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Tidings



by: GLORIA KNUDSEN

Blessed Christmas

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Greetings From the President of the Lutheran Church in America

As we celebrate the Birth of the Babe in 1962, our eyes are already lifted to 1963, the Year of the Dawn for the Lutheran Church in America. In its name I salute you and stretch out my hands to you in brotherly affection.

The Good Book says that unless God builds the house, all others labor in vain. He too must build the family; above all, He and He alone will be at the head of the table in our new Lutheran Church in America. He is the Father who draws us together. As we come closer and closer to Him, we shall find ourselves in each other's arms.

Our respects to the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Suomi Synod and the United Lutheran Church in America. They deserve them. High praise to our forefathers who have been stalwart confessors in the past. We pledge to keep the treasures we have inherited from them alive.

At the same time, hail to the dawn. Our eyes strain ahead to the promised land which God is preparing for us. The Lord marches on and we happily fall in line, shoulder to shoulder with one another, to follow Him.

Franklin Clark Fry.

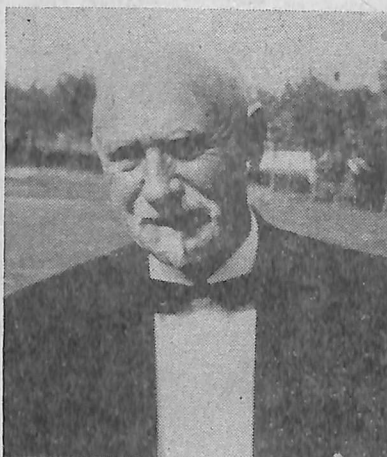
What Does Christmas Mean to You and Me?

by: Pastor Peter Rasmussen

One evening, not so long ago, I leafed through several numbers of LUTHERAN TIDINGS. I found that years ago, I often wrote articles of different kinds or small sermons in the paper, especially at Christmas, Easter and Pentecost. And now of late years it is very seldom that I have contributed to the paper or that my name has been in there.

As I sat and looked at the different papers I became a little sad and asked myself this personal question: "Is it because I am getting to be old, is it frailty of life or something worse, is it because the spirit has been quenched; has the sad thing occurred that happened to the five foolish virgins: our lamps are going out." Or, are there any other reasons I can think of. Under such circumstances there is only one thing to do — at least I don't know of any other — go to God or Jesus Christ and say how sorrowful you are. Pray — "Fill my heart with Thy holy spirit," then holding fast to God's promises: "I will never leave you nor forsake you."

And now this is the last issue of LUTHERAN TIDINGS. How many there are who will miss it, I don't know. I wonder if the editor will be able to find a little corner in the last issue for a stranger of years; so I may be permitted to state a few things



beside greeting him with thanks and God's blessing. There is no question in my heart that he has done well.

I still look at what happened that Christmas night in the "Little Town of Bethlehem" 1900 and some years ago, the most wonderful event in human history. The keynote is and will always be: "A Savior is born," not only for you and me, but for the whole world, therefore churches are lighted and decorated in so many countries; therefore we sing Christmas hymns throughout the world and the gospel is preached truthfully all over to enlighten even the most sorrowful heart. Christmas is God's gift to every one who will accept it and keep it in heart and mind.

If I have been unfaithful at times, there is still a little child living within the heart and longing for Christmas. I believe in the forgiveness of sin, the resurrection of the body and life everlasting.

Jesus is my Savior. He has promised to take me by the hand and lead me through earthly life to the heavenly home. I still have His promise that I shall always be with Him.

Merry Christmas!

OUR CHRISTMAS COVER was prepared by Gloria Knudsen, wife of Pastor Arnold Knudsen of Faith Lutheran Church at Junction City, Oregon.

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Peter Rasmussen, who has served in the AELC since 1904 and in Canada since 1920 is now officially retired but continues to serve among Danes in Calgary, Alberta, Canada, where he now lives.

A Christmas meditation**Oh Come - Let Us Adore Him!****by: Pastor A. E. Farstrup****"Go and search diligently for the child..." Mt. 2:8**

Herod was a rascal! But he is a part of the Christmas story just the same. He was as interested in finding Jesus as were the wise men whom he directed to search for the Christ child. But for an entirely different reason. We recoil from the motives which lay back of his eagerness and are shocked by the brutality of his actions once it became known that the one who was born "king of the Jews" was to be found in Bethlehem. But those who are drunk with power and jealous of their position have always used the methods of Herod. The same motives and methods came into play again some thirty odd years after Herod and resulted in a cross upon a hill outside of Jerusalem. The same person was once again the object of misguided zeal. Those who had become His disciples were to experience this many times — as have their spiritual descendants through the years.

I dare say this misguided zeal is still loose among us. Often it is clothed in respectability and even pious phrases. Seeking the Christ child for the furtherance of one's own ends is a trap into which many (and none of us are immune) undoubtedly fall. How often do we not hear it expressed that we must have a resurgence of Christian Faith if our civilization is to survive. But Christ was not sent to us to save civilizations. These rise and fall and are an expression of the life and thought of the people who live at one period or another of history. Christ came to redeem and regenerate human beings. The fruits of this redemption no doubt reflects itself in the civilization of which we are a part but it is never synonymous with it. Inasmuch as the message of God to us through Christ is always a contemporary one — here and today — it often finds itself in conflict with the patterns of life and thought which have crystallized into accepted forms. Behind the forms we must diligently seek the Christ to hear what He has to say to us now. No preconceived notions of what His answer will be should accompany us in the search.

"Search diligently for the Child" is good advice to all of us even if it did originate with Herod. The wise men followed it and men today who follow it will be wise also if they, like the wise men of old, will come to adore Him and to give of that which they are wont



to call their own. But even more is demanded of us! Gold, myrrh and incense. Yes! These are worthy gifts but the greatest gift is the gift of a man's heart, so given that the Christ might rule in it!

The wise men of old, we are told, "departed by another way." Not the way which the self-seeking Herod had planned on. How we need to forsake the way of Herod and find that other way! All too often we are guilty of seeking the Christ child during the Christmas season in the hope that it will be a pleasant interlude, and then we return along the way we have come and perhaps to the ways we have known before. We have made a pilgrimage it is true, but we have not become pilgrims of His way!

We all need to find Him. We all need the love which He mediates to us from our heavenly Father. The loneliness of men in our age of electronic communications is, ironically enough, as great as in former ages. When we find the Christ, and give ourselves to Him, we will know "the peace of God which passes all human understanding." Let us go and search diligently for the Child! And when we come to our Bethlehem, we can say with one of our modern American poets:

Because the cross
became a tree;
because the rock
became a door;
we celebrate
return to birth;
we kneel upon
the humble floor.

For this our shepherds
sing their hymns;
for this our Wise Men
travel far;
because the cross
became a tree;
because the stone
became a star.

(Jean Burden)

May God bless the homes and congregations of the AELC as we seek Him together with Christians everywhere!

"We are all far from home, yet in Him we are one and at home."

We Go to Church

by: Professor Axel C. Kildegaard

The Kildegaard family is spending the winter in Copenhagen, Denmark, where Professor Kildegaard of our seminary is enjoying a sabbatical year of study. —Editor.

Going to church will always be disturbing in one way or another. By definition, the Word of God which we there confront is not the word of man and always "cuts through the sinful world's disguise." The language spoken can well be the language of our childhood and yet be foreign to us. In one sense this is symbolically true for all who seek His presence, but we have also found it literally true these past months. Far from home, we have gone to church.

