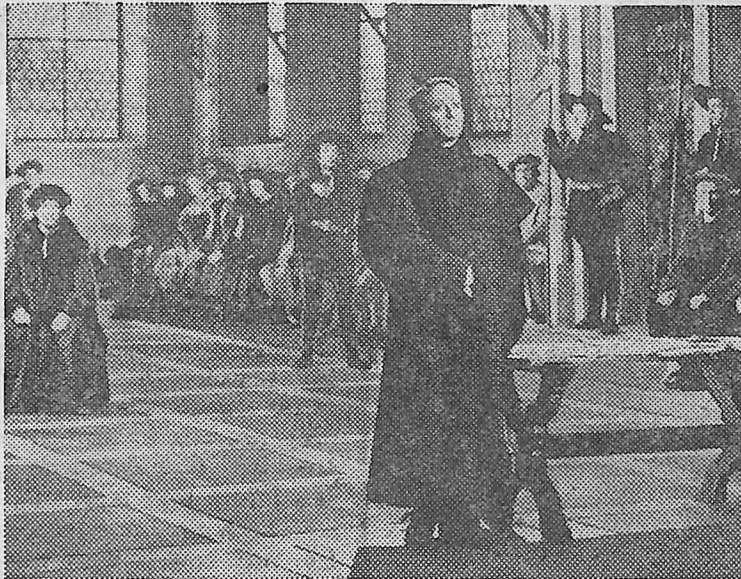


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The widely-known film, "Martin Luther," has broken into the news again as the result of TV censorship imposed by a Chicago station. The pictures here and on page six are from the film. Above: Luther at the Diet of Augsburg before Charles V of the Holy Roman Empire.



October 31, 1517, Luther posted his theses.

Accused of being a heretic, Luther is burned in effigy.

In This Issue

- RACE RELATIONS AND THE AMERICAN CHURCHES *J. Oscar Lee*
- THE CHICAGO FIRE OF FREEDOM *Robert E. A. Lee*
- LEGAL LIABILITY FOR REFUGEES ? *See Page Ten*

Stewardship Gems

The Tie That Binds *Lutheran Church Herald*

A story very fittingly called "The Tie That Binds" is the illustration of a vital truth. It is a little story of a broken family circle and the memories of the morning prayers. It is told by Elizabeth Palmer in the following manner:

"A guest at my breakfast table one morning asked the blessing. Raising his head, he was silent for a moment, and it was easy to divine that his eyes saw more than the company meal set before him; he shared his retrospective vision with us.

"I never go through this little ceremony," he began, "but that I am reminded of an incident that touched me deeply. I was a guest in the home of comparative strangers, and as we entered the dining room, I noticed that there was some confusion and slight embarrassment, but I was asked to return thanks, and the breakfast went on.

"The next morning the father said, 'We have made you one of the family now, and before we sit down, I am going to tell you just how things are. You see, it is this way. We do not have much time for family worship, but it is a rule that there must be an unbroken circle at the breakfast table. Before we sit down, each one of the family, commencing with four-year-old Jimmie, repeats a verse of Scripture, after which we join hands around the table and repeat the Lord's Prayer; then I say a few words of prayer.'

"After this explanation Jimmie started off with: 'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.'

"I learned later that the four-year-old was allowed to say the same verse for a month; the ones under eight — oh, yes, they had them all ages, as there were ten — must have a new verse every week; over twelve, there must be a new verse every morning and must not be repeated within thirty days.

"A few months after that I was in a university town, and there I met the oldest son of the family. I said to him: 'A fine family you have back in the old home town.' 'Yes, sir,' he said, and his eyes lighted with pleasure. After talking with him a few minutes I said: 'Would you mind telling me what you miss most now that you are away from home?' The boy hesitated a moment. It is not easy for a boy of that age to unveil the deepest feelings of his heart. Then, though a deep flush showed beneath his tan freckles, he looked straight into my eyes and replied: 'It is the handclasp at the breakfast table. If I could feel my father's warm grasp and repeat with them the Lord's Prayer, it would start the day off right, and nothing would matter then.' Again he hesitated, but finished manfully with a slight huskiness in his voice. 'The memory of those mornings at home stands between me and many a temptation; it keeps me going straight.'"

The question we should earnestly ask ourselves as

The Living Word

"Bowels" in the Old Testament

The word "bowels" is used twenty-eight times in the King James Version of the Old Testament. It is used literally in Numbers 5.22; 2 Samuel 20.10; 2 Chronicles 21.15, 18, 19; Psalm 22.14; 109.18. It is used for the stomach in Job 20.14 and Ezekiel 3.3; 7.19. It denotes the womb in Genesis 25.23; Psalm 71.6; Isaiah 49.1. It denotes the male organs of procreation in Genesis 15.4; 2 Samuel 7.12; 16.11; 2 Chronicles 32.21; Isaiah 48.19. "He that shall come forth out of thine own bowels" is an unnecessary and misleading circumlocution for "your own son."

In ten cases the word "bowels" is used to denote feelings or emotions. Jeremiah's cry, "My bowels, my bowels!" means "My anguish, my anguish!" (4.19). Job's plaint, "My bowels boiled," means "My heart is in turmoil" (30.27). "My bowels are troubled" (Lamentations 1.20; 2.11) is better translated "my soul is in tumult."

The King James rendering of Song of Solomon 5.4, "my bowels were moved for him," is changed by the American Standard Version to "my heart was moved for him." The Revised Standard Version, relying upon a slightly different Hebrew text, reads "my heart was thrilled within me."

"The sounding of thy bowels" is a strange expression concerning God (Isaiah 63.15); it means "the yearning of thy heart." This entire verse is recast and more correctly stated in the revised versions. See also Isaiah 16.11.

It is said of Joseph (Genesis 43.30) that "his bowels did yearn upon his brother," which means "his heart yearned for his brother." Similar expressions are found in 1 Kings 3.26 and Jeremiah 31.20.

Luther A. Weigle.

parents is this: Are we living a kind of Christian home life that our children, when they leave their parental roof, will be established in the truth of "the one thing needful" and thus be equipped to fight the good fight of faith? May the Lord give us grace, wisdom, and faith toward that end.

Editor's Note: This, and all other pieces in the "Stewardship Gems" series, is submitted by the synod Stewardship Committee, Rev. Ove Nielsen, chairman.

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A Highly-Qualified American Negro
Writes This Article on

Race Relations and the American Churches

J. Oscar Lee

IN THE PAST two years the Protestant Churches of the United States have been preoccupied with three major concerns in the area of race relations; (1) Racial segregation within the churches themselves; (2) the responsibility of Christians and their churches in aiding community action which will result in constructive solutions to the problem of desegregation and integration of the public school; and (3) the desegregation of public transportation in municipalities.

These concerns are not new. The churches have long been aware that racial segregation in public education with its separate and unequal educational opportunities, is unjust and a violation of the worth of human personality. In 1946 the Federal Council of Churches renounced "the pattern of segregation in race relations as unnecessary and undesirable, and a violation of the gospel of love and human brotherhood." The Council requested its constituent communions to work for a non-segregated church and a non-segregated society. However, the decision of the United States Supreme Court in 1954 regarding the elimination of segregation in the public schools, and the violent reaction to the decision which occurred in some areas in the South, served to focus and deepen the concerns of many Christians and churches about justice in race relations in general and the elimination of racial segregation in particular. Accordingly, any assessment of race relations in the nation as a whole or in the churches in particular, would seem to indicate a mixed picture, which portrays many significant advances along with what would appear to be serious problems.

1 The Elimination of Segregation from the Practices of the Churches.

The positive way of stating this goal is that all persons who accept Christ as Lord and Master, as well as the doctrinal standards of their denomination, ought to be invited to participate in the life of the denomination and the local church. Such inclusive service without regard to race includes, membership in the local church, Christian fellowship, opportunities to worship, the availability of the services of the minister, the use of the educational and welfare services of the churches, and employment opportunities in the churches on the basis of character and ability. Approximately twenty denominations have recommended this type of service to their regional denominational organizations and local churches. In the past year the General Assembly of the Presbyterian Church, U. S. A. and the General Assembly of the United Presbyterian Church have reaffirmed this position. Also the Methodist Church, the African Methodist Episcopal Church, and the United Lutheran Church have adopted policies taking such a position.

Many national denominations are moving to imple-

ment this position by assuring participation in national denomination organizations on the basis of character and ability; by moving to eliminate segregation in denominational organizations, and by holding national meetings only in those places where they can be held on a non-segregated basis. The Presbyterian Church, U. S. A. is working to integrate synods which heretofore were racially segregated. In July, 1956 it was reported that the integration of the Mid-South Synod, white, and the Blue-Ridge Synod, Negro, of the Presbyterian Church, U. S. A., is expected to be completed by 1957. The Texas Synod of the same denomination voted in October, 1956 to operate on an integrated basis. Recently, the General Board of Evangelism of the Methodist Church voted to end administration of its programs on a racially segregated basis, and to discontinue its department of Negro work. Last summer, a Negro delegate to the General Council of the Congregational Christian Churches at Omaha, Nebraska, was denied hotel accommodations because of race. The delegates to the General Council not only authorized a court action, but contributed \$500 toward the expenses of the suit.

