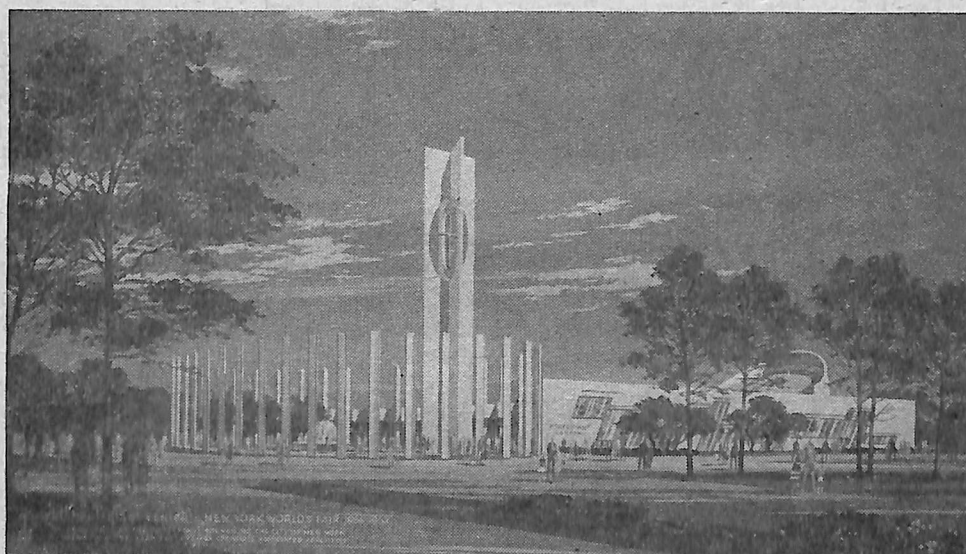


Lutheran

published by:

The American Evangelical Lutheran Church

Tidings



This structure, of striking architectural design, will serve as a landmark for visitors to the New York World's Fair in 1964-65. The United Protestant Center, as it is called, features an 80-foot tower "topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the Center — Jesus Christ the Light of the World."

april 1962

**Volume XXIX
Number 8
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God Be Praised For Blessings Small

The steps are crooked, the door is sprung,
The paint is cracked and peeling;
Stockroses hug the sunken wall,
Above me swallows are wheeling.

Steelblue swallows, row on row,
Greeting the end of day,
Resting content on singing wires
As sun and wind dies away.

Fledglings crowding the empty nest
Waiting for night to fall,
Softly twittering, sweet and low,
Warm on the kitchen wall,

The shadows are getting deeper now,
Night will be coming fast,
God be praised for blessings small —
Here is peace at last.

Svend Holm.

Justine

Justine is dead.
The birds have ceased singing.
Night-clouds gather in the West.
The red, red rose
That hung across the window
Has closed its petals
Finding silent rest.

Raindrops are falling
Hiding night in fragrance;
Heaven's tears are filling
Evening's cup
Brimming, spilling over
It sounds like some-one whispering
— Justine —

Svend Holm.

The two poems above were written by Pastor Svend Holm of Enumclaw, Washington. Pastor Holm, who is retired, wrote the second, "Justine," in memory of his wife who met sudden death in an automobile accident earlier this year.

Pastor Holm has received recognition in the state of Washington for other poems which he has written.

Using TV on the Rim of Asia

Perhaps it is strange to think that a deaf mute should be the guest performer of a TV show, but Mr. Kim was not at all uneasy in front of the cameras. All his life, Mr. Kim has had to depend on his skill as a draughtsman and as a painter to convey his ideas and communicate with the world around him. As one of Korea's foremost painters of religious art, it was appropriate that "The Christian Hour" a Korean TV program, should discuss his work.

"The Christian Hour," is the first regular Christian TV program to go on the air in Seoul. Any Sunday night at 7, Christian Hour programs are likely to range from panel discussions and personality interviews to dramas and reviews of Christian art and music or even Korean adaptations of American inspirational movies such as "The Power of the Resurrection."

Television is still an infant in Korea where the government estimates there are only about 13,000 TV sets in Seoul. But the situation is rapidly changing, and the government itself has just completed a new TV station.

Last year the government invited the National Christian Council in Korea to supply a weekly TV program for the Seoul area. Expensive air time was given to the Council and the government opened its studio and loaned the facilities to the Council. But television programs require funds for other expenses than just air time. Hiring actors, technicians and competent Christian writers is expensive, and without a sponsor to pay for the program, the Korean Council's economy faced a constant drain.

The **Lutheran Church in America** is one of several denominations helping to make the regular programs possible. These churches are cooperating through RAVEMCCO, to supply some of the funds needed for the project.

by: **Gretal Bailey,**
for: RAVEMCCO

RAVEMCCO — Radio, Visual Education and Mass Communications Committee of the Division of Foreign Missions of the National Council of Churches.
—Editor.

The price of progress is trouble.

Charles F. Kettering.

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"It is the common life . . . that creates the full heart and thanksgiving."

All Good Gifts Around Us

by: Pastor Harold Petersen

All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord
For all His love.

—M. Claudius.

In recent years we have heard a great deal about disaster areas. As soon as there is a prolonged drought or too much rain or a violent storm, the cry is heard that the area affected should be declared "Disaster Area." A year ago all of northern Minnesota, North Dakota, and much of South Dakota was a disaster area. Yet in much of this territory the harvests were fair, even good.

According to tradition our American Thanksgiving Day has its origin in Massachusetts where a little group of Pilgrims who had survived the first hard winter on the soil of the new world met at the close of the following season in feasting and thanksgiving to God. I wonder if they were told that they lived in a disaster area? There must surely have been one or two, at least, who grumbled a bit and said that they were worse off than when they first came ashore from the Mayflower. However, if these Pilgrims could meet in their disaster area with hearts full of gratitude to God for His gifts and His blessings, have we then any good reason to feel sorry for ourselves just because we fail to get all the things in a given season that we coveted?

For some people every year is a disaster year. They never get enough to satisfy their greed for material things. Perhaps we may say that they don't get enough to pay off the debts incurred because they insisted on having things before they had earned them. So they grumble and are dissatisfied. They are envious of their neighbors who fared better than they. Regardless of how bountiful their harvest may have been or how great their pay checks were, there still wasn't enough to give them a feeling of thankfulness. But are we ever thankful just because we have come to possess things for ourselves?

One of the favorite songs in *A World of Song* for many people is the one about happiness. In that song we sing:

Happiness never depends on success
Won in the struggle for glory of treasure;
Often the humblest of homes may possess
Happiness unknown to seekers of pleasure.

Live not in dreams that are selfish and vain,
Look not with envious thoughts on your brothers;
Pure is our happiness, rich is our gain
When we rejoice in the welfare of others.

These sentiments are basic for a true spirit of thanksgiving. We will not be thankful as long as we live for our own glory and pleasure. As long as life centers on ourselves, or our immediate family, or

our social clique we will never have enough to fill the heart. Only a full heart gives expression to gratitude. Real thanksgiving comes through a harmonious life relationship with others. It comes through sharing life in all its aspects with one another. This includes material possessions as well as our thoughts, our fears, our good fortunes, and our sorrows and disappointments.

Thanksgiving does not come through possession of things but rather it comes through sharing all good gifts around us that God and man has made available to us. Our deepest sense of gratitude does not come from what we have done for ourselves but through what we have received and given through our relationship with other people. Our real joy lies in what we have in common with others. No one is happy just unto himself nor is one thankful just unto himself. Joy and thanksgiving lie in the common life. The early Christians could express their joy and thanksgiving even in the midst of tribulations because theirs was a common life. This meant sharing everything with one another, even their possessions.

There are countless stories from American pioneer life of how people would come together to share the joy with someone who had a new addition to the house or who had a new baby or even a new piece of furniture. Sometimes songs were written for such an occasion. All these were gifts that come to be a part of the total life of the community. Likewise if someone was in need, all would come to his assistance. Even in periods of drought or depressions people could still come together and be thankful. The hardships were also a part of their common life. If there was a death in the community, all came to take the earthly leave of a friend, grateful to God for what that person had contributed to the common life.

When I was a boy it was a common practice for a group of men to take a stroll out through a grainfield on a Sunday afternoon to look at the ripening grain. The joy of seeing the ripening grain as a reward for one's labor was something that had to be shared with others. There was more gratitude in the close contact with the growing crop than there was in the possession of the money which came from them. Many farmers have felt the significance of the words in M. Claudius' song as he walked through the fields of ripening grain:

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.

It is the common life in which we live for one another and in which we share our lives with one another, including our material possessions, that creates the full heart and thanksgiving. For in the common life we sense that God has given us much more than we deserved.

