

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



This Issue -- Salute to Youth

Two Schools

Aage Moller

It was last week I drove Mr. Bøker Frederiksen, a farmer from Denmark, and his brother Jens, a schoolmaster, to Midland, a school situated 10 miles north of Solvang on 2800 acres of mountainous land beneath the beautiful Figouroa. There are 74 students at the school and 8 resident teachers.

During the last year the school has been compelled to comply with some of the state regulations in regard to fire and health safety. The inhabitants of the school do not like that, for since the start of Midland 30 years ago, the teachers and students have deliberately chosen to live almost as primitively as the Franciscans did at Poruncular. Oil lamps were used until a few years ago. The students built their own cabins with one-inch board walls. Classrooms are of the same kind, and except on very cold days they are open to the one side. Crude desks are made out of old planks. A neighbor gave the school some old discarded lumber with the intention that it should be used for fuel, but it was used for furniture and floors. I am sure that the first Puritan churches were as much ornamented as is the chapel at Midland.

With all that, there is cleanliness everywhere and peaceful order. The students have seen to that; they are the disciplinarians of the school, and they do all the necessary manual work in their leisure time. I have been at Midland a number of times and I have never heard any unpleasant noise nor met any snobishness. My main impression is that Midland has given priority to character, good behavior, study, knowledge, values and facts, while buildings, uniforms, soft beds, dissipation, cigarettes and television have been placed on a very low level.

There is an organization behind the school, but it is a private school and it is strictly academical. There is no chance for a lad who will not work hard in study periods and try to reach the top in scholastic ability. Midland is proud of the fact that a number of her students have attained the highest scholarships. The premise is that the students must be prepared in such a way that they can qualify in leading positions. The school has escaped from the conflict between academic work and democracy so prevalent in public schools. They are not hamstrung by the many pupils who have no capacities for mathematical work and scholarly analysis of Shakespeare. Midland is a school of high standing and it will win a reputation, but it is definitely not a folk school.

I am waiting for a report from Highlander Folk School at Monteagle, Tennessee, and I am anxious to know whether or not the state has closed the school.

With Myles Horton in the lead, this school has for 26 years been a haven and a home for white and colored people with no tinge of discrimination. The students and the many people who for short or long periods have visited Highlander have been given unlimited freedom to talk about the whole race problem. It has also been a place where the problems of social justice in factories, in economics, on farms, etc., has been taken up all the time, and with no restrictions. For those reasons Highlander has more and more become a bone of contention in the southern states. The segregationists have tried in many ways to get rid of the school and they finally induced the governor of the state to use prosecution in order to close it. It is obvious that the people who are assailing the school will leave no stone unturned in order that they can put the padlock on the door.

Highlander has been all the time and is now on the side of the law, and it has operated at the center of the problems which involve everyone. The state cannot destroy the school, and if it is closed Myles and others will find new ways, but it needs support. Anyone who wishes to be in touch with the school and participants in its struggle can write to Highlander Folk School, Monteagle, Tennessee.

Intelligent Televiewing

Free child care may be worth just what you pay for it — nothing! Do you use your television set as a baby-sitter? Does your sitter pacify your child with stories of which you do not approve? Is your child hypnotized by horror tales or enchanted with murder movies or overstimulated by sexy shows?

Surely you would not permit such a human baby-sitter in your home! You are so very careful in selecting the child's occasional, or even weekly, movies. But just how much do you supervise his daily televiewing?

Do you take the line of least resistance — allowing your child to watch anything at any time he wishes? Or do you act as an intelligent parent, selecting with your child's cooperation the best of the programs offered? Surely, you are not too lazy to bother. Surely, you are not too indifferent to your child's welfare. Surely, you are not afraid of the selector knob on your television set and not of your child either.

Take the time to get your money's worth in baby-sitting.

Mrs. Robert A. Mendelson.

Lutheran Tidings - PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Second class postage paid at Askov, Minnesota.

POSTMASTER: If undeliverable as addressed, attach Form 3579, give new address, and return entire paper to

LUTHERAN TIDINGS, Askov, Minnesota

Return Postage Guaranteed

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

The Teenager and the Church

An analysis of the problem of the teenager and juvenile delinquency in the United States and what the Christian church is doing and can do about it.

ALFRED P. KLAUSLER



RECENTLY A FATHER ruefully confessed, "When Susan and Bill were in grade school, I thought they were a bundle of problems. I looked forward to their high school days. Now I look back and realize I never had it so good." There is no denying that the Susans and the Bills, teenagers in America's churches, are problems. They are different people. They are not at all like the teenagers of the twenties and thirties. Their parents simply cannot figure them out.

