

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

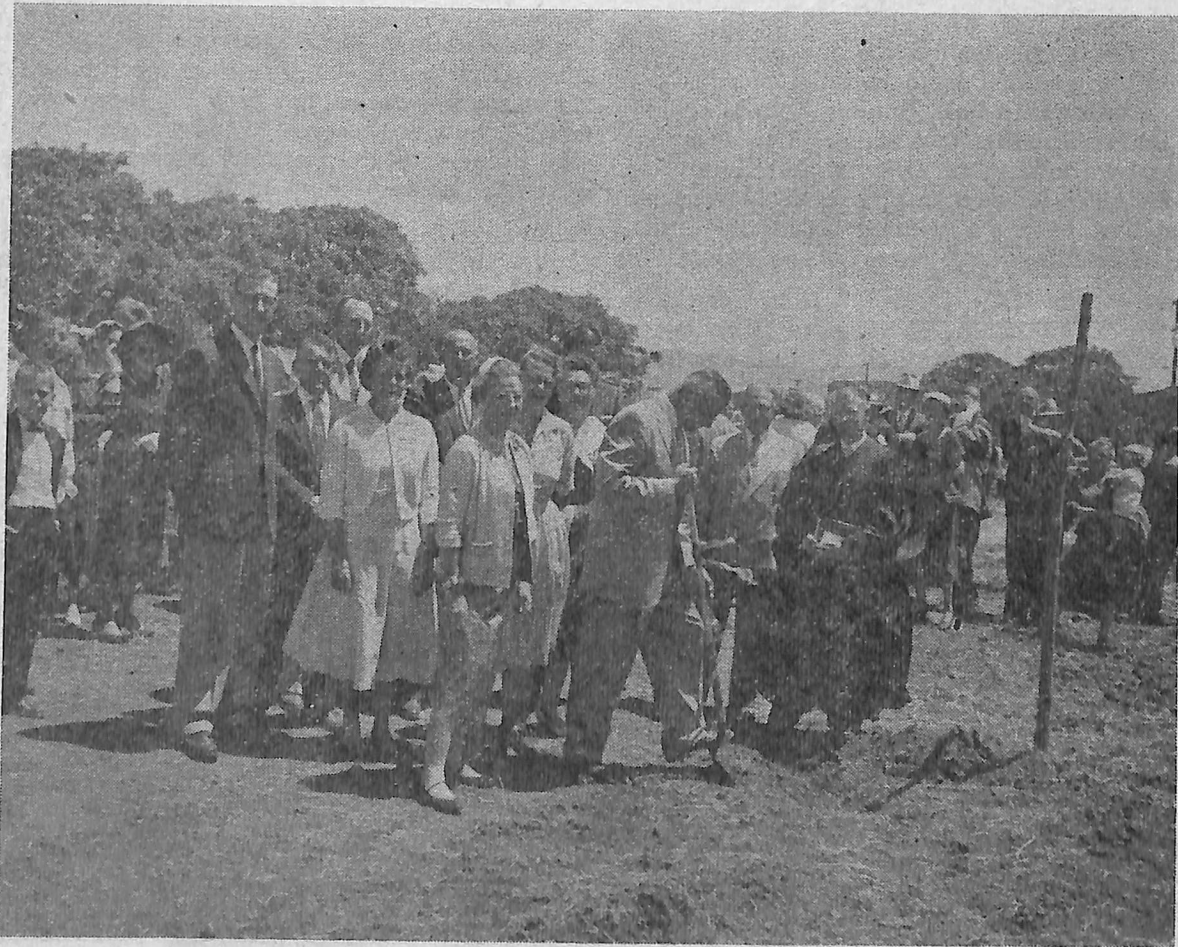
SALINAS CALIFORNIA CHURCH

Breaks Ground

SUNDAY, MAY 18, was a festive day for the members and friends of St. Ansgar's Lutheran Church in Salinas, Calif. After a year of planning and study, ground was broken at 72 San Joaquin St., the site of an entire new church plant for the congregation.

Services were held in the church at 10:30 after which the congregation drove out to the new site at the edge of the city for the ground breaking ceremony. The Young Adult group was up early that Sunday morning to prepare breakfast in the church hall for nearly 200 people — ham and eggs, juice, milk, coffee, potatoes and rolls.

Miss Pauline Holm led the group in the singing of "The Church's One Foundation." Pastor Nussle then read from the 28th and 29th chapters of I Chronicles. He addressed the assembly concerning the



Shown here are participants in the ground-breaking festivities at Salinas, California, on May 18. Left to right: William Warren, E. John Nielsen, Ken Andrews, Carolyn Andrews, Albert Jensen, Pauline Holm, Muriel Brown, Christine Thomsen, David White, Walter Christensen, Nis Pors and Pastor Paul Nussle.

spiritual bond created among the people through the efforts in bringing about the beginning of the new construction. Mr. Walter Christensen, president of the congregation, and Mr. Wilbur Warren, chairman of the building committee both spoke concerning the part played by their various committees in the realization of this event.

Also turning spades and participating in the ceremony were Mr. E. John Nielsen, board of deacons; Mr. David White, Lutheran Youth Fellowship; Miss Pauline Holm, altar guild; Mrs. Muriel Brun, Lutheran guild; Mr. Ken Andrus, Young Adults; Mrs. Christine Thomsen, Sunday School; Mr. Albert Jensen, Finance Committee; and Mrs. Carolyn Andrus, Choir. The festivity was closed with the Lord's Prayer and the singing of the Doxology.

The structure which has been used up until the present day was built in 1899 at the cost of \$2,000. It has undergone considerable remodeling since that time and is still a landmark in the civic center. The city needed the property on which the church is located and negotiated with the board to bring about the sale of the entire parcel for the price of \$100,000. In November of 1957 the members of the congregation conducted a finance drive among its 135 contributing members and was most fortunate in going over the top of its goal which was set at \$50,000.

Last week bids were opened for the construction of the new building which is to include, besides the church itself, a fellowship hall, Sunday School rooms, parlors, two offices, kitchen and stage. The accepted bid was made by the firm of Eckelin and Small for the cost of \$134,900 to be completed in November. It is expected that with all costs included the building, land and furnishings will come to approximately \$180,000.

Nothing will ever be attempted if all objections must first of all be overcome. **Samuel Johnson.**

If men are so wicked with religion, what would they be without it? **Benjamin Franklin.**

The Mountain Revisited

"Love Your Enemies"

(Sermon on the Mount as translated in RSV)

XV

If we regard Jesus as authority in the realm of morals, then we must listen even when his utterances are not personally congenial, and what he says is other than we could have wished. Of all the sayings of Jesus, perhaps the hardest for us to take is: "Love your enemies and pray for those who persecute you" (Matthew 5:44).

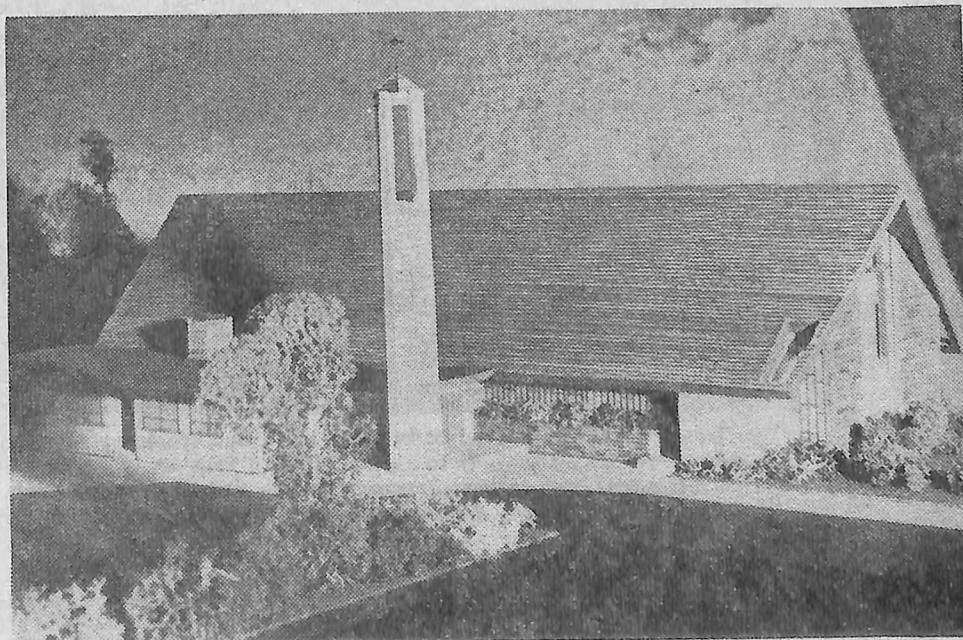
The Revised Standard Version at this point is considerably shorter than the King James, which reads: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This describes how love must expand and take in, successfully, those who oppose us, those who curse us, those who hate us, those who do violence to us.

We cannot doubt that Jesus wanted us to be that inclusive in our goodwill. The fact is, however, that these four degrees of enmity that must be overcome are not found in the ancient manuscripts, which have simply the two which appear in the Revised Standard: "Love your enemies and pray for them who persecute you." The word translated "persecute" describes those who pursue for the purpose of chasing away or those who take us into court to be prosecuted.

It was no doubt in an effort to harmonize this passage with Luke 6:27 that a medieval scribe here elaborated the two stages of enmity into four. The briefer form removes the possibility of our seeking loopholes in order to escape our Christian obligation toward those who do us wrong. Jesus' word here is forthright and inescapable: "Love your enemies and pray for them who persecute you."

