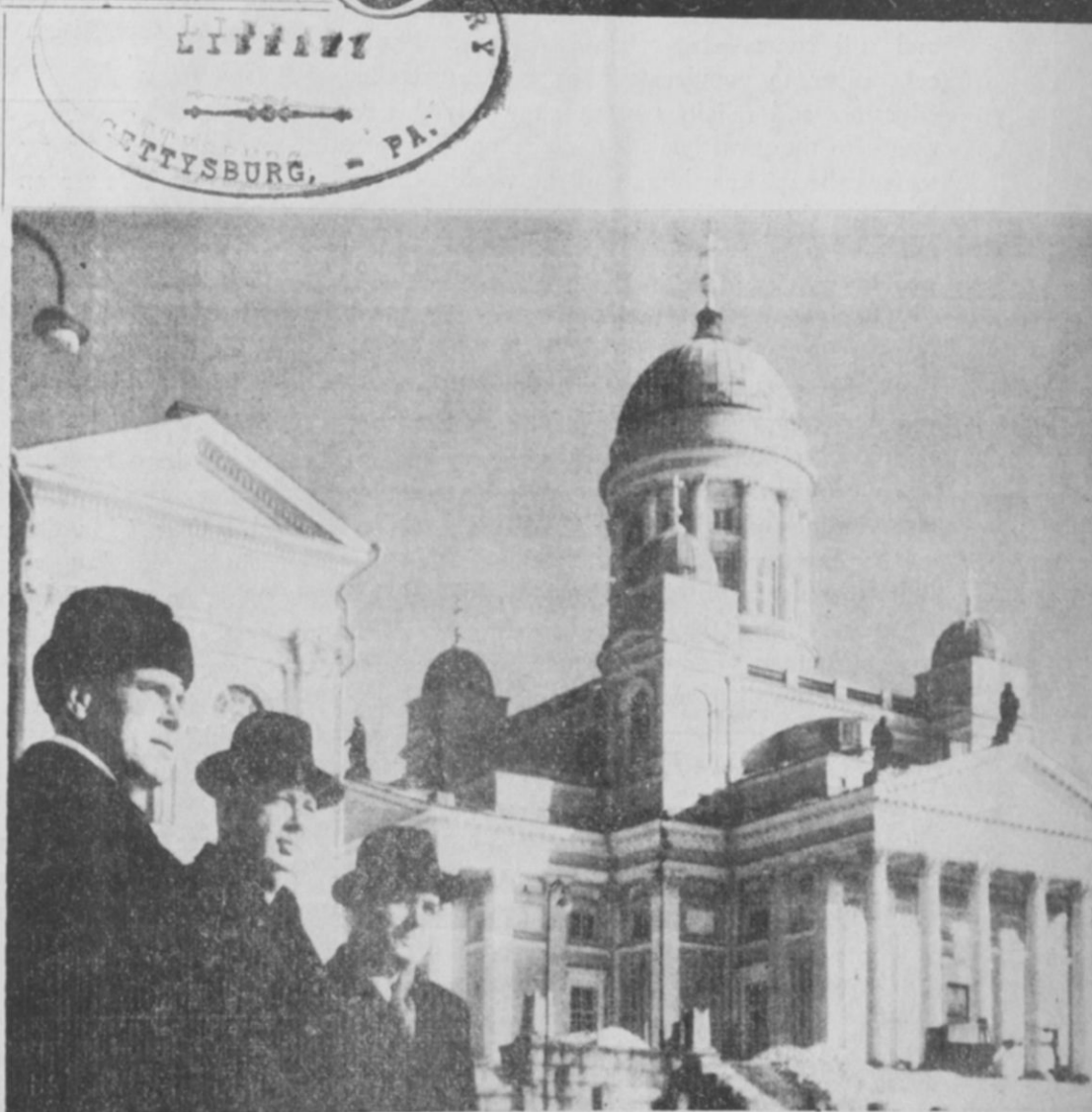


THE

Lutheran Counselor



—NLC News Photo Service

LWF Will Meet in Helsinki Cathedral

Bishop Simojoki of Helsinki, LWF President Franklin Clark Fry of New York, and Dr. Heikki Waris of the University of Helsinki stand before the Lutheran Cathedral of Helsinki where the 1963 Assembly of the Lutheran World Federation will be held. Read "Between East and West" by Prof. Mikko Juva, page 4.

MAY 16, 1962
VOLUME 24
NUMBER 10

Phony Biblical Pictures

Recently we read an article in the *New York Times Magazine*, by a hard-headed newspaperman. It was so good that we cannot refrain from passing it along in editorial fashion.

Enterprising film-makers, ever entreating the gods for dramatic material, he wrote, have lately turned to the Holy Bible, whence hath come—and still comes—box-office attractions. Producers, eager to popularize films with susceptible educators and religious groups, say that "this recourse to the good book is a desire on their part to feed the spiritual hunger of the world. Others hint that these biblical films represent the atonement of a repentant film industry for all the worldly movies made in the past few years.

These would be ennobling explanations if it weren't for two facts. First, all the biblical pictures this season were initiated long before the recent clamor against sensationalism began. Second, the "spiritual" values in these films are "obvious compounds of sybaritic splendor, religious chauvinism, and sex."

The best to be said for these sagas is that they may stimulate curiosity about the biblical episodes and history they pretend to embrace. They may encourage some Bible study and discussion, and so justify their acceptance.

Worlds Beyond Belief

A half century ago, K. E. Tsiolkovski made this prophecy: "Earth is the cradle of the mind; but one cannot live in the cradle forever." Now his prophecy is coming true. Man in leaving the cradle of the world and pushing out into space.

Perhaps this will lead us to some radical changes in our thinking—that we are lords of the universe, for example. As men reach out into space, we may discover that we are not alone.

The Lutheran Counselor

Wm. S. Avery, Editor

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Some even believe that we will find that our civilization is one of the most primitive in existence.

Be that as it may, the exploration of space is bound to bring new horizons to the human mind. As news from the stars comes in, we must be prepared to abandon some of our cherished ideas. "And we will be the better for it," says Arthur C. Clarke, noted British writer, "because the end of superstition marks the beginning of true reverence."

Good Preachers?

"There are fewer and fewer good pulpit orators," according to the Rev. William H. Gentz, Augsburg Publishing House book editor.

In an interview for a Minneapolis newspaper, Editor Gentz said that he attempted to put together for publication a collection of sermons by ALC pastors, but that the Board of Publication decided the sermons were not suitable even after some had been rewritten.

"Some did a fair job of writing, but didn't have much content," Mr. Gentz said. "Some did fairly well in content, but were dull.

"And none of them had enough originality to make them worth publication."

"Preaching is a terribly exciting and important job," he said. "But it doesn't get the attention it should."

The Rev. Oscar E. Engebretson, Madison, Minn., disagrees with Editor Gentz. He writes: "For three years it was my privilege to travel throughout the church as a member of the evangelism staff. One of the most frequent expressions heard from the members of the congregations was that they had received great blessings from the preaching of their pastors from Sunday to Sunday. It is my deep and grateful conviction that in the vast majority of our congregations, our people hear sermons scripturally based and preached in such a manner that they meet the deepest needs of the people."

