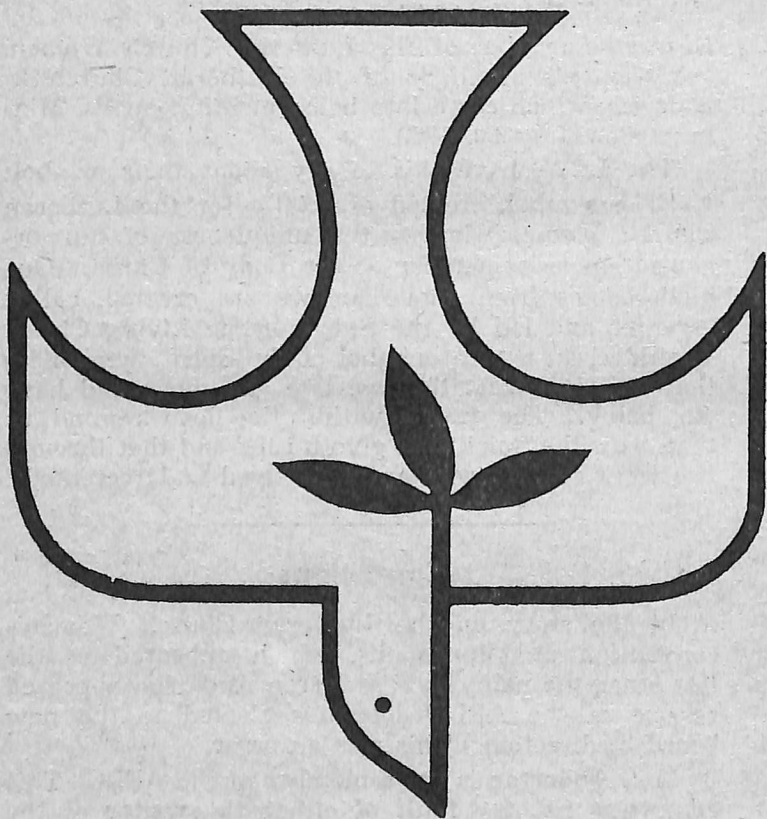


# *Lutheran*

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# *Tidings*



LED

BY

THE

SPIRIT

Lutheran Church Women

Volume XXIX  
Number 2  
August 20, 1962

# Labor Sunday

## 1962

### *Excerpts From the Labor Sunday Message of the National Council of Churches*

Church and Labor do well to remember with penitence the words of One who says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The measure of a society lies not in what it does for the affluent and strong, but in what it makes possible for the poorest and weakest of its members. It is judged by what it does to prevent poverty, injustice and needless suffering.

All segments of our American community — the church and the labor movement no less than government, industry and agriculture — share a grave responsibility for the underprivileged, the "least of these" whom Christ regards as brethren. Both the churches and the organized labor movement must acknowledge that we have been far more effective in serving the interests of the relatively secure than in coming to grips with the problems of these most exposed, vulnerable and disadvantaged groups.

Individual charity, organized private welfare, public assistance, social insurance and other programs have sought to alleviate, prevent and cure poverty. Retraining programs and labor-management agreements, too, have helped to cushion its effects and prevent its spread.

None of these methods, however, nor all of them together, have thus far succeeded in eliminating poverty itself. To bring the goods and services now available within the reach of all calls for unprecedented efforts to understand the causes of poverty and to find remedies. We must explore such approaches as more adequate social insurance to meet the exigencies of illness, unemployment, and old age; more nearly universal coverage of workers by minimum wage laws; intensified programs of vocational guidance, training and retraining for young people and workers affected by technological change; development of the highest potentialities of collective bargaining; achievement of full production with jobs for all who want them; a more satisfactory rate of economic growth; improvement of management and distribution practices; improved allocation and management of our resources through national and regional planning both public and private; re-examination of the meaning of work, leisure and property; and a readiness to adjust our patterns of life and thought to human needs in an age of automation and abundance.

The church through the years has extended its

ministries to the weak and unfortunate. The labor movement, grounded in a tradition of mutual aid, has succeeded in vastly improving the status of many workers. Management has made significant contributions in this regard. Government likewise has had an important role in implementing the community's concern.

Today, when for the first time in human history it is possible to do so, let us work together in an all-out effort to abolish poverty both at home and abroad. Poverty is no longer necessary; it is ethically intolerable. This is the opportunity and responsibility God has put into our hands. We dare not refuse or postpone our response.

### OUR COVER....

Bears the symbol of the Lutheran Church Women, the women's auxiliary of the Lutheran Church in America, which came into being at Minneapolis, Minnesota on July 30, 1962.

The LCW, have this to say about their symbol:

"The symbol, created especially for the Lutheran Church Women, depicts the uniqueness of our organization as a member of the Body of Christ. Our birth comes from above for we are created, called together and led by the Spirit of the Living Christ. The dove, an ancient symbol of the Spirit, symbolizes that it is in Christ that we live and move and have our being. The leaves within the dove remind us that, 'It is the Spirit that giveth Life' and that through His work we are constantly renewed and recreated."

### Corrections

In the story on the Lutheran Church Women's convention at Minneapolis, which appeared in the last issue, the name of Miss Karen Andersen appeared as one of the AELC delegates elected to the new board of directors. This was an error.

Miss Anderson is not a member of the AELC. This error was not the fault of either the writer of the article, Mrs. Juhl, or the Women's Editor, Mrs. Paulsen. The LT editor is the one who was in error.

It has come to our attention that in Pastor Mortensen's article on "The Value of Our Heritage" in the July 20 issue, there is a serious typographical error. On page 15, column 3, the name of the historian should be Marcus Lee Hansen.

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Fourth in a series on the AELC in the LCA

## Merger in District 3

by: Pastor Ivan E. Nielsen

When merger meetings first started on the synod level it was remarked that "if the merger works in Illinois, it will work anywhere." Let us hope it works in Illinois.

District III, AELC, will be divided and member congregations will be assigned to three different synods. The congregations in Wisconsin and Upper Michigan will be members of the Wisconsin-Upper Michigan Synod. St. Stephen's Lutheran Church in Clinton will be a member of the Iowa Synod. The three remaining congregations — Trinity Lutheran and St. Stephen's Lutheran in Chicago and St. Peter's Lutheran in Dwight — will become members of the Illinois Synod. Other articles will report the merger concerning the congregations of District III outside the Illinois Synod.

All four merging churches are represented in Illinois. In fact, there are five if the Wartburg Synod may be counted separately even though it is a member of the United Lutheran Church in America. The chart below shows the composition of the new Illinois Synod:

	Number of Congre- gations	Number of Confirmed Members	*Number of Pastors
Augustana Synod .....	135	66,006	173
Illinois Synod (ULCA) ..	168	75,440	200
Wartburg Synod (ULCA) ..	36	16,865	40
Suomi Synod .....	3	1,400	5
AELC .....	3	767	5
<b>TOTAL .....</b>	<b>345</b>	<b>160,478</b>	<b>423</b>

\* Includes pastors actively serving in parish and non-parish work.

The Illinois Synod will own and support the Augustana Home for the Aged, Salem Home for the Aged, St. Matthew Home for Aged, Andover Children's Home, Nachusa Children's Home, Nursery — Case-work Service, Joliet Casework Services and Children's Receiving Home. The Danish Children's Home in Chicago will contribute approximately two hundred fifty thousand dollars to be used in the welfare ministry of the Illinois Synod.



Salem Home for the Aged, Joliet, Illinois — capacity, 57



Pastor Nielsen

The Illinois Synod will give financial support to the Lutheran Chaplaincy service within its synodical boundaries and to the Lutheran Charities Federation.

The synod will own the Augustana Hospital, West Dickens St., Chicago, and the Moline Hospital in Moline, Illinois. It will own two camps — Camp Augustana on the shores of Lake Geneva, Wisconsin, and Camp Alpine near Richmond, Illinois.

Augustana College in Rock Island, Carthage College in Carthage, and Carthage College in Kenosha, Wisconsin, will receive financial support from the Illinois Synod. Neighboring synods will also support these colleges and the Seminary.

This fall the Chicago Lutheran Theological Seminary, Maywood, the Augustana Lutheran Seminary, Rock Island, the Suomi Seminary, Maywood, and the Grand View Seminary, Maywood, will merge into the Lutheran School of Theology in Chicago but will continue to operate on two campuses — Rock Island and Maywood — until a new Seminary is opened in the vicinity of the University of Chicago.

