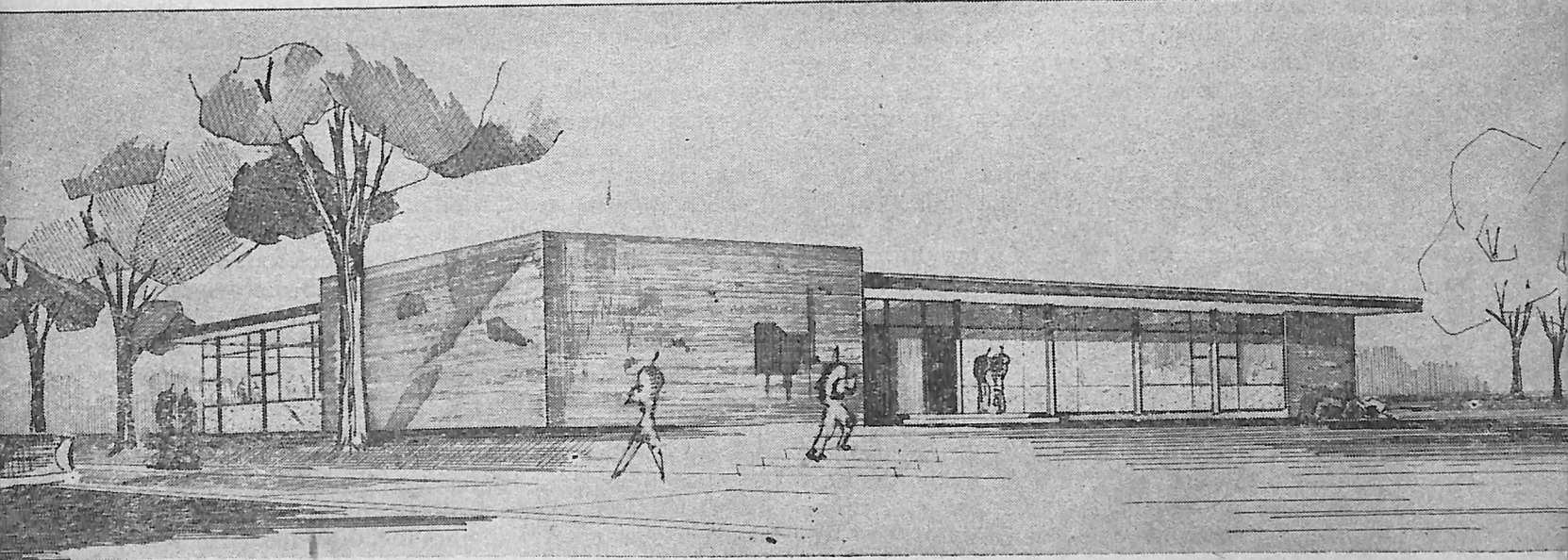


# Lutheran Tidings

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PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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Pictured above is the architect's conception of the new Science Building being constructed on the campus of Grand View College, Des Moines. This building is made possible by the overwhelming success of the recent "Faith and Life Advance" campaign conducted last fall within the American Evangelical Lutheran Church.

## Shield What Our Hands Have Wrought

Let us before Thy face  
Walk here in truth and grace;  
And lead us on to grand and noble visions!  
Teach us the highest art;  
Wisdom that warms the heart!  
Give richer life to youth with true ambitions.

Bless those who sow the grain  
Here for eternal gain!  
Shed on young hearts the light of inspiration,  
That all good seed strike root  
Grow up and bear much fruit  
Worthy of Thee, our homes, our church, our nation.

(From the Grand View Anthem)



# The Denial

A Meditation — By the Editor —



TRADITION says that the word "Lent" is a short form of the word "lengthen," referring to the lengthening of the days in spring-time. Another tradition has it that the forty-day period corresponds to the period of the fasting and temptation of Christ in the wilderness.

Out of these various traditions, and others, has arisen the custom of observing Lent as a period of self-denial. All life is denial. All Christian life hinges on willingness to follow Him who said his follower must "deny himself . . . For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it." (Matt. 16:24ff) But ordinary living is likewise denial, whether it be particularly Christian or not. When a man chooses to become a doctor, he closes the door on the possibility of his becoming a lawyer or a policeman. When he reads a book, as Ruskin says, then there is some other book he can never read. Denial is a matter of importance to us because in every choice of consequence that we make, we usually at the same time are denying ourselves an alternative choice. . . In the game of chess, do you know how many ways there are to play the first ten moves on each side? It has been computed at 169,518,829,100,544,000,000,000,000. However, after a few moves have been made, the possibilities decrease enormously, if the game is to be won. In life, by choosing one line of play, one denies oneself other choices.

Jesus was referring to the truth of this when he said that it is a narrow way which leads to life, and few find it. The loose, meandering way is more appealing. But the more worthy life becomes, the more conscious and definite are its renunciations. "I renounce this. . . . I renounce that . . . so that I can choose this, or can do that." This is the constant train of thought for the conscientious Christian. In the great saints, it seems that the train ran automatically, so that habit helped the will to its decisions.

This is the value of observing Lent. Our Catholic friends specify some particular sacrifice, and adhere to it. They may give up favorite foods, enjoyable recreations, the buying of new clothes, etc. Their abstinence takes a particular detailed form. Perhaps they compensate for this by over-indulgence in some other way. There is that danger. Nevertheless, they are schooling themselves in discipline, and by itself, this practice can be character-building.

Protestants, especially Lutherans, have a preference for a different kind of emphasis. Lent is not the period of some specific self-denial, but the period when special effort is made to see life in terms of the meaning of Christ's life and death. During the forty-six days building up to Easter, they will try to become more and more aware of the extent of God's grace and love for His children as seen in the events of Holy Week and Easter. Many Lutherans go to church on Wednesdays or Thursdays, attending Lenten Services. (This is not a form of sacrifice!) These evening services help in keeping the life of the Christian concentrated. Try a nearby Augustana church, or United

Lutheran church—find out what these other Lutherans are like, with whom we are talking merger. You will discover, no doubt, many new convictions and emotions.

Jesus assures us that living with Him is so great an experience that we won't want to stay out of it, despite its costs. As the Lent season carries us along to Cross road, we watch Him (as pictured by Arthur Gossip) with God saying to Him, "Are you ready to go now?" And He says, "Yes." Watch Him while the crowds melt away from Him. And God says to Him, "Will you still go on?" And Jesus says, "Yes." God must have admired Him. They hounded Him all the way to Calvary. And God says to Him, "Are you willing to pay the whole, full price?" And steadily the answer comes, "Yes." And so they nailed Him up. And there we are, involved in that scene — how can we stay out of it? As the Negro spiritual goes, "Were you there . . .?"

Hand in hand with the whole matter of self-denial goes the matter of confessing our faith in Christ. Peter's experience of "denial" was the opposite. He did not deny himself — he denied his Christ! When the cock crowed, he turned his back on his Master to save himself. Almost at once he discovered that in so doing he actually was losing himself. An early writer, Clement, tells us that for the rest of his life Peter fell on his knees whenever he heard a rooster crow, asking tearfully for God's forgiveness. This is hard to believe — it seems psychologically inaccurate, dealing with Peter. I prefer another legend which says that one time Peter was preaching to a large multitude — the sermon not going too well — and he heard a rooster crowing in the distance. He paused for a moment, and then preached as he had never preached before.

The world is full of people who do not deny themselves, they deny Christ. By their actions, thoughts and speech we can know it. Still others of us deny Christ, not openly but subtly, secretly, deep in the interior where perhaps only God can hear it.

Lent can help to reconstruct our lives. Sometimes only a special effort will move us; we are bogged down. Lent can give our lives this accent and help us to move into the mind of Christ, where we belong. Aristotle's parting advice to his young pupil, Alexander the Great, as he left to conquer the world, was "Whithersoever your victories lead you, never forget that you are a Greek. Draw hard and fast the line that separates you from the Barbarian." But the young man replied, "No! I will pursue another policy. The aim of my victories shall be to give to all men a Greek mind." Well, we still read our New Testaments in Greek, and in a dozen ways all of us in the Western World are Greek. This has refined us. But we need to bring to all the world, through us, a **knowledge of the Christ mind**. No amount of culture, no achievements of civilization can substitute for this need to deny our own capacities, and acknowledge Christ, the hope of the world.

As someone has said, Lent should be a time marked, not by what we give up, but by what we take up. During these next few weeks, let every reader of these words think of life in terms of God who so loved the world that He gave His only begotten Son, to save those who will deny themselves and believe in Him.



# Moral and Ethical Values in Education

HARALD FLENSMARK

(Concluded)

## VI. Science and Social Welfare.

Modern science and social welfare are the two most priceless accomplishments of our culture, corresponding to the two constituent components of our ethics: Truth and love.

We employ the word: **truth** in two different ways. It means, things as they actually are. But it also means: fearless uprightness — to be of the truth.

Today we know that the firmament is not a vault separating the waters above from the waters below, so we shall not all drown! The old story of the creation is a most touching one and of elevated beauty, but it is not truth in the objective sense of the word.

It took generations to realize this. And in certain periods (and for certain reasons that can never be justified) it involved danger of life to presume the right coherence.