One practical question this discussion raises: Is your congregation expecting so much from your pastor that he doesn't have ample time to prepare his sermons? If so, can you give him help or relief?

The Lutheran Standard
The Lutheran Counselor

Suomi Seminary, Maywood

In the February issue of *THE RECORD*, published by Chicago Lutheran Theological Seminary, Maywood, Ill., appear articles concerning their two affiliated schools. One of them is Suomi Lutheran Theological Seminary. Its article follows.

Suomi College and Theological Seminary was organized by the Finnish Evangelical Church in America (Suomi Synod) in the year 1904, with Dr. J. K. Nikander as President. The Seminary served the synod from its Hancock, Michigan, location for fifty-four years, when it was separated from the college and affiliated with the Chicago Lutheran Theological Seminary in Maywood, Ill., the affiliation being effected on September 1, 1958.

Relocation and affiliation of the Seminary with the Maywood school came primarily as a result of the determination of the synod to provide its ministerial students with a more adequate theological education. Centrality of location and past associations with the United Lutheran Church in America and the Chicago Lutheran Theological Seminary prompted the choice of the Maywood school.

During its more than half a century of service to the Church the Suomi Seminary had trained 119 pastors for the ordained ministry. After Dr. Nikander, who served as President of the institution until his death in 1919, the following men have headed the school: Dr. John Wargelin, a member of the first seminary class, the Reverend Antti Lepisto, Dr. V. K. Nikander, son of the first President, the Reverend Carl J. Tamminen, Dr. Bernhard Hillila, the Reverend Edward J. Isaac, and Mr. David T. Halkola, from 1954 to the time of separation of the College and the Seminary.

According to the Principles of Agreement on which the affiliated relationship between Suomi Lutheran Theological Seminary and Chicago Lutheran Theological Seminary is based, students of the former institution come under the rules and regulations of the Chicago Seminary in every respect. Thus the present catalog is also the catalog of the Suomi Seminary. Suomi students, however, will, if possible, serve Suomi Synod congregations in the fulfillment of field work or internship requirements, and shall accept only Suomi pulpits upon graduation and ordination. To this end the Suomi Synod is responsible for its own program of recruitment and placement.

May 16, 1962

Uniting in World Missions

The Board of World Missions of the Lutheran Church in America is already functioning! Recently it issued a folder under the above title. The folder shows the present world mission responsibility of the United, Augustana, Suomi and American Evangelical Lutheran Churches.

Then it combines them on a world map which includes the following information:

- India—Membership, 265,222.
Missionary personnel, 75.
- Tanganyika, East Africa—Membership, 210,510.
Missionary personnel, 144.
- Japan—Membership, 10,416.
Missionary personnel, 90.
- British Guiana, S. America—Membership, 9,396.
Missionary personnel, 20.
- Hong Kong—Membership, 9,389.
Missionary personnel, 20.
- North Borneo—Membership, 6,523.
Missionary personnel, 4.
- Liberia, West Africa—Membership, 5,657.
Missionary personnel, 70.
- Taiwan (Formosa)—Membership, 5,474.
Missionary personnel, 20.
- Argentina, S. America—Membership, 4,078.
Missionary personnel, 30.
- Malaya—Baptized Christians, 444
Missionary personnel, 30.
- Uruguay, S. America, Baptized, 150.
Missionary personnel, 10.
- Chile, S. America—Negotiation to begin work.

Although Suomi students have the same curriculum as all other students, they shall take, in lieu of electives, the following two courses: History of the Church of Finland and the Suomi Synod, and Development of Finnish Theology, both being three hour courses. Those Suomi students who are preparing for a bilingual ministry (English and Finnish) will have an opportunity to take a practical course of three hours which will deal with problems encountered in a Finnish-language pastorate. Further information can be secured by writing to Dr. Walter J. Kukkonen, Suomi Liaison Professor.

Between East and West

by Mikko Juva

Dr. Juva is history professor at the University of Turku in Finland and assembly director of next year's Helsinki Assembly of the Lutheran World Federation. This article is reprinted by permission from the February issue of LUTHERAN WORLD.

* * *

(Continued)

The part played by the President and Parliament in the enacting of church law is one of the significant ties which still bind together the state and the Finnish Evangelical Lutheran Church. Some other remnants of the old state-church period are also left. The President, for example, appoints the bishops of the Church, though from among the candidates elected by the representatives of the diocese. These are all the clergy of the diocese and one or two representatives from every congregation, depending on its size. After voting, the chapter presents to the President the three who received the most votes, and from among them the President can appoint as bishop the man he considers most fitting. Although the first candidate is normally chosen, the President's right of appointment is no mere formality.

Although the state has reserved, in the matters of altering church law and naming bishops, certain supervisory authority, it also renders some services to the Church. The most important of these is religious instruction in all elementary and secondary schools, which is included in the official syllabus of the schools and in practice takes place according to the Lutheran confession. Because of the majority position of the national Church, this does not normally cause any difficulties. On the one hand instruction is consciously kept unpolemic, on the other the parents of the Protestant minority churches normally let their children follow the instruction given to the majority of the children. For the Orthodox children the state arranges instruction according to their confession.

Further, the state pays the salaries of army and prison chaplains. Although most of the chaplains in hospitals are paid by the congregations, some of them are salaried by the state. Since Parliament has not paid adequate attention to the growing need for pastoral care in hospitals, resulting from the recent rapid development in our hospi-

tal system, the congregations have been compelled to act. It is also worth mentioning that the state pays the salaries of the bishops and the expenses of the chapters and maintains one theological faculty. On the other hand, the Evangelical Lutheran Church keeps the population records of the country, the expenses of which considerably exceed the sums the state gives directly for church needs.

Between assemblies the highest authority is the Enlarged Episcopal Council, to which the bishops belong ex-officio and in addition both representatives from the chapters and laymen elected by the assembly. The Ecclesiastical Board deals mainly with economic matters and has its seat in Helsinki. The Archbishop is chairman of this body, too. In spiritual and ecclesiastical matters the Ecclesiastical Board has, however, no authority over the chapters.

Congregational Organization

Local congregations enjoy reasonably unlimited autonomy. Almost all the income of the Church goes to the local congregations, and they also decide on its use. The congregations have the right to impose taxes on their members. The church council, elected democratically, prepares the congregational budget and then decides how much the tax will be. Normally it varies from one-half per cent to 1½ per cent of the income of an individual. Poor people and those in reduced circumstances are naturally exempt from church taxes. Those who do not belong to the Lutheran Church do not pay any taxes to the Church, but all business enterprises and companies are liable to pay taxes either to the Lutheran or Orthodox Church. The duty to pay taxes is not accompanied in this case by the right to vote; only members of the congregation who are of age are qualified to vote in church elections, each having one vote.

The congregations also elect their ministers. Actually, the chapter presents a list of three candidates but, if the congregation is sufficiently of one mind, it can also call a minister not on the list.