Alfred C. Nielsen Remembers Nysted...

....a book review by Pastor Enok Mortensen

LIFE IN AN AMERICAN DENMARK by Alfred C. Nielsen. Printed at Askov, Minnesota. Price: \$2.50. Order from Grand View College Bookstore, Grand View College, Des Moines, Iowa.

Alfred C. Nielsen is known throughout the land as an exceptionally fine teacher. Thousands of students at Nysted and Danebod, at Fort Dodge and Storm Lake, and especially at Grand View College where he has been Dean, President and teacher, will remember him always not only for his knowledge of history, but for his love of it. Many other people are grateful to him for his work as a lecturer and for his writings in "Lutheran Tidings" in which he looked at "the wide, wide world" and with perception and keen insight interpreted what was happening around us.

Now he has written a book which surely will be purchased and prized by the many people who have known him. **Life in an American Denmark** is not so much a history as a personal and intimate memoir. It is the story of Nysted, Nebraska, during his childhood and youth. It is a warm-hearted account of the people who lived in that Danish-American community, and especially of the home in which he grew to manhood.

His father, Rasmus Nielsen, immigrated from Denmark and came to Nysted in 1878. A year later he met his bride, Gertrude, at Grand Island where they were married by a civil officer. Then they drove in a lumber wagon across the prairie to their new home. It was a modest dwelling with only two small rooms, but what a fine home it must have been. As the children grew up good books were read out loud during the long winter nights. There was singing and instruction in geography and history. "Father and mother gave us a feeling of security that I am certain that many modern children lack. I felt our home stood on a solid rock. We children were often angry and disappointed, but in our heart of hearts we knew that our parents loved us."

This is the story of Rasmus Nielsen, a progressive and enlightened person with a sense of values. It was his kind that broke the prairie, founded communities, built churches and schools and made American democracy possible. But the picture that lingers longest in one's mind is that of the mother. She gave birth to eight children and, like most pioneer women, worked very hard. "The best lessons in love of country I have learned from my mother. She was no sunshine patriot. She dearly loved America

in good times and bad. It gave her the security of a home. She was deeply thankful that we children did not have to leave home as early as she did. She rarely left her American home for any length of time. She was out of the state only once between 1879 and



Alfred C. Nielsen

1918. She and father attended a church meeting at Tyler, Minnesota, in 1905. When she saw the wooded area around Mankato she said it reminded her of her beautiful birth place. What she knew of Danish culture she loved. Father visited Denmark once while she lived. But she did not care to go back. She said they were so poor and poverty is always hard... On a bleak March day we laid her to rest in the good Nebraska earth. She had loved it so. I am sure it received her hospitably."

But it is also the story of the church and the school at Nysted and what they meant to the Danish immigrants and their children. There are unforgettable portraits of A. Th. Dorf, Thorvald Knudsen, C. P. Hoiberg and other pastors and folk school leaders. There are delightful descriptions of the people who made up the Nysted community: "King" Niels, the crippled but mentally alert Ludvig Petersen, the Jensens, the Sorensens, the Hermansens.... and there are vivid accounts of Christmas festivities, weddings and funerals, Fourth of July and Fifth of June celebrations.

Life in an American Denmark is a book that will bring tears and laughter. Those of us who have lived at Nysted will nod approvingly as we are reminded of people we have known and loved; and those who have never been there will enjoy the book just as much, for here is a fine piece of regional writing.

It is a hackneyed phrase to say that this is an ideal Christmas gift. It is that but more than that: it is a book which can be read again and again, any time.

The book which has several pictures costs only \$2.50 and may be ordered from Grand View College Bookstore, Des Moines, Iowa.

My only criticism of the book is that it is too terse in its style and that there are too few pages; but this is as much a recommendation as a criticism. The best book is the one we close reluctantly with the wish that it might have been much longer.

Membership in Good Standing

by: Dr. Johannes Knudsen

"We of the AELC are also concerned about communion participation; therefore we want it exercised in freedom."

In the **Approved Constitution for Congregations**, as prepared by JCLU and adopted by the constituting convention at Detroit, there is a paragraph which has caused more discussion than any other provision of the new church. It has brought forth many protests, and there is no doubt that it will be subject to discussion and perhaps change at the next convention, in 1964. The Executive Council has it under consideration, and if anyone wants his views on the article also to be considered, he should make sure that they are presented before the Council. It is therefore expedient that we express ourselves while we still have Lutheran Tidings as a means of doing so.

In order that we might know what we are talking about, let us print the article and have its words before us:

ARTICLE IV, Section 5: "Any confirmed member who, despite pastoral care and counseling, has failed for a period of three years to receive Holy Communion and to make any contribution of record to the congregation shall be classified by the church council as not in good standing (and shall be removed from the roll of confirmed members). He shall be restored by the church council to the roll of confirmed members in good standing when he again receives the Lord's Supper and enters once more upon the other rights and obligations of a member of this congregation." The words in parenthesis are optional.

Let us first of all notice that there are two factors that contribute to the removal of a person from membership in good standing. The one is the participation in communion and the other is the financial contribution to the congregation. They are mentioned separately, but they are joined in the judgment. It takes a combination of failure in both for the paragraph to go into effect. A person may pay his contribution and not go to communion and still be a member in good standing. He may go to communion and not pay and still be a member in good standing. It is partly this combining of the two which causes the confusion. Some people resent that a member who does not pay can remain a member; others resent that a person who does not go to communion can remain a member. The first kind of objectors

say: "Why do we have to carry the burden of allotments to the synod for persons who make no contribution?" The others say: "How can we keep a member in good standing who ignores the most fundamental aspect of the congregational life, namely the sacrament?" There are, of course, those who say both things. The element of time also plays in. There are those who think that three years is too long a time and that there should be an annual judgment.

In evaluating the viewpoints we should be aware of other parts of Article IV, particularly Section 2 and Section 4. They say:

Section 2: "It shall be the duty of confirmed members to avail themselves faithfully of the Means of Grace, joining regularly in the services of worship of this congregation, hearing the Word of God preached and partaking of the Lord's Supper."

Section 4: "Acknowledging that all they are and all they have, come as good gifts from God, members shall, as one expression of their gratitude and obedience, contribute to the financial support of the congregation and for the general work of missions, mercy and education carried on by the Lutheran Church in America."

It is here stated in plain terms that members have the obligation to attend the communion as well as to pay to the financial support of the congregation. When we consider the objections

to Section 5, we must therefore remember that they are based on these constitutional statements of obligations.

Taking up the financial part of the argument first, it must be said that it is a reasonable requirement that a person who does not meet his financial obligations can not be a member in good standing. There may be difference of opinion as to whether three years is too long a time of non-payment, and it seems quite clear that it would be so considered, if non-payment were not joined up with the matter of communion participation. In the AELC it was long our practice that a man who did not pay could not be a member in good standing, i. e. he was not eligible for election to the council or to committees or as a delegate. In fact, he could not vote until he had again assumed his obligations. In the new church such a man can not be removed from the membership lists, if he goes to communion, and this has caused a number of pastors to grumble. They say that they are obligated in their apportionment for people who



Johannes Knudsen, former president of Grand View College and dean of the seminary is now Professor of Church History and New Testament and Dean of the Graduate School at the Lutheran School of Theology at Maywood.

do not pay. I have even heard it expressed that they resent being responsible in the apportionment for "every Tom, Dick and Harry" who happens to be a member. In answer to this I would say three things. One is that the "Tom, Dick and Harry," who obligate the congregation, are not just accidental members. They are members who have been baptized and for whom the congregation therefore has a deeper responsibility than just the financial. The second thing is that all congregations are in the same situation, and if one has financial dead-wood, others have it too. Measured the one way or the other, the apportionment will probably be very much the same. I am therefore not very much impressed with the financial argument, but, and this is the third consideration, I think it would be good, if the confusion of financial and sacramental matters would be resolved. Then the apportionment matter could be discussed on its own merit without the involvement of the spiritual problem of participation at the Lord's Table.

In regard to the personal and spiritual problem of membership in relation to the matter of sacramental participation, we of the AELC tradition must first of all try to understand how seriously the matter of participation is taken by others and how strongly it is emphasized in the new constitution. "It shall be the duty of confirmed members to avail themselves faithfully of the Means of Grace...." I have heard it said more than once: "How can anyone expect to remain a member of the church, when he does not wish to take part in this most important sacrament?" We must admit that this view has profound merit; in fact, we share it. It does not rise out of a superficial demand for conformity but out of a deep reverence for the sacrament. I am not very much impressed when I hear eager-beavers fret that they are not able to discipline non-participants, but I think that such zealots are few and that their arguments are light. The serious concern for the neglect of the sacrament is more valid and impressive, and it must not be ignored by those who stress freedom. We must be prepared that the most important assault on the paragraph will come from people who take participation seriously.