The Illinois Synod will be divided into twelve districts. Trinity Lutheran Church will be in the Chicago Northwest District, St. Stephen's Lutheran Church in the Chicago South District, and St. Peter's Lutheran Church in the Central District.

Our involvement in the new church should be thrilling and exciting. We will, first of all, be members of the Lutheran Church in America. Our benevolence contributions will support the world wide mission of the Church as well as the mission performed through the synod institutions.

This report has emphasized the ownership and responsibilities that go with ownership of institutions. It has not considered the most important aspect of such ownership, namely, service rendered. These institutions are never begun just so the church may own property, but are begun so that the church may have an opportunity to serve mankind. If the responsibility in the new church seems greater than before, it is largely because we are embracing a much wider ministry.



# Glimpses From a Visit in Israel

by: Nanna Goodhope

This is the second of a series of three articles in which Mrs. Goodhope tells something of her Seminar Tour to Europe and the Near East in 1961. Mrs. Goodhope is presently on a similar tour around the world. Her home is in Lone, California. —Editor.

The Or Gil, our hotel in the New Jerusalem, was located in the business section of the city. It was new and modern with a bath between adjoining rooms. The food was ample and good, much like American food. And everyone, so it seemed, spoke "American."

Not far from here were the government buildings and the Jewish religious center for the State of Israel. However, one soon got the impression that the headquarters of Organized Labor in Tel Aviv was the important center of power in Israel. We were told that 95 per cent of all the workers in industry and agriculture belonged to the General Federation of Jewish Labor.

During our interview at the new university we were told that 93 per cent of the students here worked their way through college. We were surprised, and one of our group inquired: "Does not the school provide sufficient studies to keep the students occupied?" "Oh yes," was the answer, "but Israel is not in immediate need of intellectuals, of those we have enough. It is common laborers we need." It was explained, however, that the administration did not intend to stand in the way of anyone who had the will and the ability for higher learning, if he or she was willing to work for it, not only with the head but the hands as well.

We were much impressed with the magnificent institution of learning which Jews of all parts of the world had had a hand in building. We visited the administration building, the resident halls, the Wise auditorium, the Jewish National and University library. From there we were escorted to a vault which contained the much prized Dead Sea Scrolls, found in the Qumran Cave number one. Here they were, partly unrolled in glass cases: The books of Isaiah, the Commentary of Habakkuk, the War Scrolls, and the Psalms.

We were naturally anxious to be posted on some of the recent history of Israel and on the problems the country faced. I shall attempt to cite a few.

When, in 1948, the State of Israel was created that area was richly diversified in people and cultures, mainly they were Muslims, Christians, Jews, Druises and Bahais. Under the Mandate there had been a guarantee of religious freedom for all faiths and cults, and this guarantee the Jews subsequently promised to honor.

Thus Israel is not ecclesiastically actually a Jewish State even though the Jews make up 90 per cent of its citizens. We were made aware of this on Saturday, when a holiday quiet we had never experienced in any other country enshrouded every little town and hamlet through which we passed as we leisurely drove

up the plains of Sharon and Esdraelon, and around the majestic Mount Tabor to the Sea of "Galilee bright Galilee, where Jesus loved so much to be," as we used to sing.

Here our driver stopped to allow us time to get a really good view of the Lake and its enchanting setting, which to us Christians had become sacred because of their association with Jesus and His disciples while they wandered on earth teaching and healing sinful men. Most of us also took the opportunity to bathe face, hands and feet in the clear blue water and to gather a few pebbles for souvenirs.

But coming back to the problems confronting the Jews in Israel, we learned that there is a problem of faith. The ecclesiastical norm early adopted in this new homeland was Orthodoxy. The orthodox Rabbinate had assumed the power and the responsibility of decision as to what was religiously Jewish and what was not. Thus, according to them there is no such faith in Israel as Reformed Judaism, despite the fact that most of the Jews, so we were told, are actually Liberals. But they hesitate to make an issue of the matter for fear that controversy might hopelessly divide the Jewish community, which it had at times threatened to do, as when the question came up of how many Hebrews left Egypt under Moses, three thousand years ago.

The traditional viewpoint, defended by the Chief Rabbinate, was that more than two million people joined the Exodus, a calculation based on the figures given in Numbers 1:46, that there were 602,550 men, to which must then be added the women and children, and the tribe of Levi.

To this postulate Ben Gurion objected. According to his estimate only six hundred Hebrews followed Moses into the Sinai desert. To prove his point the Prime Minister cited Exodus 6:16-25, which suggests that the sons of Levi numbered no more than twenty-five. And with an equal number of women times the twelve tribes of Israel, there would be only about six hundred. Furthermore, he persisted that to maintain a population of two million in the desert forty years was clearly an impossibility.

Being unable to come to an agreement at a Bible-study circle that met regularly at the home of the President of Israel, Ben-Zvi, the matter was taken before Parliament for decision. But, fortunately for all concerned, that body was too wise to make an issue of the matter. It simply voted that it did not have the jurisdiction over historic matters or religious law.

Thus the matter was dropped. And we were told that open discussion continues and is bringing results;



that the extreme orthodox factions are beginning to examine their role in the fast developing modern industrial and democratic State. The outcome, they say, will not be American Reform Judaism, but something distinctly Israely.

And freedom of religion will be maintained despite the fact that the Jews are not too happy about the proselyting by Christians. This attitude is understandable if we put ourselves in their place. The Jews have just emerged in independence and freedom from years of persecution that culminated in the destruction of six million of them by Christian hands. It is natural that there would be resentment against those who in effect are urging them to surrender the faith that has sustained them throughout their many years of suffering.

Statistics tell us that Israel has a population of about two million out of which 140,000 are Muslims — seven and one-half per cent of the total population — that there are 52,000 Christians, divided as follows: 32,000 Catholics, 18,000 Eastern Orthodox and 2,000 Protestants. The latter are mainly of the fundamentalist alliances, such as Church of God, Missionary Alliance, Southern Baptist and Adventists. Some of the leaders of these factions are said to have sold their possessions abroad and have moved to Israel to await the second coming of the Messiah.

There is also the problem of intermarriage, which is not accepted by the Jewish religion, nor does the

State allow civil marriages. Most young people of diverse faiths go to Cyprus to have their marriages performed. Later there is the problem of where the children belong.

And all this is furthermore overshadowed by the refugee problem. The seven and one-half per cent of Arab population in Israel seem to be well integrated and cooperative. Many of these live together on collective farms, several of which we saw. If the Arabs who fled Israel were not so completely dominated by the Arab League they would most likely have been integrated economically and socially too, somewhere in the Near East. Almost unbelievable concessions have been offered them by the UN and other sources in places where there is ample undeveloped land which could be made productive with the resources offered them.

Though the animosity of the various faiths has at times been serious enough to attract attention, it has seldom been out of hand. Some of the outstanding leaders of the nation, among whom are Jews, Christians and Moslems, have been instrumental in organizing a Committee for Interfaith Understanding to promote religious toleration. This is headed by Dr. Benjamin Mazar, president of the new Hebrew University of Jerusalem. It is encouraging to note that the Ministry of Education has issued a circular to all schools, calling for the fostering of religious tolerance among students.

### ***From the Convention at Detroit***

**by: PASTOR ENOK MORTENSEN**

**in: Luther Memorial (Des Moines) Church News**

We met at Detroit for the last convention of the AELC and for the first convention of the LCA and — as everyone says — it was an historic occasion.

That phrase, I suppose, means different things to different people. Those of us who have lived a long time within the framework of the AELC felt a tinge of sadness. We have been a small Church and on the surface at least our accomplishments are insignificant. But it has been our Church, and it has now come to an end. It is not the end of the world, nor of the Kingdom of God; but it will take a long time before those of us who are older will become acclimated so that we feel at home in the new and larger Church.

"For the last time...." there were many references to this in reports and in talks; but there were few articulated expressions either of sorrow or joy. It was almost as if we were afraid of our emotions. The business was carried on expeditiously as usual. We went through all the motions. There were no discussions, for there was nothing to discuss. And just outside Cobo Hall sirens of passing ships wailed mournfully as if to remind us of the relentless passing of time. Once more we sang Martha Clausen's farewell hymn which has been sung at all the conventions I remember: "And Now We Must Bid One Another Farewell," and the AELC had ceased to exist — except in our memories.