Due to historical circumstances most congregations of the Finnish Church are exceptionally

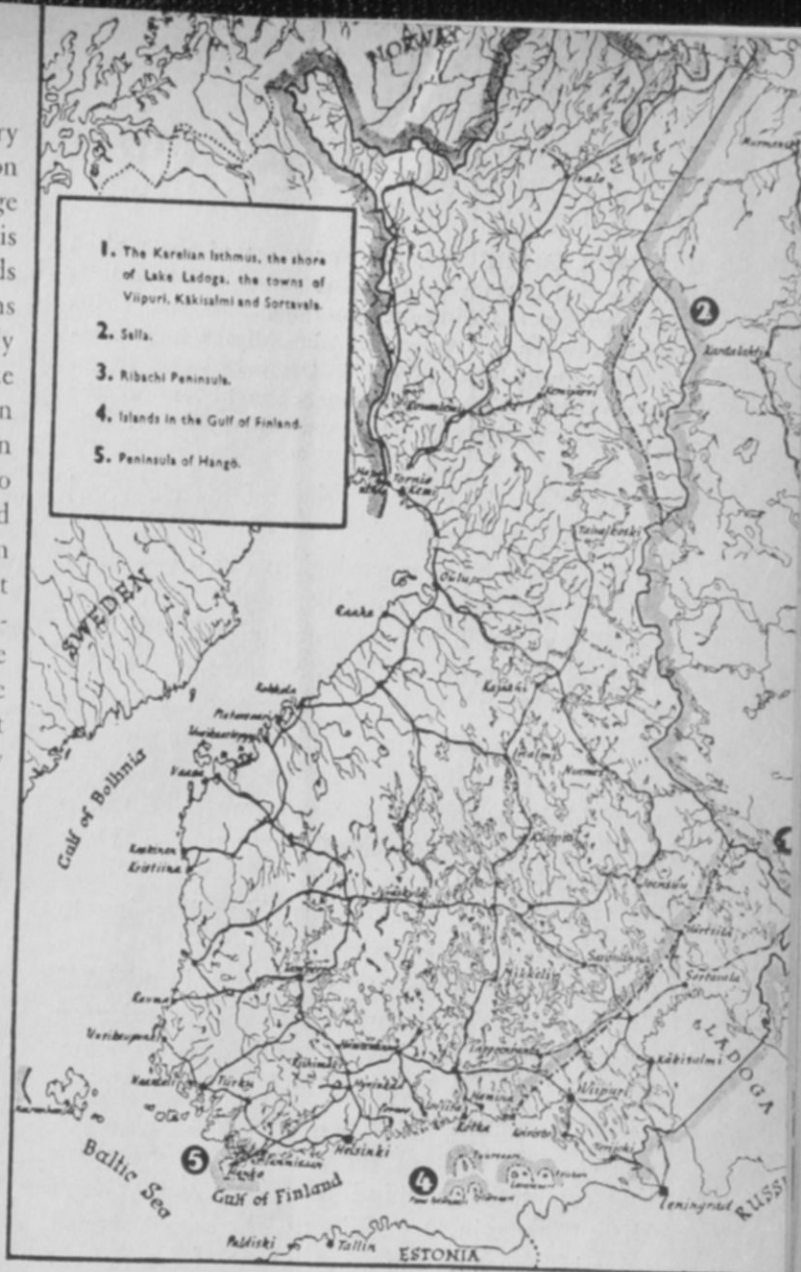
large. As late as the beginning of this century each town and rural area formed a congregation of its town, and, although the dividing up of large congregations has now been started, their size is still out of all proportion. One frequently finds congregations of 30,000 people in the larger towns and in many rural communities the number easily amounts to 20,000 or more. Congregations like this are naturally served by several ministers; on the average, however, there is only one clergyman to 5,000 people. Personal contacts with those who have become estranged or are becoming estranged from the church, likewise home visiting, are in these circumstances not at all easy. Attendance at worship services may, as a result of the great number of members of the congregation, seem to be very good, and other congregational activities quite lively too. This cannot, however, conceal the fact that the hold of the congregation on the majority of its members is rather weak.

Movements Within the Church

The fact that the Finnish Church can even in these circumstances count on a considerable number of faithful church people is to a great extent due to the religious awakening which around the middle of the last century made the rank and file of the people take hold of Lutheran Christianity in a new way. Contrary to events in many other Protestant churches, the Finnish national revival movements did not lead to separation and a break with the Church. True, in the beginning there were sharp conflicts, but gradually the revival elements took hold within the Church and formed its vision of Christianity according to their own ideals. The Church in Finland in 1962 cannot be understood without some knowledge of these religious movements, which to an outsider may look very similar but which in Finland have been and still are in strong contrast one to another.

On the whole the revival movements in Finland have some important features in common. All of them are distinctly Lutheran. This is expressed in their respect for, and frequent use of, Luther's writings, but not in one-sided stress of the Lutheran creed and heated argument against new Anglo-Saxon revival movements such as the Methodist, Baptist and Pentecostal. They all hold the doctrine of justification by faith to be the very center of both preaching and teaching and, although they may accuse each other sometimes of one-sided interpretation of this doctrine, there is

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East and West in Finland

no doubt that they want to be and are real heirs of the Reformation at this point.

Another common feature is the pietistic one. Here the differences are more obvious, but a certain attitude of shunning the world and a desire to draw clear lines between the Kingdom of God and the world are the same to all groups. The attitude towards alcohol, the theater, and especially towards dancing is generally negative, and in many places abstinence from worldly pleasures is considered to be a mark of a real Christian life. Christianity is a personal matter, which is to be decided by everyone independently. Mere membership in a congregation does not make one a Christian.

(To Be Continued)

I remember the AELC

by Erling N. Jensen

THE LUTHERAN, newsmagazine of the United Lutheran Church is carrying a series of articles concerning the churches merging into the Lutheran Church in America. The editors have graciously given **THE COUNSELOR** permission to reprint them. Notice how much the history of the A. E. L. C. reminds us of Suomi's own history.

* * *

As I look back on the days of my childhood I'm both happy and sad.

I'm happy because we had so much—a closeness to each other, not just in the family but throughout the Danish community in Des Moines. We had a sense of tradition, a remembrance of a homeland that lived on in the language we spoke and the songs we sang, the food we ate and the solid, body-building gymnastics we did religiously. "Religiously" is the right word because a good folk-school-educated Grundtvigian Dane took his gymnastics seriously.

And I'm sad because something is going to die when we, the American Evangelical Lutheran Church merge with Augustana, Suomi and ULC this summer. We know that this is the price we pay for progress, for having acquired a new homeland and a new language and a new tradition. But we're well aware of what we lose.

When I think of the AELC the first thing that comes to my mind is tied up with Grand View College in Des Moines. The school exerted great influence on the development of the church. Its leaders were undisputed authorities both in the school and the synod. Danish Lutherans won't forget men like Grand View's President C. P. Hoiberg. . . .

I grew up just a half block from the college. It wasn't then the college it is now but essentially a high school that was very much under the influence of the Danish folk school concept.

Around this headquarters of the church, our synod grew. In this closely knit community, most people had either come from Denmark or still had close relations with it. They had the same kind of basic education, shared the same interests in Danish culture and folklore. Many were tradesmen, carpenters, painters and bricklayers.

You could feel their sense of unity on Sunday morning when they sang our hymns at Luther

Memorial Church. They didn't have to look at the hymnal. They knew them by heart. They filled the big building with their strong, vibrant voices, and any outsider would have known that here was a congregation whose roots went into the very lifeblood of each of its members.