The departments of social education and action of the several denominations are carrying on intensive programs to eliminate racial segregation in the churches. These programs include the publication of literature and many educational activities such as workshops and conferences. Two hundred Methodists meeting in a conference on integration at Kansas City, Missouri, on October 23-24, 1956 recommended that "all Methodist churches should have an 'open door' policy and carry forward a positive program of evangelism, witnessing to the inclusive nature of the gospel directed to all men."

Several denominations are carrying on significant studies of the racial practices in their local churches. On November 1, 1956 the Congregational Christian Churches announced a survey to determine how well racial integration practices in the churches measure up to church pronouncements urging integration. In September, 1956 the Disciples of Christ reported that a study of 7,000 Congregations revealed that 464 local congregations in 40 states were racially mixed in some degree. A nation-wide poll of Methodists conducted in the spring of 1956 by Dr. Murray H. Leiffer of Garrett Biblical Institute, Evansville, Illinois, indicated that "the majority of Methodists think that there should be no segregation of races in the church, . . ."

The crucial point is whether the local churches are following the policy recommended by their national denominations. David Loth and Harold Fleming in "Integration-North and South," report instances of 130 local churches, located in 23 northern and western

Dr. Lee is Executive Director of the Department of Racial Cultural Relations of the NCCUSA.

states, which between May 1954 and May 1956, had included Negroes as members, or worshippers, or participants in the church program. Also Loth and Fleming indicate that at least 10 churches located in the South had accepted Negroes. The study of the Disciples of Christ churches reported that 21 local congregations in the South had at least one Negro enrolled as a church member. These figures along with those of several earlier studies seem to indicate that an increasingly large number of local churches located in northern and western states now serve people on a racially inclusive basis. Since many churches do not report to their national denominational organizations that they are serving people on a racially inclusive basis, there is no way of knowing the full extent of the movement. However, much of the progress appears to have been made by churches located in areas where housing is either racially mixed, or is changing in racial composition.

The pattern of racially segregated housing which is maintained in many communities point up a major problem for churches which wish to serve on a racially inclusive basis. The Disciples of Christ survey notes that of the questionnaires returned, 30 per cent were from churches located in communities that have residents of only one race. When churches located in this type of community take the position that they will serve people regardless of race, it is almost impossible for them to implement the position by actually having people of another race as church members or as participants in the church program. This causes the problem of racial segregation in housing to be a major concern for the churches.

2. Desegregation in the Public Schools,

Probably no question of race relations has currently commanded more public attention than the problem of desegregation in the public schools.

Any assessment of the problems in the schools presents a mixed picture. In border states like Delaware, Maryland, West Virginia, Kentucky, Missouri and Oklahoma, a number of cities and smaller communities have successfully desegregated their schools. On the other hand, many states have been recalcitrant. Individuals, as well as groups, have employed economic pressures in the endeavor to maintain the segregated pattern of education. Nor can we fail to remember with shame the violence which broke out in several communities.

The churches have considered school desegregation not as a regional problem, but as a national problem in which all of the citizens of the nation have a responsibility. Therefore, many church organizations, national, regional and local, both in the South as well as in other parts of the country, supported the May 17, 1954 decision of the United States Supreme Court. They believed it to be "a milestone in the achievement of human rights, another evidence of the endeavor to respect the dignity and worth of all men." However, by late 1955 when in many communities the opposition to the decision was at its height, it was not easy for many regional and local church organi-

zations to stand by their support of this decision, and yet they did. I know of no instances where such action of support was rescinded. However, the fear of economic sanctions appears to have been as effective in silencing many church members as it has been in silencing the members of many other community organizations. The result has been that the minister often found himself standing alone. In this climate of opinion it is reported that at least ten white ministers were forced to resign their pulpits. There is reason to believe that there were others whose cases were not known. In several instances the prompt action of national and regional denomination organizations aided those ministers in the period of adjustment and in the process of locating new positions.

In several southern states economic sanctions in the form of loss of jobs, the refusal to supply products needed in retail business, and the denial of crop loans, were applied against many Negroes and quite a few white persons, because of their beliefs about race relations. Often these people looked to the pastors of their churches to aid them in their time of difficulty. This was particularly true of those who needed food, clothing and shelter because economic sanctions had been applied against them. Many churches and several denominations were able to aid in this situation by making money, food and clothing available through pastors of local churches in the areas of need. Many non-church organizations interested in human welfare also rendered much service in this respect.

Many ministers have been courageous in standing up for obedience to the law, for the preservation of the public schools and for the elimination of segregation. Unfortunately a large number are silent. And regretably it must be admitted that there are a few ministers who have supported the white citizens councils, the segregationists, and even mob action. Also there is evidence that the white citizens councils and the Ku Klux Klan have made systematic efforts to influence the membership of the churches. Probably they can be credited with considerable success in silencing people so that their organizational activities can be carried on with little opposition.

An article entitled "Henderson Pastor's Diary," is a record not only of the courageous action of ministers in that city, but it presents many of pressures which operate in a tension situation. At the time of the disturbance over school desegregation in Sturgis and Clay, Kentucky, a determined effort was made by the people of the white citizens council to organize a boycott of the Henderson, Kentucky, public school which had already been integrated for a period of three weeks. Through mass meetings in which methods of mob psychology were used, pressure was exerted to prevail upon parents to keep their children out of school as a protest against the integration plan. The Henderson ministers association took a firm position against this movement. The ministers appeared in a body at a mass meeting sponsored by the white citizens council

(Continued on Page 14)



Reality plus Dreams equals Idealism.

Reality plus Humor equals Conservatism.

Reality plus Dreams plus Humor equals Wisdom.

Lin Yutang.

The Importance of Living
(The John Day Co.)



The Chicago Fire of Freedom

Robert E. A. Lee

MRS. O'LEARY'S COW and the management of a Chicago television station have something in common — they both touched off a rather spectacular conflagration.

The latter-day blaze has been termed by an editorial writer as "a little flurry" while a newspaper columnist labeled it a "heated controversy . . . developing into virtually a religious war." One trade journal noted for its breezy and pointed vernacular headlined: **Chi Embroiled in Hot Religioso Hassle . . .**

The combustion in the Windy City was not spontaneous. It was sparked by WGN-TV when it suddenly canceled its schedule showing of the motion picture **MARTIN LUTHER** two days before it was to make its world television premiere on December 21. The station said it elected to cancel the film in view of an "emotional reaction" that had appeared following the announcement of its showing. It did not want to be a party to "the development of any misunderstanding or ill will among persons of the Christian faith in the Chicagoland area," according to a statement.

Protestants, with unprecedented solidarity, were aroused; they countered almost immediately with the charge of "censorship" as the result of pressures which they were convinced, on the basis of discussions with the station, "have been mobilized by the Roman Catholic Church to secure the banning of this film."

The issue isn't settled yet at this writing and likely won't be soon because the station seems adamant in refusing to reconsider rescheduling the picture (even though privately it has said it made a mistake in canceling); the Protestant Action Committee, representing Greater Chicago's Church Federation and Lutheran Council together with other inter-church and secular organizations, has stated it is prepared for "a last-ditch battle for freedom of Chicago television from sectarian censorship."

Having been involved directly in the matter for the producers of the film, Lutheran Church Productions, Inc., in negotiating the arrangement with the station for the maiden TV showing of **MARTIN LUTHER**, we feel an obligation to report an eye-witness impression of this Chicago episode and its far-reaching implications.

WGN-TV had inherited an excellent tradition of independent broadcasting from its forerunner, WGN radio. Both outlets are owned by the Chicago Tribune enterprises. Religious groups have on various occasions expressed their appreciation for the stations' public service programming, which is respectable as compared to the national average in this field. They would not challenge the statement of the general manager, Ward L. Quaal, saying, "I am genuinely and properly proud of the great record which we have made in the matter of service to the three major religious faiths and denominations therein."

The stations' decision to select **MARTIN LUTHER**



for sponsorship at one of its prime viewing hours was not made rashly. It deliberated carefully, screening the film on at least two occasions and reviewing the distinctive pattern of its theatrical distribution history. It found one of its regular sponsors eager and willing to show the picture. The film was booked through a license contract on the basis of its merits as a dramatic feature. The possibility of "fireworks" from a certain obvious source was even discussed with us quite frankly. We preferred an after-Christmas date because we were eager that all possible publicity for the showing should be channeled through those same church groups in Chicago who had so magnificently supported the 13-week run of the Luther film several years before in the Loop theater. Churches have little spare time for extra-curricular interests just before Christmas. But WGN-TV had a sponsor ready to sign on the line and said to us, in effect, "Either this date (December 21) or non at all." We thereupon agreed to the date.