Thursday morning we really began to feel the reality — and the magnitude — of the merged Church. All four church bodies met for the first time in one group. It was a performance well staged. There was pageantry and there was drama. Four candles were joined and burned as one. Valiant attempts had been made to give the vast arena a churchly atmosphere, but some of us could still smell the elephants from the circus the week before. We tried hard to join in the worship but the liturgy was from the second setting, and we had only gotten as far as the first! Several thousand of us gathered at the improvised communion tables and we managed not to take offense at the ushers' urgent, "Now, move along!" After all, we must be mindful of the schedule. There was a great moment when we joined wholeheartedly in singing, "Built on the Rock the Church Doth Stand," and the singing even drowned out the wailing of the passing ships.

I am weary of conventions and committee meetings. I realize that even a church must be structured organizationally, but I am glad that we can forget merger meetings and get down to the real business of being a Church. It is my hope and prayer that we may now in our congregations, at grass-root level, seek and find the real unity which binds us together, regardless of what else we are — the unity which is rooted in having one Lord, one faith.

May God bless us and the Lutheran Church in America!



You can help toward an interesting and comprehensive history of the AELC

## *A Keel for the New Ship*

by: Pastor Harald N. Sorenson

In worshipping in a number of the churches of the AELC I have always been fascinated by the ship that hangs in the center of the nave in many of our churches. There are a wide variety of these ships ranging from fat, bulging ships, whose sea-worthiness even I as an Iowa "land-lubber" have questioned, to sleek, beautiful ships which appear almost to be slicing through the waves while still suspended on a wire there in the nave.

As one ponders on these ships while seated in the pew, which, by the way, is an enjoyable pastime when the minister's sermon becomes a little long winded, as they have a tendency to do at times, then one becomes more and more aware of the structure of the ship and all the parts which are necessary to make it seaworthy and a good ship.

There are, first of all, the high masts of hope which stretch upward and outward, reaching toward the heavens for the unending source of power that will move the ship steadily to its destination. Then stretched from the masts there is the vast and complex set of rigging which, fastened securely, helps to direct and control the driving force on the sails. From there one's eye comes to rest on the main body of the ship itself with its great variety of parts needed for the ship to function in a manner which will help to get it safely to the home port. And at last, beneath all this, one sees that seldom seen part of the ship when it is sailing through the waters, but which is one of the more important parts, the sturdy keel. Without this strong keel running the length of the ship to give it strength and to hold it together, the ship would disintegrate into a thousand pieces, floating aimlessly on the sea. But also the keel serves as part of the ballast which keeps the ship upright in the sea instead of rolling dangerously from one side to the other and perhaps even capsizing in the sea. These are all essential parts of the ship and they will always be so even though the ship may be a larger one or one with a new name painted over the old name and some of the rigging changed.

To me, the history of the church is the keel and ballast of the ship and the history of our own little AELC is a small, but important part of it. As the good ship, "LCA" embarks on her maiden voyage it must have, among other things, a sturdy keel if it is to survive the rough seas which may lie ahead on its course and it needs sufficient ballast if it is not to

capsize in the rolling waves. Some of us who will be sailing on this ship will be new "green" sailors who have not really grown our "sea-legs" yet and perhaps we will be tempted to think that a strong, heavy keel and all that ballast will only add weight to the ship and slow us down. It is for this reason that the new ship must have the sturdy keel and sufficient ballast of history to help us through the storms.

The keel of the old ship, "AELC" has weathered many storms, but it has not been seriously weakened by "dry-rot" even though it may be weak at a few points along the line and it has only enough "barnacles" on it to prove that it has had experience on the high seas but not enough to slow it down greatly. It is in truth, excellent material to be used in making up the keel of the "LCA." We cannot afford to cast it aside and let it deteriorate from "dry-rot."

It is at least partly for this reason that it has been decided to write a comprehensive, but easily readable, history of the AELC. This will be enjoyable reading for those who have sailed on the "AELC" in past years and it will help to keep alive these things which we feel are important so that they can be learned by those of us who are new and those who have sailed on other ships in the past.

Other articles in previous issues of LUTHERAN TIDINGS have given details about the project of writing this history of the AELC. Let it be sufficient here to say that such a project will take time and money. The goal which has been set for financing the writing of this history is \$20,000. People have been appointed in many congregations to contact personally those people who might be most interested in this project and who are willing to make fairly sizable contributions. Soon envelopes will be sent out to all members of congregations so that everyone will have an opportunity to help.

In closing, let me encourage you to give what you can to this project, and do not let yourselves be trapped by the old "\$1.00 habit" of just automatically giving only \$1.00 whenever you are asked to contribute. Give it some thought and contribute what you can in order that we may have an interesting and true history that will reveal some of the experiences and wisdom of the "Old Salts" and which will be an important part of a keel for the new ship, the "LCA."

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If the church is to move out into the world there must be a unity that transcends social, economic, racial and cultural as well as theological differences.

—Pastor Peter Thomsen.



# Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



## The "Graduation" of Our WMS

by: MRS. PETER THOMSEN

What a joyful task it was this forenoon to tackle the mountain of washing which had accumulated while mother had taken off for the Lutheran Church Women's Constituting Convention of the Lutheran Church in America in Minneapolis this past week. This was so to speak, in the words of a good friend, the graduation ceremony of our Women's Mission Society. Every new "old fashioned" wash load and especially the wringing process afforded an opportunity to re-live and to begin to digest the richness and the nourishment of the soul experienced these memorable days. While the wash is drying, I must jot down these impressions which well up in my over-flowing heart — besides, T.C.H. gave me a deadline.

Where to begin — the peaceful serenity of the lovely city of Minneapolis, as well as the proficiency of the local committee in charge, provided an almost ideal background for this meeting which some day will go down in the history of our church as being a uniquely significant one. For a working woman or a housewife to spend three glorious carefree days "basking" in the comforts of a luxurious hotel is enough to open wide the door of her mind and heart to warm human fellowships and divine surprises.

Our final get-together as Women's Mission Society in the new, esthetically lovely and worshipful atmosphere of St. Peder's church, was both festive and solemn. Mrs. Edwin Hansen, our WMS president, likened our gathering to that of the mother of a bride-to-be giving a party for her daughter's closest friends before the approaching wedding. If tears were shed, they were tears of gratefulness for what had been these many years as well as anticipation for the wider horizons of the "new life" to come.

Our convention theme "Led by the Spirit" was a reality throughout our gathering sessions, visibly so, in the form of the new symbol of our LCW, a dove with a living olive branch in its bill. But more so, it was a reality in the realm of that which is not visible; it permeated our business sessions and our meetings to the point that this delegate, for one, felt that the Spirit so overpowered this convention, that Roberts' Rules of Order, necessary as they are, became secondary to the One in whose name we were gathered.

Mrs. Thomsen is the wife of Pastor Peter Thomsen of Trinity Church in Chicago.

Since this report is not intended to be a secretarial verbatim of what took place, but more a reflection of impressions on the part of an AELC delegate, the actual business of the convention will be "simmered down" to a few essential facts. There was much articulate verbal give and take — and it was a delight to know that we had the right to give expression to our disagreements. When the atmosphere became too electric with diverse interpretations or intentions, Dr. Franklin Clark Fry, the new president of our Lutheran Church in America, would come to the front and in a few eloquently selected phrases would clarify the point, smooth the ruffled feelings and put everything aright with his quick-as-lightning humor and good will.

We laud the efforts of the Joint Planning Committee, our representatives being Mrs. Edwin Hansen, Mrs. Johannes Knudsen, Mrs. Ove Nielsen and Mrs. Ernest Nielsen, consultant, for performing the great labor of love that formulating and writing the new



First meeting of the board of the Lutheran Church Women at the Radisson Hotel during the convention. Standing, left, Mrs. Edwin Hansen, Muskegon, Michigan, WMS president and seated, second from extreme right, Mrs. Holger P. Jorgensen, Alden, Minnesota, who was also elected from the AELC.

Lutheran Church Women's Constitution turned out to be — at times it had, for them, a touch of the characteristics of a "tug of war." It was the first real test of our co-operative efforts in action. And the committee came through in the spirit of Christian unity and greater understanding of one another's needs and experiences.

The high point of the whole convention was the Tuesday evening session at which time the new constitution with due dignity and formality was signed



by the respective members representing the four merging synods. For this occasion a special poem, "Remembrance and Merger" written by Dr. Johannes Knudsen, solemnized the joining of the four merging groups into one. This poem in its entirety we hope to have printed in this Lutheran Tidings or a subsequent issue.