I remember that until I was fifteen I spoke only Danish at home. And of course, we spoke Danish in church, in Sunday school and in the Saturday morning catechetical classes. The church, in those days, saw to it that we, the first American-born generation of the immigrants, would not forget the language of our fathers.

The folk schools they imported from Denmark also continued the old tradition. The folk school movement had been founded by N. F. S. Grundtvig, the man who had rebelled against the staid Lutheran state church in Denmark and established a church that defined its Christ-centered position through the creeds and a non-literal interpretation of the Bible.

It was over the issue of whether the Bible was or was not the "Word of God" that the Danish churches in America split. For the Danish Pietists it was the one guideline of faith, the one rule of life. For us Grundtvigians it was, as Grundtvig once wrote, "full of heavenly wisdom and the inexhaustible treasury from which the Holy Spirit gives to all men what they need."

Our folk schools bore testimony to this religious orientation. Our fathers held that life and faith were one, and that education was an inseparable element of the whole. Folk schools were less concerned with credits or professional training than with educating the total personality. They prepared the individual to become a better citizen through the study of history, literature and social problems. . . .

Pastor C. P. Hoiberg and my father were products of the old country. We, the next generation, are products of America. We've intermarried (my wife's maiden name was McElhinney) and lengthened the distance between the old and the new continent.

This difference could have produced tension between us and our fathers. It didn't. We loved

and respected them, and we learned from them. But the difference did express itself in the gradual fading of Danish influence from the Danish church and community. The folk schools, of which there were several in the Midwest have disappeared with one exception (in Tyler, Minn.).

Even Danish gymnastics is disappearing. My father, a builder by trade, taught gymnastics at Grand View for some time and took part in evening gym classes until he was past 50. There's still an occasional exhibition of Danish gymnastics at the college, but the emphasis is now on American collegiate sports.

I think that where our tradition survived longest was really in the church. We had annual conventions rather than one every two years, as in other Lutheran bodies, so we could get together more often. We're spread out now over the whole American continent, but convention time was AELC homecoming week.

The laymen far outnumbered the ministers at the conventions, at a ratio of up to four to one, and the fellowship we had was wonderful. I presided over the AELC conventions since 1943, and I don't think that in all that time there was ever a major disagreement over policies.

This is a change from the past when the church was under the influence of strong personalities who would clash on important theological and organizational issues. Quite a few revolved around the role Grand View, as our only college and seminary, should play in the church affairs.

I think it's a sign of the times that our conventions over the past two decades have been practically devoid of controversy. Sometimes it might have seemed that we were talking about unessential things, but the work of the church got done. We approved our budgets (and met them 100 per cent in recent years) and planned our welfare and educational programs. We also got, even though only belatedly, into home mission work.

This, too, marked a change in the outlook of our church. Traditionally, we were an ethnically confined church. Some of our 19th-century leaders thought the Danes in America ought to maintain their separate national identity in language and customs.

They did not conceive of America as being a melting pot from which a new national tradition

would be cast but rather as a haven for people from all countries where every national group could continue to live its own life while co-operating with all the others to make this country strong and prosperous.

I think it took the church a long time to overcome this self-contained feeling and branch out into mission work throughout the community, without regard to national background. We were small and had inadequate financial resources. But we've been doing our share over the past two decades, and the church body has supported new missions.

Just as our church changes, our people have changed. Most of them now identify themselves with America and American tradition. They are, in other words, good middle-class Americans with active interest in community, state and national affairs.

I suppose if you were looking very hard for a distinction from other groups, you might find that our people, though living in circumstances in which Americans normally lean toward the Republican party, seem to feel a stronger inclination to go Democratic.

This, of course, is more a guess than a proven fact, but a sociologist might see in this trend a throwback to the Danish tradition which was built on the rights of the common man, a strongly developed social conscience and a deeply ingrained sense of fellowship with the less fortunate. . . .

And so, despite our identification with the America of today, I know I'm going to miss the AELC. I'm going to miss Grand View where I studied and taught, I'm going to miss the seminarians and college students who used to come to our home at night for toasted cheese sandwiches, lots of coffee and much talk. Some of them are now the leaders of our church.

I'm going to miss the family-sense of our conventions. The closest we'll get to it in the new church will be the synod meetings, but it won't be the same. I know every AELC pastor and many lay leaders of our congregations. In the LCA it will be different.

We'll really be merging. Just as Grand View is bound to change its identity as it ceases to be the one AELC college and begins to serve the constituency of the Iowa Synod, our people will merge with the whole membership body.

(Continued on Page 13)

AS I SEE IT

President Raymond Wargelin

HOME MISSIONS SINCE 1945

The following is taken from the final report of the Board of Home Missions of the Suomi Synod. It is a resume of the Suomi Synod Home Missions since 1945, continued.

* * *

The Home Mission Board found ways to continue its program of mission development during the decade of the 1950's in spite of the smallness of the original Expansion Fund. A new departure in mission financing, the Home Mission Trust Certificate plan, was brought to the synod convention in Waukegan, Ill., in 1954. Approval was granted to the Board to develop this new method of supplementing the Expansion Funds by soliciting loans from church members, auxiliaries and congregations of the synod. The progress and growth of this fund can be traced by the following figures.

Growth of Expansion Funds

1950	—	none
1951	—	\$6,000
1952	—	\$15,600
1953	—	\$29,393
1954	—	\$30,514
1955	—	\$39,514 — \$30,514 Fund \$ 9,000 HMTc
1956	—	\$68,680 — \$39,980 Fund \$28,700 HMTc
1957	—	\$73,862 — \$37,462 Fund \$36,400 HMTc
1958	—	\$82,424 — \$37,924 Fund \$44,500 HMTc
1959	—	\$123,593 — \$39,993 Fund \$83,600 HMTc
1960	—	\$138,222 — \$43,272 Fund \$94,950 HMTc
1961	—	\$136,522 — \$43,772 Fund \$92,750 HMTc
1962	—	\$136,556 — \$45,772 Fund \$90,783 HMTc

COLLECTOR'S ITEM

Yearbook for the 73rd and last convention of the Suomi Synod promises to become a collector's item. Reports of conferences, auxiliaries, boards, etc., will review past activities. Persons desiring copies for private collections should notify their pastors immediately. Pastors are requested to send totals needed to the synodical office.

In 1958 the Home Mission Board launched out on its third venture in Operation New Mission. Developmental work had been done in New Port Richey by the Rev. K. V. Mykkanen. A small congregation known as the First Lutheran Church had been organized. The Home Mission Board again turned to one of its own members and issued the call to the Rev. Eli Lepisto to assume the task of mission organizer in New Port Richey. A church was built, a parsonage was purchased and the congregation proceeded to elect Pastor Eli Lepisto as its permanent pastor. This mission congregation has also demonstrated commendable development.

