

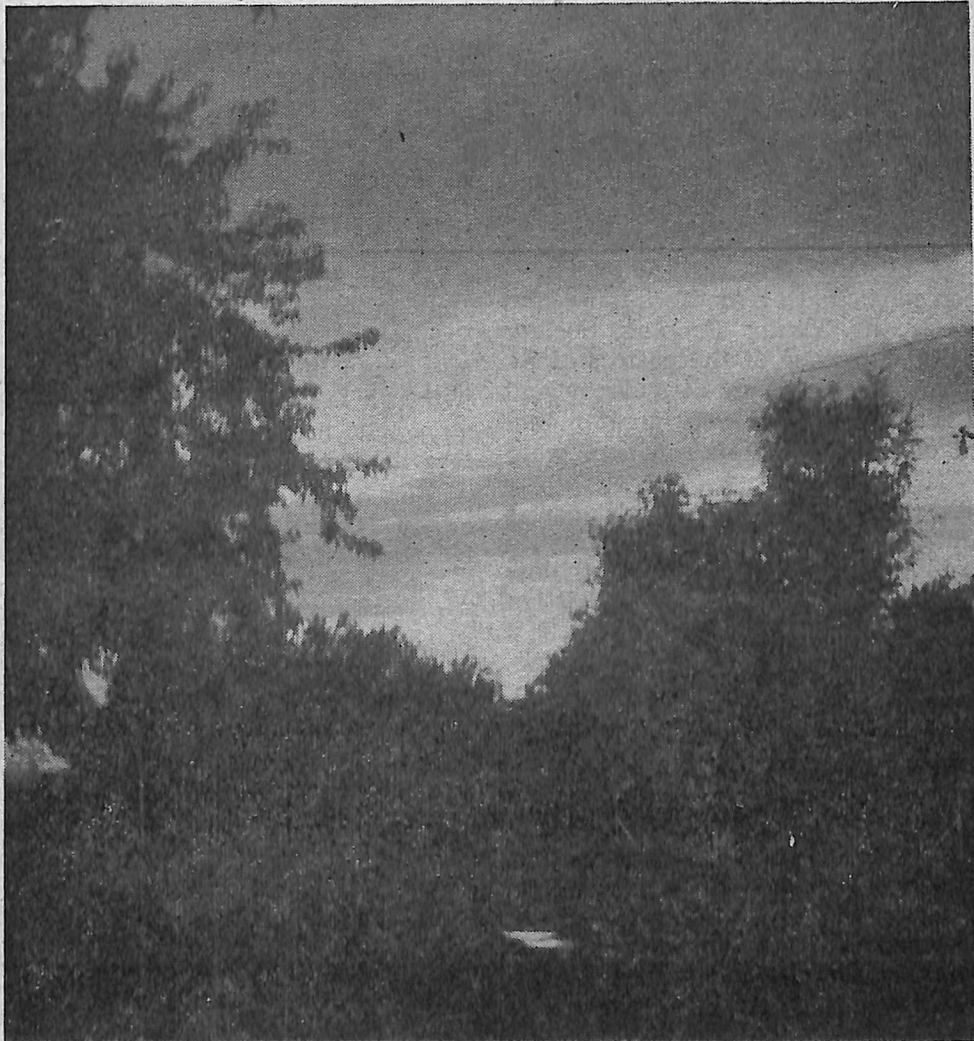
Lutheran

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The American Evangelical Lutheran Church

Tidings

*Folk meeting
p. 13*



*He covers the heavens with clouds,
He prepares rain for the earth,
He makes grass grow upon the hills.*

— Psalm 147:8

Volume XXIX
Number 1
August 5, 1962

In Memory of August Sorensen

October 26, 1892 — July 22, 1962

It is my intention with these brief remarks to express thanks to God for having had for nearly fifty years the privilege of knowing August Sorensen as a friend and fellow member in the church. We shared together with many other young persons, life and learning opportunities together at Grand View College during the time of Thorvald Knudsen's leadership. Unknown to me at that time, but realized through later contacts, August and other young people from Ringsted, among these his future wife, Thyra Strandskov, had been participating in the intense and dedicated activities of the Young People's Society under the guidance and influence of the pastors of St. John's Church, Kr. Østergaard, N. C. Strandskov and others. At Grand View College even greater and deeper concentrated efforts of a similar nature were experienced.

No doubt we were partly dreamers and visionaries as we listened to inspired speakers and sang lustily the songs of the songbook. We were nevertheless deeply rooted in our faith and worship, our Christian fellowship and hymnal. August and Thyra built a home together which reared three boys and two girls, now all married with homes and families of their own. Leo on the home place, Arne in Peoria, Ill., Cora in Estherville, Iowa, Ruth in Washington, D. C., and Harold serving as minister for the Fredsville Lutheran Church, Cedar Falls, Iowa.

August has served in various capacities in St. John's congregation at Ringsted, also in the Iowa district as well as seven years as trustee on the Synod Board, where his counsel was highly appreciated and his active help in managing the farm activities of the synod was especially welcome.

During the latter year's of his life August has suffered serious physical ailments and weaknesses. Perhaps he could not force himself to accept a slow-down in action, which his impairment of health indicated he should. His passing came after he had submitted to serious surgery at the Mayo Clinic at Rochester, Minnesota.

It is next to impossible to think of August Sorensen as being still and at rest. For he was a man of action. Not that he was restless, uneasy or impatient. His actions were well planned and executed for they were based on sincere and thoughtful convictions, so that his very presence seemed to imply the doing of what seemed good, proper and right. Perhaps he is busy in some other region of God's universe. To associate eternal life with eternal rest in his case would hardly seem a just reward in any sense.

August was always so willing to help, work and serve, that he will be sorely missed in his home congregation

and indeed his entire home community. His friends everywhere want to send their sincere expressions of sympathy in the loss of a father, husband and grandfather to the entire family. His place in their hearts as well as in the place of the hearts of all who knew him is secure.

Alfred Jensen.

Services for August Sorensen were held Wednesday afternoon, July 25, in St. John's Lutheran Church at Ringsted. Pastor Gordon Miller of St. John's officiated. Burial was in the cemetery adjacent to the church.

—Editor.

VERNER HANSEN TO EDIT RESOURCE

Pastor Verner Hansen, former editor of LUTHERAN TIDINGS, has been named editor of **resource**, the magazine for Sunday School teachers and others involved in parish education.

Pastor Hansen is currently film-strip editor for the Long Range Program of Parish Education. He will begin his work with **resource** within a few months. John Mangum, who has been editor of **resource** since its inception in January of 1960, will assume a new position.

For a seven year period, from 1953 until 1960, Pastor Hansen was editor of LUTHERAN TIDINGS. He resigned that position and moved from a parish in Los Angeles to accept his present position in October of 1960.

Pastor Hansen served as a chaplain in the latter part of the Second World War and again during the Korean War. In addition to the parish in Los Angeles, Pastor Hansen, who was ordained in 1943, has served parishes at Ludington, Michigan; Newark, New Jersey and Oak Hill, Iowa.



Notice of Ordination

Mr. Delmar Carstens, who has been called to serve the St. John's Evangelical Lutheran Congregation at Cozad, Nebraska, will be ordained in the church at Cozad on Sunday, August 19, with Pastors Beryl Knudsen and Folmer Farstrup assisting. Other pastors able to be present are invited to do so.

A. E. Farstrup, Ordainer.

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A morning devotion at the Detroit AELC convention

But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not, like so many, peddlers of God's Word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

— II Corinthians 2:14-17

He "leads us in triumph," Paul said. But what right had Paul to speak of triumph? Harassed and persecuted by Jew and Roman alike, a citizen in name but a pilgrim in the heart, he was one of that small flock of disinherited children who found grim satisfaction in calling themselves fools for Christ.

But what is the triumph of the fool? Perhaps it comes not in conquering but in prevailing — in coming through the battle intact, with integrity. As Paul saw it, the fool is one who stubbornly refuses to be fooled: he knows who he is. Thus he is the fool, because his vision has cracked open all illusions of grandeur and left him standing like a foolish naked Adam with a half-eaten apple.

The man who presents himself without pretensions is a fool in the world: this was Paul, lacking even the pride of a fig-leaf. He knew who he was. First there was the righteous zeal, the high ambition to destroy the infidel Christians. And then there was the enfeebling thorn in the flesh, the frustrating sign and presence of mortality.