In education it is indispensable to initiate the children at as early a stage as possible in the true spirit of research. They start their lives as explorers! And if we want to strengthen their belief in life we should never curb their, possibly clumsy, but nevertheless realistic, and, at their level, logical approach to the problems of this life. This is the way of training children to fearless uprightness and personal honesty. It is a means to overcome superstitions and religious fanaticism and it does not prevent you from including your children, at the same time, in a climate of religious worship.

From these points of view you may derive that, in my opinion, religious instructions of our children in the home, schools and Sunday schools should be planned in cooperation with **psychologists**. It is preferable, e.g. to tell small children of a man who loved the little ones and took them in his arms and leave to the adults the story of a man who walked on the sea.

It may be difficult to be of the truth. There may occur situations where it collides with love, but the noblest art in life is to be faithful to the truth in love!

A Danish philosopher raises the following question: "How is anyone to decide who speaks the truth: Nietzsche or Jesus?" Nietzsche maintained that ruthlessness was necessary and right, and that Christian compassion was evil. In fact, Hitler's war was a practical result of this philosophy and ought to be a sufficient answer. But the very way of setting up the problem is false. It is not at all a question of truth: it is a question of love.

At all costs children must live in an atmosphere of honesty and love: but there are **emergency cases**! A Danish labourer, religiously indifferent, was sitting at the death-bed of his little girl and she spoke about heaven and angels. Just before she died, she asked with fear in her eyes: "Dad, will you be there?" And he said, "Sure, I'm coming!" He knew not what he said, poor man. But what else should he have said?

A psychologist found his little daughter frightened in her bedroom. Someone had said to her that after death there is nothing! "But why are you afraid of death?" he asked. "Then I have no playmates!" she said. "Well, darling, you have the angels!" — and a few minutes later the girl slept. It was to him only a make-shift, but I think he was right because I believe in a reality behind that beautiful and elevated symbolism.

## VII. The Small Explorers of The World.

When a small child begins to explore this strange world, first of all its own body, it will inevitably find out that certain things involve pleasurable sensations. And in certain people its conduct will evoke **virtuous indignation**. Sometimes small children have been punished for such reasons.

You know it may be that the child is bored and that too much interest in such things has to be turned away because none of the natural bodily functions is destined to occupy any central position or to play an important part in the development of the personality — but all such things should be treated with complete **frankness** and mild **firmness**.

Of course, no problem whatever concerning their origin should ever be left unexplained to children if they are capable of grasping it. A child should never be frightened by sex and should never be put off with nervous or ambiguous answers. **Virtuous indignation is never moral! True morality is understanding of life.**

The curiosity of a child will easily be satisfied. The little ones are not patient enough for complicated explanations. In fact, they only want to have their feeling of confidence and of security strengthened. Without realizing it themselves, they want to have the claim for truth and the commandment of love confirmed. They want to have confirmed that there really is someone to whom they may talk trustfully and openly. And this is in fact a fundamental necessity even in the lives of adults if they are to avoid introversion.

On the whole, **sex problems** in children are often sex problems in adults. The following constructed example will illustrate what I mean. Little John comes rushing in and startles a tea-party by shouting at the top of his voice: "Mummy, Mummy, where did I come from?" Prudish old aunts look disapprovingly at each other and some young people giggle. His modernly adjusted father takes him to the next room and launches on a lengthy explanation. But John stops him. "No, Dad, that is not the question. But you see, Peter comes from Pittsburgh, and so I want to know where I came from!"

Let me also tell you a little story from my own

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**Editor's Note:** Dr. Flensmark, pastor in Copenhagen, is a specialist in child education.



experience. An expectant mother had guests for coffee when her pains began, and two elderly ladies hurried a four-year old girl into the next room and started telling her not to be afraid, and nearly had a stroke when the child cheerfully replied: "No, Mum-my is only going to have a little brother or sister for me. She will be back in ten days!"

I do not undervalue scientific research like that of Dr. Kinsey, but data of that kind can never be normative for the way lovelife could be and can be led.

Rousseau advocates in his book "Emile" what he calls "the prolonged innocence." Adolescence, he says, affords the best opportunities for adopting the **ideals of true humanity**. To illustrate this point he first depicts a type of young man, depraved at an early age, impatient, vindictive, brutal! His imagination is only centered on one thought. He knows neither sympathy nor pity. He does not care a straw for parents, educators, authorities or the rest of the world as long as he can only gratify his passions.

But the first feelings towards the opposite sex in young people who have been brought up in a natural way are not brutish, maintains Rousseau. On the contrary, the first love is happy and charming, an innocent longing for sincere friendship. And just such fair, clean, chaste feelings in the hearts of the youngest ones are not only the source of true love, but the foundation of happy homes and the basis of social life, yes, in the eyes of Rousseau, even fundamental for **international good-will and peace on earth**. You may call him romantic! I think he is right.

The development of cultural relations between the nations depends on whether primitive instincts are allowed to prevail or are curbed at an early stage: it depends on individual self-control and self restraint instead of self-abandonment and licentiousness (vid. Unesco Montevideo IV, 1.4.421 1954).

#### VIII. Rules, Protection and The Art of Helping.

Most educators maintain that there must be rules. All of us need authority to protect us from ourselves. Children become insecure if authority is entirely withdrawn and that holds true even of adults! (Wall)

Everywhere we find given patterns of conduct that are imposed on children and sometimes almost by drill. Straight from the cradle in school, during apprenticeship, in the army and further on. Often as a **vicious circle**, an unhealthy mentality inherited from generation to generation. We should not confuse such drill with ethics.

It is difficult to protect children against **crude impressions**. But not least against the particular behaviour of certain individuals — or "the mental pace of the individual" as a German psychologist (Kunkel) calls it — which may be harmful and the more so the smaller the children are.

Of course all strains and tensions should be avoided, when possible. Particularly what might perhaps be called: **premature tensions!**

Some people want to protect the little ones even against the impression of a crucifix. That seems to be an exaggeration! You cannot even protect them

against rude pictures in newspapers, periodicals or in films or television.

In Denmark a censor bans certain films for small children — but then it happens that just the most exciting scenes are shown as a trailer in the cinemas on occasions when small children are present! A little boy saw a cruel scene where lions attacked Christians and afterwards he said, "Dad, there was one little lion that didn't get a Christian at all."

They react in their own and very often much more healthy way than we adults venture to expect and in any case we have to meet them just where they are.

They should **never be treated as objects**. You may injure even the smallest baby in treating it in that way, e.g. when cleaning, and clothing or bedding and feeding it. Instead of building up its feelings of self-confidence and of trust in life and in you, you make it insecure and impersonal and you accumulate in it a reaction that may later turn out aggressively or submissively and in either case adverse to the development of an ethical personality. We often speak about

the wholeness of human personality. The children of today can hardly assimilate, mentally, the rate of evolution in their allotted lifetime. So it is no wonder if we find more confusion or disintegration than wholeness of personalities. And what is the remedy? An inspired, deep feeling of fellowship among all men, so that the absence of adequate funds for education is simply considered as an unmaintainably low

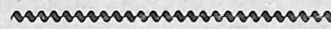
moral standard, and so that the groups that need to cooperate, men and women of science and of letters, educators and parents, etc., must leave their isolation and rally for common action, however difficult the art of mutual helping may seem.

Our Danish philosopher Soren Kirkegaard has a passage on the **art of helping**: — "To be truly able to help another person I must understand more than he understands, but first of all I must understand what he understands. If I do not, my superior understanding is in vain. It does not help him a bit. If all the same I want to maintain my better understanding, it is because I am vain or proud, so that instead of helping I really want to be admired. All true help begins with personal humbleness. The helper must humble himself to the person he wants to help. And he must realize that helping is not being domineering but being patient, even being willing to put up with wrong and to be unable for the present to understand what the other person understands."

That holds true at the round-table conferences of the statesmen, it holds true in the classroom, and it even holds true of the mother when singing a hymn for her baby. Maybe she has a better chance of being understood than anyone else if her own heart really rejoices in that divine feeling of love and peace and security. You know, we influence children not through our opinions or through what we know or say, but through what we really are.

I have taught no one the art of the bow who did not in the end make me his target.

— Persian Proverb.



With six days of hard labor we buy one day of happiness. But whoever does not know the six will never have the seventh.

Auguste Rodin.





# Faith and Life Advance

## *Beyond The Goal*

This progress report is now made with thanks to God for His blessing on our program and in gratitude to all who made it possible. Our thanks go to all the congregations, the pastors, the committee chairmen, the committee members — namely, the membership of the American Evangelical Lutheran Church who contributed and worked to assure the success of Faith and Life Advance. Faith and Life Advance has now reached \$211,749.40, exceeding the original goal by more than a third.

This is a progress report only, as we hasten to point out that some congregations have as yet not completed their Faith and Life Advance due to varied circumstances such as local drouth conditions, local church construction, etc. They have assured the committee of their future support.

What can one say in a report of this kind? The results speak so loudly. But it is not the figures alone that speak. It is the stewardship experiences behind the gifts that are most heartwarming.

The Church Extension Fund will have an added \$64,000.00 or more (after all pledges have been paid), enabling the AELC to carry on an expanded home mission program. The Science Building at Grand View College is now under construction. It will be a larger and better equipped building than originally planned in order to meet the ever increasing needs.



