

Lutheran

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Tidings

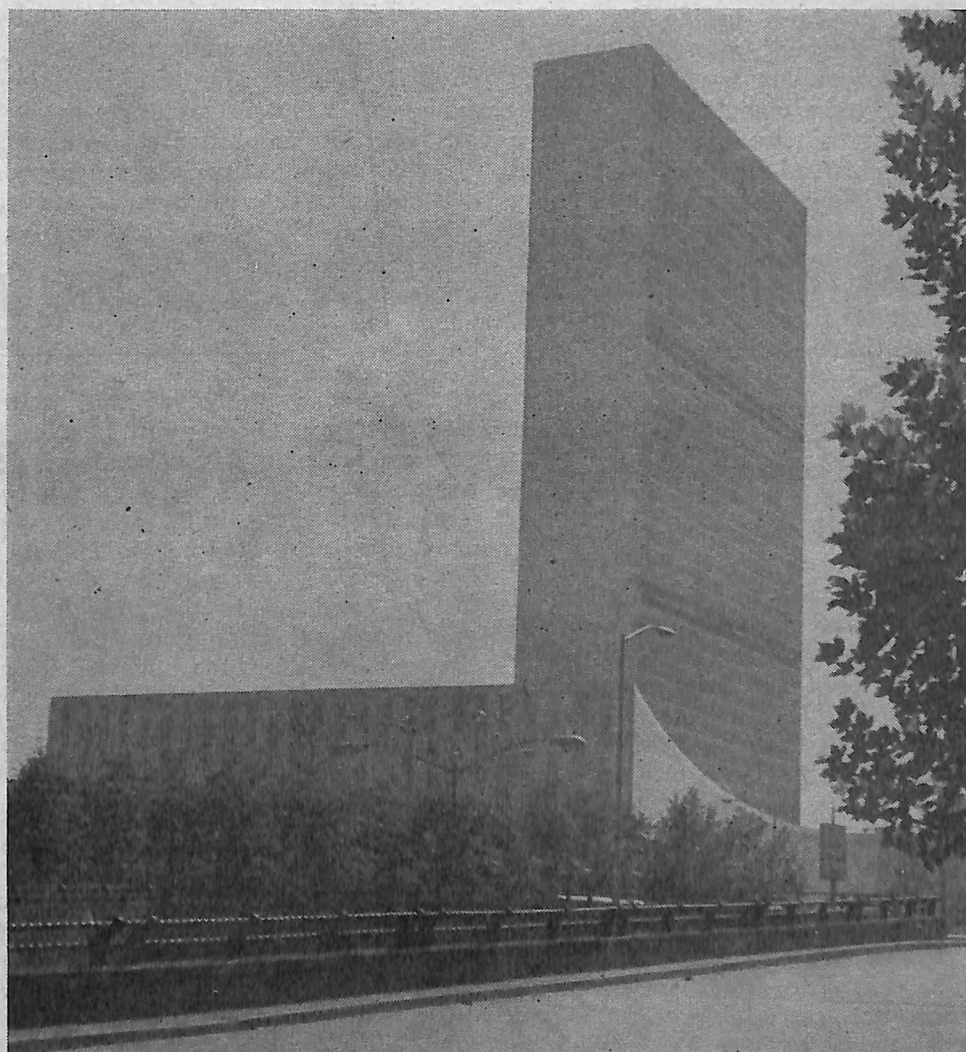


photo by tch

"Like democracy itself, the UN is a great experiment in peaceful cooperation against mankind's ancient enemies of violence and fear, inhumanity and want."

—Adlai E. Stevenson

Volume XXIX
Number 6
October 20, 1962

The Door

by: Pastor Peter Rasmussen

The inscription: "I lift my lamp beside the golden door," is on the Statue of Liberty's base. As I read it, I said to myself: "What a wonderful welcome!" And many are the people that have come to the U. S. A. and have been uplifted with new hope to begin a richer life in days to come. And then I remembered similar thoughts from the New Testament, especially from the life of St. Paul and his many journeys as a missionary. I shall mention a few, referring first to the book of Acts, the 16th Chapter, Verse 7. "And when they had come opposite Mysia, they attempted to go into Bethynia, but the Spirit of Jesus did not allow them, so passing by Mysia they went down to Troas. And a vision appeared unto Paul in the night: a man of Macedonia was standing beseeching him, saying: 'Come over to Macedonia and help us.' It is a wonderful story to keep on reading, but I will turn that over to anyone who will go on with the story.

Paul always had God to go to as a great helper as he tells us, but at the same time it would be a blessing to have Christian fellowship, to have friends who would support him with their prayer and sympathy. Therefore he asks his friends, the Colossians, the following favor: "And pray for us also, that God may open to us a door for the world, to declare the mystery of Christ, on account of which I am in prison, that I may make it clear, as I ought to speak." The picture of the door has many things to tell us when we read our Bibles. I have so far mentioned it in connection with Paul's life, and just one more example will I call attention to. It is the last chapter in the 1st Letter to the Corinthians. "But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are many adversaries." Just on account of the last named, is there much work to do. Here we have the right attitude. Hither to have we dwelt with Paul. But I would like to mention two more things. First, Jesus as our Saviour. In the Gospel of St. John he spoke about himself as follows: "Truly, truly I say to you, I am the door of the sheep." I am the door, if anyone enters by me, he will be saved and will go in and out, and find pasture.

"I came that they may have life, and have it abundantly." Wonderful promises. But there can also be something sad about the door. "And at his gate, or

Pastor Rasmussen, who founded and for many years served the Bethlehem Lutheran Church at Dalum, Alberta, Canada, now lives at the Bethany Home in Calgary, but continues to be very active in working among the Danish people in Calgary.

United Nations Day — October 24

The United Nations Charter is the creature and expression of Western democratic thought. We support our own most cherished concepts of the democratic community when we support the UN; the Communists must seek to distort the UN to serve their philosophy.

The faith I would call for, as we continue our re-evaluation of the UN, is a faith in ourselves, a faith in our capacity for moral leadership, a faith in the persuasive power of the free institutions under which we have built our pre-eminent prosperity and power, a faith in our capacity to flourish and maintain our leadership in any democratic community of nations.

With this faith we can accept the limits imposed by the UN Charter, for they are the limits our traditions would impose upon us in any case, without in any way limiting ourselves to exclusive reliance upon UN instrumentalities. We can support the UN without ceasing to criticize and work toward its essential improvement.

Excerpt from: **An American View of the United Nations** by Ambassador Adlai E. Stevenson.

Have as your object the accumulation of great wealth if you choose; but bear in mind, that unless you are able to get beyond self, it will make you not great but small and you will rob life of the finer and better things in it. If, on the other hand, you are guided by the principle that private wealth is but a private trust and that direct usefulness or service to mankind is the only real measure of true greatness, and bring your life into harmony with it, then you will become and will be counted great, and happiness and satisfaction that always accompanies a life of true service.

R. W. Trine.

door, lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table." When the foolish virgins came back from their buying the door was shut.

But we will not end with that saying. We still have the last book in the Bible called Revelation. And there are two places to notice. "Behold, I stand at the door and knock, if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. (3:20 and also 3:8.) "Behold I have set before you, an open door, which no one is able to shut."

The door signifies great possibilities.

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A Meditation of the Reformation

The Restoration of Costly Grace

by: Pastor Don H. Zinger

The Reformation began in a University professor's study, it might be said. The origin can be pushed further back, so that we can say that the Reformation was germinated when the same man, Martin Luther, failed to find the grace of God in a monastery. Positively stated, the Reformation became a movement which took the Gospel into the common life of the world once again.

In the Middle Ages a double standard of piety was operative. The Sermon on the Mount with its offensive absolute command of love was for the "religious" in convents and monasteries. The ordinary Christian in "the world" had less demands; piety was judged here by the Ten Commandments. To understand how this occurred, we need to remember the legalizing of hither-to hunted and hounded Christianity by the Emperor Constantine in the fourth century. Suddenly the Church became very popular, a status-symbol, we would say today. The Church became allied with or dominated by the State. Mass conversions occurred. Or at least "changes of outward commitment" to a new religion occurred. The Church became secularized before many realized what was happening.

There was the inevitable reaction of Holiness. Those men who experienced the impinging of costly grace on their lives went off into the deserts of Egypt and Syria as monks, hermit saints. But they soon discovered that the solitary life is a tortuous, inhuman, unChristian existence, so they founded communities. The Monastic movement was the result, which the Roman Church took into its bosom and made into one of the most creative institutions of the Middle Ages, leaving, however, the double piety of which we have spoken, a higher righteousness for the monastic, a lower for the man in the society of the world.