There is a good reason for this parental bewilderment. For instance, in 1958 the American teenagers had spent nine and a half billion dollars of their own money. In 1959 these same teenagers have spent perhaps ten billion dollars, and by 1966 the 24 million teenagers in the United States will spend an annual 14 billion dollars. Make no mistake about it: the American teenager has money. By the time he is 18 the average American boy has a weekly income of \$16.65 and the girl averages only two or three dollars less.

Moreover, today's American teenager has no concept of joblessness or unemployment, nor what it means to lack money. He never experienced the New Deal, the WPA, or the closing of banks in 1933. He has been brought up with television as a fact of daily life, and he assumes that interplanetary travel will soon be as commonplace as cokes and hamburgers.

There is no doubt that the average American parent is completely confused as he contemplates his vitamin-bursting, shiny-faced teenager seated at the family table. What language do these youngsters speak? Are they indeed human? Do they know suffering? Their lives seem a boundary-less existence of high school activities, well-paying jobs, and a limitless horizon of good times. Apparently there are no insecurities in this new American group.

Social scientists are studying the American teenager. Anthropologists and motivational research people are spending time and money in analyzing this new group. One sociologist has said that teenagers form a sub-culture, much like the Pueblo Indians. Another social scientist remarked that teenagers live in a world of their own, with a culture distinctly different from any other known to man. Sunday supplements, learned journals, sophisticated magazine writers have become aware that the innocent and lighthearted days of the happy teenager in a jolly family circle is gone. Today we have teenage werewolves and frightening hot-rodders.

Trapped in the middle of this remarkably changed American youth picture are the churches. Congregations adopt frantic measures to hold their youth. One group of excited laymen will say that the congregation needs to build better recreational facilities for its youth. A church in a Chicago suburb erected a

\$200,000 youth building complete with the finest recreational and cooking facilities. Then it wondered why the young people still stayed away. Many churches do nothing about or for the teenager because fright has immobilized them.

Who are today's American teenagers? Economically they form an impressive group, one that is zealously wooed by manufacturers, retailers and advertising agencies. Gilbert Youth Research, specializing in research of youth's economic habits, made the startling discovery that teenagers' income is free income, that is to say teenagers have large sums of free money and need not meet fixed obligations. Teenage income is also free from parental control. Gilbert Youth Research has discovered that 57 per cent of all American teenagers buy their own records and sports equipment, 40 per cent buy their own shirts. Their adult parents still live in a "depression conscious market," and are acutely aware of "extravagant purchases." Modern youth considers things as necessities which adults are still inclined to call luxuries.

Advertising firms know the teenager sets the pace in styles, that he is an innovator in many areas. He persuades his parents what make car to buy, what suburb to live in, what kind of refrigerator to buy, even the food to set on the table. For this reason advertisers gear their message to the teenager knowing that if they can get the message across their product will sell.

Educationally, however, the American teenager is taking a beating. Within the past year the near-failure of the American high school has become one of the accepted facts of American life. Ever since Soviet Russia launched its sputnik, critics of the American educational system, especially the high schools, have had a field day. Comparisons between the American high school students' curriculum and the Soviet Russian counterpart invariably point up the fact that American youth lead a life of educational ease. The hard, classic discipline of previous generations is not found in our modern high schools. Perhaps this is good and perhaps this is bad yet the fact remains that there is something at fault somewhere in the cultural tastes of American teenagers and the blame may lie with education.

The fad of rock and roll music, the idolization of semi-literate TV and movie stars, the fantastic circulation of comic books, the glorification of the non-egghead, are all facts too close for comfort. In a recent survey of what teenagers like in music, the Purdue University Opinion Poll discovered that hill-billy music, jazz, and rock and roll were overwhelming musical favorites. Opera and classical instrumental music were liked by a tiny minority.

Dr. Klausler is editor of the Walther League Messenger.—Editor.

The failure of American education as it is reflected in American youth is blamed on a variety of sources. Some say that it is the cult of progressive education which has undermined our youth. Permissive behavior, both in the school and home, have also contributed to deterioration. Quite often a child has been encouraged to "work out its aggressions," and parents and teachers are told to "understand" the child.

The teenagers' religious attitudes and beliefs are also not what they may seem. Survey after survey brings out the fact that our American youth are a group of spiritual and religious illiterates. These surveys merely reflect the reports of any armed service chaplain, and the laments of college religion teachers.