This is advertising that the world prefers to scorn: that is, this vision that welds together the vanity of human ambitions and the tragedy of human limitations. In this vision Eden is forever on the other side of the horizon; the gates have clanged shut, and the sons of Adams are nervously engaged in building cities in which to lose themselves.

"It is true," said the philosopher Schopenhauer, "that no one shows himself as he is, but wears his mask and plays his part." But Paul, on the road to Damascus, had the mask stripped from his face: in an instant he became the fool. That is, in relation to those who continued to wear their masks and play their parts, he was the fool. He was the stranger in a world he never made, and thus could never hope to conquer.

And yet Paul did speak of triumph. It was an alien triumph; it did not belong to him, as his own creation, his own possession. It was a triumph "in Christ." Suddenly the questions of victory and defeat were no longer ultimate questions that Paul had to answer for himself: now it was no longer a matter of needing to triumph over the creation, but instead it was a matter of prevailing gracefully in the creation.

For centuries man had fought against the encroaching creation, carving cities out of granite, building walls against the hungry seas and the plains. Against the creation man pitted his ingenious ideas of civiliza-

The Seeking Fragrance

by: Pastor Jerome Nilssen

tion, while the creation, like a huge, malevolent lion, patiently stalked, waiting to crush to dust human flesh and human bone.

All struggles since Adam seemed summed up in this one struggle of man building against death. And then one came to bend and break the all-consuming fierceness of the creation.

In his letter to the Romans Paul put it simply, succinctly, — the first Adam failed, the second Adam succeeded. With the strength of his obedience and the obedience of his strength he turned the whole creation away from death... No, not away from death, for he gathered even death unto himself; he exposed death, too, as being in itself no more immortal than human life. And so his blood became not merely a reflection upon human guilt, but as well a benediction upon the whole of creation, even death... It was the medicine whereby death became healed and brought again into the inter-related fellowship of the creation.

It was as though God had decided to begin all over again — not by abolishing but by fulfilling, completing, putting all things under an absolutely new heading. This heading, says Paul, is life "in Christ."

"In Christ" is the single absolute — it is not in human life, not in human death; it is "in Christ." This is the pivotal moment in history, the moment of the ultimate decision to give the creation back to life — to make life, not death, normative of the human situation.

And thus Francis of Assisi can speak of "Brother Death" in his hymn, not because he loves death, but because he can see death, not as a victor over human life, but as part of the creation, the creation now ruled by life!

In fact, this is saying that the triumph is life — the gift of life against the apparent domination by death. Put bluntly, the triumph is the prevailing fragrance of life amidst the decaying — dunghill stink of death.

And it is in this moment between the changing and decaying of the world and the prevailing of new life that the Church finds its commission. The Church partakes both in the decaying and the prevailing: because the Church accepts decay and change as the essence of its institutional nature, it acknowledges its foolishness and unmasked weakness: because it accepts its roots in the new creation in Christ, it acknowledges a prevailing power that is received, not institutionally, but personally. The institutional church may possess wealth, or dwell in poverty; the institutional church may number millions, or dwindle to a basement-full of refugees — the prevailing power is the same, the

authority is the same, coming to those who share in Christ's triumph, those who are the members of Christ's prevailing body.

There have been debates concerning the relation of the Church to the churches, the synod to the congregations. Essentially, I believe, this is a reciprocal relation: power and authority reside in neither, but both share in these, not by virtue of any institutional form, or lack of it, but by virtue of their composition in humanity — that is, the assent of the members of the Church to the incarnation, and their personal participation in its triumph.

The Church's concern with institutional form ought then to be based on a concern for communication, a telling-forth of what has already happened to and for the whole creation. The communicative demands of the Church — the demand that the fragrance of life infiltrate through the whole creation — ought to determine the forms that the institutional church takes and uses. Prestige, material power and prosperity, immensity — these are not proper criteria in determining the face of the church in the world: these criteria create false masks and serve only to remove the church from its passion to communicate.

Yes, of course, the Church can use any and all forms; the Church, after all, is tangible, flesh and blood. And where there is flesh and blood there is community — and this implies forms, folkways, cultural modes, and constant creative change. It implies a positive attitude toward forms and institutions, but also a right and a responsibility to say, No! at times to the institution out of love for the whole creation.

The creation comes before the institution: this is true for the Church because it is intangible as well as tangible: intangible in that it prevails through all structures, impedences, blocks, prevails, and is confidently able to use all structures, institutions, all created tangibles to bear the grace and describe the grace of life in Christ.

On the one hand the Church must deal with decaying and changing: it might as well, then, begin with a certain skepticism in regard to its own institution. Even at birth this institution begins its perishing descent, through one form after another, through one type of polity after another, like all institutions. And the Church ought to be courageous enough to play

the fool, reflecting the inherent foolishness in all other institutions, whether General Motors or Commercial Solvents or the local bank or the U. S. Congress. The Church will find no glory or true greatness in any institutional form, and it will not find its sufficiency in numbers.

In honesty to itself the Church ought to be skeptical of its polity, or its hugeness, or its wealth, or its respectability. And like a joyful fool, the Church ought to be able to see the illumination of grace in helpless and foolish things: the broken-winged dove discovered helpless in a skid-row street; the rat scurrying through mountains of decaying garbage... brother rat out to get his daily bread.

Everywhere where there is life the Church is commissioned to communicate the fragrance of Christ's triumph. This fragrance cannot be bottled into an institutional system or any kind of hierarchy: it will and it must escape through the institution into the whole of creation, for it is to the whole of creation that the Incarnation has come, fulfilling, completing, redeeming....

So we are not merely "peddlers of God's word." We are not called to harangue, to sell a bill of goods — to represent the home office and put in our bid against a rival firm. For we are the "aroma of Christ to God," seeking to penetrate into all the orders and ways of the creation with the good news of Christ's triumph — His triumph that we might prevail over and above the changing of our institutions.

And so to the boys in the club car, foolishly drunk and cheating on their expense account; to the eager women in the supermarket pinching the tomatoes; to the children in the streets thumbing their nose at the cops; to the farmers in the field cursing the Canada thistles: to these the prevailing life is given.

In and through Christ the creation in all its multi-form, singular, personal, variegated, confused and indigestible forms is victoriously completed. The institutional church cannot possess this victory for itself — but it is called to communicate this victory, using whatever ways it deems necessary. To this task of communication we are all called, to be "the fragrance of the knowledge of him everywhere." May God use us and our uncertain institutions to this end, that we too, might serve his creation and honor his incarnation.

Television has some great moments. A few weeks ago a Sunday program featured a clergyman whose parish was the worst slum in his city. When he began his ministry, the first thing he had to do was to clear off the whisky bottles and the beer cans that had piled up on the front steps of his church. But after a while the situation changed and a landlord said, "The neighborhood's never going to be the same after that guy walked down the street. But there ain't so many of him, and there's a lot of streets." There are many such streets — not only in the jungle of a big city but in many a respectable neighborhood. But why are there not more Christians of whom it can be said that the neighborhood will never be the same again because they walked down the street?

— Kenneth I. Morse, Editor,
"The Gospel Messenger."

The AELC in the LCA — third in a series on merger in the AELC

The Michigan Synod

A Report From District Two

by: Pastor Howard Christensen

"If merger can work any place, it can work in Michigan." So spoke a JCLU official. This is probably true for there have been very few problems and there will be a minimum of legal entanglements. The only institution owned by any of the churches is the Home for the Aged at Grand Rapids, Michigan and the plan is to turn this over to the Lutheran Social Services of Michigan when

the home is turned over to the Michigan Synod by the Central Conference of the Augustana Church. The ALC District and the Michigan Synod have agreed to jointly support the social work being done by the Lutheran Social Services of Michigan. This then includes two homes for the aged (property has been purchased for a third), Chaplaincy service to hospitals and institutions, adoption agency, etc. Perhaps this is a preview of an LCA-ALC merger....