J. Carter Swaim.

Pictured at right is the architect's concept of the new church in Salinas, California.



The One Thing Needful

AAGE MOLLER

COULD JESUS NOT HAVE BEEN a little more discreet in the episode of raiding the temple? The way he acted, he signed his own death sentence and lost all chances for success. Of course, the ones who were just a little bit awake knew that the bank and temple religion syndicate was downright evil and that the whole blood sacrifice celebration had worn itself to shreds, but was it necessary to be relentlessly radical about it? Couldn't he have delivered a sermon on stewardship so audacious and challenging that the bankers and priests would have to sit up and take notice?

Sure, the richest man in the world, owning 700 millions, has stolen the money from the people, using them for destruction. Whether he is a church man or not, he is sugarcoating his actions with religion. The church which takes his money is serving the wrong master — but if the church at large can put the word stewardship so plainly on the front page that no one can avoid seeing it — well, maybe the powerdrunk money manipulators will turn around and go in the opposite direction.

Why couldn't Jesus have accommodated Judas more than he did? My impression is that he was the most intelligent of the twelve, and he wanted Jesus to go in for a huge humanitarian activity. With 90 million slaves in Rome, living in depravity, and indescribable poverty elsewhere, there certainly was good reason for doing so and it might have alleviated the prevalent hostile ire in the souls of people everywhere. Many of the ones who knew they were sliding downwardly would have been in favor of it.

Could he not have instituted a grand psychotherapy activity? Here he could fully have used his capacity for mental healing and engaged so many seeking and worried people both in his own country and Greece in the service. What an opportunity in a time when mental disturbance is common!

According to Josephus, the Jewish teachers were favored in Rome. With that in view I should think

he could have renovated the Jewish idea of being the chosen ones and organized an educational work in the empire which would advance a new and much needed enlightenment.

I would furthermore assume that he could have headed a passive resistance movement offsetting the brutal military violence in Rome and the barbarian countries to the north.

Was he a defeatist or a dour existentialist? Did he have a valid reason for bypassing all the great and available opportunities for doing good and making the world a better place to live in?

Jesus did not spurn the good intentions and the attempt to act beneficially in the world, but he was so fully aware of the tragic fact that the king who starts out with the best intentions and highest ambitions ends up in obeisance to a society in which a collective desire to die has the upper hand. He did not digress from one thing needful — that of being in between the main opposites in existence as the means of creating atonement. It was his job to humanize God and create a godliness in man. He was here to do in human history what the unseen power does in nature — transform death into life. The Danish Grundtvig saw so clearly what some of our psychologists have now laboriously discovered, namely that existence consists of the opposites. That is why he understood that the center and central activity of the Christ church is a spiritual baptism in which the wrath on the part of God and man is melted into a mutual love between the two. During Christendom men have said that Jesus placated God. Others have said that he changed man's enmity toward God into faith and love. As the god-man he did both, and his spirit is now working in the nooks and corners of human souls in order to transmute the opposites, and the very dark clouds into the light of truth and the oneness of peace.

During the last century we have tried to live on visible facts and obscure the hearts — "det dybe underfulde," the instincts, and legends, assuming that we then could develop a peace synthesis by relying on the facts. We are now reaping the result, a deep, deep darkness which scares people into slavery and collective suicide.

Believe not in the many and spurious Jesus cults which always end in sterility, nor in the superficial ideologies, which can use only the means of darkness — violence and propaganda — but trust the universal and holy Spirit which can unite man and God in a continuous baptismal way of life.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.

POSTMASTER: Send Forms 3597 to ASKOV, MINNESOTA.

Editor: Rev. Verner Hansen, 4260 Third Ave., Los Angeles 8, Calif.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minnesota, under the act of March 3, 1879.

When Minor Is Major

E. W. MUELLER

(The second of three articles on rural church life)



THE DOLES WERE A churched family who lived in the suburb of a midwest city. The family held membership in St. John's Lutheran Church where the three oldest children attended Sunday School. Mr. Dole assisted the superintendent with the well-organized school, and Mrs. Dole taught in the primary department until the arrival of a new baby. Each Sunday the Dole family filled an entire pew in the new church that had been built with assistance from the Mission Board.

Establishing a Home

The father was a farm boy, while the mother had grown up in the older section of a big city. Both were college graduates. After leaving college they were married and came to the city since Mr. Dole had been offered a position as a department supervisor in an aircraft plant. Here they lived in a very modest home in an older section. Mr. Dole understood his work and applied himself.

New Church Home

After five years he was promoted to the position of a junior executive. This advancement made a considerable difference in family income, and before too long the Doles went house hunting. They found the type of home they wanted in a new neighborhood which was very much to their liking. The house provided adequately for the needs of their growing family. The spacious back yard gave opportunity for the children to play and for outdoor living. Three Lutheran churches, each with a good program and adequate facilities, were more convenient to them than the Lutheran church had been in their former home. St. John's where the family held membership was within walking distance while the other two churches were about three miles in opposite directions.

Family Moves

The Doles adjusted to their new community very quickly. Before they knew it they had become involved in church and community activities. The children had their circle of friends in school, in church, and in the neighborhood. The future looked bright. Mr. Dole was confident that he was doing satisfactory work. He had concrete evidence of that in additional responsibilities assigned to him. While he was looking for further advancement, it came as a blow to the entire family when he was asked to manage a new plant in a town in Michigan.



There the Doles could find no house to rent or to buy. It meant building a new home. They did what many others were doing in the area. From a farmer, they bought a few acres about five miles from town. Mr. Dole immediately took over his new duties. He looked after the building of the new home, and as soon as it was completed the family moved. The children were enrolled in the town school which provided free transportation, and they joined the Lutheran church located in the open country. The five-mile drive on the black-topped road which wound its way around hills, through clumps of trees, and past neatly-kept farmsteads was particularly pleasant on sunny mornings.

Country Church Home

The pastor had called on Mr. Dole before the family came. But becoming a part of this congregation had its difficulties. They were received into formal membership as soon as their letter of transfer arrived. This, however, did not give them a sense of belonging. They did not seem to have anything in common with the other members except that they were Lutherans. Ever since Mr. Dole had spoken up in a congregational meeting, he felt that there was some resentment toward him. They were members; they enjoyed the worship service; but there was little opportunity for participation. The pastor proclaimed the same Christ-centered message. In Sunday School the children heard the same Bible stories and studied the same catechism. The members were good wholesome people. The things that were different were minor, yet they were major obstacles to genuine Christian fellowship.

This country congregation was proud of its new and very adequate church building. They had a history that tied them to pioneer days. There were definite patterns of church work. It is understandable that the old residents would consider newcomers with different ideas as intruders.

Rural Non-farm

The experience of the Doles is very real for many a Lutheran family. Job opportunities and the assignments of new positions make necessary the movement from community to community. Many people are meeting their housing and living needs by buying plots of ground out in the open country. These people are being referred to as the rural non-farm population. They live in the country but they receive their family



Rural life offers special church problems

income from employment other than agriculture. Their interest does not center in farming. In many sections the rural non-farm population is growing faster than the urban population. This shift in population to a great degree stems from the fact that one agricultural worker can now supply the food and fiber needs of twenty other persons. So we have rural communities where the farm population is going down and the rural non-farm population is increasing very rapidly.

A New Country Community

The point is not whether the old members are wrong and the newcomers are right. The point is that a new rural society is emerging and the Lutheran church must bring an effective ministry to all the people in the new rural community.

Soil technicians have classified soil into eight different types. They have developed the principle that every piece of ground be used according to its capacity and treated according to its needs. Maybe this is an approach to which church planners need to give some thought.

The story of the Dole family puts into focus five types of communities:

1. The father's boyhood farm community where population is declining.
2. The mother's girlhood big city community, being greatly affected by economic and cultural changes.
3. The modest old urban community in which the family first lived.
4. The new suburban community with expansion problems in which they bought their first home.
5. The open country community with its growing non-farm population in which they built their home on an acreage.

Know Your Community

The needs and the problems of each community are different. A responsible congregation will make an effort to really know its community. This will not affect its message, but its methods. Church bodies and congregations should consider the following items:

Heritage and Challenge

Dedicated to the Women's Mission Society

(Melody: Min Arbejdsdag er ofte lang)

We are the handmaids of the King;
We are the wives of men of faith,
And mothers by God's grace.
To Him our gifts in love we bring
Who made the morning stars to sing.
We too, will sing His praise.

We have a call from Christ the Lord;
No pow'r is greater than His Word;
His call is our behest.
Like women served the Lord of yore
We'll serve our church in true accord
We owe our Lord the best.

A heritage without compare
Was given us, a godly share,
A challenge, strong and bold;
An inspiration to declare
To souls, who need it, everywhere
Our heritage of old.

This challenge we extend to youth
That they themselves may test the truth
And love its worthy goal.
We offer them Grand View, our best,
That they may learn what Heaven has blest
Will give them strength of soul.

The mission fields at home, abroad,
Need chosen men to till the sod,
And preach God's blessed word.
And we must aid young men of God
To walk like Christ with staff and rod
And wield the Spirit's sword.

Almighty God with all His pow'rs
Is yet depending upon ours
To work His harvest field.
We are His arms, His feet, His hands;
We'll gladly serve as He commands
To bring Him richer yield.