Four hundred and forty-five years ago, in the sixteenth century, a monk named Martin Luther, a member of one of the most strict monastic orders, also a University professor of Scripture, in one blow shattered the Roman Catholic unity of the Middle Ages. Luther had tried to be a good monk. Contemporary Roman Catholic scholarship no longer throws mud; it recognizes the sincerity and zeal of Luther. Protestant historians have long recognized, in turn, that Mediaeval monasticism was the origin of many movements for reform of the Church. It is significant that the Lutheran Reformation began in a monastery, for **here it was remembered that grace costs the Christian something.** In such words as "costly grace" we are using the language of a Lutheran theologian of our own day, Dietrich Bonhoeffer, martyr to the Nazi regime, whose book, "The Cost of Discipleship" is a Christian classic of our time. Grace issues in

discipleship. The unmerited, wonderfully awesome love of God effective in a Christian's life issues in discipleship. Yet that grace is free in the sense that Luther discovered through Holy Scripture that God gives His grace, unmerited, not as a reward, not some sort of holy "goodie" for the good man. Yet the fruit of the life of grace, that is, the life of faith, is **costly.** And Luther's importance is that he saw that the free grace of God and the cost that is a result in our life in the world is for **all** Christians, not just a few who are set apart to be more "religious." This shattered the monasticism of the Middle Ages.

In the centuries since the Reformation, Luther's followers have not forgotten that God's grace is gracious, free and unhindered by "reward." But have not we forgotten too often that this grace issues in a life of costly discipleship? We have made "Justification by grace through faith" a doctrine to be recited and learned without the discipleship that flows from that life of grace. We have, in Bonhoeffer's words, plenty of "cheap grace" around these days. Luther's intention was for the Christian to realize the wonder of God's grace and the costliness of the Christian life in the common life of the world, where we live in families, as jobholders, citizens. Protestantism has little "bite," little impact on American culture today. The decisions of men, the great decisions facing our society, are little informed by the Church as a "public conscience." We have grace — cut rate, bargain counter grace, with little reflection of our vocation, our calling to be inwardly new men in Christ, outwardly to call for justice and send flashes of love amidst the society in which we live and move. Have we made the "forgiveness of sins" a shibboleth by which we hide our uneasy conscience instead of a power releasing us to a new freedom, a freedom which liberates new moral power into the structures of our common life, our families, our vocations, and institutions?

Are we in danger of a new kind of Protestant Monasticism? Are we not cheapening grace, cheapening Luther's intention, by living a religion that says, "Costly on Sunday morning only?" We have a Sunday morning monasticism, a double standard perhaps more dangerous than that of the Middle Ages.

Why is it, as I heard Herluf Jensen say, that we speak of "going to Church," when we should speak of "being the Church," the community of those called out of the world by Christ and sent back into it. We are not simply called into the Church basement or parish hall. A European theologian reminded me once that perhaps the Church basement is the only original contribution to Christianity that America has made. An exaggeration, yes, but still ringing with acid truth. The commission of the Church is not to withdraw into a collectivity of like-minded folks (same color skin, same economic level, social class,

113,000 strong in the Pacific Southwest

Eighth in a series on the AELC in the LCA

Report From District Eight

by: Pastor Paul Nussle, District President



Pastor Nussle

The Pacific Southwest Synod of the Lutheran Church in America met for its constituting convention at the Huntington-Sheraton Hotel in Pasadena, September 26 and 27. Our Synod JCLU has been meeting since October, 1960, in preparation for this event. There were approximately 500 voting delegates at this meeting; one layman from each of our 230 congregations in addition to the pastors, active and retired, on the clerical role. The spirit of the Synod JCLU meetings has been warm, and truly demonstrated a concern to bring to birth a church entirely new. It cannot be said that we have been free from labor pains, but the groaning that has occurred has been, to quote Halford Luccock, "creative groaning." Certainly I, together with the other AELC representatives, have done all possible to avoid the impression that we are trying to swallow up the ULCA! As our Augustana representatives have pointed out, we have sometimes the feeling of "sober joy."

Dr. Carl Segerhammar of the Augustana Church, who has now been elected synod president, has served as our chairman and it has been my privilege to fulfill the function of secretary to which position I have now also been elected in the new synod. It is interesting to note that we have already compiled over 250 pages of minutes. The Synod JCLU has been composed of five members from each of the participating bodies, although the Suomi Synod and ourselves have never had a full delegation present.

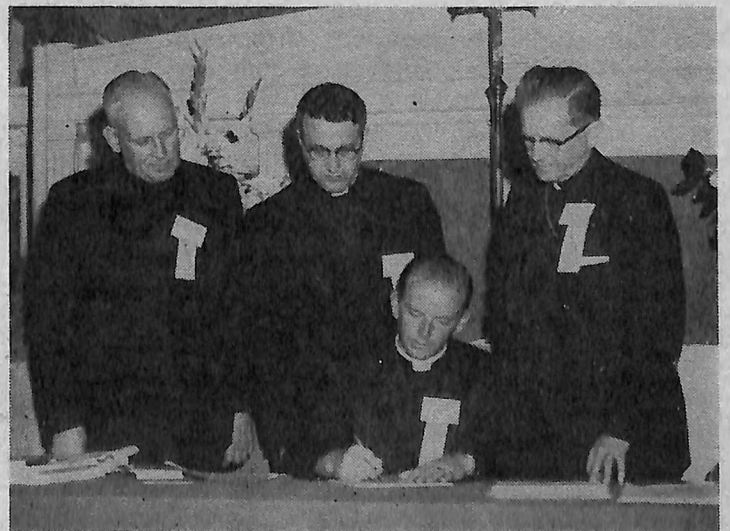
Our 230 congregations are divided among five states: Arizona, California, Hawaii (we hope for a convention here in 1965), Nevada and Utah. The total baptized membership is slightly greater than 113,000. This breaks down into the following percentages from the antecedent bodies: AELC — .018; Augustana — .325; Suomi Synod — .009; ULCA — .648. An unique factor, I am sure, is the fact that approximately half of these congregations are receiving home mission aid of one sort or another. The Lutheran Church on the territory above mentioned has more than doubled in membership in the past decade. It is our expressed concern that this keen effort in the area of American Missions be accelerated through our merger.

Our JCLU has divided into a number of subcommittees in order to more efficiently expedite the work before us. A glance at their progress will probably produce a total picture of the ministry before us in the LCA.

1) **Committee on Organization and Structure.** It has determined that there shall be twelve districts in the synod — though this is more than would be indicated by our size in membership; the geographic circumstances seem to dictate this need. The president of our synod will be a full time officer and will be assisted by four or five full time staff in addition to secretarial help. These will serve in the following areas: 1) Administration and Finance; 2) Parish Education and Youth; 3) Service to Congregations (Stewardship and Evangelism); 4) American Missions; and 5) Social Missions. The committee has structured the size and make-up of the boards and committees with respect to antecedent bodies for the first terms of office. The AELC will have the privilege of electing at least twelve persons to the synodical board and committee structure.

2) **Sub-committee on Finance and Stewardship.** This committee has spent a great deal of time evaluating the current financial condition of each of the bodies. Drafts of the 1963 budget have been presented and the needs of our various agencies on the territory of synod have been evaluated. The various districts are presently planning a synod-wide stewardship visitation program for this fall.

3) **Sub-committee on Educational Ministry.** The



The Rev. Paul I. Nussle, President of the California District of the American Evangelical Lutheran Church is pictured here signing the Articles of Consolidation of the Pacific Southwest Synod of the Lutheran Church in America. Awaiting their turn in the ceremony are (from left) Dr. Carl V. Tambert, President of the Pacific Southwest Synod of the United Lutheran Church; the Rev. Donald Lehti, President of the California District of the Suomi Synod; and Dr. Carl W. Segerhammar, President of the California Conference of the Augustana Lutheran Church. Subsequently, during the convention held in Pasadena, California, Dr. Segerhammar was elected to the presidency and Pastor Nussle was elected secretary.

two major concerns of this group have been with respect to Pacific Lutheran Theological Seminary in Berkeley and California Lutheran College near Thousand Oaks. These will be the two institutions of higher education that will receive our total support. An inter-synodical Bible School has been functioning in the Los Angeles area for many years and will have some relationship to the synod, though at this writing that relationship is unclear. The synod is also active in three camps. The staff member with the portfolio for parish education will have responsibility for the camping program of the synod.

4) **Sub-committee on Social Ministry.** This committee has evaluated the relationships of the homes for the aged on the territory of synod to the future church. We, of course, have our Solvang Home; ULCA has a home in Alhambra; and Augustana has a home in Oakland. There are also several homes of inter-synodical character, as well as a couple of congregational homes. This is an area that has brought out a number of misunderstandings with respect to the "running" of homes in the merger. Some of our people are most reluctant to include Solvang Home in the merger for fear that "bears" in Augustana and ULCA are going to "take over." We trust that in time these notions will show themselves false.