But, let's take a look at the Michigan Synod of the LCA. Its territory is Lower Michigan and surrounding islands. It will have almost 128 churches with about 35,000 confirmed members and 58,000 baptized members. The ULC has 81 churches and 60 per cent of the constituency; Augustana, 39 churches and 29.1 per cent of the constituency; the AELC has 13



Pastor Christensen

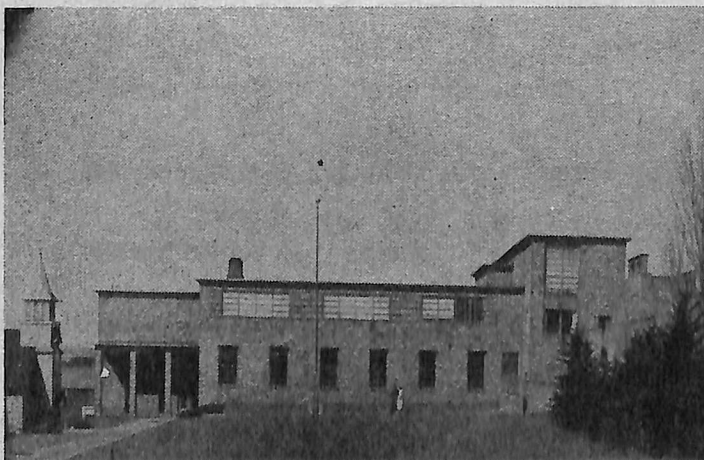
churches and 5.5 per cent of the constituency; and Suomi has 5 churches and 5.4 per cent of the constituency. There will be four districts within the synod. The three churches in the area of Marlette will belong to the Eastern District, the Detroit church to the Southeastern District, and all the rest of the AELC District Two churches will belong to the Western District.

Since there are no LCA colleges located on the territory the Michigan Synod was assigned three colleges from outside — they are: Suomi College at Hancock, Michigan; Augustana College at Rock Island, Illinois; and Wittenberg University at Springfield, Ohio. Thus one of the serious questions to be faced was what percentage of the synod's budget for higher education should go to each college? It has been recommended that the Board of Higher Education and Church Vocations of the LCA establish the percentage and thus prevent much emotional debate on the convention floor. It is also being recommended that the Michigan Synod have four representatives on each college board. Of these representatives for the first year, AELC shall nominate one lay-person for Suomi College Board and one clergyman for the Augustana College Board.

It would seem that the Michigan Synod would be without one institution to rally around but this is not so. Two years ago the four merging churches joined in purchasing 280 acres of wooded land for a camp site. Plans have been drawn by an architectural firm and some construction should begin this summer. It is to be known as the "Michi-Lu-Ca Camp and Conference Center." The conference center which is to be built overlooking one of the three lakes included in the 280 acres, should be a very vital factor for the new Michigan Synod. This center is to be used all year long for meetings. The idea of the folk school and German academies lies behind the thinking in planning for this center. The closest Michigan Synod congregation



The Jurisdictional Leaders of the Michigan LCA Churches. Left to right, Pastor Howard Christensen, AELC; Dr. Frank P. Madsen, ULCA; Pastor Malvin Hagelberg, Suomi, and Dr. O. V. Andersen, Augustana.



Nikander Hall, Suomi College, Hancock, Michigan. A percentage of the Michigan Synod's budget for higher education will go to this college which is located in Upper Michigan.

to this camp and conference center is the AELC congregation at Grayling.

Speaking of closeness to AELC congregations, as now planned the headquarters of the new synod will be one block south of the Detroit congregation. The reason being that this area is the most accessible by expressways (or freeways) from all over the state.

The recommended staff for the Michigan Synod is a president, clergy assistant and lay assistant to the president. It was felt that a better working relationship could be developed by having a clergy assistant to the president rather than a full-time secretary.

While AELC gives up its financial ties with Grand View College it keeps its ties with the Seminary as the Michigan Synod will support the Lutheran School

of Theology at Chicago. Previously the ULCA Michigan Synod supported both the Chicago Lutheran Theological Seminary and Hamma Divinity School; now it withdraws from the latter.

October 8 and 9 are the dates for the Michigan Synod Constitutional Convention at Flint, Michigan. Though it is the last synod to be organized, the work of the Michigan Joint Commission on Lutheran Unity has been smooth. The AELC had six members on the Commission and most of the pastors of this district participated to some degree in its work. The AELC representatives on the Steering Committee are Pastor Donald Holm, Mr. Claire Shira and Pastor Howard Christensen. These three men are also on the District II Board.

Official Notice

Following are the places and dates for the organizing conventions of synods of the Lutheran Church in America, authorized by the constituting convention in Detroit, in which AELC congregations will be involved:

Synod	Place	City and State	Dates
Alberta-British Columbia	St. John's Lutheran Church 96th Street and 108th Avenue	Edmonton, Alberta, Canada	August 30-31
Central States	Topeka Municipal Auditorium	Topeka, Kansas	September 10-11
Illinois	Great Hall, Congress Hotel 500 South Michigan Avenue	Chicago, Illinois	October 1-2
Iowa	St. John's Lutheran Church 6th and Keosauqua Way	Des Moines, Iowa	September 6-7
Michigan	Salem Lutheran Church 2610 Detroit Street	Flint, Michigan	October 8-9
Minnesota	Mt. Olivet Lutheran Church 5025 Knox Avenue South	Minneapolis, Minnesota	September 10-11
Nebraska	Midland College	Fremont, Nebraska	September 19-20
New England	Trinity Lutheran Church Salisbury and Lancaster Streets	Worcester, Massachusetts	September 4-5
New Jersey	Music Pier	Ocean City, New Jersey	September 12-13
Pacific Northwest	Gethsemane Lutheran Church 9th Avenue and Stewart Street	Seattle 1, Washington	September 26-27
Pacific Southwest	Huntington-Sheraton Hotel 1401 South Oak Knoll	Pasadena, California	September 26-27
Red River Valley	Elim Lutheran Church 3rd Ave., No. between 8th & 9th	Fargo, North Dakota	September 6-7
Rocky Mountain	Messiah Lutheran Church 1750 Colorado Boulevard	Denver, Colorado	September 12-13
Texas-Louisiana	First English Lutheran Church 3001 Whitis Street	Austin, Texas	September 19-20
Wisconsin-Upper Michigan	St. Paul's Lutheran Church 200 North Commercial Street	Neenah, Wisconsin	September 14-15

Malvin H. Lundeen, Secretary,
Lutheran Church in America.

Glimpses of a Visit to Jordan

by: Nanna Goodhope

Mrs. Goodhope, who makes her home at Lone, California, returned from a Seminar Tour to Europe and the Near East in 1961. This article, and two others which will follow soon, give an account of some of her impressions and experiences. Mrs. Goodhope is presently contemplating participating in another such tour, this one to the Orient and around the world.

— Editor.

If you desire to visit Jordan you must in order to obtain a visa, a permit to enter, present a letter from the pastor of the church with which you are affiliated, to prove that you are not of Jewish faith. Jordan is an Arab State, and no Jew is allowed within its border. Nor can anyone obtain a visa for Jordan, or the Old Jordanian Jerusalem, if he has entered Israel first. The few Jewish members of our travel party, therefore, left us at Istanbul and flew directly to Tel Aviv, and from there to the New Jerusalem where we met them a few days later.

From my window in the pleasant Shepherd Hotel in Jordanian Jerusalem, I could see the Arab guards patrolling the Israel border. At a distance, on Mount Scopus, could be seen the imposing Hebrew University, the first one built and opened in 1925. Now it was, unfortunately, located in No-Man's-Land and not accessible. It stood there like a ghost of former days, empty and forlorn.

But another, even more imposing and ultra modern university, had already arisen on a more spacious and beautifully landscaped campus not far from Mount Herzl, where we later visited the impressive tomb of Theodor Herzl, the founder of modern Zionism.

It is quite impossible to describe the sensation experienced upon entering the Holy Land, as we are wont to call it, especially for one who, like myself, began my reading from the Bible history as text book. Thus the people and places described therein became as real to me as those in our U. S. history books must be to our American youth.

It was late July when we entered Jordan. The afternoon sun was hot. So when strolling down the famous Market place in Old Jerusalem, it occurred to some of the hatless men of our group that the head-dress worn by the Arab men might be a sensible idea for keeping the head cool. They bought some, and for a time the long white scarves covering head and shoulder disguised them as natives. Thus, upon reaching a Moslem mosque just at the call to prayer, some of these men hurried along with the natives to wash their feet and hands from the hydrants placed along the side of the building, and then rushed along barefoot to prostrate themselves on the floor of the mosque, facing Mecca; while the rest of us stood silently just inside the door, some perhaps offering a prayer for his or her own needs.