"The fireworks have started," a station official told us by telephone a week before the scheduled Friday night broadcast. Specifically, he referred to an impending visit from a representative of the Roman Catholic chancery office. But he was confident that the station would not let this cause it to renege its previous assurances that the film would show. He even marshalled arguments why WGN-TV felt it had an obligation to the total audience to proceed with the schedule. It was clear, however, that the pressure was on.

The tip-off came on December 18th that the station was weakening. That afternoon the rumor spread throughout Chicago and the nation. Telegrams of encouragement descended upon the station.

Some fifty prominent ministers, meeting that afternoon for another purpose in Chicago, unanimously authorized a telegram saying, "This film is recognized as an accurate portrayal of one historical source of American freedom and democracy. We are sure many thousands will interpret succumbing to such pressure as endangering this fundamental principle, which, if it became standard practice, would be a tragic defeat for American freedom. We respectfully point out that 1,500 churches representing an adult membership and constituency of 3,000,000 people have given wide publicity to this

Mr. Lee is Executive Secretary of Lutheran Church Productions, Inc., who produced "Martin Luther."

telecast.; Cancellation at this late date will likely be interpreted as a surrender to sectarian censorship, and we fear will undoubtedly bring most serious repercussions. We earnestly urge you, in the interest of freedom for your own medium and to avoid a serious explosion of public opinion, to proceed with the showing as announced. Please interpret this message as our effort to point out how this situation will appear to a vast majority of freedom-loving Americans."

An informant reached us in New York by telephone late that same night with the word that the decision to cancel had been made. A group was meeting in Chicago for breakfast the next morning to consider the seriousness of the situation; could we join them? We landed in Chicago some four hours later. A vigilance committee, representing the broadest possible sweep of Protestantism in Chicago, was in session at 8 a. m., December 19.

They had one primary objective: to reach the top level of responsibility at the station in order to delay the public announcement long enough to have all viewpoints of public opinion heard by the station. A telephone interview appointment had been arranged between the president of the Church Federation, as spokes-

man for the committee, and a top echelon executive of the Tribune organization. A delegation from the group stood by, prepared to plead the case. But the call never came.

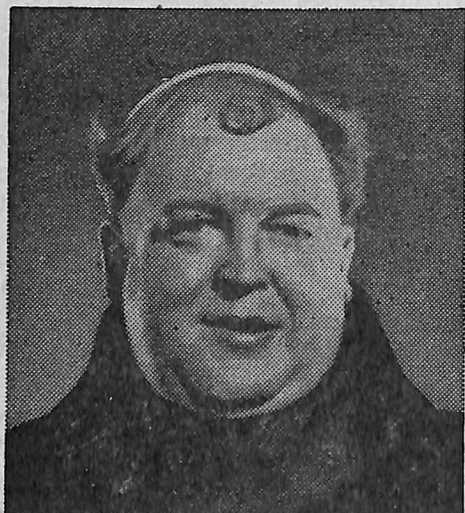
The rebuff was followed by the release to the wire services of the cancellation statement from WGN-TV. The group met again and drafted a protest. A press conference was called immediately. The committee requested the authorities responsible for the station to "declare their independence of any sectarian censorship and return to their original decision to televise the film MARTIN LUTHER." And it called on people "of every faith in Chicagoland to view the film and see with their own eyes how groundless are the fears of those who seek to suppress it."

These seven points provided the basis for the protest:

(1) De facto censorship of this character violates the principles of civil and religious liberty as defined in the first amendment to the United States' Constitution.

(2) The MARTIN LUTHER picture has been received and acclaimed by the cinema public throughout the United States, including Chicago, and many foreign countries of high artistic and dramatic excellence and

(Continued on Page 13)



John Tetzel hawks special indulgences in market place.



In protest, Luther nails 95 Theses on church door.



Medici Pope Leo X prepares to excommunicate Luther.



Banished because he would not recant, Luther finds shelter in Wartburg castle where he translates the New Testament.



When Charles V demands Evangelical princes give up "heresies," they answer with the Augsburg Confession of Faith.

LWA Appeal Exceeds Goal

Atlantic City, N. J. — (NLC) — Lutheran World Action, the annual financial appeal which has been conducted for 18 years by the National Lutheran Council to support a global program of emergency activities, raised 105 per cent of its 1956 goal of \$3,172,000, with receipts totaling \$3,338,665.

Announcement of the successful completion of the special campaign, known as "Love's Working Arm," was made here by Rev. Rollin G. Shaffer, promotional secretary for the appeal, who said it marked the fifth consecutive year that the goal has been exceeded.

Mr. Shaffer reported the successful results of the drive at the opening session of the NLC's 39th annual meeting at the Colton Manor Hotel.

All eight of the church bodies participating in the Council reached or surpassed their quotas. On a percentage basis, the Augustana Lutheran Church, for the second year in a row, topped the contributors with \$363,520 or 111.2 per cent of its quota.

The American Evangelical Lutheran Church, smallest of the Council's member bodies, compiled the second highest percentage with contributions amounting to \$17,049 or 107 per cent.

The United Lutheran Church in America, which as largest of the church bodies had the task of raising nearly half the goal set for last year, had the third highest percentage. The ULCA contributed \$1,582,244 or 106.3 per cent of its quota.

Also surpassing their quotas were the Evangelical Lutheran Church with \$643,559 or 101 per cent, the Suomi Synod with \$23,725 or 100.6 per cent and the American Lutheran Church with \$568,425 or 100.3 per cent.

Two of the bodies raised exactly 100 per cent of their quotas, the Lutheran Free Church with \$47,050 and the United Evangelical Lutheran Church with \$34,702. In addition, undesignated gifts amounted to \$23,785.

Contributions to Lutheran World Action over the past 18 years — from 1939 through 1956 — have reached a grand total of \$46,400,616 among the 11,000 congregations affiliated with the NLC's member church groups, Mr. Shaffer reported.

In addition, he said, \$62,370,473 in food, clothing, medicines and other supplies have been shipped overseas in the past eleven years by Lutheran World Relief, the material aid agency of the Council. These

THOUGHT FOR LENT

Worship serves its purpose when it helps to give our spirit cathedral-like dimensions, when it makes us aware of the vast possibilities which are inherent in our universe, in ourselves, in our fellows, and in our common life. It is an attempt to make the best possible adjustment to that which a man believes to be of the greatest possible concern. It is the way we cultivate those attributes of mind and habits of conduct that make possible for us, and, through us for our fellows, the light and warmth and invigorating power of the Eternal. It is an attempt to get beneath all sham, pretense, and make-believe, and become actually aware of the deepest reality about ourselves and about our world.

When a man really worships, he is seeking to adjust himself to whatever in the universe he believes will help him most and he knows that nothing will help him most unless it becomes of largest help also to his fellows. Worship, therefore, becomes the great inspiration to, and the great instrument for, social reconstruction.

I like that word of Robert Louis Stevenson's, "Nothing do we humans need quite so much as to be delivered from our bondage to fragments." It is such a deliverance we are seeking through worship.

—Raymond Cummings Brooks, in
The Meetinghouse.

goods have been distributed to the needy 28 countries and areas.

This year's LWA goal has been set at \$3,250,000 and goals of \$3,710,000 for 1958 and \$3,900,000 for 1959 are being recommended for approval during the Council's four-day meeting here.

According to Mr. Shaffer, the amount raised in 1956 represented the "largest response in seven years," but he stressed that "much more will be needed" in the months and years ahead for victims of poverty and persecution in all corners of the world.

The funds raised during the past year are being allocated to inter-church aid in Europe, resettlement in the U. S. and service to refugees in other countries, orphaned missions, material aid, ministry to the armed forces, Latin American missions, ministry in temporary communities in the U. S., and cooperative work with other Protestant agencies. A large share of the funds will be administered through the Lutheran World Federation.

The final report of the 1956 LWA appeal follows:

	GOAL	CASH RECEIVED	PER CENT
United Lutheran Church in America	\$1,488,960	\$1,582,244.22	106.3
Evangelical Lutheran Church	637,105	643,559.91	101.0
American Lutheran Church	566,494	568,425.54	100.3
Augustana Lutheran Church	358,141	398,123.57	111.2
Lutheran Free Church	47,050	47,050.00	100.0
United Evangelical Lutheran Church	34,702	34,702.00	100.0
Suomi Synod	23,581	23,725.05	100.6
American Evangelical Lutheran Church	15,967	17,049.42	107.0
Undesignated		23,785.69	
TOTALS	\$3,172,000	\$3,338,665.40	105.2



Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa

A Letter to the Editor

I have been following your page, PAGING YOUTH, with a great deal of interest and feel the same as you do . . . "that if someone doesn't write to you once in awhile, you don't know what they are thinking."

Since I have been away at Grand View, I have become somewhat removed from the activities of my district (Atlantic) but I feel perhaps I can say something about Hartford and the fact that they have re-written their constitution and changed their name. You state that each group should be unified with the national group and that this action should have gone through the National Board. Who knew of this? This group has just begun reorganizing and the National Board is a distant thing to them. I am by no means taking sides on this matter, but I do have a few suggestions on how such things could be avoided.