I

The church was more than a thousand years old — the only white church on the small island of Møn. Built on the very center of the island about 1035, its tower served for many years as a landmark for sailors at sea. The romanesque ceiling was covered with chalk frescoes painted in unusual earthtones by the Elmélund artist a century before the Reformation. By graphic and symbolic art, he portrayed the Biblical story and essential Christian beliefs. We could imagine a simple worshipper unable to follow the intricacies of sermon and liturgy, studying and meditating upon these endlessly fascinating paintings. For example, an optimistic note that was there for all to see: on one side a flock of weeping and grimacing souls, bound by a heavy chain and harassed by a devil, were obviously the damned on their road to hell; opposite these a group of joyous and hymn-singing saints were destined for heaven — and careful counting showed that there was **one more** soul among the blessed than among the damned! This was the church where Grandfather H. C. Strandkov and his brother, both pastors of two generations ago in our church in America, had been baptized and confirmed, and in this historic place we sensed the weight of the years and the heritage of a faith that was beyond time. But we also wondered at a faith that seemed to belong to a distant age. Though the parish numbered well over 800 families, our family was half of the congregation attending Elmélund Church on that particular Sunday.

II

The church had been dedicated that morning, but at such a festive affair only those with printed invitations had been admitted. Now at the afternoon services, we were ten minutes early — yet we had to stand as every seat was taken. No one offered us a hymnal and as the Danish hymns are many and long (serving as a substitute for liturgy) the service seemed lengthy. It was a youth service and almost a fourth of the 600 people present were in Scout uniforms. The congregation had been worshipping for some time in a school, so this was truly a festive day. The new church, architecturally modern and func-

tional, was most attractive and worshipful in conception. The simple symbolism of the brick altar connected with the pulpit by a small brick wall before which stood the baptismal font, tied the word and sacraments together in an effective manner. And these became the theme of the sermon as the preacher developed his text with reference to the Christian faith and worship. During the course of the sermon, he began to ask questions, and the young people answered him. A genuine and exciting participation developed, and we forgot the weariness in our legs. At one point while discussing baptism, the pastor asked if an infant in mother's arms could be said to have the faith which baptism requires. The yeas and nays were about evenly divided. The speaker went on to give a persuasive answer that satisfied youth and adult as well. We looked over the row of twelve year olds near whom we stood. Every eye was fixed upon the pastor and the bond between his lips and their eyes was almost visible. Finally after raising a new question the preacher, hardly pausing, remarked that they would have to explore that question later but that he trusted God would give them many future Sundays together, Amen. Where such communication exists, that hope will surely be realized.

III

Everywhere the yellow cream brick in the intricate masonry, reflecting the candle-like chandeliers, spoke of simplicity in grandeur; but the preacher's voice echoed through the vast, high-vaulted cathedral in the least understandable sermon that we have heard — due primarily to the acoustics in the sparsely attended nave. We were reminded of the answer an attendant gave us some years ago when we worshipped in St. John's the Divine in New York City: "One doesn't expect to understand the sermon when worshipping in a cathedral." And much as we were impressed by the Grundtvig Church, it was impossible to avoid the irony that this magnificent structure bears the name of the apostle of the "living word." He may yet live in Denmark, but we did not find him in the church that bears his name. At the university that same week, a lecturer in nineteenth century church history had spoken of the life and ministry of N. F. S. Grundtvig and remarked that this poet and churchman of the North had been convinced that Denmark had in its life and spirit something special and unique to contribute to the world. Spontaneous laughter filled the room. I alone was silent — but the impression remains. Was the laughter a commentary on the students' present regard for Grundtvig or on their attitude toward themselves and their native land? Or both? We have been in Denmark too short a time, or perhaps too long, to write analyses. But there are inescapable impressions. While we hope to revisit the Grundtvig Church, we do not intend to attend worship services there again.

IV

We were told that King Christian X was not pleased with the appearance of the new church that bears his name in Lyngby, suburb of Copenhagen. But we felt otherwise. The service was long — partly because of the many hymns that are always sung at worship here, partly because we heard a little more than the minimum of liturgy usually used, but mostly because of the Communion. Nearly all participated and there were many in church — many young couples, young people, and children among the worshippers. Also of these, most visited His table. We noticed a young couple and their son of above five years. Across the aisle from us, three young girls, eight to ten years of age, quietly went forward. The Lutheran Churches of America have debated the question of children's attendance at Holy Communion for several years. In this church it was most naturally assumed. Our older son and daughter sat at my side, and remained seated while mother and father went forward. We wished vaguely that it was otherwise. If we had anticipated this perhaps we could have discussed it and prepared them also for family participation. But what then of the two younger children? And what would happen when we return to our home in the States? The questions still persist — but the impression of the natural rightness of family communion remains.

V

One of the newest congregations in Denmark — in one of the oldest buildings in Copenhagen. The locale was a chapel now part of the Helligaand's Kirke, long ago a hall belonging to a cloister. Within these thick walls and beneath these painted beams, the American Lutheran Church of Copenhagen meets. As Americans, worshipping here was a very human homecoming. The bustle of friends before and after services, the ushers and the mimeographed service bulletins, the Service Book and Hymnal, the American pastor, William Hansen (formerly UELC), plus the Sunday School and so much else, contributed to this impression. After a summer and fall of impersonal participation, especially in Germany where the pastor never stayed to greet the congregation, the friendli-

ness and concern was almost a shock. I think of a conversation with a group of recent theological graduates who were preparing to become pastors. One of their charges against the Church in America was that we are too social in our congregational life, and my reaction was almost one of astonishment. His accusation was mine in reverse. Can there be a spiritual community that is not also realized in human relationships? Do we know any other Christ than He who was the incarnate Jesus of Nazareth? Not that all the sociability which we have known in our congregations is rooted in His word and spirit. But where He is operative, there surely human heart gives itself to and responds to human heart.

We were Americans here at worship, an island apart this Sunday morning. We of the American Evangelical Lutheran Church have in years past known so vividly what it is to be a minority people in a new land. For more than two generations we also clung to that refuge of our mother tongue — and were defined thereby. Now as a visitor in that very land, it is strange how easily the situation is turned about. We were Americans, worshipping in our own tongue and in our own way. And our children listened here more than they ever did in the States. They too had come home....

* * * * *

We go to church and always we are at home. For home is the place which we know best and where we are best known. We are there comforted and renewed but our defenses are down and it is there where we are also most deeply disturbed. That word about which we gather and in which we rejoice at Christmas time is one that speaks to us of home. It is not one of sentiment or beautiful ideals. It is the word of incarnation: the word that becomes flesh. So it continues to do within His Church: for, in, and through us Christmas is fulfilled and renewed in His Church, the Body of Christ. There we too will gather, not in a fellowship about His body, not even simply with Him, but in the fellowship in and of His body. The Christmas Gospel is the premise of it all. We are all far from home, yet in Him we are one and at home.

We think it highly significant that, in this time of nuclear tests and general disquietude, three biophysicists have been named winners of the 1962 Nobel Prize for their contributions to our understanding of the basic life process. Reading of these awards on a news page dominated by the day's nuclear launchings and shifting of jet fighters to the southern tip of Florida, we were reminded of that poignant passage in which the Lord spoke to the people: "Behold, I set before you the way of life and the way of death." These words sum up, indeed, the whole vast weight and burden of our time.The Judeo-Christian tradition rests with equal dependence on the principle of justice and the hope of mercy. Jesus came to make men whole. Yet, while His mission was humanely merciful, He cried woe upon wrong-doing and proclaimed the destruction of the unrepentant and the inhumane.The danger in which we stand now need not affright us if we recall Jesus' words. Here we face the terminal choice, the ultimate decision.

