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Tidings



"To Him Be Glory"

a meditation by W. Clayton Nielsen

"The Folk School – A Bright Future"

a current appraisal by Jerome Nilssen



PLUS:

Merger in District Nine

A Review of "Roses and People"

**Volume XXIX
Number 7
November 5, 1962**

A review of a new book

Meditations From a Rural Parish

ROSES AND PEOPLE, by Pastor Harold Petersen,
American Publishing Company, Askov, Minnesota,
1962, 110 pages, \$2.50.

Harold Petersen was born and grew up at Cordova, Nebraska. He attended Grand View College and Seminary and the University of Minnesota. He was an instructor at the Folk Schools at Nysted, Nebraska, and Solvang, California. Ordained in 1935 and has since served pastorates at Denmark, Kansas; Ringsted, Iowa; and is presently serving at Askov, Minnesota, where he has lived since 1946.



It is refreshing to come into contact with an author whose reading covers a wide range, who has experienced life deeply and whose thinking is not stereotyped. If you like to read the works of such writers we would recommend Harold Petersen's new book, "Roses and People."

This is the second such book to come out of Pastor Petersen's reading, experience and thought. It is, like "Late Spring," which appeared some three years ago, a collection of meditations written for his parish paper as well as a few sermons preached during his years at Bethlehem Lutheran Church in Askov, Minnesota.

The twenty meditations in this book cover a wide range of topics. Each is interesting, relevant and easy reading. We do not say, however, that each is comfortable reading but then these meditations are not intended to put the reader to sleep. There are many statements that bring the reader up short and cause him to turn them over in his mind.

One may not agree with the writer's view in every instance but he does give one something to think about. We had not read far when we discovered that this was one of those books that we like to read with a pencil in hand so that we might underscore thoughts that especially interest us and set our minds in motion.

But, let the book speak for itself as we give some quotations typical of Harold Petersen's thinking.

Writing of the church, for instance, he says:

"It (a dynamic, living church) is not reflected in what people do **for** the church as much as in what they do **as** a church."

Of things that count most he writes:

"A warm hand-clasp is always more valuable than a cold hand-out."

Again, of the need for the Holy Spirit to permeate the Christian community:

"Materialism with a religious coating is hardly the hope of the world."

And, finally, of the Folk School:

"The emphasis was not merely on becoming a doctor or a carpenter or a farmer but on becoming something good and noble and decent."

We do wish this book could have the wide circulation it deserves. Its sale should definitely not be confined to the AELC. Most of the books that come to our desk are admittedly more polished and by big name authors and publishers. This one, however, has a kind of freshness, an aliveness, that is not matched by many of these.

We'd suggest you do yourself a favor by getting this book — and you might do someone else a favor by bearing in mind that this little book would make a good Christmas gift.

The book may be ordered directly from Pastor Harold Petersen, Askov, Minnesota, for \$2.50 postpaid.

T. C. H.

I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how a man could look up into the heavens and say there is no God.

Abraham Lincoln.

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This meditation was given by Pastor W. Clayton Nielsen of the AELC's Central Lutheran in Omaha, as a series of three meditations at the constituting convention of the Nebraska Synod at Fremont, September 19-20.

"To Him Be Glory"

TEXT: Ephesians 3:20-21 "Now to Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be glory in the church and in Jesus Christ to all generations, forever and ever. Amen."

To Him be glory....as it was in the beginning.

"And God saw everything that he had made, and behold, it was very good" (Gen. 1:31). Thus began creation, which was followed by man's turning against God; and later God sent His only begotten Son, who became incarnate, who was crucified, who died, and who arose again for our salvation. In the first chapter of the Acts of the Apostles (1:21) we read that "All these (the disciples) with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers."

From the beginning, the church was called of God, called apart from the world, to go into the world as a leaven, to baptize and to teach...to serve the Lord in whatever manner he might ordain. Let us look very briefly at the origin of the church and its relationship to the Triune God.

From the beginning, the church has given God the glory; and only as it has given God the glory, has it been able to grow, has it been able to serve Him, who called it to be His Bride. As the Nebraska Synod of the Lutheran Church in America is constituted, it is well for us to remember and keep in mind that all we can do or say are as sounding brass or as tinkling cymbals unless it is done in love into the glory of God.

On the first day of January, 1797, Horatio Nelson, then a captain on a ship in the Mediterranean, wrote his father, "My dear Father, On this day I am certain you will send me a letter." It is a touching indication of the oft-forgotten family affection which lies behind and helps to account for a brilliant career. Nelson, no boy, but a man of thirty-nine, knew that his father would not forget him, and on New Year's day would send him a message. Sons and daughters of a far more devoted and faithful Father can surely look up, as we stand at the outset of another stretch on life's untried way, and tell Him, as we launch out to continue as one group what our forebears brought to this country from various foreign soils and hearts, tell Him, our Master, "On this day I am certain Thou hast a word for me."

It is good to begin our synod with a listening, with Word and Sacrament as we did this morning, with a listening to His Word for us in our day. For God does speak as clearly today as He did in the beginning, with a still small voice, if we will hear Him above the thunder-clap of sonic booms, or through ears hardened by the raucous sounds of self-seeking individuals.

Most of our regrets can be attributed to heedlessness. We meant well, but certain things did not occur to us; and very little can occur to the incon-

siderate. God will not intrude himself upon us; He stands at the door and knocks. Rarely He may seem to step into our lives uninvited; but that is when He meets us on some path and blocks the way, or lays an arresting hand upon our shoulder. Otherwise, He invariably knocks, and the rap of the Divine hand is so light that only an attentive ear within is aware that God is there. He comes on the wings of memories, in recollections of hallowed experiences or of saintly lives, in poignant regrets, in impulses and intuitions that well up, we know not whence. He comes on the lips of a friend, in an event that astonishes us, in an unexpected happiness or sorrow, in the result of some long-forgotten folly which comes home to us like the passing of an old year, which faces us with ultimate questions, such as, "What are you amounting to?" And at such times, we are made to think. Then, to our thoughtfulness, if it be a Christian thoughtfulness, a thoughtfulness ruled by the Spirit of Jesus, comes the authentic word of the living God. "My dear Father, on this day I am certain that you will send me a letter."

In the beginning of the Church, God called us apart to proclaim the message of salvation, that straying and wayward man might find rest for his restless spirit in the homeland of our eternal God. We must never lose sight of that to which he has called us from the beginning — **TO BE THE CHURCH**, one, holy, catholic (universal), apostolic. We cannot go back to the beginning; we would not, if we could. For now we stand at the beginning of a new age, and we ask Him to bless us, in all that we do, or think, or say, that we may give to Him, Father, Son, and Holy Spirit all glory, as it was in the beginning.

To Him be glory....as it is now.

Today is September 20 1962, Anno Domini, in the year of our Lord. And Jesus Christ is the same yesterday, today and forever. This morning we center our thinking on giving God glory in the church **NOW**, today. Today, where the church catches a glimpse of what she may be, there the true Gospel of Jesus Christ is proclaimed, there men share in the Sacraments — are received into His Kingdom by Water and the Word, and are nourished for service in His Kingdom by the body and blood of our Lord, in, with, and under the bread and the wine.

It is interesting to read and study the story of the East Harlem Protestant Parish in New York City, to learn how the pastors who went into that very densely populated and practically unchurched area to share the Gospel with the mixed races they found there, to learn how necessary it was for them to get to the bed-rock of theology, to learn, in the twentieth cen-

tury, how man can gain by studying together with others the Bible, how man can meet the problems of the complex inner city, if he will let the church be the church, if he will search to find what the church really means. But the church is not only being the church in East Harlem; the church must be the church in Fremont, or in Wahoo, or in Nysted.

Whether the Gospel is preached to the tiller of the soil, or the manufacturer of the equipment he uses, whether it is preached to the hired man on the farm, or to the stockyards butcher, the message of the Gospel must be made relevant to the situation of the 20th century; it must mean something to the man who hears it.

With all its organization and centralization, if the church is truly to give God the glory, it must keep in mind the very fundamentals of the faith: Jesus Christ as Savior, the forgiveness of our sin, the sacraments as special gifts of God, and man as the one created for God to love. There is a hymn-poem, adapted from a writing of N. F. S. Grundtvig by the Danish-American poet S. D. Rodholm, which gives a proper setting for 20th century man as he contemplates the meaning of life.