5) **A Sub-committee on Headquarters** has studied numerous possibilities for the establishment of head-

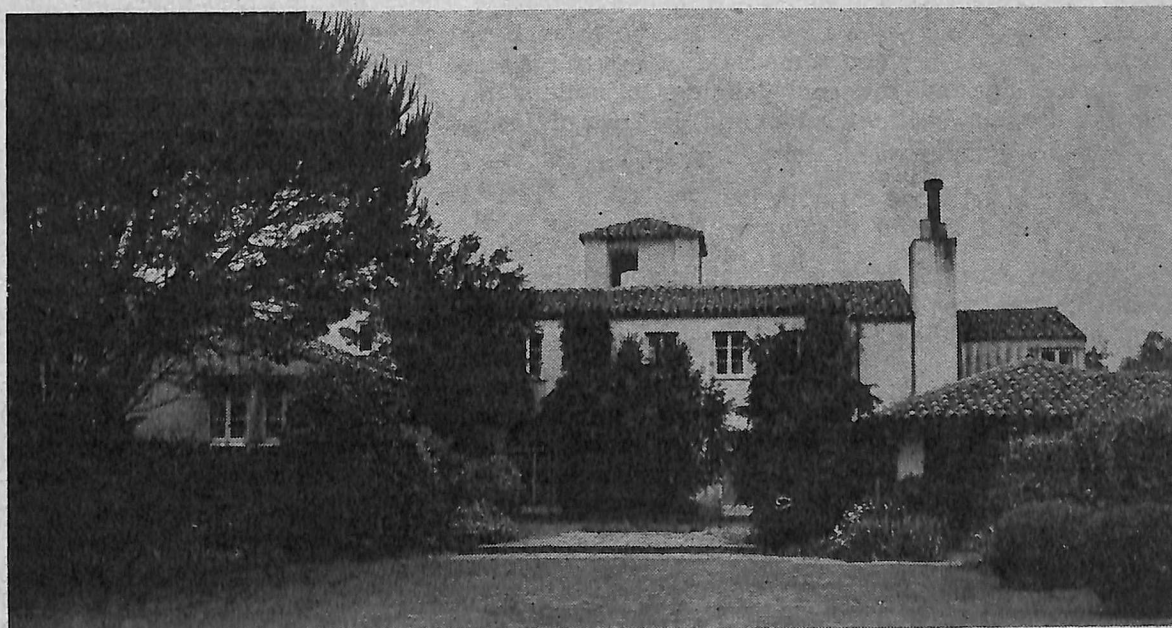
quarters in the Los Angeles area. This data, indicating the desirability of having our own building, will be presented to the new executive board for their decision.

6) **Sub-committee on Seal.** This small group has engaged an artist who has prepared a beautiful elliptical seal using the Nordic symbol for the Trinity, the cross and orb, and the flaming dove, as well as the eye of God. The colors are blue, red and gold. The scriptural reference employed is II Corinthians 5:19. The committee has also drafted designs for a pectoral cross to be worn by the President of the Synod.

This, then, gives a sample of the procedures that have unfolded as we have sought to structure the Pacific Southwest Synod of the Lutheran Church in America. We will, doubtless, adapt to new life through the first years, but we are confident that our synod will express itself within the structure of the LCA immediately without first having to honor predominance of ULCA or of Augustana.

It seems somewhat strange that our District VIII voted very nearly 50-50 with respect to merger, when the total synod gave such an overwhelming favorable vote. I believe that as the date of consummation draws closer, our people are seeing more clearly the wonderful opportunities for expanded ministry through the Lutheran Church in America.

Sawyer Hall at Pacific Lutheran Theological Seminary at Berkeley, California. This hall houses the chapel, classrooms, dining room and kitchen. Pacific Lutheran Seminary has a present enrollment of about 80 students. It is anticipated that the enrollment will grow to about 200 within the next ten years.



A Final Appeal

Our first two appeals for missing issues of LUTHERAN TIDINGS met with some success but we still fall far short of our goal of a complete file for the library of the new Lutheran School of Theology at Chicago.

We realize that some of these older issues may be very difficult to locate. If, however, you have been in the habit of saving LUTHERAN TIDINGS we would urge you to look through your copies and see if you might be able to supply any of the missing issues. If you have them, and are willing to part with them, please send them to the editor at Box 98,

Viborg, South Dakota. He will see that they are transmitted to Maywood for eventual preservation in the library of the new merged seminary.

The issues missing are:

1935—April

1936—All issues except March

1937—All issues except May 20, June 5 and Nov. 5

1938—April 5 and April 20

1939—April 5 and November 20

1940—May 5, and 20, September 5 and December 20

1941—August 5 and December 5

1942—All issues

1943—All issues

1947—June 20

Jesus the Son of Man

by: Einar B. Dixen

In my childhood and youth I listened and I sang along with my elders as they refreshed their spirits and stated their longings in verse and melody.

Many of my early memories and the most beautiful pictures I have to this day were fostered through singing at home. Although I went to Sunday school and to church with my parents about 98 per cent of the Sundays of the year, I have only a few recollections of what the preachers said. Their words were often involved and I knew not what they tried to say. I do recall, however, that the personalities of some of these pastors left an indelible impression on me — and in most cases, a good one.

But most of all, I remember the beautiful pictures of Jesus portrayed through singing at home. The simple melodies with their chords and harmonies played on the piano must have made a deep impression on my subconscious mind back there some fifty years ago, for even to this day it often thrills me deeply just to catch a few of these beautiful strains when I hear some one fingering the keyboard.

Indeed, our religion was served in the form of poetry and sung into our hearts.

All through the years of my adult life there have been but few days when some part of my mind was not pondering and my soul longing to understand more of the beauty, the wisdom and the love of Jesus.

Is it any wonder, then, that

"My heart leaps up with joy
When I behold a rainbow in the sky,"

and find an exquisitely beautiful book about Jesus by Kahlil Gibran!

This author lived and worked in our own times. He lived part of his life in his native Lebanon, and part of it in the United States of America. His later years were in Boston and New York when the onslaught of the industrial revolution and the madness of the "roaring twenties" were gaining disastrous momentum. There were times when he suffered deeply. He spoke the Aramaic of his motherland. The dominating and central theme of his life and work was Jesus. His mode of expression was poetry, prose and painting. He was master at all three.

To quote Barbara Young in *This Man From Lebanon*, "Gibran has done his work supremely well. It has been done with single power and by one fully con-

scious of the social and political and religious Palestine and Syria and Rome of that period, one who was at home in the richness and significance of the traditions and the history and the language of the country of Jesus. The Aramaic that Jesus spoke was Gibran's other language."

His soul and spirit soared high as he pondered the power and the beauty of Jesus. In his soul he longed to proclaim this story to a hungry world, in an age when, even the Church, had once again been caught in the maelstrom of hate and was entangled in the web of its own ecclesiasticism, and the Master Teacher walked alone in the night — a stranger in the land.

It was through deep agony of soul and spirit that he composed, first in Arabic, a line at a time, and then translated and dictated into English this book that he called, *Jesus The Son of Man*.

It is indeed the story of Jesus told in words that sound and re-sound like music, replete with wisdom, beauty, love, mystery, ecstasy and compassion and denunciation of self-righteousness — a panorama of emotion, intellect and parables as it describes the Kingdom of Heaven and points the way to the destiny of man and calls compassionately: "Choose Ye this day whom Ye will follow."

He spoke of the flowers in the fields and the birds of the air, — "And He said to us, 'My hour has not yet come. Many are the things I have still to say unto you, and many are the deeds I shall yet perform ere I deliver myself up to the world.'

"Then He said, and there was joy and laughter in His voice, 'Let us go into the North country and meet the spring.'

"Our Master and Beloved lived but three prophets' seasons. They were the spring of His song, the summer of His ecstasy, and the autumn of His passion; and each season was a thousand years."

And thus the book goes on as some seventy different personalities speak of Him as they saw Him — those who understood and those who did not.

Through the pages of Gibran's book one invariably feels that once again the Master speaks of God and the neighbor and the two-fold commandment; and we whose spirits were fettered are again set free and our faith is re-directed toward the **Source of Life**.

And we, who in our fear and selfishness, sought the church for "insurance" and a "pass" to Heaven have now received stronger wings and we understand the words: He who would have his life will lose it, and he who loses his life for my sake will find it.

Einar Dixen is a layman who lives and works in Los Angeles. As a young man he studied at Grand View College and Seminary.

The church has no greater need than a reborn faith that God has not abdicated and that Christ is alive and is still carrying forward His work — a faith that will free us from our timidity and inaction and send us forth as fearless witnesses of the truth that the meaning of human existence is revealed in Jesus Christ.

—James H. Oldham.

The Philosophy of Optimism

by: Erling Duus

The child is Father of the Man;
and I could wish my days to be
Bound each to each by natural piety.

—Wordsworth.

The great intellectual and spiritual phenomena of the past few decades has been the virtual death of optimism. One need not be very learned to understand the reason for this. The previous two centuries were greatly optimistic, as was the beginning of our own. Men envisioned societies purged of evil and suffering, with "liberty, equality and fraternity" describing the desired human condition. Two great and bloody world wars, plus the tensions of living in our nuclear age have pretty well destroyed the old optimism. We have seen the stupidity of the human, and worse, we have seen the evil in him. These are uncomfortable memories and realities, and it has become decidedly unpopular to be an optimist. Anyone who expresses any faith in man is considered to be a naive fledgling, or a 19th century anachronism. Modern art and literature have both tended to depict man as a distorted, hollow creature with feeble powers and little hope. The most dynamic modern philosophy, Existentialism, leads us on only to a desperate

the future progress of civilization must be. All great achievement comes through an act of faith, in this case faith in man and life. Eduard C. Lindeman has written, "The function of Utopias, is to set activity toward new goals, to visualize the consequences of changed conduct, to re-direct ideals. We need not lose ourselves in fanciful, legendary, and unrealizable dreams but if we do not utilize our present difficulties as opportunities for equally adventurous challenges to the future, we shall deserve to be recorded a generation of people who possessed many things but lacked the courage and the vision for high ventures."