Having said all these things, we can now come to the concern which lay behind our strong support for the article. We of the AELC are also concerned about communion participation; therefore we want it exercised in freedom. We do not want it to become a matter which is handled by an easy or superficial or legalistic discipline. We do not want it to

become a matter of external compulsion. It is, of course, regrettable when a member does not attend communion, and if the reason for this is indifference or laziness or even scorn, he probably merits discipline and exclusion. The problem is, however, that non-participation often arises out of a personal crisis which would only be aggravated by a legalistic handling. "For freedom Christ has set us free; stand fast therefore and do not submit again to a yoke of slavery." Gal. 5:1. **The ones who have difficulty about participation are often people who ponder the problem profoundly,** and it does not help them that the church acts precipitately and in a disciplinary manner. They should be permitted to work out a solution, by the aid of counseling, of course, even though it might take more than three years. If they never arrive at a solution to their problem, even though it keeps them from the communion table, they should not for this reason be excluded from the fellowship. We may believe that they have excluded themselves, but excommunication is the wrong procedure.

For many generations the people of our past have fought for freedom of the spirit and against compulsion in spiritual things. The history of Denmark in the nineteenth century could be written in terms of a struggle for freedom and against sacramental compulsion. It has been ingrained in us that coercion and compulsion do not work in these matters and that they can become powers for evil which must be combatted. It therefore became an unretractable condition for merger that this freedom be safeguarded. If we could have foreseen that opposing forces would try to overthrow this guarantee within a few years, we would have been very reluctant to go into the merger. A pledge has been given us in the constitution proposed for congregations in the new church that this passion for freedom shall be respected. If the pledge is broken, a promise will have been violated. It was said by Dr. Alfred Jensen during the discussion of this matter in the JCLU, that up to this time in the negotiations AELC had stated no conditions for merger but that the freedom of conscience in regard to the sacrament was such a condition. This statement was honored and must be honored in the future.

We on our part must respect and honor the serious concern for the sacrament of those who wish to make participation a necessary requirement for membership. We must insist, however, that our serious concern for the freedom of conscience also be respected and honored.

When the Supreme Court ruled against New York's brand of public prayer it did a favor for the Christian Church. It is a decision that can only strengthen our gospel ministry. We do not need the state to validate our religious experience. We who have felt the sting of a public school teaching militarism in congregations where we are attempting to teach Christian love need no further lesson. We who witness in the name of the Holy Spirit do not need the force of governments and their police departments to assist us. For me the choice is so clear that I can only feel guilty because I have coveted in the weakest of my weak moments the token approval of men for my Christian faith. June 25 was a bright day for the Christian Church because the Supreme Court told us to stop expecting governments to be evangelists for us (as if they ever could be). If repent we must, let us repent that we deserved to be told.

—Maynard Shelly, Editor, The Mennonite

*A new periodical for a new church —***The Lutheran**

During the last days of December, just before the new Lutheran Church in America comes into full-scale operation, a new magazine will go into the mails. The magazine, as new as the church, will be THE LUTHERAN, a bi-weekly publication of the LCA.

Efforts have been made to insure that THE LUTHERAN will be completely new and quite different from any one of the present publications of the four merging bodies. The most obvious indication of this will be seen in the size of the new publication. It will be 6¼ by 9¼ (the page size is indicated by the lines bordering this article) which is an intermediate size between the ULCA's pocket-sized magazine and the large size papers of the other churches.

Readers of LUTHERAN TIDINGS will notice little change in the frequency of publication. The new magazine will be published every two weeks. The AELC and Suomi have been issuing their papers twice each month, the Augustana and ULCA publications have been weeklies.

The 52 pages, 16 of which will make use of two-color printing, will contain a variety of items designed to appeal to, and hold the interest of, the whole constituency of the church." The most generally used type size will be slightly smaller than that used in the bulk of LUTHERAN TIDINGS.

Carried over to the new publication will be the name of the present ULCA magazine, THE LUTHERAN. Dr. G. Elson Ruff, who presently edits that periodical will continue as editor of the new magazine. Some members of the staff will also continue.

One feature which has been of significance in all of the four present publications and which will be an important part of the new LUTHERAN is an editorial page.

Other features presently planned include:

1. A series of articles by Dr. George Forell, of the State University of Iowa, explaining the Christian faith.
2. A question and answer section called, "Ask the Experts," by a panel of writers.
3. A personal devotion series by Dr.

Reuben Youngdahl and another by Ruth Esbjornson.

4. Reports of new books including one review in greater length. TV shows, plays, movies and recorded music will also be commented upon.

In addition there will be five or six articles and a news section.

Carefully selected advertising will be accepted.

THE LUTHERAN will be edited and printed in Philadelphia. It will, unlike LUTHERAN TIDINGS, be a subscription paper, with subscriptions selling for \$3 per year. A congregation may, however, subscribe for all its members for \$1.50 per year for each home. Information has gone out to all pastors and congregations on this.

Dr. Ruff was elected to the editorship of the new periodical at the constituting convention of the church in Detroit.

The 58 year old editor is a native of Dunkirk, New York. He is a graduate of Theil College at Greenville, Pennsylvania,



Dr. Ruff

and the Philadelphia Lutheran Theological Seminary. He received his Master of Arts degree from the University of Pittsburgh. A former newspaperman, he has been on the editorial staff of the Lutheran Publication house since 1940 and editor of the ULCA's magazine since 1945.

Before coming to the publication house Dr. Ruff served in pastorates in Pennsylvania from 1926 to 1940.

T. C. H.

"Kirke og Folk"

.....The AELC's Danish language paper will continue

by: Pastor M. Mikkelsen

The editor of "Lutheran Tidings" has invited me to write about "Kirke og Folk," and I am happy to comply with his request. Meaning "Church and People," it is the name of our Danish language publication, published semi-monthly by the American Evangelical Lutheran Church. It is now in its eleventh year of publication, and it appears to be quite popular among its present subscribers.

"Kirke og Folk" was started to fill a vacuum that had been created by the discontinuance of the "Kirke-lig Samler" and the "Dannevirke" publications. Many a home throughout our synod awaited with eagerness the arrival of these papers each week, and naturally, when they ceased to appear, it was felt as a great loss. A Danish language church paper had become a tradition among us. And, therefore, in order to remedy the situation it was decided eleven years ago, to try a new publication, and from the very start, in 1952, it has been a welcome guest in many homes with the list of subscribers increasing from year to year.

The idea was to provide our readers with something they could not get in any other way, and for that reason the subscription price was nominal, the synod promising to pay a possible deficit, and this it has done until this day, thus fulfilling a mission that has been greatly appreciated.

But now with the merger consummated and only a few weeks remaining of our synodical independence, "Kirke og Folk" will also be affected. With this in view the subscription price was increased about a year ago, because we knew, that the only way permission would be granted to continue publication would be on a subscription basis. The Lutheran Church in America will be the publisher after January 1, 1963. And so far as this publication is concerned, the Danish Special Interest Conference will replace our present Board of Publication. However, until this conference has been organized, the present officers of the AELC will direct and be responsible for the publication of "Kirke og Folk." It is not necessary at this time to repeat what President Farstrup stated in Lutheran Tidings, October 5 issue, about "Kirke og Folk" and the Special Interest Conference, but merely to call your attention to these statements.

It has so far been the policy of "Kirke og Folk" to publish articles of general interest to readers with a special national and cultural background, now and then a sermon, and articles with religious, historic and literary content. We shall aim to continue this policy by publishing articles submitted to us from Denmark, as well as articles written by men and women both here and in Canada. News items are,

of course, always of special interest to our readers, but these are sometimes hard to get before they become old news. However, the editor shall always appreciate and welcome contributions, which may enrich the content of our publication.

Furthermore, with "Lutheran Tidings" discontinuing publication, it appears that "Kirke og Folk" may be the only existing medium, by which we can continue to have some contact with members of our old AELC, and of course with the land across the sea. It is, therefore, not only with the greatest pleasure, but also as a special privilege, that the editor together with the officers of the AELC invite you to become subscribers to and readers of "Kirke og Folk." As a contact-project of national, cultural and religious outlook, the service of "Kirke og Folk" will increase in value to its readers as these are augmented. It will need our support and, most of all, our prayers. And most certainly it will be used by God to strengthen our Christian friendship as it makes us ever more conscious and appreciative of our Danish heritage and background.