Perhaps through PAGING COUTH we could have a question and answer column. I know that every group has some problem or question with which they need some help. Through this, they could become unified and also create an interest in each other. Could there be an exchange of newsletters? How about pen pals between the districts?

On the east coast, the LYFs, along with the church are trying to establish a camp. How about writing and telling about the camp program, problems, etc.?

These are just a few ideas that I've been thinking about and with a little encouragement, might do something . . . so how about it? Let's do something. What? ? ? Write to PAGING YOUTH.

Jo Chadwick.

AELYF Doin's

Brooklyn, N. Y.: Brooklyn reports having had a "Hobo party" some time ago. A little later, they were treated to some beautiful scenes on slides by a couple who had spent some time in France, Italy, Austria, Germany, Denmark and England. For their Christmas activities, they caroled, held an outing at the Croton Danish Home and presented a program there. They were privileged to hear Mr. Gora Tudu at their Christmas party late in December.

Hartford, Connecticut: Hartford reports a fine Christmas party with Bridgeport with plenty of refreshments, games and singing. They also held an outing, one at which several toes and fingers became quite cold, at Buena Vista on January 21. They are very disappointed with their YULE sales, having sold only forty of the seventy-five that they ordered. They also heard Gora Tudu speak but were disappointed by the attendance. They are planning a Youth Sunday program and are holding tryouts for a play to go into rehearsal

sometime soon. The name of the play to be presented is "Remember Your Diaphragm." It sounds as if these young people are very active and deserve a great deal of support from their congregation and the National organization.

Kronborg, Nebraska: The Rev. Carl Laursen, pastor there, reports a very successful Youth Sunday on January 27. Eight young people took part in the service with a sermon written by Peter Marshall, "Keepers of the Springs" being read by one of them. He reports that they are small in number, but are taking a very active part in the congregation.

Over the Typewriter

Just before I sat down to write my column for this issue, I was reading a very interesting anthology on Soren Kierkegaard by Bretall. It includes many of the more interesting and famous works of the famous Danish philosopher and theologian who, until this century, was not widely recognized. I am doing this reading in conjunction with a philosophical research course in college. It is not easy reading, but many of you who read my column could find something very worthwhile in it. He is a very controversial figure, but nonetheless, he has a great deal to say that is of value. I think that we should look upon our Danish heritage with pride, because although Denmark is relatively small, it has produced some great thinkers, literature and music, not to mention the practical and economic methods of farming and industry. Indeed, it is with pride that I attempt to learn something of this great heritage of ours, never losing sight, of course, of that which is ours as Americans. It seems to me that some of us forget, though, that we owe so much to our Danish forefathers and that we should know something about how they lived, thought, and worshipped. We sometimes get lost in our fast and furious American way of life and lose the really fine values which we have inherited.

In either the next issue, or one following it the Editor of LUTHERAN TIDINGS will devote the main portion of the space to the young people of the synod, their activities, and their thoughts. If some of you have some ideas that you should like to share, some questions that you would like answered, or anything that you would like to have printed, please send it in immediately.

I printed a "letter to the editor" this time and hope that there are many more to follow. I do not have the answers to all of your questions, but if you will send them in to me, I shall do my best to find out and print them along with your question. It seems to me that this page could be used to a greater advantage for information purposes than it is now doing, but without questions, it is indeed difficult to give answers.

I would appreciate it if each of you would send me your Youth Sunday reports. I am sure that each LYF would like to know what the other is doing with their Youth Sunday programs. Please include full names of those who participate and the various ways that the service or programs was carried out. Also do not forget to send one-fourth of the receipts to the National AELYF and the same to the district. Half remains in the home society.

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Ideas to Share

World Day of Prayer, the global observance by millions of women falls on March 8 this year. Don't forget to mark it on your calendar.

THE CHURCH JANITOR

The preacher is praised for the message he brings.
The choir is acclaimed for the way it sings.
But scanty and rare is the praise we accord
The only who cares well for the House of the Lord.
So when we give people the thanks that are due,
We all shall remember the janitor, too!

From The Messenger, Hartford, Conn.

Miss Emilie Stockholm, WMS president, will be guest speaker at a women's meeting held in conjunction with Fellowship Week End at Nysted, Nebraska, March 8. Her topic will be: Missionary Challenges in America.

Several Circles are working on layettes needed by Lutheran World Relief for Hungarian refugees. Circles Two, Three, Five and Seven have each reported they are assembling a layette. They plan to collect good used items that members may have and then only purchase whatever else is needed to complete the layette.

From Newsletter of Bethlehem Lutheran Church,
Cedar Falls, Iowa.

Mrs. Ove Nielsen who is WMS District Representative in District I as well as our WMS treasurer, spoke at Our Savior's Lutheran church, Hartford, Conn., on February 3.

LWF Assembly—A world assembly of Lutherans will meet for the first time in America, August 15-25, when delegates and visitors from 57 member churches in 29 countries will come together in Minneapolis.

The Lutheran World Federation holds an assembly every five years, when possible, in order to conduct its business affairs and to discuss and interpret for the present day some basic truths. There will be 700 delegates and official visitors taking part in this business and in these discussions.

If you are one of the 50,000 visitors who are expected you will have a wide choice of programs in which to participate. You may listen in at the morning official sessions, seeing and hearing Lutheran leaders from Asia, Africa, Europe, Iron Curtain countries, as well as from our own, who will tell of our world-wide program. You may, in addition, attend the special programs for visitors, interpreting the theological theme in laymen's language. You can worship with fellow Lutherans of five continents.

— By Helen Knubel, Secretary, Department Research and Statistics, National Lutheran Council.

This is part of a report released to the Lutheran Women's Coordinating Committee, of which we are members.

The Bethany Women's League of Menominee, Michigan

This past year has been a very active and prosperous year for our society. Eleven new members have been accepted into our society this past year increasing our group to thirty-eight members. Our projects for the year included a traveling basket, a silver tea, a meatball supper and the selling of miscellaneous cards. In October, we were hostesses to the Sunday school institute banquet.

Our newly elected officers for the year are Mrs. Hein Schmidt, president; Mrs. Victor Larsen, vice president and

program chairman; Mrs. Peter Madsen, treasurer; Mrs. Lawrence Schie, secretary; Mrs. William Christensen, fifth member; and Mrs. Harry Nielsen, reporter.

Mrs. Harry Nielsen, Reporter.

Gleanings From the WMS Board and Committee Meeting Held in Chicago

Our WMS president, Miss Emilie Stockholm, called a meeting of the WMS board, the District Representatives, the Constitution Committee, the committee for publication of a WMS handbook, and the editor of Our Women's Work on January 15, at the Children's Home in Chicago. The following were present: Miss Stockholm, Mrs. Ela Nielsen, Mrs. Oda Sorensen, Mrs. Thyra Nussle, Mrs. Eileen Nielsen, Mrs. trict VII, Mrs. Marietta Strandkov, District IV, Mrs. Alma Meyer, District VI, the following three members of the Constitution Committee: Mrs. Esther Petersen, Mrs. Sigrid Pedersen and Mrs. Marie Mortensen and also Mrs. Ellen Knudsen.

The treasurer's report as given in the January 20 issue of LUTHERAN TIDINGS was reviewed. This led to a lengthy discussion of the need for a revision of our working methods as a whole.

The WMS business sessions, held at Muskegon, Michigan, in conjunction with the synodical convention, tried to report and act on every detailed phase of our work. Perhaps this method could be effectively used if we had a week instead of three hours in which to discuss our business. The result was, however, a list of unfinished business and considerable misunderstanding and confusion.

Upon Miss Stockholm's recommendation the motion was made and seconded that the executive board appoint a committee of budget and finance, consisting of the WMS treasurer as chairman, plus two additional members. The purpose of this committee is to study ways and means, present a budget to the convention, and in this manner eliminate unnecessary discussion of finances at the convention.

The importance of the role of our key women in bringing about a closer relationship between the women in the congregations and the executive board was discussed. It was agreed that the duties of our key women needed to be more clearly defined and that this should be worked out by our assistant secretary and our president.

Mrs. Agnes Holst and Mrs. Francis Nielsen, who form the committee for the proposed WMS handbook, were not able to be present, but they had sent a report of the progress of their work.

Plans for the 1957 convention were discussed and Miss Stockholm reminded us that 1958 will be our golden jubilee year. There was a great deal of enthusiasm for the idea of a separate WMS convention in 1958, and it was moved and seconded that the secretary and the president appoint a committee of nine, one from each district, to make plans for the golden jubilee in 1958, and to make a report of the plans to the executive board meeting in August.

The evening meeting was devoted to the revision of the proposed constitution. The constitution as proposed will appear on the Women's Page on the February 20 issue of LUTHERAN TIDINGS.

Before adjourning a plate was passed and the collection was given to the Chicago Children's Home as a remuneration for the meals we had enjoyed.

This is not a secretary's report and only the main discussion topics have been mentioned. It was a profitable meeting and those who, in spite of the low temperatures and the long train or car rides, made the effort to attend are to be commended for their interest in our common work.