Of course, any optimism will not do. The type of optimism upon which society will build must take into consideration the nature of, and the totality of existence. As such, it must spring out of the basic nature of man. A scientific belief in progress will certainly not do. The problem, then, becomes the evaluation of man and life, and to then relate one's observations to the precepts which are con-

"Our concept of the sacred and the divine (must) broaden to . . . include what we now consider to be profane."

sort of freedom which is filled with peril and darkness, and wherein every step may prove fatal. Christianity, characteristically, has also failed to discover any great value in man's fallen condition, but it does offer salvation through the redemptive power of the arisen Christ for those who believe.

Understandable though all this may be, it is my conviction that the great need of modern times is a powerful and profound philosophy which is based positively on a position of life affirmation. Such a philosophy would declare its faith in life and in the rational and spiritual powers of man to comprehend and perfect that life. The reasons why such an optimism is necessary are fairly obvious. Albert Schweitzer has put it this way, "Renunciation of thinking is a declaration of spiritual bankruptcy. Where there is no longer a conviction that men can get to know the truth by their own thinking, skepticism begins. Those who work to make our age skeptical in this way, do so in the expectation that, as a result of denouncing all hope of self-discovered truth, men will end by accepting as truth what is forced upon them with authority and by propaganda." The other point is simply that the values and achievements of civilization are results of optimism, and so

sidered to be paramount to a creative, realistic optimism.

While engaged in such a search, I have become enamored by the optimistic philosophy of a modern Jewish thinker, Martin Buber. I believe Buber has rediscovered the only sound base for optimism. He begins with two closely related concepts, the first being his belief that man can through his own initiative attain a type of perfection, and the second being that the divine is best understood through the human. To even mention the idea of perfection is of course like waving a red flag in front of the modern bull (no pun intended) but it is nonetheless essential. It will also be seen that the emphasis upon man's initiative stands directly in contrast to Lutheran Orthodoxy. For this I think we need not apologize, for if we are in search of an optimistic world view it becomes clear to me, at least, that such orthodoxy cannot possibly foster true and basic optimism. Buber would insist, however, that it is in no sense contrary to the Jewish religion of Jesus Christ. We are reminded of Christ's command, "Be ye therefore perfect." The emphasis is on both perfection and man's initiative. It is seen therefore that it is not at all necessary to be a naive humanist to believe in perfection as a possibility and goal of man's destiny. For Buber, this viewpoint is founded in the belief that the human world is in its entirety an emanation of and from God. Thus everything within the world has the potential of recognizing and living within the divine from which it

Erling Duus, the son of Pastor and Mrs. Vagn Duus, is a student at Iowa State College at Cedar Falls, Iowa, where his home is also located.

comes, and of which it is a part. This is not pure pantheism, because though the world is of God, it exists on a minute and finite level compared to God's infinity. Neither must it be supposed that this picture ignores the reality of sin and evil. It does, however, deny that man is a fallen creature. Sin is the negation of the divine, and as man ignores the divine, sin grows in direct proportion. However, the sin is defeated by the human action of re-admitting God. Buber is committed to such a view because he believes in the wisdom and goodness of God. He cannot accept the dictum which argues that God made a horrible mistake when he created life, and that he therefore found it necessary to redeem that life. He believes that life itself contains the redemptive power.

The second element in Buber's picture is that as man becomes truly human, he also becomes divine. Because the natural world is divine, and because man is a natural being, it is only right that man should encounter the divine through the natural. Indeed, the wisdom of man is developed as he more and more learns to perceive and understand the divine within the human. To quote Buber, "Man cannot approach the divine by reaching beyond the human; he can approach Him through becoming human. To become human is what he, this individual man, has been created for." We thus see a natural piety, and a deep devotion to life as being the essentials of the religious life. Albert Schweitzer, in his concept of ethical mysticism has propounded a very similar viewpoint.

For we of the Folk School heritage, Buber should be enlightening and understandable: for our primary life expression has been one of joyous life affirmation. It has become customary to pass off our Grundtvigian interest in culture as a nice, but non-essential phase of our growth, and to then go on to base our hope on our enduring and essential Christian faith. With the historic church as our example, it need hardly be argued that while our Christian faith may fill us with hope for our salvation, it does not necessarily provide us with a basis for an optimistic view for human history. Therefore, I would assert that in

losing interest in man's cultural life, we also sacrifice our only possible human basis for optimism. For optimism can only spring out of the joy of day-to-day encounter. It can grow only as we become deeply acquainted with our human environment. It comes as we learn to be inspired by man's history, and his literature. When it comes, we will write poetry, and we will sing songs — Not pious, other-worldly songs, but songs which tell of a love for life in its every manifestation. I cannot resist quoting Schweitzer again. He writes, "The deeper piety is, the humbler are its claims with regard to knowledge of the supra-sensible. It is like a path which winds between the hills instead of going over them."

Grundtvig was of course a Christian, while Buber is a Jew. They both believe that man can work to develop his humanity, and that it is ultimately important that he do so. At this point, however, they differ, for Grundtvig then believed that salvation could only come through Jesus Christ, while Buber believes that in the development of complete humanity man becomes truly holy. But the meeting-ground is far greater than the difference.

Today we have changed our interests and our beliefs. We pray more, we dress our pastors in much more finery, and our ritual has become so gloriously elaborate; but we write no more poetry, and pious, ritualistic incantations come to our lips far more readily than songs of joy. So it will continue until our concept of the sacred and the divine broadens to once again include what we now consider to be profane. Only then, can piety serve civilization; as it humbles itself before the whole great sweep of history and listens to the sagas tell of the mighty and the weak, of the godly and the ungodly, and as it finally turns and embraces God and man, and the natural and the super-natural in one great harmony, and declares with the God of Genesis after he had seen all that he had made, "That it was very good." For civilizations will not be judged by how loudly their priests praise heaven, but by how beautifully their poets praise earth.

Beatitudes for Friends of the Aged

Blessed are they who understand my faltering step and shaking hand.
 Blessed are they who know that my ears today must strain to catch the things they say.
 Blessed are they who seem to know that my eyes are dim and my steps are slow.
 Blessed are they who looked away when I spilled my coffee at the table today.
 Blessed are they with a cheery smile who stop to chat for a little while.
 Blessed are they who never say "You've told that story twice today."
 Blessed are they who know the ways to bring back memories of yesterdays.
 Blessed are they who make it known that I'm loved, respected and not alone.
 Blessed are they that know I'm at a loss to find the strength to carry the cross.
 Blessed are they who ease the day on my journey "Home" in loving ways.

Bethlehem Lutheran Church Women,
 Cedar Falls, Iowa.

Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: KAREN KNUDSEN
California Lutheran College (No. 3)
Mountclef Village
Thousand Oaks, California



Partners in His Spirit in Social Ministry

We are happy to have printed this condensed version of the Bible study that Pastor Paul Nussle of St. Ansgar's Lutheran Church, Salinas, California, presented at the Luther League Constituting Convention in San Francisco this summer. His topic is one of the five program emphasis of the Luther League.

—K. K.

If ye are salt, let the world smack the flavor of our aims as you smart their protruding, sputtering tongues — otherwise, crawl to the dunghill and let your true stench be known.

If ye are light, so shine before men that the way of truth is illumined and the community of God is revealed — don't let your light shine merely for the same purposes as that of the firefly, to serve as an attraction for the opposite sex.

You ask, "How?" Look to the Christ; His word in our Holy Scriptures. Time and again He crumbles the world's towers of Babel and reconstructs in terms of "God's Community." The world says: "Look out for yourself; no one else is going to." Jesus turns this upside down, as Pastor Theodore Ferris suggests, "The only way to look out for yourself is to forget yourself. In forgetting yourself, God cares for you."

The world says: "Plan a vocation that will get you money! Get in the right crowd! Get known by the big-wigs!" Jesus turns this upside down: "Be sensitive to the sufferings of the poor, the ill, the sad, the aged, the orphaned. Serve as a neighbor to every man in need."

The world says: "Take! Store up for a rainy day." Christ upsets the world: "It is more blessed to give than to receive. Do not worry about the future; live for God today and tomorrow will take care of itself."

The world says: "Stand on your own two feet; be a man." Christ replies: "You must become as little children."

The world writes in a high school yearbook: "Best of luck as you scramble up the ladder of life." Jesus smashes such pittance with: "He who humbles himself will be uplifted."

We are "Partners in His Spirit" through challenge and response, not privilege. Our partnership lies in the fact that we know through repentance that God has reached out to us when we could not grasp Him on our own. We are a community who have forgiveness and, thus, a new relationship. We are new creatures and belong together because in gratitude we serve one Lord.

I would lead you to draw the matter to a head by referring to Paul's second letter to the Corinthians. In chapter five you will note that not only are we reconciled to God through Christ Jesus, but given

unto us is the ministry of reconciliation. We are commissioned as ambassadors — the reconciling power of God is manifest through His children.