Jordan was a far cry from Israel so far as culture and progress was concerned. We visited the refugee camps at Jericho and at Bethlehem where we saw thousands of men sitting around in the shade on the patio playing chess or checkers, or just sitting. Why were they not employed at constructive work such as reclaiming the idle land, as had been done in Israel,

we asked. The answer was that they had not, like the Jews, been supplied with bulldozers and other machinery with which to accomplish this. And it did not seem to matter to the adult members of the camps, either; they were clothed, fed and housed better than they had been before. But the multitude of children milling around like lost souls begging for a handout — a dime or a nickle — nearly broke one's heart. They were handsome, bright, well schooled, even in the English language. Their pleading eyes burned into your heart and your mind in unspoken words such as these: "Oh, you rich tourists, won't you please, help give me a chance in life to prove my potentialities." In fact I have two well-written letters voicing this plea, in good English, from boys that somehow connived to get my address. What is to be done for them? Idleness intensifies the problem of these displaced Arabs.

While reclamation and reforestation has done wonders in Israel, in Jordan the goats and the Nomads go on their way undisturbed. As one man put it, they seemed to say: "Roll, Jordan roll, but do not yield to dreams of irrigation and power projects."

Here in Jordan there was much to remind one of the Holy Land as it was in Bible times. The day we visited Jericho we also stopped to examine the excavations around the walls of the ancient city, which were most interesting. But, as it was late in the afternoon, with the sun lowering on the horizon, we were suddenly attracted by the sight of long lines of Arab women. They came from the camps and the villages, wearing long black gowns and veils and carrying on their heads large water jars to be filled at the spring just below us and carried home for the morrow's supply. As in days of yore, the women lingered by the well to visit and to exchange recent gossip. In my mind's eye, I saw here clearly the picture of The Woman at the Well whom Jesus asked for a drink.

I tried to converse with the women by voicing admiration of the beautiful hand embroidery on their long black gowns, with the result only of a suppressed smile. Before the women departed an old man came riding on a camel across whose back hung two large oil cans which the women filled with water. And with him was a small boy riding a donkey, also with water containers to be filled.

From Jericho we followed a rough and rugged road to the Jordan River and down the river five miles to the Dead Sea. It was a desolate country. Indeed, the whole day, except for the sacred association connected with Bethlehem, had been depressing. And the very thought of the thousands of homeless refugees that had been added to the already exploding population of the little town because of the insane dispute

between Jews and Arabs, added melancholy as upon our departure we attempted to sing together, "Oh, Little Town of Bethlehem."

However, we did take with us pleasant memories of our stay in Jordan, recollections from the many Biblical places we visited there and the many friendly contacts we made. Shortly after our arrival we had an interview at our hotel with the chief manager of the Bethlehem refugee camp and with the leading physician there. According to both of these men there was no solution to the Israel-Arab problem, except to drive the Jews, so to speak, into the Mediterranean and let the Arabs take over the area the Jews had labored, sacrificed and sweated to change from a desert to a virtual paradise. We were familiar with their line of reasoning and offered no comment.

Later during our stay we were surprised when Dr. Davis, our tour leader, announced that he had received an invitation from the City Mayor and his wife for our whole party (we were then about thirty) to be their guests at a dinner served in our honor at the city's newest and finest hotel.

It was a sumptuous and very pleasant affair. The Anglican Bishop and the Ex-Premier of Jordan and their wives, all Arabs, were also there. I had the pleasure of sitting at the table next to the former's

lady, who spoke perfect English and was a fine conversationalist.

After the repast, we were ushered to the parlor for a chat. Again we listened to the usual grievances against the Jews, which we had heard so often that I doubt they made very deep impressions on any of us, despite the fact that we fully realized there were faults on both sides. But, as one of our group commented later: "It was altogether a fine gesture of good will and better understanding. If we would spend as much money on promoting friendly relationship as we do on missiles we would soon end all wars."

We also visited the beautiful and spacious Anglican cathedral in Old Jerusalem. And the Bishop saw to it that we had as a guide in Jordan a young theologian who made our visits to Biblical places more impressive, solemn and unforgettable, by reading from Scriptures accounts of the most important incidents which had taken place there.

When our visit in Jordan was ended we were taken by bus to the Mendelbaum gate and delivered to the guards there. They cleared our passage and we walked the narrow strip cut through the city, called No-Man's-Land. At the further gate a bus was waiting to take us to our hotel in the New Jerusalem, where we were reunited with the Jewish members of our party.

Notice of Constituting Convention LUTHERAN CHURCH MEN 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 Lutheran Church Men, to be held in Hickory, North Carolina, August 30-September 1, 1962.

Delegates to the convention are to be chosen from the men'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 Men.

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

FIRST THINGS FIRST

Recently it was my privilege to be at Independence Hall, Valley Forge and Gettysburg. One notices a strange awe that comes over many people when they walk where great men and heroes have also trod. History was made here, and very important history by patriots we admire. It is good at such places to step aside from the throng of visitors and to quietly recall the significance of the place.

But one is also saddened by the myriad of trinkets and souvenirs that attend these locations. It is merely a setting for buying and selling to some. In this activity the real significance of the place is often hidden or obscured.

Yet this is surely a possibility everywhere in all that is good. It is possible also in our church life. We become so taken up with procedures, outer forms, surface decorations, minute details, secondary endeavors

and personal ambitions that the real meaning is hidden or obscured. We can reach a stage where we are not worshipping God, but we are worshipping all the things that we do to worship God.

The gospel of Christ is in essence a rather simple matter. It is something to be lived by, not to be enclosed and covered over. This is not to say that the church should simply be along a path or by a seashore. The intent here is to say that we must always remember what our first reason is for worshipping the Lord God. The externals can cause us to leave that which we really are to be seeking or should be doing.

Pastor Ronald Jespersen.

More Old Copies of LT Needed!

Thanks to a good response to our first appeal, the file of LUTHERAN TIDINGS, which is intended for the seminary at Maywood, has grown considerably. It is our hope that we may be able to complete this file so that there may be a full set of LTs in the library at the seminary for reference and research purposes.

In order that the file may contain all issues of LT from its beginning in August of 1934 to the present, the following numbers are needed:

May 1935. All issues for 1936 (except March). All issues for 1937 (except May 20, June 5 and November 5) April 5, 1938; April 20, 1938; April 5, 1939; August 20, 1939; November 20, 1939; May 5, 1940; May 20, 1940; September 5, 1940; September 20, 1940; December 20, 1940; August 5, 1941; December 5, 1941. All issues for 1942 and 1943; June 20, 1947.

If you have any or all of the above listed issues and would care to donate them so that the file for Maywood may be complete, please contact the editor at Box 98, Viborg, South Dakota.

Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: KAREN KNUDSEN

**Solvang Lutheran Home
Solvang, California**



Ready for the Big Week?

The big week is coming this month! Since June, 1961 the Joint Planning Group has been industriously planning the great event. The activity of preparation has increased and will reach a climax on August 20-26. At that time 500 eager, hard-working young people will invade the city of San Francisco ready to begin a momentous meeting which will launch the Luther League of the Lutheran Church in America. The hot-bed of activity will be the Hotel Whitcomb, headquarters of the Luther League Constituting Convention.

Although a schedule of activities and an agenda of convention business are not available at this time before the "Lutheran Tidings" deadline, a previous news release by the Joint Planning Group of the Luther League has described the meeting as a "working" convention. Delegates will discuss and determine the program for the first year of operation of the League. Other items of business are studying and adopting the official documents, election of officers and briefing the synodical unit leaders.

The official documents have been distributed to the delegates by this time. It would be a good idea for the local youth groups to study and discuss the constitution and so forth so that our delegates will know what points should be clarified. See "Paging Youth" in the May 5 issue of "Lutheran Tidings" for further information on the official documents.

Officers are to be nominated by the Joint Planning Group and presumably from the floor. The constitution calls for three officers — president, secretary and treasurer. Since the heavy responsibility of beginning the Luther League on the right foot is in these officers' hands, great care should be used in selecting them.

The weekend will be opened to an unlimited number of participants for a youth rally.

The entire week promises excitement and a great deal of thought and hard work. With young people coming from all over North America, an interesting and assuredly warm fellowship should result. See you in San Francisco!