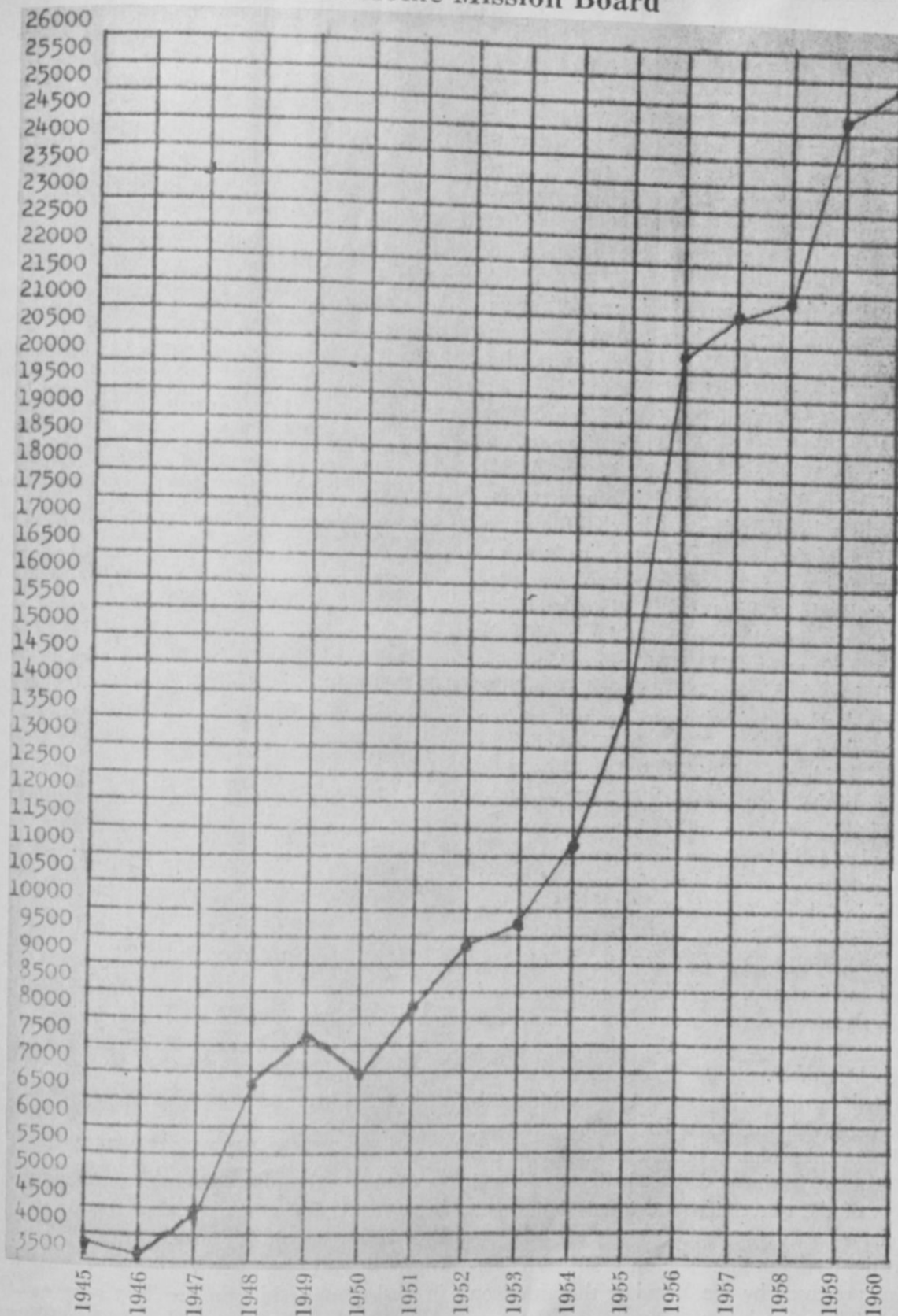
A fourth venture in Operation New Mission was made by the Home Mission Board in the fall of 1959. The Rev. Herbert Hopp, a former ALC pastor, was issued the call of mission organizer to develop a mission in the Rocklin-Loomis area (near Sacramento, Cal.). The Home Mission Board has terminated its contract with Pastor Hopp after a period of two years because of the slow development of this field. At the present time the Home Mission Board is cooperating with the Board of American Missions of the Augustana Lutheran Church in developing this field. The Augustana Board of American Missions has issued a call to John E. Moren as mission organizer on this pre-emption. (This Board has also financed the new building program of the First Lutheran Church, Suomi Synod, Lead, So. Dak.)

In the fall of 1960 the Home Mission Board launched out on a mission-venture in Port Arthur, Can. by providing mission organizer, Rev. Henry Auker, to a new congregation now known as Zion Lutheran. This congregation will dedicate its completed church building in the summer of 1962.

(To Be Continued)

The Lutheran Counselor

The Growth of Annual Receipts for Current Expenses of the Home Mission Board



Convention Honors First Michigan Guild President

Highlight of the business session of the Michigan Conference Lutheran Mission Guild Convention, April 28 at Newberry, was the presentation of a corsage to Mrs. Waino Ikola of Ishpeming, honoring her as the first MCLMG president. Mrs. Evert Torkko welcomed the delegates to Newberry.

The 61 delegates assembled at Bethlehem Church were privileged to have two visitors from the Augustana Church Women who were also assembled for convention in Newberry. The first was Mrs. A. Ostman from Wisconsin Rapids, Wis. She spoke of her work with the American Indian Service in the Wisconsin area. Mrs. Marcus Aurelius of Creston, Iowa, presented information concerning the role of Lutheran Church Women as an auxiliary of the Lutheran Church in America.

A comprehensive convention manual was prepared by President Sally Lelvis. Because it includes so much of importance—the president's and treasurer's reports, the 1961 convention minutes, a listing of officers and functional committee chairmen, local organization reports, and merger matters—local guild officers should study the manual. With the addition of the upper Wisconsin area the approximate MCLMG membership is 1,412. Nineteen guilds have adopted the unified plan and 11 are now in process.

The treasurer's report showed a total of \$7,204 received in Thank Offerings. The constituting convention delegates' assessments have been met.

Since all MCLMG records will be closed Nov. 15th all monies must be in by that date. Local organizations are requested to donate larger apportionments to complete the planned budget through December.

Elected corresponding secretary was Mrs. Edward Prosen, Marquette, and recording secretary, Mrs. Raymond Holmes, Trout Creek. Pastor advisor Tauno Jarvinen delivered the devotional message of the convention and installed the new officers.

"In the Dark," a short skit on *Lutheran Women*, was presented by the Board at the afternoon session. Three workshop-discussion groups, one

Banquet Speaker



Dr. W. Carl Sartre will be the LGSS Convention Banquet speaker at St. John's Church, Detroit, June 23. Dr. Sartre, whose educational background includes Carthage College, Hamma Divinity School, Leipzig University, and the University of Chicago is pastor of Augsburg Church, Toledo, Ohio. He is president of the Toledo Council of Churches. On the national scene he has been a member of the Boards of Wittenberg University, Carthage College, American Missions, ULCA, and Foreign Missions, ULCA. He is Mid-West Regional Director of the Christian Higher Education Appeal and serves on the Commission of Evangelism of the National Lutheran Council.

on Devotional life led by Mrs. Henry Peterson, on membership by Mrs. Thomas Asuma, and on the constituting convention of LCW by Mrs. Lelvis, concluded the convention.