With the word all things began,
Life in ocean, life on land;
With the word were man and woman
Raised from dust, created human,
Price of earth and child of God.

When the soul of man was stirred
By a breath divine, the word
Was in heart of man created;
This on earth inaugurated
Human life and history.

Not the clever hand or brain
Can humanity explain,
For its secret is the spirit;
Only in the word we hear it,
Self-revealing, heaven-born.

Only in the word ascends
Man beyond the life that ends;
In a word he breaks his prisons,
Soars aloft to higher visions,
Comprehends eternity.

If we are to understand our present time, we must understand it in the light of eternity; and if our Lord is to receive the glory which is His by right, man must admit his dependence on His creator, whence came the breath of life, which made man a living soul, God's special creature, who can love and be loved, in spite of his stubbornness and waywardness.

The church of this generation is a church seeking union, as exemplified by our own Lutheran Church in America. But let us never forget that we can have unity without uniformity. It is good that we share a common hymnal, that many of us use a similar service, that we stand and sit at the same time. But may we never become so concerned about externals, about adiaphora, that we forget "Why" — Why do we worship? Why do we sing praises? Why

do we have conventions? Why do we elect leaders to guide us? — Why? That we may give the Triune God glory now, in the 20th century.

We are so limited in our concepts. We need the dynamite of Christ to blast open the narrow gates through which we peer, that we may catch a grand and noble vision of what the church is, even today, with all its shortcomings. The church, above all is people, individual people, short and tall, skinny and fat, male and female, called to be the church, to proclaim the Gospel, and to share in the sacraments.

As Henry Sloane Coffin says so well in the little book "Joy in Believing," in our day we need the grace of thankfulness, for "Thankfulness is a secret of vigorous faith. His confidence in its control by the Father of Jesus Christ had ups and downs. Itemizing things for which to be grateful is the surest method of recovering one's sense of God's reality.... If we take time to examine our reasons for gratitude, we find our cup running over.

"Scan the outlook for the Church of Christ to detect hopeful signs, the development of a world-wide mind in people, fitting them to face a Gospel to be given to every creature, the general feeling that we have let our material advances outstrip our spiritual progress, the thoughtfulness which is tracing back both international and industrial irritations to wrong motives

and ideals, and which looks for some power that can change hearts and that opens wide a door for the everlasting Gospel, the undamaged condition in which the Figure of Christ emerges from all our catastrophes when almost everything else is smashed, giving Him an added appeal who is the same yesterday, today, and forever; and which the Church of Christ is criticized and condemned, sometimes justly, more often ignorantly, **the thing she is here to do** is more manifestly wanted than ever, and the Christ she has to offer more gloriously adequate with His unsearchable riches, so that every follower who has the chance to serve Him ought to be down on his knees with gratitude for the privilege.

"Finally, let each man of us scan his own circumstances for causes of gratitude. Take the worst — the saddest occurrence of the year, the bitterest cup that was pressed to our lips, the most tragic loss — and as one looks it over there are always mitigating elements, things that might easily have been far more distressing, circumstances connected with it for which one cannot help being sincerely thankful. Alongside the occasional tragedy place the blessings which have come to every one of us — home happiness, love and friendship pouring their unstinted joys, far more kindnesses shown us than we have merited, God's forgiveness and His healing grace."

Yes, truly, we must give God praise for His church as it is now!

To Him be glory...as it ever shall be, world without end.

In our final devotional period, we turn to the future, to examine how we may continue to give Him, Father, Son and Holy Spirit, glory in all that lies

(Continued on Page 16)

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The Christian does not build  
the Kingdom of God; he re-  
sponds to its presence.

—Selected

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Report from District Nine

Final article in a series on the AELC in the LCA

The Pacific Northwest Synod

by Pastor Theodore J. Thuesen

President, District Nine

In District IX, AELC, we must confess to a measure of pride in the fact that we have served as host to all meetings of the Pacific Northwest JCLU Committee. St. John's Lutheran Church in Seattle, with its superb facilities, has been our regular meeting place, and whenever our chairman has dutifully asked if the committee wished to meet elsewhere, he has always received a chorus of protests from the ULCA, Augustana and Suomi men. "Where else would we receive such fine pastry and coffee?" they have asked.

We hope that District IX will contribute more than good coffee and pastry to the new church, but we are proud of the gracious hospitality shown by St. John's congregation and we are pleased that our ULCA, Augustana and Suomi brothers have felt so much at home in one of our churches.

Dr. S. L. Swenson, president of the Columbia Conference of Augustana, has served as chairman of our "Little JCLU." He was aided by Vice Chairman Dr. Edwin Bracher, president of the Pacific Synod, ULCA. District IX has always been represented by its officers.

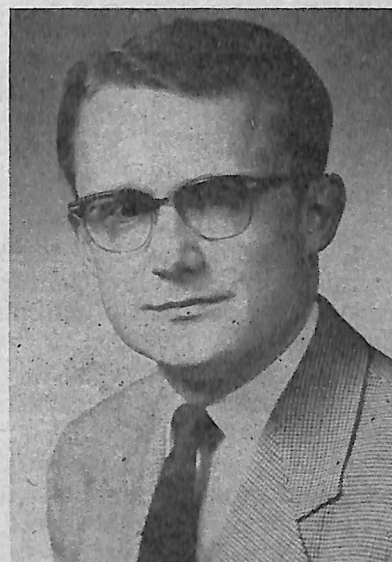
The Pacific Northwest Synod of the LCA will be one of the largest synods in area. Five states will be included: Washington, Oregon, Idaho, Montana and

Alaska. There will be 155 congregations: 78 from ULCA, 63 from Augustana, eight from Suomi, and six from AELC (Seattle, Enumclaw and Wilbur in Washington; Junction City in Oregon; and Dagmar and Volmer in Montana — our Tacoma congregation is now part of ULCA through its recent merger.) These congregations are not large — only 23 of them contain more than 500 confirmed members and 23 have less than 100. Many of the congregations are quite young. Only 22 were organized before 1900 and 74 were organized since 1940.

The initial membership of the synod will be approximately 75,000 baptized and 46,000 confirmed, with the greater majority residing in the state of Washington. Over one-half of the congregations will be in Washington. Seattle, the site of synod headquarters, will have 21 LCA congregations.

The institutions of mercy in the Pacific Northwest Synod are all of Augustana origin and support. Emanuel Hospital of Portland, Oregon, has 448 beds and will have 48 additional upon completion of the new unit now under construction. It is one of the larger hospitals on the West Coast and among the largest of the Lutheran hospitals in the United States. Columbia Hospital of Astoria, Oregon, has 59 beds, and the Columbia Conference Home for the Aged at Seattle, with 114 guests, is filled to capacity.

Social service agencies include the Lutheran Welfare Association of Montana, Lutheran Welfare Association of Oregon, Lutheran Wel-



Pastor Thuesen



The JCLU Committee for the Pacific Northwest Synod, at Gethsemane Lutheran Church, Seattle, during the constituting convention of the synod in September. Pastor Thuesen is in the front row, second from left. Pastor Arnold Knudsen of Junction City, appears at the far right in the second row.

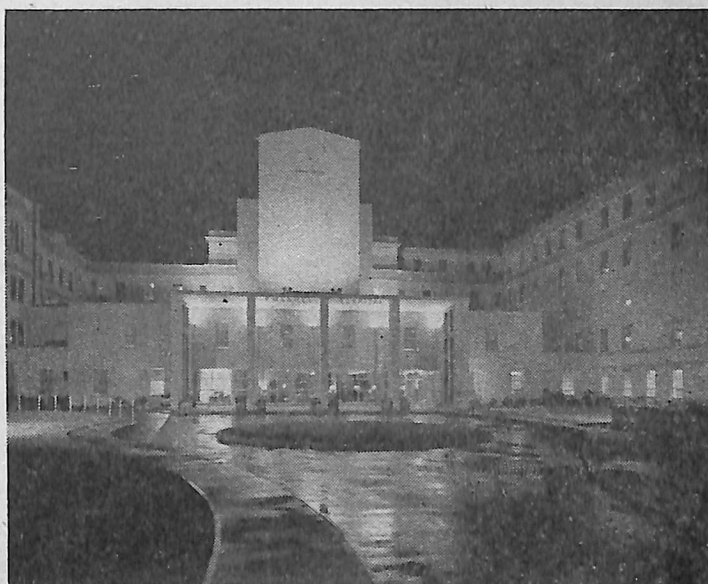
fare Society of Tacoma, Washington, Lutheran Family and Child Service, Seattle, Washington; and the Lutheran Compass Mission of Seattle.