—Dr. Andrew Vance McCracken

in United Church Herald.

Regarding Peace

by: Pastor Aage Moller

Amidst prickly thorns on individualism, the destructive feuds all over the word, the disintegration of moral society, and theatrical antics of the technocratic state I love to hear and use the word peace. It does not at all fit into the world of organized power and I know that all decorations will not adapt it to civilization. Yet I love it and I have the same right to use it as I had to call a certain woman my mother.

The story of Dr. Colton is to me a good peace story. During childhood and youth he looked out for himself giving no time to anything but the competitive race. He worked hard to get the highest rating. He chose surgery and in a few years he had a very lucrative practice. He was told that the \$500 fee for an operation was justified by his school term expenses. Elaine supported him and the two of them were united in giving Eric and Louise the best chance in the world. But the more successful he was and the more he battled against "creeping socialism" the more despondent did he become. There was drought in his life and he could not ignore it. An incidental remark from a patient got under his skin and because of it he came to see that he had been totally an individualist. Communal life which in Danish is called "Folkesind" had been not only an alien but an enemy. He also saw that the Romanized West European and American civilization is running out and will be left on the scrap heap of history. Dr. Colton had entered the way of peace and was now climbing on the rugged mountain road.

Peace is organic and cooperative harmony with life. I always associate peace with a summer night. We said that we could hear the plants grow and I actually believe we could. The cows were grazing and their bells were clanging, when they chased the mosquitos away, they delivered their choir music from the bushes. On each farm we were sitting around the fire holding the blood thirsty insects in check. We were devoutly united in the horn music delivered by painter Christiansen. It was nectar to the soul. Any sound and any word which designated the communal life we lived were sacred sound and words. Regardless of all creeping individualism and rat races there was peace in our communal life.

Peace is not docility or colored sentimentalism but is action. The Amish people who cooperate so well that they do not want social security and who will not permit certified teachers to deprive them of farm life are very active people. They have to work against the whole technical civilization which has separated the tree of knowledge from the tree of life. They are working against a giant which wants to scare them into apathy.

We cannot forget the first Christians. Peace meant so much to them that they had to use the word in greeting. They were all peacemakers and peace-

workers and they said openly that peace was incompatible with blood-drenched Roman power.

Some of you have heard about the Danish Folk School. It was a peace school which the government school can never be. One of the reasons why it so rapidly came to a stand still was that the required and needful action did not follow.

When peace becomes the reality of life instead of being a decoration on nuclear weapon stockpiles, there will be no unemployment. We will be working in making a world which does not end up in show business or a bloody prize fight.

The Fathers and the Children

by: Professor Paul C. Nyholm

"He will turn the hearts of the fathers to their children and the hearts of children to their fathers."

Thus says the last verse in the Old Testament, and this has also been one of the purposes of the AELC. Now when the last issue of LUTHERAN TIDINGS is published there is reason to express gratitude for the work that was done to bridge the gap between two countries and two generations, in order that part of the heritage of the fathers might be transferred to the children.

Only when a tree sinks its roots deep in the soil will there be a healthy growth upwards. The AELC has now become a part of the Lutheran Church in America and the UELC a part of the American Lutheran Church, and we are all eagerly facing the future. But that does not mean we should completely forget the past and efface ourselves. We should rather ask: What particular contribution may we give? And we should also examine if we have perhaps lost something in the Americanization process as well as inquire if we have become as thoroughly Americanized as we ought to be in order to effectively bring the Gospel to our fellow Americans.

The heart of the fathers in the two churches of Danish origin was turned so they proclaimed "the faith of the fathers in the language of the children." Has the time not come now that in a new way the hearts of the children should be turned to the fathers, so they will want to learn more about some of the problems the pioneers faced and some of the ideals for which they sacrificed?

Space does not permit me now to discuss this question which I believe is of great importance, but in my book, mentioned elsewhere in this issue, I have dealt in some detail with some of the implications.

May God bless us all to have open minds to learn from others but also to preserve some of the best of our spiritual heritage and to pass it on to the next generation, also in the new situation in which we have entered!

From the Synod President

I A Word of Appreciation

We come now to the last issue of LUTHERAN TIDINGS. This brings home to us in a very real manner the fact that the AELC is closing out its activities and moving fully into the life and work of the Lutheran Church in America. Members of the other merging bodies share this experience with us as the publication of their papers cease. It is gratifying and encouraging now to know that nearly all of our AELC congregations have decided to subscribe to the new LUTHERAN on an every family basis.

LUTHERAN TIDINGS has served us ably and well throughout the years since it was started in the thirties. We prophesy for the new LUTHERAN many, many years of service of a similar nature and wish its editor and staff God's blessing to the end that the new paper may be a means of pertinent and meaningful communication in the LCA. We hope it will make us "stretch" both mentally and spiritually!

The men who have served as editors of LUTHERAN TIDINGS deserve our thanks! This has been expressed to the former editors but as this last issue of LT goes to press I want to express our sincerest appreciation to Pastor Thorvald Hansen for the able and forward looking manner in which he has edited the paper since he accepted the responsibility of the editor's chair. A similar thanks is due the publisher, the American Publishing Company, and Mrs. Svend Petersen of Askov, Minnesota, who has served so capably as circulation manager since her husband's death. These people have not been rewarded monetarily to nearly the degree they deserve. In fact, I have sometimes wondered if it was fair of us to expect so much for so little. I can only hope that in some measure they will have been rewarded by the satisfaction of carrying on a labor of love and the knowledge that many, many extend their hands to them now with a "Thank you — well done!"

II The Future and the Danish Special Interest Conference

During the years in which the AELC was engaged in the merger discussions, the Special Danish Interest Conference was often brought into consideration. At the convention in Waterloo, Iowa, in 1960, the AELC Commission on Lutheran Unity was directed to take the necessary steps to establish a Special Interest Conference for our people.

At the convention in Tyler, Minnesota in 1961, petitions were signed by 51 of our pastors and representatives of 38 congregations. At the convention in Detroit this last summer, a set of rules for the con-

ference were favorably received for consideration by the organizational meeting of the conference.

The responsibility for the actual organization of the conference rests with the president of the LCA. The present officers of the AELC were given the task of making all preliminary arrangements, but a time and a place must be found for this meeting! The Synod Board addressed itself to this question at its last meeting. No invitations had been received from any of our congregations. Two places were thought the most likely and advantageous. They were Tyler, Minnesota, and Des Moines, Iowa. To date, no decision has been arrived at but I hope shortly to inform all member pastors and congregations of the definite time and place. We are hopeful that it might be during one of the first two weeks in July this coming summer.

One of the handicaps we will be working under during this transitional period is the fact that we have no funds to draw upon for postage, committee work and arrangements. We will be entirely dependent upon gifts by member pastors and congregations to carry on. It would be helpful if such gifts could be sent in as soon as possible to **Mr. M. C. Miller, 79 West Road, Circle Pines, Minnesota**, who will serve as treasurer for the interim committee until the conference is organized, adopts rules and elects its own officers. We do not need large sums for this purpose, and whatever gifts we do receive will be fully accounted for to the organizational meeting.

What kind of meetings do we envisage for this Special Interest Conference? There will be very little business to conduct. The emphasis will be on Christian Faith and Life, with capable speakers, worship services, discussions, singing and music. Both the Danish language and the English language will be used which should give something worthwhile for all who attend. We are assuming that "Danish Interest" is not bound to language alone and that no one will assume that the Conference will distract from our complete and whole-hearted participation in the fellowship of the Lutheran Church to which we have committed ourselves. On the contrary, it is our hope that this Conference will lend a rich variety to that fellowship. Whether or not our hopes are well-founded, those who have petitioned to have this Conference will answer by the kind of response which they give in the days to come.