Marius Krog.

1. Keep in mind that the seminary trains men for the ministry, but a pastor serves in a congregation in a community.
2. Plan to make Lutheran congregations accessible to many before making them convenient to a few.
3. Foster the spirit of our pioneers in founding the church, but not necessarily the patterns they established. Distinguish between basic values and patterns set up to transmit these values.
4. Help people to understand that often what they want is not what they need to develop an effective program.
5. Emphasize that the greater the changes a community experiences, the greater the need for adjustment of local congregational programs.
6. Encourage the acceptance of new skills in working with people.
7. Have an open mind on new methods of communicating our message.

Our Church and Governmental Foreign Aid.

OVE R. NIELSEN

(Pastor Nielsen, of the Lutheran World Relief office, presented this paper at a recent meeting of the Synod's Council of Ecumenical Study)

IN A SUMMER of the early 1930's I was a hand on the 7-O-L ranch whose acres crept to the dangerous edge of the turbulent Yellowstone River and leaped westward through irrigated flat land and high up on the mountain sides where quaking aspens provided parasols for a thousand white faced cattle chewing their cud after eating their fill from grass that grew belly deep. Down in Paradise valley, along a swift running brook fed by a generous spring, sprawled the brown ranch house, barns and round pole corrals, and across a wash forty rods distant a weather beaten wheat granary was etched out against the mountain back-drop.

For me that granary has since become a symbol of America's production and its owner, Paul L. Armstrong, symbolic of American people generally, for toward the end of the summer but before the harvest, neighbors who owned only a few acres of land would drive to the 7-O-L, approach Mr. Armstrong like they were his younger brothers and say: "It's still a month 'til harvest time and we have no more wheat for our turkeys and chickens. Is there a chance to borrow some until our wheat is in the bin?" Invariably tall Paul Armstrong would raise his arm, point with it, and say with his quiet, friendly voice: "Help yourself, neighbor. The granary is right over there on the hill!"

It was even more significant to me that when Mr. Armstrong directed those who needed wheat to that granary, he did not go along to measure the grain or to see how much they took. One day I remarked about that to the venerable rancher, and he replied as though I should not have spoken about that by saying: "My neighbors are honest." The truly significant thing to Mr. Armstrong was that his neighbors needed help and he was able to help them. Sometimes I suspected he raised wheat on the acres not needed for wintering alfalfa simply so that he would be able to help his neighbors when they were in need. I think he would have considered it sinful to let the acres lie dormant while there was need for wheat.

Just as the 7-O-L ranch could produce more than was needed for the well-being of Paul Armstrong and his family, America can produce more food than is needed for her citizens. In fact, at the present time America has more than \$7 billion worth of food in excess of what Americans can eat or that can be sold on foreign markets. While America has that much food in surplus, more than one billion people in some other countries go to bed hungry almost every night. Some thirty to forty million of them die from malnutrition or outright starvation each year.

Scientific developments in America are quickly lessening our burden of illness. The many new drugs available to us in the form of antibiotics and other

drugs, hospitals accessible to nearly all Americans, thousands upon thousands of doctors, hundreds of thousands of nurses, good food, sanitation facilities and what have you and ours to enjoy, so that most common illnesses are no longer serious threats to our health and well-being. While we have all of this, **preventable** diseases ravage the lives of millions of people each year in most other lands. As we have the means, we should be sharing our medicines and facilities much more generously than we are.

American youth receive at least a general education. Practically all of our children attend school for at least eight years and the large majority attend for twelve. Some even go on to colleges or universities and attend school for a total of sixteen or, in a few instances, for twenty years. That equips them not only to help themselves, but so that they are able to help others as well. We must therefore understand that in many other countries mass illiteracy prevails. It is difficult for us to conceive of countries where vast majorities of the people cannot read an ordinary sentence, spell their simplest words, add or subtract numbers or write even their own names. That does not mean they are less intelligent than we are. It does mean that they do not have enough teachers and schools to train them. One who has visited such countries can readily understand why there is too little food, such limited medical help and so little advancement in many fields. The people just don't know how to help themselves. They need someone to help them do that.

American technology leads to constant improvement in our standards of living. We have good houses that are heated. We have refrigerators, radios, television, mix-masters, electric ranges, telephones, automobiles, and many other machines which make for comforts. Making those machines provides employment for millions of people. In fact, even in our present recession, only some five to six per cent of our total working forces is idle. In some other countries, primitive methods of production and distribution leave more than a billion people without real provision for the material needs of life. They suffer from hunger, illness and ignorance while we have food, health, know-how, and means for both production and distribution.

Per capita income in the United States currently approximates \$2,000 annually, but it is less than \$100 in at least 36 countries. In the last decade there has been unprecedented prosperity for most Americans, but hundreds of millions of people in some other countries try to remain alive amidst poverty that fails almost totally to be understood in words of our ordinary vocabulary. It is the kind of poverty from which they cannot possibly be emancipated through their own unaided efforts. They must have help.

Where that is feasible, such people should be helped

with private capital. However, our private capital for foreign investment flows to the countries and into the enterprises from which the quickest and largest returns may be realized by the investors. Total new United States private investment abroad in 1956 amounted to about \$2.75 billion. Of that amount, the less developed countries of Asia, and Africa received only \$342 million — about one dollar in eight — the remaining seven dollars were invested in Canada, western Europe, or Latin America — all highly developed or semi-developed regions. Mark this! The great bulk of the \$342 million was concentrated in the oil producing countries of the Middle East, leaving very little for the rest of Asia and Africa. According to Under Secretary of State, Dillon, private capital has not proved willing, or able, to do the job in the area of greatest need, "where the combat for men's minds and souls, the combat between freedom and tyranny, is today at its fiercest."

There are circumstances in which it is best for outside help to arrive through governmental channels. We are grateful that our nation has spent more than \$60 billion in aiding other countries since World War II. Such aid has produced outstanding results in some European countries, and a measure of progress in parts of Asia. However, we must recognize that far too often the publicly argued objectives for expending such funds have failed to reflect the motivations of Americans generally, in condoning such aid or being pleased by it. Too often in recent years the emphasis has been placed on our national security or on resisting Communism, rather than the honest interest of some Americans in the welfare of others in the human family. Military assistance is valid for mutual security objectives. However, appropriations for it should be made separately. It can stand on its own merits.

Direction of the flow of American aid needs always to be down and out to needs of the world. As long as we are the privileged, help must flow from our prosperous peaks to chasms of distress. The needs of men must not go begging while we reap the fruits of what historians have called "manifest destiny." As Christians in America we must proclaim that whatever God has given us as His children, we willingly share with our brothers. The Gospel of Christ compels us to share all our abundance as Mr. Armstrong shared with his neighbors. We must even share with those whom we have never seen. "I Jesu Navnets Offerskaal, hensmelter alle Modersmaal." By exercising our intelligence, we must determine how we can help most prudently.

In economic development, the longest steps that can be taken at this time are short enough when viewed against the over-all problems of the world today, but even if present expenditures were doubled for non-military programs of development in other countries, the additional sum would be less than one per cent of our present national budget. Some of your congressmen tell us that you don't want them to support the foreign aid program. Is that really true? If not, please tell them so. They need to know that you want them to make it possible for America to help her neighbors in generous measure. Can it be that some of us are so blind to facts and deaf to

Danebod Activities

We are remodeling Danebod Folk School and before the busy camp schedule begins this summer, we hope to have the building in good condition. Here is a calendar of events, and we hope that many of the friends of Danebod will plan to attend at least one of our camps.

WOMEN'S RETREAT, JUNE 10-13 — The complete program was published elsewhere. We hope that all the congregations and Ladies' Aids in our group will have at least one representative at the retreat.

LEISURE TIME WORKSHOP, JULY 20-26 — This is a new name for the Recreation Institute which has been held here for about a dozen years. The people who come here are of many different nationalities and of many different denominations. They are teachers, preachers, extension people, leaders in churches and clubs, and just ordinary people who are interested in folk songs, folk dances and crafts. We send a special invitation to youth counsellors in our congregations. Here is a good place to pick up new ideas in crafts or games and to share skills and experiences with others. This year we shall have Grete and Paul Dunsing with us. They are a German couple who are expert in folk games. Also we expect to have Mrs. Yamomoto who will teach us something about flower arrangements.

FAMILY CAMPS, AUGUST 10-16 and AUGUST 18-26 — These two camps are sponsored by the American Friends Service Committee but the participants are not all Quakers and everyone is invited.

DANISH FOLK MEETING, SEPTEMBER 2-7 — Please note that this is a bit earlier than usual. This is because we are remodelling our facilities so that we make use of all of second floor for Sunday School class rooms. Consequently, we should like to have our camps out of the way before we begin our Sunday School season in the fall.

Write me for further information if you are interested in any of these activities.

Enok Mortensen.

Danebod, Tyler, Minnesota.

Prayer

By Samuel W. Duffield

To stretch my hands and touch him
Though he be far away;
To raise my eyes and see him
Through darkness and through day,
To lift my voice and call him —
This is to pray.

To feel a hand extended
By one who standeth near,
To view the love that shineth
In eyes serene and clear,
To know that he is calling —
This is to hear.

reason that we have not yet recognized that the same bell which tolls in Djakarta and Taejon, tolls in Hampton and Danevang?