Luther League's Aims

"The Luther League purposes to: (a) Engage in common experiences which nourish maturity in the faith, growth in grace and fuller understanding of the gospel; (b) Develop awareness of God's love and obedience to Him, learning to distinguish evangelical attitudes and motives from ideals in general; (c) Cultivate receptiveness to the call of the Holy Ghost and willing response to it in all areas of life; (d) Offer opportunities

through which Christian young people can fulfill their individual responsibility; (e) Foster systematic study of the Bible, the history of the Church, and the work of the LCA; (f) Organize group activities which render service to the church and the individual by stimulating collective effort and cultivating acquaintances and fellowship; (g) Encourage Christ-like interpersonal relations in the family and community; and (h) Instill an attitude of ready willingness to carry out each task specifically requested of league members by the church or the congregation."

Pro Deo et Patri Award to Tacoma Scout



Left to right: Mrs. Fred Madsen, Fred Madsen, Pastor Carl Laursen, Dana Madsen and Scoutmaster Charles Flory.

Father's day had a special significance for Fred Madsen this year as he pinned the Pro Deo et Patri award on his son, Dana's Boy Scout uniform. Scoutmaster Charles M. Flory of Troop 66 of the Mt. Ranier Council, presented the citation from the National Lutheran Council Committee on Scouting to Dana, and Pastor Carl Laursen presented the award. The ceremony took place at the morning worship service, June 17, at Gethsemane Lutheran Church, 7302 South Park Avenue, Tacoma, Washington.

Dana made application for the award three years ago, while a member of St. Paul Ev. Lutheran Church of the AELC, fulfilling his 150 hours of service to the church largely by helping to print the monthly bulletin, but also through such varied tasks, as washing dishes, chopping wood, sweeping floors, operating the movie and film-strip projectors, and accompanying Sunday School singing on the violin. His special project was to make and install hymnal racks on the pews at Gethsemane. A second-class Scout when he began work for the award, he also completed the requirements necessary to become a first-class Scout during this time.

A news release from the JPG states that all congregational leagues must register with the secretary of LCA before August 20 in order for the leagues to qualify as charter members of the Luther League. Has your group registered yet?

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



LCW Means Lutheran Church Women

For the Women's Mission Society, Sunday, July 29, was a day of looking back into the past, and also a day of looking with anticipation to the future. All of us who met at St. Peder's Church in Minneapolis for a WMS fellowship supper could feel the current of excitement that ran through the group. After supper, we met in the church sanctuary for a few minutes of meditation and the singing of our WMS hymn, "Lord, I Wish to Be Thy Servant." Delegates and registered visitors then went to the convention headquarters at the Radisson Hotel for a coffee hour.

The Radisson North Star Room was beautifully decorated in blue and white, with the new LCW symbol prominently displayed. The white dove is an ancient symbol of the spirit; the leaves within the dove remind us that it is the Spirit which gives us life. The 1,400 seats in this room were, at almost all times, filled. In fact, there were 700 ballots cast, and 700 delegates present, attesting to very fine attendance at all meetings.

For some of us, Monday morning offered the first opportunity to see and hear our new LCA President, Dr. Franklin Clark Fry. We found him to be a very fluent speaker with both a good sense of humor and an inspiring message to give us. He pictured the LCW as a strong tributary flowing into the stream of the church. The convention chaplain, Dr. William Lazareth of the Lutheran Theological Seminary at Philadelphia, spoke to us on the convention theme, *Led By the Spirit*. His three messages, "Called Through the Gospel," "Gathered in the Church," and "Sent Into the World" were excellent. An ensemble of 12 ladies, directed by Mrs. Edith Byquist Norberg of Mt. Olivet Church, gave us the rare treat of beautiful choral music before each daily and evening session. This "Moment of Preparation" was thoroughly enjoyed by all those present.

Our new president is Mrs. E. G. Price (ULCA); Mrs. Bernard Spong (Augustana) is our vice president; our secretary is Mrs. Ernest Pudas (Suomi); and special congratulations to our new treasurer, Mrs. Edwin Hansen, (AELC). Mrs. Holger P. Jorgensen, Alden, Minn., and Miss Karen Andersen of Chicago, Ill., were AELC delegates elected to the board of directors.

The presiding officer, Mrs. Charles Baker, Jr., had the usual problem of keeping the delegates from becoming bogged down in technicalities, but the underlying tone of the convention was one of unity of thought and of purpose. After reading about the \$5.00 water in Detroit, we of the Minneapolis planning committee double-checked to be sure that ice water is free in Minneapolis. It is!

A motion choir on Monday evening and a "Drama of the Merger" on Tuesday evening gave delegates and visitors an opportunity to center their attention on things other than business. The script for the drama was written by Dr. Johannes Knudsen, and this, along with the installation of the new officers, proved to be a highlight of the convention.

Wednesday was Visitor's Day at the Municipal Auditorium, and many buses came from the surrounding area to be with us. The large organ thrilled us all with the music of Bach and Handel; the afternoon address by Dr. Ethel Alpenfels and the panel discussion, moderated by our new executive secretary, Dorothy Marple, were uplifting experiences for us all.

The climax of the convention was the Wednesday evening worship service. Dr. Heinrich Fleisther, FAGO, gave us a beautiful organ recital. He is a direct descendant of Martin Luther and an outstanding, internationally-known organist. A nurses choir from four hospitals sang three lovely anthems, and the sermon was given by Dr. Fry.

The convention was, on the whole, a never-to-be-forgotten experience. We should not feel that the WMS is lost, but rather that we have all joined hands to work together. In the words of Mrs. Ralph Lindquist, chairman of the convention committee: "With the experience of the past and the vision for the future, let us seek God's guidance that the new auxiliary may be a sturdy arm of the Church of Christ, and that it may be appropriate and practical for the age in which we live."

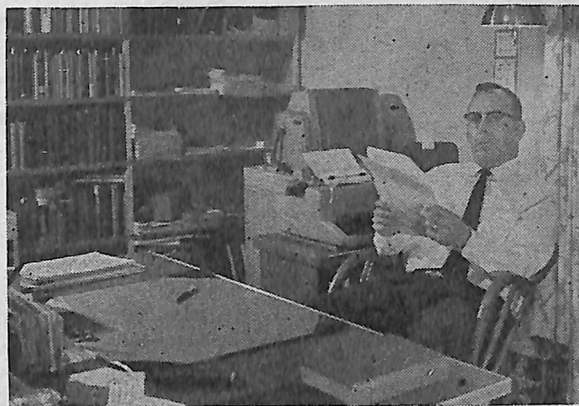
Mrs. Richard Juhl.

New Editor Named for Lutheran Women

The announcement that Miss LaVonne Althouse of New York City has been nominated as editor of the new **Lutheran Women** magazine, official periodical of Lutheran Church Women, was made this week by Mrs. Bernard Spong, chairman of the Joint Planning Committee of the new women's auxiliary of the Lutheran Church in America. The election of Miss Althouse to this position will take place at the first meeting of the board of directors of Lutheran Church Women, following the auxiliary's constituting convention.

The new editor has been serving as a staff writer for the Board of Higher Education of the United Lutheran Church in America since 1960, with responsibilities for preparing articles and promotional material related to church vocations. In addition Miss Althouse has served during the past year as editor of the **1962-63 Programs for Lutheran Church Women**, the **LCW Guide**, and several current program books published by the United Lutheran Church Women.

opinion and comment



DANES OFTEN GREET each other with a "tak for sidst." Essentially, this is an expression of thanks for the fellowship they shared the last time they were together. It is a most fitting greeting many times and it occurs to us that its meaning need not be limited by time and space. Specifically, it would not be difficult to imagine a reunion with August Sorensen in God's eternal kingdom that began with a "tak for sidst." The end of a life, the death of a friend, always brings sorrow and sadness but in some instances that sorrow and sadness are almost overshadowed by a sense of gratitude for the life that has been lived. This was our feeling as we reflected on the passing of August Sorensen. His years were filled with life, good life, life devoted not only to his family and friends but to his community and his church. He will be missed in his community and congregation and in the synod which he served for a time as a member of the board, as well as in his home. Death is always a blow but it is never really tragic when a man is missed. There is cause for happiness even in the face of death when so many have cause to be glad that a good and fruitful life has been lived. The pain of death is eased when there are so many who stand ready to say "tak for sidst" when they meet again.

