment Is Good

by: Pastor Aage Moller

It was comfortable Ingemann romanticism to consider the Jewish church people who played their part in the Christ drama as being specialists in doing evil. Those well groomed models of respectability were the great rascals of their day while the riff raff sinners were ahead of them on the way to heaven. Surely they were the devil's advocates, man killers, ripened hypocrites.

Time goes by and a bit of understanding replaces the black and white sentiment. I no longer see these people as exceptions. They were normal, as inherently a part of historical life as religion and eating. I hear someone say he would rather be a drunk than a hypocrite. There is no sense to that, for the sot is a hypocrite like I am. There are degrees and stages in hypocrisy, but where do you find the adult person in whom there is no ambiguity, no discrepancy between faith and action?

When Paul said that he omitted to do the good which he intended to do and did the evil which he did not want to do he expressed the common state of human life. I have so far not met the person who did not need the power which can effect a transition from hypocrisy to a life in which thought, word and action are consistently of one piece.

The Jewish church people were hypocrites because they opposed a transformation, a spiritual baptism, taking place in the world and in that opposition they were out of tune with their tradition. Had they been in touch with Moses, Hosea and Jeremiah they would have submitted to the Christ. They would have admitted that their religion was as inert as the meat I am getting here at the hospital. All organic germs are killed. Yes, they read the prophets in the synagogue, but a Sears, Roebuck catalogue would perhaps have been of more interest.

There is a resemblance of their religion in the new best-seller "To Kill a Mockingbird." Here we find the women's missionary society with its enthusiasm, but the women were blind and could not see the farce of the whole thing, for their love of people in Africa was in contrast to their attitude toward the Negroes in their own community. When a religion is dead it is no longer a religion of the living God. It is a dead weight.

The economy of the Jews was not the economy of Moses and Amos. It was the economy of Jezebel and not Elijah. It was a debt and slave economy which had to spend eighty cents out of every dollar for the murder business. The jurisdiction was of the kind used by the totalitarian state, void of righteousness. The education was that of the letter and not of the spirit. The vision of a truth-and-love-realm had been blighted by the Jews' persistent demand for a monopoly of prerogative in such a realm.

Hypocrisy is common but so is a firm judgment

against it. An opposition to a spirit baptism, a transformation, can adorn itself and look like an angel, it can hide itself behind stockpiles and bombs, it can tell children in classrooms that it is justified but it cannot drain away the judgment. It hangs like a sword over the East and the West. The thing to do, for those who beg for a crumb of spirit, is to accept the judgment unreservedly and the promise of restoration will immediately become daily bread.

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.

Correction

In our "AELC Convention Capsule" in which we summarized the important decisions at Detroit in the July 5 issue of LUTHERAN TIDINGS, we inadvertently omitted one very important item. Though we referred to it editorially, we neglected to state in our summary that the following resolution was passed:

"That the congregations be reminded of the importance of having all contributions to the Synod for 1962 in the hands of the Treasurer before Christmas, and that the budget adopted at Tyler be increased by 5% and that the congregations be so informed."

This increase, as previously noted, was made imperative by unforeseen expenses during this final year of the AELC.

—Editor.

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Aage Moller, a retired AELC pastor, makes his home at Solvang, California.

Morning devotions at the AELC convention in Detroit

Variety, Unity, Charity

by: Pastor Peter D. Thomsen

Read: I Corinthians 12:4-31

Whenever we gather for worship, whether as here in convention or in our congregations at home, we say that we believe in "the holy Christian Church." What we mean by this, simply, is that there exists in the world a distinctive fellowship to which, by the creative act of God's Spirit, we belong. In Baptism we have been grafted into Christ, and have been made "living stones" in God's house, the Church. Thus, our faith in Church is not found in organizational structure, nor in architectural design, nor in human speech, but in the life and breath that has been given to us by the Spirit whom Jesus sent. Where He is present, there the Church is found. Without Him there is no church. We believe in the Holy Spirit. Therefore, we believe in the Church.

If we keep this essential meaning of the word church in mind, then, it should not be difficult for us to grasp with understanding the figure of speech that St. Paul uses when he says,

"Now you are the body of Christ."

Just as God in Christ became flesh with our flesh, so now the body in which Christ lives is His Church. And you are this Church, Paul is saying. You are Christ's body — that people created and called out by Christ, through the Spirit, to be in this world the very flesh and blood of His being. It is out of such stuff as you are made that God in Christ has willed to create on earth this fellowship whose members belong to Him, and therefore to each other; whose members also receive power from Him to do on earth His will and work.

I

This brings us to the theme of this message. Paul wants to emphasize our oneness in Christ, and he wants us to think about this by considering, first, our variety in the Church. Thus, he reminds us of the social and economic differences that exist in the fellowship (vv. 12-13). There are Jews and Greeks, he says. Some are slaves, and some are free. Yet "by one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one Spirit." There is not one church for Greeks, another for Jews. Neither is the church a club to which only "nice" people belong. The Church is for all. The Church includes all. As Canon Wedel of the Anglican faith has said, "It's members ought to be plumbers and farmers, fishermen and taxgatherers, paupers and millionaires, monks and politicians — each at his own station in society, but receiving strength for his witness from the fellowship."

Paul also says there are varieties of gifts and varieties of service, and varieties of working. Not

all members of Christ's Body have the same function. Some are called to preach, some to teach, some to organize. Some have the gift of wisdom and understanding, some of judgment. Some can prophesy. Time doesn't permit a careful examination here of what is meant, or implied in the gifts Paul mentions. However, this isn't too important, because Paul's real point isn't variety, but unity. It is "the same Spirit, the same Lord, the same God, who inspires them all in every one." (vv. 4-11). Our real unity, therefore, is in Him. In the helpful words of a modern interpreter:

"What has been given, whatever the gift, is to be used for the good of the community, and not for any selfish purpose. Even so do we acknowledge Him who is the source of every good....."

Yes, even so do we acknowledge Him who unites us in the fellowship of His Church. Every gift is for the common good.

II

We come now to that portion of this passage wherein Paul points to the consequences of our unity in Christ. Each member is indispensable to the other, he says (v. 21). Each receives attention according to his need, and the weaker the member the more attention he needs (vv. 22-26). If the alcoholic needs our help it just won't do for us to send his wife a basket of groceries and let it go at that. There must be genuine acceptance, on our part, of every member. "The eye cannot say to the hand, 'I have no need of you, nor again the head to the feet, I have no need of you....' If one member suffers, all suffer together; if one member is honored, all rejoice together." Our failure as Christians to be this kind of fellowship is all too evident.

Paul continues. No member can deny his unity in the body (vv. 14-16). And there is no body without a variety of members (vv. 14-20). When you go to church don't expect to find only your kind of people! Bishop Newbigin, in our day, says it yet another way: "The church," he says, "is a congregation, not a segregation." I question seriously how far we have come in our understanding of this truth, but I wish that I could make all of you see it and believe it.

Let me ask this bluntly. When will we learn that Christ's love is for all, and that integration, therefore, is not a "swear word?" "I, if I be lifted up," Jesus said, "will draw all men unto myself." "All authority has been given unto me. Go therefore and make disciples of all nations....." Doesn't the word all mean just what it says? If I understand it this is a good word as applied to "integration," not because it stands for good Americanism, or good sociology, but simply because it includes and stands for that love in God which looking into the face of Christ we have seen.

Peter Thomsen is pastor of Trinity Lutheran Church in Chicago.

(Continued on Page 16)

The Value of Our Heritage

by: Pastor Enok Mortensen

A talk given at the final AELC convention by the synodical historian and archivist

Some of us will never inherit a nickel but all of us are heirs. We are inheritors of the past — whether we like it or not. You can determine to some extent the shape of the future but you can't do anything about the past. You can't choose your ancestors or the environment into which you were born.