Paging Youth

American Evangelical Luth.
Youth Fellowship
EDITOR: EVERETT NIELSEN
St. Peter's Church
Dannebrog, Nebraska

Address Changes

President of AELYF: Rev. Lavern Larkowski, Hay Springs, Nebraska; **Operations India:** Miss Carol Ann Beyer, 1336 Morton, Des Moines, Iowa (She will handle all O. I. correspondence, checks, questions, etc.); **Film Library:** Film Library, Grand View College, Des Moines, Iowa (You may order all the films from there with an "Available Films" list to be published soon); **PAGING YOUTH:** St. Peter's Evangelical Lutheran Church, Dannebrog, Nebraska.

National AELYF Board Report

The annual spring board meeting of AELYF was called to order April 17, 1958, in Des Moines, Iowa, by the president, Lavern Larkowski. Carol Ann Beyer, treasurer, was unable to attend since she was on the Grand View College choir tour.

It was reported that \$6,000 must be borrowed to finance WORLD OF SONG. The board was authorized to do so.

The constitution of the Detroit LYF was approved. We welcome Detroit to the greater work of AELYF. The LYF there has invited the convention to be held there. Official acceptance will be forthcoming. The dates for National convention will be November 7-9, 1958. Publicity materials will be sent out starting in June. It is hoped that an extensive publicity campaign will bring a large number of enthusiastic conventioners.

This year the board started a new policy for their spring board meeting. The board will discuss with the editor of PAGING YOUTH their ideas and suggestions for the page. This will help the editor to know more definitely what is expected of him and also to help him receive more ideas for the page. It was suggested that a six-month plan could be constructed giving more unity and organization.

At the national convention, the Operations India Project was expanded for wider opportunities of service. The board is investigating possible projects, but has not recommended any to the committee. Dale Johnson reported a balance of \$1,757.75; \$918.94 in the checking account and \$730.26 in savings.

It was decided to combine our films with the Synod film library. Several recommendations were made for excellent films which might be previewed and purchased. Sixty dollars was authorized to do so.

Materials for the Handbook were discussed. All material is now available and will be corrected, mimeographed and assembled for the national convention. An emblem was chosen and will appear on the cover. It was decided not to include a motto.

There were only seven applications for the two Lutheran Youth Leadership awards this year. This is very disappointing and it is hoped that more interest will be taken next year. These are very good scholarships given by the Lutheran Brotherhood Insurance Company, worth \$150 at any Lutheran school. The two winners this year are: Miss Alice Olson of Ruthton, Minnesota, and Miss Elsa Muller of Minneapolis, Minnesota.

Youth Night at the National AELC Convention has been canceled this year. It was felt that due to the distant location (Seattle, Washington) few would attend.

Rev. Harald Petersen and Rev. Charles Terrell attended the All Lutheran Youth Leader's Conference at Hancock, Michigan, January 7-9. They gave a report of their experiences at the meeting and brought the minutes and other materials from the meeting for the board members. Next year this meeting will be held in Minneapolis. Rev. Harald Petersen, Rev. Charles Terrell and Carol Madsen will attend.

Carol Madsen and Carol Ann Beyer will attend the United Christian Youth Movement meeting held August 17-24, 1958. A report of this meeting will appear in PAGING YOUTH.

The treasurer's report indicates a balance of \$1,092.66. The proposed budget for next year was drawn up. An extensive study of the past finances of AELYF is being made by the board. This display will be presented at the convention to aid in discussing future financial policies and plans.

The meeting was adjourned April 18.

Over the Typewriter

Congratulations to all of you who have just graduated! It has been a fulfillment of one goal, but there are many yet unfulfilled. Meet the challenges one by one, and with God's help, you will become a true member of the Christian society.

I hope you have all read the report of the National Board. They are very much concerned with local LYF's ideas and actions. Any decisions they make will bear on each of you in some way. They made the suggestion that a series of articles on "the merger and youth groups" could appear in PAGING YOUTH. I would like your opinions on this matter. Just clip the coupon from the bottom of the page and send it in to me.

Have you made reservations for your local camp yet? If not, get your reservations in soon. All the camps will be inspiring and very worthwhile. Support your district camps!

Clip out and mail to the editor of PY

Yes, I would like a series of articles on the merger and youth groups.....

Suggestions for other articles.....

Name of person or group.....

Address

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



Remember Please

We have two WMS projects to support — beds for the girls' dormitory and home missions. We would like to meet our obligation for the beds before national convention, and we are still far short. Will all groups make a special effort to get their contributions in by July 1.

We shouldn't fall short on our regular contributions, to these projects, or to the general fund. The Golden Jubilee thankoffering is a separate special event for this year, and the offering should be gathered by the end of the month and sent to Mrs. Ove R. Nielsen, 48 First Street, Edison Township, Fords, New Jersey.

Thank you sincerely,

Eileen Paulsen.

From The Treasurer's Desk

In one short month the treasurer's books will be closed on the current fiscal year. Closing date is July 1. To date, this is what we have received:

General Fund	\$1,143.00
Dormitory Beds	1,640.00
Home Missions	212.00
Membership Dues	146.00

The Dormitory Bed Fund total stands at \$2,694.87. Our goal is \$3,600.00, and should be finished up this Golden Jubilee Year.

If your group is among those which have not yet contributed to the general, or special fund, please urge them to do so at once in order that it be included on this year's books. The need is urgent. The beds have been purchased, and must be paid for.

Ela K. Nielsen, Treasurer.

Golden Jubilee Tea

The golden anniversary of the WMS was celebrated on Sunday afternoon, April 20, at the Trinity Lutheran Church in Greenville, Michigan.

The program was presented at Baldwin Heights school activity room. Mrs. LeRoy Jorgensen, president of Trinity church circle welcomed members and guests. Program opened by singing "Jesus Shall Reign."

Devotions were led by Mrs. Clifford Carlsen, followed by the singing of "Lord for Tomorrow." A pageant written by Mrs. Peter Thomsen telling about the work and projects carried on by the WMS during its 50 years in existence was presented.

The members of the Trinity Lutheran Church Circle were hostesses for the event with members of the South Sidney Church as guests. A free will offering was taken for WMS. "Lord I Wish to be Thy Servant" was sung in closing.

Following the program everyone gathered at the church parlors for the tea served buffet style. Serving table was beautifully decorated with white linen tablecloth, a wide gold streamer down the center, gold candles and a gold floral centerpiece. Guests were seated at tables also decorated with gold candles and gold floral centerpieces. A social hour was enjoyed by everyone.

Laura Larsen.

DISTRICT VIII PRESIDENT

Mrs. Astrid Christiansen, 581 Pine Street, Solvang, Calif. She succeeds Mrs. Anna S. Rasmussen, Solvang, Calif.

A Belated "Thank You"

To the many friends who sent greetings for my 90th birthday, that turned out to be a very outstanding day, I wish I could send each one a personal "Thank You," but when I look at them all I know this is more than I can do. Please accept this as a personal greeting, and thank you. It made me very happy.

God bless all of you.

Mary Seeley Knudstrup.

NOTICE

District III Retreat June 27, 28 and 29, Long Lake, Ill.
Marie Mortensen.

Proposal to National WMS Convention

District III of WMS moves that the name WMS be changed to American Evangelical Lutheran Church Women.

Marie Mortensen,
Secretary District III.

Woman's Call

Mel.: Blessed were the eyes that truly
Mary's faith in joy and sorrow,
By the cradle, at the cross,
Held the promise for tomorrow,
Sunrise after sunset's loss.
Love she gave, and true affection,
Childhood days to resurrection.

In a home of peaceful beauty,
Rest and haven for the Lord,
Martha heard the call of duty,
Mary listened to the Word.
To the call of service heedful,
Yet reminded: One is needful!

Woman's call from gospel pages,
Work and love through hope and fears,
Heard and followed through the ages,
Comes to us in distant years.
May we hear the Word so needful,
To the call of God be heedful!

J. Knudsen

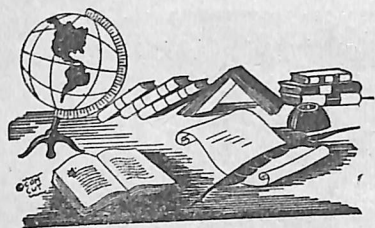
Did You Know ?

WMS Historical Sidelights

It was in August 1941 that our Page in LUTHERAN TIDINGS first appeared. Mrs. C. A. Stub, our WMS president at the time, edited the page a few months. Then in November, 1941, Mrs. Francis Nielsen edited the page for a few months. Mrs. Edwin E. Hansen's name appears on the mast-head as editor July 20, 1942. July 5, 1944, Mrs. Fylla Petersen took over the job. She also edited the pamphlet printed in 1946. In June 1947, Mrs. Johanne Lillehøj continued the editorship until 1953, when Mrs. Ellen Knudsen became editor.

All of these served faithfully and well. If you read the pages in the May 5 issue thoughtfully you would have received quite a liberal education besides experiencing Christian growth and fellowship.

In January 1958, Mrs. Aage Paulsen began her work as editor, with Mrs. Chris Nelson as her assistant.



OPINION AND COMMENT

Carl dropped in this morning, wearing the usual overalls, and an unusual smile. He is our church custodian, and also our Socratic gadfly, and we usually respond defensively when he approaches. But today it seemed unnecessary, so we said:

"You are looking mighty cheerful today. Sit down and chat awhile, and give your broom a rest."

"Thanks, pastor. Yep, I'm feeling mighty good today. Can't understand why, though."

"Don't worry about it. Maybe its just psychosomatic."