We are given our circumstance: a world divided by many kinds of curtains — iron, bamboo, lace, etc. — a world divided by ideology, nation, class and race. In each of these divisions there is cultivated secrecy, suspicion, exclusion, suppression of dissent. With our partnership in the Spirit we are compelled to upset the world in these traditions; turn it upside down in proclaiming the Oneness of our God and our unity as brothers FOR WHOM CHRIST DIED.

Our Active Youth

GREENVILLE, MICH.—Meetings in October for the Trinity Church Luther League included a hayride and dance on October 6 with Faith Church Luther League of Grand Rapids and a Sunday morning breakfast meeting on October 14.

"Invest Your Summer . . . 1963"

Hey, Luther Leaguers, remember the article on work camping that Ginger Bresin wrote for the last issue of LUTHERAN TIDINGS? Wouldn't you like to do something like that?

In case you need more information, the Commission on Ecumenical Voluntary Service Projects of the National Student Christian Federation (what a mouthful!) is offering a 32-page catalog listing summer service opportunities for young people of the ages 15-35. This catalog is published by thirty religious and secular agencies through the Commission. Publication date is December 1, 1962.

The pre-publication price is \$8.50 per 100 copies (effective until November 1, 1962). Post-publication prices are 25c per copy, \$1 for five copies, \$8.50 for 50 copies, and \$15 for 100.

Order the catalog from the Commission on Youth Service Projects, 475 Riverside Drive, Room 753, New York 27, New York.

Don't forget our own Luther League's activities in this field, however. There will be many work camps and similar projects sponsored by the LCA Luther League next summer.

Last AELYF Board Meeting

"The final official National Board meeting was called to order by President Richard Jessen at 3:30 p. m., September 13, 1962. Synod Youth Advisor, Pastor Harald Petersen, led the group in prayer. Attending the meeting were Richard Jessen, Janet Mortensen, Keith Davis and Pastor Harald Petersen." —Minutes of the September 13, 1962 AELYF Board Meeting.

Items of business included the appointment of Sharon Beyer and Diane Utoft both of Grand View College to the Operations International Committee. The OIC reported that there are two ICYE students this year, one at Tyler, Minnesota, and one at Omaha, Nebraska, sponsored by the Northern Lights District and the Great Plains District, respectively.

Pastor Harald Petersen reported that 80 per cent of the LYF's have registered with the LCA Luther League.

Our Women's Work

MRS. AAGE PAULSEN, Editor
CORDOVA, NEBRASKA



Women's Missionary Fellowship Day

Eighty-six women met at Trinity Church, Greenville, Michigan, on September 25, for the last Women's Mission Society Fellowship Day.

Upon arrival the ladies enjoyed a coffee hour and at 9:30 a. m., the meeting was called to order by Miss Reeta Petersen, president of WMS District II, who graciously extended a warm welcome to all present and introduced Mrs. Lillian Hansen of Muskegon who was in charge of devotions and reports of the Constituting Convention of Lutheran Church Women held at Minneapolis recently.

Devotions were based on a program presented at the convention and on a script written by Dr. Johannes Knudsen. This was written to symbolize the merger and was most inspiring.

Mrs. Ardith Deselsky, organist, accompanied Mrs. R. Thies, who sang, "Praise the Lord, Each Tribe and Nation," "Arise My Soul, Arise," and "Thy Kingdom Come, O Father Hear Our Prayer." The audience sang, "Lord, I Wish to be Thy Servant" and "Praise to the Lord, the Almighty, the King of Creation." These songs were the favorites of the merging synods.

Mrs. Lillian Hansen and Mrs. Edwin Hansen gave very interesting and informative reports on the convention. We in Michigan, and especially the AELC have the honor of having Mrs. Edwin Hansen of Muskegon as treasurer of Lutheran Church Women, the new Women's Auxiliary of the Lutheran Church in America. A delicious luncheon was served by the ladies of Trinity Church. Mrs. Ivan Westergaard gave the Invocation.

In the afternoon, Miss Mary Woodward of Michigan State University showed slides of her trip to the Holy Land and told of her experiences there.

Closing devotions were read by Mrs. Lavern Larkowski and also proved inspiring.

Mrs. Carl Moberg, Secretary, Dist. II

Friendship

"Oh the comfort, the inexpressible comfort
Of feeling safe with a person.
Having neither to weigh thoughts
Nor measure words
But, pouring them out
Chaff and grain together,
Sure that a faithful hand
Will take and sift them.
Keep what is worth keeping
And with the breath of kindness,
Blow the rest away."

—Author unknown

From: Trinity (Cordova, Nebraska) Bulletin.



The Holy Land
Chile
Taiwan
Greece
Brazil
Korea
Bolivia
Hong Kong
Burma
Yugoslavia

CLOTHE HIM THROUGH LUTHERAN WORLD RELIEF

... whatever you do,
do all to the Glory of God

Lutheran World Relief
15th and Elm Streets Easton, Pennsylvania

Coming Soon —

The 1962 Thanksgiving Clothing Appeal

The days from November 18 to 25 have been designated for the Thanksgiving Clothing Appeal of Lutheran World Relief. Every Lutheran family — in every Lutheran parish — is urged to contribute clothing so that needy in such places as Korea, Hong Kong, Taiwan, Burma, Jordan, Greece, Yugoslavia, Austria, Brazil and Chile may be clothed.

Clothing is sought for more than 1,000,000 people this year. Receipts to date make distribution possible to only about 40 per cent — some 400,000. Help us clothe the other more than 600,000 with garments you give during the Thanksgiving Clothing Appeal. In the slums of South American cities, in the villages of Korea, on the hillsides of Hong Kong, in the mountains of Greece, in camps in Jordan — we could go on and on — men, women and children need the clothing you and your people can spare.

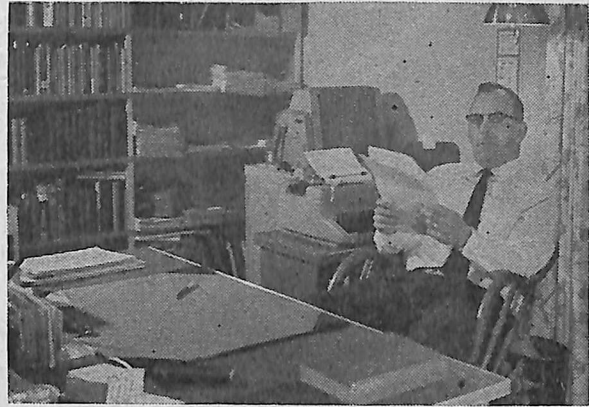
Tribulation — patient endurance — poverty — were words that John reported hearing while he was on the island called Patmos. They sound to us today from half a world away through our leaders working on the very frontiers of Christian love. They invite us to demonstrate our discipleship. That includes response to human need wherever it is found.

"In Christ there is no east or west
In Him no north or south
But one great fellowship of love
Throughout the whole wide earth."

opinion

and

comment



MANY EYES and ears are turned to Rome these days. It is doubtful whether at any time since the Reformation, whose beginnings we observe this month, as many Protestants have ever looked to Rome with as much interest as they are showing in this Second Vatican Council. To the Protestant mind Rome has long represented a kind of mixture of a medieval curiosity and a contemporary threat. The emanations from the Roman Church to date have done little to dispel the fog in which it is shrouded for most Protestants. But there are signs, slight as they may seem, that the fog is about to lift a little bit. Pope John XXIII, who because of his age it was assumed would be a kind of interim Pope, obviously has a mind of his own and is not entirely content with the status quo. He, along with important segments of the Roman church, seems much inclined toward recognizing the existence of the Twentieth century world. The unprecedented invitation to Protestant groups to send official observers to the council is an extremely significant shift. It is, in effect, a tacit admission that other churches do exist, a fact which Rome has consistently refused to recognize. What will come of the council and what effect it may have on Protestant-Catholic relations is a speculation we must leave to the experts. In general terms though, we would guess that, while it would be a mistake to expect too much in the way of recognition of and cooperation with Protestants, we may be more likely to expect too little. Little and much are relative terms to be sure but when this council is one day judged in the light of past councils it may become evident that what seems little may indeed be much. Writing in *CHRISTIANITY AND CRISIS*, Roger L. Shinn summarizes well, we believe, the Protestant attitude as the council begins. He writes, "What, then, can a troubled world expect from the council? Probably not dramatic words or deeds entirely adequate to our tortured time. God, who works both within and outside churches, rarely does his mightiest deeds in formal assemblies — whether of Roman bishops, denominations or the World Council of Churches. We have no right to expect this council to ratify that Protestant Reformation or the findings of New Delhi. The most we can ask is that the council be genuinely — but generously —

Roman Catholic. We do not want the council to surrender to the twentieth century. That would be a poor service both of God and this century. But we may hope that the council will act out of a faith and wisdom that are sensitively aware of the temper of our day. If the council speaks with such a spirit, we will listen."