KEEPING UP WITH the Jones' is an old human custom. Sometimes, to those who look on, it can be very funny. At other times it can appear tragic indeed. At all times it is rather ridiculous. The trouble is that sometimes we can't stand and look on. Sometimes, whether we like it or not, we are all involved. There are, in effect, no real bystanders in, for example, the current nuclear arms race. When the big powers seek to outdo each other in playing with bombs their action is fraught with serious consequences for all mankind. Nevertheless, now it is Russia's turn. They broke the ban on nuclear testing. This meant we had to have a go at it. Now that we are testing, Russia says she must test again. And so it goes; neither side will let the other have the last word or the last explosion. If this meant only the matter of billions of dollars going up in spectaculars the matter would hardly be so serious. But, for all the reassuring statements that one can read, fallout is still fallout and this is a most serious problem. We are told that the amount of fallout is not great and the radiation effects are negligible. We must remember to tell that to the children of future generations as they try to make the best of deformities that may be theirs due to

fallout today. Human life is never negligible. Truly, nuclear testing, to say nothing of the effects of a nuclear war which many naively, we believe, assume testing will prevent, is a means of visiting the sins of the fathers on the children to the third and fourth generation — and there is no reason to think it will stop there.

SIMEON STYLITES (Halford Luccock) used to write facetiously about St. John's by-the-gas-station. Perhaps in Newington, Connecticut, they will soon be talking about Our Savior's by-the-park. We note that the Newington congregation is busily developing land owned by the church as a recreational center (see page 13). We are accustomed to all sorts of indoor recreation in our churches but it is not often that a real effort is made in providing outdoor recreational facilities. The church at Newington is more fortunate than many in that it has the land available. Nevertheless, we think the congregation and Pastor Holger Nielsen are to be commended for their vision and planning. It takes time and effort and money to transform land into a landmark. That this effort will result in a landmark in the community seems likely to us. Most important, through this effort Our Savior's is seeking to serve not only its own needs, but the needs of its community as well.

This Is Election Year

Increasingly Christian people are abandoning the idea that "politics" is for the heathen and the infidel, and realizing that communities nearly always have the kind of government they deserve. In other words, if most of the really good Christian people would take their responsibility to the whole community as they ought, they would take a warm interest in elections, they would inform themselves about the issues, they would talk personally with candidates for office about important issues, they would be willing to run for office if their services were needed and, of course, they would vote, and encourage everyone else to do so. The idea is not to work for someone because you think he will do favors for you, but to work for someone who will turn you down if you go to him with a shabby request, because he is a man of sterling character. Let's put some more good women in public office, too. They are not always outstanding, but almost never are they corrupt!

— Newsletter, Florida Council of Churches.

The Mission of the Peace Corps

R. Sargent Shriver

Director of the Peace Corps

"Be ye doers of assistance, not counselors and capitalists only."

This paraphrase of the New Testament, so applicable to the mission of the Peace Corps, embodies as well the philosophy on which a church-going, dedicated America has risen above the point of economic security to one of service. In America we accept the doctrine of helping our neighbor and doing unto others as we would have them do unto us. It is the mission of the Peace Corps to extend this doctrine to less fortunate countries.

Goodwill, understanding and service are key words in describing the task which the Peace Corps has chosen for itself. The Congress of the United States, which passed the Peace Corps Act last September, set forth two primary purposes of the Peace Corps: 1) to help other nations meet their need for trained manpower; and 2) to promote better understanding between America and countries abroad. Peace Corps Volunteers are dedicated to fight poverty, illiteracy and disease wherever their assistance is needed.

True, these things cannot be done without capital, and there must be counselors of technical assistance, but the main contribution of the Peace Corps will be to share the desperately needed skills which Americans assume as their natural contribution to an economically healthy and spiritually strong country.

The program of the Peace Corps and the mission programs of our churches share a common vocabulary: the verb is "to do," and the preposition is not "above" or "over" but "with." For many years the churches of the United States have supported programs in which missionaries worked *with* the people of underdeveloped areas of the world. The work in these mission stations is largely devoted to helping these people to help themselves.

The Peace Corps is no substitute for church missions, but activities of the Peace Corps should make America even more aware of the needs of the new nations, and by so doing increase its response to mission efforts of the churches. If church groups will support the Peace Corps program and encourage their dedicated young adults to become Peace Corps Volunteers, they will help develop a reservoir of potential mission personnel for the churches.

The Peace Corps staff and its advisory council realize that church missions have been performing humanitarian work for generations. We believe that the experience and know-how of these groups can be of invaluable benefit to this new approach to international service.

The experience of *giving* — familiar to all missionaries — is instilling in the young men and women of the Peace Corps a degree of gratification which will contribute to their spiritual maturity. It is best expressed in the letters received from the Volunteers in their new homes among new people. Here is an

excerpt from such a letter written by a Peace Corps teacher in the Philippines:

"The children are really something — they are naive and innocent, almost Godlike, for they seem to be untouched by any corruption or immorality. Their faces are unforgettable — they are faces of the poor, the deprived, the underprivileged — but they are also the faces of the gentle, the humble, the bashful, grateful — and most of all, they are the faces of the eager, the willing."

The young author of this letter is from Las Vegas, Nevada. It is apparent that she will return home with a dimension of spiritual values which she did not have before her tour of service. For one of the tenets of the Peace Corps is to learn as well as to teach.

The calibre of the men and women who have volunteered for the Peace Corps is reflected in the statistics available after one year of operation. Of the more than 17,000 who applied, approximately 1,000 were accepted. Of this number 680 are now overseas in 12 countries, and an additional 190 are in training. Only four have come home: one for health reasons; one to support his recently widowed mother; one because of a postcard; and one because he was a misfit. This record speaks for itself. But another indication of the success of the contribution Peace Corps volunteers are making abroad is the number of requests received for the coming year: 5,000 Volunteers have been requested by 31 countries. Every one of the original 12 countries has asked for more. It is estimated that the demand will reach 10,000 Volunteers by August 1963.

Education, agriculture and community development are the three main areas in which Peace Corps Volunteers are serving and will serve in accomplishing the Peace Corps mission. To name a few of the challenging opportunities which these dedicated men and women are accepting in the Peace Corps, there is a call for over 600 teachers aides in the Philippines, for 100 farmers in Ecuador, for 30 architects in Tunisia, for 58 medics in Malaya, and for a shoemaker in Jamaica. In Africa, Asia and Latin America there is an urgent need for America's highly trained and conscientious manpower.

Most Peace Corps Volunteers are single men and women, averaging 25 in age, although there are six Volunteers over 60. There are a number of married couples, including eight who have married after joining the Peace Corps. Already a dozen Volunteers over 50 have forsaken retirement to serve in the Peace Corps. As ageless as their spirit of service, the older people who apply for the Peace Corps have years of training and experience which they are reluctant to see wasted. "We decided that if we didn't do something now we never would," said one such couple who have behind them 30 years of college administration work and two married daughters. "We wanted to

(Continued on Page 16)

Installation and "Folkefest" at Dalum

The merger of four Lutheran bodies into the Lutheran Church in America was brought home to the people of the Dalum farming community on July 22. An Augustana pastor, the Rev. Robert E. Erickson, was installed on that day as pastor of Bethlehem Lutheran Church, a congregation of the American Evangelical Lutheran Church.

The installation was held during the "Folkefest," a two-day conference attended by some 250 local people. The Folkefest is a remnant of the old Danish "Folk School."

Four pastors shared the program this year. President Farstrup lectured on "Communion and the Christian Life," and he reported on the recent merger conventions. Rev. Erickson spoke on "Toward a Christian Philosophy of Rural Living," and "A Bird's Eye View of the Lutheran Church in Canada."

Rev. Holger Strandskov, retired AELC pastor who had been pulpit supplying here, spoke on "The Beauty Around Us," in which he told how Danish people appreciate the world of nature.

A special service in Danish was also held. The preacher was the Rev. P. Rasmussen of Calgary, who was pastor here for 35 years, until retirement seven years ago.

Robert E. Erickson grew up in Paynesville and Alexandria, Minnesota, and attended Augustana College and Augustana Seminary, Rock Island, Illinois, graduating with a BA and BD degrees.

Mr. Erickson lived in Alberta twice before: as a summer student in 1951 and as a seminary intern in 1952-53. After ordination in 1954, he became pastor at Broadview, Sask., and later at Young, Sask.

From 1958 until now, Mr. Erickson has been assistant to the executive director of the Canadian Lutheran Council in Winnipeg.

Harriet and Bob Erickson have four children: Deborah, age eight; David age seven, Stephen six, and Ruth, three months.

Newington Congregation Develops Recreation Area

The congregation through its Long Range Planning Committee continues to plan for the future. At present their main efforts are directed towards paving the parking space and putting in proper drainage tile for the whole parking area. Secondly, a new double garage for the pastor's car, and the tractor and other machines used on the church grounds (seven acres) for its upkeep.