It has been maintained by some, that only the spoken word is a living word. Perhaps, by God's help, we could also make the written word a living word, and it most certainly will be if the writers are inspired by God and have a message to bring, which has His approval. It is obvious also that it will depend upon the reader whether the written word shall remain merely printer's ink, or become a living word with a vital message, as it is being enjoyed and finds its way to the reader's heart and mind.

The project is God's, no matter how we look at it, it must have His approval as a service that is needed as much as any other Christian service which it might be our privilege to be called upon to perform, and we must, therefore, pray for it and pray about it, for only then dare we believe, that God is with us and will sustain us in our effort to continue the publication of a God-inspired "Kirke og Folk" as we enter into and join with many others in the task of creating a new church in the hearts and lives of our children. The voice and the language may seem obsolete among us today. However, wishing to become a part of something new, it is important that we build upon a solid foundation, the faith and the history of our fathers. With that in mind, we believe that "Kirke og Folk" still has a mission and a service to perform in the immediate future.

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Editor's Note: When pastors or those in charge of mailing parish bulletins remove LUTHERAN TIDINGS from their mailing lists next month we would suggest that, if they have not already done so, they add "Kirke og Folk" to that list. Send your bulletins to: Kirke og Folk, Pastor M. Mikkelsen, Editor, 8700 Vincent Ave., South, Minneapolis 20, Minnesota.

Pastor Mikkelsen, who has served in various AELC congregations is now retired from the pastoral ministry but he serves as editor of "Kirke og Folk." He lives in Minneapolis.

Paging Youth

American Evangelical Luth.
Youth Fellowship

Editor: KAREN KNUDSEN

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



The Churches and the Peace Corps

In these days of challenge and wide opportunities for the Church it is wise for Christian youth to consider and take advantage of such projects as the Peace Corps. The following article is a clarification of the Church's relationship to this international service project. Think about it. —K.K.

If the age we live in is remembered a thousand years from now, it will be remembered not only for its nuclear peril and threat of mass destruction, but for the revolutionary role its young people played. In Japan, Korea, Spain, Cuba, and even in the Soviet Union, the voice and actions of youth have brought about radical changes, and in our own country, future history will give an important place to those who participated in such direct action movements as the sit-ins and freedom rides.

Moreover history is now adding another headline to its record book — a headline which features the Peace Corps. A little over a year old, this people-to-people program has not only surprised Congressmen by revealing the mettle and ingenuity of American youth, but it has surprised the world as well with a new image — Americans as a servant people.

We are now just beginning to grasp the impact caused by volunteers arriving to live in a foreign country, already speaking the local language, familiar with its customs and traditions, prepared to live on a local standard of living and under the laws of the host country.

The response has been tremendous. By the end of 1962, there will be 5,000 volunteers in service in 39 countries, and by next year, 10,000. Although the bulk of these are people young in physical age, there are also dozens of volunteers who are over 60. In a short year's time, the Peace Corps has become one of the most promising and important instruments in American foreign relations. And at the same time, it has become one of the important channels of service in the world for Christians today. In the meeting of basic needs and the striving together for a more abundant life, the work of human reconciliation is carried on, and elemental peacemaking takes place.

The church has been watching the birth and development of the Peace Corps with great interest, for over the past decades it has sought to challenge its youth, and more recently its older people, to enter short-term mission service. While participation in the three-year program has never been high, the church has been more successful in challenging its youth to serve in "peace corps" projects during the summers. For many years, the American Friends

Service Committee has sponsored work camps. Since 1947 American students have been active in ecumenical voluntary service projects around the world. And since 1958, Operation Crossroads Africa has challenged students to participate in work projects in Africa.

However, in many ways the Peace Corps stands in indictment of the churches. Why have we not been able to challenge more of our Christian young people and older people to live on the overseas frontier? Have we thought of overseas mission in too narrow vocational terms? Have we de-emphasized the hard life and cost involved, and therefore lost the challenge which has so touched the hearts of today's adventurers? Is the Peace Corps now revealing the failures of our Christian education programs and the impotency of the Church's life and mission when divorced from the headline issues of the day? Many volunteers have joined the Peace Corps rather than church missions because they are not quite sure of their own faith, and feel more secure in a "secular" organization; some join because they have rejected the stereotype of an old-time missionary with a Bible under one arm and Western culture under the other; others join because the local church they have known is not very relevant to the world found in the daily newspaper; and still others join up because this is the first challenge they have heard (or listened to), and the first time they have been confronted by needs which they can help answer.

Or is there another more encouraging reason? Is the great involvement by Christians in the Peace Corps testimony to the fact that the message of the Incarnation has finally gotten through to us — and that the political, social and economic arenas of life are the very spots where we are to serve God and man? Certainly the Peace Corps offers areas and channels of service to Christians never before open to us.

The Peace Corps, although prohibiting the volunteers from proselytizing, does allow them to take part in the life of the local church in the country where they are working. And some have even found their main locus of service to be a mission school, where they have been invited by the government of that country. In fact, several of such mission schools in West Africa have expressed disappointment in the fact that some of their Peace Corps volunteers were not Christians, and therefore were never fully integrated into the life of the school.

In addition to this new experience of Christian community, countless volunteers are also discovering a new depth to service, as they initiate "second-mile" projects in their free time — organizing cooperatives, running nursery schools, giving adult education lessons, building model homes, and putting their money and time into innumerable worthwhile projects. In fact many volunteers are discovering to what great extent they are able to give witness to their faith through work! Both worship and work can convey the reality of divine love and redemption, and those local residents who work (even though they do not worship) with the volunteer may come to a special awareness of the love of God.

—Rev. Theodore A. Braun,
Associate Director, Peace Corps Office,
National Council of Churches.

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



Greetings From District IX

At the constituting convention of the LCW, Pacific Northwest Synod, October 8, 9 and 10 in Seattle, Wash., St. John's Evangelical Lutheran Church was well represented on the various committees.

On the new board for LCW, Pacific Northwest Synod, AELC, WMS, will be represented by Mrs. Arnold Knudsen, Junction City, two year term and Mrs. Richard Sorensen, Seattle, a one year term. Those attending the convention said that they felt time just flew by, and that the program was inspirational and informational, and that the whole convention was so well planned. Our main speaker came from the Suomi Synod and he proved to be a fine and unusual personality as he spoke about the meaning of our dove and emblem and the words, "Led by the Spirit." Professor Toivo Harjupa, associate professor of historical theology at the Pacific Lutheran Theological Seminary, Berkeley, Calif., called his topic "The Spirit-Filled Community." Rev. A. G. Fjellman, elected a week earlier to be the synod president, was the convention convenor and spoke to us at various times, each time leaving a sincere message in our hearts.

Gertrude H. Mortensen.

Convention to Congregational Organization:

Fitting Parts Together

by Dorothy J. Marple and LaVonne Althouse

These are the months of setting up the synodical units for the new organization called Lutheran Church Women. These synodical units and the other structures to be set up in the future will enable Lutheran Church Women to continue to be an instrument of world-wide Christian mission. To this end, women have been asked to build groups that are steadfast in purpose, strong yet flexible in administrative and organizational detail, nurturing yet challenging in activity.

These are fine ideas, and it is easy to agree with them. But where does one start to do such things?

The constituting convention of LCW in Minneapolis offered many possibilities for consideration and called attention to different ways of approaching the task ahead.

In a convention meditation describing how Christians are "Led by the Spirit — Sent into the World," Dr. William H. Lazareth pointed out that God called a holy people, not a holy building. Listening, one gathered that "holy" meant not simply living by a

particular, clearly spelled out code, but rather loving God enough to work at being faithful and obedient to him through all of one's life.

Many things that happened at the convention showed the variety of meanings this statement can have. Congregational organizations will continue to be concerned about the neighbor's needs — whether he lives next door or half a world away — and will find new opportunities for doing so through the congregation's Committee on Social Ministry. They will also study to see what kinds of service they can render in other ways. Of course they will continue generous support of the work of the Church, particularly the LCA, in many places around the world.

The convention spoke of sharing the Christian life as well as of serving the neighbor's need. It spoke repeatedly of both edification and fellowship.

Perhaps this is the convention's response to an observation by Dr. Ethel Alpenfels. She opened her thought-provoking analysis of "The World in Which We Live" by noting that whenever we cannot come to grips with a situation or answer a complex question life poses, we (1) begin longing for "the good old days" or (2) evaluate "our changing society" in discussions that define the situation but lead to no constructive action.

Organizations structured to remind women that they are called together and led by the Holy Spirit offer another option. Dr. Fry spoke to this point, using the image of salt, saying Christians were sent out into the world to be the salt that savors its life and called back to the Church to be refined through worship.