Suit Threatened, NLC Asks Ruling on Legal Liability Upon Sponsors of Refugees

Atlantic City, N. J. — (NLC) — Where does moral responsibility end and legal liability begin for the sponsor of a refugee who becomes a "public charge" after being admitted to the United States?

That question, with far-reaching implications for past, present and future refugee resettlement programs, was asked today by an outstanding Lutheran leader.

Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, raised the issue at the Council's 39th annual meeting here during discussion of the future of its refugee service.

He did so, he said, because the State of California is contemplating suit against the NLC to recover costs of hospitalization of two displaced persons settled in that state under assurances signed by the Council.

While it might be "expedient" to pay the costs of the hospitalized persons, he reported, the NLC's executive committee was determined to "stand on principle in this matter" and run the risk of a negative outcome in the threatened law suit.

The committee therefore approved plans, he said, for the NLC to become party to a "test case" on the public charge clause of the Displaced Persons Act of 1948 as it applies to California.

When various officials in Washington were informed of the pending suit, according to Dr. Empie, "general consternation was expressed, and it was freely predicted that the State of California could be persuaded to withdraw its claims."

Subsequently, he said, the Attorney General of California indicated he would not press the claim while the NLC was seeking clarification of the issue, "but in the same letter implied that suit against the Council was still a future possibility."

Several other states, the Council was told, are raising similar claims in regard to displaced persons and refugees who are hospitalized in tax-supported institutions.

In view of these developments, Dr. Empie said it was "more urgent than ever" that government authorities clarify the "legal liability" placed upon the sponsor of a refugee.

Thus far, he explained, it has been held that affidavits of support involve only a "moral responsibility" and are not enforceable in a court of law. However, he added, this opinion is given "for what it is worth" and does not constitute an official ruling since it has never been tested in the courts.

Dr. Empie asserted it was "obviously ridiculous and wrong" to hold sponsors "indefinitely responsible" for the care of refugees who become public charges prior to five years' residence in the United States.

"A Government which has a deep concern to act responsibly toward its citizens," he said, "should recognize this point and officially approve procedures whereby long-term responsibilities for resettled refugees are

February 10 — Race Relations Sunday

From the "Resolutions" passed by our Synod's 1956 Convention at Muskegon, Michigan:

"3. Be it further resolved that we as children of one Heavenly Father and as brothers in Christ affirm our conviction that all men are equally precious in the sight of God, and therefore we as a Church, collectively and individually, must realize our moral responsibility to God for our actions affecting our neighbor and must examine our actions in the light of God's commands and must learn to show respect for all men as children of God and render justice to those with whom we deal." From the President's Report to the 1956 Convention:

"There can be no disputing the need and duty of bringing the gospel to all people, whatever race, color or national background. . . ."

shared by all Americans."

He said the issue was "particularly important" currently because of the heavy pressure placed upon voluntary agencies to receive Hungarian refugees without thorough screening of their mental and physical health qualifications.

And he stressed his belief that Lutheran participation in any further refugee resettlement should depend upon the issuance of a "clear-cut statement" of the responsibilities with which such cooperation would involve voluntary agencies and individual sponsors.

In a detailed explanation of the situation, Dr. Empie pointed out that both refugee resettlement acts of recent years — the Displaced Persons Act of 1948 and the Refugee Relief Act of 1953 — provide that each sponsor must guarantee that the refugee entering upon his assurances will not become a "public charge."

While the emergency legislation does not specify a time limit on this responsibility, the refugee acts are implemented through the McCarren-Walters Immigration and Nationality Act. The latter stipulates that after five years residence a person is not deportable when he becomes a public charge and also provides that aliens may apply for American citizenship after the five-year period.

When pressed for an interpretation as to the meaning of the "public charge" clause, Dr. Empie said, government officials stated it was not a legal responsibility but a moral one. The assurer, they said, promised to get a refugee off to a good start, providing him with a job and housing and assisting him in understanding American community life.

Among those making this interpretation was Scott McLoed, who served as administrator of the DP Act, and Rep. Francis Walters (D) of Pennsylvania, co-author of the nation's immigration act.

"We — and all other voluntary agencies — relying upon this interpretation, have assured prospective sponsors of refugees that no legal responsibility is involved

and that providing an assurance brings only a moral responsibility upon them to get refugees off to a good start," Dr. Empie said.

About two years ago, California questioned this interpretation of the legislation. Two DP's brought to the U. S. under the Council's auspices, one in 1949 and the other in 1950, had become hospitalized in California in state mental institutions and the NLC had been billed for their care. Both have a life expectancy of 20 years, which could involve a cost of \$50,000 to the Council.

Dr. Empie acknowledged the "moral responsibility" of the Council in these cases, but said he felt it did not extend beyond the five-year period from the date of entry of the immigrant to this country. Accordingly, no further payments were made after that period.

As a result, state officials said they had no choice but to sue the NLC for the continued support of these persons. "It is our position," said Edmund G. Brown, Attorney General of California, "that the assurances are legally enforceable obligations if the displaced person becomes a public charge within five years of entry into the United States and if the immigrant has not become a citizen. The obligation remains for the period the person is a public charge."

In neither case is the alternative of deportation possible, it was noted, because both aliens come from Iron Curtain countries, one from Lithuania and the other from Estonia.

While the suit is being held in abeyance, the NLC's legal counsel is pressing the State Department to obtain an official ruling on the issue from Attorney General Herbert Brownell.

A ruling in support of the unofficial interpretation of the public charge clause, it was said, would probably be accepted by California and its action against the NLC would be dropped.

Meanwhile, Dr. Empie told the Council, it was "unthinkable that we could continue to participate in resettlement operations on a basis so uncertain."

"In good faith we and other voluntary agencies have assured individual sponsors that their assurances do not involve them in legal liability," he said.

"It now appears that we may have misled them. . . Before we participate further in another resettlement operation we must know precisely what liability assurers take upon themselves."

Dr. Empie observed that he could see "no valid reason" why Congress should hesitate on this point.

"Presumably it enacted the legislation on the ground that bringing certain refugees to this country was in the national interest," he said. "If this were not the case, the legislation would be improper. Programs adopted in the national interest should be supported by the whole nation."

Because the government is not equipped to find jobs and houses and to supervise early adjustments for hard-to-integrate cases, Dr. Empie said the voluntary agencies "have cheerfully spent millions of dollars in this

part of the process and are ready to continue to do so."

However, he pointed out, as this does not involve "indentured labor," assurers have no control over what refugees do or where they ultimately go. He said refugees can and often do leave their original sponsors within days after arrival in the U. S.

Dr. Empie also expressed the belief that there was "no logical reason" why refugees arriving in this country should be denied the benefits of public care.

Only a few of them become public charges, he maintained, and the taxes paid by all newcomers should be adequate, he said, to compensate public institutions for the small percentage of their group needing care.

Early in our history, Americans insisted that "taxation without representation is tyranny," he added. "Could it not be said today with equal truth that taxation without benefits is robbery?"

Should a burden fall on certain states where refugees may be concentrated, Dr. Empie suggested that appropriations could be made available from the U. S. Department of Health, Welfare and Education to care for the relatively small number of cases involved.

He said this would not mean much to the U. S. Government, whereas a single case over a period of years could mean as much as \$30,000 to \$40,000 to an individual sponsor and bankrupt him.

Dr. Empie also urged that new legislation enacted by Congress to admit additional refugees should include provisions to:

- 1) Limit the responsibility of assurers for refugees they sponsor to the initial period of their resettlement in this country, so that newcomers begin with adequate jobs and housing.

- 2) Place long-term responsibility for the care of any refugees becoming public charges where it properly belongs — upon the nation as a whole.

"The voluntary agencies can be depended upon to continue to play an essential role in the initial stages of resettling refugees at tremendous cost and effort to themselves," he said, "but it is unreasonable and wrong to ask them to undertake long-term financial responsibilities in implementing a program which Congress has adopted in the national interest and for the fulfillment of which the cost should be borne not by relatively few individuals, but by all Americans."

One of the major resettlement agencies, the National Lutheran Council has brought more than 50,000 refugees to the United States, including 37,000 under the DP Act of 1948, 15,000 under the Refugee Relief Act of 1953 and 1,500 Hungarians.

We should all be interested about the future, because it is where we are going to spend the rest of our lives.

—Charles F. Kettering.

To practice what one preaches is comparatively easy. Most people would find it more difficult to preach what they practice. —Anon.

Religion is the vision of something which stands beyond, behind and within the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.

A. N. Whitehead.

Science and the Modern World
(The Macmillan Co.)

Dean Kildegaard's Pamphlet is a Concise Description of the Work and the Nature of

OUR CHURCH

It has long been a plaintive comment by some of the members of our Synod who profess insight that our group is so small that its history and work has been dominated by single individuals. There may be some truth in this analysis. A strong individual leaves his stamp, identifiable in any group, whether large or small.