The improvement in the plans could be carried forward because of the fine response to Faith and Life Advance — the Grand View College Building Fund will receive \$137,500.00 or more. But beyond the expanding of the work of our church in these two areas — Home Mission and Christian Higher Education — we hope, that our expansion has been inward as well; that Faith and Life Advance has aided in a fuller understanding and appreciation on the part of all of the purposes for which God establishes congregations, and of our privileges and responsibilities as members in the wider Christian fellowship.

This is a **progress** report. Faith and Life Advance will continue to move ahead. We are certain all will agree that we hope and pray it is a forerunner of the progress to come in the AELC. Thanks again to all of you who made this report possible. Ours will be a stronger church because of your giving.

For the committee,

**Harry C. Jensen,**  
Executive Secretary.



By happy coincidence, excavation for the new science building on the Grand View campus, made possible by the Faith and Life Advance success, began on the day of the recent (February 12) Board of Education meeting. Pictured above are Dr. Ernest D. Nielsen, Mr. Jens Thuesen, Mr. Harry Jensen, "operator" Dr. Erling N. Jensen, Dr. C Arild Olsen, Mr. John Bemis, Mr. N. W. Gjelsteen, the Rev. Ronald Jespersen, and the Rev. Harris Jespersen.

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# Faith and Life Advance

FEBRUARY 26, 1957

## DISTRICT V

Nazareth Ev., Withee, Wis.....	\$ 1,296.50	\$ 629.50
Bethany of Wolters Corner, Wis....	82.00	28.00
West Denmark, Luck, Wis.....	2,922.00	1,121.00
Bone Lake Evangelical, Luck, Wis.	395.00	186.00
Bethlehem, Askov, Minn.....	2,015.25	1,242.25
St. Peder's Ev., Minneapolis, Minn.	8,781.00	3,667.50
First Lutheran, Alden, Minn.....	2,526.00	1,556.00
Nathanael, Reserve, Mont.....	2,353.00	1,718.00
Volmer, Dagmar, Mont.....	490.00	260.00
St. Mark Ev., Circle Pines, Minn....	1,085.00	295.00

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\$21,945.75 \$10,703.25

## DISTRICT VI

District VI Convention collection..	\$ 85.15	\$ 85.15
Diamond Lake Ev., Lake Benton..	84.70	84.70
Hope Evangelical, Ruthton, Minn.	39.20	39.20
Danebod, Tyler, Minn.....	9,520.00	2,460.00
Our Savior's, Viborg, S. D.....	2,478.00	1,311.00
Immanuel Ev., L. Norden, S. D....	679.00	454.00
Bethany Evangelical, Badger, S. D.	740.00	568.00

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\$13,626.05 \$ 5,002.05

## DISTRICT VII

Central, Omaha, Nebr.....	\$ 8,196.50	\$ 3,775.50
St. John's, Marquette, Nebr.....	6,290.75	3,690.75
St. Ansgar's Ev., Lindsay, Nebr....	75.00	75.00
St. Peter's Ev., Dannebrog, Nebr.	434.00	229.00
St. John's Ev., Cozad, Nebr.....	306.00	106.00
St. John's Ev., Cordova, Nebr.....	1,992.00	1,157.00
Danevang Lutheran, Texas.....	1,177.00	1,177.00
Ev. Luth. Com. Ch., Denmark, Kan.	872.00	643.00
Bethlehem Ev., Brush, Colo.....	545.00	270.00
Bethania Ev., Lucedale, Miss.....	165.00	65.00

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\$20,053.25 \$11,188.25

## DISTRICT VIII

St. Ansgar's, Salinas, Calif.....	\$ 1,500.00	\$
First Ev., Watsonville, Calif.....	2,352.00	469.50
St. John's Ev., Fresno, Calif.....	251.00	171.00
St. Ansgar's, Parlier, Calif.....	250.00	250.00
Bethania Ev., Solvang, Calif.....	4,421.05	2,166.05
Emmanuel Ev., Los Angeles, Calif.	1,759.64	1,224.64

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\$10,533.69 \$ 4,281.19

## DISTRICT IX

District IX Convention collection..	\$ 51.56	\$ 51.56
St. John's Ev., Seattle, Wash.....	3,020.00	20.00
St. Paul's, Tacoma, Wash.....	3,500.00	1,881.00
Faith Ev., Junction City, Ore.....	683.00	388.00
Trinity, Wilbur, Wash.....	626.00	466.00

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\$ 7,880.56 \$ 2,806.56

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Non-synod ----- 1,090.00 735.00

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\$211,749.40 \$105,055.95

## Congregation

Total  
PledgeInitial  
Payment

## DISTRICT I

Our Savior's, Brooklyn, N. Y.....	\$ 822.00	\$ 272.00
St. Peter's, Byram, Conn. ....	372.00	332.00
Our Savior's, Bridgeport, Conn. ..	1,846.00	1,171.00
Bethesda, Newark, N. J.....	1,835.00	555.00
Immanuel, Troy, N. Y.....	3,000.00	300.00
St. Stephen's, Perth Amboy, N. J....	580.00	380.00

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\$ 8,455.00 \$ 3,010.00

## DISTRICT II

District II Convention collection..	\$ 52.51	\$ 52.51
Women's Mission Society collection	52.51	52.51
St. Peter's, Detroit, Mich.....	2,120.00	1,645.00
Grayling Ev., Grayling, Mich.....	568.00	512.00
Messiah, Roscommon, Mich.....	215.00	75.00
Central Beth., Muskegon, Mich....	5,200.00	1,535.00
Kedron Evangelical, Grant, Mich....	405.00	210.00
Bethany, Ludington, Mich.....	311.00	133.00
Trinity, Ludington, Mich.....	615.00	226.00
Our Savior's, Manistee, Mich.....	1,365.00	655.00
First Evangelical, Sidney, Mich....	1,350.00	270.00
Juhl Comm. Ev., Marlette, Mich....	2,000.00	400.00
Zion Evangelical, Marlette, Mich.	875.00	175.00
Dannebrog, Greenville, Mich.....	110.00	90.00
Trinity, Greenville, Mich.....	2,113.00	1,088.00
Bethany, Trufant, Mich.....	60.00	60.00

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\$17,412.02 \$ 7,179.02

## DISTRICT III

Trinity, Chicago, Ill.....	\$13,901.00	\$ 5,486.00
Trinity, Chicago, Ill. (non-synod)..	9,525.00	9,525.00
St. Stephen's, Chicago, Ill.....	7,761.00	4,172.00
St. Stephen's, Clinton, Iowa.....	2,600.00	1,088.00
St. Peter's Ev., Dwight, Ill.....	2,306.00	1,478.00
Bethania Ev., Racine, Wis.....	2,293.75	386.00
Bethany Ev., Menominee, Mich....	2,759.50	1,719.50

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\$41,146.25 \$23,854.50

## DISTRICT IV

Bethlehem, Cedar Falls, Iowa.....	\$ 9,549.00	\$ 4,317.00
St. Ansgar's, Waterloo, Iowa.....	3,759.20	
St. John's Ev., Hampton, Iowa.....	5,704.70	2,884.70
Nain Am. Ev., Newell, Iowa.....	5,217.00	2,882.00
Immanuel, Kimballton, Iowa.....	4,835.00	2,335.00
Fredsville Ev., Cedar Falls, Iowa..	6,766.00	4,741.00
Oak Hill Am. Ev., Atlantic, Iowa..	2,186.00	1,145.50
St. John's Ev., Exira, Iowa.....	1,747.00	1,547.00
St. John's Ev., Ringsted, Iowa.....	4,820.00	3,276.00
Luther Memorial, Des Moines, Iowa	25,022.93	13,167.93

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\$69,606.83 \$36,296.13

The aim of education is not to add to the sum of human knowledge. Its purpose is to open the mind and not fill it, as we would an ash can or even a golden bowl.

Christian Gauss.



# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



## "Who Shall Separate Us . . ."

by Geraldine Sartain

World Day of Prayer may be past when this goes to print but perhaps some of you didn't have the opportunity to participate in a service. As world matters stand today we cannot place too much emphasis on this global observance.

Young girls in the Belgian Congo, in Beirut, in Cairo, in Hong Kong, in Korea who would never have the opportunity to linger on the campus of a college, will enroll this year—(1957) because of World Day of Prayer on March 8.

Women will gather in Peru to study Christian family life — because the 71st observance of World Day of Prayer on the first Friday in Lent will be dedicated to world brotherhood.

Needy Eskimos, Arabs, Navajos, American migrants and Asians will receive loving help because one day in the year is set aside under the sponsorship of United Church Women in the United States to unite all Christians in a bond of prayer and to present offerings for their many projects.

United Church Women, representing some 10 million American women, is a general department of the National Council of Churches.

Literacy, higher education, day care centers, vacation church schools, scholarships, bookmobiles, teacher training and services ranging from a model kindergarten in Okinawa to family night programs in a village hut in Angola, West Africa, will be carried out because in more than 60 languages and 1,000 dialects in 145 areas on six continents women kneel to pray and rise to act.

In the United States alone, more than 25,000 communities will participate. They assemble in factories, power plants, department stores, schools, hospitals, chapels, homes and in small churches and large cathedrals. The prayerful vigil will follow the full swing of the sun in the heavens, with no break during the 24-hour span. As day dawns on that March morning over the tropical verdure of the Fijis and Tongas just west of the International Date Line, the first among the prayers will be said by majestic Queen Salote and her subjects. As the sun sinks behind the snow-whitened mountains on St. Lawrence Island in the Bering Sea, the global prayer chain will be complete.