A heritage, like love, is "a many-splendored thing." It has many facets. I have known people who inherited a sum of money and it brought out all the worst in them: greed, envy and pettiness; but I have also known people to whom a heritage became a blessing and a bounty; they realized half forgotten dreams; their lives were enriched far beyond the actual amount of money involved. A heritage can bind us; it can also make us free. It can be like a chain; it can also give us wings.

The Christian Church again and again has had to learn to break the bonds of tradition. Jesus said, "You have heard that it was said to the men of old, but I say...." There was a man named Cornelius who wanted to become a member, but he was "an outsider." Have you ever heard that expression in your group? It took a heavenly vision to convince Peter that a Gentile could become a Christian. Peter fortified himself behind ancient traditions, "I have never...."; but the voice said, "What God has cleansed you must not call unclean," and the mold of tradition was broken so that Christianity could embrace all mankind.

But these three little words are still with us, "I have never...." There was a young minister who came to a new call full of ambition and will to serve. The first Sunday morning he appeared early in the Sunday School auditorium and chose an opening hymn; but the superintendent said, "We have never...." Later on he suggested some much needed changes to the Ladies' Aid but they too brushed him off, "We have never done that before!"

And this resistance to change is obviously not confined to the area of the church. Anyone of you will be able to think of examples illustrating how a heritage can bind and blind us.

But that's not the whole story. A heritage is like a root. You are bound by it but through it can flow strength and vigor. And incidentally that's the simile that Paul uses in writing to the young church at Rome (11:17), where he reminds them that "it is not you who sustain the root, it is the root that sustains you." Elsewhere he writes that "we stand at the end of the ages." This may have eschatological overtones but to me it means a recognition that we are the last link in a long chain. We are the inheritors of all who have lived before us. We are surrounded by "a great cloud of witnesses." I never sing "Faith of Our Fathers"

without a thrill. We are not alone. We are not starting from scratch. At this convention we shall take a final leave of the old and bid a welcome to something new; but let us not forget that we have come this far because of those who lived before us. "Sing to the Lord a new song," said the Psalmist; but he could say that because he was steeped in the old songs. You'll never sing the new songs unless you have learned the old ones.

Oh, I know that church people — also among the Danes can be dogmatic and hide-bound; but people who are tradition-bound are also those who have traditions. A great church will have great traditions. If they are outworn and dead they will destroy us; but if they are living and dynamic they will give us wings to reach new horizons.

James Truslow Adams in his excellent book, "The Epic of America," tells of a young immigrant girl who sits on the steps of the Public Library in New York pondering her relationship to the new world and her own past. And finally she says, "I do not belong to the past; the past belongs to me!" I submit that this would make a fitting motto for this final convention of the AELC, or at least an appropriate text for my remarks. We do not belong to the past; but the past does belong to us!

I shall not here bore you with a detailed history of our church, but I would attempt to point out some of the characteristics of the life we have lived.

We are of course an **immigrant church** — which does not mean that all our members were born in Denmark, or even that their roots were Danish; for like most churches in America, we are a conglomeration, a heterogeneous group, but we cannot deny, or escape, the fact that the tap root of our common life was planted in Danish soil.

This may help to explain our **individualism**. Many immigrants rebelled against autocracy. The more pietistic Danes quickly joined the churches with a Norwegian or Swedish background which were established long before the main stream of our immigration began; but most of our people bear the marks of the mother church; they were not irreligious but their relationship to the church was often somewhat tenuous; and those who responded to the invitation of our pioneer pastors and founded a church retained their suspicions of authority. Pastor N. Thomsen back in 1878 complained that "our people are so self-willed that neither God nor the devil can do anything with them!"

We have been self-willed. We have fought not only those whom we considered our enemies but among ourselves. We repeatedly refused to have a bishop, and it is no accident that our Church as far as I know is the only one in which ecclesiastical authority was diffused by having three separate offices: a president, an ordainer, and a convention moderator.

But this is more than stubborn individualism; it

is also a result of and urgent sense of democracy — a democracy not only found and prized in this land, but one which we had inherited; for Denmark is one of the oldest democracies in the world. Politically and socially the Danes had strong democratic traditions — in spite of having a monarchial form of government. The Folk Church of Denmark, likewise, is imbued with democratic principles even though it is episcopal in organization.

Our Church, then, from the very beginning bore the marks of individualism and democracy. Take a look at our church papers or listen to the discussions at our church conventions! There may have been stubborn partisanship and lack of good manners when issues were at stake. But there were issues! There were principles. And there were men and women willing to fight for what they believed. It would be presumptuous — and erroneous — to claim that we had all the answers and possessed the whole truth because we were a small group; but is just as fallacious to believe that other church groups have been in closer proximity to God because they grew and increased in numbers while we always remained a small group.

And a small group we have always been. This, however, is not only because of our background, for other immigrant churches had had a state church in their homelands; but there were other factors. Denmark is a small country; and fewer people emigrated than from any other country in northern Europe. The emigration, moreover, was relatively late and the Danes did not settle in colonies as much as some of the others. Thousands of Danes who lived isolated from their own people joined other nationality groups. Therefore it is completely false when Dr. A. R. Wenz in "The Story of Religions in America" claims that only 7% of the Danish immigrants joined churches in America. Prof. Paul Nyholm, in a book soon to be published, estimates that probably 35% of Danish immigrants joined churches. Even this is low, but just look at the map and see how our people, and eventually our churches, were scattered — from Maine to California, from Texas to Canada.

And it is not easy for a small Church to exist, much less to grow. The small rural communities where so many of our congregations were found could only absorb a limited number of its young people. The young men and women who were compelled to go elsewhere in search of jobs were a hundred times more likely to find a church home not connected with our group than one which was. And, conversely, whenever newcomers moved into rural communities they were much more likely to be members of other synods than of ours.

I am not trying to find alibis, merely trying to observe and interpret what and where we are. Our smallness has sometimes given us an inferiority complex. It is so tempting to measure success by bigness but there is no shame in being a small church. It can be a weakness; it can also be a strength. With it has come a warm intimacy. We've known one an-

other so well. Our conventions have been more like family reunions. We have known every pastor in our group personally — his mannerisms, his jokes, his virtues, and, especially, his vices, if any.

We have been common, ordinary people. Our liturgy has been very simple — until recently. Our vestments, if any, have been simple black gowns — until recently. We've considered stoles and surplices marks of affectation and ecclesiastical snobbishness. We are beginning to conform to the accepted standards of what the well-dressed Lutheran pastor ought to wear, but we are doing it slowly and reluctantly. The procession of pastors at the ordination in Tyler last year is a good example of the chaotic varieties of clerical garbs used among us.

We have not built any great cathedrals. Most of our churches have been modest and small. So many of them were built "on the wrong side of the tracks" where land was cheapest; for our people on the whole came from poor homes and not many of them ever became wealthy. A few Danish immigrants prospered, but in most instances they either spent all their energy in amassing wealth or joined other churches more socially acceptable.

We have been criticized for not having been **mission-minded**. I question that. During the

first twenty years of our history there was a rapid growth. In a few years our synod grew from having two pastors and two congregations to 17 pastors and 68 congregations. Ministers traveled unceasingly and served not only their own congregations but preached to scattered groups everywhere. Read the autobiographies we have, the letters, and the published accounts in NYE

MEDDELELSER and in KIRKELIG SAMLER. There was an eagerness, almost a feverish zeal, to gather people, which has never been equalled.

It is true that our mission activity at first was limited to Danish-speaking people, but this was true of all nationality groups. The story is told that a Swedish pastor in a certain area was urged to organize a campaign for new members, to which he replied, "It would be a waste of time; for there are no un-churched Swedes here." And the counterpart is the one about the Norwegian pastor who reported to his synod on a drive for more Norwegian converts, "We have here 67 Christians and one Swede."