Lutheran Bible camps in the Pacific Northwest area some of which are owned on an inter-Lutheran basis, are located at Bellingham and Tacoma, Washington; Coeur d'Alene and Lake Alturas, Idaho; and Colton, Oregon. Here also is located the fabulous Holden Village, an inter-Lutheran camp and young adult retreat, in the Northern Cascade Mountains of Washington.

There is no LCA college within the five-state area encompassed in the Pacific Northwest Synod. However, Pacific Lutheran University at Tacoma, an ALC college, has received Augustana support for some years. It is quite likely that a similar relationship will be worked out with the new synod. Other colleges which could be supported by the synod are California Lutheran College of Thousand Oaks, California, and Midland College of Fremont, Nebraska.

Our seminary will be Pacific Lutheran Theological Seminary at Berkeley, California. The Pacific Northwest area once had a seminary of its own, founded by the ULCA in 1925, at Portland, later moving to Seattle. It was short lived, closing its doors in 1932, but its assets aided in establishing the present seminary at Berkeley.

In the year ahead we will be looking to our seminary and our congregations to furnish the pastors to lead us in meeting the great challenges of our area. The Pacific Northwest is still a growing area with far-flung frontiers and a great non-churched popu-



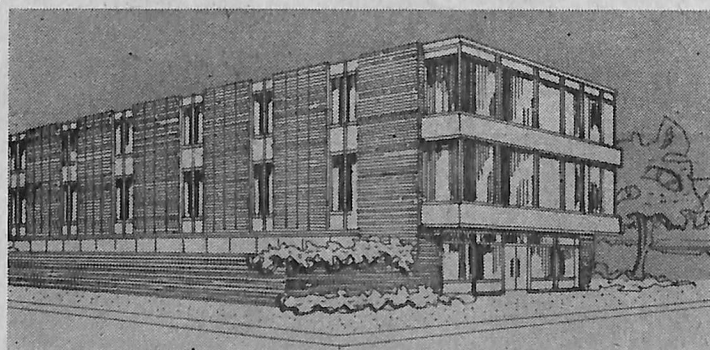
Emanuel Lutheran Hospital at Portland, Oregon

lation. The Northwest has the lowest church membership population ratio in the nation. While it has shared in the national increase of church membership over the last decade, from 74 million in 1950 to 110 million in 1960, the ratio for the Northwest remains only a little over one-half of that for the nation as a whole, possibly 30 to 35 per cent as compared with the national index of around 60 per cent for 1960.¹ In 1953 the indexes for Oregon and Washington were some 40 per cent below the national average of around 49 per cent. All estimates continue to agree in ranking these two states as the lowest in the national church membership-population ratios.²

The church has done much to meet this challenge. Fifty-four congregations have been organized since 1950, but much remains to be done. It is this great unfinished task which confronted us as we gathered in the "World's Fair City," September 26-27, 1962, to constitute the Pacific Northwest Synod of the Lutheran Church in America.

¹ Van Lierop, John H. (Editor), **Church and Unity in the Pacific Northwest**, a Report of the Northwest Faith and Order Conference, Greater Portland Council of Churches, 1962, p. 53.

² Van Lierop, p. 62.



The Columbia Conference Home at Seattle, Washington

It is time to point out that the threat of communism in the United States really is trivial in comparison with the truly great threat. This is the godless materialism, moral decay and easy-going self-righteousness which is everywhere. It is the breakdown of family and home life, the loss of integrity and sense of responsibility for the common good, not only in labor unions but among business executives. It is the false patriotism of those who would make God into our own image, who without thought of soul-searching and repentance, claim God for our side, ascribing divinity to our aims and achievements.

As Karl Barth has reminded us, the lion of opposition to Christian values so apparent to our eyes as we view the Communist world, likewise is on the prowl among us in our chauvinism and moral flabbiness. American identification of its will-to-power with the will of God, unfortunately so common among us, is quite as monstrous as the Marxist denial of God. Both issue from the perversion of patriotism into idolatry.

—Bishop Everett W. Palmer,
The Methodist Church, Seattle, Area.

The Folk School - A Bright Future

.....by Pastor Jerome Nilssen

A lecture delivered at the Danebod Folk Meeting, Tyler, Minnesota, on September 11, 1962, by the pastor of the Danebod congregation.

Not too many years ago the Board of Social Missions of the United Lutheran Church inaugurated an experiment in adult education; they called it the "Faith and Life Institute," and they hoped that it would provide a "bridge between 'church' and 'world'." To quote from a pamphlet issued by the Board of Social Missions, the purpose of the Institutes is "to engage people in free and penetrating discussion of the meaning of Christian faith for the issues which confront them in daily life."

Several of these Institutes have been held, more are being planned. They last usually for a weekend, and they may take place on college campuses, in resort hotels, or in church camps or retreat centers. The place is not fixed; neither is there a fixed theme for the Institutes. Rather, each Institute has its own particular theme, and is directed at a particular group. For example, there have been Institutes for physicians, lawyers, farmers, politicians, career women and labor leaders. The theme is chosen to fit the interests and concerns of the people attending the Institute: for example, "The Farmer Under the Impact of Technology," "The Changing Role of Women in Public Life," "The Science of Man and the Practice of Medicine."

These Institutes have not all been equally successful, but they have shown sufficient promise so that a full-time director has been appointed to organize Institutes, each one of which costs the Board approximately \$800. Within the new Lutheran Church in America, room has been allowed in the budget to continue this experiment.

This is not to say, however, that this experiment is unique with the United Lutheran Church. Actually it is an immediate outgrowth of the Evangelical Academies in Germany. These Academies were founded shortly after the close of the Second World War, when Germany lay prostrate and demoralized, faced with the gigantic task of building a new foundation for a free society. A large portion of the Evangelical Church in Germany had played into the hands of the Nazis, and had even given moral support to Hitler's immoral claims for Aryan superiority. But a remnant had refused to follow Hitler, and had continued to operate, largely underground, as servants of the Christian Gospel rather than the Nazi state.

Calling itself the Confessing Church, this group emerged into the gray dawn of the post-war world with the sharp realization that the Church could never fall back into the familiar pre-war patterns of institutional life. If the Church in Germany was to communicate with this fallen nation, new forms and

new methods would have to be used. Apparently the Gospel had failed to make any real impact on this nation that, in less than a decade, had exterminated eight million Jews and ravished almost all of Europe. Yet this was not to be judged a failure of the Gospel so much as a failure of the Church to communicate the meaning of the Gospel. Here, once and for all, the idea of a state church, in which the citizens of the country automatically became members of the church, was rendered impossible. The element of personal commitment and understanding could never be excluded from the criteria of church membership.

The Church is meant to have its own integrity, and is not called to be a puppet of the state. The post-war Church in Germany had to recover this integrity; in other words, it had to find its place in the world, where it could be a servant of the people, but not a tool of the state. Two men, Helmut Thielicke and Eberhard Muller, took the lead in building a new form which the Church could use in serving the people: they called it the Evangelical Academy. This was not a school, in the usual sense of the word. Neither was it a church, for there was very little preaching there, and the Sacraments were not administered.

It was, simply, a meeting-place. Here came people from the press, from government, from industry, from education, from many different walks of life; they sat down with theologians and church leaders, and they talked. They talked about the problems they faced in building a new Germany. They talked about values, and the meaning and direction of life. They talked about communication and community. The Nazi state was totalitarian, a community of slaves and masters; they hoped to build a state that was a community of free human beings. These were all common problems, shared by journalists, politicians, managers and labor leaders, teachers and church leaders.

The important thing to note is that the church did not gather these people together to preach to them, or to tell them, dogmatically, how to go about their business. Instead the church listened; the church engaged in a real conversation, seeking new ways to apply the Gospel as a healing salve to a wounded nation.