In announcing the day, Miss Elsie Sweeney of Columbus, Indiana, national chairman of the 1957 World Day of Prayer observance for United Church Women declared:

"The yearnings of men and women suffering behind the Iron Curtain sound loudly this year. Through

our globe-encircling prayer and our offerings, we hope to make the meaning of brotherhood — of one world — come closely home to all Americans and to those who need help around the world.

"World Day of Prayer had its roots back in 1887 when Presbyterian women designated a day of prayer for home missions and in 1889 when Baptist women chose a day of prayer for foreign missions. By 1920 Canadian women joined, and seven years later the day was observed in foreign lands. In 1947 United Church Women assumed sponsorship of the service."

Mrs. James Evans, director of the U. S. observance, noted that today World Day of Prayer offerings provide, among other things, education for Christian leadership, a mobile unit for the victims of Mau Mau terror in Kenya, Christian literature, a pilot project school for village children in West Pakistan, a new family life director for the Philippine Federation of Christian Churches, a new hostel for young girls on Madagascar, nurse-evangelist services among the working people of France, institutes on family life for Asian women, library replenishment in Korea, educational and religious programs for low-income farm families and for many of the million and a half agricultural migrants, Christian education among 5,000 Indian youth in government boarding schools in nine states and the territory of Alaska.

The theme of the service this year is taken from the text of Romans 8:35, "Who shall separate us . . .?" A special service of worship is written each year. This year it was prepared by Mrs. Bela Vassady of Lancaster, Pennsylvania, a refugee from Hungary before the present crisis there. Because of her own personal experiences, hiding in cellars during the siege of Budapest at the end of World War II, the service she wrote voices the prayers of Christians who today are destined to live behind so-called "Curtains" and mirrors the hopes of all people suffering oppression and want.

Many groups celebrating World Day of Prayer will use Mrs. Vassady's service, a special children's service or a service in Braille as well as a 35-millimeter film strip.

Some communities have developed special ways of celebrating the day. In Angola, West Africa, hospital patients and leprosy victims, dressed in their best, gather for services on the grounds of the mission compound. In Czechoslovakia, where some forces hope that religion is on the wane, thousands may join quietly. In Singapore, Malaya, there are usually two services, one attended by everyone who understands English and the other conducted in Chinese.

In Kabul, Afghanistan, where Friday is the Moslem day of worship, and where most non-Moslems go on

(Continued on Page 11)



*Tentative Program*

# The Third Assembly

## The Lutheran World Federation

AUGUST, 15-25, 1957

Minneapolis, Minnesota

Briefly, the tentative program for the Assembly is divided into the following four areas:

**I. PLENARY SESSIONS:**

Admission to these nine sessions is by ticket, at a cost of \$1 per session. The tentative Plenary schedule (subject to change and revision) includes:

**Friday, August 16, 9:30 a. m., to 12:15 p. m.**

1. President's Message, Bishop Hanns Lilje
2. Executive committee report, Dr. Carl E. Lund-Quist
3. Election of committees, adoption of agenda, greetings from Ecumenical groups

**Saturday, August 17, 9 a. m., to 12:15 p. m.**

1. Matins
2. Department of Theology Report
3. Lecture and discussion on theme: "The Unity of the Church in Christ" outlining the unity the Church has because Christ liberated us.

**Monday, August 19, 9 a. m., to 12:15 p. m.**

1. Suffrages
2. Department of World Service Report
3. Lecture and discussion on "The Freedom to Reform the Church," affirming the Reformation as an ongoing phenomenon.
4. Business

**Tuesday, August 20, 9 a. m., to 12:15 p. m.**

1. Matins
2. Department of World Mission Report
3. Lecture and discussion on "Free for Service in the World," stressing the Lutheran emphasis on the earthly tasks of a congregation.
4. Constitutional amendments

**Wednesday, August 21, 9 a. m., to 12:15 p. m.**

1. Suffrages
2. Department of Information Report
3. Lecture and discussion on "Free and United in Hope," emphasizing the final goal and glory that awaits the Church, despite its present sufferings.
4. Constitutional amendments

**Thursday, August 22, 9 a. m., to 12:15 p. m.**

1. Matins
2. Committee on Latin America Report
3. Nominating Committee Report
4. Election of president, executive committee and commission chairmen.

**Friday, August 23, 9 a. m., to 12:15 p. m.**

1. Suffrages
2. Commission on Stewardship and Congregational Life Report
3. Report and discussion on sub-topic I, "The Freedom We Have in Christ."
4. Commission on International Affairs report.

**Friday, August 23, 3 p. m., to 5 p. m.**

1. Report and discussion of sub-topic II, "The Unity of the Church in Christ."

2. Report and discussion of sub-topic III, "The Freedom to Reform the Church."
  3. Commission on Inner Missions report
- Saturday, August 24, 9 a. m., to 12:15 p. m.**

1. Matins
2. Commission on Education report
3. Report and discussion on sub-topic IV, "Free for Service in the World."
4. Report and discussion on sub-topic V, "Free and United in Hope."
5. Committee on Resolutions report
6. Unfinished business

**II. SPECIAL INTEREST GROUPS:**

These meet daily from 12:15 to 3 p. m. They are luncheon meetings to which tickets can be purchased at the Assembly. Announcement of schedule and places for these meetings will appear in the daily bulletin. Groups include church musicians, nurses, parish visitors, etc. Persons desiring a special group to meet should contact the LWF Assembly Office, 701 Second Avenue, South, Minneapolis.

**III. VISITORS' PROGRAM:**

This afternoon program is free and open to everyone without tickets. It includes lectures, panels and questions from the floor. Panel leaders include delegates from behind the Iron Curtain, Asia, Africa, Australia, Western Europe and the Americas. The tentative schedule is:

**Friday, August 16, 3 p. m.** Lecture, "The Freedom We have in Christ." (As the introductory lecture on the theme "Christ Frees and Unites," it deals with the New Testament's view of Christ's redemptive act, liberating man from bondage under the destructive powers.) Introduction and orientation to the Assembly, Dr. Carl E. Lund-Quist.

**Saturday, August 17, 3-5 p. m.** "The Relationship Between Church and State."

**Monday, August 19, 3-5 p. m.** "Communicating the Gospel to the Modern Secular World."

**Tuesday, August 20, 3-5 p. m.** "Nationalism and the Indigenous Church."

**Wednesday, August 21, 3-5 p. m.** "The Unity of the Church."

**Thursday, August 22, is free time.**

**Friday, August 23, a Plenary Session is scheduled.**

**Saturday, August 24, the Youth Parade.**

**IV. PUBLIC EVENTS:**

These are dramatic presentations of the work and task of LWF member churches. **Free tickets are available for the starred events**, which reserve seats up to one-half hour prior to the event.

**Thursday, August 15, 8 p. m.** Opening service, free and open to public, no ticket is required.

**Friday, August 16, 6 p. m.** Banquet. Admission by ticket.

\* **Saturday, August 17, 8 p. m.** "Our Mission at Home in the Congregation."

**Sunday, August 18, 5 p. m.** "Festival of Hymns." Free and open to public, no ticket is required.

\* **Monday, August 19, 8 p. m.** "Our Mission to All the World."

\* **Tuesday, August 20, 8 p. m.** "Our Mission to Those in Need."

**Wednesday, August 21, 8 p. m.** Festival of Music. Purchase ticket at Assembly.



\* **Friday, August 23, 8 p. m.** "Our Mission in International Affairs."

**Saturday, August 24, 8 p. m.** "Our Mission to the Youth of the World." Bishop Hanns Lilje preaching; free, open to public, no ticket required.

**Sunday, August 25, 4 p. m.** "Concluding Festival Service." Free, open to the public, no ticket required.

There will be a Bible Study and an Informal Prayer Service every morning at eight o'clock. The largest exhibit made in America portraying the work of world Lutheranism will be open each day. In addition, there will be recitals, concerts, parades, religious films, etc.

Visitors are requested to make housing arrangements privately through individual contact with friends, hotels or motels.

The above program is published for the purpose of inviting members of the synod to purchase tickets for the Plenary sessions of the Lutheran World Federation Assembly August 15-25 this summer. Such tickets, printed in booklets of nine each, can be purchased by ordering them at the synod office, 1232 Pennsylvania Avenue, Des Moines 16, Iowa, before June 1. A limited number is available. The price is \$9.00 for a booklet of nine tickets. If the tickets are not sold by June 1 they must be returned to the Minneapolis office of the LWF Assembly in order that members of other Lutheran churches may purchase them.

A set of four tickets good for the four starred presentations under "IV. PUBLIC EVENTS" will be distributed free of charge to all who purchase booklets of nine tickets each for the Plenary sessions.

If anyone wants to purchase less than a booklet of nine tickets, his order will be placed on file until each one who wants a full set of nine tickets has been supplied. In other words, orders for less than the booklet of nine tickets will not be distributed until after June 1, and in case all the 100 booklets of nine tickets each have been sold before that date, orders for individual tickets can be filled only if the Minneapolis LWF Assembly office can supply them.

All orders for tickets will be taken care of on a "first come-first served" basis, whether the orders be for full booklets of tickets or for individual ones. All orders should be accompanied by check or money order made out to American Evangelical Lutheran Church. These will be returned if it is found impossible to fill the order.