But in the long run we were less successful as missionaries than the Swedes or the Norwegians, or even our fellow Danes in the UELC. It is somewhat discouraging to read what happened in the many places where we had congregations or preaching places. In Michigan: Big Rapids, Grand Rapids, Holton; in Illinois: Lake Forest, South Chicago, Plano, Sycamore, Rankin; in Iowa: Cedar Rapids, Sabula, Grand Mound, Elk Horn, Bowman Grove; in Wisconsin: Kenosha, Neenah, Oconto, Oshkosh, Maple Valley, New Denmark, Fort Howard, Waupaca, Necedah, Big Flats, Luck, Lewistown and many other places. Some of these congregations were lost to us because of the schism in 1894 but many more were lost because we did not have an adequate supply of pastors; and some-

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The AELC in the LCA — second of a series on merger and the AELC

The New England Synod

A Report From District One

by: Pastor Holger O. Nielsen

This Synod is composed of the six New England States.

Number of Congregations: Augustana 87; ULCA 37, Suomi 15 and the AELC 2.

Baptized Membership: 71,000 of which 48,000 are members of the Augustana Church.

Confirmed Membership: About 52,000.

Districts: There will be six: Northern New England with 16 churches; Eastern and Western Massachusetts, 50 churches; Rhode Island 14 churches; and Northern and Southern Connecticut districts, 61 churches.

Synod Budget, 1963: It is estimated at about \$850,000.00.

Headquarters: Worcester, Massachusetts.

Social Missions: The Synod will operate three homes for the aged; program of family counselling; service to un-wed mothers; adoption program; an executive director of social missions and two social workers.

Area Meetings: These meeting were held this spring by the members of the "Little JCLU."

Camps: Camp Calumet, N. H., now owned and operated by Augustana. Camp Lutherland, Pembroke, Mass., now owned and operated by Suomi. Twenty-five acres of wooded land near Hartford, Conn., owned by District One, AELC.



Pastor Nielsen



The merger committee from District One includes, fourth from left, back row, Mr. Kristian Jensen, Hartford, and fifth from left, Pastor Holger O. Nielsen, Newington. Pastor Everett Nielsen of Bridgeport, is seen second from right in the front row. The latter is now a member of the ULCA but he stayed on the committee as a member of the AELC group. Mr. Stanley Uline, Newington, Connecticut, who is also a member of the AELC group, is absent from the picture.

College and Seminary: The Synod will support Upsala College, East Orange, N. J., and the Lutheran Theological Seminary of Philadelphia, Pa.

Publication: The New England Lutheran.

Constituting Convention: September 4-5 at Worcester, Mass.

The congregation and pastor of Our Savior's Lutheran Church, Newington, Conn., is greatly involved in merger proceedings. All the committees working with merger have met at our church and the ladies have served all the committees morning coffee and dinner.

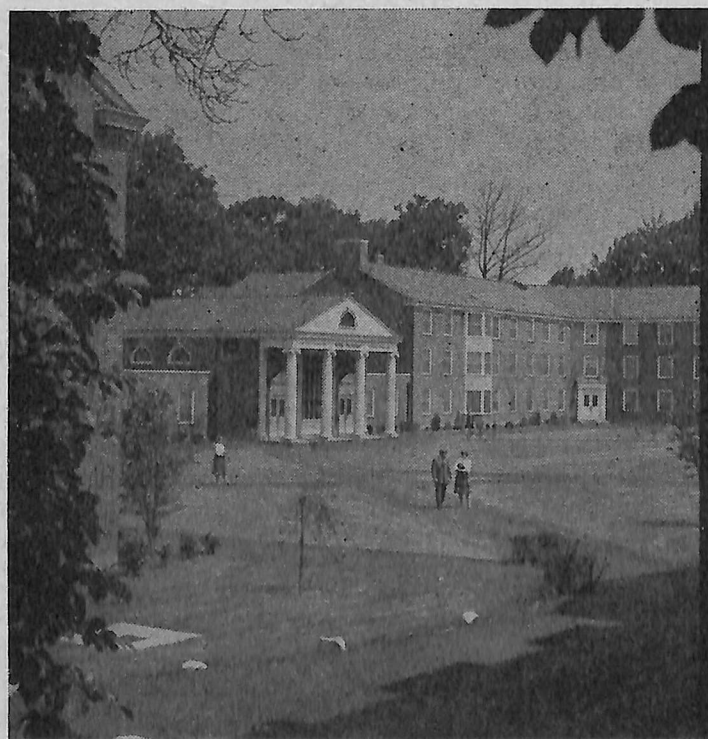
Our members serving on various merger committees are as follows: **Lutheran Men**, Mr. Anton Mose, chairman; Mr. Aage Jespersen and Mr. Carmon Christensen; **Lutheran Women**, Mrs. Esther Meyer, Mrs. Esther Nielsen and Mrs. Clara Petersen; **Lutheran Youth**, Miss Nancy Jespersen, secretary; Miss Carol Meyer, Miss Maren Frost and Mr. Carmon Christensen, advisor.

The New Jersey Synod

Prof. Harry Lund, Fords, N. J., Reporting

Constituting Convention: Ocean City, New Jersey, September 12-13.

Headquarters: Trenton, N. J.



Froeberg Hall — Upsala College, East Orange, New Jersey. This building contains a dining hall and residence facilities for 550 students. It was completed in 1958 at a cost in excess of two million dollars.



Krauth Memorial Library—Philadelphia Lutheran Theological Seminary.

College and Seminary: This Synod will support Upsala College, East Orange, N. J., and the Seminary at Philadelphia, Pa.

New Committee: It was recommended that a new committee be provided for in the Synod constitution, which shall offer assistance and guidance to Lutheran students attending non-church colleges.

The New Jersey Synod will consist of approximately 180 congregations which will be formed into six districts. These districts are set up on a geographical basis for ease of communication and will be known according to their location, i. e., North Central, Central, Southern, etc.

St. Stephen's will be part of the North Central District which has 34 congregations. This should help us to enjoy a fellowship with other congregations that has been impossible in the AELC.

Leadership Conference: One of the most interesting features of the merger has been a leadership conference held jointly by several congregations in and near New Brunswick and Edison. Pastor Kirkegaard-Jensen and four members of the Board of Parish Education took part in this Conference.

I wish to call to the attention of our people that Mr. Harry Lund was appointed by the district board to represent District One of the AELC on the New Jersey Merger Committee. He has done a commendable job and I wish personally to thank him. I also want to mention that he is serving as chairman of the sub-committee on higher education; and member of the committee which is in the process of recommending revision of the Constitution of Upsala College, and, furthermore, that he is serving as the treasurer of the Northern District Lutheran Churchmen.

Pastor H. O. Nielsen, Dist. Pres.



This picture was taken during the closing business session of the reconvened 84th annual convention of the American Evangelical Lutheran Church, in Room 2048, at Cobo Hall, Detroit, Michigan, on Wednesday afternoon, June 27, 1962. The AELC assembled for the last time for a service shortly after this picture was taken. The next morning delegates and visitors assembled with some 6,000 others for the first session of the new Lutheran Church in America.

Honoring the Past

It is no enmity to our past to believe that it did not exhaust God. I do not see any disloyalty to the past in believing that God means the future to be better than it. Unless the past has made ready for a better future, the past was a bad past. Only those things are good that make ready for better things to come after them, and those men are disloyal to the past, not who believe that it made preparation for greater things, but who believe that all the great things are in a golden age gone by. The worst disloyalty to the past is to mistake it for the future. Very great and glorious that past has been, but that past will have failed to teach its lesson for us, that past will have failed to fulfill its mission in the will of God, if it binds men forever in the chains of its institutional forms, if it has not made them ready for larger and completer things, and led them on to such a unity as Christ himself, we must believe, longed for while he was here and waits for now where he is gone.