LCW congregational organizations must gear study and service projects to provide opportunities for Christian edification, fellowship and service for women of all ages in a variety of circumstances. This task requires much thoughtful planning. To the extent that it is done well, however, it will enable women to share their experiences as well as their time, talents, and money to enrich each other's lives and to reach out in Christian friendship and helpfulness to others near and far.

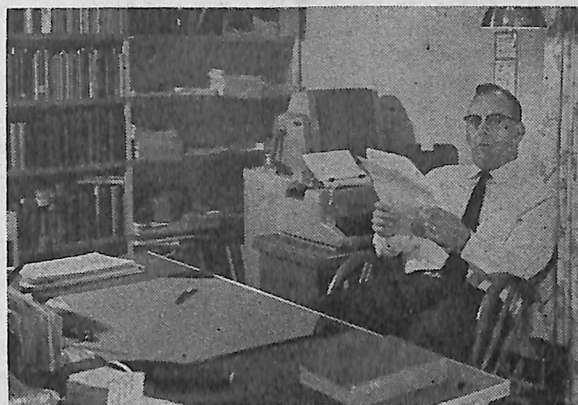
Miss Dorothy J. Marple is the new executive director of the Lutheran Church Women and Miss LaVonne Althouse is the new editor of "Lutheran Women" magazine.

(Taken from "Lutheran Women")

opinion

and

comment



THE WORLD IS poorer for the death of Mrs. Eleanor Roosevelt. The converse of this is, of course, that it is a better place for her having lived. Her interests were as varied as they were many but always, at the center, was her concern for people; people of every color and nation and condition. The measure of the scope of her concern is well summarized in a line that was spoken as a part of the brief graveside eulogy — "The entire world becomes one family orphaned by her passing." Eleanor Roosevelt became one of the truly big people of this world precisely because she gave herself unstintingly to the cause of little people. On the surface the world may seem no different for her having lived. Hers were not dramatic accomplishments. There is still suffering, there is still poverty, there is still disease. War and rumors of wars are as real as they have ever been. Classes and races must still struggle for recognition and equality. Nevertheless, there are countless people in all parts of this world of 1962 who have caught a vision and who will look at the world a bit less cynically because of her life and work. In 1945, when her husband, the late President Roosevelt died, we wrote that a great man had passed. Many would, undoubtedly, still take issue with that statement and we are content to leave the final verdict on that to history. We doubt, however, that many will seriously question that in the death of Mrs. Roosevelt a great woman has passed, a woman who was a credit to her family, to her nation, to her sex — yes, and a credit to her God.

IT MAY BE all right to "look before you leap" but when you get out the slide rule to calculate your chances you may as well forget it for the joy of response has already been lost.

THANKSGIVING ALWAYS brings to mind a little story that is said to have come out of a New England fishing village. The minister, so it is said, was giving a report at the end of the year. There were so many baptisms, so many marriages, ten deaths. The congregation could not recall that there had been so many deaths. The most they could remember was two. Finally, someone asked about it. "Well," said the minister, "during the year ten men came to me and asked me to pray with them for their safety

while they were to be away at sea. Only two of those men ever returned to ask me to give thanks with them. I can only assume that the other eight men were lost at sea."

WE REGRET that time does not permit us to acknowledge individually the receipt of the many back numbers of LUTHERAN TIDINGS which have been sent to us. We have not been able to fully complete a file for the library of the Lutheran School of Theology at Chicago. Many issues from the earlier years of LUTHERAN TIDINGS are still lacking. But the good response which our appeal has brought does make it possible to turn over a fairly complete file to the seminary. Therefore, to all who have helped make this possible, we would say a hearty, "Thank You."

THE MOST significant fact about a world nuclear war is that it has not yet begun. There is no more important fact in the world today than this. The human race has not yet been decimated. The cities still stand. The incredibly glorious works of the human mind have not yet been pulverized. It is not too late — so long as enough men — and this means not just leaders of government but people everywhere — are determined to make the cause of meaningful survival their main concern. What you as an individual do in the next few months will have a direct bearing on the question whether nuclear war can be averted and a free America sustained.

Norman Cousins, Editor, "The Saturday Review"

THE LATE Heywood Broun was leaving the theater after a Broadway opening and met the producer in the lobby. The latter took one look at Broun's suit, which was rumpled as usual, and said with some annoyance:

"That's a fine way to dress for my opening. Your suit looks as if it had been slept in."

"Since you mention it," replied Broun, "I just woke up."

—Selected.

LCA News

LCA SYNODICAL PRESIDENTS TO HOLD FIRST CONFERENCE

New York—(PRT)—The presidents of the 31 constituent synods of the new Lutheran Church in America will hold their first conference in Cleveland, Ohio, January 15-17, LCA President Franklin Clark Fry announced here.

Both President Fry and LCA Secretary Malvin H. Lundeen and other church officials from New York City headquarters will meet with the synodical leaders during the three-day conference.

The church executives will discuss problems, programs and plans affecting the 31 synods, and their 6,200 congregations in the new 3,200,000-member merged church body, which is scheduled to begin full operations January 1.

President Fry has appointed as an agenda committee the Rev. A. G. Fjellman, Seattle, president of the Pacific Northwest Synod; the Rev. Dr. William C. Hankey, Pittsburgh, president of the Western Pennsylvania-West Virginia Synod; the Rev. Dr. Leonard Kendall, Minneapolis, president of the Minnesota Synod; and the Rev. Dr. Edwin H. Knudten, Jersey City, N. J., president of the New Jersey Synod.

DR. HEIGES INSTALLED AS SEMINARY PRESIDENT

Gettysburg, Pa.—(PRT)—A school of theology should carry on its work and worship in "dynamic relation with the world," and with the culture in which it exists, the Rev. Dr. Donald R. Heiges declared in his inaugural address as the ninth president of the Lutheran Theological Seminary at Gettysburg here on Reformation Day.

Dr. Heiges said that at the center of a school of theology is "the worship of Almighty God, Father, Son and Holy Spirit," and that the task of a seminary is "the study of God's truth and grace as evidenced in history with a view to the actualization of His truth and grace in the lives of men and women today."

The inauguration service for Dr. Heiges was held in the seminary's Church of the Abiding Presence, with the Rev. Dr. Paul Clouser, president, and the Rev. Gordon Folkemer, secretary of the seminary board of directors, and presidents of supporting synods participating.

Representing the Lutheran Church in America was the Rev. Dr. Conrad Bergendoff, Rock Island, Ill., executive secretary of the LCA's Board of Theological Education.

Officiant was the Rev. Prof. Francis Reinberger, Gettysburg seminary professor.

Dr. Heiges, 51, who had served as dean of the Chicago Lutheran Theological Seminary since 1958, succeeds the Rev. Dr. Harry Baughman, whose retirement became effective in September.

The new seminary president is a graduate of both Gettysburg College and Gettysburg Seminary. He was graduated from Gettysburg College in 1931 and from the Gettysburg Seminary in 1934.

Following his graduation he became an instructor in the Philosophy Department of Gettysburg College. A year later he was called to serve as secretary of the Student Christian Association and assistant professor in the Department of Philosophy. He received his Master's Degree at Columbia University in 1941.

In 1944 he was called to the post of pastor for Lutheran students in the metropolitan area of New York, a post he held until 1950. While serving in this capacity he pursued doctoral studies at Columbia University. In 1950 he became executive secretary of the Division of College and University Work of the National Lutheran Council, and eight years later accepted a call to serve as dean of the Chicago Lutheran Theological Seminary, Maywood, Ill.

Dr. Heiges was the Knubel-Miller lecturer of the United Lutheran Church in 1958. His lectures, "The Christian's Calling," were published the following year. He has been a contributor to various journals and publications.

Dr. Heiges was married in June 1935 to the former Mary Kump of Chambersburg, Pa. They have two daughters, Carol Sue (Mrs. Kenneth Reinhardt) and Joan Christine, a student in Wittenberg University.

LUTHERANS VOTE \$5.5 MILLION FOR FOREIGN MISSIONS IN 1963

New York—(PRT)—The Board of World Missions has adopted a 1963 budget of \$5,505,000 of which \$4,633,000 will be used to support 12 mission fields on three continents.

John V. Lindholm, New York, board treasurer, said \$1,776,000, or 32 per cent of the budget, was allocated as operating grants for the LCA's overseas churches, institutions and mission associations.

Mr. Lindholm, who is also board secretary for finance, said the budget included \$1,925,000 for support of the church's 510 missionaries. This represents 35 per cent of the 1963 budget, he explained.

Another \$108,000 will be spent next year to train Christian leaders from overseas. Approximately \$88,000 of this amount will allow about 50 students to continue their training at American colleges, universities and seminaries.