Lutheran Guild Convention

St. John's Church, Detroit, Mich.

Friday, June 22

8:00 p.m.—Worship Service, Pastor Kunos, speaker.

Saturday, June 23

9:30 a.m.—Annual business meeting.

12:00 noon—Luncheon.

2:00 p.m.—Play, "Woman to Woman"

A story of LGSS in five acts.

6:30 p.m.—Banquet.

PLAY IS AVAILABLE

Copies of the play, "Woman to Woman," will be available for purchase after the presentation. Reserve number in advance. Price, 15 cents per copy. Play can be presented by act or as a whole in local groups. Has an excellent story of LGSS. A fine souvenir of convention and LGSS work.

The Lutheran Counselor

Suomi Synod News . . . Churches, Organizations, Conferences

Youth Make Plans for Their Own Auxiliary

A month and a half after the formation of the Lutheran Church in America that church's youth auxiliary—the Luther League—will be constituted by representatives of over 100,000 youth meeting in San Francisco Aug. 20-26, 1962. All the convention delegates will be youth. Members of the Joint Planning Group (JPG) are now making plans for the new league.

Documents for both the Lutheran Church in America and its Luther League specify that the league is the church's official youth auxiliary "for youth from 12 to 25 years old inclusive."

Several hundred other youth throughout the church have been asked to serve on 30 "regional JPG's" to develop specific plans for the synodical units of the church-wide Luther League. Constituting conventions for these units are scheduled for next fall and early winter.

The decision that youth themselves should be responsible for the planning of the Luther League of the LCA comes from a conviction that if the Luther League is going to be *youth auxiliary* of the church, its leadership must also come from among the youth of the church.

Though the 15 youth who are members of the Joint Planning Group are responsible for the pre-convention planning for the Luther League, they have not been left on their own. Their advisor is the Joint Commission's six member Sub-Committee on Youth Auxiliary.

Because the four merging churches of the LCA had different approaches to youth work, a common and in many cases "new" approach to youth activities has had to be developed for the LCA. Basically the plan agreed upon can be seen as a *dialog* between the church and her youth. The church will have a Commission on Youth Activities as its agent in specialized ministry to youth. The Luther League will be an organization which unites youth in their response to the ministry of the church in service and witness.

A single "youth office" will serve both the Commission and the youth auxiliary. The Rev. Carl L. Manfred, presently associate director of the Augustana League, will be Executive Secre-

LAST AND FIRST CONVENTIONS

Last convention, Suomi Synod, Cobo Hall, Detroit, Mich., June 24-27.

Constituting convention, the Lutheran Church in America, Cobo Hall, Detroit, June 28-July 1.

Organizing convention, Lutheran Church Women, Minneapolis, July 29-Aug. 1.

Organizing convention, Luther League, San Francisco, Aug. 20-26.

Organizing convention, Lutheran Church Men, Chicago, Aug. 23-25.

Organizing conventions of the LCA synods are listed in **THE LUTHERAN COUNSELOR**, Jan. 1.

tary of the Luther League and Director of the Commission.

Since its initial meeting in June, 1961, the JPG has met five times in Chicago. Its major tasks have been to make arrangements for the constituting convention, write documents for the Luther League, and make preliminary decisions concerning the new League's initial program.

While the JPG has the program for the San Francisco constituting convention still under preparation, plans now indicate that most of the convention's time will be spent discussing and determining the program for the first year of the Luther League's life. Documents will also be studied and adopted, officers elected, and synodical unit leaders briefed.

Attendance will be limited to 500 delegates and authorized visitors for most of the convention because it will be a "working convention." The four present youth auxiliaries are to provide delegates in the ratio of their present memberships: American Evangelical—24; Augustana—181; Suomi Synod—24; and ULCA—271. The convention's weekend program will be open to an unlimited number of visitors.

Members of the church-wide Joint Planning Group from the Suomi Synod are John Lintä, Ishpeming, Mich.; Marilyn Manthy, Paynesville, Mich.; Art Puotinen, Crystal Falls, Mich., and Marianne Wargelin, Hancock, Mich. The JCLU Sub-Committee on Youth Auxiliary includes the Rev. Robert P. Hetico, Waukegan, Ill., as chairman.

OLLILA WILL TEACH AT GUSTAVUS ADOLPHUS

Pastor Douglas Ollila, Jr., has resigned from First Church, West Barnstable, Mass., and will become assistant professor in Religion and Philosophy at Gustavus Adolphus College, St. Peter, Minn., commencing in July.

Pastor Ollila has served the First Church since his ordination in 1956. The congregation has more than doubled in membership and has accom-



Pastor Douglas Ollila, Jr.

plished a fine extension of its services to the Otis Air Base. Pastor Ollila continued his studies at Boston University and will receive a Doctor of Philosophy degree this spring. Pastor Ollila is a graduate of Suomi Theological Seminary, Hancock, Mich., in 1956 with the B.D. degree. He is the son of Pastor and Mrs. Douglas Ollila, Sr., of Lake Worth, Fla. Mrs. Douglas Ollila, Jr., is the former Ruth Pousi and a former instructor at Suomi College.

SUOMI PLAYERS PRESENT "A MAJORITY OF ONE"

A comedy in three acts, "A Majority of One" by Leonard Spigelgass, will be presented by the Suomi College Players May 17 and 18 at 8:00 p. m. in Nikander Hall on the college campus. The players will be under the direction of Mrs. Soine Torma, Suomi's well-known dramatist.

The play revolves around a theme derived from Henry David Thoreau's writings. "Any man more right than his neighbors, constitutes a majority of one." In this play, the "one" is represented by a Jewish mother who outdoes her modern children in accepting what is new and strange in Japan.

Attend a Suomi Synod Bible Camp This Summer!

CAMP LUTHERLAND Pembroke, Mass.

July 8 —Finnish Adults, \$17.50.
July 15—Juniors, 8-11, \$25.
July 22—Juniors, 8-11, \$25.
July 29—Intermediates, 12-14, \$25.
Aug. 5 —Intermediates, 12-14, \$25.
Aug. 12—Luther League, \$18.50.
Aug. 17—Adult Weekend Retreat, \$6.
Children up to 12, \$3.

CAMP LUTHER Conneaut, Ohio

July 1 —Juniors, 8-11, \$25.
July 8 —Intermediates, 11-14, \$25.
July 15—Finnish Adults, \$20.
July 22—Youth Camp, \$20.
July 29—Family Camp, 15 and over, \$20.
5-14, \$15. 1-4, \$15. Infants, free.

Rates are slightly higher for the three ULCA Family Camps to be held during the weeks beginning Aug. 5, 12, and 19.

CAMP HIAWATHA Deer River, Minn.

July 1 —Family Camp.
July 8 and July 15—Intermediate Camps.
July 22, 29 and Aug. 5—Junior Camps.
Aug. 12—Senior Camp.

CAMP SIGEL Gilbert, Minn.

Aug. 12—Children's Camp.
Aug. 19—Finnish Adult Camp.
Costs — \$16.50 per week.