THE REGISTER or guest book at some National Parks has a place for writing comments or impressions. A friend who recently visited the Grand Canyon told us that on signing the book there he noted, a few lines above, that someone had commented, "Mine eyes have seen the glory of the Lord." We think of these words often as we enjoy the beauties and wonders of this Autumn. They reminds us, too, of another traveler who looked into the Grand Canyon for the first time and who, after a significant pause, was heard to say "Something has happened here." Surely the greatness and the glory of God may be perceived in the magnitude of the Grand Canyon, in the majesty of the mountains, in the vastness of the seas, in the expanse of the plains, in the stillness of the forests and in the wonders of the seasons. It is easy to become distracted by the sordid and miss the beautiful. We are prone to stumble over our problems and forget His promises. We too readily bow to fear and forsake faith. But a larger view, a panoramic view, of life and of the world in which we live cannot but testify to the glory of God. We need but to open our eyes in faith and the glory of God will shine through nature, as it does so wondrously at this season; through great people and little people; through events and circumstances, near and far. The words of Jesus to Martha in her bereavement, words that we have seen inscribed on one altar, are words that should be deeply inscribed in our hearts and minds, — "...if you have faith you will see the glory of God."

A young high school girl, seated next to a famous astronomer at a dinner, wished to make conversation, so she asked him: "What do you do?"

He replied, "I study astronomy."

"Dear me," said our young lady, "I finished astronomy last year."

Comments on "In Defense of the Hymnal Supplement"

by: Pastor J. C. Aaberg

It sounds rather peculiar when Mrs. Petersen, the author of "In Defense of the Hymnal Supplement," after explaining the committee's failure to present improved translations rather dramatically asks me if I would have accepted them if it had. How little concern the committee has for my opinion may well be indicated by the following facts: That it chose and revised my translations without in any way consulting me; that it was only by chance that I obtained a preliminary draft of the supplement which then contained about fifty translations of which some twenty were mine; that, having read this draft, I judged the way extensive alterations in the majority of the translations to be so defective that I know no hymnal committee on which I have worked would ever have considered them; that I then wrote a letter to the committee in which I pointed out a large number of the most obvious mistakes in the proposed alterations, suggesting that the committee grant me a chance to talk the matter over with them and stated that I would much rather have all my translations left out of the collection than to have any of them printed in the proposed form; and that the committee did not deign to answer or even acknowledge the receipt of my letter.

I shall not attempt to comment on all the changes that the author mentions. They are far less extensive in the printed supplement than they were in the draft. Taking them all together, the changes listed would not constitute more than about eight to ten lines in a hymn. And it seems quite unbelievable that so few lines could have contained so many grave errors as is claimed. Besides this it should be understood that the hymn mentioned, before being printed in the present edition of Hymnal for Church and Home, had been critically examined by Dr. Chester N. Gould, Professor of German and Scandinavian Literature at the University of Chicago, and by a number of hymnal committees on each of which there were at least some men whose experience in this type of work and whose knowledge of English was at least as great as that of any member of the committee for the Hymnal Supplement. So however low this committee may rate the linguistic ability of the translators themselves, it seems quite impossible that these men should have failed to notice all the various grave errors that the supplement committee claims to have found in but a few lines. It is true, however, that the change of a couple of words or lines in a verse of a hymn may conspicuously improve at least the verse in which it is made. Conversely it is also true that it may damage and even ruin it.

Take for example the two last lines of Rev. Ostergaard's beautiful hymn, Lord, I wish to be Thy servant, in which the two last lines were changed from, "Oh, but let me ever treasure The blest faith: I'm

serving Thee" to "And this thought shall be my treasure: I am daily serving Thee" a change that the committee felt justified in making, "because as the translation reads, faith is equated with service." This is pure nonsense. On the other hand, the committee's change of Ostergaard's humble prayer that, having declared his readiness to go wherever the Lord may send him, He will also grant him the faith, the assurance that he is serving Him in the work to which he may be sent, into the personal declaration, "And this thought" — the thought of being willing to be sent — "shall be my treasure: I am daily serving Thee," is clearly a complete perversion of Ostergaard's prayer and, for that matter, of the spirit of the whole hymn. For a willingness to be sent is in itself by no means the same as an assurance that we are also doing the work we may be sent to do. One may well be sure of the first without at all being certain about the other, a fact which Ostergaard so clearly recognizes in his prayer.

Or take another instance. In a comment about the committee's elimination of the third stanza of the hymn, Hail Thee, Savior and Atoner, it is said that this was done, "because it only emphasized what had already been said in stanza two." Yet the whole stanza is clearly an answer, and a most beautiful answer to the question asked in stanza two, "Oh, what caused Thee so to love us when enthroned with God above us?" A question which the eliminated stanza answers by saying, "Love alone Thy heart was filling when to suffer Thou wert willing. Rather givest Thou than takest, Hence, O Savior, Thou forsakest all to suffer on the cross." In addition to this the stanza also forms the background for the contrite exclamation in the following verse, "Ah, my heart in deep contrition now perceives its lost condition; Cold and barren like a mountain, how can it repay the fountain of such love, my Savior dear." In an attempt to change the third line in this stanza, the line has become so scrambled that it can now neither be understood or sung. And if these and other changes in the text are not enough to discourage the use of the translation, then the insertion into it of a newly translated stanza — the only wholly new translation that the committee has made — should do it. Or what about this wording of its second line: "May Thy love in me be leaven?" And so I could go on, but....?

I have never claimed or intimated that all present translations were beyond improvement. In my collection of "Favored Hymns and Songs" I have, on the contrary, made limited changes in quite a number of the translations and completely retranslated a few others. But if Mrs. Petersen's dictum implies that our current translations are all so defective that they ought to be discarded, then I most emphatically disagree. The translations are, of course, of varied merit, a fact which also applies to many of their originals. But without considering my own work, I believe that a goodly number of the translations

(Continued on Page 15)

LCA News

REMAINING SYNODS CONVENE

During the period of September 28 to October 9, nine more synods of the LCA met for their constituting conventions and elected officers.

The nine synods, and the presidents elected are as follows:

Eastern Pennsylvania — The Rev. Dr. Samuel E. Kidd, Philadelphia (ULCA)

Central Pennsylvania — The Rev. Dr. Dwight F. Putnam, Harrisburg (ULCA)

Eastern Canada — The Rev. Dr. Albert W. Lotz, Kitchener, Ontario (ULCA)

Caribbean — The Rev. Arnold Wuertz, Santurce (ULCA)

Illinois — The Rev. Dr. Robert J. Marshall, Maywood (ULCA)

Florida — The Rev. Dr. Royall A. Yount, Tampa (ULCA)

Maryland — The Rev. Dr. J. Frank Fife, Baltimore (ULCA)

Michigan — The Rev. Dr. Frank P. Madsen, Detroit (ULCA)

Slovak-Zion — The Rev. Dr. John Zornan, Lorain, Ohio (ULCA)

LUTHERANS CONSIDER EXPANDING THEOLOGICAL STUDY TO FOUR YEARS

New York—The Lutheran Church in America is considering a proposal to extend theological training at its 10 seminaries in the United States and Canada from three to four years.

The church's Board of Theological Education meeting there voted "that each seminary be informed that this board is considering a proposal to make theological training into a four-year program; and be asked to comment on this proposal, suggesting what its faculty would do with an added year of theological study and/or internship/clinical training."

The report, submitted by the board's committee on theological standards, was presented by the Rev. Henry E. Horn, pastor of University Lutheran Church, Cambridge, Mass.

LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO ESTABLISHED

The Lutheran School of Theology at Chicago came into being September 4, 1962. It happened legally when the Articles of Consolidation were filed on that day with the Secretary of State of Illinois.

With this action the initial Board of Directors of the Lutheran School of Theology, elected by the Boards of Directors of the consolidating seminaries in the fall of 1961, assumed legal responsibility and authority for the school's campuses located at Maywood and Rock Island, Illinois.

Before the legal creation of this Board, however, a great deal of preparation and planning had been done by an Inter-Seminary Committee, composed of representatives of Augustana Theological Seminary, Chicago Lutheran Theological Seminary, Grand View Theological Seminary and Suomi Lutheran Theological Seminary, and chaired by Dr. Robert Mortvedt.

This committee, authorized by the four church bodies which have now constituted the Lutheran Church in America, laid the ground work for the development of a consolidated Lutheran seminary in the Chicago-land area. It envisioned a seminary with the "strongest possible basic curriculum of theological studies leading to the B. D. degree... a program of missionary education that would serve the expanding needs of the Lutheran Church in America, as well as a program of theology for laymen..."

The **Rev. Harry S. Andersen** of St. Stephen's Church in Chicago, is the member of the Board of Directors chosen from the AELC.

CHURCH SCHOOLS SCORED FOR "LOOSE STANDARDS"

New York—A Lutheran clergyman charged here that "loose standards and trite requirements have become earmarks of the church school" and urged ecclesiastical leaders to inaugurate a stiffer program of religious instruction.

Writing in "Resource," a magazine published by the Lutheran Church in America's Board of Parish Education, the Rev. Donald G. Sukosky, pastor of St. Paul's Lutheran Church, Bridgeport, Conn., declares:

"I believe that a minimum amount of outside preparation can help in molding a more effective classroom period.... I do not feel that we need to become overbearing and crushing in our demands. But can we afford to have young people think that the work of the church is sub-standard?"

He attributes the high rate of dropout after confirmation and the lagging interest among older students to the use of "nursery school methods at the high school level."