Robert E. Spear, 1910.

"It is true that I cannot be the Church alone, without all of Christ's other people. But it is equally true that they cannot be the whole Church without me. I am called to do what nobody on earth can do; to worship and serve God for myself and with my own

life...Nobody but I can do that, and, if I do not do it, it will not be done. But the church's worship is not complete without mine. No confession of faith which the Church makes is complete until I join in making it. No prayer is the prayer of the whole Church until I make it my own prayer."

—H. Grady Davis in WHY WE WORSHIP
Taken from "The Lutheran."

The Protest

"My resignation is a protest," writes a pastor in the MIAMI HERALD, "against denominational programs which require the whole week to be spent attending meetings, conferences, committees...and leaves Saturday night for sermon preparation....a protest against the idea that a pastor must be a 'jolly-do-well,' a back-slapper....adept at the art of 'winning friends and influencing people,' a protest against a schedule which leaves no time for prayer, contemplation and scholarship....I protest by resignation."

The man who wrote the above is a Southern Baptist, but there are few American Baptist pastors who will not wince as they read it. Most will agree that resignation is not the answer; all will admit that the problems are very real. The greatest single frustration in the life of any minister is the knowledge that he will never be able to catch up with all the demands

being made on his time, talent and energies. Add the fact that his home life is almost nil, that he may well have spent seven years beyond high school in study and preparation, and that he is likely to be paid about \$4,500 annually for the privilege of so serving — add these things up and we may understand some of the reasons why ministerial students are continually in short supply.

— The Crusader—ABC.

An oyster, into whose shell an irritating bit of sand has intruded, cannot rest until the foreign particle has been covered over and made smooth with layers of mother-of-pearl; in this state, the irritating bit does no damage to the ordinary processes of life — it can be lived with. In somewhat the same manner, atomic energy was suddenly injected into the life of man in 1945. Despite its potentialities for good, its main impact thus far has been irritation of the conscience and a mortal threat to man's very life on earth. Since 1945 men have been struggling to find a way to live with atomic energy (since apparently it will not go away by itself) by smoothing over its rough edges, trying to incrust it with political controls and moral inhibitions. It might be possible, if the overlay of morality, discipline, and control is thick enough and smooth enough, to transform what is

now a threatening intrusion into a thing of beauty, usefulness and inestimable value.

(from "The Irreversible Decision," by
Robert C. Batchelder (quoted in worldview))

50th Anniversary at Brush

Bethlehem Lutheran Church at Brush, Colorado, will observe the fiftieth anniversary of the founding of the congregation with special festivities on Sunday, August 6, 1962.

The program for the day includes:

10:00 a. m.—Divine worship with communion.

The sermon will be delivered by Dr. Leland Soker, Denver, President of the Rocky Mountain Synod of the ULCA.

12:00 Noon—Dinner in Luther Hall.

2:00 p. m.—Synod President A. E. Farstrup will speak in the church.

The festivities will close with a coffee hour in Luther Hall.

Friends are invited to attend and share in this anniversary celebration. They should register with Mr. Richard Christensen, Fort Morgan, Colorado, or Pastor Hans R. Nelsen, Brush, Colorado.

Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: KAREN KNUDSEN

Solvang Lutheran Home
Solvang, California



AELYFer Appointed to West Point

Sherman Neal, an LYFer from Grayling, Michigan, has won an appointment as a cadet at the United States Military Academy at West Point. He entered the Academy on July 2.

Sherman, who graduated from Grayling high school in the top ten of his class in June, served as vice president and president of the Grayling LYF.

In high school Sherman was an outstanding athlete in football, basketball and track. He acted in the junior class play, was a reporter for the school paper, was vice president of the Varsity club, and served as president of Science, Inc., at his school. During the summer following his junior year, Sherman was a representative to Wolverine Boys' State.

He is the son of Howard and Mary Neal.

We are proud to hear of Sherman's achievements. All of us hope that the Christian nurture and spiritual guidance which he received in the Church and LYF will strengthen him so that he will be able to give an effective Christian witness in one of the great military schools of our land.

Service Projects Add Zest to Fall Programs

After a fairly relaxed summer program it is refreshing to begin the vigorous fall activities in our youth groups. Autumn is a good time in which to begin a service project. If you haven't planned one by now you had better start. Consult the "Guide for Service Projects" in your "Luther League Handbook."

Some suggestions for projects listed in the "Guide" are as follows:

(1) "Organize league 'cell groups' to study and discuss vital questions related to your faith and to the Church." This type of discussion was especially recommended by Pastor Helleskov of Denmark, the exchange youth worker who visited us last winter.

(2) "Conduct a religious survey in the community." If this hasn't been done lately, fall is a good time to make a survey because new families are usually settled when their children are enrolled in school.

(3) "Sponsor special enlistment efforts for the youth program. Have kidnap parties, youth rallies, youth night and parent nights."

(4) "Organize and maintain a good League library."
— And make use of it!

(5) "Prepare and keep a scrapbook history of church activities, and share this with the aged and shut-ins of the congregation." This project would also be helpful in the future if a history of your congregation were to be written.

(6) "Place announcements of church services in

hotels, motels, bus stations."

(7) "Visit community and civic institutions and discuss with public officials the nature of their work." Those who live near an American Friends Service Committee headquarters would find a wealth of information and ideas in the area of service.

(8) "Conduct a scavenger hunt for used clothing for Lutheran World Relief and collect materials in annual drives. Write first for information about what clothing is needed and acceptable, % Lutheran World Relief, 50 Madison Avenue, New York 10, New York."

(9) "Send a needy child to summer camp with funds your league has set aside especially for this project during the winter months."

(10) "Conduct community surveys on health and sanitation conditions, discriminatory practices, significant changes taking place in the environment in your area." This project probably would require the direction of a trained observer so be sure to consult the local authorities or their equivalent.

These are only a few of the interesting projects suggested in the "Guide for Service Projects." Why don't you look over the pamphlet, discuss its suggestions in planning meetings, and try some of them?

Right now in the summer season you can conduct personal projects. Visit with those living in old people's homes or children's home. Get to know these people. It isn't necessary to perform an obvious service. Simply giving them the friendship and companionship everybody needs is sufficient. You may be surprised at what rewarding friendships can be formed.

A Church Music Camp

In looking over the "Mount Cross Camper," a brochure for the Lutheran Bible camp near Felton, California, we noticed that a music week was featured from July 15 to 21. This camp was for boys and girls in grades five through eight. It included studies in the Lutheran worship, hymns and music; training in choral speaking, piano, voice production and conducting; music appreciation; small group singing; handcraft work; and Bible study. It was recommended for those in Junior and Youth choirs.

How wonderful it would be for older youth who are interested in such things to participate in such a camp! It would certainly enhance the worship service if the high school age choir could receive expert training.

Notice of Constituting Convention

LUTHER LEAGUE OF 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 Luther League, to be held in San Francisco, California, August 20-26, 1962.

Delegates to the convention are to be chosen from the youth 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 Luther League.

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

opinion and comment



MECHANICAL BRAINS that wash our clothes, operate our cameras, compute and dispense our change, and calculate our candidates' chances in the next election are becoming commonplace. Everything is being reduced to pushing buttons and not too many of them at that. Like the Sorcerers Apprentice, who simply had to say the right words, we, by pushing the right buttons, can make machines our servants. Science and technology have learned to do great things and, as long as these are kept in proper perspective, life will be better for them. The art of manipulation is not limited to machines however. People can also be manipulated. Psychologists and sales research experts are more and more discovering which psychological buttons they need to push in order to get us to buy their product, vote for their client or otherwise do their bidding. The moral implications of the use and misuse of this motivation research, as it is called, are tremendous. Man, the child of God, stands in danger of being reduced to a kind of glorified Pavlov's dog, a dog who was taught to respond to the ringing of a bell as he would to a meal. In this push button world of ours, where we are rapidly becoming addicted to the automatic response of both machines and men, it is not much of a leap to the assumption that God, too, can be made to respond automatically. It is too easily assumed by too many that He will jump to our bidding if we but push the proper button, the button called prayer. This may be a pleasant assumption but it is as fallacious as it is blasphemous. Prayer is vital in our relationship to God but it is not a push button which brings God running. Rightly understood, prayer is a source of strength, not because it makes God do our will but because it helps us to know and do His will. For all its ingenious capabilities man is still master of the machine but he cannot make God his servant, even by the push button called prayer.