We invite your comments!

A. E. Farstrup.

Until February 1 my address will be:
3112 Lawnview Drive, Des Moines 10, Iowa.

After that:
9225 Hayes Drive, Overland Park, Kansas.

How We Became Americanized

A STUDY IN IMMIGRATION HISTORY: THE AMERICANIZATION OF THE DANISH LUTHERAN CHURCHES IN AMERICA by Dr. Paul C. Nyholm. Printed by Augsburg Publishing House. \$7.50.

Readers of this last issue of LUTHERAN TIDINGS will be interested in the new book by Dr. Paul Nyholm which is surely one of the landmarks in the history of Danish-American Lutheranism. Dr. Nyholm, well known to many of us as the editor of "Dansk Nytaar," now teaches church history at Wartburg Theological Seminary at Dubuque, Iowa. His book traces the many problems of an immigrant church: the training of pastors, the intricate language problem, the school, the press, the congregational life, the relationship to other church bodies, and the participation in American political, social and cultural life.

But the book is not only a record of the Americanization process; it is in effect a history, though not a complete one, of the two Lutheran synods which had their origin in Denmark. Following a brief survey of the Danish background there is a description of the immigrant church and its mission work. There is an interesting chapter on the background and training of the pastors. Before 1900, all pastors were foreign born; but by 1950 more than two-thirds were native born Americans.

Nyholm devotes a whole chapter to the attempts to preserve Danish culture and language and shows how the scene slowly but inevitably changed. It is interesting to note that even in the United Evangelical Lutheran Church (Blair) which used English earlier than in our synod it was 1937 before their synodical board recommended that the ruling requiring theological candidates to be able to use both languages be rescinded. It may also surprise those among us who were most anxious to discard everything Danish that our synod was not too many years behind the United Church in the use of the English language. According to Nyholm, English had "won the victory over the Danish" in their Sunday Schools by 1925 and in ours

by 1929; at the Sunday services in their churches before 1934, but in ours already by 1940.

The author also deals with the efforts to co-operate with other bodies. These efforts were restrained in our group by "a strong desire to preserve a separate Danish community" but in the UELC by "a pietistic attitude." The book, however, is brought up to date and covers the recent merger movements.

It seems to this writer that Professor Nyholm has tried to be fair and objective in his treatment of our conflicts. For instance, his account of the seminary affair at West Denmark merely mentions that "the seminary was closed because of friction."

My chief complaint is that Dr. Nyholm has perhaps tried to crowd too much into the book. The original manuscript was a doctor's thesis and the mass of footnotes and statistical tables are evidence of years of patient research and will be invaluable to future historians. But Nyholm is not only a scholar; he is a journalist. The book in my opinion has too many pictures for a work of that kind — more than 150 — and it contains other material which is so peripheral that the main theme of the book is in danger of being obscured. The result is a huge and, unfortunately, expensive book. It runs to almost 500 pages and costs \$7.50. The book is worth every penny of it and Dr. Nyholm deserves our gratitude for the completion of a monumental task. I only hope that many of our people will buy it in spite of the price. It may be ordered from the author at Wartburg Theological Seminary, Dubuque, Iowa, or from the Grand View College Bookstore, Des Moines 16, Iowa.

Pastor Enok Mortensen.

The book will probably appear in February, 1963. The price will be \$7.50. On pre-publication orders received before December 31, 1962, by the author, Dr. Paul C. Nyholm, Wartburg Seminary, Dubuque, Iowa, or by the Bookstore, Grand View College, Des Moines 16, Iowa, the books will be sent postpaid at \$6.50 per copy. If three or more copies are ordered by one person the price is only \$6.00 per copy, postpaid.

In Appreciation

This issue of LUTHERAN TIDINGS brings to a close an association in the publishing field by the undersigned and the American Evangelical Lutheran Church, one that goes back to July 20, 1942, when we printed our first copy of that periodical. We also have had other publications connected with the AELC, including JUNIOR TIDINGS, which likewise is being discontinued this month as the synod merges with others.

Our association with the editors of these papers, the pastors and laymen who have contributed to same, and to other members of the various congregations, has been of the best. We have enjoyed working with them through the years. Many we have known personally, others through their work in the publications and church activities, and for all we have had much respect.

Needless to state, we regret the termination of the pleasant and interesting task that has been ours in the publication of the magazines in the closely-knit pattern of a small synod. The publication work of the Lutheran church will be carried on in an expanded framework, dealing with millions instead of thousands, but we are grateful and happy to have had a small part in its beginnings, and we join in extending wishes for its continued success in the new Lutheran Church in America.

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Paging Youth

American Evangelical Luth.
Youth Fellowship

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



AELYF and Christmas, 1962

"Heaven and earth will pass away, but my words will not pass away."

—From the gospel for the Second Sunday in Advent

To a young person there is nothing more boring than to hear something old that one has heard many times before. Especially young persons take the attitude that if something has been heard before, it is a sort of waste of time to hear it again. The school teacher who gives us again this year what someone else already taught us last year is just wasting our time. Grandfather is least easy to put up with when he begins to tell us how far he had to walk to school when we complain about not having a car to drive every day. It is terribly difficult to be patient with mother and dad when they mention how little they had during the depression years. At times, we who are young are very intolerant of anything that goes by the name of truth, but which, we know, has been said many times before and is not at all new. At times, we almost detest information that we have heard before, especially when it concerns yesterday. We know full well that times change, and it seems easy to jump to the conclusion that truth changes too.

If you are not too much of a young coward, take a few minutes to think through what has just been said. Now, do not get me wrong. I would be the first to say that we have to be up-to-date in our attitudes and ideas. We simply cannot meet life realistically if we always use the attitudes and ideas of one hundred years ago, of ten years ago, or even of last year. This applies to life within the Church, too. You undoubtedly have noticed that very successful efforts are being made to keep us equipped with a Bible freshly translated in the most contemporary language. In many places modern and efficient church buildings have become something we expect. There are even some who are so radical as to propose that we ought to modernize our liturgies (forms of worship). We in the Church must continue to recognize that times change.

But notice one thing! Just because times change it does not mean that truth necessarily changes. Yes, you are right if you say that as times change we seem to discover more and more about the truth, and what we said was true yesterday may well be known by us to be false today. But the point that we would like to make in this last issue of PAGING YOUTH is that just because times change it does not necessarily follow that truth changes. In fact, it is important for us of AELYF to see at least two ways in which times are

changing for us right now, but truth is not changing.

After years of talking about it, we can at last say that merger is here. In the last six months it has sneaked up on us perhaps more quickly and subtly than we had expected, until we find today that here we are right in the middle of the Luther League, Lutheran Church in America. A number of former AELYFers find themselves today in positions of leadership in the new Luther League, both on the national and the synodical levels. Times are changing for us, we are in a new organization, but truth has not changed. Friendship with other young Christians is just as important and just as possible. Enjoying the gift of life at its best and knowing that we can give glory to God through group recreation in addition to group worship must continue to be a basic attitude which permeates our activities. (Though we may have to help some of our new found friends to learn the meaning of this latter statement, it still is a truth which in no way has been changed nor taken away.) Perhaps most important of all, the fact that we gather in the new Luther League as youth of Christ's Church will be possibly even more true now than it has been in the past. We know that times are changing for us who have been AELYF. I seriously question whether there has been a change in the basic idea of a life together as youth of the Church.