"I sure hope not. I don't know what that means, but it sounds awful. . . . Say, I see we gave up one of our pastors to the Catholic church. Isn't that carrying co-operation a little far?"

"Carl, I hardly feel like joking about that. . . . Co-operation is in the air other places, however. I see there is some talk about the two big seminaries in Philadelphia and Gettysburg merging. And the Suomi seminary is moving to Maywood. Next thing we know, Augustana and Maywood will be joining forces."

"I don't know too much about them places. But I'm always willin' to learn. I can see the sense to a lot of co-operation among Lutherans. What about all other kinds of churches?"

"Well, there are some pretty obscure groups. Ever hear of the Byelorussian Autocephalic Orthodox Church? I don't suppose you did. It's an exile church, with its headquarters in New York City. Some of these obscure churches are members of the World Council of Churches, and we co-operate with them there. And through other such Councils we also work together with the great, historical churches, like the Methodists, Baptists, etc."

"Don't we have some trouble with some of them hysterical churches?"

"The word is historical."

"Yep, that's what I said. Do we get along with all of them?"

"Well, we Lutherans have our regional co-operative committees. And in local church federations it is becoming quite common now to work together with other denominations in comity arrangements."

"How do they work, these comedy arrangements?"

"Carl, the word is comity." Before he could acquiesce, we again hurried on. "My agreement in local ministerial organizations and church federations, quite workable decisions are often reached, to prevent duplication of effort in, for example, home mission work."

"I'm glad to hear that. There's something mighty uncomely about churches competin' against each other. Instead of competin' against the devil."

"You are right, of course. . . . Say, don't forget to vote this week in the primary."

"You too? **Everybody** has been tellin' me to vote. This baseball thing in Los Angeles sure is causing a lot of excitement. Can't see why they should kick up so much fuss over a little ol' white cowhide ball."

"That's what you call a sphere of influence."

"Ha! It's got no influence over me, let me tell you. I'm more het up about them school bonds. We sure need some new schools, don't we?"

"That we do, Carl. And I'm sure they'll get built. I only hope we don't get so 'het up,' as you put it, about the sputniks and science that we forget the importance of teaching youngsters religious and social truths — the eternal verities."

"You're right, there, pastor. Kids have got to learn about them eternal severities. . . ."

"The word is 'verities' . . ."

"Have it your way. Schools sure have gotten into the news a lot, lately. In New England they want to use tax money for church school buses. In Little Rock, they want to prevent some colored children from getting into high school. In California, they want to tax church schools. And all across the country, schools are accused of not doin' their job right. What do you make of it?"

"Naturally, I am glad to see the public concerned about education. It is easy to take schools for granted. You and I seem to talk a lot about schools, don't we?"

"Yep, we do. I guess it's because I didn't get much schoolin' myself that I'm so interested in it. I'd like to be more informed than I am."

"One can always spot a well-informed man. His opinions are just like yours."

"You don't mean that seriously, I guess. I see our school board down at Grand View has raised the salaries again. If we are going to have a school, we have to pay for it, I s'pose."

"That we do. A wise man said once that good teachers cost more, but poor teachers cost the most. . . . Any instructor can teach students what is in the books. But it takes a real teacher to teach what is beyond the books. And when the student is through with school, the important thing to know about him is not so much what he knows, but what he loves. There's more to school than facts."

"There's a lot of teaching talent in our factories and labs where they pay more."

"A real teacher is not concerned over a lot of money. But he does need a decent living standard and enough left over for books and travel. He has a right to expect that. The trouble is, most raises are swallowed up in rising living costs."

"That's true for church custodians, too. And ministers."

"Trying to beat the cost of living is pretty tough for everybody, like trying to carry water in a sieve."

"Well, you can always wait til it freezes," said Carl, as he left.

Happy people are the greatest benefactors of society.
Herbert Spencer.

California

DISTRICT VIII CONVENTION

Dagmar Jensen

Fresno

The annual meeting of District VIII (California) began Friday, May 2, 1958, with a potluck supper served for the early arrivals by the Ladies' Aid of St. John's Lutheran Church, Easton. Forty-nine guests and delegates were in attendance though they were not all present for the opening service Friday evening.

The Rev. A. E. Farstrup, pastor of our church at Solvang and also the vice president of our synod, opened the convention with a worship service. It is right and good that we should begin our meeting in worship and praise of Him whose work we were here gathered to further. His text from John 5:5-8, implied to me the thought that only as we meet Christ's challenge and command "To take up thy bed and walk," would we find the healing and be made whole again. Mr. Jim Wilkins, president of the Easton congregation bade all the guests welcome.

The Rev. Owen Gramps of Watsonville, our district vice president, led the short devotional service Saturday morning. His brief talk was centered around the reading from the last book of the Pentateuch, Deuteronomy, Chapter 7. It was brought to our attention that the books of the Old Testament were the heart of Jesus' education. Just as God spoke to the people of that age, He speaks to us, if we will but take the time to listen and study His Word.

The business meeting was opened by our president, Rev. Farstrup, with a roll call of the delegates and pastors present. Thirty-seven votes were recorded (32 delegates and five pastors). All congregations (seven in all) in the district with exception of Pasadena, were represented. The minutes from last year's meeting at Los Angeles were read by the convention secretary, Anton Nielsen. The treasurer's report was presented by Axel Pedersen, and the president asked that his books be audited by Nis Pors and B. P. Christensen.

Reports from each of the congregations had been printed and copies were given to each of the delegates. Since each of these reports is merely a summary of the highlights from the activities of each congregation, it would seem that any general report from these reports would not be doing justice to the work which is actually the "grass roots" of our church. However, I shall nevertheless attempt to do this. Rev. Farstrup made the comment that he assumed that regular church services were being held in all congregations though this has evidently been taken for granted as it was generally omitted in all the reports. Los Angeles has been faced with the possibility of re-locating their church or be faced with a complete change in the church itself. The present location of that church is being gradually taken over by the non-white races. The Salinas church has sold its present

property to the city of Salinas for a new civic center and is also in the process of re-locating the church; however, it has purchased land in a newly developed area. Pastor Frost resigned because of poor health during the year and Pastor Paul Nussle was called and is now serving that congregation. He had been serving the church in Tyler, Minnesota, in the absence of Rev. E. Mortensen. The Watsonville congregation under the guidance of Pastor Owen Gramps has been busy. The purchase of the acreage for the new church was completed in March. Solvang people have been part of a gradual increase of activity and also growth in all phases. A new organ was installed and there is a building program in process here also. It is hoped to build an education building for the use of the Sunday School and also for the summer school. Pasadena has maintained services twice monthly by Pastor S. Marckman and Pastor J. K. Jensen. Though there was no written report from the Parlier congregation, it was noted that although services are held here only every other Sunday, a Sunday School class for adults has been begun for the Sunday that Rev. Nielsen is serving the Easton congregation. In this work, one of the lay members, Clyde Petersen, has been a good leader. The Easton congregation, hosts to the convention, noted an increased interest in all the activities and members are trying a new system of pledges and envelopes.

The president's report was the next item on the agenda and this had also been printed and copies placed in the hands of all the delegates for easy referral. Rev. Farstrup listed 11 recommendations which the convention either discussed or acted on. Once again, I shall take the liberty to summarize these recommendations and what actions were taken on each. Rev. Paul Nussle and his family were welcomed into the district and were reminded that any pastor moving into District VIII from other Districts may apply for financial assistance for moving expenses. No application having been received no action was taken on this. His next recommendation was put into the form of a motion and carried unanimously, that is, "that congregations be urged to sponsor study sessions during the next two years to acquaint themselves with the implications of the proposed merger between the ULCA, and Augustana, and Suomi, and the AELC synods." This I felt was one of the most urgent pleas in his recommendations, as a target date of 1960 has been set by the Joint Commission on Lutheran Unity (JCLU). He suggested in his report that any studies made toward Unity would come only with a great deal of self-examination as well as getting acquainted with the other synods involved. To quote, "This whole question is, in my estimation, not one of maintaining certain synodical organizations or setting up new ones. It is a matter of utilizing our talents for the cause of the Kingdom and the glorifying of the Lord whom we confess. About the whole matter there will be differences of opinion but if we keep the major objective in view we shall, I feel, be guided to make the right decision." Mention was then made of the possibility of Mission fields being developed at Lompoc or Santa Maria and that continued support and help to the Watsonville congregation be urged. Support for the Lutheran Student Foundations and Lu-

theran Welfare Societies of Northern and Southern California was put in the form of a motion to give our usual contribution to each of these four groups. A motion was made to support the formation of an inter-Lutheran agency to study and coordinate "Lutheran" appeals in our state. This was passed unanimously.

In regard to the camp program, for our youth it was suggested that an investigation be made of the possibility of joining and using the camp in the mountains, so recently purchased by the Lutheran Men of the Valley. It was felt that our own program might be worked in here with greater satisfaction, than with the program as set up at Mt. Cross through the Camp Cross Association. Rev. Nielsen was asked to investigate these possibilities and let the board members know, as soon as possible.

The convention of District VIII was formally adjourned or recessed only to meet as the Solvang Lutheran Home, Inc. B. P. Christensen, the executive manager of the home, had distributed his report to all the delegates. This included a financial report as well as a report of activities during the year. We are all happy to note that the home is not lacking in financial support when needed. There are at present 32 folks living at the home with applications for 22 who are waiting admission. Martin Jacobsen, Nis Pors and Thyra Larsen were chosen to serve on the board. In the case that Thyra Larsen would not accept, Ferdinand Sorensen was chosen as an alternate.