"THE PEACE cannot be made secure with half the world having too much to eat, and drinking Metrecal on the side, and the other half going to bed hungry every night." These words were spoken by Walter Reuther at the Lutheran Peace Fellowship dinner in Detroit. Regardless of one's opinion of this well-known labor leader, and we have no hesitation in saying that our opinion of him is very high, one cannot dismiss his words. Nor can one take it lightly when he reminds us, as he did at Detroit, that, "It is not what

we have but what we do with what we have. This is the standard by which we are judged by the nations of the world." Another speaker at the same meeting, Dr. Conrad Bergendorff, president of Augustana College and soon to be the new executive secretary of the Board of Theological Education of the LCA, said, "A peace-loving nation needs to love more than peace, it needs to love the things that make for peace." There really is nothing new in all this; it has been said by many people in various ways. It is perhaps this fact which is most disturbing in our land today. Thinkers and leaders from every walk of life have been telling us and reminding us of these facts for years. Still, we dismiss them as intellectuals or egg-heads and go blindly on, splurging for arms and pinching pennies for peace. We seem to be living in a kind of topsy turvy dream world. This may be all right as long as it lasts but sooner or later there will come an awakening, and it may be a rather rude one. Hopefully, we may awaken, before it is too late, to a realization that the men who say these things and the men who lead us, far from being starry-eyed dreamers, are hard-headed realists. They are men who see our world and see it whole while the rest of us try to bury our heads in the sand — or in our pocketbooks. There was once one who sat and wept over Jerusalem because that city was not truly concerned with the things that would have made for peace. But Jerusalem went merrily on its way, the way to destruction. We cannot but wonder if he who wept for Jerusalem also weeps for our land today. We rather think he does.

Hmm!

In one of our communities the church burned down and two neighbors found themselves standing side by side, watching the blaze.

One said to the other, "This is the first time I ever saw you at church."

To which the other retorted, "This is the first time the church as ever been on fire."

from: Immanuel (Kimballton, Iowa)

Messenger.

The reason some people get lost in thought is that it is unfamiliar territory to them.

— Selected.

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



LCW Convention July 30 - August 1

We hope there will be some visiting guests as well as the fifty delegates from the WMS in attendance. Likewise we hope that most of these will be able to attend the Fellowship at St. Peder's Church in Minneapolis on Sunday, July 29, 4:30-8 p. m. If some can make better arrangements to arrive in time for this by driving, but are concerned about keeping a car in Minneapolis during the three days, they may leave the car parked in the parking lot at St. Peder's Church until time to leave. Since we shall be lodged and have the meetings at the hotel and nearby city auditorium, a car will not be needed while there.

Be sure to notify Mrs. Ottar Jorgensen if you plan to attend the Fellowship. If there should be a few who find it possible at the last minute to be present, but have not had time to notify her, come anyway.

Thyra Hansen.

Dr. Fry to Speak

Dr. Franklin Clark Fry, newly elected president of the Lutheran Church in America at its recent constituting convention in Detroit, will be the convener and principal speaker when the women's auxiliary of the Church is organized here, July 30-August 1.

Dr. Fry, often referred to as "Mr. Protestant," is recognized not only as the most dominant figure among American Protestants, but also as one of the most influential personalities in world-wide ecumenical circles since the days of Archbishop Nathan Soderblom, primate of the Church of Sweden.

Mrs. Charles W. Baker, Jr., of Duquesne, Pr., a former president of the United Lutheran Church Women, will be in the chair when Dr. Fry convenes the women's convention in the Radisson Hotel here on July 30, and will continue to preside through the two-day business session. In addition to the 700 regular delegates, several hundred registered visitors are also expected to attend.

On the third day of the convention the sessions will be held in the Minneapolis municipal auditorium, when Miss Dorothy Marple, the executive secretary-elect of the new women's organization, will be introduced to the assembly. Some 10,000 persons are expected to attend the closing rally on Wednesday evening, August 1, when Dr. Fry will give the concluding address titled "Echoes of Detroit."

The Deaconess Program of the LCA

Now that the merger is complete, we of the former AELC have become inheritors of an institution new and strange to us. I am referring to the Deaconess Institutes, or Diaconates, of the former ULC and Augustana churches. This program has been particularly strong in the ULC with two Motherhouses in Phila-

delphia and Baltimore recently merging. Augustana has had one Motherhouse in Omaha, Nebraska.

As a group, I believe that we know very little about deaconesses, who they are, what they do, how they serve the church. I have found it very interesting to learn about this form of church service and think it might interest our church women to learn something about them. Usually, a deaconess devotes her whole life to church service through some chosen field, she is consecrated by the laying on of hands, she does not marry, wears a special garb — though the Augustana church adopted a resolution last year allowing deaconesses to marry and still remain in the diaconate. There is a new development which should be of interest to many women who might want to serve the church but hesitate to take the full step of consecration to life-time service, to "don the garb." This is the AIDS program through which women over 20 can give one year of their lives to church work, receiving no pay except a maintenance allowance. Many able women of middle age, widowed perhaps, at a loss what to do with themselves, might find such a year a truly fruitful endeavor. Young girls, too, may feel the urge to give their talents and training for a year — if not for life.

I urge our women's groups to become familiar with the Deaconess Program in our new church. It will be a part of our work. We will be asked to support it. For information write to: The Philadelphia Lutheran Deaconess School, 801 Merion Square Road, Gladwyne, Pennsylvania.

Two books, "Love's Response" by Frederick S. Weiss, and "On Call" by Catherine Herzell (both available in The Lutheran Bookstores) would make interesting programs in your groups. Or ask a deaconess, herself, to come and explain the program to you. If you live in the Middlewest, write to: Immanuel Deaconess Institute, Omaha, Nebraska. Sister Grace Carlson will be glad to come, or send someone else to tell you about this unique institution.

Nanna Mortensen,

1003 Grand View Ave., Des Moines 16, Iowa.

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

June 27, 1962.

Joint Commission on Lutheran Unity.

News From the Church Around the World

LCA APPROVES NEGOTIATIONS FOR NEW COOPERATIVE AGENCY

Detroit, Mich.—(NLC)—The Lutheran Church in America went on record here in favor of an inclusive inter-Lutheran agency as a successor organization of the National Lutheran Council.

Unanimously, on June 30, delegates at the final business session of the LCA's constituting convention authorized the denomination to join with the American Lutheran Church and the Lutheran Church-Missouri Synod in negotiations toward formation of the new association.

Plans to implement the proposal are contingent on favorable action by all three of these major bodies and it now appears certain that this approval will be forthcoming. The biggest hurdle was cleared earlier when the Missouri Synod voted at its triennial convention in Cleveland on June 28 to participate in planning the cooperative agency. Some opposition had been anticipated but failed to develop and the proposal was endorsed by the delegates without dissent.

The ALC, meeting in its first general convention at Milwaukee, October 18-24, is expected to follow the Missouri Synod and the LCA in unqualified approval of the proposal.

The three bodies initiating the proposal for the new agency represent most of more than 8,500,000 Lutherans in America, the LCA with 3,200,000 members, the Missouri Synod 2,545,000 and the ALC 2,365,000.