There is another quite different way in which we find the times changing but truth remaining the same. As each year passes we find ourselves becoming quite different people. Yet as each Christmas meets these different people that we have become, it does so with a message whose truth is absolutely unchanged.

One of the gospel lessons for Advent has at its end this saying of Jesus: "Heaven and earth will pass away, but my words will not pass away." The conditions of our lives may change, we may even succeed in blowing up this world in which we live, but God's message is still the same for us. He wants us to know Him. He wants us to know that He loves us far beyond any love that we have ever known before. He thought of the best way with which He could impress this fact upon our hearts and minds, upon our very lives and He put that thought into action. God became a man, born in the most unsuitable surroundings. In Jesus' birth, life, death, resurrection and continued presence among us, God has made it unmistakably clear that He does not want us to live without knowing that He is our God and that we are His people; and the implications of this make the difference for us between a living Life and a living death.

Our world is far different from the world of John, James, Peter and the others! Why, the world of today is even quite different from the world of the year in which any one of us was born. But no matter how much change has taken place, Christmas comes each year and it bears the same message it has always borne.

Those of us who consider ourselves in some way related to AELYF, find, as this Christmas approaches, that we are very much aware of many changes. Those of you who are older than I have seen so much change take place that you will tend to regret it. Those who are younger probably welcome the changes. Each of us however, must remind himself of one thing. No

(Continued on Page 10)

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



This will be the final issue of Our Women's Page of the AELC. I wish to thank you for the privilege of having had the opportunity to be your editor, and for the opportunity to serve on the Editorial Consulting Committee of the interim magazine, LUTHERAN WOMEN. Remember, until January 1, 1963, the subscription price is \$1.25 a year, after that date — \$1.50.

May we all take part in, and share in the larger fellowship of the LCA. A Happy and Blessed Christmas and New Year!

Eileen Paulsen.

From the President's Desk

May you have the gladness of Christmas which is HOPE;

The spirit of Christmas which is PEACE;

The blessing of Christmas which is LOVE.

And may all three — hope, peace and love — remain with you throughout the New Year!

Christmas is a time for memories, especially for the adult and older generations; for the young, it is a time of expectation and the fulfillment of dreams. Many a young mother, and perhaps father, too, has a burning desire to make Christmas as beautiful and happy for her children as she remembers her childhood Christmases to have been made by her mother and dad; but she feels her efforts are inadequate. She can't seem to recapture the enchantment she then experienced. Time has a way of adding glamour to past joys. No doubt those past Christmases were very simple compared to our modern celebrations; but perhaps their very simplicity made the "heart" of Christmas more real, more easily found by a child. Are we perhaps striving to make a happy Christmas instead of letting the gladness of Christmas, the spirit and the blessing of Christmas abound in our hearts and in our relationship to our loved ones and those whom we meet as we go about our daily tasks? And are we letting our outward preparations — and these have their rightful place — be as fruits of these qualities? We don't need to MAKE a happy Christmas. All we need do is to open our hearts and let the Christ Child in.

"He opens then for every child
The palace of the King."

Since this is the last time I shall be privileged to greet you as women of the AELC, I should like to extend to you a wish, not only for a Happy New Year, but for continued happiness in our new life in the LCW. As we close the last chapter of our existence as the WMS, we find this, too, is a time for memories, especially for those who have given devoted and loving service, be it short or long, to the Women's Mission Society; and good memories are as precious pearls.

But this is also a time of expectation and anticipation of great things. Perhaps some of you share, at least to some degree, my concern that we be in danger of losing close personal touch with Christ and the service we are trying to do in His church when we enter into the highly organized structure which a merger necessitates, just as the heart of Christmas may be in danger of being lost sight of if too much emphasis is placed upon the outward observance. True, we need to be on guard; but if we are, our larger fellowship can bring us closer to Him, for we shall have the opportunity of bringing His message, the joyous Christmas message: "Christ, the Savior is born!" to all parts of the world, yes, and to many in our own Christian land, who still have not been drawn into the Christian fellowship. And even within that fellowship, we will have new and more extended fields of service. Let us become acquainted with these through LUTHERAN WOMEN, the magazine of the Lutheran Church Women of the Lutheran Church in America. Only by becoming informed, can we become interested, and only by being interested will we be filled with zeal to work willingly and well.

The past year has been a year of preparation. During the coming year we will be taking the necessary steps to remain a part of LCW; by January 1, 1964, we will be ready for concerted action as we face the challenge of the days that lie ahead.

May God richly bless us all as we in a way go our separate ways yet all joined together in our one great purpose: "to be an instrument of the Holy Spirit in obedience to the commission of its Lord."

Before closing this final message, I should like to thank you for the privilege of serving the WMS for a short but very full and challenging term of office and for the cooperation you have given me. A special thanks to the officers and other members of the executive board.

Sincerely,

Mrs. Edwin E. Hansen.

Report From the National Treasurer

As we come to the close of WMS — AELC, I wish to express my appreciation to all with whom I have had contact during the last two and one-half years because of my duties as national treasurer.

Miss Donna Jespersen of Cedar Falls, Iowa, was granted a Mary Seeley Knudstrup Scholarship in the amount of \$500 this fall. She is a junior at the State College of Iowa at Cedar Falls.

Donna writes: "Dear WMS members: Thank you so much for the welcome boost to my education fund. I will try my best to be deserving of such a scholarship."

(Continued on Page 16)

opinion

and

comment



AS WE WRITE these last lines for LUTHERAN TIDINGS it is with a sense of sadness in the realization that not only the paper but the church out of which it grew is coming to the end of its existence. If there is sadness, however, there is also an overwhelming sense of gratitude; gratitude that we have been privileged to be nurtured in, to work in and to serve in the American Evangelical Lutheran Church. We suppose that it might be said that had our spiritual home been in another church we would have been happy for that too. Undoubtedly we would. But we did not live and work in another church. We lived and worked in this one and we are grateful for all that it has meant to us. We are grateful for the names and faces that have become a part of our life. We are grateful for our spiritual ancestors, for our leaders, and for our teachers, for those men, living and dead, who have been the incarnation of the Danish, and later, the American Evangelical Lutheran Church and through whose living word we have caught a glimpse of THE LIVING WORD. The AELC has never been large. It has never done great things. It is not widely known and it would never rise high in Lutheran or Protestant circles. There is a sense in which we bring little into the LCA. Yet we make no apology for this. The one thing that is really needful, a vision of THE LIVING WORD, we carry with us. In that we have our strength, in that we have found unity and in that we shall go forward together. Therefore, though there is sadness in the passing of the AELC, that sadness is tempered by gratitude. We give thanks to God that the AELC has been a vehicle of His spirit and that through it we have come to know and share manifold blessings.

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IT IS WITH A mixed feeling of relief and regret that we come to the end of our editorial chores — relief that the succession of deadliness has come to an end and regret that we will no longer be so closely associated with so many who have made this work possible and enjoyable. Before we lay down our pen, therefore, we do want to express our appreciation to those who have, in one way or another, contributed to our enjoyment of this work. We would say, THANK YOU to the Board of Publication for entrusting us with the editorship; to the other editors,

Mrs. Paulsen of the Women's Page and Karen Knudsen of Paging Youth, for faithful work with their pages; to the officers of the synod who have always been willing to cooperate; to the circulation manager, Mrs. Petersen, for her work in that area; to pastors and others who have made possible the indispensable flow of articles, solicited and unsolicited; to all those who have made bulletins and news items available to us; to the American Publishing Company for assistance far beyond the call of contract; to the congregations, first at Cozad and then at Viborg and Gayville, who made it possible for their pastor to give his attention to this work and, not least, to our readers whose patience and whose words of encouragement have made editing infinitely easier — to all these, and more, we are grateful for the pleasure that has been ours.