MISSION BOARD PLANS NEW PUBLICATION

New York—(PRT)—The Board of World Missions has asked the Executive Council for permission to publish a magazine dealing with the church's overseas mission work.

The Rev. John M. Mangum, the board's editorial secretary, who will edit the foreign missions journal, told the 21-member board meeting here that the proposed publication will be directed primarily toward pastors and missionaries of the church.

Pastor Mangum said it is planned to start the magazine in October, 1963. The new publication will be issued five times annually — in October, December, February, April and June. It will contain 32 pages. The price of a single subscription will be \$2 a year.

Church News From Around the World

LUTHERANS GIVE \$68 TO \$100 PER MEMBER IN TEN BODIES

New York—(NLC)—Ten Lutheran church bodies ranked from 18th to 36th in giving for all purposes last year among 46 denominations in North America, it was reported here by the Department of Stewardship and Benevolence of the National Council of Churches.

A statistical summary issued by the NCCCUSA department showed an average per-member contribution of \$69.89 for all causes, a gain of 4.8 per cent over 1960, based on figures from 43 bodies that provided data comparable with the previous year.

In 18th place, but first among denominations with one million or more members, was the Lutheran Church-Missouri Synod with an average contribution of \$100.51 per confirmed member, compared to \$96.18 in 1960.

The Evangelical Free Church, a 36,705-member body, led all the denominations reporting with \$341.09, followed by the 54,459-member Free Methodist Church with \$295.26 and the 33,709-member Wesleyan Methodist Church with \$239.

Contributions reported by the Protestant bodies covered in the National Council's survey totaled a record \$2,708,722,264. Of this amount, \$2,200,270,345 or 81.32 per cent was earmarked for congregational operations and \$508,451,920 or 18.68 per cent for benevolences.

Per member giving for congregational expenses in 43 of the 46 bodies was \$56.84, a gain of 4.0 per cent, while contributions for all benevolences averaged \$13.04, a gain of 8.1 per cent.

All but one of the Lutheran Churches exceeded the average in giving for all purposes, eight bettered the average for congregational expenses, seven topped the average for benevolences, and three surpassed the average in gifts to foreign missions.

Lutheran per member contributions for the various categories were:

All purposes—Missouri Synod, 18th, \$100.51; Augustana Lutheran Church, 21st, \$89.37; United Lutheran Church in America, 24th, \$76.18; **American Evangelical Lutheran Church, 25th, \$74.89**; Lutheran Free Church, 27th, \$73.46; American Lutheran Church, 29th, \$73.28; Synod of Evangelical Lutheran Churches, 32nd, \$70.76; Suomi Synod, 33rd, \$70.60; Wisconsin Evangelical Lutheran Synod, 34th, \$70.23; and Evangelical Lutheran Synod, 36th, \$68.36.

Congregational expenses—Missouri Synod, \$79.46; Augustana, \$70.64; SELC, \$62.56; **AELC, \$62.47**; ULCA, \$60.13; ALC, \$59.28; Suomi, \$57.72; LFC, \$57.48; Wisconsin, \$55.67; ELS, \$51.67.

Benevolences—Missouri Synod, \$21.05; Augustana, \$18.89; ELS, \$16.69; LFC, \$15.97; ULCA, \$15.93; Wisconsin, \$14.57; ALC, \$14; Suomi, \$12.87; **AELC, \$12.42**; SELC, \$8.19.

Foreign Missions—LFC, \$3.49; SELC, \$3.43; ULCA, \$3.03; Augustana, \$2.12; Wisconsin, \$1.87; Missouri Sy-

nod, \$1.84; ALC, \$1.73; AELC, \$0.91; Suomi, \$0.58; ELS, \$0.33.

Five Lutheran bodies, ranging in size from 1,500 to 12,000 members, did not participate in the NCCC-USA survey.

MIXED MARRIAGE ISSUE SEEN CRUCIAL FOR ROME

Geneva—(LWF)—The Roman Catholic Church will have an opportunity to demonstrate its new ecumenical attitude when Vatican Council II takes up the controversial question of mixed marriages with Protestants, in the opinion of several European Lutheran churchmen who have commented on the subject.

"If Rome takes so seriously the baptism of non-Catholics — as Cardinal Bea (chairman of the Vatican Secretariat for the Promotion of Christian Unity) made plain in his remarks lately — then she can no longer hold to the Catholic law that has existed concerning mixed marriages," declared the Rev. Erwin Wilkens of the United Evangelical Lutheran Church of Germany (VELKD).

However, two Lutheran bishops — an Austrian and a Swede — expressed the view that the Roman Church will not be able to relax her regulations on mixed marriages until she is ready to modify her traditional claim to be the only true Church of Christ.

They were Dr. Gerhard May of Vienna, head of the Evangelical Church of the Augsburg Confession in Austria, and Dr. Martin Lindstrom, Bishop of Lund in the Church of Sweden.

Oberkirchenrat Wilkens, a Hannover central office executive of the VELKD, told an Evangelical gathering at Schweinfurt that for Protestants the mixed marriage question was a test of the extent to which "a new ecumenical orientation" has paved a way for itself in the Roman Church.

Whether the Catholic Church is able to meet other Churches on the "field of combat," he said, will be decisive for its future relations with such bodies as the World Council of Churches.

Bishop May, for his part, wrote in a circular to his clergy that "we must first of all wait until we are recognized and taken seriously as a Church, and accepted by Rome as a partner in discussion."

If the Vatican Council is to be "an increasingly serious preparation for coming unity," the Austrian churchman said, "then we must expect a decisive comment on the question of freedom of thought, tolerance and religious equality."

Bishop Lindstrom, in an article appearing in the newspaper Svenska Dagbladet, stated that people are caused "unreasonable sufferings" because of the Roman Church's laws respecting inter-confessional marriages.

He called it "inconsistent" that the members of other Christian churches should be regarded by the Catholic Church as validly baptized but not be accepted as Christians unless they submitted to the authority of the Pope.

CLINICAL TRAINING IN SEMINARY HELD VALUABLE BY LCA EDUCATOR

Chicago — (PRT) — Clinical training of theological students was viewed here by a prominent Lutheran educator as a valuable way to "relate theology more intimately with present experience."

The Rev. Dr. Conrad Bergendoff, New York, executive secretary of the Lutheran Church in America's Board of Theological Education, addressing a "Consultation on Clinical Pastoral Education," declared:

"There is a striking similarity between the clinical approach and the way Jesus carried on his ministry. If clinical education can restore something of the concern for the individual which characterizes the ministry of Christ it may redeem us from some of the 'careless'-ness of traditional theological study."

Dr. Bergendoff warned his audience that too often theological courses have become isolated from the religious motivation originally responsible for their existence.

"The disciplines of theological education," he pointed out, "have become ends in themselves instead of means to a Christian education of the minister.... They have become objects of knowledge, though not adequate for the knowledge of living religion."

However, Dr. Bergendoff urged caution before theological seminaries embrace a clinical training program.

"The theological seminary too easily adopts a great deal of material from other disciplines to gain a show of wisdom whereas in reality this unassimilated, undigested material only reveals the insecurity and uncertainty of the seminary's own purpose."

"We are not going to give up the classroom for clinics in hospitals or other institutions," the educator asserted. "But we are asking seminary teachers that, in addition to guiding us through the literature of other generations, they guide us through the wilderness of contemporary existence."

FINNISH BISHOP SAYS RELIGION, NATIONALISM CONFUSED IN U. S.

Helsinki—(LWF)—The Lutheran Bishop of Helsinki and chairman of the Finnish National Committee of the Lutheran World Federation told the clergy of his diocese here that for too many people in the United States, religion is seen chiefly as the country's "best weapon against communism" and "a guarantee for the American way of life."

Because of fear of communism in that country, Bishop Martti Simojoki said, the blessing of religion is invoked upon "American nationalistic self-righteousness and national aims" as "a kind of protection for the nation."

He acknowledged that "it would naturally be quite wrong to generalize and say that this characterizes all religious life in America" and also that such "secularism within the Church" is "a strong trend which penetrates everywhere."

However, he said that in the United States religion is regarded as guarantee-

ing "not only the peace of mind of the individual, but also the peace of the world."

On the other hand, Bishop Simojoki contended that "if we find it strange that Russian churchmen speak so often of the movement for peace and of the churches' duty to work for peace, we have to remember that from the utterances of Western churchmen the echo often carried to the churches in the East has been a war-cry of an army crusading against communism."

The problem of world peace, he stressed, "is a common problem of all Christian churches, of which none of them can wash its hands."