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

Each accepting group will name seven representatives to develop a constitution and any other additional rules found necessary for the proposed agency. All are to be submitted to the appropriate church conventions for action if possible by 1965.

The new association, proposed as the outgrowth of conversations over the past two years between representatives of the National Lutheran Council's participating bodies and the Missouri Synod, would be devoted to a program of common theological study and Christian service.

MISSOURI SYNOD ELECTS DR. HARMS AS PRESIDENT

Cleveland, Ohio — (NLC) — The Lutheran Church-Missouri Synod chose a new leader here after Dr. John W. Behnken, 78, asked delegates to its 45th General Convention not to re-elect him to the presidency he had held for 27 years.

Named to head the 2,545,000-member denomination as its seventh president in 115 years was Dr. Oliver R. Harms, 60, of St. Louis, Mo. For the past three years he has been full-time first vice president and he has also served three years as fourth vice president of the Synod.

Dr. Harms' election as president marked the third time he has followed Dr. Behnken in a church post. Both were pastors of Trinity Lutheran church in

Houston, Texas, the former for 24 years, the latter for 27 years, and both are past presidents of the Texas District of the Synod.

Dr. Behnken relinquished his office in the same city in which he was first elected. It was at the Synod's convention in Cleveland in 1935 that he was named to the first of an unprecedented nine three-year terms as president of the church body regarded as the conservative branch of American Lutheranism.

His plans to retire were announced in a prepared statement which he read just before ballots were distributed to the 850 voting delegates for the election of the Synod's top officer. Dr. Behnken said he had "reached an age beyond which very few people might be expected to shoulder the responsibilities of the very increasing duties of the Synod's presidency."

MISSOURI SYNOD APPROVES TALKS WITH PRESBYTERIANS

Cleveland, Ohio — (NLC) — Lutheran Church-Missouri Synod participation in doctrinal talks with other Lutherans and Presbyterian and Reformed bodies was approved here by the 45th triennial convention of the synod. Objections to Missouri Synod representatives taking part in joint prayer at the interdenominational sessions touched off a lengthy floor debate, but when a resolution endorsing the theological talks was put to a vote it passed by an overwhelming majority.

Delegates who protested to the joint prayers and maintained "we should give priority to our separated Lutherans before we become too concerned about other Protestants" were countered by those who argued "if there is sin in unionism, there is greater sin in separatism."

A series of discussions is planned between Lutheran and Reformed bodies, not to consider merger but to explore the theological areas in which the groups have historically disagreed. The first meeting was held in New York last February and the second session is scheduled in February 1963.

DR. SCHIOTZ SEES ALC APPROVAL OF LFC MERGER

Minneapolis, Minn. — (NLC) — Dr. Fredrick A. Schiotz, president of the American Lutheran Church, said here he is confident the Lutheran Free Church will be welcomed into membership in the ALC.

The president of the ALC spoke to a gathering of some 1,000 delegates and visitors at the 66th Annual Conference of the LFC, which on June 14 voted 530-112 in favor of merger agreements to unite the two churches. The 90,250-member LFC will apply to join the ALC at the larger body's October 18-24 convention at Milwaukee, Wis.

Dr. Schiotz said he believes delegates to the ALC gathering will dispense with the formality of paper ballots and vote the LFC into membership by acclamation. It is expected all arrangements can be completed and the merger accomplished by February 1, 1963.

NCC OPENS UN OFFICE

NEW YORK, N. Y. — The National Council of Churches has opened a United Nations office designed to help create "a working center and symbol" of Protestant and Eastern Orthodox churches' concern for peace.

"The churches have a stake in the United Nations because of their continuing search for world peace and order with justice and freedom," the Rev. Dr. Kenneth L. Maxwell said in announcing the new office. "We must seek more effectively to represent the work of the churches at the UN and interpret the work of the UN to the churches."

Dr. Maxwell is executive director of the National Council's Department of International Affairs, which opened the office in temporary quarters at the Carnegie International Center, 345 East 46th St. In June of next year, the office will be moved to the projected Church Center at the United Nations now under construction on First Avenue at 44th Street.

The Center is being built by the Methodist Church, which now has the largest denominational program at the UN. Other communions are being encouraged to open offices in the building, establish contacts with the UN, and disseminate information about it to their church constituencies.

"Activities at the Center will focus particularly on the work of the churches in relation to the UN," Dr. Maxwell said, "but our work will be set in the larger context of international relations and the Christian mission to the nations of the world."

At the invitation of the Methodist Church, the National Council's UN office will occupy space in the new building, coordinate various existing denominational UN programs, and encourage more denominations to participate in similar projects.

"ENORMOUS" GROWTH SEEN IN TELEPHONE MINISTRY

VIENNA — (LWF) — "The enormous development of telephone counselling, especially in Germany but also elsewhere in Europe and in the United States" has been a noteworthy feature of the churches' pastoral work in the past couple of years, a Lutheran World Federation commission heard here.

"At the first European conference on telephone counselling in 1960, it was stated that telephone counselling was then practiced at 41 places in ten different countries of Europe," the LWF Commission on Stewardship and Congregational Life was told in mid-June.

"Since then, the number has considerably increased," added a report given by a commission member, Bishop Jens Leer Andersen of Helsingor, Denmark.

Some 140 persons engaged in this kind of ministry are expected to attend the second European conference at the Bad Boll Evangelical Academy, near Stuttgart, Germany, on September 17-21. Eighty participated in the 1960 meeting, which was held at the Bossey Ecumenical Institute, near Geneva, Switzerland.

Such counselling services are now provided in 12 German cities by 300 voluntary staff members and plans are under way

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**LUTHERAN TIDINGS
ASKOV, MINNESOTA**

for their introduction in several other localities, he said. In Sweden, a telephone ministry is offered in a number of cities and towns, in Denmark at two provincial centers as well as Copenhagen, in Norway and Finland at their national capitals.

In Stockholm, the distressed person calls the same number as for fire, police and other emergency calls. In Oslo the number is different but it is listed in the directory along with the other calls for emergency use, the churchman said.

During the autumn and winter peak season, as many as two out of every 100,000 West Germans seek pastoral advice through these services. At Hamburg, where one of the oldest telephone counselling centers functions, the calls have averaged 20 a day — about 7,000 a year — during the past three years. In Berlin, each of the eight phone exchanges handles about 25 calls daily.

"From the United States it is reported that the four telephone counselling centers in New York have 20,000 calls annually," Bishop Leer Andersen said. "In Los Angeles there are 10,000 and in San Francisco, 3,500."

Other countries having such services include France, Switzerland, the Netherlands, Great Britain, Turkey, Israel, Pakistan and Japan.

The popularity of this ministry has been attributed largely to a desire of many Protestants to initiate anonymously a consultation on their personal problems, although face-to-face pastoral counselling often follows. In Stuttgart, Germany, two out of every five callers wish such a follow-up confrontation, the Danish bishop reported.

"Experience in all the European countries show that the problems which most often cause the use of the telephone counselling service are loneliness and guilt," he said.

With respect to more specific categories of problems, reports from Germany revealed that every fourth distressed caller — in Berlin, every third — seeks help in marriage difficulties.

Counselling to would-be suicides is especially frequent in Berlin, which since the war has had the highest suicide rate in the world. During its first two years of operation, the "Telefonseelsorge" in Berlin reported having cared for about 1,000 persons weary of life or in danger of taking their lives. Ten per cent had actually attempted suicide.

West Berlin's suicide rate in 1946 was six per 10,000, but since then it has been reduced to less than half that figure.

Since a wide range of problems are presented by callers, the telephone counselors include not only clergymen, but doctors, lawyers, psychiatrists, social workers and other professionals, all pledged to secrecy.

Bishop Leer Andersen said the flourishing of the new counselling method caused the question to be raised whether it was evidence that the Christian congregation had failed men in their need.