Thirdly, the playground will this fall be completed as far as grading and leveling is concerning. Half of the area is now used for ball games and soon the local soccer ball team will do its practicing on the field and play some of its regular games there.

The complete plan calls for tennis courts, picnic grounds, shuffleboard, horseshoe and croquet courts, etc. Plans are also being considered for flooding part of the field during the winter months for skating and sliding.

Two families have carried the expenses for these rather ambitious plans. Extensive planting has also been done during the past years.

It is noteworthy that some of our retired men have kept the lawns mowed and the shrubs trimmed. They have done a remarkable job and have at times been joined by some of the women who also take their turn keeping the flowers watered and weeded.

It is the plan of pastor and congregation alike that these grounds will furnish recreation for church members, the neighborhood and the two towns of Newington and West Hartford which border the church grounds. There are many indications that the working weeks in industry will be shorter. Tomorrow's people will have to know how to use their leisure time, why not center some of it around the church?

Folk Meeting Planned at Tyler

Far more Danish than English will be heard in the halls of the Danebod Folk School, Tyler, Minnesota, during the days from September 4 to 9. These are the dates for the Folk Schools, annual Folkemøde, or Folk Meeting, which includes a full schedule of Bible studies, lectures and readings (Bibeltid, Foredrag or Oplæsning), all in the Danish language, as well as ample time for coffee, conversation and reminiscence.

Some of the speakers who will participate in the meeting are: Dr. Alfred Jensen, President-Emeritus of the American Evangelical Lutheran Church; Rev. Ottar Jorgensen, Minneapolis; Rev. Harold Petersen, Askov, Minnesota; Rev. Marius Krog, Lake Norden, South Dakota; and Rev. Peter Rasmussen, pioneer pastor from Calgary, Alta., Canada. Mrs. Thyra Nussle will lead the singing, always an important part of the day's activity. As a special feature on Thursday evening, the Danish language film, Vredens Dag, will be shown.

On Saturday evening members of the Tyler community open their homes to the visitors. On Sunday morning, Rev. Peter Rasmussen will conduct the worship service in the Danebod Church in Danish. The closing lecture will be given on Sunday afternoon; Dr. Orvis Hanson, chairman of the Religion Department at Augustana College, Sioux Falls, South Dakota, will speak on "N. F. S. Grundtvig and the Continuity of the Church." This lecture will be open to the community and will be delivered in English.

Registrations are now being accepted for the folk meeting, and may be sent to Danebod Folk School, Tyler. The registration fee, which includes board and room, is \$20 per single person, \$35 per couple.

Human nature demands a purpose for life. Fanatic forms of devotion to patriotism are actually an attempt to give meaning to frustrated, destroyed personal lives. Here one can escape a seemingly worthless existence and find meaning and purpose in a great movement. Such people are actually fleeing from the "chaotic freedom" that marks their lives. They no longer have a center of certainty. They do not seek freedom for themselves or for others. They seek to lose themselves in the fanatic absolute certainties of a mass movement.

Dr. Jerald C. Brauer, Dean,
Chicago University Divinity School.

Church News From Around the World

TWO CHURCH PRESIDENTS CALLED TO LCA HOME MISSIONS POSTS

Chicago—(NLC)—The presidents of two of the four church bodies that united to form the Lutheran Church in America were called here as regional secretaries of the new denomination's Board of American Missions.

Named as staff officials of the board were Dr. Raymond W. Wargelin of Hancock, Mich., last president of the Finnish Evangelical Lutheran Church of America or Suomi Synod; and the **Rev. A. E. Farstrup of Des Moines, Iowa**, last president of the American Evangelical Lutheran Church.

Dr. Wargelin, 51, was president of the Suomi Synod for seven years, and Mr. Farstrup, 53, president of the AELC for two years.

At a two-day organizational meeting, the 21-member Board of American Missions elected officers, an executive committee and 26 staff members, including 17 regional secretaries. Areas of responsibility have not as yet been assigned for the latter posts, it was reported.

The Rev. Dr. N. Everett Hedeon, Salina, Kan., was elected president. His fellow officers are: Gilbert E. Olson, Phoenix, Ariz., vice president; Judge Carleton T. Woodring, Easton, Pa., secretary, and the Rev. Dr. Henry John Hokenson, Minneapolis, treasurer. All were elected to two-year terms.

The new board's executive committee will consist of its president, vice president, secretary and four board members, the Rev. Frederick R. Ludwig, Milwaukee, the **Rev. H. O. Nielsen, Newington, Conn.**, Carl Heinmuller, Jr., Baltimore, and Herbert A. Tichenor, Pleasantville, N. Y.

The 21-member board elected the Rev. Donald L. Houser, New York, to a six-year term as executive secretary. Addressing the board, Dr. Houser urged the church to concentrate on the urban areas.

"We have been accused of being a white middle-class church," he told the 21-member mission board.

"Part of the reason for this is that missions have been established chiefly in the suburbs. But now we have the opportunity to chart a new course. New life must be injected. There will be for the first time a staff member at work in areas covering every state in the United States and in every Province of Canada," he stated.

"America is becoming more urbanized and more attention must be given to an overall strategy to minister to metropolitan areas such as the huge strip city developing on the eastern seaboard between Portland, Maine, and Norfolk, Virginia," Dr. Houser said.

"Not only must attention be given to organizing new congregations in these vast areas, not only must we give greater attention to existing congregations in the urban centers but we must find ways and means to reach the millions of unchurched people living in the cities within the cities. Major attention must be given to this in our urban program as the trend toward high rise apartment houses will increase in the years to come."

"Increased attention must be given to minority and

cultural groups. Southern whites from the Appalachians are moving in large numbers into our Northern cities. The number of Negroes and Puerto Ricans in all major cities is increasing far beyond one's imagination. Many of our churches in the Southwest are surrounded by Spanish-speaking people while the Orientals and Indians are to be found in every city. Assistance must be given existing congregations in their outreach to these people," he told the mission board.

The board will make its headquarters at 327 South LaSalle St., Chicago. At the present time, some of the new board's personnel and equipment are in New York and Minneapolis.

LUTHERANS IN NORTH AMERICA NOW TOTAL OVER 8.6 MILLION

New York—(NLC)—Membership of the Lutheran Churches in North America totaled 8,611,068 adults and children at the end of 1961.

The Lutheran bodies reported 8,333,797 baptized members in the United States and 277,271 members for their affiliated groups in Canada, according to the annual statistical summary issued here by the National Lutheran Council. The figures were compiled by Miss Helen M. Knubel, secretary of research and statistics in the Council's Division of Public Relations.

The total represents a gain of 154,205 members or 1.8 per cent during 1961 — 145,508 in the U. S. and 8,697 in Canada. The percentage of increase was one-tenth of one per cent above the 1960 gain, a level considerably below the average gain of 3.1 per cent over the previous decade, when increases in membership ranged from 2.7 to 3.6 per cent.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists.

The NLC's summary is based on statistics supplied by fifteen Lutheran church bodies, plus the Negro Missions conducted by four groups associated in the Lutheran Synodical Conference. Ten of the bodies recorded advances in membership, three reported no change and two suffered losses.

EDUCATOR WARNS CHRISTIAN COLLEGE NEEDS NEW IMAGE

Selinsgrove, Pa.—(PRT)—A midwestern Lutheran college president asserted today that "a new image of the Christian college is needed....something to supplant that understanding which makes it possible to call a hotel and a college 'Christian' because neither of them has a bar!"

Dr. Paul W. Dieckman, president of Midland College — affiliated with the Lutheran Church in America and located in Fremont, Nebr., — warned Lutheran college public relations directors assembled at Susquehanna University here that "popular understanding" of a Christian college is in negative terms.

Too often public relations and admissions personnel,

he said, describe the Christian campus, not as centers of spiritual and intellectual adventure where Christians are out-thinking and outliving their contemporaries, but as "places where Christians are not getting drunk, not gambling, not cursing, not wreckless with their money and not being exposed to heretical or dangerous thinking. The truth of this may be challenged," added the Midland president.

In his provocative address, Dr. Dieckman stressed that Christian higher education needs a thorough re-examination and a redefinition of purpose and policy if it is to meet contemporary needs.

"A college is Christian when it operates as an expression of Christian faith and ethics," he said.