However, it has been possible for the Dean of our Seminary to prepare a descriptive pamphlet about our Synod which is completely depersonalized in that it mentions no persons by name, other than that Person around whom a true church revolves and is built. One would think that this would mean a sacrifice in appeal and interest. In the case of Axel Kildegaard's booklet, *OUR CHURCH*, this has not been the case. The story of our church is woven with strands of history, geography, scripture, and even sociology, and sacrifices nothing in the process of becoming a general sourcebook of information about the nature of *OUR CHURCH*. If a person is a member of our synod already, the pamphlet will be exceedingly interesting. If a person is contemplating becoming a member of our synod, he will find it vastly informative as well as interesting. If a young person is studying, to become confirmed by our church, he will be thankful for the clear outlining and brevity so unusual in this type of writing, and, too, he will find it interesting.

This is a tribute to the care with which the booklet has been prepared. It is a tribute to the experience of its writer, who through his years of preparing men for the ministry in our church, knows what is essential. The cold, official words from the minutes of last year's Muskegon convention understate our gratitude to the author and the illustrator, Miss Marie Sorensen, of Cedar Falls, Iowa. "The committee expresses its appreciation . . . and hopes that (the booklet) will have wide distribution." In order to make this appreciation more definite and in order to make clear the many uses of this book, a symposium of opinions from ministers in many parts of the country has been gathered, and will comprise the last half of this review article. The pamphlet begins with a statement of the nature of "the church" and of "our church" as found in one of our great creeds. It continues in a series of contrasts: Our Church Is Here, (local), Our Church is There, (nation-wide), Our Church is Small, Our Church is Large, (NCCCUSA, LWF, WCC, etc.) Our Church is Old, Our Church is New, etc., and with this succession of Hegelian Progressions comes finally to the part the individual church member plays in assuring the continued success of this, Our Church.

Throughout, Miss Sorensen's illustrations are both skillful and apropos.

An occasional, exceptionally fortunate phrase highlights our passage through the sixteen pages of this little work. We like such illuminating terms as "that search . . . which God himself initiates in our lives." This is an arresting idea. And there is weight to the consideration that "We are small but we gather in the greatness of His acts of love." Likewise, describing a newcomer to our Synod and Seminary, the sentence goes, "He was not off our own, but the old was new." The simple words here and elsewhere convey a complex structure of meaning, when the reader cooperates.

There are, of course, some omissions. These no doubt were deliberate in the wish to avoid being fearsomely statistical. For the sake of total strangers, we might some day want to publish a graph showing the outline or shape of the synod, its officers, boards, committees, etc. One pastor wrote to say that he missed a brief history of membership statistics, former presidents, etc. But, all things considered the booklet ably serves its purpose, as shown by the unanimity of opinion which follows.

—Verner Hansen.

OUR CHURCH is a pamphlet which I plan to give to new members who have completed an adult instruction course to give them a general explanation of our church, its relationship to our synod and to the church at large. All members could benefit from reading it, as a reminder of our responsibilities as members and of the major areas of the work of our synod.

Robert Fallgatter, Wilbur, Wash.

It has been used here for study and information at Sunday school teachers meetings, for devotional study at youth meetings, and as a pamphlet to give to new members. In all instances it has been well received. Its usefulness will surely not be limited to just these activities.

Ronald Jespersen, Danevang, Texas.

It is an attractively written and illustrated booklet which a pastor can without apology present to prospective and new members of his church. It serves well as an introduction to the AELC. The pastor may be asked to elaborate on the details which it does not include. In adult membership and confirmation class it can be used to great advantage.

Holger O. Nielsen,
Cedar Falls, Iowa.

OUR CHURCH — a most attractive pamphlet, written with fine insight and appreciation. Factual and devotional in character. A "refresher course" in miniature for "old" members and a useful introduction to AELC for prospective members.

Erik Moller,
Chicago, Illinois.

It is a well-written booklet that serves a long-felt need on my part, as a pastor, to have a short description of the Faith and working structure of our Church, which could be

(Continued on Page 16)



The Chicago Fire of Freedom

(Continued from Page 6)

of historical authenticity.

(3) The picture was reviewed and received by the station directors and by the commercial sponsor as such a film and it was accepted as a dramatic, historic film of high excellence.

(4) It presents the story and struggle of a character and a period of history precious to the religious traditions of a large segment of Chicago-land people.

(5) It presents a movement in history vital to the principles of liberty and freedom inherent in our democracy.

(6) While the picture has important religious content, it is not sectarian, and is far less controversial than many other television programs which have been telecast by WGN without protest from us, although their content and point of view was favorable to the Roman Catholic Church.

(7) Announcement of the showing has been widely received and the picture has been expected by thousands of people throughout the area.

That night a telegram on behalf of the committee went to the Federal Communications Commission in Washington advising them of the action taken. A copy of the protest followed by air mail.

The special "Action Committee" continued in session the following day. It said, "We will do all in our power to erase this stigma from our American way of life. We feel we have a mandate from the freedom-loving people of Chicago to continue to press WGN-TV for reversal of its decision so that this great picture may yet be shown and people of Chicago will have an opportunity to view it."

Then the management of the station granted an audience with a delegation of the group. It being only five days until Christmas, the group agreed not to discuss the issue further until another conference could be held sometime in January to explore the possibility of rescheduling the film. Protestant churches in Chicago were informed of this and advised that this matter "requires the prayerful consideration by all. Whatever is done should be motivated by an irenic and Christian spirit."

As producers of the film, we wondered: does WGN-TV consider that it continues to have a valid license for showing the film? Is it interested in discussing another date? Finally by telephone we received an affirmative reply to both questions and agreed to meet right after Christmas, on December 27, to discuss it.

We could only interpret the position of the station, as reflected in that conference, as having mellowed. They were seriously concerned by the reaction to the cancellation and told us they wanted to show MARTIN LUTHER. They were looking for comparable films portraying the lives of

historical figures of other faiths, presumably to neutralize the "emotional reaction." But station officials would not discuss any specific date for showing the film because they said they had an agreement to explore this matter further with a volunteer group of Chicago Protestant churchmen early in January.

Meanwhile the reaction to the cancellation continued to echo both in Chicago and throughout the country. Newspapers reported a WGN-TV spokesman as saying that the ban stirred the greatest letter and telegram response in the station's history.

Msgr. R. M. Burke, chancellor of the Chicago Archdiocese of the Roman Catholic Church was quoted as stating, "We have not made any representations to WGN-TV in any way. As far as the 1,800,000 Catholics here are concerned, it was an individual matter if they saw fit to protest against a film they consider historically inaccurate, if not downright insulting."

The report in TIME magazine said, "Even WGN's avowed reason for canceling the film raised doubts as to its wisdom in knuckling under to what it called an 'emotional reaction.'"

In a lead editorial the CHICAGO DAILY NEWS reviewed the position of Martin Luther in history, saying, "Since Luther was a real person, the story of his life can be read in innumerable books — although naturally of varying interpretation. That being so, we can think of no good reason why it should not be shown as a movie. Obviously, it would not please everybody, and assuredly those who might be displeased have a perfect right to voice their displeasure. Many others would like to see it. This little flurry, some 400 years after the great dispute touched off by Luther, would seem to be most easily resolved by voting a citation to the TV station for excessive timidity."

Finally, the awaited conference between the station management and the action committee was held on January 8. We were invited by the station to attend also. A more amazing session we have never experienced.

The management was immediately on the defensive and it became clear to the church representatives that the station had completely missed the point. The station felt the group was challenging its regular religious programming. After a clarification of that had been attempted, Mr. Quaal — who stated he was of Lutheran background himself — claimed that he had been personally abused and affronted by segments of the public since the announcement of the cancellation. As a result he said he was convinced that in Chicago there was a "deep well of religious bitterness and hate;" therefore, the station had already decided not to show MARTIN LUTHER.

As an exhibit in support of their position, an aide wheeled in a steel-wire market basket full of letters and telegrams. The group argued vainly that these messages, if they could be

audited, would reveal an aroused public motivated by freedom rather than bitterness. Somewhere in the midst of this animated meeting, a public relations man was called upon to quote a tribute to Mr. Quaal that had appeared last summer in the CONGRESSIONAL RECORD. The meeting broke up as an obvious impasse had been reached.

Another meeting of the Protestant Action Committee. Another press conference. The intention of filing a formal protest to the FCC was announced. A membership organization would be established of all Chicagoans who approved its purpose "to maintain civil and religious liberties in the communications area."

Top level reaction was quickly forthcoming again. Speaking for the Lutherans who made MARTIN LUTHER, Dr. Paul E. Empie, chairman of Lutheran Church Productions and executive director of the National Lutheran Council, stated: "Instead of contributing to the religious traditions of mutual respect and tolerance, the station has slapped the face of Protestant America and has indeed heightened the tensions between religious groups."

Spokesmen for the National Council of the Churches of Christ were President Eugene Carson Blake and Secretary Roy G. Ross, who wired: "... American Protestants must resist the distortion of history and the resultant adverse climate of public opinion which are inevitable if their presentations of their own story are excluded from mass media by pressures from any source."