Of course it is one thing to say what the Gospel is — it is the Good News of Christ's resurrection, and His presence in the midst of His people — but it is something else to communicate the Gospel to individuals in such a way that it will mean something — make sense — in their daily life. The Evangelical Academy took as its task this discovery of the "sense" of the Gospel in human life. To do this, human life must be taken seriously; and the responsi-

"The heart of the Folk School does not exist in the language it uses, but in its concern for the life of the people."

bility and worth of the various human occupations must be taken seriously. In short, the church must know the people before it can preach to them. And the church ought to examine itself through the eyes of the people, to determine how faithfully it is reflecting the Gospel of love.

Here, then, is where the Evangelical Academy fits in: as a "bridge," a listening post, a meeting-place, an open dialogue between the Spirit of the Church and life in the world. Today there are eighteen Academies in Germany maintaining this dialogue. Similar academies have been started in other European countries, and in America. Eleven such centers have been formed in America since 1945. One American observer, Franklin Littell, has commented that this academy movement may be the most important development in adult education since the Grundtvig movement, which began in Denmark in the 19th century.

There are obvious differences between the Grundtvigian Folk School and the modern academy, but there is one profound similarity — both the folk school and the academy take very seriously the value of human life and the dignity and worth of human work. The one sprang out of a comparatively peaceful rural setting, the other out of the ruins of a destroyed nation. But both share a concern for the life of the people, the folk life; and in many ways the academy is no more than an updating of the folk school idea.

Grundtvig, in fact, lays a good foundation for the academy in two different statements about the folk school. First he says, "It must therefore be the goal of Christian education to show how all the secular world is clearly bound to the eternal Word of God and how it, in the course of time, is gathered in Christ Jesus and lives and moves in his church." And then, "Just as the Christian church, in order to rest securely in the faith of the Holy Spirit and in the Word from God, need to be educated about the spirit of man and the word of man in activity and power, so does the Christian Church, for the sake of its Christian life, need to be enlightened about the human life of a people." (J. Knudsen, **Danish Rebel**, 168-169.) Here are the two fundamental poles of the folk school: first, the eternal truth of God's Word and His lordship over all the creation, "it is his, and he made it;" and second, the importance of man's activity in the created world and the value of human fellowship, or community in the world. God's world is also man's world, the place where man's concrete, visible reality is seen and shared, where he knows and is known.

Thus the Church's relationship with its Lord cannot be perceived accurately apart from the life and work of its members, who are immersed in this so-called secular world — which is no less God's world for it being "secular." "Church" and "world" are not contradictory, warring terms; rather, "world" describes the Church's place of action. The world is where the dynamic of the Spirit and the reality of the flesh unite to form what Paul calls "the new creation" in Christ. This "new creation" would be

only cosmic chatter if there were no "worldly" context for it and visible manifestation of it.

Of course, the Church does call attention — this is its vocation — to the newness of life in Christ. But the Church is also challenged to relate this newness to life in the world, or, more specifically, in the state, the body politic. Like Grundtvig, the leaders in the academy movement hold that the Body of Christ, the Church, cannot be isolated from the body politic: the two enteract, because the Christian is a *bona fide* member of both — in the Christian nature and grace are not abstract symbols, but they are organically united. So, if the Church is to make sense in its preaching to Christians, it must appreciate the stresses and strains, the responsibilities and joys that accompany citizenship in the state.

The Church, then, must seek to fill the activities of the citizen with grace and meaning — this is not a superimposed grace, but an integral grace that works dynamically and organically, from within, and has a real, visible effect upon the external environment. Grace does not merely change people within, but it is also visible in the activity of Christian citizens: grace is both social and spiritual. But to speak of grace in society, the Church must know concretely about the life of the folk in society.

In other words, the Church ought to have secular knowledge as well as sacramental gifts. And it is the special task of the academy, like the folk school, to bring these two together. Grundtvig suggested one semantic approach when he spoke of the need for every citizen to be both "enlightened" and "useful." Usefulness implies secular knowledge, but enlightenment draws in faith and the Holy Spirit: as Grundtvig wrote, in one of his hymns, "Holy Spirit... In our hearts thy light reveal." True enlightenment is of the Spirit — it is the light that reveals the meaning and purpose of usefulness. It is as though usefulness — the pragmatic ability of the Christian citizen — is the fuel which the Spirit lights for the world to see.

The genius of the folk school (and now the academy too) and its enduring heart is in its efforts to take both the enlightenment of the Spirit and the useful knowledge of the secular world seriously, granting both of them integrity, yet seeing both of them integrated within the human personality. Enlightenment refers to a spiritual light, the Light of the Gospel — but this is a seeking Light, illuminating the world for the sake of the people, in fact, using the skills and abilities of people to reflect this light upon those who sit in darkness.

In the 36th Psalm there is the phrase, "In thy light do we see light." Here, precisely, is a phrase that relates the folk school-academy to the Church. If the one, the Church, proclaims the advent of the true Light then the other probes into the critical problems regarding the seeing of this Light and the responding to it.

For human eyes light is always something that lights up the world and reveals its concrete reality; light clarifies and sharpens people and things; light allows us to see things as they are: light eliminates

(Continued on Page 15)



Unless you are a rabbit, we wouldn't advise you to put much faith in a rabbit's foot.



Paging Youth

American Evangelical Luth.
Youth Fellowship

Editor: KAREN KNUDSEN

California Lutheran College (No. 3)
Moundview Village
Thousand Oaks, California



Where Are You Going to College?

So you want to go to college. You know, when you consider the rising enrollment statistics, you are rather shrewd if you are inspecting catalogs and brochures from various institutions of higher learning at this early time in the school year.

Do the catalogs confuse you? Is it difficult to decide on a college or university that would fit all your requirements? Perhaps you need a little help.

Desirable Qualities of a College

Let's consider some characteristics of a good college or university before we make our choice. You would probably want a faculty who have achieved an intellectual excellence and who know how to arouse your zest for learning. Just as important are instructors and professors who are able to establish sympathetic personal contacts with their students.

You need to attend a college which has students with whom you are able to form warm, lasting friendships because we know that emotional and social adjustment influence greatly your ability to study well. In other words, emotional stability creates a tension-free atmosphere which is very favorable for concentration. Of course, the need for emotional stability is not the only reason we want friends.

You probably would like to find a college which can provide you with strong values and principles to guide you in the future.

If you are anything like me, you would enjoy being at a place where you could stretch your wings of independence so that experience could teach you wisdom and maturity.

A beautiful campus and comfortable surroundings are important, but these factors may be subordinated to the other criteria for a good college.

There are probably other desirable characteristics of a college, but for our purpose here we need not consider them.

Where Is This Ideal College?

Let us examine the requirements for our ideal school which we have compiled. What school fulfills these criteria? I don't know of any specific institution which would be best for you, but I do know of a **type** — the Christian college or more categorically, the Lutheran college!

As an old hand at attending Lutheran colleges I have the right and the duty to let you know the

inside story, based on the experiences I have had at two Lutheran colleges.

The Faculty

Don't let anyone try to tell you that a Lutheran college does not have academic excellence. I am a person of at least average intelligence, and I have been sorely taxed in attempting to measure up to the academic standards determined by the faculties of Grand View College and California Lutheran College.

But the struggle was not in vain because my experience opened up a new world of exciting knowledge.

As for personal contact with the instructors, you will find that Christian teachers are concerned about you as a person as well as a student, and in a small school they are able to take time to consider your problems.

Friendships

There is no better place for finding friends than at a Lutheran college. What could be a more common ground than your faith in Christ? I am sure that many of the alumni of Grand View will agree with me that Grand View friendships are the best and most enduring.

If you expect to meet a host of pious "saints" on a Lutheran campus, you will be very disappointed. The students at Grand View and CLC are human beings like you and me with weaknesses such as mischief-making, pride and mild hypocrisy.

Values

The best characteristic of a Lutheran college is the opportunity it provides for the deepening of your faith. The Christian teachings which confront you in the classroom, group devotions, discussion groups and everyday contact with purposeful young people will help you formulate strong, long-lasting values.

Independence

Don't expect to find real personal freedom on a college campus. One reason for curbing freedom is that some concessions have to be made in a large group living together simply for the sake of consideration. Another reason which seems rather nonsensical is the social pressure to conform. This pressure comes from fellow students, the administration, and ultra-conservative views of some adults in the church. However, social pressure is found in most other types of colleges I am told so don't let that deter you from attending a Lutheran college.