CAMP MANAKIKI McMillan, Michigan

July 8 —Children, 3rd to 8th grades, \$17.50.
July 15—Children, \$17.50.
July 22—Children, \$17.50.
July 29—Luther League, \$17.50.
Aug. 5 —Family Camp, \$17.50 each.
Special family rates.
Aug. 12—Finnish Bible Camp, \$17.50 each.
Special family rates.

Note: See your pastors concerning registration for the above Bible camps.

The Lutheran Counselor

THE 73rd (LAST) CONVENTION OF THE SUOMI SYNOD

EASTERN CONFERENCE LEAGUE HOLDS FINAL MEETING

On May 26, 1962, the Eastern Conference Lutheran League will hold its final rally prior to becoming a part of the proposed Luther League of the New England Synod, through merger at Trinity Church, Quincy, Mass.

The schedule follows:

Theme: Jesus Christ Is Unchanging—Heb. 13:8.

Registration—9:30-10:00 a. m.

10:00-10:45 a. m. — Message, "Jesus Christ, the same yesterday."

10:45-11:15 a. m. — Message, "Jesus Christ, the same today."

11:15-12:00 noon—Luther League Merger Progress Report and Discussion.

12:15-1:15 p. m.—Banquet.

1:30-5:30 p. m.—Paragon Amusement Park.

6:00 p. m. — Weiner Roast. Message, "Jesus Christ, the same forever."

Speakers will be Pastors Henry Leino, Richard Rintala and Mauno Kalliomaa.

—Pastor Henry W. Leino

I Remember the AELC . . .

(Continued from Page 7)

Arrangements are being made for establishment of a special-interest Danish Conference. This will serve to cultivate some of our traditions and folk life. But I'm not kidding myself. Eventually this, too, will disappear. I don't expect us to become a Danish, or a Scandinavian, bloc within the LCA.

We've been ready for merger for a long time. I remember that years ago we talked about affiliating with ULC. Only the prospect of a larger merger delayed us. Now it has come. I can say, at least for myself, that I'm willing to pay the price for the sake of Lutheran unity and strength.

THE FINNISH PARLIAMENT

Eight members of the newly elected parliament of Finland are Protestant ministers. Seven are Lutherans, one a Baptist. Three represent the Coalition Party, three the Liberal Party, and two the Social-Democratic Party.

May 16, 1962

Cobo Hall, Detroit, Mich., June 24-27

The 73rd—and last—convention of the Finnish Evangelical Lutheran Church of America (Suomi Synod), will be held in Cobo Hall, Detroit, Mich., June 24-27. Bethlehem Church, Detroit, is host to the convention.

SUNDAY, JUNE 24

9:00 a. m.—Finnish Festival Service. Guest preacher from Finland.

11:00 a. m.—English Festival Services. Northwest Emmanuel, Pastor Philip Anttila preaching. Bethlehem, Dr. R. W. Wargelin preaching. St. John's, Pastor Douglas Ollila, Sr., preaching.

2:00 p. m.—Suomi College program.

7:30 p. m.—Ordination, Pastor E. M. Tuori, preaching.

MONDAY, JUNE 25

9:00 a. m. — Holy Communion, Dr. Walter Kukkonen, preaching.

10:00 a. m. to Noon—Business. Reports of officers, resolutions concerning archives and pension for Dr. John Wargelin.

1:30 to 5:30 p. m.—Business. Home Missions, Foreign Missions, Suomi Theological Seminary.

TUESDAY, JUNE 26

9:00 a. m.—Matins.

9:30 to Noon—Business. Suomi College including proposed new constitution, Lutheran World Action, National Lutheran Council.

1:30 to 5:30 p. m.—Business. Book Concern, Evangelism, Ministerial Retirement, Stewardship and Finance.

WEDNESDAY, JUNE 27

9:00 a. m.—Matins.

9:30 to Noon—Business. Resolutions, Parish Education, Historical Commission, Luther League, Lutheran Guild, Lutheran Brotherhood.

LAKE ERIE CONFERENCE ANNUAL MEETING

June 2 - 3

Bethany Church, Ashtabula

Worship at 9:00, June 2

Concluding Festival at Camp Luther, June 3

—W. Niemi, Secretary

Recommended Books . . .

FROM LUTHERAN PUBLICATION HOUSES

THE COUNSELOR recommends the following books from publishing houses of Lutheran Churches. They may be purchased from the **Book Concern**, 601 Quincy Street, Hancock, Michigan.

* * *

The World: Its Creation and Consummation, Karl Heim, Muhlenberg Press, 159 pages, \$3.00. If the title isn't enough, here's the sub-title: "The End of the Present Age and the Future of the World in the Light of the Resurrection." It presents the relation between the views of the scientists and theologians concerning the origin and future of our universe. Last in a series of six volumes, on "Christian Faith and Contemporary Thought," this brings to a conclusion Heim's monumental work upon which he worked for three decades.

Revelation — An Explanation of the Last Book of the Bible. Luther Poellot, Concordia Publishing House, 320 pages, \$5.00. Poellot's exposition of this fascinating book proceeds from the conviction that Scripture must be interpreted in the light of Scripture. This is a sound "Lutheran" view. With this in mind, Revelation becomes a comfort and consolation to Christians today

* * *

Selected Stewardship Topics, J. E. Hermann, editor, Concordia Publishing House, 92 pages, 75 cents. Here is an excellent series of stewardship topic discussions to stimulate an intensive, continuing program of stewardship in the congregation. There are nine topics in all, each followed by a series of discussion questions.

Collector's Item

Yearbook for the 73rd (last) convention of the Suomi Synod will be a collector's item. With final reports from all boards, agencies, and institutions of the synod, will be historical sketches of the past 20 years' developments. This unique book will be in demand for years to come.

Our Suomi Synod Yearbooks are usually sold out completely. We are requesting advance orders this year so that an ample supply may be printed. Please reserve your copy by filling in and mailing the coupon below.

THE BOOK CONCERN

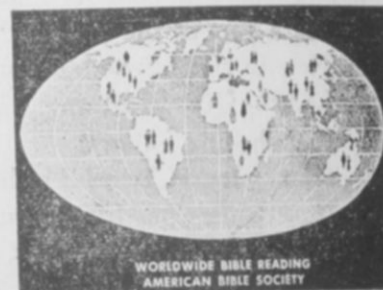
601 Quincy St., Hancock, Michigan

Please send me copies of the 1962 Yearbook at \$1.00 each when it is published in June. Enclosed find \$

Name

Address

THE WORD FOR THE WORLD



Worldwide Bible Reading can be an exciting venture into the place where God speaks and acts. In these selections, furnished by the American Bible Society, the year begins with the entire Book of Luke following the Nationwide Reading of the Christmas story. There are special readings for Lent, Ascension Day, Pentecost, Thanksgiving, Advent, Universal Bible Sunday and Christmas. The entire Book of Acts will be covered beginning on the Day of Pentecost.