Please study the program. In case you do not find it possible to attend all the Plenary sessions and do not know someone else who can use the tickets you cannot use, order tickets only for the particular Plenary sessions you can attend. As stated above tickets for individual Plenary sessions will be supplied to the extent possible within limits available after the demand for the full booklets of tickets has been met.

All the sessions of the LWF Assembly will be held in the Minneapolis Municipal Auditorium, located close to Central Lutheran Church and the principal hotels of Minneapolis. The Auditorium seats about 10,000 people. Exhibits from the various Lutheran churches, their institutions, missions and related activities will be housed in the basement. Book displays will also be found there.

The Lutheran World Federation has a membership of nearly 60 Lutheran Church bodies in all parts of the world with approximately 50 million members. An Assembly of delegates from this worldwide membership is held every five years. It is not likely that the older ones among us will see another Assembly in this country. The first Assembly was held at Lund, Sweden, 1947, the second one at Hannover, Germany, 1952. Bishop Hanns Lilje, Hannover, is the LWF president. Dr. Carl E. Lund-Quist of this country is its Executive Director.

May I urge that as many of the pastors and lay people as possible of the AELC attend this great and unique event taking place right on our doorsteps. Our synod convention this year, to be held at Ringsted, Iowa, August 6-11 comes to a close just a few days prior to the opening of the LWF Assembly. There are only 150 miles between Ringsted and Minneapolis. I hope a good many of our people find it possible to attend both our convention and the Minneapolis Assembly.

May I be permitted to underscore the following parts of the Assembly program:

1. The theme: "Christ Frees and Unites." This challenging theme will be subject to the most searching and penetrating analysis and keen explanation possible and will find fruitful application through the sermons, addresses and discussions of the leading theologians and pastors and professors from all the Lutheran constituencies in the world. You will be spiritually as well as intellectually enriched beyond measure.
2. The Plenary sessions will focus attention on all the phases of the work of the kingdom of God carried on in common by all the members of LWF. Leaders of Lutheran churches will participate in these sessions, guide the study sections and help shape the expressions on the vital issues and objectives faced by these churches in the turmoil of today's world.
3. The rich heritage of music, of hymns and songs, with which God has blessed the Lutheran Church will be interpreted and presented at various times during the ten day Assembly, but never more or better than on Sunday, August 18, at the "Festival of Hymns" and on Wednesday, August 21, at the "Festival of Music."
4. The Youth Parade followed by the Youth Rally at the Parade Stadium (capacity 40,000) when Bishop Lilje will preach on the topic: "Our Mission to the Youth of the World," (free admission to all).
5. "Concluding Festival Service" at the Parade Stadium Sunday, August 25, at 4 p. m., where everybody should be present.

It will indeed be a pleasure to hear from you that you will be able to attend some if not all of the sessions of the Assembly. LUTHERAN TIDINGS will bring further information on the program of the Assembly as the tentative aspects of it give way to a settled pattern.

A list of Minneapolis hotels and motels, giving their addresses as well as rates, will be sent to all who order tickets.

**Alfred Jensen.**





## Paging Youth

American Evangelical Lutheran

Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd

Des Moines, Iowa

### The Worth of Music

"Halleluja! Glory to God in the highest!" That phrase is one which exemplifies the feeling and tone found in many of the lyrics which compose our religious music. But that same feeling and idea can likewise be found in much of our secular music. Often people feel that because the music is secular, it can have no spiritual meaning for the individual.

It would seem to this writer that those who rate secular music as low and unworthy of spiritual significance are those who have likewise lost their true hold on religious truth. Without a certain amount of sentimentality, supernaturalism, and idealism, man can no longer say that he knows God. If God is reduced to logic or reason, He is not what I want. In the same manner, if one of you reduces secular music to simple chords, which might well be beautiful, but can have no religious significance, you are destroying a part of God.

Although I am not an artist, I feel that they, as a whole, can be much closer to God than many of us can be. They live in a world that is filled with beauty, with dreams, with imagination, with the sorts of things that God has given man to use to his benefit; for his luxury, for his enjoyment, for his relaxation, for his work.

But you say, what about Elvis Presley, or some such person as that . . . what good is he? Mr. Presley has won his place in the hearts of many a young American. He is a passing thing, as are most of the so-called "pop" singers. God has given us this type of music to use . . . it is up to us as to how we use it. If we wish to distort it and look like fools because of it, we may do so. But I say that it can be used to relax and forget some of the many pressing cares of the world. Where would the teenager be if he were not listening to Presley? In a pool hall drinking beer? In a car driving himself to death? Perhaps, and perhaps not. He at least can use it to good advantage for his leisure time if he wishes to do so.

Psychologists have been using music as a tranquilizer for some time now. Is it not good to quiet disturbed minds? Is it not spiritually worthy to aid the mentally ill? Secular music does have an important role here.

Music brings joy to troubled hearts and minds. It soothes the sickness of loneliness and sorrow. It aids the individual who is troubled by giving him a crutch on which to lean. Music . . . not just religious music . . . all music, if used in its intended way, can be inexpressably helpful.

—Contributed.

### Flash! Flash! Flash! Flash!

If you have not already done so, please send in your AELYF dues and Youth Sunday offerings. The Youth Sunday offerings should be divided into the following portions: one-half remains in the home fellowship to be used for convention trips, and etc., one-fourth goes to the district treasurer, and one-fourth should be sent to the national treasurer. Her address is: Miss Sonja Knudsen, Grand View College, Des Moines 16, Iowa. Please take care of this immediately following your Youth Sunday service.

### AELYF Doin's

Waterloo, Iowa: Waterloo is planning to have Gora Tudu at an all-church meeting with the LYF filling the role of host. They also plan to hold a Parents' night later in the month.

Hartford, Connecticut: The LYF there is busily engaged in three projects just now. The first is planning for the convention which will take place in Hartford on June 28, 29, and 30, 1957. The second is the rehearsal and learning parts for the play titled **Remember Your Diaphragm** by Meyer Hanson which will be presented soon. The third is pending an O. K. by the state of Connecticut.

### Over The Typewriter

In this issue, I have included a short article on music. I hope that you will read it and give out with some reactions. I will not disclose the identity of the author until I have received some criticism, constructive, or otherwise. He talks of music and its relaxing ability. It is very easy to let one's mind wander aimlessly in the great world of imagination . . . a world of fantasy and dreams. This can be put to splendid use but beware of becoming over-sensitive, for that can lead to destructive and harmful thinking.

All Lutheran Youth Scholarship applications should be sent to Lavern Larkowski before April 6, 1957. You still have time to order application blanks, but hurry.

### Operations India

Possibly some of you are wondering how our project "Operations India" is coming along. Our student, Gora Tudu, has been kept busy speaking at young people's groups. Since the New Year's advent, he has addressed groups at Ringsted, Cedar Falls, and Kimballton. He was to have gone to Chicago, but he became ill with a bad cold and could not make the trip. His future engagements will include a March 17 address at Newell and the Easter celebration at Tyler.

As to our financial condition, we are still operating in the black, thanks to your generous contributions. We have \$1,430.26 in a savings account and \$655 in a checking account. This may look like a great deal of money, and it is, but there are still many outstanding bills and the project needs your further support for greater expansion.

Dale Johnson.



## Women's Retreat, 1957, Tyler, Minnesota

Plan now to attend!

Retreat starts with supper, Tuesday, April 23rd, and ends Saturday morning, April 27th. Even if you can't stay the entire time, we'd like you for as long as possible.

Our emphasis this year is on Mental Health. Our speakers include Dr. Kauffman, chaplain at Willmar State Mental Hospital; Mrs. Pearl Cummings, from Parent Education, Institute of Child Welfare, U. of Minnesota. We have also tentatively scheduled a juvenile court judge.

Pastor Holger Nielsen, Cedar Falls, Iowa, will be with us to have charge of the Bible Hour and speak to us about his recent European trip.

Christence Jespersen, Circle Pines, Minnesota, will have charge of the singing, and Hertha Hansen, Askov, Minnesota, will have charge of the craft. Pastor Paul Nussle, Tyler, will lead us in evening devotions.

A few of our lighter moments have not yet been definitely assigned. We intend to have "Music Appreciation Time," "Reading Time," etc. A more complete schedule of events will appear soon.

The cost this year is again \$12 including the \$2 registration fee. Single day registration is \$1.00. There will be babysitting facilities during the meetings. Please bring bedding, towels and soap. We hope this year the weather won't be as cold!

Send your registrations to Mrs. Agnes Nussle, Danebod, Tyler, Minnesota. If you want to be met at a station please notify us.

Hoping to see all of you April 23rd!

## "Who Shall Separate Us . . ."

(Continued from Page 7)

outings, a group joins in the fellowship of World Day of Prayer.

As many as three or four services are held in some towns in Germany in order that everyone, especially working women, can participate. The service is bi-lingual in Paris, France, with the Lord's Prayer and many of the familiar hymns sung simultaneously in French and English.

In Athens, Greece, the observance is usually held with the full congregation of St. Andrew's American Church. Tens of thousands of women attend all over Holland, and the programs are distributed beforehand to elderly or sick persons who can not be present.

As for the United States — last year women of six denominations met in a small Episcopal mission to the Indians in Fort Defiance, Arizona. A Christian Navajo woman gave the prayers in the Navajo tongue.

A local movie house showed the World Day of Prayer film in Frankfort, Michigan, while all business places were closed for one hour on the proclamation of the mayor in Harbor Springs, Michigan.