Now I have given you my opinion of Lutheran colleges, an opinion based on actual experiences at Grand View College and California Lutheran College. You may observe that I think they're wonderful for the most part. Wouldn't you like to attend one to see for yourself how unique a Lutheran college is? When you do you will have many benefits and no regrets.

If all the people who fell asleep during church services were laid end to end they would be more comfortable!

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



From the Desk of the President

The question had been raised: What shall we do with the District records? These should be sent to the archives at Grand View College, Des Moines. If any one feels there may be local records of significance to the historian, he no doubt would appreciate hearing of this.

By this time you will all have had your synodical unit constituting conventions. You will have begun to feel a part of the LCW. The complete transition in feeling will not take place overnight. I am glad the convention decided to allow us a year to become better acquainted with it and thus allow for a gradual transition.

Notice to District Treasurers

All WMS district treasurers should send all funds to Mrs. Folmer Farstrup, WMS National Treasurer by December 1, thus emptying all district accounts. Some question had been raised as to the possibility of sending some of the district funds to the new synods but it has been decided that this will not be done. Therefore, the original directive stands — all funds to Mrs. Farstrup by December 1.

Mrs. Edwin Hansen.

Many of you are acquainted with Naomi Torkelson. I thought this article most interesting. E. P.

Opportunities at a Crossroads

Every time I think of crossroads, I am reminded of the numerous ones we had in rural Iowa, one every mile. I missed that when I first came to India because out here the crossroads are from ten to fifteen, or even twenty miles apart.

Even in Dumka town, with a population of about twenty thousand people, covering an area of six square miles, there are very few crossroads. But there is at least one intersection that in my opinion could be a great meeting place for numerous people — a place where they may encounter something which could change their lives. In this intersection lies what is called the "Santal Grand Hotel." But there is nothing really grand about it as far as one can see. It is a dilapidated mud house, village style. Nevertheless, it is a place where people can get a roof over their heads at night and a meal when they find it necessary to stay in Dumka for business, shopping, or court matters. The court is just across the street from this hotel. Especially on market days (held on Mondays and Fridays) the hotel is a busy place. At

that time people gather to exchange bits of news on their way to and from market. At this time all roads lead to Dumka. People pass by on foot, on bicycle, in bullock cart, in horsecart, or in cycle rickshaws.

The one road forming the intersection leads to the market place, and the other road passes by the court and becomes the main street of the Dumka shopping center. It is a road travelled by hundreds of government officials and clerks as they come to work and by the people on their way to the shopping center. I have often thought it would be very interesting to sit from break of dawn until midnight and actually count the people who pass by this intersection where the "Santal Grand Hotel" is located.

But, then, maybe I shouldn't because I would be overwhelmed by the opportunities we have lost for so many years. Can you visualize that old mud structure called the "Santal Grand Hotel" torn down and giving way for a new attractive building which would include a reading room and a bookstore, and be a place where people could get shelter and a meal when needed? Can you visualize this as a place where people working in the court could spend some time after office hours reading good Christian literature, enjoying Christian fellowship, seeing occasionally a Christian filmstrip, listening to Christian messages and songs on a phonograph, and where Christian literature could be purchased in several languages? Can you visualize the people on their way to market stopping because they were attracted by the display of Christian literature in the bookstore window and through these means coming in contact with Christ through the message of salvation?

This is an opportunity we would have grasped several years ago if we had had the necessary funds for building such a place. But every year when making out the budget we have had to cross off this project — for lack of funds! This has meant lost opportunities and loss of contact with individuals whose eternity might have been affected.

Will you not pray that our budget may be extended to include items of this nature? If you pray, you become involved. It just works that way.

Naomi Torkelson.

Thought for the Day:

ON SPEAKING TERMS

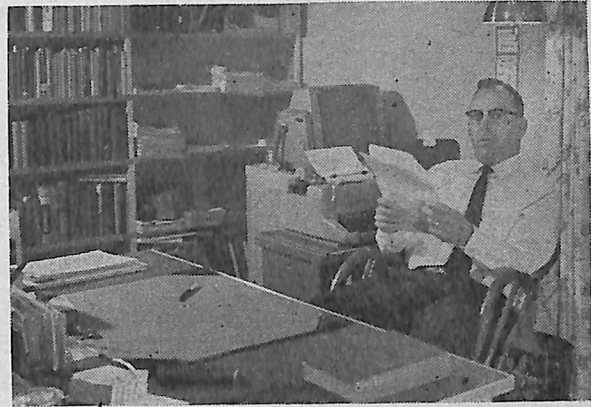
If no one spoke a single word
From here to Galilee
Except for those that should be heard
How quiet it would be.

—Ida M. Pardue.

opinion

and

comment



AFTER A RATHER hectic week during which it teetered on the brink of nuclear war, the world can again pause and take another breath. Though many questions and problems remain and the totalitarian forces in our world have by no means vanished, the events of the past week, climaxed as they were by a Russian agreement on Cuba, can hardly be seen as other than a victory for the western world. We surely do not expect that this will settle the East-West conflict and that there will not be other problems. The totalitarian forces are still very much with us and only time will tell what the ultimate outcome will be. Meanwhile, the prospects do appear so much brighter to us than they did a week ago and even some years ago. Of course we are aware that there are many who are not entirely happy with the turn which events took last week. In the wake of the Russian agreement there have been numerous comments that would lead one to conclude that some people regret that it did not come to a shooting war. The Cuban refugees are, understandably, not too happy at the moment. Some West Berliners are not too enthused. In our own land some people are saying, in effect, "Yes, we did not go to war but..." There is, and there has long been, a tendency to put the most pessimistic construction on every move that Russia makes, as if she always had the proverbial ace up her sleeve. It all reminds us of the story of a farmer who was a chronic complainer. Things were never good enough. Then one year he raised a really tremendous crop. A neighbor commented on this and expressed the thought that it was really something to be happy about. "Yes," said the farmer, "it was a good crop, but a crop like that takes a great deal out of the soil." It is certainly not difficult to find things to be unhappy about and suspicious of in our time. More specifically, some aspects of the Cuban settlement are not ideal. We would probably all be much more pleased if a friendly democracy were found on that troubled island. But, the ideal does not exist and it is a measure of our national maturity that we are able to face and to work with something less than the ideal. Moreover, it cannot be gainsaid that certain factors in the Cuban settlement stand out so clearly that all the prophets of gloom and doom cannot deny them. First, nuclear war was avoided and the missiles are being removed

without a shot having been fired. Second, the United States has been able to command respect for its power and determination, something which may have a great bearing on the future. Third, the United States has, through the exercise of great patience and as a non-aggressor, emerged from this crisis with clean hands, a fact which is not to be underestimated. Finally, the United Nations has gained new prestige and a new lease on life. If a shooting war had begun we fear the UN's days would have been numbered. For all of these things, each of which is important in itself, we can be grateful. We can thank God for the wisdom which has guided our own leaders as well as leaders in the UN and other parts of the world. What the future will bring we cannot say. There may be another crisis by the time this is read. But, meanwhile, this one has eased considerably and other trouble spots in the world are still subjects for discussion and not for destruction. Rightly or wrongly, in this aftermath of the Cuban affair we find ourselves possessed by a cautious optimism and a new hope.

A BIT OF modern art, so we are told, was mistakenly hung sideways at the Seattle World's Fair. It was on exhibit for some time before the error was discovered. We can readily understand the error and see the humor in the situation. We imagine it was anything but funny to the artist, however. Is there not a modern parable here? How easy it is to breeze through life hanging sideways, as it were, and never knowing the difference. But God, the artist, the Creator, knows the difference. When we present a distorted picture of what it means to be a child of God the joke may be on us. The insult and injury, however, fall upon God.

A GRANDMOTHER was all aglow one Sunday because her grandchildren were coming for a week long visit with her. To express her delight she put five dollars into the offering plate.

The next Sunday her grandchildren had just left. She put in ten dollars.

Nazareth Tidings,
Withee, Wisconsin.

LCA News

LCA PICKS PITTSBURGH FOR 1964 CONVENTION

New York—(PRT)—The new 3,200,000-member Lutheran Church in America will hold its next biennial convention in Pittsburgh, Pa., July 2 to 9, 1964.