Porto Novo Mission

Olav Pederson, Lindsay, Nebr. ...\$ 50.00

Nanna Goodhope wrote to me from Seva Mandir that she had brought with her about 50 dollars and intended to discuss with Miss Mary Chakko the desirability of starting a fund for the purchase of a car (most possibly a used car) to help Miss Chakko get around on her partly paralyzed legs. This would save some of the time taken up by visiting offices here and there in connection with her leadership of the school.

It appears that the new Indian Republic has a lot of red tape, and a lot of personal conferences on part of the leader are necessary in order to obtain the various kinds of government support. Without this they could not exist now that they are nearly 700 souls to feed and house and teach.

Miss Chakko, however, informed Mrs. Goodhope that it would be absolutely impossible for her to ever pay for the gasoline and maintenance of a car even if she got the car as a present, but if we could collect money for a rik-shaw (a two-wheel car somewhat like those used in China, and which can be drawn either by a mule or a human) then she would be very, very grateful. So Mrs. Goodhope added 100 dollars of her own money to the 50 she brought with her from friends and she bought a very fine rik-shaw with rubber wheels. After the death of Mrs. Goodhope I had a letter from Mary Chakko in which she expressed her great delight and tremendous gratitude for the cart.

It is sad that Mrs. Goodhope never returned to America to tell us about her experiences in Porto Novo, but she did write to me that she was so very, very pleased with the institution and that Christianity was being preached every day, also to the Hindu girls. She wrote that the majority of the teachers, being Christians, used a lot of their spare time to visit people in the poor cottages and huts in villages around Seva Mandir and sang Biblical songs with them, read the Bible to them and sometimes, on holidays, had their small pupils perform Christian plays for the villagers.

In her last letter to me, Nanna Goodhope wrote that when she came back to America she would discuss with me how we could collect money for Miss Chakko for two highly necessary things. The one

was a refrigerator, the other some means of getting the school some drinking water. The fact is that during their hot season, when the temperature reaches 120, the pond outside the school, which is their only source of water for drinking, as well as bathing as well as laundering clothes, will almost dry out.

When Nanna Goodhope was there, the supply was so low that drinking water was rationed to one half glass (or cup) per head per day. That was why it was so difficult for her to eat anything; she said she couldn't get the food down because there was hardly any water to drink. She discussed this problem with Miss Chakko who said that if she only had a little money, she could have the pond cleaned out and some more drilling done in the hope of hitting more water. It was not her idea, but that of Nanna Goodhope that she should also have a refrigerator for storing water for the hottest days.

If some of the good friends of Porto Novo would like to give a gift to Seva Mandir at Christmas time, I would suggest that we earmark such money for drinking water. We usually have a collection in our Ladies' Aid at Christmas and that money we have been giving toward new clothes to the children at Seva Mandir. But this year we will send whatever we get, together with the 50 dollars from Olav Pederson, and tell them to use it toward more and better drinking water for their approaching hot season. Any money which friends might wish to contribute toward the same purpose, I shall be happy to send along.

Now that LUTHERAN TIDINGS will be discontinued, I shall write "Kirke og Folk" and inquire whether we may publish receipts in that paper for any money received for Seva Mandir. It seems to me that "Kirke og Folk" really would be the proper paper since the Porto Novo Mission is a school supported by the Grundtvigian congregations in Denmark, and since both our old and the new synods have pledged themselves to other mission work. It would probably be fair only to expect and ask donations from people who have come over here from Denmark and who have been supporting Porto Novo because it was a Danish mission.

I am sure many Danes in America agree with me that once you have felt a calling to support a mission, you cannot disregard that call even if you went to the outer end of the world. You can take upon yourselves other burdens (or a much better way to interpret it: you can be granted permission to do more and other work in the vineyard), but you cannot, in my opinion, step back from a service with which you have been entrusted.

Since in two years we shall be moving away from here, and we do not know to where, we can only continue our own work for the Porto Novo Mission. I have therefore inquired if anyone could and would take over Nanna Goodhope's work. I have received a few suggestions but should like to have an answer from someone who could feel it as a calling.

Nina Kirkegaard-Jensen,
120 Pleasant Ave.,
Fords, New Jersey.

Pastor A. E. Frost Dies

The Rev. A. E. Frost, 72, a pastor of the American Evangelical Lutheran Church for over 40 years, died early Tuesday morning, November 13. Ill for some time, he passed away in his sleep at "Valborgs-minde," the Danish Old People's Home in Des Moines, Iowa.

The funeral services were held at the Dahlsten Funeral Home in that city three o'clock in the afternoon of November 15 and the body then taken to Withee, Wis., for burial Saturday afternoon, November 17, the services being held from the Nazareth Lutheran Church at 1 o'clock.

Pastor Frost, a native of Chicago, Ill., entered the ministry in 1920, serving churches at Dagmar, Mont.; Askov, Minn.; Danevang, Texas; Waterloo, Iowa; and Salinas, Calif.

Survivors include his wife, the former Emma Jacobsen, daughter of the late Mr. and Mrs. L. P. Jacobsen of Askov; a daughter, Evelyn, Mrs. Ib Petersen, Muscatine, Iowa; a son, Herluf Frost, Fort Worth, Texas; two sisters, Mrs. Helvine Mailand, Mt. Prospect, Ill., and Mrs. Edwin Hansen, Muskegon, Mich.; a brother, Alfred, Withee, Wis.; and five grandchildren.

The Gertrude Sorensen Memorial Fund

The Board of the Danish Old People's Home, Des Moines, Iowa, wishes to acknowledge with sincere appreciation the receipt of \$1,230 in memory of Mrs. Alfred Sorensen.

The fund was made possible by gifts from the relatives and the many friends of Mrs. Sorensen after her death. It was the wish of Rev. Alfred Sorensen and the children that these gifts be used as a lasting memorial at the Home, said memorial to be determined by the Board of the Home.

The Board wishes to express its thanks first to the many donors and also to the Rev. Alfred Sorensen family. The Rev. and Mrs. Alfred Sorensen have served the AELC long and well; their devotion and service have been an inspiration to all who have met them. The Lord has truly blessed their ministry and we accept this memorial as full evidence of Gertrude Sorensen's place in the lives and hearts of all who knew her.

St. Stephen's Lutheran Church CHICAGO, ILLINOIS

"Sure is too bad about St. Stephen's." Several people have said, that to me these last few years. I would much rather say, "What an experience we have had at St. Stephen's." Sunday evening the 27th of October, not least.

We were privileged to hear two outstanding artists perform and on the cello, Earl Madison, a very talented, 17-year-old Negro played "Concerto in D Major" by Haydn with Max Janowski at the piano.

Max Janowski, noted pianist and organist and his good friend, Basia Polischuk, violinist, played a "Sonata for Violin and Organ," by Handel.

I wanted to reach across the abyss of prejudice and shake hands with the Jewish race and culture. What a wealth within me, and us today, because of that evening of sharing.

Mr. Janowski spoke to us of "The Lost Art of Improvisation." He improvised on the hymn, "A Mighty Fortress is our God." The organ pealed loud and clear, soft and whispering, while all of us, regardless of race and creed absorbed it; absorbed something much bigger than ourselves and our own small worlds.

Pastor Harry Andersen and his charming wife, Dorothy, deserve a deep tribute. A tribute for always helping us reach out beyond ourselves and beyond our own culture.

Valborg Eve.

Hansine

Hansine went to sleep, busy to the last. She was so proud of taking care of washing and ironing the altar cloth in our church for years and of doing her share in the Ladies' Aid as well as sending her own flowers and cards to those who were sick or who had trouble.

I think everyone in Solvang was her friend. And how hurt she would be if she had picked flowers for you and you were too busy to pick them up.

We met Hansine way back in the twenties when she came to Atterdag to donate, baking Christmas cookies every year. Then our ways parted. There were hard years when "Chris" was sick and Hansine went out to "help folks" to make ends meet.

Then one day we were at a coffee party and got to reminiscing about the wonderful days at Atterdag. I said, "I bet you cooked for my wedding." "Yes, I did," she said. We saw more of each other after that.

How proud she was of fixing a nice tray for Chris' supper, of sewing doll clothes for some little girl, of dressing dolls for the bazaar and of making coffee cake for someone. She was so proud, too, when her children and grandchildren "got somewhere."

I received her last card when I was having a bad day in the hospital. It was pangs for thought and, "I hope you don't have to suffer too much."

She was one of our pioneers.

Dorothea C. Nielsen.

Solvang, California.