"A college is not merely Christian because the word 'Christian' appears in its publicity releases, it requires courses in religion, requires chapel attendance, has a formal tie with some church, offers a series of pious and pharisaic rules and regulations, or has an extensive religious program.

"A Christian college is one which is committed to give vital expression to the Christian faith in every facet of college life...an adventure in learning in which the best educational approaches are interpreted and integrated by a disciplined and constantly renewed Christian experience."

NEW ROLE ADVOCATED FOR THEOLOGICAL EDUCATION

New York—(PRT)—A prominent Lutheran educator urged the church to take a second look at theological education in an effort to restore it to its rightful place in the academic world.

The Rev. Dr. Conrad Bergendoff, Rock Island, Ill., executive secretary of the Lutheran Church in America's Board of Theological Education, declared:

"Once the theological school was a royal partner, if not queen, in the university world. Today we do not exaggerate if we say theology is a Cinderella engaged in menial scholastic chores."

Dr. Bergendoff, who formerly was president of Augustana College, Rock Island, Ill., told the 21-member LCA's Board of Theological Education that it is time someone defended theology against its many despisers.

"Simply, probably too simply stated," he said, "the modern university feels that theology is not at home in the world of today's intellectual life."

Moreover, he asserted, all the critics of theological education are not outside the church. "There are more than rumblings abroad that the theological seminary hasn't kept up with the actual needs of the church itself."

Dr. Bergendoff admitted that all is not well within the church's theological seminaries. Many questions, he told the board of the new 3,200,000-member denomination, need to be answered.

"What should be required of all students? How long should the course be? Are we attracting a high type of student? Does the married student give as much

time to the library as to baby-sitting? Are we studying the right things? These are questions that indicate that the placid calm of century-old traditions in theological study has been broken by insistent and irritating doubts."

In an attempt to resolve some of these questions, Dr. Bergendoff said he would embark on an extensive tour of the new church's 10 theological seminaries in the United States and Canada. He said he will make a report of his findings to the board so a set of standards of theological education can be established. It is proposed that the results of such a study will be presented to the Lutheran Church in America's biennial convention in 1964 for approval.

TENTATIVE APPORTIONMENT SCHEDULE FOR LCA DRAWN

New York—(PRT)—A tentative schedule for apportionment among the 31 synods of the new Lutheran Church in America to raise \$22,518,200 of the \$28,479,178 approved budget for 1963 was announced here by Arthur G. Midboe, LCA comptroller.

The apportionment to the synods is based on two factors, weighed equally, Mr. Midboe said, confirmed members in good standing and congregational expenses. The tentative apportionment to the synod follows:

	Confirmed Membership	Appor- tionment
Alberta-British Columbia	9,579	\$ 100,783
Caribbean	3,242	34,160
Central Pennsylvania	194,113	2,092,393
Central States	27,613	344,841
Eastern Canada	42,503	413,809
Eastern Pennsylvania	232,017	2,476,075
Florida	20,084	262,630
Illinois	145,393	1,777,267
Indiana-Kentucky	41,018	527,327
Iowa	50,588	576,020
Manitoba-Saskatchewan	13,293	133,512
Maryland	66,205	798,513
Michigan	36,080	453,280
Minnesota	142,771	1,561,543
Nebraska	50,131	542,846
New England	46,229	572,951
New Jersey	60,007	745,597
New York	127,884	1,699,042
North Carolina	43,804	553,573
Ohio	114,521	1,387,320
Pacific Northwest	44,415	538,725
Pacific Southwest	68,465	907,488
Red River Valley	28,604	310,600
Rocky Mountain	18,694	231,167
Slovak Zion	10,386	129,729
South Carolina	30,158	345,956
Southeastern	16,977	233,030
Texas-Louisiana	16,672	214,273
Virginia	25,662	304,810
Western Pennsylvania	104,250	1,219,219
Wisconsin-Upper Michigan	97,364	1,029,721
	1,928,722	\$22,518,200

OUR CHURCH

Ringsted, Iowa: Pastor Gordon Miller of St. John's Church here, has been granted permission by his congregation to also serve Immanuel, an Augustana congregation, at Bancroft, Iowa.

Des Moines, Iowa: Miss Gerda Damgaard, a long-time resident of the Old People's Home at Des Moines, died on July 14, following injuries suffered in a fall from her wheelchair. Miss Damgaard had been crippled with arthritis for many years. Gerda was known to a whole generation of seminary and college students for her good cheer and for her deep interest in the affairs of the college and the synod. For many, a brief visit with her at the home was a "must" whenever business took them to Des Moines.

Des Moines, Iowa: David Jorgensen, son of Professor and Mrs. Peter Jorgensen, has enrolled in the Peace Corps. He has been studying French at Indiana University and is presently taking special courses at the Caterpillar Tractor Company in Peoria, Illinois, in order to prepare himself for leadership in road construction work. Following the completion of his studies in August he will leave for Tunisia, in Africa, where he will participate in heavy road construction work for 18 months. So far as we know David is the first AELC'er to enroll in the Peace Corps.

Ithaca, New York: Pastor Paul Pedersen, who is studying language at Cornell University here, has received his visa and will leave in October for Indonesia where he will be chaplain and teacher at Nommensen University.

Waterloo, Iowa: St. Ansgar's Lutheran Church here observed the 70th anniversary of the founding of the church on August 1.

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. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.

I am a member of the congregation at _____ August 5, 1962

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,
6-3

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.

In recognition of this a special observance was held on Sunday, August 5. A service of thanksgiving, a special Sunday School lesson, a picture display and a Danish service by Pastor Ottar S. Jorgensen, of Minneapolis, were features of the observance. The special activities concluded with a picnic on the church grounds. Arnold Tiemeyer is pastor at St. Ansgar's.

The Mission of the Peace Corps

(Continued from Page 12)

throw our weight into some peace project rather than take the hands-up attitude that nothing could be done." This couple is now teaching Philippine children on the island south of Luzon. They are helping the Peace Corps in its effort to build a just and peaceful world.

A 22-year old American farmer is sowing seeds for a better life among the humble people of Latin America. In Columbia this Peace Corps Volunteer is coping with farm conditions unlike any in his native Colorado.

"Agriculture is one of the greatest problems they have," he writes of his present neighbors. "They plant with sticks and plow with oxen and poles, harvest by hand, and use the wind to do their threshing. They farm on fields that have a 60 to 70 degree angle. The livestock is of very poor quality and...the grain yields are very low....I have seen women and children carrying water one or two miles up the side of a mountain to their mud huts."

"No matter what I say about the conditions, it is wonderful here. I am having an experience most rewarding and know that I will not fully appreciate it for years to come....Perhaps you, at home, might understand a little about the problem, but until you see a mother following the funeral of her child...or see a little girl searching through the trash for a pair of discarded shoes, all the words in the world put on paper by the best writer cannot describe the feeling I have developed for these people...."

This dedicated Volunteer concludes:

"It may seem futile that 62 Peace Corps Volunteers can have any effect on the conditions here....but will try and try harder than ever before. It takes understanding, patience and hard work."

Like those who serve in missions, the Volunteer who serves in the Peace Corps receives little remuneration in dollars and cents. A payment of \$75 for each month of service is received in the lump-sum total of \$1,800 for two years' service. However, the Volunteer is provided with food, clothing, housing, transportation, medical care and a thorough training at one of the country's leading universities, often comparable to a year of graduate work.

Response to the Peace Corps when it was first proposed by President Kennedy was immediate and enthusiastic, and it continues to capture the interest of the American people. If we are to win friends abroad and advance the cause of human dignity and freedom, the Peace Corps must draw recruits from the large number of trained, dedicated Americans whose sense of commitment has been deepened by a mature church life. We believe the response will be forthcoming.

Kirke og Folk

The Danish language paper of the AELC, Kirke og Folk, is the one publication of the AELC which will continue after the first of the year. It will be carried on by the Special Interest Conference as long as subscriptions make it economically feasible.

Kirke og Folk invites your subscription. If you read Danish or would like to send the paper to someone as a gift, \$3.00 can not be better spent. The 16-page paper is edited by Pastor M. Mikkelsen and is published on the 10th and the 25th of each month.

The paper contains news items, meditations and articles of general interest to Danish-American readers.

To subscribe, send your name and address, and \$3.00 to:

Pastor M. Mikkelsen
8700 Vincent Avenue South
Minneapolis 20, Minnesota

There is no room in the university for the least contempt or pride; but only for a gentle and reverent heart.

James Martineau.

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