He asked also: "Can genuine care of souls be practiced at a distance? Is it possible to pray with another person on the telephone? Is it possible to give absolution?"

TOO MANY ROLES CONFUSE PASTOR, LUTHERANS TOLD

GETTYSBURG, PA. — (PRT) — Today's clergyman is often confused because the church expects him to play too many roles, a Lutheran psychologist told 40 ministers attending an institute here today.

"Our pastors are confused as to what their roles are in today's church," the Rev. J. Victor Benson, who heads the United Lutheran Church's psychological testing program, told the ULCA ministers from Pennsylvania, Maryland and West Virginia at Gettysburg Theological Seminary.

"In his search for identity," psychologist Benson declared, "he is assailed on every hand by a babble of voices telling him what he is supposed to do. The only way he can win his search for identity is to conduct this search as a man, not as a minister, for the pastor is first a man and then an office."

In his lecture, the Rev. Mr. Benson told his fellow clergymen that "agitators within the church are a sign of vitality and not symptoms of the church's decline or weakness."

"Self-criticism is good for the church," he contended. "It is also evidence of the church's maturity and its ability to listen and not become un-hinged. We as pastors tend to thrive on adulation, we need criticism to test our sense of maturity. We need to be healthfully critical of ourselves."

Benson compared a mature church to a mature society or individual.

"Both should be able to listen with amusement, interest and concern to blame and criticism as well as to praise and adulation and to use this to improve our programs and achievements," he explained.

Another lecturer, the Rev. Dr. Victor Roland Gold, professor of the Old Testament at Pacific Lutheran Theological Seminary, Berkeley, Calif., told the ministers that they have to be very certain of their beliefs when evangelizing.

"To the outsider," he asserted, "all churches look like an ecclesiastical bag in which we are all trying to get out first. Each one is convinced that his is right and has the truth and only the truth. The only trouble is that about 250 other groups say this too."

The Value of Our Heritage

(Continued from Page 5)

how we never succeeded in developing and training enough young men to fill our vacancies and to widen our fields of service beyond our own horizons. It is no doubt true that the more pietistic groups have a more aggressive missionary spirit as well as a knack for organization which have not characterized us.

Were we too Danish? — too concerned about perpetuating cultural and national traditions? It is a debatable question, and who is to say? Prof. Paul Nyholm says that "with the UELC there never was so strong an emphasis as with the AELC on the importance of preserving the Danish language and Danish culture. The UELC concentrated on preaching the Gospel." Like all generalizations this is not quite fair, for we certainly also believed in preaching the Gospel; but many of our pastors felt strongly that in order to do this most effectively they must of necessity do it in what to them was the mother tongue. There have undoubtedly been places where the English language should have been introduced earlier, but here, too, we have shared the lot of many other immigrants. Prof. Nyholm claims that "the Americanization process of the Danish Lutheran Church may seem slow, but (it) has actually been more speedy than that of not only the Norwegian churches but also of many other groups."

From a certain point of view I doubt that you can be too Danish — just as you can't be too American. Because of our background, the influence of Grundtvig and his stress on the importance of a God-given earthly life, and the fact that we were an immigrant church, I wonder if we could have lived and believed and acted otherwise without being untrue to ourselves and to our own destiny. Our weakness was not so much that we preserved and attempted to perpetuate the cultural values of our heritage, but that we failed to change these values into the coin of the realm. We created artificial boundaries and barriers. We isolated ourselves and became provincial. We clung to a culture 5,000 miles away and neglected to absorb the culture immediately around us. And, worst of all, we sometimes tended to indentify the Christian Gospel with ethnic and cultural traditions. The fact that other immigrant groups have gone through the same process does not absolve us from blame.

In a few days our synod will cease to exist as a separate entity. We are not, however, leaving an old church and joining a new one. Let it be clearly understood that we are helping to create a new one — even though we are insignificant numerically. In 1887 one of our pioneer pastors sang proudly that we came not as indigents but that we, too, had something to contribute to the new land. Surely, we need not be less proud now! There is little danger that we become arrogant and boastful. All statistical evidence available tells us that we have been small and insignificant, but let us not make ourselves poorer than we are; for we, too, have something to contribute to the life of the new Church.

I have already touched on the democratic traditions and our aversion to pomposity. We don't take ourselves or one another very seriously. Vern Hansen put it well when he spoke of an individuality which "resists hierarchy, high organization, the neo-Piety of much of American Lutheranism, and seeks instead for unity and churchmanship in the area of congenial fellowship. It is a fellowship aware of our common sin, but a fellowship growing in a common faith. It is a 'joy of life' wherein the emphasis is not on conversion in the sense of upheaval or rejection but a renewal through growth. This concept seems to us to give freedom and spiritual elbow room, free of many of the formalities in the trends of Lutheranism today. The person expresses himself as a child of God, but never through little acts of obeisance. He loves his fellow man and together they hope for God's grace. But his deepest religious feelings are concealed and not involved in outward acts."

We have never been exclusively a Grundtvigian church, but Grundtvig's concepts of God and man are deeply rooted in all of us. Our strength has not been in evangelistic zeal or organizational ability; but perhaps there are other ways of measuring and channeling Christian service. One of the most cherished parts of our heritage has been the insight that our Lord Jesus Christ Himself is the Living Word. The decisive element is not the individual's feelings, or thoughts, or even actions, but God's saving grace as He speaks and acts at the baptismal font and at the communion table. The stress on this insight has occasionally given outsiders — and even some of our own people — the mistaken impression that we have de-evaluated the Bible. We have not. We merely place the Bible where it belongs: as the source of Christian enlightenment but not of Christianity itself; for it was not the Bible that made Christianity, it was Christianity that made the Bible! If we have not had the fervor of the pietists and fundamentalists we have emphasized as few other churches the value of sacramental grace. If we have not stressed the idea of salvation as being a matter merely of getting to heaven we have understood that man is created in the image of God and that the totality of life — also man's earthly life — is under God's judgment as well as under his love and grace.

We have not made much of an impact on the church at large. The folk schools which certainly were important by-products of our faith and a tangible part of our heritage have all but failed to survive — partly because we ourselves failed them and because we have been strangely inept at communicating our ideas. But the fact remains that for more than fifty years these schools enlightened, challenged and inspired thousands of our young people. And throughout the land there are schools here and there where faint echoes of what we have tried to say have been heard and heeded.

We have sung a few songs and hymns which deserve to live, and some of them will; but in this area, too, we have been strangely inarticulate. Perhaps this, in part, is due to our immigrant complex.

In some instances we have isolated ourselves in small, cozy groups all but worshipping at the altars of what was left of our alleged heritage; or we have reacted violently against our heritage and discarded our riches indiscriminately. But perhaps the tide will turn. Long ago, Marcus Lee Lansen, the eminent immigrant historian observed that "what the son of the immigrant wished to forget, the grandson wants to remember." I predict that a closer association with other Lutherans will strengthen us — not only because they have something to share with us, but because we shall be compelled to take a closer look at ourselves and our past and re-discover half-forgotten riches that belong to us, and which we will want to share with them.

It is not sentimentality but sober fact that we stand at the end of an era. Perhaps the verdict will be harsh when history pronounces judgment on the life we have lived as a people within our Church. Toward the end of the operetta, "The King and I," the English boy asks his mother about the dying king, "Was he a good king?" and she answers, "No one is as good a king as he could be" Certainly we should have accomplished more. Even if we had done all that was demanded of us, we are but "unworthy servants," as those in the parable.

But if we have nothing to brag about we do have something to be proud of and glad and grateful for. We have brought our "peculiar treasure" into the common treasure chest of American church life. And if we look back with some nostalgia, some sentiment, and even some sorrow — and it would be a mark of our impoverishment if we didn't — we also look forward, in faith, and with hope.