Verner Hansen, pastor of our Los Angeles congregation, was chosen president of the District in an uncontested election. A rising vote of thanks was given to the outgoing president, Rev. A. E. Farstrup. He will still be serving us in a greater capacity as vice president of our synod. Rev. Owen Gramps was re-elected as vice president, and Axel Pedersen was re-elected to the position of treasurer. Mrs. Ole Beck was elected as our new secretary, succeeding Anton Nielsen.

The Women's Mission Society met just after the evening meal to hear about the plans this year for the Jubilee Year celebration. Mrs. Anna Rasmussen, president, reminded us of the many projects which the WMS has helped and supported over the last 50 years since the Society was first founded. This organization is very much a society of activity, and supports and lends aid wherever it is needed. We were reminded to register and attend the Women's Retreat at the Mount Cross camp in the first week of August.

Saturday evening was spent at the Washington Union Grammar School where a program included a style show by the younger set from Easton and Parlier. Miss Barbara Oates, one of the Teen-agers of Easton, very adeptly presented each of the models, with a description of their apparel. Barbara is one of our Sunday School teachers at Easton and is planning to attend Grand View College next year. The star of the show was, however, our very own Mr. Holgersen from Watsonville, who proved himself to be very much a part of the show as being young in spirit if not in years. Mr. B. P. Christensen then presented some

slides with explanations of some of the activities at the Solvang Home. He had also brought one of the residents, now living at the home, with him and we were happy to meet again Mrs. Anna Schoss.

Following the program at the grammar school we again adjourned to the hall for coffee and cake. All the meals Saturday had been served at the hall by our very faithful Mrs. Bertha Jensen, president of the Ladies' Aid. Since this is her work professionally, she does a superb job of it and never better than when she is doing it for our church. The Young Women's League had supplied the cake for the coffee in the afternoon and also for the evening.

Sunday was the climax of the convention with a communion service at which we were pleased to hear from our newest addition, minister-wise, that is. Rev. Paul Nussle preached a very inspiring message warning us against some of the pitfalls that are ever present even for good church members and congregations. Holy Communion was served with both Rev. N. Nielsen and Rev. Paul Nussle in attendance. Our Sunday dinner was served at Bruce's Lodge on Highway 99, and the closing meeting was held there while still seated at the tables. Our newly elected president, Rev. Verner Hansen, spoke. He not only proved himself to be a very brilliant after dinner speaker, but was also able to give us some food for thought concerning how a Christian deals with himself. He presented the views or thoughts of some of the great philosophers of the ages in this ageless problem of dealing with yourself. The Romans, as expressed by Marcus Aurelius, "Control Thyself," the Greek as expressed by Socrates, "Know Thyself," and then Christ's "Deny Thyself." I truly felt that in his presentation, he proved Christ's to be truly the greatest for as Paul said "I live — Christ lives in me."

I hope that next year we will see you at Watsonville, who extended an invitation to the convention for next year. Our thanks to all who helped to make this a successful and memorable convention.

Cedar Falls, Iowa

Four adults were confirmed into communing membership at the worship service on a recent Sunday at St. Paul Lutheran Church in Cedar Heights. In addition, six adults were received by transfer from other Lutheran congregations. Including the children of the above mentioned, 21 were received at the morning worship service. The Rev. Harold E. Olsen, pastor of the church, chose as his sermon topic for the worship hour, "A Prayer for the Church."

Later in the day a reception was held for 52 members received into the church during the last six months. Words of welcome were given by the pastor and the president of the congregation and its auxiliary groups. Membership folders were presented to each family. Mr. Verner Jensen, vice president of the congregation, acted as master of ceremonies for the reception which followed in the church's fellowship hall.

People who throw dirt always lose ground.

Newness of Life

P. Rasmussen

I went on a trip to Des Moines, Iowa, to attend the Pastors' Institute.

What surprised me most coming down south was the different climate from up here. Although I should have known it from former trips, it was so warm that I had to dress in a different way. And then the countryside as well as the city and homes, how beautiful! The trees almost ready to turn out their leaves. The green grass spreading out like a soft carpet, the flowers blooming, birds singing praises to God for His goodness and so many other things that had come forth with new life. It was also a pleasure for me to meet old friends. Concerning this awakening of nature we have a beautiful saying in the book of Solomon—"For lo the winter is past, the rain is over and gone. The flowers appear on the earth, the time of singing has come and the voice of the turtle dove is heard in our land. The fig tree puts forth its figs and the vines are in blossom. They give forth fragrance." We also have many songs both in Danish and English about nature's awakening. I will only mention two: "The flowers now awaken refreshed by morning dew, the happy birds are singing to each other." "Fair are the meadows, fair are the woodlands robed in flowers of blooming spring."

But there is even something more comforting, and here I think of spiritual awakening in our hearts and innermost being. When Jesus lived here on earth, His work was limited to His own people, as He told the Mother who prayed for her daughter. But He was sure of this: that there would be a new era some day. He said so more than once when He spoke

about all these that should come from east and west, and when He mentioned "I have other sheep that are not of this fold," and when He spoke about His drawing power after being lifted up. Therefore He sent out His apostles to every people and nation.

I am sure of this, that we live in an era where a great spiritual awakening is taking place and the question is a burning one: How is our attitude toward this awakening? And that again depends upon the condition of our hearts. Are they barren, hard and cold? Then something must happen to us, new life and ambition. We must pray as David did "Create in me a clean heart, O God and put a right spirit into me."

We sing in one of our hymns concerning our heart: "Ah, my heart in deep contrition feels its sad and lost condition. Cold and barren like a mountain, how can it repay the fountain of Thy love, my Savior dear." Thank God the hymn does not end with these words because there is "a stream of full salvation and therefore I pray Thee ever lead into my heart that river." And how blessed it is after such a prayer to be able to say "He put a new song into my mouth." Or "Thou didst encourage me with strength in my soul." If we have the new song in our heart, or God's strength in the soul, then we will gladly join in with the spiritual awakening. Let us remember the young boy, Samuel, who did not only say "Speak Lord, for thy servant heareth," but was obedient in every way. Think of Mary "Behold I am the handmaid of the Lord; let it be to me according to Thy Word."

When I was in Winnipeg at Easter-time, I saw a beautiful picture of a graduated nurse. Underneath were these words: "FORWARD." A heaven-

ly light shown above her as she stood there in her white dress. To the left in the picture, a baby's bed and a kneeling nurse. At the corner to the right, an operating room where a nurse also is present. And then the words of explanation. On the threshold of her new career the graduated nurse moves forward in a calling devoted to the service of humanity—wherever she may serve, her uniform stands as a symbol of trained intelligence, her courage and loyalty inspire respect and confidence. And then the attitude concerning our work — it is God-given and enriching our life.

Junior Camp at Nysted, Neb.

Camp will be held again this year at Camp Nysted, Dannebrog, Nebraska, for boys and girls 9 through 14 years of age. Camp begins with supper July 6 and ends with dinner July 11, 1958.

Camper's Day

- 7:30—Open your eyes
- 8:00—Breakfast
- 8:30—Clean rooms, K. P.
- 9:00—Devotions
- 9:30—Bible study classes
- 10:30—Sports
- 12:00—Dinner
- 12:30—Rest period
- 1:30—Crafts
- 2:30—Swimming (or other activity in case of rain)
- 5:30—Free time
- 6:00—Supper
- 7:00—Singing
- 8:00—Folk games
- 9:00—Refreshments
- 9:30—Campfire
- 10:00—Bed time
- 10:30—Lights out

Campers are requested to bring sheets, pillow and case, blanket, towels, soap, swimming suit, and permission



Pictured above and at right are two views of the interior of the former science building on the campus of Grand View College & Seminary in Des Moines, Iowa. The building has been converted with student funds into a coffee lounge and "student union," providing good eating facilities for non-resident students who bring lunches from home. The lounge is student managed and has been named "Valhalla."



to swim. Each camper should bring a New Testament and World of Song, if possible.

Price—\$12.50. Additional members in same family, \$10.00 each.

All campers must clean their own rooms and take turns policing the grounds as well as working in the kitchen and dining hall.

Attendance at all sessions is required, unless excused.

No camper will be allowed to leave the grounds without permission.

Insurance will be carried on each camper.

The leaders of the camp will be the pastors of the District and their wives, together with other qualified personnel.

If at all possible, **reservations** should be in our hands by June 30, 1958. Send your letter or card to:

Pastor F. Farstrup
Camp Director
Cordova, Nebraska.

Italian Lutherans Convert Priest, Baptist Minister

Rome, Italy — (NLC) — A former Roman Catholic priest and a Baptist minister have been ordained as pastors of the Evangelical Lutheran Church in Italy, here, according to the news service of the Lutheran World Federation.

The ordination service was held in connection with the annual meeting of the Church Synod attended by officials of German Lutheran churches and the Lutheran World Federation.

The two converts are the Rev. Domenico Giani and the Rev. Idelmo Poggioli. Pastor Giani, a native of Sicily, is a graduate of the Baptist Seminary in Rome. Later he studied for two years at a Lutheran theological seminary in Germany. Pastor Poggioli, a former Roman Catholic priest, is a graduate of a Lutheran Bible Institute in Naples and has organized three small Lutheran congregations in South Italy. These three congregations support the only Evangelical elementary school in the country.