It was cozy and helpful for all of us, in turn, to be gathered at special synodical unit breakfasts or luncheons so we could become better acquainted with those women who are closer to us, geographically, on the synodical level. Since we are all faced with the challenge of planning and preparing for our own constituting conventions, this initial fellowship was a real impetus for shouldering this responsibility with one another.

Although this writing can express only a fragment of what took place at this highly significant convention, I cannot conclude it without mentioning the chaplain of the convention, Dr. William H. Lazareth, associate professor at the Lutheran Theological Seminary, Philadelphia. Through him God spoke to us in a vibrantly living, contemporary voice. It was, spiritually, like inhaling the pure oxygen with its healing and strengthening power of spirit and truth. It was expressed in the breath-taking beauty of the image of man at his best as God intended him to be, yet, at the same time, acknowledging the human frailty of man. Dr. Lazareth greatly enriched our fellowship and broadened our vision of what it means to be one in Christ.

Now we have emerged as the Lutheran Church Women of the Lutheran Church in America. I can speak for myself only when I say that I am glad to be counted a member of that union. The primary principles of this merger I can embrace with my whole being largely because of these happenings experienced at the constituting convention being in harmony with our way of life:

1. We adopted a constitution which states that the purpose of this auxiliary (LCW) shall be to plan a program which will provide for, the first point being: Mutual expression of Christian living.

2. We sang together with much appreciation and feeling Grundtvig's hymn, "Built on the Rock the Church doth Stand."

3. There was mutual respect and regard for statements expressed by various members of the four auxiliaries, validity of statement ranking higher than synod status of member expressing it.

4. The fact that a man like Dr. Lazareth could express in thought forms and language of today the common faith of our four varying traditions and that this expression was accepted and responded to unanimously by all.

Now that we have returned to our respective homes and congregations, may we keep these vivid experiences alive in our hearts and minds. With God's blessings may these riches in our hearts grow from within and result in action and in the knowledge of direction in what we ourselves must do to be worthy of being called Lutheran Church Women.

## *Remembrance and Merger*

by: Dr. Johannes Knudsen

This script, written by Dr. Knudsen, was used at the Constituting Convention of the Lutheran Church Women at Minneapolis, on Tuesday evening, July 31, as a program symbolizing the merger.

### OPENING PRAYER BY THE CHAPLAIN

#### READER:

There is a river whose streams make glad the city of God, the holy habitation of the Most High. God is in the midst of her, she shall not be moved; God will help her right early.

Psalm 46:4-5

There is a river!

The stream of life of the family of God.  
It carries the waters from the many lands,  
From the hills, the valleys, and the fertile prairies,  
From the stately pines of the upland forests.  
It gathers the snows from the mountain tops and conveys it to the parched plains,  
It carries the traffic from city to city,  
It gives power to the dynamos of progress,  
It links our land with those beyond the seas,  
As it flows ever onward to its goal in the sea of God.

There is a river whose streams make glad the city of God.

\*\* \*\* \*

Who can trace the source of a river?

Who can say what streams shall merge and whence they came?

What does it matter, when the streams made glad the city of God?

May this be our prayer, that God is in the midst of her, that God may help her!

Yet history records the courses of the streams.

It maps their ways and marks their merger.

As we stand at the confluence, we remember the separate ways

And praise the God who brings them to a common life!

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### AMERICAN EVANGELICAL LUTHERAN CHURCH

It was Humboldt Park, Chicago, in nineteen hundred eight,

A group of women met during the intermission of a church meeting

And drew the inspiration leading to the founding of a women's mission society,

Which gathered the women of the church,

Primarily in the support of the Santal Mission and Grand View Seminary.



For more than half a century the spirit of their work was expressed in the hymn of a pioneer pastor.

Solo: Lord, I Wish To Be Thy Servant.

#### AUGUSTANA LUTHERAN CHURCH

The Augustana Church Women saw their first beginning on the plains of Kansas.

The year was eighteen hundred ninety two.

Half a hundred members were increased by thousands each.

Through eighty years of growth, through challenge of wars and crises they served their church,

At home, at large, abroad;

Foreign mission, social mission, growth of the kingdom.

We remember their spirit and their service also in their hymn.

Solo: Praise the Lord, Each Tribe and Nation.

#### SUOMI SYNOD

The women of Suomi worked and served and worshipped beside the men.

In local groups and in the church at large.

As women do, they gave their effort to the cause,

Which Christ, the Lord, has placed upon his people.

The work was drawn together, in conference first, and then the church-wide group.

The Lutheran Guild inherited a vast effort and carried it forward.

Its spirit is expressed in melody and words.

Solo: Arise my Soul, Arise.

#### THE UNITED LUTHERAN CHURCH IN AMERICA

Separately and deep the roots go back afar,

Nurtured in our country's great and glorious past,

Blended of many strains and strained by strife and stress,

Yet joined again in union in the great Reformer's year.

The movements formed apart, the purpose yet the same,

For fifty years together they served their Maker's name.

Solo: Thy Kingdom Come, O Father Hear our Prayer

\*\* \*\* \*

Signing of documents by four auxiliary presidents.

READER:

Four streams have blended now and they shall forward go.

May they by God be blessed and may their efforts flow From common strength and purpose, through difference to the same,

Which ever is the service in Christ, our Savior's, name.

\*\* \*\* \*

There is a river whose streams make glad the city of God, the holy habitation of the Most High.

God is in the midst of her, she shall not be moved; God will help her right early.

The Lord of Hosts is with us;  
the God of Jacob is our refuge.

(Signal for audience to rise.)

Quartet and Audience: Praise to the Lord, the Almighty, the King of Creation.

\*\* \*\* \*

#### SERVICE OF INSTALLATION OF OFFICERS.

NOTE: The hymns chosen for use were selected as favorites or as being representative of each group.



The presidents of the four merging bodies sign merger papers as a part of the program on Tuesday evening, July 31. Seated, signing the paper, is Mrs. Edwin Hansen of the WMS. Standing left to right are: Mrs. Bernard Spong, of Augustana; Mrs. Armas Wirtanen, of Suomi; and Mrs. Roy Winters, of ULCA. LCA president, Dr. Franklin Clark Fry, looks on.

# *Paging Youth*

**American Evangelical Luth.  
Youth Fellowship**

**Editor: KAREN KNUDSEN**

**Solvang Lutheran Home  
Solvang, California**



## **Luther League Convention and Rally Schedule**

### **Monday, August 20**

- 4:00 p. m.—Opening Plenary Session: Convocation of the convention by the president of the Lutheran Church in America, Dr. Franklin Clark Fry.
- 8:00 p. m.—Opening worship service. Liturgist: Dr. Carl W. Segerhammar, Chairman, Pacific Southwest Synod, JCLU. Sermon: Dr. Franklin Clark Fry. Theme: "Partners in His Spirit."
- 10:15 p. m.—Hymn sing.

### **Tuesday, August 21**

- 9:00 a. m.—Morning Suffrages conducted by Pastor Howard Christensen, member, JCLU sub-committee on youth auxiliary.
- 9:20 a. m.—Bible Study led by Pastor Leslie J. Lurvey, Youth Director, Suomi Synod. Topic, "Partners in Discipleship."
- 10:00 a. m.—General Session. Presentation and discussion of documents, Luther League, LCA.
- 1:45 p. m.—General Session. Presentation and discussion of documents, synodical units and congregational leagues.
- 3:30 p. m.—Workshops on Documents. Sixteen simultaneous workshops to give further study to all documents and to formulate questions and suggestions to be presented at the evening plenary session.
- 7:45 p. m.—Plenary Session. Elections begin.
- 10:15 p. m.—Evening prayer conducted by Pastor Arthur O. F. Bauer, Executive Secretary, Luther League of America. Theme: "Thine is the Kingdom."

### **Wednesday, August 22**

- 9:00 a. m.—Morning Suffrages conducted by Pastor Howard Christensen.
- 9:20 a. m.—Bible study led by Pastor Lee Wesley, President of California Conference Luther League. Topic, "Partners in Witness and Outreach."
- 10:00 a. m.—Plenary Session. Presentation of emphases, program and projects of the Luther League, LCA.
- 1:45 p. m.—Workshops on objects of the Luther League.
- 3:30 p. m.—Plenary Session.
- 10:15 p. m.—Evening prayer conducted by Pastor Bauer. Theme, "Thine is the Power."