Over the doors leading to the National Archives Building in Washington, D. C., is carved the following inscription: "The Past is only a prologue." May we say this — not lightheartedly but soberly and hopefully and prayerfully as we take leave of the American Evangelical Lutheran Church and bring our heritage, our hopes, and ourselves, into the Lutheran Church of America.

Contributions to Solvang Lutheran Home

Period April 1, 1962 to June 30, 1962

MEMORIAL GIFTS:

In memory of Anders Moller, Solvang, by Mr. & Mrs. Christian Nygaard, Solvang	\$ 3.00
fra Venner i Tyler — West Denmark & Solvang	40.00
In memory of Louise Hartley Mattson, Los Angeles, by the Danish Masonic Club of Southern California	10.00
by Southern California Automotive Booster club No. 20, Inc. ..	5.00
by Dronning Dagmar No. 12, Los Angeles	7.50
In memory of Mr. and Mrs. Niels Serrikslev, Askov, Minn., by Christian Roth	4.00
In memory of Mrs. Dora Koch, by Esther Berggren, S. L. H. ...	5.00
In memory of Ingeborg Nielsen, by the Swanson's	5.00

by Lee & Elsie Staton — Emil & Hulfred Jensen	10.00
BUILDING FUND:	
Danish Ladies' Aid Society	
"Selma," Fresno	\$ 50.00
Marie Willets estate	67.24
Marie Howley estate	493.15
Alfred Jorgensen, Solvang	20.00
Rev. & Mrs. Carlo Petersen, Solvang	10.00
Danish Ladies' Society, Dannebrog	5.00
Mr. & Mrs. Peter Sorensen, S. L. H.	1,000.00
Emanuel D. E. L. Church, Los Angeles — S. L. H. benefit dinner	425.00
Palestine Chapter No. 112 O. E. S. Minneapolis, Minnesota	8.00
Friends from Fresno	13.00
From our wonderful Ladies at Solvang Lutheran Home	27.25
Acknowledge the above gifts with sincere thanks to every contributor. We all extend warmest greetings and good wishes.	
Yours most sincerely	
SOLVANG LUTHERAN HOME	
Nis P. Pors, Treasurer,	
320 West Alisal Street,	
Salinas, California.	

Acknowledgment of Receipts by the Synod Treasurer FOR THE MONTH OF JUNE 1962

For the Synod Budget:

Unassigned:	
Askov, Minn.	\$ 300.00
Roscommon, Mich.	207.00
Minneapolis, Minn.	273.00
Bethlehem, Cedar Falls, Iowa	700.00
Dannebrog, Greenville, Mich.	50.00
Newington, Conn.	165.00
Edison Township, N. J.	200.00
Badger, S. D.	425.67
Muskegon, Mich.	600.00
Clinton, Iowa	225.00

POSTMASTER: If undeliverable as addressed, notify on Form 3579.

LUTHERAN TIDINGS, ASKOV, MINNESOTA

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to and the old address is included and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.

I am a member of the congregation at _____ July 20, 1962

Name _____

New Address _____

City _____ State _____

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

Grayling, Mich.	100.00
Manistee, Mich.	250.00
For Pension Fund:	
Askov, Minn.	\$ 56.61
For Santal Mission:	
Seattle, Wash.	\$ 193.50
Sunday School, Salinas, Calif.	25.00
In memory of Jens A. Jensen, Coulter, Iowa, from friends in Hampton and Coulter, Iowa	5.25
Trinity Church, Greenville, Mich.	46.09
In memory of Katharine Christensen, Tyler, Minn., from friends and relatives	48.00
Viborg, S. D., (by Mrs. Cecelia Andersen)	16.75
Brown City, Mich., for Riber's work	61.49
Des Moines, Iowa, Circle IV, Luther Memorial Church Women	10.00
Miss Dagmar Miller	10.00
In memory of Mrs. Aksel Holst from friends in Hampton, Iowa	3.00
In memory of Mrs. Edward J. Klas, Luck, Wis., from the Bone Lake Ladies' Aid, Luck, Wis.	3.00
Brush, Colo.	57.18
Des Moines, Iowa, from sale of Santal tea, by Miss Dagmar Miller	9.00
Convention offering	120.50
Publications:	
Tyler, Minn., for Lutheran Tidings, in memory of Henry Petersen, from Mrs. Anna M. E. Petersen	\$ 25.00
Budget receipts from congregations, June 1962	\$4,186.04
Previously acknowledged	34,900.57
Total to date	\$39,086.61
Pastor's Contribution for Pension:	
Pastor	
Harold Petersen, Askov	\$ 20.00
Richard Sorensen	16.50
Harold N. Sorensen	23.00
Ivan Westergaard	5.46
Holger Nielsen	23.75
John Christensen	17.50
Ernest D. Nielsen	68.35
Harold Knudsen	4.30
Donald Holm	21.00
	\$ 199.86
Previously acknowledged	\$1,476.60
	\$1,676.46
Total budget receipts to date, June 30, 1962	\$40,763.07
Lutheran World Action:	
Seattle, Wash.	\$ 41.00
Trinity, Greenville, Mich.	87.04
Waterloo, Iowa	10.00
Roscommon, Mich.	53.00
Minneapolis, Minn.	39.58
Edison Township, N. J.	3.00
Badger, S. D.	97.50
Correction of previous report (Seattle, Wash.)	(75.07)
Clinton, Iowa	25.00
Grayling, Mich.	28.70
Kimballton, Iowa, (from Marius Christensen)	10.00
	\$ 319.75
Previously acknowledged	6,405.34
Total to date	\$6,725.09

Grand View Seminary Thank Offering:

OUR CHURCH

Montcalm, Michigan: Pastor Lavern Larkowski was installed as pastor here in a service at the Settlement Church on Sunday, July 15. Pastor Howard Christensen, of Detroit, the District Two president, officiated.

Dalum, Alberta, Canada: A two manual Baldwin Electric organ was dedicated at Bethlehem Church here on Sunday, July 8. The organ is a memorial gift. Installation services for Pastor Robert Ericksen were held on Sunday, July 22, with AELC President, Pastor A. E. Farstrup, officiating. The installation service was held during the annual two-day "Folkefest." Speakers at the "Folkefest" were Pastor Farstrup, former Pastor Peter Rasmussen and interim Pastor Holger Strandskov.

Seattle, Wash.	\$ 75.07
Previously acknowledged	3,704.77

Total \$3,779.84

GVC Building Fund:

In memory of Mrs. M. Mikkelsen, from Sigurd Jensen, St. Edward, Nebr.	\$ 5.00
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District V Home Mission:

Received from congregation, Askov, Minn.	\$ 80.00
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For AELC History Fund:

Pastor Ivan Nielsen, Dwight, Ill.	\$ 5.00
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M. C. Miller, Treasurer

Variety, Unity, Charity

(Continued from Page 3)

III

But how to express our unity in Christ, how to live it — that is our problem. It is not an easy problem — this we know. We shall not be able, in our own strength, to handle it — this we also know. But in God's strength we can handle it; in God's strength we shall!

Need I remind you, then, that Charity, or Love as we prefer to say it, that "still more excellent way" of which Paul speaks, is the answer to our problem? We are made conquerors through Him that loved us.

To be true disciples will take nothing less than full reliance upon Love — God's Love which is "patient and kind, not jealous or boastful, arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right."

Love is primary to uniting our variety in the Church. It is by Love that we are drawn together. It is by Love, God's Love, that we are held together. And the sign of His Love is the Cross — Christ's self-giving Love for us. Let us fix our hearts and minds upon this sign. Then shall we know Who it is and what it is that unites us into one, holy, Christian Fellowship.

In the spirit of what now has been said let us be thankful to God for the variety and unity we have known in the past. And let us also be thankful for that even greater variety, and the unity, that we shall continue to know in the Lutheran Church of America.