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WE ARE PLEASED to note that so many AELC congregations are adopting the every-home-plan of subscribing to the paper of the new church, THE LUTHERAN. This is an eloquent testimonial to the mark which has been left by having a church paper in every home of the AELC. Not only so, it bodes well for the new paper and the new church. Incidentally, if you have not already done so, why not arrange to have a copy of THE LUTHERAN sent to your local hospital or hospitals?

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During the 30 minutes you spent at breakfast, 2,700 members were added to the human race.

The world census grows by 450 people every five minutes, 130,000 a day, 47,000,000 a year.

Every month a new city the size of Chicago is born.

By the end of this year the globe's population will reach three billion. At the end of this century — in 39 years — it will have doubled that figure.

If the present race continues for two centuries, the planet will have to house 50 billion people.

The numbers game adds up to a burst at the seams. How much time is left before that happens?

A University of Illinois professor says the year 2026 will be "doomsday."

Interchurch News.

Standing on the Threshold

a Christmas eve meditation by the editor

We stand on the threshold of a great festival. As we sing the well known carols and hymns and as we hear the familiar story of the first Christmas our thoughts travel back through time to a manger in Bethlehem some two thousand years ago. And, if we use our imaginations a bit, we can perhaps see ourselves, along with the shepherds approaching the stable from which the cry of an infant is heard. As we draw nearer the song of the angels is still ringing in our ears. Again we silently repeat the words we have heard, "for to you this day is born in the city of David a Savior, who is Christ the Lord."

And, as we stoop to go through the low doorway of the stable we may be filled with conflicting thoughts. We may feel like "My Neighbor Old Pat." You know the sort of a fellow he was. His reaction to most things was, "What's the use, there's nothing in that," or "what's the use, there's no money in that."

Yes, we may well feel that way as we enter the stable. After all, we know that angels don't go flying around singing. We never heard any before. For that matter, we've never even seen any. And as for the child lying in the manger being a Savior — well, if God wants to do something to help us why doesn't He do it some other way — by putting an end to all wars, for instance.

But, in spite of those thoughts there may still be a bit of wonder and awe as we finally stand before the child in the manger. There may be a secret hope and longing that after all great things may come of this event. Perhaps, just perhaps, this might be a great moment in history. Maybe we didn't really see angels but something made us come here to look upon this child. And as we stand before Him the wonder grows and we begin to get a glimpse of the truth. We begin to be aware that we are standing at the dawn of a new era for mankind.

Well, we can't go back to Bethlehem and enter the stable with the shepherds. We can't really hear the song of the angels. But, there is a sense in which we can truly stand before the new born child. And, as we do stand there in silence, the sight can, if we ponder on it, fill us with awe and wonder and open our hearts and minds to God's truth.

Awe and wonder are not very characteristic of our time. We who have lived through two great wars, we who have seen the continuing revelations of science and we who have more or less shrugged off Hiroshima and Nagasaki, are not much given to standing in awe and wonder.

We are too much like "Old Pat." We want to know "what's the use of that." We want to know if there is any "money in that." We are interested in "how much," "how far," "how many," and "how fast." The tangibles of life are of tremendous importance to us. We pride ourselves on what we call our "know how."

Certainly, in and of itself there is nothing wrong

with that. It is well that we should know the "how" of things. God is well pleased with every real advance that is made in new discoveries for the benefit of mankind. He would not have us neglect the material world in which we live.

But, the difficulty is that we may be so taken up with these things, with reality, as we call it, that we become blind to the larger, the deeper truths of life. We can become so taken up with the "how" that we forget the "what" and the "why." We may fail to see that what we call reality is only a part of reality.

We can approach many good and great things with this "Old Pat" attitude. We can approach Christmas with a cynical "there's nothing in that." And, let us hasten to admit that there certainly is much in the Christmas festival as we know it today that gives cause for cynicism. Christmas has its seamy side; let us not forget that. Then too, "Old Pat" would probably tell us that the Christmas story is "old stuff," that we go through the same routine every year and that the day after Christmas finds us no better off than the day before.

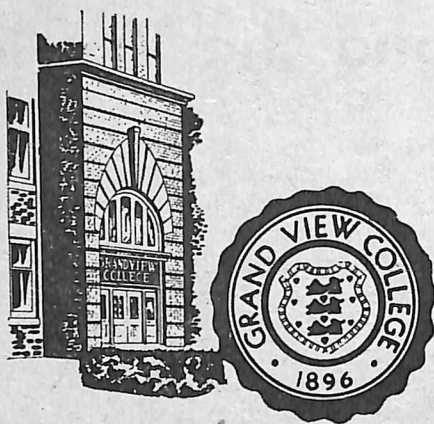
All of that is pretty much true and we know it. But, that's not quite the whole story. The fact is that we never really tire of this "old stuff." The fact is that we find something refreshing and renewing about it. It may well be that we will not appear to be one wit better off on the morrow but nonetheless if we have taken time to pause, to stand in awe and wonder before the child of Bethlehem, we shall have had a glimpse of the greatness and the glory of God. We shall have glimpsed the truth that this is God's world and that we are His children and that apart from that even "Old Pat's" material world has no meaning.

"Be still," says the Psalmist, "and know that I am God." We need to be still from time to time. In the hustle and bustle of everyday living, in the noise and din of modern civilization it is easy to lose sight of fundamentals, it is easy for the voice of God to be drowned out. We need to take time to be still, we need to pause, to reflect and to stand in wonder before the mysteries of God. We need to pause, even as we do this hour, in the midst of the Christmas festival, that our hearts and minds may be in tune with the infinite.

It is over a hundred years ago now since Joseph Mohr, a village priest in Germany climbed a small mountain overlooking the village and let the beauty of the night speak to him. When he returned home around midnight he sat down and wrote what is perhaps the best known of all Christmas carols, "Silent Night."

It is less than a hundred years ago since Phillips Brooks, the noted American preacher visited the Holy Land at Christmas time. On the day before Christmas he rode out to see the field where tradition has it that the shepherds were watching their flocks. That night he attended a service in the ancient basilica erected

(Continued on Page 16)



Report on the Pittsburgh Conference

by **WILBER J. WILLIAMSON**
Grand View College

Some 400 delegates from many denominations and other religious bodies of this country participated in the Fourth National Study Conference on the Church and Economic Life and considered the theme, "Ethical Implications of Rapid Economic Change in the USA." This conference was held at Pittsburgh, Pa., on November 8-11, 1962, and was convened by the Department of the Church and Economic Life of the Division of Christian Life and Work of the National Council of Churches of Christ in the United States.

Through the vigorous leadership of well-informed Christian laymen there was a genuine concern and recognition of a serious responsibility on the part of all Christians to become involved in all the issues of our complex and rapidly changing economic life. The revolution that has been occurring in the American economic life during the last twenty years has been overwhelming. In a mid-twentieth century America where 60 per cent of the products in our economic market were unknown twenty years ago, where many jobs and vocations are expected to become obsolete in a twenty to twenty-five year period, and where economic decisions are increasingly being made by ever larger corporate groups the ethical dilemmas facing the Christian become ever more critical.

One persistent theme throughout the conference was the recognition of the crucial role of Christians in making Christian insights and decisions effective within the economic sphere of American life. It was most inspiring to hear many capable leaders take seriously their responsibility as Christians within the complex, changing economic institutions of our society.