### **Thursday, August 23**

- 9:00 a. m.—Morning Suffrages conducted by Pastor Howard Christensen.
- 9:20 a. m.—Bible Study led by Pastor Paul Nussle, secretary, Pacific Southwest Synod JCLU. Topic: "Partners in Social Ministry."
- 10:00 a. m.—Workshops on program of Luther League.
- 1:45 p. m.—Plenary Session.
- 7:45 p. m.—Synodical units, seminars
- 10:15 p. m.—Evening prayer conducted by Pastor Bauer. Theme, "Thine is the Glory."

### **Friday, August 24**

- 9:00 a. m.—Morning Suffrages conducted by Pastor Howard Christensen.
- 9:20 a. m.—Bible Study led by Pastor Stanley Olson, Director of Christian Education, Pacific Southwest Synod. Topic, "Partners in Fellowship."
- 10:00 a. m.—Plenary session. Adjournment.
- 11:00 a. m.—Service of prayer and thanksgiving conducted by Pastor Bauer. Theme, "For Ever and Ever."
- 7:45 p. m.—Rally service. Presiding: Arnold Tie-meyer, Secretary, Luther League JPG. Sermon: Dr. Carl V. Tambert, President, Pacific Southwest Synod. Theme, "One Lord, One Faith." Installation of officers conducted by Dr. Tambert.
- 9:15 p. m.—Mixer and fun fest.
- 11:00 a. m.—Room devotions.

### **Saturday, August 25**

- 9:00 a. m.—Bible Study conducted by Dr. Wilton E. Bergstrand, Youth Director, Augustana Lutheran Church. Topic: "Partners with the Saints."
- 10:00 a. m.—"Opportunities Unlimited" (a preview of the program of the new Luther League). Chairman: Pastor Dean Sudman, Associate Secretary, Luther League of America.
- 1:30 p. m.—Choice of films, "Question 7" or "If War Should Come," followed by discussion period.
- 7:30 p. m.—Drama, "Cry the Beloved Country," presented by the Bishop Company Players, Santa Barbara, California.
- 9:30 p. m.—Hymn sing at Union Square.
- 11:00 p. m.—Room devotions.

### **Sunday, August 26**

- 9:30 a. m.—Holy Communion Service. Liturgist: Pastor Raymond L. Stiffler, Chairman, Convention Committee on Local Arrangements. Sermon: Pastor Carl L. Manfred, Director-elect, Commission on Youth Activities, Executive Secretary-elect, Luther League, LCA. Theme, "In Partnership with the Eternal."

(This schedule only mentions the highlights of the convention and rally and does not include the times allowed for sight-seeing, audio-visuals for youth, or the workshop on LCA youth work for official visitors and observers.)



## opinion and comment



IT IS NOT often we hear of anyone's working without pay and much less of their enjoying it. Yet this is precisely the case with a good many young people this summer. According to reports, many young people of high school and college age are freely giving of their time in the service of their communities and their fellow-man during their vacation period. In Boston, for example, something called Operation Kindness has some 4,300 youth working in 106 agencies and institutions in the metropolitan area. In New York, Philadelphia, Chicago and San Francisco the story is much the same. The young people assist in hospitals, mental institutions, settlement houses and slum areas. The things they do range from combatting drug addiction to organizing ball games and fixing hair. One group of 16 college students is spending the summer among the Chippewa Indians and through their work have caused a substantial reduction in the crime rate in that area. Leaving aside the fact that such young people are doing a great deal of good throughout the land there is something else that especially interests us here. It is the fact that these boys and girls have discovered the great satisfaction that lies in doing, in serving, in being useful. This is more or less contrary to the unexpressed philosophy of our whole social order which, put in crass terms is, "What do I get out of it?" It is this philosophy that is being taught, more by example than by word, today. It is this philosophy that ultimately issues in so much juvenile and adult delinquency. It is this same philosophy that, even when it does stay within the bounds of socially acceptable behavior, in too many cases, results in an ever-growing frustration. We know full well that Operation Kindness and similar movements may, for youth, have some of the earmarks of a lark. We know, also, that these youth could not do such work if it were not for the fact that someone supports them and supplies their needs. The realities of life demand that man give some attention to getting, to obtaining the needs of life, for himself and his family. There is no escaping this fact. Nevertheless, we do believe that this need has been accentuated beyond all reason in our time. We have become so intent on getting that there is little time left for giving, for serving. It is so refreshing, therefore, to know that there are youth who are not falling under the spell of the dominant influences in our time and who, precisely because of this, are not heading down the road to frustration or delinquency. Happily, they, along with their older brothers and sisters in the Peace Corps, are discovering that it is in giving, in serving, that the greater joy lies.

THE STEPPED up attack on public welfare programs in the past couple of years is, in our opinion, a most unhealthy movement. More often than not it is born in the minds of those who would gladly spend billions for bombs but who would not give a pittance

for people. Worse, it is rationalized by a kind of self-righteousness that, in effect, says, "Why aren't they like me?" We do not for a moment suggest that there are not abuses in welfare programs. We do have little doubt, however, that these abuses are being magnified out of all proportion. One area of welfare service is increasingly coming under criticism and, interestingly enough, it is an area which makes a double barreled attack particularly attractive. In objecting to Aid to Dependent Children, the ADC program, critics have found an area where they can not only set up a loud howl about cost but can, so they believe, base their complaints on moral grounds. It is no secret that illegitimacy is on the increase and so, necessarily, is the ADC program. ADC critics are, therefore, quick to claim that the latter is the cause of the former. We are confident that any serious study of the matter would promptly show that this is the height of nonsense. That there may be cases in which illegitimate children have been brought into the world because ADC is available is quite possible. Laws and welfare programs, however, cannot be designed for isolated cases. Why should thousands of children suffer through a curtailment of the ADC program because one mother has taken unfair advantage of it. And it must be kept in mind that the ADC program exists primarily for the benefit of children; children who, incidentally, are not to blame for their existence and who, in any case, have to be cared for in some way. It is easy enough to recite figures on the cost and also to point to abuses of ADC. It is less easy to show, but infinitely more important to know, that through the years the ADC program, as well as many other welfare programs, has done a tremendous amount of good. It is an easy answer to the problem of rising illegitimacy to suggest a cut-off or reduction in ADC payments, but like a good many easy answers, it is the wrong one. The real need is for more social workers and more people who are genuinely interested in exploring the problem of the unmarried mother. These days we have again become aware that the world is going to be much impressed with the abilities of the nation that gets to the moon first. We do not discount the importance of the effects of such a feat on world opinion. Ultimately, however, we do believe the world will be much more impressed with the humanity of a nation that shows concern for people, that strives to eradicate poverty and that does not make the child suffer for the acts of his parents. That God will be more impressed with such a nation we have no doubt.



## WHY AN ASSEMBLY?

by: KURT SCHMIDT-CLAUSEN

Executive Secretary, Lutheran World Federation

The Fourth Assembly of the Lutheran World Federation, to be held from July 30 to August 11, 1963, will be an event of far-reaching international significance. At the invitation of their Finnish sister Church, delegates will be sent to Helsinki by member Churches of that worldwide confessional family, which consists of 67 Churches and more than 50 million members all over the world. The press, radio, news cameras and television will turn their attention to the daily gatherings of the assembly for morning and evening worship in the beautiful cathedral and for its deliberations in the main hall of the University and on other premises. Many fringe activities — including exhibitions and public meetings for visitors from Finland and overseas — will underline the significance of the occasion.

But what is the meaning of it all? Why this expenditure of money and imagination and energy? Why the long journeys? Would it not be just as important, even more important in fact, for Christians quietly to hold fast to their faith, and without more ado to bear witness to this faith by acts of compassion? One may well ask. And we should treat this question seriously, for indeed nothing worse could happen to God's people than that they lose themselves in merely external worldly activity and so deny their Lord. It must be the main concern of the Assembly in Helsinki to turn first day by day to its most important business: to gather 'round the Word of God, silently and with ready and obedient heart, to give heed to it, and thus to praise Him in whose Word alone we put our trust. Without this dedication to God, daily renewed, the assembly could not carry out its important task.

And it has indeed an important task to fulfill. This task is on a worldwide scale, but it is essentially the same as is carried out by Church leaders of a local

congregation in their regular meetings. Such a meeting — whether it be on a local, national or worldwide level — ensures that things are going rightly and properly in the flock of Christ and that it is well equipped to perform its true task of preaching the Word of God and administering the Holy Sacraments. And the smaller our earth becomes, and the closer men and nations draw to each other by communications, press, radio, television, trade and common interests, the more important does it become that Christians should recognize in all these their common task and take counsel together and together act. It no longer suffices — and is also basically selfish — for us to take an interest only in our local problems and to leave others to care for the spiritual and bodily needs of millions in other lands and in other continents. God has sent His disciples into the world to bear witness and to serve. They are not to shut themselves away in self-sufficiency, but must serve this world by declaring to it the salvation wrought through Christ and by sharing its needs in brotherly love.