In Iola, Kansas, the mayor ordered highway traffic halted for two minutes while a special prayer was broadcast by the Ministerial Alliance president

## Where God Is Seen

In the sunshine and the flowers,  
In the clouds and the rain,  
In the woodland and the bowers,  
And the fields of golden grain;  
In the hills and in the mountains,  
In the autumn and the spring,  
In the streamlets and the fountains  
God is seen in every thing.

In the mellow light of morning,  
As the day breaks o'er the hills,  
And all nature wears adorning,  
Till one's heart with rapture thrills,  
We can see God's hand so wondrous  
As He paints the earth and sky,  
Though there be no voice that's thunderous  
Telling us that He is nigh.

In the homes of peace and pleasure,  
Where they love and sing and pray,  
And the Bible is a treasure  
That they cherish, day by day,  
God is seen as their director,  
As their leader and their guide,  
As their shield and true protector,  
Ever present to provide.

God is seen in smiling faces  
Of the saints of ev'ry land,  
As they nobly fill their places  
And like heroes take their stand;  
And He's seen in schools of learning  
Where they teach His blessed truth,  
And where Christian hearts are yearning  
For the welfare of our youth.

Walter E. Isenhour.

Taylorsville, N. C.

and chimes were played from a downtown church. Likewise, traffic was suspended for one minute in Shreveport, La., and in many other localities.

Reports from all over the world show that the idea behind World Day of Prayer has caught fire. Each year it is becoming more truly a day of international dedication. As its spirit and power diffuse and enter the minds and hearts of men, women and children everywhere, there is added hope for the love and understanding among peoples that will make permanent peace possible.

A school should be the most beautiful place in every town and village, so beautiful that the punishment of undutiful children should be that they would be debarred from going to school on the following day.

Oscar Wilde.



# Liturgics

## QUESTIONS AND ANSWERS

Marius Krog

**"I renounce the devil and all his works and all his ways."**

**Question:** "Why does our church use the renunciation with the Confession of Faith when many other churches do not; what other churches do not use it; is it considered as ancient as the rest of the creed?" (This question was partially answered in the January 20 issue.)

**Answer:** The entanglement of good and evil is in evidence everywhere: in the United Nations, in Courts of Justice, in market places, homes, school, churches and human hearts. Since the two, good and evil, are inextricably matted together like pea-straw, all human efforts to disentangle them have proved in vain. Jesus recommended postponement until Judgment Day.

The hopeless infiltration has often enough been blamed on the world, on man, and on the devil, sometimes designated as the "Trinity of Evil." It is a term which gives just the right connotation to the problem of evil, for it points up that there is more than one side to the nature of evil. The world is invaded not only by the evils which are caused by the blind forces of nature; but also by "ethical" or spiritual evils. The world of man, as well as man himself, is constantly being invaded by an overpowering mass of evil influences and entanglements. He may loathe this evil infiltration, but he cannot escape from it. Before he knows it, he becomes a responsible part of it.

Spiritual evils are largely a heritage from former ages. They come like a polluted river, out of the past, and empty themselves into the repository of the present. They surround each new generation on all sides until the guilt of the dead becomes the guilt of the living. Even the most wary individual becomes a victim of spiritual evil. It coils itself into "the wards and the wrinkles of his imagination" until he is caught under a hypnotic spell which we commonly call temptation. While he is under that spell, he begins to regard evil as good, and good as evil; perversely he does the evil he would not do, and he fails to do the good that he would do. Thus evil entrenches itself in his being until it becomes marrow of his marrow. It uses him as a personal repository and makes him a new originative center of evil. From his mind, his heart, his will and all his faculties it reinforces itself to go forth from him to cause further contamination, hatred, shame and suffering. Sooner or later there comes a time when he is without excuse in the evil that moved through him and used him, not only as a victim but also as a perpetrator.

It is this strange process of perversion of the individual which points to a personal factor, a spiritual power both without and within him, which may well be the devil. Whatever that personal factor behind all spiritual evil may be, it certainly has more than

an affinity for the structure and genius of human personality. It knows how to make use of everything in man which is distinctly personal: intelligence, education, talents, skill, imaginations, passions and will power. Nothing in man which is merely human is too sacred for this "undivine," paralytic power; it even invades the very channels which are used by God and the Holy Spirit. The faculties of man are not in themselves evil; they are made sublime or satanic according to the powers that use them. The question then presents itself: Can the factor which is able to use the very same channels in man as is used by God be anything but personal in nature.

I, for my part, believe, for lack of a better interpretation, that this mysterious factor may well be called the devil. I am not at all interested in what the devil looks like; but I subscribe to the idea of the devil as a personified symbol of evil which, like all other important symbols, has far more behind it than can ever be expressed by mere words. The thought of the devils, concentrated into a personified symbol, helps to point up, better than anything else can, the insidious reality of spiritual evil; it serves to remind us that we are easily outsmarted, utilized, overpowered and contaminated by evil. We have only the love and grace and mercy of God to rely upon. In faith we must make our choice between the Saviour Jesus Christ and the mysterious power which is out to destroy us. Why not let the renunciation express that choice again and again and again?

Marius Krog,  
730 South 50 Street,  
Omaha, Nebraska.

## Set April 21-28 for LWR Spring Clothing Campaign

New York, N. Y.—(NLC)—The week of April 21-28 has been designated for the 1957 Spring Clothing Appeal of Lutheran World Relief.

The date was announced in a letter sent to upwards of 10,000 Lutheran congregations throughout the United States urging their support of the annual campaign.

In 1956, overseas shipments of clothing collected by LWR in two similar drives totaled 3,985,000 pounds valued at \$3,784,000. The agency serves in the overseas relief field for both the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod.

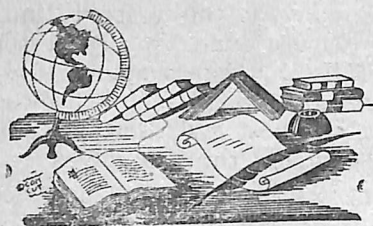
Bernard A. Confer, LWR executive secretary, described the drive as a way in which U. S. Christians can "diminish the spiritual distance between us and our suffering brethren."

"Nearly every news broadcast and daily paper thrusts us into a mental awareness of those who live in wretchedness and poverty," he said.

"We are close to them mentally, they are in our thoughts. But mental closeness is not enough for a Christian. Spiritual nearness is necessary and spiritually we are only as close to those people as our faith and compassion direct."

Mr. Confer said clothing collected in the drive is scheduled for distribution to refugees in countries around the world including Korea, Hong Kong, Taiwan, Jordan, Syria, Egypt and Austria.





## OPINION AND COMMENT

THE INFORMATION about the coming LWF meeting in Minneapolis also contains a note about our Annual Convention, being held this year August 6-10 in Ringsted, Iowa. As the Synod President points out, this should make it possible for some of our people to attend our convention and also the LWF Assembly. (It should also make it possible for our people to go by way of Des Moines and see the progress being made on the Grand View campus. By August, the new science building should be taking shape.) This convention will, we expect, accept the invitation from our Seattle, Washington, congregation to hold the 1958 convention on the West Coast.

THERE ARE a couple of minor matters in our conventions that we have intended commenting briefly on for some time. One involves our election procedures, which are a perennial problem, just like taxes and juvenile delinquents. A recent convention defeated a proposal to distribute a "sample ballot" to delegates so that they might have some advance knowledge of candidates for the many offices we fill each year. The current custom is to post the candidates' names the evening before election in some prominent place. Many delegates do not get to see this list — and even if they do, it is impossible to remember the list when they are thinking the matter over later, or discussing it with others. It seems to us there is considerable merit to the idea of having more advance knowledge in this important business. Our tradition has been that it is out of taste to allow floor campaigning and electioneering — surely a sound tradition. However, there should be nothing wrong in comparing qualifications in private among friends off the floor. When we are unacquainted with two candidates for an office, and unable to find out about them because of the shortage of time and the lack of a list, we are almost compelled to nominate a third person in order to vote intelligently . . . Another improvement might be made by printing separate ballots for the "important" offices, (such as Synod Board). Under the current procedure, it is almost impossible to nominate one man for two offices; he would probably not consent to run for both offices. Yet a man defeated for, say, Synod Trustee in one election might be the very man we would want for a second Trustee. Or the man defeated for Vice President might be the man we would want for Secretary. This becomes doubly important when we realize that Nominating Committees usually try to select candidates by geographical location, among other qualifications.

WE WERE ALSO sorry to see defeated a motion requiring letters and greetings to the convention to be translated into English before reading. Perhaps only half of those coming to our conventions are skilled enough in the Danish language to understand such letters as well in Danish as in English. If the writers

of such letters and greetings would take the trouble to have them translated themselves before sending them, the problem would be solved. This would also show a courteous respect for our convention and its delegates which would be much appreciated.

## The Price?

Independence has been the precious gem in the history of western man. We preferred to live within limitations under the law, but within the limits we asked for independence in expressions and actions. When the law interfered too much we revolted. One of our dilemmas has been that we wanted to be adjusted to the norms and independent at the same time. The stronger our love for independence was, the less could we allow anyone to love us too much. We feared that it would break down ability to hold our little private fort. I am in line with the writer who may heed advice but will condone in interference, the preacher who does not read sermons for fear that he might copy them, the ones who put up the private sign, and the teenager who rebels, when he instinctively feels that society is putting him in a strait jacket, and the nations which will fight to the last ditch in order to avoid vassalage. I am familiar with our mind-your-own-business language and respect for the Independence Documents.