On the other hand, little or nothing was made explicit about the corporate role and position of the Christian Churches in our modern economic world. If the Christian Church, as an institution, wishes to exert positive influence in our economic life it needs Christian affirmations about economic life. This is ultimately a theological question, and was, perhaps, beyond the purpose and the intent of the Pittsburgh Conference. A complete summary of the Conference is being prepared by the National Council of Churches and it is hoped that each congregation will have the opportunity to study and discuss its findings.

Greetings From Grand View College

Open house always is a festive event at Grand View College, especially when scheduled for this season of the year. The girls make every effort to have their rooms beautifully decorated for the occasion. Many of the Christmas motifs are not only creative, but indicative of the student's own feeling and understanding of Christmas. Deeply rooted in the Grand View tradition is the singing of Christmas hymns and carols. At this year's open house, there was not only the customary singing by the students, but a brief advent vesper service concluded a very successful day.

The drama department has been doing some very interesting things during the last two or three years. This year the department added a Christmas play which will be presented to the United Church Women of the Des Moines area on Monday afternoon, December 10, and to the whole student body at convocation, Wednesday, December 12. The same evening the A Cappella Choir will give its annual Christmas concert, which we hope will be attended by a large audience, as usual. The concert is to be held at Grand View Lutheran Church, following which the faculty wives will serve coffee to guests and students in the college lounge.

On behalf of the college, we would like to express Christmas greetings to the readers of LUTHERAN TIDINGS. Surely, the world needs the hope for man which Christmas brings. Speaking of Himself, Jesus said, "I am come that they may have life, and may have it abundantly." It is our hope that the Christian colleges throughout the world may contribute toward making the life of this student generation partake of the abundant life of which Jesus Christ speaks.

We are very anxious to keep our relations with former AELC members intact. We shall be very glad to send the GVC Alumni Bulletin to anyone who is interested in Grand View College. Send us your name and address.

Ernest D. Nielsen, President.

.....I trust that it is conviction and not fetish that prompts me to express an emphatic concern over the developing philosophy in social work that says that the Church should get out of health and welfare. This, I believe, is philosophically untenable and theologically unsound. I do not believe with some who say that to talk of God is to prejudice the case. I do not believe with them that the only function of the Church in the fields of health and welfare is to supply "plus services." I do believe that those who say that the Church should supply only plus services fall into the same trap as the John Birch Society when it implies that the function of religion is to support the good society. This, I submit, is heresy, and the best way to deal with heresy is to stamp it out with action.

—**Dr. Kenneth G. Neigh, General Secretary of the Board of National Missions, United Presbyterian Church, U.S.A.**

Church News From Around the World

THREE CHURCH BODIES NAME REPRESENTATIVE TO PLAN A NEW LUTHERAN AGENCY

New York—(NLC)—The three major branches of American Lutheranism have appointed delegations to participate in the planning of a new cooperative agency intended to succeed the National Lutheran Council, it was announced at the latter's headquarters here.

Seven representatives each were named by the Lutheran Church in America, Lutheran Church-Missouri Synod, and American Lutheran Church — comprising more than 95 per cent of the 8,600,000 Lutherans in the United States and Canada.

The eight other Lutheran church bodies in America have also been invited to appoint similar delegations to serve on a joint committee that will hold its first meeting at the Lake Shore Club in Chicago, January 22-23. These groups have been asked to reply, stating their intentions, by January 5.

Signing the invitation were the presidents of the three largest denominations: Dr. Franklin Clark Fry, New York, of the newly-formed 3,200,000-member LCA; Dr. Oliver R. Harms, St. Louis, of the 2,555,000-member Missouri Synod; and Dr. Fredrick A. Schiotz, Minneapolis, of the 2,445,000-member ALC. All three church leaders head their respective delegations.

The joint committee is expected to meet periodically over the next two years "to develop a constitution and, as found expedient, additional rules of procedure for the proposed association."

Purpose of the new organization will be to serve as a Lutheran interchurch agency for common theological study and Christian service.

LUTHERANS URGED TO CLARIFY POLICY ON FOREIGN MISSIONS

Buck Hill Falls, Pa.—(PRT)—American Lutherans may have cornered the market in gray-flannel-suit methods of communicating with the foreign mission field, but so far as theological principles are concerned they might just as well have stayed home.

This evaluation of the Lutheran foreign mission program in particular and the Protestant approach in general was given by the Rev. James A. Scherer, dean of the Lutheran School of Missions, Maywood, Ill., at the Lutheran Foreign Missions Conference of North America here.

Addressing Lutheran foreign mission leaders as well as national religious leaders from Europe, Asia and Africa, the Rev. Mr. Scherer declared:

"We American Lutherans have failed to produce any volume of missionary research. We have not given clear theological principles on which our pursuit of world missions is based.

"We have no theological interpretation of the non-Christian religions," he continued, "and no clear theological treatments of our purpose. So we have had to muddle through."

Furthermore, Pastor Scherer told the conference

delegates attending the two-day conference, "Our promotional material is designed merely to keep the wheels going and, often, is propagandistic. We have a monopoly on financial and organizational policies and know-how, but no understanding of the missionary task as related to theology."

Dean Scherer made clear that his indictment was not confined to Lutherans. "We share this disability with most of American Protestantism," he asserted, "but can we operate successfully on this basis?"

"We have no consistent theology of missions," he charged. "What we do have we have by default. Somehow we act as though theology and even the scriptures are irrelevant. We go along on missionary traditionalism of the 19th century — hallowed but ineffective."

Conference delegates were told that the Lutheran church's understanding of the indigenous church throughout the world demonstrates this lack of theological understanding.

"A written constitution is not the end-all of an indigenous church," Dean Scherer said. "We begin with a sociological problem as though it were a problem in ecclesiastical engineering. We mistake a constitution for God's word."

Lutherans, he concluded, are in "great danger of substituting law for the gospel — whether the law is a law of tradition or whatever," he told the 50 delegates.

INTEREST IN CHRISTIANITY SEEN WANING IN FAR EAST

Buck Hill Falls, Pa.—(PRT)—A Lutheran clergyman who spent 13 years as a missionary in China and Japan said here that the growth of Christianity in Asia has almost reached a point of standstill.

The Rev. Dr. David L. Vikner, New York, secretary for East Asia of the Lutheran Church in America's Board of World Missions, explained that "the growth of the Christian church (in this area) is slow because less people are showing an interest in Christianity."

He said the current situation is the result of a change of attitude on the part of the population toward the United States and the rapid economic growth among many Asian nations.

"The immediate post-war interest in Christians and Christianity is gone," Dr. Vikner pointed out.

The philosophy of the Japanese that a victorious nation's religion must be worthwhile has all but disappeared from Japanese thinking, the former Chinese-born missionary said. "Today that curiosity about Christianity is gone."

"Since the war," he continued, "the acceleration of economic growth in most of these countries has also contributed to the slow growth of the Christian church. The people are caught up in material concerns and spiritual interests have been pushed aside."

In addition, he said the indigenous churches have become bogged down in organizational red tape. "They

are trying to maintain this big, clumsy organization using, for the most part, methods we have taught them."

"The Lutheran churches of Asia must learn to adapt only those organizational structures of the West that are applicable to their situation."

Dr. Vikner said the Lutheran church should help new churches abroad to begin to think of expanding

their missions beyond their borders.

"We must try to think with them in terms of going into new mission areas — we must encourage them to expand their missions into other countries."