This service is important today, just as important as it was 1900 years ago. This service is possible today because Christ Himself, unseen, accompanies His disciples in their service and witness and opens doors and touches hearts which seemed closed. Today is the day of Christ, the day in which His disciples are called to serve Him, putting aside all divisions and differences. So "Christ Today" is the theme which will run through all the deliberations of the assembly of the Lutheran World Federation in Helsinki. May these deliberations bear fruit under God's guidance, and may the meeting thus brought about between the Christians of Finland and their Lutheran brothers and sisters from all over the world lead to a deepened understanding of the common task and to a growing love one for another, but above all to the united praise of Almighty God.

### How Much Should a "Decent Burial" Cost?

Funeral costs in the US have risen 42.4 per cent in the last decade and are increasing at nearly twice the rate of living costs, according to a recent Saturday Evening Post article, "Can You Afford to Die?" The report also includes the following facts and figures on funeral expenses:

The average funeral director's bill is \$764, but total funeral costs — including a cemetery lot, flowers, grave-digging, notices, and extra limousines — average nearly twice that.

The US now has a yearly burial bill of \$2 billion, which exceeds the amount we spend each year on getting well in hospitals. A funeral is the largest single expense most families ever incur, excepting a house or an automobile.

A majority of the ministers questioned in a recent survey said they thought morticians exploited grief — prevailing upon the desire to "do what's right" and to provide "a decent burial" — to sell people services which they do not need and cannot afford.

Funeral directors answer such charges by saying that they are only meeting public demand for services which satisfy the "social and psychological needs of the mourners."

The propriety of modern funeral customs is debatable, but the reasons for cost increases are clear-cut: \$13,000 hearses, open-casket viewing in plush "slumber rooms," huge floral displays, cosmetology, and luxurious coffins.

To combat rising expenses, some 50 cooperative funeral societies have been organized in recent years. They bargain collectively for inexpensive services, signing contracts which fix prices.

One group of San Franciscans obtains for its 5,000 members simple funerals — including a redwood coffin, use of a chapel, and transportation to the cemetery — for \$150.

But the whole problem obviously is so loaded with emotion that there can be no simple, all-inclusive solution.

—Wayne Carlstrand in Together,  
Reprinted here from: NCC Interchurch News.



# Church News From Around the World

## LUTHERAN CHURCH WOMEN ADOPT \$1,838,000 BUDGET

Minneapolis (PRT)—Delegates to the constituting convention of Lutheran Church Women adopted a budget of \$1,838,000 for 1963, earmarking \$1,500,000 of their first-year budget for the world-wide mission of the new Lutheran Church in America.

The convention also voted to establish a total overall financial goal for next year at \$2,250,000 which will include the LCW budget along with expenses of its 31 constituent synodical units.

Principles to guide individual members of the 300,000-member women's auxiliary and its congregational units to motivate financial response were approved by the convention.

"Scriptural giving as a grateful response to God in a daily enriching act of worship," is to be the only recommended source of income for the LCW and its synodical and congregational units.

The convention, in approving an undesigned financial contribution of \$1,500,000 to the Lutheran Church in America's 1963 budget, asked the LCA's Finance Committee to give consideration, in allocating these funds, to the causes of the 3,200,000-member merged church to which auxiliaries of the four church auxiliaries contributed during 1962.

The recommendation of the LCW's joint planning committee approved by delegates emphasized the principle "that the church has one mission."

The stewardship plan approved "will provide opportunity for women to share in the work of the church both through their contributions to their congregational budget and through their offering gifts to LCW."

## LUTHERAN WOMEN TOLD CHRISTIAN UNITY DOES NOT MEAN UNIFORMITY

Minneapolis — (PRT) — "Christian unity does not mean ecclesiastical uniformity" a theological professor told 1,400 women attending the constituting convention of the Lutheran Church Women here.

The Rev. Dr. William H. Lazareth, associate professor of Systematic Theology at Philadelphia Lutheran Seminary, who is convention chaplain, asserted that "Christians are not called to be homogenized. They are to express their God-given unity in their God-given diversity."

"Dependent upon God," Dr. Lazareth continued, "Christians are also interdependent upon each other. No one is self-sufficient. God has created each of us different in order to have us enrich each other for the common good. Mutual service is the loving cement of our common life together."

Division, the convention was told, has been an embarrassment to American Lutherans in recent decades.

"Our common worship, witness and work has been fractured by needless divisions. Though theologically one, we were ecclesiastically many."

"In the face of God's will and the world's needs,"

the theologian said, "our Lutheran disunity is a luxury we can no longer afford. Whatever our national or racial backgrounds, we are here to testify with St. Paul: 'By one spirit we were all baptized into one body.'"

Moreover, delegates were informed, "the purpose of Christian unity is to provide a more effective witness in order that the world might believe. This is God's word for the Lutheran Church Women in America today."

However, Dr. Lazareth warned, "bigness is no guarantee of goodness in the church. God's holy spirit has united you not to become bigger, but to become better."

Speaking on the convention theme, "Led by the Spirit," the seminary professor cautioned the women not to become impatient with God.

"Your salvation is no mad-scamble operation. God was preparing for your eternal life with Him even before He laid the foundations of the world.

"So take it easy!" Dr. Lazareth advised. "Stop worrying! Get back to work! There are no clocks in heaven. God is not bound to your frantic time-tables. He'll pull the curtain down on history whenever He's good and ready — and not one minute or millenium before."

## AMERICAN AND DANE NAMED LUTHERAN OBSERVERS AT THE VATICAN COUNCIL

Geneva—(NLC)—An American and a Danish theologian have been named as the Lutheran World Federation's delegate-observers to the Second Vatican Council of the Roman Catholic Church, opening in Rome on October 11.

They are Dr. George Lindbeck, associate professor of historical theology at Yale Divinity School in New Haven, Conn., and Dr. K. E. Skydsgaard, professor of systematic theology at the University of Copenhagen.

Their selection to represent the LWF's 50-million-member constituency at the historic Vatican Council was announced here by Dr. Kurt Schmidt-Clausen, executive secretary of the federation.

Dr. Lindbeck, a 39-year-old layman of the Augustana Lutheran Church, on July 1 succeeded Dr. Skydsgaard as research professor of the LWF's Commission on Inter-Confessional Research. He is on a two-year leave of absence from Yale.

Dr. Skydsgaard, 59, research professor for the LWF commission for two years before last January 31, continues to exercise advisory supervision over the program, which has its headquarters in Copenhagen.

Since the commission was created in 1959, it has been primarily engaged in a scientific examination of modern Roman Catholicism as a contribution to the contemporary dialogue between the two main parties of the Protestant Reformation.

Activities of the commission are directed toward the formation of an independent Lutheran Foundation for Inter-Confessional Research which the LWF is expected to authorize at its Fourth Assembly in the summer of 1963 at Helsinki, Finland.



## WCC OBSERVERS AT VATICAN COUNCIL

Paris — Observers from the World Council of Churches to the Second Vatican Council in Rome will be there to become better acquainted with developments within the Roman Catholic Church not to act as spokesmen for the Council.

This was stressed in the report of the 14-member Executive Committee of the Council to the policy-making Central Committee here August 7. The report followed a presentation by the general secretary, Dr. W. A. Visser 't Hooft, Geneva.

Dr. Franklin Clark Fry, chairman of both the Executive and Central Committees of the Council, presented the report stating that the smaller committee recommended acceptance of the invitation to send observers to the Vatican Council.

He listed several reasons why the Executive Committee made the recommendation:

"This is the first time in history that observers are invited to follow the proceedings of a Council of the Roman Catholic Church. This new departure is not unrelated to the rise of the modern ecumenical movement (the movement for Christian unity)."

The World Council which has since its first Assembly in 1948 invited Roman Catholics to attend its main meetings as observers "should use this opportunity to become better acquainted with new developments in the life of the Roman Catholic Church, explain on occasion what the World Council stands for, and to promote a true conversation between the Roman Catholic Church and the churches in the WCC."

"There is no question of any negotiations nor will the observers have any authority to speak officially for the Council," the Executive Committee stressed.