Daily Bible Readings

DAY	BOOK	CHAPTER
1	Psalm	8:1-9
2	Psalm	66:1-20
3 Sun.	Psalm	71:1-24
4	Psalm	72:1-20
5	Psalm	92:1-15
6	Psalm	104:1-35
7	Psalm	113:1-9
8	Psalm	147:1-20
9	Acts	1:1-26
10 Pentecost	Acts	2:1-21
11	Acts	2:22-47
12	Acts	3:1-26
13	Acts	4:1-12
14	Acts	4:13-37
15	Acts	5:1-16
16	Acts	5:17-42
17 Sun.	Acts	6:1-15
18	Acts	7:1-36
19	Acts	7:37-60
20	Acts	8:1-25
21	Acts	8:26-40
22	Acts	9:1-22
23	Acts	9:23-43
24 Sun.	Acts	10:1-18
25	Acts	10:19-48
26	Acts	11:1-18
27	Acts	11:19-30
28	Acts	12:1-25
29	Acts	13:1-12
30	Acts	13:13-43

The Lutheran Counselor

Other Church News . . . IN THE U. S. AND ELSEWHERE

First Meetings of New LCA Boards Scheduled

Chicago — Dates for the initial meetings of the eight new boards of the Lutheran Church in America have been set for the month of July by the Joint Commission on Lutheran Unity. The schedule follows:

Board of American Missions, Chicago, Ill., July 17 and 18.

Board of College Education and Church Vocations, New York City, July 24 and 25.

Board of Parish Education, Philadelphia, Pa., July 11 and 12.

Board of Social Missions, New York City, July 23 and 24.

Board of Pensions, Minneapolis, Minn., July 19 and 20.

Board of Publication, Philadelphia, Pa., July 12 and 13.

Board of Theological Education, New York City, July 26-27.

Board of World Missions, New York City, July 9 and 10.

Initial meetings of the eight commissions of the new church are expected to be held in the fall, after their membership has been elected at the first meeting of the Executive Council of the new church, which will immediately follow its constituting convention at Cobo Hall, Detroit, Mich., June 28 to July 1.

LWA-LWR Total Goes Over \$200 Million Mark

New York — Donations to Lutheran World Action since 1940 and the value of relief goods shipped overseas by Lutheran World Relief since 1946 reached a combined total of \$200,435,692 by the end of March.

The grand total of donations to LWA, the National Lutheran Council's annual financial appeal to support a world-wide ministry to people in need, from the first

campaign in 1940 through 1961 was \$65,474,665.

LWR, overseas material aid arm for NLC participating bodies and the Board of World Relief of the Lutheran Church—Missouri Synod, was formed in February 1946 and by the end of March this year had sent goods valued at \$134,961,027 to 39 countries.

The 1962 LWA appeal, being emphasized in churches across the nation on May 13 through the special observance of "LWA Sunday," seeks to gather a total of \$4,287,000. Last year the drive topped its \$4,179,000 goal by \$476.

The LWR effort includes the donation of cash, clothing, medical supplies, food and other relief goods from several sources in addition to NLC bodies and the Missouri Synod.

In the clothing program, a year-around activity featuring special Spring and Thanksgiving appeals, the NLC bodies and Missouri Synod are joined by the Wisconsin Evangelical Lutheran Synod.

Lutheran Report Warns Against Faith Healers

New York — An official report of the United Lutheran Church in America, released here recently, warns the denomination's 2,500,000 members to shun faith healers because they are religious quacks and care more for money and power than for people.

The 25-page report was prepared by a ten-member committee of Lutheran physicians, ministers and theological professors climaxing a two-year study.

The statement will be submitted to the 1960 adjourned

convention of the church at Detroit, Mich., June 25-27, for adoption, with the concurrence of the ULCA Executive Board.

"Faith healers," the report charged, "are often less concerned with the spiritual and physical well-being of people than with the demonstration of their personal power or the attainment of prestige and financial gain. This is religious quackery."

The committee defined faith healers as those who "claiming to possess or convey spiritual powers that heal the sick, distort the gospel by trying to direct the power of Christ into a miraculous act of bodily healing."

71,915 Students Attend Lutheran Schools

Lutheran theological seminaries, colleges and high schools throughout the U. S. and Canada have a total enrollment of 71,915 students, an increase of 5,101 over last year, according to Dr. Gould Wickey, executive director of the National Lutheran Educational Conference.

Reporting to the 48th annual convention of the NLEC Dr. Wickey said that:

(1) These students are at 19 seminaries, 33 colleges, 19 junior colleges and 38 high schools;

(2) Among the 4,248 studying theology at Lutheran seminaries, 70 are women;

(3) Of the 492 post-graduate students at these seminaries, 143 are non-Lutheran, which "indicates the high regard non-Lutherans have for post-graduate studies of Lutheran seminaries."

Dr. Fry Sees No Clash In WCC, LWF Objectives

Helsinki — Active participation in both the ecumenical movement and a world confessional program need not involve any conflict of principle or purpose, Dr. Franklin Clark Fry declared in addresses in four Nordic countries last month.

Dr. Fry is chairman of the Central Committee of the World Council of Churches, president of the Lutheran World Federation, and president of the United Lutheran Church in America. He said that in the LWF are expressed the same objectives that are proclaimed in the ecumenical movement.

He stressed that organizations like the World Council are "based on the belief that a degree of unity exists among the churches and that our duty is to discover it, to expand it by studying God's Word together, and to act together in manifestation of the unity already possessed."

In carrying out this duty through the federation, he said, Lutheran churches have a broader starting basis than do WCC member churches, because of their common acceptance of the same confessions of belief.

Dr. Fry cited evidence that this "no conflict" view was held by many other leaders and participants in both the World Council and the LWF.

Library Selects Six Books for the Blind

New York — Of the many thousands of religious books published in 1961, six were chosen by the Library of Congress for the Talking Book produced by the American Foundation for the Blind.

One of those selected, "The Unexpected Messiah," a retelling and interpretation of

What happens if you're disabled and can't work?

Now Lutheran Brotherhood can help pay bills if your paycheck stops

New Health Insurance Plan
offers \$100 to \$500 a month
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Not everyone can get this new low-cost Disability Income Protector. But if you qualify, you'll want it. And here's why.

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And your chances of being disabled are greater than you might think! In fact 1 out of 3 men who are 35 years old will be disabled for longer than three months before reaching age 65.

Actually your chances of being disabled by sickness or accident for three months or longer are: **at age 30—2.7 times greater than death • at age 40—2.3 times greater than death • at age 50—1.8 times greater than death.**

With a Disability Income Protector you have a pledge from Lutheran Brotherhood to partially replace your loss of income if you're one of those disabled. The Plan is tailored for your needs. If you like, it can include payments toward a hospital room as well as paycheck protection.

If you're a Lutheran, and in good health, you'll want all the facts about this new Disability Income Protector right away. Your Lutheran Brotherhood representative will be glad to give you those facts now. Or you can mail us the coupon.

*Not yet available to residents of the following states: Illinois, New York

LUTHERAN BROTHERHOOD

701 Second Avenue South • Minneapolis 2, Minnesota

I'd like to know if I qualify for the new Lutheran Brotherhood Disability Income Protector. Please furnish me details.

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the Bible, is a dramatic story for readers of all ages. Recently recorded at the studios of the AFB by its author, Elizabeth Pool, the book is the outcome of a twenty year search on the part of the author for an understanding of the great

drama centering on the life of Jesus.

The publishers expressed great joy that this first book by Miss Pool had been placed in the regional circulating libraries for the blind by the Library of Congress.

The Lutheran Counselor