DRS. FRY AND BERGENDOFF ON COAST-TO-COAST TV SHOWS

New York—Two prominent Lutherans — the Rev. Dr. Franklin Clark Fry and the Rev. Dr. Conrad Bergendoff — are scheduled to make coast-to-coast television appearances on Reformation Sunday.

As president of the Lutheran Church in America, Dr. Fry will be presented along with the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the USA, on CBS-TV's "Lamp Unto My Feet" program, aired October 28 over that network at 10 a. m., Eastern; 9 a. m., Central; and 8 a. m., Pacific time.

Approximately 100 CBS-TV affiliates will carry the 30-minute program which will deal with the "unfinished Reformation" and also with the impact of Protestantism on the contemporary scene.

Dr. Bergendoff, executive secretary of the Board of Theological Education of the Lutheran Church in America, and former president of Augustana College, Rock Island, Ill., will take part in the ABC-TV network show, **DIRECTIONS '62**, heard coast-to-coast Sunday, October 28 at 1:30 p. m., local time (Eastern and Pacific time, one hour earlier in the Central time zone).

Church News From Around the World

EUROPEAN REFUGEES GIVE FOR CHINESE CO-SUFFERERS

Geneva—(LWF)—East European refugee congregations in West Germany are currently contributing nearly 4,000 marks (\$1,000) for the Lutheran World Federation's assistance to Chinese refugees in Hong Kong, it was disclosed at LWF headquarters here in early October.

The congregations embrace some 25,000 Lutherans — some of them still in refugee camps — from Latvia, Estonia, Lithuania, Hungary and Poland, who are cared for by 25 full-time pastors in scattered localities.

BISHOP FJELLBU, DIES; NOTED NORWEGIAN LEADER

Oslo, Norway — (NLC) — Bishop Arne Fjellbu, 71, a prominent Church of Norway leader who retired last year as head of the bishopric of Nidaros, died October 7 in a Trondheim hospital.

The Lutheran churchman, who was born in the United States and lived in this country until he was 10 years old, was known as a liberal theologian and gained wide renown for his leadership of Norwegian Christians in the World War II resistance to the Nazi occupation.

He later received a degree in theology from the University of Oslo, and also studied at the University of Berlin and Heidelberg.

Following World War I, in which he served as a correspondent, he was appointed chaplain of the Cathedral of Nidaros, a Norwegian national shrine, in Trondheim, and was dean of the Cathedral when World War II started.

When supporters of the Quisling government scheduled a service in the Cathedral on February 1, 1942, to celebrate and bless the accession of Maj. Vidkun Quisling to power, the Lutheran dean refused orders to lead the service and scheduled regular services on the afternoon of the same day.

The afternoon service drew thousands of Norwegians to the Cathedral and square where they keynoted their resistance to the Quisling government by singing "A Mighty Fortress is Our God," while, inside Dr. Fjellbu preached against Nazi persecution of the Jews. The meeting ended only when police cars arrived and drove through the crowd.

Dr. Fjellbu was dismissed as Cathedral dean and placed under house arrest. In the next two weeks, all seven bishops of the Church of Norway, including Primate Eivind Berggrav, resigned their posts.

Under house arrest, Dr. Fjellbu frequently was questioned by the Gestapo and ultimately he was placed in exile for 18 months on an island in the far north of Norway. In October, 1944, the Gestapo ordered him to a concentration camp, but as soldiers were arriving to take him into custody, he led his family in an escape over the north Norway mountains to Sweden.

In January, 1945, when Russians liberated the northern province of Finnmark, Dr. Fjellbu returned

as a chaplain with the first Norwegian soldiers.

Soon after his return to Norway the Germans surrendered and the churchman was appointed Bishop of Nidaros.

In connection with controversial issues in Norway, the bishop expressed liberal views. He was among the bishops who favored ordination of women in the ministry and in February of 1961 he officiated at the wedding of Princess Astrid to Johan Martin Ferner, who was divorced, after the Bishop of Oslo refused to take part in the ceremony.

ALC MEETS AT MILWAUKEE

Delegates to the first biennial convention of the American Lutheran Church in Milwaukee, October 18-24, will decide controversial issues and set long-range policy for the two-year old denomination.

Most vigorously contested question is whether the ALC will continue its membership in the World Council of Churches.

Also scheduled for action are: Proposals for increasing cooperation, and possible further unity moves, with other Lutheran bodies; approval of merger with Lutheran Free Church; action on a proposed internal borrowing plan expected to involve "several million dollars" annually; delineation of degrees and areas of authority between national office, districts and local congregations.

Dr. Fredrik A. Schiotz, Minneapolis, elected to a six-year term as president of the church at its constituting convention in 1960, will preside. Dr. N. A. Menter, Detroit, is vice president, and Dr. William Larsen, Minneapolis, is secretary.

The afternoon session of Saturday, October 20, will be devoted to the question of membership in the World Council of Churches. Opponents have charged the WCC is theologically incompatible with traditional Lutheran confessions.

Objection also has been raised to the admission into WCC membership of church bodies from Communist countries, including Russia.

The convention is expected to approve action to establish a new cooperative agency to replace the National Lutheran Council. Conventions of the Lutheran Church — Missouri Synod, and the Lutheran Church in America approved the plan earlier this year.

Reception of the Lutheran Free Church, with its 90,000 members and more than 300 congregations, will be voted.

Financial consideration growing out of expansion needs by church colleges and other institutions will be a major order of business. Projected capital improvements in the church's 15 colleges and other educational institutions in the next decade are reported at more than \$100 million.

A vice president will be elected, and a ballot listing more than 400 nominees for membership on the church's boards, commissions and standing committees will be introduced.

Comments on "In Defense of the Hymnal Supplement"

(Continued from Page 12)

by Rodholm, Paulsen and others are not only good but very good. The translations have now been used for some thirty years, not only in the hymnal of our own and the former United Danish Church, but in a good many instances in hymnals and song-collections published by other church groups both Lutheran and non-Lutherans. During these years I — and I am sure other translators — have received hundreds of appreciations from people in and outside our own church, many of whom have special qualifications for judging. Two Professors of Literature at two widely known institutions of learning independent of each other and without any promptings from me have declared two of my translations to be poetically perfect. I have lately received similar praise from a hymnal committee of the Church of Divine Science and from an American school in Japan. One of the most valued appreciations I have received came from the late renowned librarian and literary critic Dr. Jens Christian Bay. This gift is all the more appreciated because, when Rev. Dorf and I, at the beginning of our work with the hymnal, visited him to ask him for his help and advice, he was not at all interested in the undertaking and said that he did not believe it could be done with any degree of satisfaction. I know well enough that in mentioning these things, I may be accused of blowing my own horn. But, call it what you will, the appreciations at least show that Mrs. Petersen's sweeping judgment of the work that has been done to make some of our hymns available in English are by no means shared by a good many other people, of whom many are fully as well qualified to judge as she.

Finally, I quite disagree with Mrs. Petersen's idea about the difficulty of fitting what she calls "the natural rhythm" of one language into that of another. There are, I agree, certain rhythms that are more natural to one language than to any other, but that is not true of the language as a whole, especially of languages so closely related as the Germanic languages. In the New Hymnal, for instance, there are about 200 translations from many languages of which scores are translated not only in their original meters but set to their original tunes. And the same is true of many other hymnals in English. Of course, I expect it will be claimed that that is because the translations are far superior to ours, even though the hymnal versions of some of our Danish hymns in the New Hymnal are patently so defective both in language and the presentation of the author's idea that it is hard to understand how they could be accepted. Nor can I accept her presentation of Grundtvig as a model for other translators to follow. For although Grundtvig did make some real translations, most of his so-called translations were not translations, at all but new hymns, based on a line or thought in their originals and then developed according to his own form and

thoughts. And it is not new hymns but translations of our own hymns that our people asked for. Besides that, Denmark itself has only produced one Grundtvig.

— J. C. Aaberg.