Is this gem the price that has to be paid in a transition? During the years, I have lived in the church congregation with the pentecostal story about the birth of the Christian era, a transition from a dehydrated religion to a community of grace and freedom. It imbued the participants with a sense of being integrated in a living oneness radiating a qualitative goodness. We cannot ignore the fact that the passover incurred the loss of a national independence, and the Jews loved their nation. They had immeasurably suffered during many centuries in their battle for their country and their religion. It is understandable that they chose the brawny revolutionist Barrabas in preference to Jesus who would not even defend his own independence. They nourished the superstition that in a crisis the angels would come down and save the temple.

A Faith took the place of the nation with the result that a new kind of independence developed within the believers, an invulnerability which made them immune to governmental decrees, established customs, torture, fanaticism, and death. All this is quite relevant. We have seen the one nation after the other lose its independence, and with all our indignation, emotions, propaganda, and bombs we could not save Hungary. We are unable to rescue the nations in a traditional way and we have drifted so far into the psychology of the totalitarian state that our resistance is weakened.

The Holy Spirit is at work in the hearts of men all over the world and his goal is the living oneness in which man can lose his self and love life. What crucibles we must go through and what prices we must pay I do not know.

Aage Moller.



# Grundtvig Translation

As a follow up to my three articles in LUTHERAN TIDINGS last fall, I have prepared, from a translation of the entire work by Rev. Valdemar Jensen, a booklet of excerpts from Grundtvig's writings of 1830, "Shall the Lutheran Reformation Really Be Continued?" This work was chosen because it is the first of Grundtvig's writings in which his new ideas, arrived at sometime in 1824, are set forth in comprehensive form. And while in later times he perhaps stated these ideas in a better way and made a few minor alterations in them, everything which essentially pertains to his view on Faith, Church and Sacraments, "Den Kirkelig Anskuelse," is contained herein.

This booklet of excerpts is presented as a reliable synopsis of the basic thought of the entire work. It has been prepared in mimeograph form and has been issued as a kind of sample and advertisement in the hopes of arousing somewhere the same kind of interest in the writings of this remarkable personality within the Lutheran communion that developed during the 1930's and has continued ever since in regards to the writings of his contemporary, Soren Kierkegaard, as the result of the first English translations of a few of his more important works.

Just as a minister's time is limited and therefore this booklet is issued at least a month later than it could have been, so resources are limited. And therefore it has been impossible to prepare this in sufficient quantity to offer it to any member of the synod who might want a copy. And to offer the few copies remaining on a first come first served basis would be manifestly unfair since LUTHERAN TIDINGS reaches different parts of the synod at different times. Here in the eastern district, for example, there is a time lag of 10 days. Furthermore, I am quite sure that LUTHERAN TIDINGS will make use of some of this material, at least, and then it will reach every home in our synod in the most convenient way.

As a sample and advertisement, this mimeographed booklet has been sent to:

1. all ministers of the AELC, both active and retired, and a few of our former pastors now in Denmark.
2. a few laymen who I know have been actively interested in all matters pertaining to Grundtvig and his views for many years.
3. about 50 theological professors, pastors and church leaders, mostly Lutheran, but also a few non-Lutheran, who I have reason to believe may be interested in this matter.

I believe this is about as comprehensive a coverage as is possible at the present time and will leave the matter of getting some idea, at least, of this booklet across to all members of the synod to our synodical paper, LUTHERAN TIDINGS.

However, for all those who are interested in this and to whom I express my sincere regrets that I can-

not present them with a copy at the present time, I will close with a few sentences taken from Professor Hal Koch's KIRKEHISTORIE (Copenhagen, 1944) pages 254-55, which I have also added to the booklet and which I believe gives the best and shortest summary possible of what the whole thing involves:

"The Reformation came to the northern countries from Germany, and since that time, the Churches here in the North followed the footsteps of the Germans faithfully without any great degree of independence. With the words: 'Orthodoxy, Pietism, and the Enlightenment,' one has drawn the main outlines of the path of religious development here in the North also. Only with the 19th century does a definite movement towards independence appear, which naturally stands in close relationship to the awakening of the national spirit. There is no room here to give details. It is only necessary to mention the name of Grundtvig. As mentioned previously, he is one of the few during the 19th century who has really pointed the way to new insights.

"Deeply rooted in the Reformation's understanding of the Gospel, he has, like few others, understood the nature of the Church, that its secret is this, that our Lord Jesus in His Word is Himself present in the Christian congregation and there deals with the individual. The decisive element here is not the individual's feelings, experiences or thoughts, but God's action. Therefore everything centers on Baptism as the entrance to God's Kingdom, and Communion, where Christ in His Word takes dominion over the individual and nourishes the Christian life within him. Therefore, the Church does not stand on the Bible but the other way around, for it is the Church which has created the Bible. The sure foundation is not the Book but the living Word, the Lord's own Word in the Church. The Bible is the source of Christian enlightenment, but the Christian life itself is not derived from it."

**Einar Anderson.**

Immanuel Lutheran Church,  
Troy, New York.

## Stewardship Gems

BUYING A MIRACLE (A True Story) — Northwestern Lutheran.

A child lay sick in a country cottage, and her younger sister heard the doctor say, as he left the house, "Nothing but a miracle can save her."

The little girl went to her money box, took out a few coins it contained, and in perfect simplicity of heart went to shop after shop in the village street asking, "Please, I want a miracle." From each she came away disappointed. Even the local druggist had to say, "My dear, we don't sell miracles here."

But outside his door two men were talking and had overheard the child's request. One was a great doctor from a London hospital, and he asked her to explain what she wanted. When he understood the need, he hurried with her to the cottage, examined the sick girl, and said to the mother, "It is true; only a miracle can save her, and it must be performed at once." He got his instruments, performed the operation, and the patient's life was saved.



# Grand View College

## Our Team is Tops (but we lost)

Our wonderful basketball team opened the J. C. Tournament with a thrilling victory over Waldorf. The score was 68-66, and our opponents were good, too. We were then eligible to compete in the semi-finals and to our team came the privilege to compete with Northwestern, which was highly favored to win, since Northwestern had not been defeated during the season. We're still talking about that game. It proved to be very exciting and well played. The score was tied 21 times, and there were never more than three points difference in the score at any time. Our team had a 74-71 lead with only about a minute and a half left to play, but Northwestern tied the score at 74-74 as the game ended. In the overtime, we lost three players through fouls, and Northwestern won the game and the tournament. The next night, GVC played AND defeated Burlington (83-74), to place third. We think this was an excellent showing, and we're proud of our coach and our team. We like to stress that the teamwork and morale of our team was top-notch. There is no substitute for good sportsmanship, and our school has it. (No, I'm not a basketball player! ! !).

Before very long, our choir will start out on its tour, and our schedule reads thus: March 22, Cedar Falls, the 23rd, Chicago. Then come five stops in Michigan from March 24 through the 29th, as follows: Muskegon, Ludington, Marlette, Detroit, and Greenville. Our last stop is in Racine. There will be 55 of us on tour. Hope you will be able to hear the choir when it comes your way. Nothing short of perfection will do for Bob Speed, so we must try to oblige!

Just under the deadline comes this information. The Alumni Lecture Series of 1957 featured the great Danish singer, Mr. Aksel Schiøtz. The program consisted of four groups of numbers from the following: Henry Purcell, Joseph Haydn, Franz Schubert, Robert Schumann, Maurice Ravel, and the last group by these Scandinavians — Carl Michael Bellman, J. P. E. Hartmann, and the beautiful "Moder-smaal." Mr. Schiøtz was on the campus for two days. The Alumni Series gives to the entire student body the opportunity to hear the very best in the way of music, literature, and discussions of current topics and events. We wish to express our thanks to the alumni for making these series possible.

Once again we must report illness among our faculty members, and we

are always sorry to have to report that all is not well among them. Mrs. Mailand had the misfortune to fall and break a bone in her elbow. She is hospitalized at present at Iowa Lutheran Hospital, and as we understand it, has had surgery to correct the break. We sincerely hope that Mrs. Mailand will improve, and will soon be on the road to complete recovery. It is our understanding that Prof. A. C. Nielsen will be with us next week. This, we consider to be good news! ! !

Next time we see you it will be March. So long until then.

Hi-Fi.

## OUR CHURCH

**Eastern District.** During the Christmas Holidays, Gora Tudu visited all the churches of the Atlantic District except Bridgeport and Perth Amboy. In early February, President Alfred Jensen visited all the churches, and in early March Miss Muriel Nielsen will tour the district. In late March, Dr. Ernest Nielsen will make the circuit of the Eastern District.

**Troy, New York.** A 16 mm Bell and Howell sound projector was purchased jointly by the Sunday School, Ladies' Aid, and Congregation of Immanuel Church here recently.

**Des Moines, Iowa.** A successful Pre-Lenten Retreat was conducted here inter-synodically, with a number of our men taking part together with Lutheran pastors from other groups. Pastor Richard Sorensen was one of the officiants at the opening Communion Service. Dean Axel Kildegaard spoke on "Lenten Preaching." Dr. N. L. Norquist of G.V.S. led the discussion on "Current Theological Trends," an address by Dr. George Forell. Pastor H. O. Nielsen led the discussion on the Forell address, "Man's Response." Pastor Sorensen also led the final briefing session for AELC pastors, and was largely instrumental in organizing the retreat.