"The acceptance of the invitation is to be seen wholly in the light of the purposes of the WCC and especially of its task 'to draw churches out of isolation into conference in which none is to be asked to be disloyal or to compromise its convictions but to explain them to others while seeking to understand their point of view'."

## THEOLOGIAN CRITIZES "RELIGIOSITY" IN AMERICA

Geneva—(LWF)—A US Lutheran theologian declared here that Americans "are an excessively religious people." He added, however that their "religiosity" had little to do with basic evangelical Christian beliefs.

"Well over half of our people voluntarily join a church and acknowledge a 'god'," Dr. Martin Heineken, professor of systematic theology in the Lutheran Theological Seminary at Philadelphia, said, "but then the question is how many of those who are crowding the courts really feel themselves apprehended of the gracious God."

He expressed his views in an article on "Man Today and the Message of Justification" appearing here in the latest issue of the theological quarterly Lutheran World. The article is a contribution to the advance discussion of the central theme of the Lutheran World Federation's Helsinki Assembly a year from now.

Professor Heineken said that for many modern Americans, the problem is not "a consciously espoused 'nihilism' or the complete lack of faith in any God."

But "even where the old formulas of justification by faith are constantly repeated and there is much talk about the Savior from sin," the indications are that "men are still trusting in themselves, with faith in their own faith, and their own meeting of certain standards of respectability," he asserted.

The US theologian endorsed the description of "the religiosity of the average American church-goer" given by Lutheran pastor-journalist Martin Marty in his recent book "The New Shape of American Religion." It was characterized as a "religion-in-general," with no perceptible difference between Roman Catholic, Protestant and Jew, because all three advocate the same basic morality.

"It is," Dr. Heineken said, "regular attendance at church or mass or synagogue, obeying the laws of the land, being a good father or a good mother, taking an active part in community-bettering programs, hating everyone who is against the American-Way-of-Life."

"These make a 'religious' man, and if he is 'religious' he is saved."

He wrote that "only the proper preaching of the (divine) Law which will sharpen men's conscience beyond this kind of code-morality, and the preaching of forgiveness for Christ's sake can turn religiosity into true Christianity."

"If churches are clubs for the respectable, it is because the Gospel of forgiveness is not at the heart of the Christian message," in his opinion. "If there is no

"Nothing, therefore, can be more relevant today or in any day than the proper distinction between Law and Gospel, which is another way of saying the proclamation of justification by grace alone for Christ's sake through faith unto good works."

## US CHURCHMEN VISITING RUSSIA

New York, N. Y.—Representatives of US Protestant and Orthodox churches visiting Russian Orthodox and other churches in the USSR this month will discuss exchanges of theological students, professors and literature, it was announced by Dr. R. H. Edwin Espy, New York City, associate general secretary of the National Council of Churches.

The visit, which will be returned early in 1963 when a delegation of Russian churchmen visits the United States, is part of a program designed to "develop deeper understanding and closer contacts among the churches in our two countries," Dr. Espy said.

Scheduled to arrive in Moscow August 25 for an extensive, three-week tour at the invitation of the Russian Orthodox Church, the 13-member American delegation will devote the major part of its time to "basic discussion in areas of mutual concern." Among topics to be discussed with Russian church leaders are peace, contemporary theological trends, characteristics of Protestant and Orthodox churches, missionary objectives, worship and preaching.

real love among those who meet for common worship, it is because there is no apprehension by the Love that forgives and accepts, and so of many makes one.



### LWA CONTRIBUTIONS DOWN AT MID-CAMPAIGN POINT

New York—(NLC)—Contributions to Lutheran World Action show a marked drop from last year's mid-campaign level, it was announced here by the Rev. Rollin G. Shaffer, assistant director of the National Lutheran Council's annual financial appeal for worldwide relief and inter-church aid.

He reported that at the end of July participating church bodies had sent \$1,558,790 to LWA headquarters. This was 36 per cent of the 1962 goal of \$4,287,000. At the same time last year contributions totaled 42 per cent of a \$4,179,000 goal.

Even though contributions normally are heaviest in the last half of the campaign and acknowledging the fact that the goal has been exceeded in nine of the last 10 years, Mr. Shaffer said the current total is "low for this time of the year."

"It is obvious churches are having a bit more difficulty gathering LWA funds than in the past," he said, "but we are confident that extra effort in the coming months will enable them to meet their commitments in full."

### JOINT LUTHERAN-EPISCOPAL STUDENT CONFERENCE SLATED

Columbia, Mo. — (NLC) — An "Ashram Study Conference" jointly sponsored by Lutheran and Episcopal student organizations and described as the first major ecumenical venture of its kind will be held at Stephens College here on August 25-September 1.

Some 800 college students and campus workers are expected to attend the study meeting. Sponsors are the Lutheran Student Association of America and the National Canterbury Association, the Protestant Episcopal Church student movement.

The conference theme — "The Word, The World and The Sacraments" — is the same as the 1962-63 theme of the National Student Christian Federation.

The Lutheran-Episcopal meeting has been cited as "part of a several year, worldwide study of the changing world in which we live and of the shape which the life and mission of the Church must take if it is to be faithful in this day."

Mr. Kurt Reichardt, LSAA secretary, pointed out that the NSCF sponsors an ecumenical conference every four years but that the Lutheran-Episcopal meeting represents the first time two member movements are joining for a major conference.

"We think this is the beginning of a new note in the whole ecumenical venture, if not in fact a trend," he said. "The LSAA, for instance, is committing itself to such a venture every third year if possible."

### U. S. RELIGIOUS GROUPS CALL CONFERENCE ON RELIGION AND RACE

A National Conference on Religion and Race will be jointly convened by Protestant, Catholic and Jewish groups in Chicago next January.

The Conference, the first such meeting across major religious lines, will mark the centennial of President Lincoln's signing of the Emancipation Proclamation. It will bring religious denominations and

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## LUTHERAN TIDINGS ASKOV, MINNESOTA

religiously identified agencies concerned with interracial justice to Chicago's Edgewater Beach Hotel, January 14 through 17, 1963. Six hundred clerical and lay religious leaders will be invited to take part in the meeting.

More than 40 Protestant, Jewish, Catholic and Orthodox groups are expected to participate in the meeting. This is in response to a joint letter signed by Mr. J. Irwin Miller, President of the National Council of Churches, Archbishop William E. Cousins of Milwaukee, Chairman of the Social Action Department of the National Catholic Welfare Conference and Dr. Julius Mark, President of the Synagogue Council of America.

Purpose of the Conference, the conveners said, "is to bring the joint moral force of the churches and synagogues to bear on the problem of racial segregation. The meeting will deal with the distinctive role that religion and religious institutions have to play in removing racial segregation and securing acceptance for all Americans. The conveners hope it will begin a broader religious attack on problems of racial injustice."

## OUR CHURCH

**Cozad, Nebraska:** Ordination services were held on Sunday, August 19, for Delmer Carstens, who has been called to serve St. John's congregation here. Synod president A. E. Farstrup, officiated at the ordination service in the morning. Pastors Folmer Farstrup of Cordova, Nebr., and Beryl Knudsen of Withee, Wis., assisted in the service. In the afternoon Pastor Carstens was installed as the pastor of St. John's.

## Danish Folk Meeting

Danebod, Tyler, Minnesota

September 4-9

Registrations should be sent to:

Danebod Folk School  
Tyler, Minnesota

Registration including board and room:

\$35 per couple

\$20 per single person

## Letter to the Editor . . .

Editor  
Lutheran Tidings  
Viborg, South Dakota

Dear Sir,

Just a note to take issue with your statement about tithing in your issue of July 5.

Evidently the word tithe made you see red. The statement in "The Lutheran" July 11, page 47, says, "proportionate giving, directed to and beyond the tithe, should be encouraged." (The commas are important.) One wonders what you would have done if they had said a sixteenth. Proportionate giving (,) should be encouraged is the main statement. I'll grant it could become as hidebound and legalistic as the old phrase: "We've never done it that way," which we all tire of hearing. But, on the other hand, one can begin to learn something of the generosity of God by being generous.

I will not argue for the ULCA statement on Biblical basis or historical grounds. However, in our materialistic society it may be the best way for a Christian response in the 1960's, i.e. a response that makes one grow in gratitude. Have you ever talked to one who has practiced proportionate giving faithfully and prayerfully and then come to the conclusion it is bad? Can it not be a channel of blessing through which one feels more fully the grace of God? In other words, ask one who does. I feel that proportionate giving, to and beyond the tithe, can be a blessing. It need not be legalistic. Encouraging is not legalizing.