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF OCTOBER, 1962

For the Synod Budget:

Unassigned:	
Cordova, Nebr.	\$ 100.00
Cedar Falls, Iowa, St. Paul	346.50
Askov, Minn.	300.00
Minneapolis, Minn.	273.00
Detroit, Mich.	1,470.00
Cedar Falls, Iowa, St. Paul	47.24
Bone Lake, Luck, Wis.	200.00
Byram, Conn.	18.00
Brayton, Iowa	1,001.00

Cozad, Nebr.	88.21
Grayling, Mich.	100.00
Gayville, S. D.	445.50
Ruthon, Minn.	320.00
Cordova, Nebr.	200.00
Withee, Wis.	1,755.49
Enumclaw, Wash.	200.00
Danevang, Texas	500.00
Chicago, Ill., Trinity	1,523.45
Clinton, Iowa	450.00
Waterloo, Iowa, St. Ansgars	1,162.90
Solvang, Calif.	600.00
Racine, Wis.	608.85
White, S. D.	227.70
Muskegon, Mich.	650.00
Kimballton, Iowa	200.00
Greenville, Mich., Trinity	716.15
Brush, Colo.	119.35
Edison Township, N. J.	400.00
Brown City, Mich.	25.00
Alden, Minn.	500.00
Seattle, Wash.	493.00
Vesper, Kan., Denmark Communi- ty Church	320.80

Pension Fund:

Ruthon, Minn.	10.00
Grayling, Mich., Junior Aid	8.00
San Francisco, Calif., from Mrs. Mari Stottrup	100.00

Home Mission:

Ruthon, Minn.	16.55
Racine, Wis.	213.10
AELC Women's Mission Society ..	900.00
Withee, Wis., Nazareth Guild	21.13

Tyler Old People's Home:

Ruthon, Minn., in memory of Mrs. Annie Jensen	20.00
Grayling, Mich., from Lutheran Junior Aid	8.00
Newell, Iowa, Ladies' Aid	10.00

Seamen's Mission:

Ruthon, Minn.	10.00
Grayling, Mich., from Lutheran Junior Aid	8.00
AELC Women's Mission Society ..	100.00

Santal Mission:

Cordova, Nebr.	55.11
Cedar Falls, Iowa, St. Paul Sun- day School	18.04
Oregon, Wis., from Caroline M. Miller	25.00
Newell, Iowa, from Alfred Grau ..	10.00
Tyler, Minn., from Danebod Dan- ish Ladies' Aid	50.00
Withee, Wis., from the Sunday School	50.00
Ruthon, Minn.	15.00
From the Sunday School	22.12
Grayling, Mich., from the Lu- theran Junior Aid	8.00
Salinas, Calif.	52.30
Racine, Wis.	10.00
Des Moines, Iowa, from the Church Women in memory of Martina Hassenfelt, Inger Lar- sen, Chas. Reid, Gerda Dam- gaard, Jens Miller	25.00
From Church Women's Easter offering	68.72
From special offering, Luther Memorial	105.36
AELC Women's Mission Society ..	200.00
Chicago, Ill., St. Stephen's WMS	10.00
Des Moines, Iowa, Pastor Holger Strandskov	10.00
Des Moines, Iowa, Mrs. Minnie	

Mathisen	10.00
Alden, Minn., in memory of Mrs. P. E. Petersen and Mrs. Jens Petersen	20.00
Withee, Wis., Nazareth Guild	30.00
Tyler, Minn., for memorials from Anonymous	400.00
Grand View College:	
Ruthton, Minn.	11.00
October, 1962 receipts from congregations	17,992.57
Previously acknowledged	64,282.22

Total to date\$82,274.79

Pastor's Contribution to Pension:

Pastor F. O. Lund	\$ 30.00
Pastor H. O. Nielsen	23.75
Pastor Harold Olsen	27.00
Pastor Beryl Knudsen	22.50
Pastor Harald Petersen	7.50
Pastor Harold Petersen	20.00
Pastor Ottar Jorgensen	29.25
Pastor Erik Moller	23.70
Pastor Howard Christensen ..	36.25
Pastor Vagn Duus	14.00
Pastor Joseph Sibert	24.57
Pastor Harris Jespersen	5.85
Pastor Ivan Nielsen	25.00
Pastor Calvin Rossman	40.00
Pastor Folmer Farstrup	23.60
Pastor Arnold Knudsen	23.00
Pastor Paul Nussle	37.00
Pastor Theo. Thuesen	24.00
Pastor Peter Thomsen	97.00
Pastor Edwin Hansen	33.84
Pastor Ivan Westergaard....	45.15
Pastor Holger Jorgensen ..	45.00

Total for October\$657.96
Previously acknowledged\$2,960.77
\$3,618.73

Annual Reports:

Danevang, Texas	\$ 24.00
Des Moines, Iowa	45.00

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.

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

Name _____

New Address _____

City _____ State _____

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

Byram, Conn.	2.00
Total for October	\$ 71.00

Total budget receipts to date,
October 31, 1962\$85,964.52

Lutheran World Action:

Cedar Falls, Iowa, St. Paul	\$ 47.82
Askov, Minn.	70.00
Minneapolis, Minn.	39.58
Detroit, Mich.	157.50
Cedar Falls, Iowa, St. Peter's	5.30
Brayton, Iowa	66.25
Cozad, Nebr.	10.42
Gayville, S. D.	66.87
Ruthton, Minn.	41.00
In memory of Mrs. Annie Jensen	20.00
Withee, Wis.	352.50
Clinton, Iowa	50.00
Racine, Wis., from friends	260.00
White, S. D.	7.00
Ludington, Mich., Victory, Trinity	10.00
Greenville, Mich.	95.96
Des Moines, Iowa, from Mrs. Minnie Mathisen	5.00
Brush, Colo.	69.50
Cedar Falls, Iowa, in memory of Mrs. Niels Jespersen from Pastor Ronald Jespersen	10.00
Alden, Minn., from the Sunday School	29.35
Seattle, Wash.	348.50
Tyler, Minn., from Johan B. Johansen, Lake Benton, Minn.	25.00

Total for October\$1,787.55
Previously acknowledged11,160.02

Total to date\$12,947.57

Eben-Ezer:

Des Moines, Iowa	\$ 58.90
Brown City, Mich.	5.00
Chicago, Ill., St. Stephen's WMS	10.00
Total	\$ 73.90

AELC History Fund:

Auburn, Wash., from Mr. and Mrs. Fred Madsen	\$ 5.00
Junction City, Ore., from Pastor Arnold Knudsen	40.00
Danebrog, Nebr., from the congregation of St. Peder's, Nysted	47.00
Des Moines, Iowa, from Pastor Holger Strandskov	10.00
Junction City, Ore., in memory of Mr. and Mrs. J. C. Jensen from Edward C. Jensen	15.00
Brush, Colo., from friends	22.00
Cozad, Nebr., from friends	13.00
Total	\$ 152.00

OUR CHURCH

Chicago, Illinois (St. Stephen's): Mr. Walter Bernhardt, a native of Austria and a student at the University of Chicago, is assisting Pastor Harry Andersen with the work here. Mr. Bernhardt serves in calling and in teaching. He comes to St. Stephen's with considerable experience in parish work and special training on sociology.

Racine, Wisconsin: Thirty new hymnals were dedicated here on Sunday, October 21. The hymnals were presented in memory of Mr. Viggo Sorensen who had long been active in the educational ministry of the Racine congregation.

Brayton, Iowa: A Harvest Festival was held here on Sunday, October 28, with Pastor Raynold Lindwall, the new president of the Iowa Synod, as speaker.

Fredsville, Iowa: A committee has been appointed here for the purpose of gathering funds for the construction of a new parsonage in the very near future.

Ruthton, Minnesota: Pastor Calvin Rossman has been elected Dean of the Tyler District of the Minnesota Synod. The district has 22 congregations with approximately 9,500 baptized members.

Tyler, Minnesota: Construction has begun on a new low-rent housing unit at the Tyler Lutheran Home. The cost is estimated at \$28,000. It is planned to rent such units at \$65 per month, including utilities. Applications for rental may be sent to Pastor Calvin Rossman, Ruthton, Minnesota. Occupancy is planned for May 1.

For Lutheran Welfare of Iowa, from St. Paul Ev. Luth., Church, Cedar Falls, Iowa\$ 3.00
For Des Moines Old People's Home, from Ladies' Aid of Nain Lutheran Church, Newell, Iowa...\$ 10.00
For the Church Extension Fund, proceeds from the sale of church property, Flaxton, N. D.\$ 426.53
For Grand View College Gymnasium Building Fund, from Women's Mission Society, AELC\$ 500.00
For District IV Home Mission, received from the Dist. Treas...\$ 240.00

Respectfully submitted,

American Ev. Lutheran Church

M. C. Miller, Treasurer

79 West Road,

Circle Pines, Minnesota.

LIFE IN AN AMERICAN DENMARK

by

Alfred C. Nielsen

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