Selection of Pittsburgh as the site for the church's second general convention was approved by the Executive Council here.

The Executive Council voted to designate the ballroom of the Pittsburgh-Hilton Hotel as the convention hall. The action is conditioned upon receipt of a formal invitation from Western Pennsylvania-West Virginia Synod.

The convention is expected to have an attendance of nearly 2,400, with 700 official delegates, 700 full-time visitors and 1,000 additional visitors.

COMMISSIONS COMPLETE ORGANIZATION

Last month the church's Commissions on Press, Radio and Television and Church Papers were constituted. During October the other five of the church's seven commissions were organized.

The LCA's **Commission on Evangelism** elected the Rev. Dr. Robert J. Marshall, Maywood, Ill., as its chairman.

The 20-member commission — meeting in denominational headquarters here — nominated six clergymen as staff officials and approved a \$315,000 budget for next year.

The LCA's **Commission on Stewardship** and the executive committee of the Lutheran Laymen's Movement for Stewardship elected LeRoy B. Breneman, a Lancaster, Pa., insurance underwriter, as chairman of the commission and president of LLM at its meeting here. Dr. Henry Endress, New York, director of the commission, was named secretary.

In addition to Mr. Breneman's election as LLM president, the commission elected the following as LLM vice presidents:

Harry C. Jensen, Des Moines, Iowa; **Eugene S. Heckathorn**, Orinda, Calif.; and **Carl H. Hansen**, North Haven, Conn.

The Commission on Stewardship also nominated eight persons as staff officials. Commission director Endress appointed 18 persons to the program staff of LLM and the commission for one-year terms.

In other business, the 20-member commission adopted a 1963 budget of \$439,000 for itself and the Lutheran Laymen's Movement approved \$617,700 to be spent for its operations next year.

The church's **Commission on Youth Activities** met for its organizational meeting in Philadelphia.

The 12-member body elected the **Rev. Arnold Tie-meyer**, pastor of **St. Ansgar's Lutheran Church, Waterloo, Iowa**, its chairman.

In addition, the following commission members were named to the group's five-member executive committee:

Phyllis Hult, LaGrange, Ill.; the **Rev. Robert E. Neumeyer**, Wilmington, Del.; and the **Rev. Paul Nussle**,

Salinas, Calif. The other two members are the commission chairman and vice chairman.

One of the commission's principal responsibilities will be to act as liaison between the Lutheran Church in America and the Luther League, the denomination's official youth auxiliary.

The commission went on record as approving the cooperation with several inter-church agencies and projects and adopted a budget of \$223,500 for 1963.

The **Commission on Church Architecture** elected the Rev. G. Martin Ruoss, pastor of Zion Lutheran Church, Landisville, Pa., chairman.

Commission members, the Rev. Dr. Reuben C. Anderson, Minneapolis, Minn.; **Harry W. Gjelsteen**, **Menominee, Mich.**; and the Rev. Dr. Robert P. Roth, Minneapolis, together with the chairman and vice chairman, will constitute the commission's executive committee.

The commissioners also nominated two clergymen to serve as staff officials and adopted a \$99,000 budget for next year.

The **Lutheran Church in America's Commission on Worship** elected the Rev. Dr. Edward T. Horn, III, pastor of Trinity Lutheran Church, Philadelphia, commission chairman, and the Rev. Dr. Edgar S. Brown, Jr., New York, commission director, secretary.

The 12-member commission also nominated one staff official and adopted a 1963 budget of \$67,800.

With the organization of these commissions the Lutheran Church in America's seven commissions have now been constituted.

All commissions were convened by the Rev. Dr. Franklin Clark Fry, New York, president of the new 3,200,000-member church body.

FORTRESS PRESS NEW NAME FOR LUTHERAN PUBLISHERS

Philadelphia—(PRT)—Fortress Press has been chosen as the imprint of the new 3,200,000-member Lutheran Church in America's publishing firm.

Dr. H. Torrey Walker, Philadelphia, executive secretary of the church's Board of Publication, said the new name will be effective January 1.

Fortress Press will replace Muhlenberg Press, a trade name the denomination has used since 1939.

The new name, Fortress Press, he continued, is a merger of Muhlenberg Press, the ULCA's publishing firm, and the Augustana Book Concern, the publishing arm of that church.

The new imprint will appear on all books listed in the publication house's spring book list. However, Dr. Walker noted, both the former United Lutheran and Augustana Lutheran churches will continue to use the imprint Muhlenberg Press and Augustana Book Concern on books previously published by those houses in subsequent editions.

Dr. Walker also announced that all curriculum materials for the new church will be published by Lutheran Church Press, another operation of the church's Board of Publication.

Church News From Around the World

ALC VOTES BY TWO TO ONE MARGIN TO STAY IN WORLD COUNCIL

Milwaukee, Wis. — (NLC) — The American Lutheran Church voted decisively at its first biennial convention here to continue its membership in the World Council of Churches.

The ALC's decision to remain in the international inter-church organization of 201 Protestant and Orthodox communions was reached by a margin of better than two to one on a written ballot — 647 to 307 with three abstentions.

Action was taken by the delegates after three hours of temperate, orderly debate at an afternoon session on October 20 at which the controversial issue was aired as a special order of business. Thirteen speakers were heard on each side of the question, each represented by eight clergymen and five laymen.

Critics of the World Council accuse the agency of theological liberalism, of communist influences, of attempts to form a superchurch, of undermining the authority of the Bible, and of posing a threat to the basic tenets of the Lutheran faith and belief.

Supporters of the World Council, on the other hand, stress that Christians have a continuing responsibility to work toward church unity and that a forum for achieving this objective is provided by the ecumenical agency.

In recognition of the divided position on the WCC among members of the uniting groups, the articles of union that established the ALC called for a compromise; the new church was to apply for membership in the World Council after its constituting convention in 1960 and the question of membership was to be reviewed and decided by a majority vote at the first general convention in 1962.

During the past six months, under the official auspices of the ALC, pro and con views on the issue have been published in the columns of the Lutheran Standard, official bi-weekly of the church, with equal space for each side to present its arguments through letters and articles.

In other action, by unanimous voice vote, delegates authorized the denomination to join with the Lutheran Church in America and the Lutheran Church-Missouri Synod in negotiations toward establishment of the new association.

Their unqualified approval of the proposal raises the strong possibility that the three major groups in American Lutheranism will come together in a new agency that could have far-reaching and highly significant consequences for the future of Lutheran unity.

The Lutheran Free Church was received by acclamation into the ranks of the American Lutheran Church by a unanimous standing vote when delegates approved the Free Church's application for membership and authorized the officers of the ALC to effect the merger of the two church bodies by February 1, 1963.

During the seven-day session, the convention also:
—Was told by the Committee on Relations to Lu-

theran Churches that it will begin conversations on pulpit and altar fellowship with the Lutheran Church-Missouri Synod "at a time that is mutually convenient."

—Voted 609-137 for an investigation of the program material issued by the Department of Youth Activity "with a view of determining whether there are, in fact, any teachings contrary to God's Word contained in these publications."

—Approved a policy statement on federal aid to church-owned or church-related institutions which stated that colleges, hospitals, nursing homes and homes for older people "should be eligible to participate in programs of governmental assistance."

—Endorsed a policy statement giving qualified approval to the use of government funds for church institutions. It stated that colleges, hospitals, nursing homes and homes for the aged should be eligible for federal loans and grants but warned against implications of government control.

—Asked the Board of Theological Education to undertake a study looking towards the establishment of a federated, confessional Lutheran graduate seminary on campus in cooperation with the LCA and Missouri Synod.

CHANCES FOR CHRISTIAN UNITY HELD DIM BY LUTHERAN EDITOR

New York—(PRT)—An editor of a leading Protestant magazine declares in an editorial that talk of Christian unity surrounding the Second Vatican Council is unrealistic, and predicts no significant progress toward unification of the two faiths "in our lifetime."

Writing in the October 31 issue of "The Lutheran," the official publication of the United Lutheran Church in America, the Rev. Dr. Albert Stauderman, asserts:

"The Reformation was more than an organizational dispute about who should be boss. It was an affirmation of deep convictions about Christian truth and the Christian way of life. It cannot easily be glossed over.