I am not really so concerned about a problem of too much money for the church, that is a concern too far off in the future. What concerns me today are the church members who refuse to enjoy Christ because of money, and understanding its use in the church. Proportionate giving can help one remove this barrier and Rejoice in the Lord.

Sincerely,

Arnold D. Knudsen.

August 1, 1962.

## Town and Country Workshop

A workshop dealing with "The Church's Concern for Town and Country Communities in Mid-America," is to be held at the Iowa State University, Ames, Iowa, on September 19-21, 1962.

The purpose of the workshop will be "to probe into the effect of the socio-economic changes on the town and country communities of Mid-America; and, to discover the extent to which the Lutheran church needs to adjust its program in order to meet the needs of people in this area."

A number of papers will be presented and there will be addresses, including a talk by the Honorable Frank Morrison, Governor of Nebraska.

Some 80 to 100 persons will be present including Lutheran Jurisdictional Leaders, Pastors, Land-Grant University and Co-operative Extension Service representatives, Community Development and Planning Commissions, and representatives from Lutheran colleges and seminaries.



## Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF JULY, 1962

### For the Synod Budget:

Unassigned Receipts	
Edison Township, N. J. ....	\$ 200.00
Trinity, Greenville, Mich. ....	200.00
Racine, Wis. ....	340.20
Hampton, Iowa ....	450.00
St. Paul, Cedar Falls, Iowa ....	346.50
St. Peters, Cedar Falls, Iowa ....	23.62
Minneapolis, Minn. ....	248.00
Omaha, Nebr. ....	200.00
Marquette, Nebr. ....	500.00
Cozad, Nebr. ....	82.33
Solvang, Calif. ....	552.90
Tyler, Minn. ....	703.85
Ludington, Mich. ....	547.50
Clinton, Iowa ....	225.00
Racine, Wis. ....	246.10
Detroit, Mich. ....	984.00
Ringsted, Iowa ....	567.00
Waterloo, Iowa ....	1,090.00
Newell, Iowa ....	817.22
Viborg, S. D. ....	454.50
Cozad, Nebr. ....	82.33
St. Stephens, Chicago, Ill. ....	929.00
Solvang, Calif. ....	500.00

### For Pension Fund:

West Denmark, Luck, Wis. ....	\$ 79.00
Omaha, Nebr. ....	37.10
Trinity, Chicago, Ill. ....	135.00

### Home Missions:

Trinity, Chicago, Ill. ....	\$ 111.00
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### President's Travel:

Minneapolis, Minn. ....	\$ 25.00
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### Santal Mission:

Racine, Wis. ....	\$ 5.00
Hampton, Iowa, In memory of Jens Jensen, Coulter, Iowa, from	

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2,  
6-3

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 20, 1962

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

friends in Hampton, Iowa ....	5.00
St. Paul, Cedar Falls, Iowa ....	16.68
Cedar Falls, Iowa, In memory of Agnes C. Holst from relatives and friends ....	56.00
West Denmark, Luck, Wis. ....	60.00
Circle Pines, Minn., from the Sunday school ....	15.84
Lindsay, Nebr., In memory of Mrs. Michael Mikkelsen ....	10.00
Nysted, Dannebrog, Nebr., For the education of a child ....	25.00
Tyler, Minn., from the Sunday school ....	108.15
Fredsville, Cedar Falls, Iowa, from Summer school ....	55.25
Des Moines, Iowa, from Mrs. Johanne Davidsen ....	5.00
Chicago, Ill., Trinity ....	110.00
Dwight, Ill., from the Sunday school ....	34.52
from Pentecost offering ....	70.94
Racine, Wis. ....	5.00
from J. Gedemer ....	5.00
Lindsay, Nebr., In memory of Mrs. M. Mikkelsen from Rosenberg Sunday school ....	10.00
In memory of Gary Lee Andreasen from the Sunday school ....	10.00
In memory of Gary Lee Andreasen from Fred Pearson ....	5.00
In memory of Gary Lee Andreasen from Duane Christensen ....	2.00
Bone Lake, Luck, Wis., In memory of Mrs. Ed. Shirley from the Ladies' Aid ....	3.00
Watsonville, Calif. ....	35.00
for the school ....	30.00
Des Moines, Iowa, In memory of Gerda Damgaard from Dr. Martha Olsen, Cedar Falls, Iowa ....	1.00
In memory of Gerda Damgaard, Mrs. M. Mikkelsen and Jens Jensen from Miss Dagmar Miller Hampton, Iowa, From the Ladies' Aid for a Santal child ....	30.00
Des Moines, Iowa, from Mrs. Minnie Mathisen ....	10.00
Des Moines, Iowa, In memory of Jens Miller from the residents of Valborgsminde ....	12.80

### For Grand View College:

Trinity, Chicago, Ill. ....	\$ 64.15
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Total budget Receipts from congregations ....	\$11,482.48
Previously Acknowledged ....	39,086.61
Total to date ....	\$50,569.09

### Pastor's Contribution for Pension:

F. O. Lund ....	\$ 30.00
Eilert Nielsen ....	27.00
Arnold Tiemeyer ....	11.25
W. R. Garred ....	22.00
Harold Olsen ....	27.00
Vagn Duus ....	7.00
Ottar Jorgensen ....	29.25
W. Clayton Nielsen ....	25.50
Harald Ibsen ....	25.00
Carlo Petersen ....	30.50
Axel Kildegaard ....	31.75
Harald Petersen, Luck, Wis. ....	7.50
Erik Møller ....	23.70
Arnold Knudsen ....	23.00
Harry Andersen ....	29.00
Jon Enselmann ....	45.00
Ove Nielsen ....	128.00

Joseph Sibert ....	24.57
Ivan Nielsen ....	25.00
K. Kirkegaard-Jensen ....	24.00
Howard Christensen ....	36.25
Edwin Hansen ....	35.70
Gordon Miller ....	24.00
Ronald Jespersen ....	31.00
Beryl Knudsen ....	22.50
Folmer Farstrup ....	23.60

Total for month ....	\$ 769.07
Previously Acknowledged ....	1,676.46
Total Budget Receipts to date, 7-31-62 ....	\$53,014.62

### Lutheran World Action: (by congregation)

Edison Township, N. J. ....	\$ 5.00
Racine, Wis. ....	16.71
Waterloo, Iowa ....	133.50
St. Paul ELC, Cedar Falls, Iowa..	47.82
Sunday School ....	122.07
In memory of Agnes C. Holst from relatives and friends ....	30.00
St. Peter's ELC, Cedar Falls, Iowa	2.65
Minneapolis, Minn. ....	39.60
Cozad, Nebr. ....	10.42
Solvang, Calif. ....	130.00
Tyler, Minn. ....	64.00
Bethany, Ludington, Mich. ....	218.00
St. Stephen's, Chicago, Ill. ....	21.50
Trinity, Chicago, Ill. ....	310.00
Clinton, Iowa ....	25.00
Dwight, Ill., by Sunday school ....	103.13
Racine, Wis. ....	5.00
Detroit, Mich. ....	105.00
Ringsted, Iowa ....	73.75
Waterloo, Iowa ....	165.25
Newell, Iowa ....	120.62
Davey, Nebr. ....	21.00
Tyler, Minn. In memory of Einar M. Jensen (for LWR) ....	120.00
Viborg, S. D. ....	72.50
Cozad, Nebr. ....	10.42
Solvang, Calif. ....	100.00

Total for month ....	\$2,072.94
Previously Acknowledged ....	6,725.09

Total to date ....\$8,798.03

### Eben Ezer Home and Hospital:

Trinity Evangelical Lutheran church, Chicago, Ill. ....	\$ 48.00
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### Grand View Seminary Thank Offering:

St. Ansgar's Lutheran, Waterloo, Iowa ....	\$ 114.12
Bethania Lutheran, Racine, Wis. ....	202.70
Valborgsminde Home, Des Moines, Iowa ....	2.00

Total ....\$ 318.82

### District IV Home Mission:

Received from District Treasurer (June and July) ....	\$ 480.00
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### American Bible Society:

Trinity Lutheran church, Chicago, Ill. ....	\$ 20.00
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### AELC History Fund:

Jorgen Rasmussen, Freedom, Calif. ....	\$ 60.00
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Respectfully submitted,

M. C. Miller, Treasurer,  
American Ev. Luth. Church,  
79 West Road,  
Circle Pines, Minnesota.