Contributions to Solvang Lutheran Home

Period, July 1, 1962 to September 30, 1962

Memorial Gifts:

In memory of Antony Jensen, Harlan, Iowa, By Christine Jorgensen, Al. & Carole Jorgensen and Ned & Ann Ryder	\$ 5.00
In memory of L. P. Holgersen, Watsonville, By C. V. & Anna Nielsen, Solvang	5.00
By Pors and Schultz family, Salinas	5.00
By Mr. & Mrs. Jorgen Rasmussen, Freedom	5.00
By Else, Einer and David Solevad, Watsonville	10.00
By Lisbeth, Birgitte and Eigil Poulsen, Santa Rosa	5.00
By Mr. & Mrs. Arne Ibsen, Solvang	10.00
In memory of Mrs. Maude Odom, Salinas, By Mildred & Miller Rosendale, Soledad,	5.00
In memory of Franz Pedersen, Carruthers, By Mrs. Bertha Jensen and Mrs. Kathrine Hansen, Fresno	6.00
By Young Ladies' League of St. John's church, Fresno	5.00
In memory of Mrs. Esther Berggreen, Solvang, By Mrs. Harald Harkson, Solvang	3.00
By Mr. & Mrs. Jorgen Andersen, Solvang	3.00
By and Mrs. Peter Nielsen, Santa Barbara	5.00
By Mr. & Mrs. David Sparks, Anaheim	10.00
By Mrs. Eugene E. Pearson, Vallejo	5.00
By friends of Flora Sparks	15.00
By Helga Poulsen, Santa Barbara	5.00
By Peder & Margrethe Jensen, Solvang	3.00
By C. V. & Anna Nielsen Solvang	3.50
By Thorvald, T. L. Rasmussen, Solvang	3.00
By Mr. & Mrs. Christian Roth, Solvang	2.00
By Mrs. Dagmar Nielsen	5.00
By Mrs. Ralph Siegel, Lakewood	2.00
By Mrs. Marie Mortensen and Inga Mortensen, Solvang	3.00
By Mr. & Mrs. J. Pace, Spring Valley	10.00
By Mrs. Anna Rasmussen and Mr. & Mrs. Harlan Pedersen and Rudolph Schroder, Santa Barbara,	10.00
By Godtfred Berggreen, Minneapolis	5.00

By Mr. & Mrs. Lesley Pilley, Mr. & Mrs. Harold Sorensen and Mr. & Mrs. William Madsen, Los Angeles	6.00
By Mr. & Mrs. Alfred Madsen, Solvang	5.00
In memory of Anders Moller, Solvang, By Mr. & Mrs. Axel Berggreen, Solvang	5.00
In memory of Soren Brandt, By Mr. & Mrs. Axel Berggreen, Solvang	2.00
In memory of Mrs. Christine Eskelsen, Fresno, By Mr. & Mrs. H. J. Nielsen, Fresno	3.00
By Mr. & Mrs. John Jensen	2.50
By Mrs. Sara Andersen	2.00
By Mrs. Kirstine Jensen	3.00
In memory of Paul Herskind, Los Angeles, By the Danish cub of Los Angeles	25.00
In memory of Mrs. Hans C. D. Skytt, Solvang, By Mr. & Mrs. Harold Davis, Los Olivos	25.00
By Mr. & Mrs. Niels Petersen, Solvang	3.00
By Mr. & Mrs. Martin Jacobsen, Solvang	5.00
By Mr. & Mrs. W. L. Eberhard, Solvang	10.00
By Dania Ladies, in Solvang ...	5.00
By Mr. & Mrs. Lee Rutters, Solvang	2.00
By Mr. & Mrs. Jorgen Andersen, Solvang	3.00
By Mr. and Mrs. Christian Roth, Solvang	2.00
By Thorvald Rasmussen, Solvang	3.00
By Mr. & Mrs. Delbert Jepsen, Solvang	3.00
By Mrs. Sorine Jensen, Solvang	2.00
By Mr. & Mrs. Svend H. Hansen, Solvang	5.00
By Mr. & Mrs. Ted Chamberlain, Los Olivos	10.00
In memory of Ketty Petersen, Solvang, By Mr. and Mrs. Christian Roth, Solvang	2.00
By Lodge of Dania, No. 23 Solvang	5.00

Building Fund Received:

Mrs. Johanne Jensen, Laguna Beach	\$10,000.00
George DuJardin, Chicago	12.50
Marie Howley Estate	267.00
Mr. & Mrs. Louis C. Folst, Van Nuys	50.00
Bethania Evangelical Lutheran church, Solvang	350.00
Danish Brotherhood Lodges in California	10.00

The Home Board extends deepest gratitude to all givers, and sincere appreciation for the good will and interest it manifests in our future welfare. Warmest greetings, wishing you the most of the best, always.

Sincerely

SOLVANG LUTHERAN HOME,
Nis P. Pors, Treasurer.
320 West Alisal Street
Salinas, California.

Acknowledgments of Receipts by the Synod Treasurer

FOR THE MONTH OF SEPTEMBER, 1962

For the Synod Budget: (Unassigned)

Menominee, Mich.	\$ 963.90
Edison Township, N. J.	400.00
Sidney, Mich.	794.50
Dannebrog, Greenville, Mich.	387.85
Des Moines, Iowa	1,252.00
Wayne, Alberta, Canada	729.31
Victory, Ludington, Mich.	195.08
Clinton, Iowa	225.00
Bethlehem, Cedar Falls, Iowa ...	350.00
Waterloo, Iowa	1,000.00
Newington, Conn.	65.00
West Denmark, Luck, Wis.	300.00
Omaha, Nebr.	300.00
Cozad, Nebr.	88.21
Danevang, Texas	433.65
St. Stephen's, Chicago, Ill.	182.70
Racine, Wis.	346.60
Marquette, Nebr.	500.00
Solvang, Calif.	600.00
Nysted, Nebr. (August receipt)...	300.00

Pension Fund:

Edison Township, N. J.	\$ 119.00
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Presidents Travel:

Brush, Colo.	\$ 25.00
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Santal Mission:

Cordova, Nebr., In memory of Mary Johnson, Cordova, Anna Rasmussen and Katherine John- son, Exeter, Nebr., from Trin- ity Church Women	\$ 30.00
Brush, Colo., From Great Plains Camp Offering	26.87
Sidney, Mich.	11.00
Dagmar, Mont., In memory of Mrs. Michael Mikkelsen from the Ladies Aid	10.00

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA

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

October 20, 1962

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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

Wayne, Alberta, Canada, From the Sunday school	96.81
Des Moines, Iowa, In memory of H. P. Rasmussen, Gerda Dam- gaard and Jens Miller from Mrs. Esther Rasmussen	5.00
For children in school from Dag- mar Miller	5.00

Publications:

Sidney, Mich., for Lutheran Tid- ings	\$ 16.00
Total budget receipts from congregations	\$ 9,758.48
Previously acknowledged	54,523.74
Total to date	\$64,282.22

Pastor's Contributions for Pension:

Hans Nelson	\$ 42.00
K. Kirkegaard-Jensen ...	24.00
John Christensen	19.47
Ivan Westergaard	5.46
John Christensen	4.50
Niels Nielsen	12.00
Clayton Nielsen	25.50
Axel Kildegaard	31.75
Ivan Westergaard	28.80
Harry Andersen	29.00
Eilert Nielsen	27.00
Arnold Tiemeyer	17.73
Harald Ibsen	25.00
Carlo Petersen	30.50

Total for September ...	\$ 322.71
Previously acknowledged	2,638.06
Total to date	\$2,960.77

Total budget receipts to date, 10-30-62	\$67,242.90
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Lutheran World Action: (by congregation)

Menominee, Mich.	\$ 145.00
Sidney, Mich.	57.00
Greenville, Mich., Dannebrog....	66.00
Cordova, Nebr.	119.41
From Sunday school	30.59
Ludington, Mich., Victory	3.75
Clinton, Iowa	25.00
Cedar Falls, Iowa, Bethlehem....	650.00
Des Moines, Iowa, From residents of Valborgsminde	3.00
Luck, West Denmark, Wis.	296.25
Omaha, Nebr.	62.42
Cozad, Nebr.	10.42
Danevang, Texas	158.00
Edison Township, N. J.	73.00
Chicago, Ill., St. Stephen's	146.75

Total for September	\$ 1,846.59
Previously acknowledged	9,312.43

Total to date	\$11,160.02
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Eben Ezer Mercy Institute:

Des Moines, Iowa, From altar of- fering from residents of Val- borgsminde	\$ 10.50
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AELC History Fund:

Hampton, Iowa	\$ 350.00
Kronborg, Marquette, Nebr.	187.00
Total	\$ 537.00

District IV Home Mission:

Received from District treasurer...	\$ 240.00
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M. C. Miller, Treasurer.

OUR CHURCH

Des Moines, Iowa: Pastor A. E. Farstrup, the synod president, spoke at the Harvest Festival at Viborg, South Dakota, on Sunday, October 7th. On Sunday, the 14th, he spoke at a similar festival at Hampton, Iowa.

Ringsted, Iowa: Dr. Raynold Lingwall, president of the Iowa Synod of the LCA, was the guest speaker at the Harvest Festival at St. John's Lutheran here on October 14th. Gordon Miller is pastor of St. John's.

The Restoration of Costly Grace

(Continued from Page 3)

etc.) but rather to incarnate itself into the world. If the Church's life is centered on what goes on within the Church building, this is a new type of monasticism. A memo from the Department of Ministry of the National Council of Churches speaks of "the tendency of our local churches to be 'middle class' groups with their own private chaplains," about "church membership seeming to huddle believers in building centered programs," about "the ministry of the laity being defaulted to the clergy."

There is a need for the Church to see itself as always needing reform. The church member who vitally reflects "Follow me" will examine his life and his congregation for ways he can help his Church reflect the costly grace of discipleship. We look to the Christ who was the Servant-Christ, who did not cling to the cloister of his oneness with the Father, but who was made flesh, became a Servant and dwelt among us, totally involved with our life of flesh, where you and I live, dwelling among us totally committed to the life where you and I work and rest and suffer and rejoice and die. There are stirrings of Reformation in our own day, where the Church hears the Call of Christ to follow him out into the world, in costly discipleship.

CHANGING YOUR ADDRESS?

Don't Forget to Tell Us!

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

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

LUTHERAN TIDINGS
ASKOV, MINNESOTA