**Chicago, Illinois.** Mrs. Thora Knudsen of Denmark, widow of Rasmus Thorvald Knudsen, one-time president of G.V.C. and of Danebod, and mother of several pastors is now in Chicago visiting her sons, Dr. Johannes Knudsen, and Mr. Folkvar Knudsen. She expects to return to Denmark in early summer.

**Des Moines, Iowa.** Pastor and Mrs. Svend Kjaer expect to leave their work at the Old People's Home here at the end of May. They will then have a new address: 1424 Milton Ave., Des Moines, Iowa.

**Hay Springs, Nebraska.** The local "Pastors' Fellowship" sponsored the showing of a film in our church here on Sunday, February 10, entitled "Prejudice," in observance of Brother-

hood Week held annually near Lincoln's birthday.

**Des Moines, Iowa.** The congregation here recently increased Pastor Holger Jorgensen's salary to \$4,200. The Annual Meeting also voted to buy Luther Memorial Church, which is now owned by the Synod, and plans for financing the venture are now being worked out.

**Tacoma, Washington.** The Ladies' Aid here recently served dinner for a large group called "Lutheran Men of Tacoma," an inter-synodical fellowship from various churches in the city. The Mr. and Mrs. Club recently arranged for a concert by the Normanna Choir.

**Perth Amboy, New Jersey.** The congregation here at its annual meeting January 30, voted to sell its present church property in P. A. (for not less than \$75,000). It also voted the pastor a salary increase of \$420 per year (to \$4,400). District President Einar Anderson was scheduled to speak here February 20.

**Greenville, Michigan.** Pastor Peter Thomsen was voted a \$200 bonus at the recent annual meeting of the congregation.

**Muskegon, Michigan.** Pastor Edwin Hansen is editor of the Central Lutheran Messenger, monthly paper of his church, which now comes in an attractive, printed format. In mid-February, the congregation took part in an Evangelism Visitation.

**Brooklyn, New York.** At its annual meeting, the congregation here voted against the plan "to relocate the church and mother a new congregation in the rapidly growing residential community of Southeast Brooklyn." The mission will be adopted by three ULCA churches in East New York. The congregation then voted (unanimously) to enter into negotiations with an Augustana church on 59th St. between 10th and 11th Ave., to consolidate.

## Open Letter

Dear Aage Moller,

I would write you privately, but our differences are in the open; so, why should not our agreements be?

I would have fellowship with you. I have it, you with me, and I with you. In the communion of the saints, (fellowship of believers), we have fellowship with each other. That is what will last from time in, through and beyond the veil.

I wish also to have an understanding fellowship with you here and now; but I cannot understand what you write . . . But the underlying fellowship prevails. Your friend,

Valdemar S. Jensen.



## ANNOUNCEMENTS

## PASTORS' INSTITUTE

The annual Pastors' Institute will be held this year, April 30 to May 2, at Grand View Seminary, in Des Moines. The overall topic will be: "The Preacher and the Word." Guest lecturers include Dr. G. Mendenhall, University of Michigan; Dr. A. Rogness of Luther Seminary; and Dr. Grady Davis of Maywood.

Axel Rudegaard, Dean.

## WANTED

A woman for practical nursing at Valborgsminde, the Danish Old People's Home in Des Moines, Iowa. Must live in. References requested. If interested, please contact

Mrs. Svend Kjær  
1101 Grand View Ave.  
Des Moines, Iowa

## CAMPBELL FOLK SCHOOL COURSES

Summer Recreation Course: American Squares, English and Danish Country dancing, group singing, puppetry, carving, playing of recorders, dance orchestra. June 18-29.

Summer Handicraft Course: Danish Embroidery, by Solveig Bording; Pottery, by Lynn Gault; Woodworking by Robert Wright; Weaving, and Woodcarving, by Murial Martin. August 5-24. The school is at Brasstown, N. C., Georg Bidstrup, Director.

## WANTED

Manager for the Lutheran Home for the Aged at Edmore, Michigan. Husband and wife preferred. Please direct replies to Rev. Beryl Knudsen, Sidney, Michigan.

## MINUTES BOOKS WANTED

1956 Minutes Books still wanted. Our congregations should return as many

Minutes Books as they returned Report Books. Please send them, wrapped so that they can be resold, to Synod Secretary, Rev. W. Garred, Vesper, Kansas.

## CORRECTION

The book, "Recipes from Nysted Kitchens," published by the Ladies' Aid of Nysted, Nebraska, was given the wrong name in the January 20 issue. Also, it was announced that the book cost \$1 postpaid. This also is not correct. If you would like this fine book of recipes, refer to the above title, and send \$1 plus ten cents to cover the cost of mailing. Address Mrs. Andrew Frandsen, Dannebrog, Nebraska.

## Acknowledgment of Receipts by the Synod Treasurer

For the month of February, 1957

Towards the budget:

Congregations:	
St. Stephen's, Chicago, Ill. ....	\$ 200.00
Racine, Wis. ....	240.00
Omaha, Nebr. ....	150.00
Grayling, Mich. ....	175.33
Askov, Minn. ....	85.95
Danevang, Texas ....	286.00
Diamond Lake, Lake Benton....	85.30
Perth Amboy, N. J. ....	500.00
Muskegon, Mich. ....	250.00
Denmark, Kans. ....	270.00
Omaha, Nebr. ....	150.00
St. Stephen's, Chicago, Ill. ..	200.00
Troy, New York ....	200.00
Menominee, Mich. ....	37.20
<b>Children's Home, Chicago, Ill.:</b>	
Sunday School, Racine, Wis....	35.00
Sunday School, Denmark, Kan.	13.83
<b>Old People's Home, Tyler:</b>	
Ladies' Aid, Diamond Lake,	
Lake Benton, Minn. ....	10.00
<b>Grand View College:</b>	
Sunday School, Racine, Wis....	35.00
Ladies' Aid, Diamond Lake,	
Lake Benton, Minn. ....	10.00

Total for month of Feb., 1957 \$2,933.61  
Previously acknowledged ---- 2,994.91

Total Budget Receipts to date \$5,928.52  
**Received for items outside of Budget:**

## Lutheran World Action:

Congregations:	
St. Stephen's, Chicago, Ill. ....	10.00
Racine, Wis. ....	32.55
Sunday School, Racine, Wis.,	
(for Hungarian Relief) ....	35.00
Diamond Lake, Lake Benton....	3.00
Lindsay, Nebr. ....	50.00
Menominee, Mich. ....	12.30

Total for month of Feb., 1957 \$ 142.85  
Previously acknowledged ---- 163.90

Total to date ----- \$ 306.75  
**Eben-Ezer:**

In memory of Thomas C. Nielsen, Aurora, Nebr., Mr. and Mrs. Albert Hoegh, Hampton, Iowa ....	1.00
Mr. and Mrs. George W. Johnson, Ringsted, Iowa....	1.00

Total ----- \$ 2.00

## American Bible Society:

Mr. and Mrs. Charles Lauritzen, Dwight, Ill. .... 10.00

## Faith and Life Advance:

Congregations:  
Racine, Wis. .... 244.00  
Salinas, Calif. .... 300.00

Total ----- \$ 544.00

## AELC District IV Home Mission:

For North Cedar:  
St. John's Sunday School,  
Hampton, Iowa ..... 36.66

Mrs. Merrill Christensen, Ringsted, Iowa ..... 6.00

District Treasurer ..... 50.00

## For St. Paul ELC:

District Treasurer ..... 450.00

## Unassigned:

Congregation, Hampton, Iowa 10.00

Total ----- \$ 546.00

## Children's Home, Chicago, Ill.

1956 Christmas Collections by the Danish Brotherhood in America ..... 383.20

American Evangelical Lutheran Church  
M. C. Miller, Treasurer.  
P. O. Box 177,  
Circle Pines, Minnesota.

## Carl P. Højbjerg Endowed Memorial Scholarship Fund

In memory of Otto Christensen, Brush, Colo., Emma M. Hansen, Denver, Colo. .... \$ 5.00  
Mr. and Mrs. Willard Hanes, Des Moines, Iowa ..... 25.00  
Mr. and Mrs. J. M. Petersen, Exeter, Nebr. .... 10.00  
Rasmus Nielsen, Tyler, Minn. .... 5.00

\$ 45.00

Previously acknowledged ---- \$2,798.00

Total to date ----- \$2,843.00

Sincere thanks to all donors.

Erick Johansen, Treas.

Tyler, Minnesota.

To the donors who so generously contributed to the above fund, your committee wishes to express their sincere appreciation. It has been an expression of undying loyalty to the ideals of a great leader who labored at Nysted, Danebod and G. V. C.

One name seems worthy of special mention, namely that of the late Karl J. Thomsen, Aurora, Nebraska, who remembered the fund in his last will and testament.

The fund will be invested and administered by the G. V. C. Board of Directors to whose treasurer, remittance has been made in full. It is our hope that the returns of this investment may help some of our youth to pioneer into frontiers that never end.

At the suggestion of Alfred C. Nielsen, Committee Chairman and Arnold Bodtker, Committee Member, I submit this final report.

Thanks for the opportunity to serve.

Erick Johansen.

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 20, 1957

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2,  
6-3