"Once we understand this," Dr. Stauderman writes, "we can get a better perspective of our own faith in relation to the current council. We can never 'return to Rome' because the Church of Rome was in error at Luther's time and still persists in some of those errors."

However, the associate editor of the magazine, envisions a distant meeting "of all Christians in which they would all repent of past sins against one another and seek common ground for union.

"Meanwhile we can hope that this council will take some steps toward conciliation. Predictions are dangerous, but there might be a statement on religious liberty, especially in lands where the Roman Catholic Church is dominant; an easing of restrictions on mixed marriages; a willingness to cooperate in areas of Christian service, even on a local level.

"For such halting steps," Dr. Stauderman concludes, "we would give thanks."

ALC HEARS MISSOURI SYNOD PLEA FOR GREATER UNITY

Milwaukee, Wis. — (NLC) — A strong plea for greater Lutheran unity was voiced by a leader of the Lutheran Church-Missouri Synod at the first biennial convention here of the American Lutheran Church.

The appeal was made by Dr. Theodore F. Nickel of Chicago, second vice president of the Missouri Synod, in fraternal greetings which he brought to the ALC delegates in behalf of the Synod's president, Dr. Oliver R. Harms of St. Louis.

"We pray," he said, "that the future will show all of us a way in which we can come to know each other better as Lutherans of a common confession so that in Christ together we may confess that which is represented by the name Lutheran."

While the "ideal" would be for all Christians "to become one great and mighty body for Christ," or at least for all Lutherans the world over "to find a unity of confession," Dr. Nickel said it should be possible for Lutherans in America "to find a way of fellowship or a kind of American Lutheran Synodical Conference in which we could find a common expression of that for which we stand in Christ."

"Nothing, not even the recent discussions pertaining to the National Lutheran Council ought to hinder it," he said. "Yea, these ought rather to speed the day thereof."

Dr. Nickel stressed that "any kind of oneness in doctrine and practice" can only be achieved by facing up "courageously to all the issues that press themselves upon our churches today and to meet them on the basis of the Gospel-centered and inerrant words of Holy Scriptures."

He added, however, that a "complete" or a "perfect" or an "absolute" unity in doctrine and practice "is not attainable this side of Heaven."

Insistence on such agreement "as necessary for fellowship or even as possible in this life," he asserted, "has its roots in heresy."

KIERKEGAARD JOINS RANKS OF PAPER-BACK AUTHORS

Copenhagen—(LWF)—Publication has begun on a paper-back edition of the collected works of Denmark's famed 19th century philosopher and theologian, Søren Kierkegaard.

Anticipating wide demand for the 20-volume series, the publishers have ordered a large first printing.

\$935,000 BUDGET FOR 1963

ADOPTED BY EDUCATION BOARD

New York — (PRT) — The Lutheran Church in America's Board of College Education and Church Vocations adopted a \$935,000 budget for 1963, approximately half of which is earmarked for scholarships, fellowships, faculty recruitment and college grants.

The Rev. Dr. E. Theodore Bachmann, New York, executive secretary of the board, said \$300,000 of the budget will be distributed among 12 of the LCA's

24 church-related colleges and universities in the United States and Canada.

He said specific amounts to each institution will be decided later. The colleges and universities named to receive grants in the board's budget are the following:

Augustana, Rock Island, Ill.; Carthage, Carthage, Ill.; Hartwick, Oneonta, N. Y.; Lenoir Rhyne, Hickory, N. C.; Marion, Marion, Va.; Midland, Fremont, Nebr.; Newberry, Newberry, S. C.; Roanoke, Salem, Va.; Susquehanna, Selinsgrove, Pa.; Wagner, Staten Island, N. Y.; Waterloo, Waterloo, Ont., Canada; and Wittenberg, Springfield, Ohio.

In addition to the college grants, Dr. Bachmann said the board approved \$120,000 in domestic and overseas scholarships and fellowships to be awarded to Lutheran students and clergymen next year.

The budget provides \$146,000 for support of three LCA deaconess institutions at Philadelphia, Baltimore and Omaha, Nebraska.

Another \$30,000 has been allocated to encourage and recruit talented students to prepare for teaching careers in Lutheran Church in America-related colleges and universities.

During the two-day meeting at denominational headquarters here, the board's six-member staff was installed by the Rev. Dr. Lawrence D. Folkemer, board president, a professor at Gettysburg Lutheran Theological Seminary.

Those installed as staff officials were:

The Rev. Dr. E. Theodore Bachmann, New York, executive secretary; Dr. Mildred E. Winston, New York, secretary of church vocations; Dr. Francis Gamelin, Minneapolis, Minn, secretary of college education.

Also, Josephine I. Darmstaetter, Philadelphia, secretary of church vocations; Sister Anna Ebert, Gladwyne, Pa., secretary of deaconess work; and the Rev. John W. Arthur, Palo Alto, Calif., secretary of church vocations.

All staff members will work out of the board's New York office, Dr. Bachmann explained, adding that by January all six persons will have assumed their new assignments.

EUROPEAN CHURCHES FORGE STRONGER TIES AT NYBORG

Nyborg, Denmark—(LWF)—Evangelical and Orthodox church leaders of the strongly Lutheran continent of Europe took significant steps here in October toward formation of an inter-confessional Christian conference for this part of the world.

Delegates to the third Nyborg Conference of European Churches unanimously approved a report calling for measures to give a more definite and permanent form to what has until now been an "intentionally rather loose organization."

The resulting body would more closely resemble two that have been developed in recent years on continents where the Gospel is being spread under quite different conditions: the East Asia Christian Conference and the All-Africa Churches Conference.

LUTHERAN EDUCATOR HAS STREET NAMED FOR HIM

(NY) Rock Island, Ill.—(PRT)—The Rock Island City Council has voted to change the name of 35th St. to "Bergendoff Court" in honor of the Rev. Dr. Conrad Bergendoff, executive secretary of the Lutheran Church in America's Board of Theological Education.

Dr. and Mrs. Bergendoff were honored by members of the Council and the Chamber of Commerce at a dinner here before the prominent Lutheran churchman resigned as president of Augustana College.

LWR LAUNCHES APPEALS FOR KIDDIE KITS, SOAP

New York—(NLC)—Two special appeals, one for "Kiddies Kits" and one for used soap, are being launched by Lutheran World Relief.

Letters citing urgent needs in many countries for both soap and the Kiddie Kits — packets of soap, a towel, a comb, a ruler, a pad and pencil — were sent from LWR headquarters here in late October to pastors of all National Lutheran Council participating church body congregations.

"There are more than two million Lutheran Sunday School children in America," wrote the **Rev. Ove R. Nielsen**, assistant executive secretary of LWR. "If each pupil provided a Kiddies Kit through Lutheran World Relief, these modest gifts would bring a ray of hope and joy to needy youngsters throughout the world."

Citing the specific need for soap in numerous areas, pastors were asked to have congregation members canvass hotels and motels in their communities.

"Lutheran World Relief needs soap — tons and tons of it — for overseas shipment," the appeal letter states. "There are probably thousands of motels and hotels where soap, barely used, is thrown out daily because it is customary to give new bars of soap to each new guest."

The Folk School — A Bright Future

(Continued from Page 8)

shadows and haziness, and gives us a perspective on our place in the world.

The sunlight does all of these things for us; the Gospel of the Church claims to do this — and more. For the Gospel claims a Light that will illuminate the human condition far more perfectly and honestly than the sunlight — yet it is a Light that can use the sunlight as a servant. For even the sun in the heavens is dependent for its light, dependent upon Jesus, the Light of the world. In his light we truly see things as they are: that is, we see the world as God's creation and concern, which he sustains from day to day and fills with the presence of his grace.

Jesus, the Light of the world, is the light that shines in our world. The Folk School took both of these terms seriously: the Light and the world; and the Folk

Thanksgiving Clothing Appeal Scheduled Week of Nov. 18-25

The call has been issued to more than 17,000 Lutheran congregations to participate in Lutheran World Relief's annual Thanksgiving Clothing Appeal, scheduled this year during the week of November 18-25.

The Thanksgiving Appeal this year is using the slogan, "... whatever you do, do all for the glory of God," in an attempt to answer continuing needs in many parts of the world.