As the LCA's foreign mission board's East Asian secretary, Dr. Vikner oversees 180 missionaries serving 175 congregations with 35,000 members in Japan, Taiwan, Hong Kong, North Borneo and Malaya.

LCA News

LUTHERANS VOTE \$750,000 IN URBAN CHURCH RENEWAL

Chicago—(PRT)—The Lutheran Church in America will spend three quarters of a million dollars next year to aid its urban churches.

The decision was taken here by the denomination's Board of American Missions. The funds will be administered by the board's division of the urban church.

The Rev. Orval C. Hartman, Chicago, secretary of the urban church, announced that \$117,500 of the urban church renewal fund will be distributed among nine Chicago congregations.

The largest portion of the Chicago grant will go to Christ the King Lutheran Church, now located in an office building at 327 South LaSalle Street.

The Rev. Mr. Hartman reported that Christ the King will receive \$50,000 toward its building program. An additional \$25,000 in board funds will be used to carry on its program.

The board is also committed to contribute another \$200,000 toward the erection of a \$1,000,000 church building for Christ the King on a site at Plymouth and Jackson, in the Chicago loop. The money will be paid over a five-year period.

The other Chicago inner-city churches will receive grants of from \$1,500 to \$12,000, the Rev. Mr. Hartman said.

Other cities to benefit from the Lutheran board's urban renewal program are New York, Philadelphia, Indianapolis, Miami, Wilmington, Los Angeles, San Francisco and Pittsburgh.

LUTHERANS SPEND \$6.5 MILLION TO CONSTRUCT 130 NEW CHURCHES

Chicago—(PRT)—In outlining the Board of American Mission's plans for 1963, Dr. Donald L. Houser, the board executive secretary reported:

"Next year we plan to enter 100 new areas, organize 85 new congregations and erect 150 new churches.

The new 3,200,000-member Lutheran Church in America now has about 6,200 congregations in the U. S., Canada and the Caribbean.

The Rev. Merle G. Franke, Chicago, board secretary of church development, reported that \$2,000,000 will be allocated in salary aid next year to assist several hundred Lutheran congregations.

An additional \$800,000 will be spent to support board missionaries and parish workers assigned to these congregations, Pastor Franke pointed out.

"While this is a concrete, dollars-and-cents way of grasping the enormity of the program," he con-

tinued, "the money to be expended is only a symbol of our concern that the gospel continue to be preached and that the unchurched be found and brought into a living relationship with Jesus Christ."

Dr. Houser described the board's task as one of tremendous opportunity: "We have a direct line and a direct relationship to every part of America," he said, referring to the 29-member staff which represents the board in every section of the U. S. and Canada.

In other actions the board:

- * Adopted a budget of \$7,490,000 for 1963.

- * Called 11 clergymen to become mission developers in eight states and two Canadian provinces.

- * Was informed that eight Lutheran ministers have accepted previous calls to develop new missions.

- * Was given a list of 62 mission congregations in the U. S. and Canada that have become self-supporting.

- * Approved the assignments and salaries of 36 women parish workers who will serve congregations in 15 states, the District of Columbia, Puerto Rico and three Canadian provinces.

- * Allocated \$20,000 to assist students from the Caribbean to prepare for the ministry.

- * Approved 10 new fields for occupancy in Maryland, Connecticut, Nebraska, New York, California, South Carolina and Canada.

LUTHERAN MEN ADOPT SEVEN-YEAR PROGRAM

Chicago — (PRT) — Lutheran Church Men, the official men's organization of the Lutheran Church in America, has approved a seven-year program of lay ministry, evangelism and stewardship for its 85,000 members.

The action was taken by the group's executive board meeting here.

Jack H. Oetgen, New York, executive secretary of the men, told board members:

"The first 10 years of our new church will be crucial years in men's work. We will be faced with providing a program which will challenge men, and better equip them to come to grips with the secular world."

The first part of the program will emphasize the ministry of the laity. This will be the 1963-1964 section of the overall project.

In 1965 through 1967 evangelism will be the program subject. From 1968 until 1969, the emphasis will be on stewardship.

Mr. Oetgen said the LCM program has been discussed and endorsed by officials of the church's Board of Social Ministry and the LCA commissions on Evangelism and Stewardship.

OUR CHURCH

Newell, Iowa: Pastor Charles Terrell of Nain Lutheran here, has resigned effective February 28, 1963. He has accepted the call to serve as Chaplain-Administrator of Valborgsminde, the Home for the Aged in Des Moines. He replaces Pastor Alfred E. Sorensen who is retiring.

YULE will not be published in 1962. We were not able to break even financially in the last two years, and were afraid that in another year we might fare even worse, thus the decision to discontinue.

For some time we have been wanting to have copies bound for the archives — but do not have a complete set of copies in good enough condition to bind — due to moving and wet basements, etc.

If someone would like to share copies for this purpose, correspond with Harris A. Jespersen, 608 Ionia Street, Grayling, Michigan.

We have one copy of each issue, but could use one or two extra from the years 1945, 1948, 1949, 1950, 1951, 1952, 1953, 1957 and 1960. Season's Greetings and thank you.

Standing on the Threshold

(Continued from Page 12)

on the site where the stable is said to have stood. With these experiences in mind he returned to Philadelphia and later wrote the beloved "O Little Town of Bethlehem."

There is little likelihood that any of us shall be able to do what Joseph Mohr or Phillips Brooks did. But, we may well share similar experiences. We don't need to go to Bethlehem to be impressed by what took place there. We don't need to sit on a mountain top to see the glory of

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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 _____ December 20, 1962

Name _____

New Address _____

City _____ State _____

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

God. We can stand in awe and wonder on this solemn night and let the message of the Christ child penetrate our hearts and minds. When we do so pause and ponder God's truth shall become clearer to us, life shall take on a new meaning and it shall truly be a Merry Christmas.

Report From the National Treasurer

(Continued from Page 10)

The scholarship fund will go to LCW, and its use will very likely be guided by the directives indicated on our instruction sheet.

Here is a summary of the treasurer's books as of this date:

RECEIPTS:

	Budget Request	Amount Received
District 1	\$ 157.50	\$ 109.30
District 2	656.25	656.71
District 3	472.50	549.78
District 4	1,417.50	2,003.43
District 5	682.50	366.00
District 6	472.50	478.75
District 7	656.25	612.57
District 8	472.50	503.31
District 9	262.50	199.89
Minneapolis offering ..		65.80

TOTAL	\$5,250.00	\$5,545.54
DISBURSEMENTS: (to nearest dollar)		
Administrative and misc.	\$ 300.00	
Budgeted projects and gifts	2,050.00	
Travel, board, JPC, interim al- location, delegates registration, Minneapolis	3,785.00	

TOTAL	\$6,135.00	
Balance January 1, 1962	\$3,369.70	
Receipts 1962	5,545.54	

	\$8,915.24	
Less disbursements	6,135.00	

Balance to be turned over to LCW \$2,780.24

These figures are subject to change if more money is received. The books will be audited.

Bernice G. Farstrup, Treas.

December 7, 1962

AELYF and Christmas, 1962

(Continued from Page 9)

matter how much change we may observe, or even have a part in creating, God's truth for us remains unchanged. It not only remains unchanged, it stands when everything else falls. If we can possibly combine into one train of thought the changes being experienced by AELYF as it gives up its existence in favor of the new Luther League, and the coming of Christmas, 1962, we cannot despair. There is one thought that stands above all else. We stand in awe before what our heavenly Father has done!

Dick Jessen.

TO THE ALUMNI OF

GRAND VIEW COLLEGE

AND TO THE

READERS OF

LUTHERAN TIDINGS

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