American Baptist Convention's Dr. Reuben E. Nelson, General Secretary of the Council on Missionary Cooperation, stated, "... Our American liberty should insure the scheduling of a film such as this which is historically correct, thoroughly fair, and spiritually in keeping with the tradition of Christian freedom."

"WGN-TV has no excuse except unbelievable timidity for refusing to carry the MARTIN LUTHER film," stated Dr. Clayton T. Griswold, Executive Director of Radio and Television for the Presbyterian Church U.S.A., adding, "This is high quality drama and its showing should receive the hearty endorsement of all who subscribe to the American ideal of freedom of expression and tolerance of the beliefs of others."

Will the Chicago Tribune Enterprises yield and let its television station show the picture? Or is it beholden to some other source it considers stronger than the evidences of public opinion that have piled up at its doors?

Perhaps the CHICAGO TRIBUNE forgets that, when the picture was running theatrically in that city a few years ago, it published in a three-day series an historical narrative of the life of Martin Luther, with sixteen pictures and texts direct from the film. About the same time, under the headline, "LUTHER FILM IS THOUGHTFUL AND DIGNIFIED," the reviewer

of the Tribune wrote, "Louis de Rochemont . . . has produced a religious film . . . which puts many of the Hollywood biblical epics to shame. His story of Martin Luther has great dignity, an erudite script, and depicts one man's internal struggle for the truth as he sees it in thoughtful, moving fashion . . . The tangled threads of history are woven into an arresting tapestry . . . the scenes seem like medieval masterpieces."

Columnist Jack Mabley, writing in another Chicago paper, stated, "It is my opinion, after talking with responsible Catholics, that they would like to have the picture shown on television and see this bitterness end. I believe this feeling is shared by many lay Catholics, one of whom wrote . . . that it was extremely unfortunate the picture was canceled 'due to pressures of a few well-meaning but short-sighted and prejudiced members of my faith'."

The climate of Chicago is windy. Perhaps freedom flames more brightly there than elsewhere. The "Chicago fire" couldn't have happened in Lima, Peru. There, when the film was banned, the voices of freedom were banned, too.

"No one in his right mind seeks controversy," Dr. Empie wrote three years ago, "but if, on the other hand, controversy is the price of clarifying publicly the principles by which we live and to which we are committed both here and in eternity, then let's face it with a certain zest!"

Grand View College

Hello from GVC

We have already started the second semester, so can tell you a little about the registration, courses, student teachers, and other interesting things happening in the city of Des Moines.

A hasty, but we think correct count of new students would indicate that there were 43 new students that registered last week. There is no gain in student enrollment (or at best very little) since some of our students were finished with their course at mid-year. Then there are always some who drop out for various reasons. However, the college has about the same number of students as last fall, and that seems to be capacity.

There are three very interesting subjects that have been added to the curriculum. They are Business Law, Money and Banking, and Engineering problems. The latter, we hear, will give, among other things, a practical knowledge of the slide rule, a fascinating if elusive little gadget.

We are happy to report that Prof. A. C. Nielsen is improving, but sorry he is not yet able to take over his classes. They are at present being taught by Dr. Nielsen, Prof. Williamson and Mr. Harry Jensen. We hope Prof. Nielsen will soon be able to be with us. We miss him!!

The education department reports that the student teachers have now started with their teaching in the various schools in Des Moines. This is an important phase of their education, and their critic teachers are of the best. Hope they enjoy this experience. It can be pleasant.

No report of any of the activities of the college can be complete without a paragraph about our basketball team. We have won nine and lost two, which means that we are tied for third place. Now, in order to be eligible to play in the state tournament, we shall have to defeat Marshalltown in a game scheduled to be played tomorrow. We could "cross our fingers" and hope, and we do hope, but win or lose, we have had one grand team this year. Wouldn't it be nice if the Vikings were the state champions???

The faculty house on Ninth and Grandview is in the process of being torn down. It is the house in which the Hurleys have lived for a number of years. As you all know, it is on the site of the new science building which will be erected this year. There's something a little sad about seeing a house torn down, but when the new building is erected, we know it will be a blessing to many young people for years to come.

Although the young pilot who "flew without his wings" over a large segment of Des Moines didn't "buzz" Grand View College, he did cause a big stir. The TV in the lounge showed all his escapades and at many times during the four hours he was in the air, we were grateful that he didn't get too close. Today all is quiet in the capitol city of Iowa, a wonderful, calm, beautiful Quiet . . .

Be seeing you.

Hi-Fi.

Race Relations and The American Churches

(Continued from Page 4)

at which the president of the ministers association spoke against the boycott. Also the ministers used radio announcements and parents meeting in their churches to make their position known to the community. It was the only organization in the community which opposed the boycott and, therefore must be credited with defeating it.

3. Desegregation in Public Transportation.

The struggle to end segregation in public transportation has also been of

wide public interest. What happened in Montgomery, Alabama, and in Tallahassee, Florida, is well known. The Montgomery, Alabama, bus boycott under the leadership of the Negro ministers of that city was another instance of courageous action. The purpose of the boycott was to eliminate segregation on city buses and the personal indignities suffered by Negroes under that system. The movement had the support of churches in many sections of the country. The prominence of the use of prayer and the use of non-violent technique was a clear witness to the religious motivation of the boycott. Churches all over the nation expressed concern by holding prayer services at which collections were taken to help the movement.

A high point in this situation is the ruling of the United States Supreme Court affirming the decision of a three-judge Federal Court that an Alabama law and a Montgomery city ordinance are unconstitutional, thereby banning segregation on interstate buses. On November 15, 1956, it was reported that Montgomery Negroes had voted to end the boycott and return to the buses on a non-segregated basis. They "further recommended that this return will not take place until the mandate from the United States Supreme Court is turned over to the Federal District Court . . ." However, along side of these significant developments one must place the disturbing fact that the officers of several southern states indicated that they would continue to enforce bus segregation laws despite the Supreme Court's decision. Disobedience of the law, and disrespect of the courts are dangerous threats to freedom and democracy, and to the very existence of the nation. This cannot be ignored without serious consequences.

There can be no doubt that the nation is moving toward the elimination of segregation in every aspect of community life. Within this general picture it can be said that there appears to be steady progress toward the elimination of segregation from the churches. This is particularly true of the local churches in the northern and western states. The challenge confronting the churches is that of making a clear Christian witness in this issue will be effective in influencing both the churches and the community.

The difficulties which are attendant upon the desegregation of the public schools and public transportation raise many problems which are of basic concern to the churches. Among these problems are freedom of belief, of speech, and of association, the right of peaceable assembly, obedience to the law, the preservation of the public schools, and the right to petition the government for the redress of grievances. In a very real sense the attainment of civil rights forces the churches to be concerned with the basic problems of civil liberties.

Canada Letter

It is Sunday afternoon, December 23, about two o'clock in Sharon Lutheran Church in Calgary. I am to have Danish Christmas Service in a half hour and am somewhat anxious how it is going to turn out.

A mother has phoned concerning the baptism of a little girl, but I don't even know her.

I have been out daily to meet people wherever I could, in homes, the Club, in hospitals and invite them to come to church. Will they show up or what?

We have no organized congregation, no church board, no choir and as one woman said: "It is alright to come to church, but we don't know each other."

But we have our beautiful spirit-filled Danish Christmas hymns, we have the gospel in our Mother tongue and I hope that when we have our Christmas Tree next Thursday night in the church basement we shall be able to know each other better.

And now they begin to enter, all well-dressed for the occasion. Mostly young families with small children and many single persons. A man counted 181 all told. In a short time we can begin with the well known hymn "Det kimer nu til Julefest" . . . And did they sing! I never heard it any better. It was a surprise to hear them even knowing the hymns by heart. And did they listen to the old, old story of Jesus and His love. How quiet and still when that little girl was brought to Christ for His heavenly blessing to become God's own child. I regard it as one of the most blessed days I have ever had during my fifty-two years of ministry among the Danes abroad. It is one of these hours that we remember with thankfulness both to God and our fellow men. I am not able to bring forth on paper the innermost of this wonderful fellowship that I was permitted to share with my people, the immigrants. God only knows.

The thought came: Would it not be more pleasant to go away now with this remembrance in soul and mind and never come back again? No! we have the Christmas Tree on Thursday and there are still thousands of Danes to come in contact with. In the evening I attended an inspirational Candlelight Service and the next day went back to Drumheller and Dalum to celebrate Christmas with children and grandchildren. They wanted to make my Christmas as blessed as possible even if Mother was not with us in person this year. And they did. At the same time I would have the opportunity to preach a Danish sermon in my old church at Dalum. . . .

And then came Thursday evening, December 27 and we are to have our Christmas Tree Festival. The weather is fine for this time of the year, almost like a spring day, it could just as easily have been 30 below zero. I will admit that again I was a little

anxious how it was going to turn out, but, praying to God that He would be with us, guide us in every way in what we would do and to bless the occasion, I took courage. We had no special program made up, we simply had to do the best we knew, but I had willing workers to help in every way. They were there long before we started and made ready for the occasion.