The **Rev. Ove R. Nielsen**, LWR assistant executive secretary, cited urgent needs for clothing in Korea, Hong Kong, Taiwan, Burma, Jordan, Syria, Greece, Austria, Bolivia, Chile and Brazil. He expressed hope that "every family in every congregation will contribute clothing so that this ministry of mercy may continue unabated."

School sought to relate these terms within the context of human life and experience. The Academy is continuing in this tradition.

This means that in this country, where Danish immigrants have planted Folk Schools, there is a real opportunity for lively cooperation between the new Academy movement and the old Folk School tradition. As they were originally established in this country the Folk Schools were naturally Danish; they had to be in order to serve the immigrants who built them. However, by definition, the Folk School is a school for the folk, the people; as the folk change and adopt a new language and new customs, and as they are confronted by new problems and new questions about life, the Folk School must endeavor to speak to these people in a language that will be relevant and enlightening. The heart of the Folk School does not exist in the language it uses, but in its concern for the life of the people.

OUR CHURCH

Maywood, Illinois: Richard Jessen, senior student at the Lutheran School of Theology at Chicago, has been elected president of the student body on the Maywood campus.

Cedar Falls, Iowa: Pastor C. A. Stub, who is retired and lives here, preached in the North Cedar Mission Church at a Harvest Festival on Sunday, October 14. On Sunday, November 4, Pastor Stub preached at Alden, Minnesota, also for a Harvest Festival.

Omaha, Nebraska: Pastor W. Clayton Nielsen, of Central Lutheran Church here, underwent surgery for a recurrent hernia

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

on September 27th. He is doing well and is back at work again.

Hay Springs, Nebraska: Pastor Holger Strandskov will be serving the vacant St. Peter's congregation here for an indefinite period. Pastor Strandskov's address will be Hay Springs, Nebraska, until further notice.

Des Moines, Iowa: Pastor Alfred Sorensen has resigned as director of "Valborgsminde" the Old People's Home here. He will retire as soon as a new director can be found. His present plans call for his continuing to reside at the home.

Executive Director Needed

The Lutheran Home for the Aged, Valborgsminde, in Des Moines is seeking an Executive Director. Our home is licensed for Nursing and Residential care and has 45 in residence.

The position involves administering the home in conformity with policies established by the board. This means supervising the staff, handling the finances and planning for the care and fellowship of the residents. Because of 24 hour staff the director is encouraged to reside outside the home.

Position is open for layman or pastor. Salary is open for consideration. Please contact Arthur Marck, Chairman, Board of Directors — 5113 Lyndale, Des Moines 10, Iowa.

"To Him Be Glory"

(Continued from Page 4)

before us. In this constituting convention of the Nebraska Synod, three former bodies have come together, bodies who have each, in their own peculiar way, given God the glory for their particular opportunities and responsibilities. As we look toward the future, we are aware that this merger is not the final and ultimate merger. Already there is talk of a successor to the National Lutheran Council, possibly within the next five years; and as the Lutheran bodies work together in Christian brotherhood and unity, they may well find the way also to organic union.

I can think of no better way to express what the church of the future may be and how it may truly give God the glory for its very existence than to quote again from the late Dr. Henry Sloane Coffin, one time president of Union Theological Seminary, who has written the following words as quoted in the book "Joy in Believing."

"How broad are we? The divisions of the Christian Church have nearly always come about because devout people could not differ and still pull together in one fellowship. There must be room in the Church for diverse types of worship, differing interpretations of the Gospel, many varieties of missionary activity, a vast range of forms of social helpfulness. We have to be large enough to allow others to express their loyalty to Christ in ways which are not congenial to ourselves and rejoice in them as fellow workers unto the Kingdom of God."

Dr. Coffin continues, "How big hearted are we? The Church must embody the friendliness of Jesus. Metals fuse only at high temperatures, and folk of various stations in life merge as comrades only

when love is warm. When one of the steel railway bridges which span the Mississippi at St. Louis was nearly completed, it was discovered that the halves of the structure built out from opposite banks did not quite meet at the center. An engineer was sent on to New York to consult experts, and while they and he were trying to discover where an error in calculations had been made, he received a telegram that the heat of the midsummer sun had expanded the metal and that the two ends were together. As quickly as electricity could carry the reply, he wired, 'Clamp them.' Love heated to the temperature of Calvary will overcome the distances.... which part folk. When in the Church's fellowship the clamping can take place."

We walk in new fellowship; our walking together should give us strength — not because we are strong in ourselves, but because as we give Him the glory, He gives us the strength, and wisdom and insight to enter into His will, to enter his gates with praise and his pavilions with thanksgiving. How wise we would be to heed the words of our theme text — "He is able to do far more abundantly than all we ask or think." "Eye has not seen, nor ear heard, neither has entered into the heart of men the things which God has prepared for them that love Him." (1 Cor. 2:9) Great vistas of opportunity and responsibility lie before us, as members of the church of Jesus Christ, in our own little division known as the Nebraska Synod of the Lutheran Church in America.

In the future, as in the past and the present, we are called to be the Church, one holy, Catholic, apostolic; we are called to be the bride of Christ; we are called to service in His kingdom. And blessed is that servant who, when his Master comes, is found faithful to the task to which he is called. For we are called as Christian stewards, as Christian evangelists, as Christian men and women, to exercise our responsibility as mature persons.

We were baptized into a covenant relationship, and in that Baptismal Covenant we were given certain promises — the gift of the Holy Spirit, the gift of the forgiveness of all our sin; the gift of the resurrection, and the promise of eternal life — if we are faithful to our faithful God.

To give God glory is not simply to stay in some eternal prayer meeting, singing and speaking praises unto our Creator and Redeemer; we must have our moments of worship, to bless and to be blessed. But to give God glory involves far more — it involves being faithful in our various vocations, in our various callings; it involves, if you will, being a good farmer, conserving the fertility of the soil; it involves being a good teacher or student; it involves being a faithful pastor; it involves being a faithful employer or employee; it involves giving God the glory for opportunities of service in whatever our chosen field of labor.

One of the great Danish pastors of two generations ago wrote a three-stanza spiritual song, possibly it might be called a hymn, which has been variously translated, and which many people have grown to love — and with the words of

Christian Richardt, we would give God the glory in the future which we can now only glimpse.

Unafraid where'er you go,
Choosing God to guide you.
Let your course run high or low,
He will strength provide you.

In the darkness undismayed,
Like the stars made steady,
When sincerely you have prayed,
Heart and soul are ready.

Give your life for what you love,
Until death be loyal;
God will bless you from above;
Living will be royal.

Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

District V Fellowship Meeting

October's bright blue weather and a rich spirit of friendship prevailed as we met in the new and beautiful St. Peder's gations located in Minnesota were also 12-14, for our District Fellowship Meeting. Our friends from the District VI congregations located in Minneapolis were also invited and some attended. We also had guests from Chicago, Ill., and Hutchinson, Minn.

Our meeting was unofficial in the sense that no District business was conducted, rather our time was spent in singing, worshipping and thinking as our several resource persons gave us plenty to think about.

I will not make any attempt to summarize each of the several speakers presentations. Without exception each was very stimulating. Those who spoke during the two-day meeting were: Pastor Jerome Nilssen of Tyler; Pastor Harald Petersen of Luck; Pastor Michael Mikkelsen; Pastor Harold Petersen of Askov; Dr. George Lundquist, president of the Synod of the Northwest of the ULCA; Mr. Howard Paulsen of the Minnesota Lutheran Welfare Society; Dr. Johannes Knudsen, Dean of the Graduate School at the Lutheran School of Theology, Maywood campus. Mrs. Richard Juhl led us in an interesting singing session. At the two services of worship on Sunday, the preachers were Pastor Harold Petersen of Askov and Pastor Beryl Knudsen of Withee. Pastor Ottar Jorgensen, the host pastor, served as chairman of the entire meeting. In behalf of the District, my sincere thanks to all who gave us so much food for thought in their presentations.

There was a natural note of sadness as we realized this would be our last District gathering but we thank God for that which we have shared and we look forward to new friendships and new opportunities for service in the future in the new church.

In behalf of all of us who attended this meeting, I say thanks to St. Peder's congregation of Minneapolis for the gracious hospitality extended to all of us who were privileged to attend this meeting.

Beryl Knudsen, District V President.

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

LUTHERAN TIDINGS, ASKOV, MINNESOTA

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

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

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.
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