The Italian Lutheran Church has 5,000 members in 13 congregations and a number of preaching stations. In the majority of the congregations the membership is predominantly German. Head of the Church is the Rev. Erick Dahlgrun.

Approve TV Release of Martin Luther Film

New York — (NLC) — Television viewers will soon be seeing the movie "Martin Luther" in their homes.

Lutheran Church Productions, Inc., announced here that it has authorized release for television of the full-length film to advertisers, TV stations or church groups in the United States and Canada.

The Lutheran film agency also voted to establish a "flat TV rental fee" as

the basis for licensing telecasts of the picture.

Robert E. A. Lee, executive secretary of LCP, said the action by the agency's board of directors was based on successful results of television test showings last year in Johnstown, Pa., Salt Lake City, Utah, Billings, Mont., and Milwaukee, Wis.

Mr. Lee also reported an estimated half a million persons will see the film in Central and South America this year "if the present trend of theatrical exhibition there continues." He said the film has already been launched in 53 "key cinema centers" in major cities in Brazil.

An identical slate of officers was re-elected by both Lutheran Film Associates and Lutheran Church Productions, Inc. The former unit was established recently to continue cooperative inter-church film production and study. LCP was established in 1951 to commission production of the Martin Luther film.

The officers are: Dr. Paul C. Empie, executive director of the National Lutheran Council, president; Dr. Oswald C. J. Hoffmann, director of public relations of the Lutheran Church—Missouri Synod, secretary; and the Rev. Robert Busche, assistant to the executive director of the National Lutheran Council, treasurer. Mr. Lee was re-elected to a one-year term as executive secretary of both corporations.

Why Don't You Doubt Your Doubts?

"And he did not do many mighty works there because of their unbelief." — Matthew 13:58.

Why is it that we seldom doubt our doubts? For many people mistrust and unbelief have become so authoritative for their lives that they no longer question the dogmatic assertions of suspicion.

We often find it easy to doubt our faith. We do not want to be tricked; we want the truth, no matter what. So, we grit our teeth and follow our doubts like faithful sheep to the "fact." Doubt becomes our shepherd.

Think for a moment of the people who heard Jesus preach for the first time in Nazareth. Here was the answer to their questions, but they doubted. Their faith was in the ordinary, day-to-day facts about Jesus. He was their neighbor, a carpenter's son, the brother of men and women living among them. They could not tolerate anything that broke the mood of the commonplace, and they missed the Christ.

Doubt is no shepherd, worthy of trust. Doubt is a thief. It robs us of the best and the most real.

But the best weapon which can be used against doubt is **doubt itself**. By forming the habit of distrusting your hesitations, you will destroy them. Doubt cannot tolerate unbelief.

—George C. Stuart.

The Role of Poetry

In Anglo-Saxon times the poet was known as the "Maaker" or "Maker." This is the exact meaning of the Greek word. The poet was a maker of songs and stories; also a builder in the realm of ideas. His creations were not mere "castles in the air" but actual "blue-prints" of the ideal for the individual and for society. The poet sees the way to a lovelier tomorrow, and he reveals the road to enduring reality. Dr. Henry Churchill King writes: "We are coming to see that it is the supreme business of the poet to help us see the values in Life's common things."

One tells us, "Poetry is not a peculiar form of writing separated from everyday experience; in fact, it is so much a part of life that we find ourselves continually using it, without being aware of its source — repeating such phrases as "A little learning is a dangerous thing," "An honest man is the noblest work of God," "All the world's a stage," etc.

Years ago Father Taylor, walking along the waterfront in San Francisco, got into a conversation with a young man. He asked this question: "Son, what do you think is good preaching?" The youth answered, "'Tis when you take something warm out of your heart and put it into mine!" What a magnificent reply! And, in like manner, great poetry is that which touches us deeply because it expresses profound emotions, experience, and imagination.

—Dr. W. J. Thompson.

The Church Cannot Save Society

"'Father Koruga, if Traian's prophecies came true,' said the attorney, 'and if man is to be annihilated or enslaved, cannot the Church do anything to save contemporary society? If the Church fails at such a critical moment, what mission can it still have to fulfill in the world?'"

"After a moment's reflection, the priest answered: 'The New Testament has always said that there would be an end, and that the end would be pretty rough, to put it mildly. For the New Testament, this world, societies, and indeed life itself are but temporary experience. Moreover, the success of the Christian Church and the validity of its faith does not depend and never has depended, on its ability to save societies or prevent physical death.'

"The Church did not save Roman society, but it saved Romans who were in a doomed society.

"The Church did not save feudal society, but it saved men and women who were in feudal society.

"There is no guarantee that the Church can or will save modern society, but if it preaches its gospel it can save men and women who are caught in this society."

From *The Twenty-Fifth Hour*, by C. Virgil Gheorghin. (Heinemann.)

81st Annual Convention American Evangelical Lutheran Church

Seattle, Washington
August 12-17, 1958

The 81st annual convention of the American Evangelical Lutheran Church will be held in St. John's Lutheran Church, 5515 Phinney Avenue, Seattle 3, Washington, August 12-17, upon invitation of St. John's Lutheran Church, Seattle, Wash. The business sessions, worship services and all meetings of committees and groups will take place in St. John's church, its auditorium, and other facilities.

The opening service will take place at 8 p. m., Tuesday, August 12. The business sessions of the convention will begin Wednesday, August 13, at 9 a. m. Sunday worship services will be held at St. John's church at 9 a. m. and 11 a. m. The convention closing meeting will be at 7:30 p. m. Sunday, August 17.

All congregations of the synod are urged to send delegates to the convention and all pastors are expected to attend. Registration should be in the hands of the credentials committee of the convention not later than July 15. All delegates must be certified by the secretaries of their respective congregations. (Name and address of the chairman of the registration and credentials committee appear in the invitation from St. John's Lutheran Church printed below.)

The convention will deal with all the business submitted to it for action according to the rules governing the convention and found in the synod by-laws as well as those governing the institutions, missions, councils and committees of the synod.

All reports to be presented to the convention must be in the hands of the president of the synod by May 20 in order that they may be printed in the Annual Report and distributed to the congregations and ministers for their study and consideration in due time before the convention.

Special attention is called to Article VIII, par. 5 in the constitution according to which any member or congregation of the synod may submit topics for discussion at the convention by sending any such to the synod president for publication at least six weeks prior to the convention. July 1st is the deadline for publication in the July 5th issue of LUTHERAN TIDINGS.

The meetings and services of the convention are open to all friends and members of the synod. The host congregation will make announcement with respect to lodging and meals.

The convention is always of great significance to the life and work of the synod. May all delegates and ministers prepare themselves diligently by studying the content of the Annual Report to be published this summer. And may God's blessing rest upon all

who in any way accept responsibility for the work of God's kingdom in and through our synod. May the Holy Spirit give us the vision and courage to serve God faithfully and sincerely wherever we live. His will be done.

Alfred Jensen.

April 24, 1958
1232 Pennsylvania Avenue,
Des Moines 16, Iowa.

CONVENTION INVITATION

St. John's Evangelical Lutheran Congregation of Seattle, Washington, takes pleasure in inviting the pastors and delegates of our synod to the 81st Annual Convention of the American Evangelical Lutheran Church to be held August 12-17, 1958, in St. John's Lutheran Church, 5515 Phinney Ave., Seattle, Washington.

Registration cards, maps of Seattle, and information of interest to all who plan to participate in the Convention have been mailed to the pastors and congregations of the American Evangelical Lutheran Church. Colorful brochures on the Puget Sound Country will be mailed free of charge to all members of our synod who request them.

The signed registration cards should be in the hands of the Registration and Credentials Committee not later than July 15. Those who desire special services and accommodations, such as daily care for young children, motels, or hotels, are urged to state their requests in letters accompanying their completed registration cards and mail them to:

Mr. Earl Steberl, Chairman
Registration and Credentials Com.
St. John's Lutheran Church
5515 Phinney Ave., Seattle 3, Wash.

The Congregation will do its best to provide adequate housing for all pastors, delegates, and staff members who register before July 15. We expect to house the larger number of our guests in private homes and some in the new Lutheran Bible Institute dormitory not far from St. John's Church.

The Seattle Congregation is looking forward with great expectations to this Convention, to fellowship with old and new friends, and to the spiritual riches and inspiration that this event will offer.

May the Living Lord of the Church continue to abide among us.

Kristen Jorgensen, President.
Jens C. Kjaer, Pastor.