And now I see them come, young parents with children and many single men and girls, 150 or more. I said a word of welcome in connection with this part of the Christmas story that the shepherds went to Bethlehem as these people had come here this evening, with expectation and then returning, glorifying and praising God for all they had heard and seen. Could we think of anything better for every one of us.

And then we are ready to go around the tree, singing Christmas hymns, one after another, but also carols like these: "Nu har vi Jul igen" and others. As stated before I had very good helpers, they knew all the latest children's games in Denmark and how everyone enjoyed that. Again we sang: "Splendid are the heavens high." The children received their gifts of fruit, candy and chocolate milk and the grown-ups the coffee and cake.

Many a mother and dad even with tears in their eyes thanked me for the evening; it was just like home in Denmark, and I would sum it up in these words: "Christmas spirit, joy, song — one lady pleased us with two special songs, one for the children and one for the grown-ups — fellowship and devotion, they all arose as we sang "Altid frejdig, naar du gaar," and now this memory to carry with us: "Thanks to God and fellow Christians."

One of the people present wrote this about the evening:

We have celebrated Christmas in a new and foreign land,
Far from childhood friends and places,
Seeing unfamiliar faces,
Among many different races.

Christmas messages have come and have gone across the sea,
Memories a picture weave
Of our festal Christmas Eve,
Thoughts of homeland will not leave.

Children gathered round the brightly
lighted Christmas Tree,
Joyfully upon it gaze,
Sing the carols of glad praise,
We have known since childhood days.

But the Christmas gospel joyful, telling
of great tidings glad,
Angels singing to the earth,
Of our loving Savior's birth,
Wishing peace to men on earth.

Yes, here Christmas customs differ,
but the spirit is the same,
For the brilliant, shining star,
Seen by wise men from afar,
Still us guides where'er we are.

P. Rasmussen.

OUR CHURCH

Danevang, Texas. On December 23 the congregation here had a dedication service, putting into use the 20x36 addition to the existing education building. The addition serves as a new auditorium as well as additional classroom space for the Sunday school, and is also so arranged that it may well serve for other meetings. At the annual meeting of the congregation, January 13, Pastor Ronald Jespersen's salary was increased \$500 annually. (From another source we learn that the pastor here recently was called to jury duty, but that upon his being sworn in, all those on the docket for the day pleaded guilty.)

Chicago, Illinois. A Sunday school teachers' institute was held here January 27. Pastor Paul Wikman has asked members to help in counteracting pressure against the local television station preventing the showing of the MARTIN LUTHER film by writing the newspaper owners of the station, and by canceling newspaper subscriptions.

Ringsted, Iowa. Mr. Gora Tudu spoke here on the occasion of Youth Sunday, January 27. We still have had no official confirmation on this, but it appears from notes in the Sunday bulletins from St. John's church that the synod convention will be held here in August.

Assam, India. Harold N. Riber observes a birthday on February 27. His address is Grahampur High School, Dingdinga P. O., Goalpara District, Assam, India.

Seattle, Washington. On February 24, the choir of St. John's church of Seattle presents a special concert called "Parade of American Church Music," (4 p. m.) The program will include "early American hymns, gospel hymns, songs of the Hill Folk, Negro spirituals, and compositions of present-day Northwest church musicians and other contemporary composers." The choir is conducting a unique competition. Sopranos and tenors are alligned against altos and basses in an effort to steady attendance and to enlist new choir members. The "losers" will treat to a special party after Easter, at the conclusion of the contest period.

ANNOUNCEMENTS

BOARD OF ORDINATION

It has been the custom to have this committee meet during the second full week of February, unless conditions were such that this would not be possible. In accordance with this, the meeting of this board will be held Wednesday, February 13, at 9:30 a. m., at Grand View College, Des Moines.

Alfred Sorensen, Chm.

Reply to V. S. Jensen

If it is of any consolation I can tell you that your attempt of analyzing me, other attempts to put me in the antique shop or on the clouds, release from prescribed sociability, and quirky childhood incidents have not isolated me. I am not estranged from my fellow men, least from the ones with whom I have wrestled, and that includes those who have passed on. My experience sustains the recently made statement that controversies are the best evidences of an underlying oneness.

If you will read what I wrote once more you will find that I posted the acme of human life, selfexertion, and the Christ revelation of infinite love as the polarity. Here is the basic contrast, and it is in that we find the Word and Spirit of life as the passover force and opportunity. Here is the God who is not abrogated by the wrath of nature and is forever available.

I find nothing but lasting truth in the story about a young man who left his father and his native home with its traditions and very cemented forms on the assumption that his own self was superior to the home, established authority and even the Sabbath, i. e. organized religion. He became nothing less than a sinner, one who is sundered. He patterned his own life and spent it in his own way. The result was too great for human analysis. He became a man of disillusionment, nothingness. His heart was like the parched desert hungry for drops of water, and now the Spirit of love which had been with him all the time could open his eyes, enfold him and integrate his self a living oneness.

The more Jesus loved the men who were his disciples, the more did the

self in Peter, Judas, etc., rise up against him until they found themselves in company with the crucifiers. They had reached the summit and now they fell down into an abyss of defeat and despair. Then they were ready for a love community in which they could lose their selves.

By dissolving the initiative in the old order of impersonal compactness and creating a new covenant Christ made it possible for man to live as a sinner, a person who dares to sunder himself from the tribe, and since then his history has been made by individuals or groups who in one way or another said, "Here I stand and it is not right for me to act against my conscience." He facilitated the democratic marriage in which a woman and man live in mutual respect but each one of them asserting a self and a personal way of living it through. He made it possible for minorities to break away from a majority and form nations, religions, and new entities. Toynbee is right in saying that with cessation of selfassertion a culture degenerates.

The supremacy of the self is always the antidote of love, but there is a deep difference between the people who are aware of it, who know that there is a limit and that they cannot make substitutions for God, and the ones who will admit no limitation and who will be God. Our glorious civilization, centered more and more in the state which will in a few years be the world state did from the start eliminate God, the need for a spiritual sacramental passover, the veracity of the words sin and grace, the disparity between good and evil and the hope for a life essentially different from the life of history. Now that the peers have touched the sun they want to get into it and master it. Its fate will be that of the fisherman's wife in the fairytale.

Will man again dare to say that his self is more than this civilization and the delusion that they can copy and follow the Christ, or have we come to the end of the sinner — grace era? I am hoping that then we shall still make history and find ourselves among the blessed beggars to whom the kingdom of God belongs. (Matt. 5:3)

Aage Moller.

Our Church

(Continued from Page 12)

given to confirmands and new members. It will also enlighten our so-called "old" members and could serve as a basis for classes in church membership, or discussions in the various groups such as Luther League, or women's organizations. Could we now have a series of tracts with such special topics as, "Our Church and Holy Baptism," "Our Church and the Lord's Table"? Of the many fine, and necessarily short and concise, statements which comprise the present

pamphlet I put a question mark at only one. Under the heading, "Response" we are told that "All of us can open our hearts to His word." I still think Luther was more in accord with the facts of human nature when he said, "I believe that I cannot be my own reason or strength believe in Jesus Christ my Lord or come to Him; but the Holy Ghost has called me . . . enlightened me . . . sanctified and preserved me in the true faith."

A. E. Farstrup,
Solvang, California.

It is informative in content, personal in approach, inclusive in scope and devotional in its perspective. Yes, its conciseness gives it reading appeal to established members and to prospective members who want to know about our Christian fellowship. It will serve as a teaching guide for pastors in conducting confirmation classes for both young people and adults. It is just what I need for presenting a statement about our church to prospective members of my two established congregations, and for our Home Mission project at Brown City, Michigan.

Harry Andersen,
Marlette, Mich.

The pamphlet OUR CHURCH provides our members with a comprehensive picture of the faith, worship and correlated activities of our synod, of its origins in the Church of Denmark, and its present relationships within American Lutheranism. In its presentation of the purely spiritual aspects of our church life, it is fundamentally in accord with that work of spiritual renovation accomplished a century ago by N. F. S. Grundtvig at the Vartow chapel in Copenhagen. Consequently, it serves to remind us that what remains an enduring example for all Lutherans everywhere is also the rightful heritage of our synod and therefore the special contribution it is called on to make to the American Lutheran church of the future.

Einar Anderson,
Troy, New York.

It places the church, the congregation and each member in the vital context of the holy Christian Church. The personal emphasis in the presentation is highly commendable. Church relationship is personal or it is not what it ought to be. OUR CHURCH could be used profitably in home, Sunday school, and vacation school. It is a good and timely little catechism; a small book with a big content. The illustrations lend color and tell the story at a glance. St. Peder's Church distributed 200 copies as a part of its stewardship and every-member visitation program. We shall continue to use it in contacting prospective and new members.

Ottar S. Jorgensen,
Minneapolis, Minn.

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.

February 5, 1957

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

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