Acknowledgment of Receipts by the Synod Treasurer

For the Month of April, 1958

Towards the Budget:

Unassigned Receipts:	
Chicago, Ill. (St. Stephen's)	\$300.00
Clinton, Iowa	150.00
Victory, Ludington, Mich.	75.00
Salinas, Calif.	325.00
Dwight, Ill.	574.50
Racine, Wis.	375.00
Ludington, Mich.	300.00

Wayne, Alberta, Canada	250.00
Askov, Minn.	120.00
Ringsted, Iowa	415.75
Minneapolis, Minn.	558.00
Solvang, Calif.	610.00
Marinette, Wis.	95.90
Newell, Iowa	606.25
Sidney, Mich.	594.90
Ruthton, Minn.	173.50
Tacoma, Wash.	75.00
Enumclaw, Wash.	153.00
Omaha, Nebr.	175.00
Menominee, Mich.	51.25
Hampton, Iowa	150.00
Los Angeles, Calif.	100.00
Brush, Colo.	124.62
Kimballton, Iowa	80.83
Muskegon, Mich.	425.00
Alden, Minn.	300.00
Newark, New Jersey	120.00
Chicago, Ill. (Trinity)	400.00
Greenville, Mich. (Dannebrog)	100.00
Denmark, Kans.	300.00
Troy, New York	375.00
White, S. D.	150.00
Chicago, Ill. (St. Stephen's)	200.00

Pension Fund:

Minneapolis, Minn.	5.00
Sidney, Mich.	9.00
Luck, Wis.	57.94
Alden, Minn.	49.50
Dwight, Ill.	77.70
Chicago, Ill. (St. Stephen's)	1.00

Children's Home:

Withee, Wis.	5.00
Sidney, Mich.	16.00
Ruthton, Minn.	5.00

Seamen's Mission:

Sidney, Mich.	10.00
Ruthton, Minn.	5.00

Home Missions:

Dwight, Ill. In memory of Harry Von Qualen from Mrs. Karen Hansen, Viborg, S. D.	1.00
Diamond Lake, Lake Benton, Minn. In memory of Jonas Lund and Chris Baunbak	2.00
Kimballton, Iowa	217.85
Chicago, Ill. (St. Stephen's)	158.16

President's Travels:

Solvang, Calif.	28.25
Omaha, Nebr.	50.00

Annual Reports:

Marinette, Wis.	1.00
-----------------	------

Grand View College:

Oak Hill, Iowa	50.00
----------------	-------

Lutheran Tidings:

Sidney, Mich.	23.00
---------------	-------

Santal Mission:

Roscommon, Mich.	8.53
Salinas, Calif.	75.00
Dwight, Ill.	44.00
Askov, Minn. Congregation	25.00
Sunday School	3.82
A. Henriksen	25.00
Rev. Alfred Jensen	10.00
Minneapolis, Minn.	9.08

**Solvang, Calif. In memory of
Mrs. Hans Madsen, Alma
Holst from Lydia Harkson**

Tyler, Minn. Confirmation Class	17.00
Diamond Lake, Lake Benton, Minn. Sunday School	30.99
Sidney, Mich.	57.10
Ruthton, Minn.	3.00
Seattle, Wash., Ladies' Aid	60.80
Chicago, Ill. (St. Stephen's) La- dies' Aid	10.00

Wayne, Alberta, Canada	20.66
Chicago, Ill. (St. Stephen's)	
WMS	50.00
Minneapolis, Minn. In memory	
of Mrs. Soren Hansen	5.00
Kimballton, Iowa	72.50
Chicago, Ill. (St. Stephen's)	
WMS	3.68
Tyler, Minn.	22.00
Newark, N. J.	26.70
Solvang, Cal. (for Ribers' work)	8.00

April Receipts from Congrega-	
tions	\$10,178.76
Previously acknowledged	12,892.53

Total to date \$23,071.29

Pastors' Pension Contributions:

1958 = 2% Withholding

(By Congregation)

Rev. Harold Ibsen	\$ 13.10
Tacoma, Wash.	16.50
Clinton, Iowa	20.20
Bridgeport, Conn.	13.50
Roscommon, Mich.	6.00
Withee, Wis.	15.00
Nysted, Nebr.	23.33
Rev. Thorvald Hansen	15.00
Grayling, Mich.	10.50
Victory, Ludington, Mich.	3.00
Cedar Falls, Iowa (Bethlehem)	25.20
Waterloo, Iowa	21.00
Fredsville, Iowa	18.50
Fresno, Calif.	9.00
Salinas, Calif.	15.00
Dwight, Ill.	23.49
Ludington, Mich.	12.50
Wayne, Alberta, Canada	18.00
Askov, Minn.	16.00
Luck, Wis.	12.96
Ringsted, Iowa	21.00
Minneapolis, Minn.	20.49
Danevang, Texas	2.40
Newell, Iowa	9.17
Sidney, Mich.	19.00
Ruthton, Minn.	9.20
Menominee, Mich.	18.00
Hampton, Iowa	19.02

Kimballton, Iowa	15.00
Tyler, Minn.	25.30
Greenville, Mich.	19.20
Viborg, S. D.	15.00
Dagmar, Mont	19.00
Chicago (Trinity)	23.10
Solvang, Calif.	22.80
Greenville, Mich. Dannebrog	6.00
Circle Pines, Minn.	18.00
Brown City, Mich.	2.00

1957 Base:

Rev. Enok Mortensen	7.80
Rev. Niels Nielsen	20.00
Rev. Edwin Hansen	84.70
Rev. Arnold Knudsen	44.00
Rev. John Enselmann	56.80
Rev. Beryl Knudsen	54.71
Rev. Harold Olsen	10.00
Rev. John Christensen	51.20
Rev. J. C. Kjaer	74.40

\$995.07

Previously acknowledged 373.35

\$1,368.42

Total budget receipts to date \$24,439.71

Received for Items Outside of Budget:

Lutheran World Action:

Victory, Ludington, Mich.	\$ 57.75
Salinas, Calif.	100.00
Dwight, Ill.	120.50
Racine, Wis.	15.99
Pastor Heide	5.00
Askov, Minn.	79.60
Grayling, Mich.	10.00
Ringsted, Iowa	79.00
Minneapolis, Minn.	117.60
Marinette, Wis.	31.05
Newell, Iowa	110.10
Sidney, Mich.	131.50
Ruthton, Minn.	52.80
Marlette, Mich. (Germania)	27.50
Tacoma, Wash.	25.00
Menominee, Mich.	12.80
Hampton, Iowa	18.01
Ringsted, Iowa, Sunday School	25.92
Brush, Colo.	35.20
Junction City, Ore.	33.05
Greenville, Mich. (Trinity S. S.)	40.13
Chicago (St. Stephen's)	5.00

\$1,133.50

Previously acknowledged 1,570.60

Total to date \$2,704.10

For Eben-Ezer Mercy Institute:

From Congregation Dwight, Ill. 77.70

For Santal Mission:

Congregation:	
Roscommon, Mich.	1.47
Mrs. Seeley Knudstrup, Man-	
istee, Mich.	90.00
Pastor Heide, Racine, Wis.	5.00
Sunday School, Askov, Minn.	2.33
Mrs. Knud Hansen, Des Moines,	
Iowa	5.00
Miss Dagmar Miller, Des	
Moines, Iowa	5.00
Sunday School, Diamond Lake,	
Minn.	42.13
Ladies' Aid, Diamond Lake,	
Minn.	30.00
In memory of P. J. Agerskov	
Petersen, Dr. and Mrs. Alfred	
Jensen	5.00
Rev. and Mrs. Michael Mikkel-	
sen	5.00

Congregation, Ringsted, Iowa	130.30
Ladies' Aid, St. John's Ev. Luth.	
Church, Seattle, Wash.	63.70
In memory of Mother, Anna Jo-	
hansen, by Doris and Paul	
Bengston, Fontana, Calif.	10.00
In memory of Mrs. Anna Sind-	
ing, Tyler, Minn., by friends	
in Kimballton, Iowa, Audu-	
bou, Iowa, Ruthton, Minn.,	
and in Tyler, Minn.	39.75
Dalum Ladies' Aid, Wayne, Al-	
berta, Canada	4.34
In memory of Mrs. Jensine	
Holst, by Jens A. Holst, Mar-	
quette, Nebr.	5.00
Lenten Offering, Dannebrog and	
Trinity Lutheran churches,	
Greenville, Mich.	66.20
In memory of Alfred Christen-	
sen, by Mrs. Dan Plonk,	
Greenville, Mich.	5.00
In memory of Albert Olsen and	
Dayton Bunce, by Trinity Lu-	
theran Church, Greenville,	
Mich.	10.00
St. Stephen's Women's Mission	
Society, Chicago, Ill.	96.32
Congregation, Newark, N. J.—	
Lenten Service Offerings	8.30
In memory of Mrs. Kristine	
Krabbe, by friends in Hamp-	
ton, Iowa	1.00
The Annex Club, St. John's Lu-	
theran Church, Seattle, Wash.,	
for a girl's tuition at school	60.00
General purposes	20.00
Miss Dagmar Miller, Des	
Moines, Iowa	5.00

Total \$715.84

District IV Home Mission:

Received from District Treas. 450.00

District V Home Mission Build-

ing Fund:	
Congregation, Askov, Minn.	55.00
Mr. and Mrs. A. Henriksen,	
Askov, Minn.	15.00
Congregation, Alden, Minn.	92.66
Sunday School, Alden, Minn.	5.66

Total \$168.62

For Faith and Life Advance:

Congregation, Racine, Wis.	10.00
Congregation, Ruthton, Minn.	59.00

Total \$ 69.00

For Lutheran Tidings Excess

Subscriptions:

Congregations:	
Hartford, Conn.	30.00
Lucedale, Miss. (Granly)	12.50
Manistee, Mich.	8.75

Total \$ 51.25

For American Bible Society:

Ladies' Aid, Diamond Lake,	
Minn.	10.00
Congregation, Ruthton, Minn.	5.00

Total \$ 15.00

For Minnesota Lutheran Stu-

dent Foundation: Congregation, Ruthton, Minn. 10.00

For Lutheran Welfare Society

of Minnesota: Congregation, Ruthton, Minn. 10.00

M. C. Miller, Treasurer.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

I am a member of the congregation at _____ June 5, 1958

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
6-3