Dr. H. H. Remmers in *The American Teenager* states that his findings show that the teenagers' feelings toward religion are favorable, although those feelings may be extremely vague. Teenagers attend church fairly regularly and are inclined to follow their mothers' example in matters of religion. But if America's 17 million teenagers were asked to identify the spectrum of religious personalities from Moses to St. Paul, it is doubtful if five per cent would know the identity of classic religious figures.

The lack of religious knowledge and certainty is reflected in the American teenagers' moral life, or his ethical approach to current problems. Dr. Robert M. Lindner writes that "the brute fact of today is that our youth is no longer in rebellion but in a condition of downright active and hostile mutiny." Daily press accounts bear this out with stories of brutal assaults, vicious knifings, and vandalism. Although these outbreaks may involve less than 50 per cent of teenagers, nevertheless they do set the climate of an amoral condition in American youth life in which the "good" teenager must live. It is always important to remember that the adolescent is a conformist, that he strives desperately to do what is acceptable to the crowd. To be condemned to social ostracism is for the teenager a fate worse than exile to Devil's Island.

All of these generalizations can of course be attacked. Their validity can be disproved by thousands of instances of constructive and decent behavior on the part of our adolescents. The work of 4-H, Future Farmers, Boy Scouts, Junior Achievement groups prove immediately that all is not bad. Although the tendency today is to equate teenager and juvenile delinquency, still all is not lost.

What can the churches do? Both the lay people and the clergy have the tremendous responsibility of making religion meaningful to the teenager. With a remorseless eye the adolescent sees through sham and pretense. When adults utter piety of all kinds and then contradict those pious phrases with unchristian behavior, the teenagers' cynicism knows no bound.

Prof. Ross Snyder of the University of Chicago writes that "To make good its claim to an adolescent,

his religion must enable him to see more." The teenager must be made to see the relevance of Christian faith to everyday problems. Teenagers become quite skeptical when Christian churches offer their facilities to set up segregated schools. It is significant that Dr. H. H. Remmers in his study of the American teenager says that the teenager has a favorable attitude toward the church and feels that faith serves better than logic in solving life's important problems. But this faith can be conditioned by either parental attitudes or congregational action.

It is a tribute to America's churches that their national youth programs today are contemporary and meaningful. What is more they have a Christ-centered core. God is the focus of learning and doing. Only the unthinking critics can say that church youth programs are for squares. Church youth groups today offer some of the best youth work material which is on the market. In most instances this material offered is free to congregations.

Many churches are ignorant about what is available for their young people. When a prominent minister of a large suburban congregation lamented, "Why doesn't the church develop some good youth material that I can use in my church?" he was shown what his national church body **had** developed and the resources made available to him without charge. He was astonished. "Why didn't someone tell me?" he replied.

One of the most significant areas of youth work being done in the church today is in leadership training. This training may take place in a variety of ways. By and large these training programs offer opportunities for the religiously creative development of youth in a variety of ways ranging from recreation to worship. Leadership schools of all kinds give young people the opportunity to learn the resources to be found in Christian fellowship. The Christian community becomes something real and adventurous. Besides this the teenager acquires skills and knowledge of the church's varied program for its youth. Conferences, seminars, week-end retreats, are a few of the techniques now available for the Christian teenager. Youth summer camping programs attract several hundred thousand teenagers every summer.

Within the past few years the development of youth caravans have helped arouse new interest in local churches about the vitality to be found in Christian youth. Caravan teams of three or four teenagers visit a congregation for four days to a week. They vividly demonstrate that the Christian life is still one of excitement and daring. Parents and adult leadership are shown how they may utilize the youth program resources of the church. The basic theme of the caravan team "youth speaks to youth," finds ready response.

Perhaps the most dramatic of all developments is the comparatively recent rise of youth work camps. Partly a European development, these camps now find their counterpart throughout the United States.

(Continued on Page 16)

Why Not?

A couple of crusty old biddies stormed up to our pastor's study to report that some of our young people are courting on Sunday evenings in church. "What better time," he murmured gently, "and what better place?"

—Anon.

Youth Week Theme:**"Thy Kingdom . . . On Earth"**

Interpreting the Theme

Everett Nielsen

THY KINGDOM on Earth" are we in or out? Or aren't we sure? We should be sure, because we have been told that we are one with Christ in baptism. Anyone who takes his Christian faith seriously knows that he is a member of the Kingdom of God. And with that membership or citizenship, he must recognize a few responsibilities.

Before we talk about some of these responsibilities, we should consider a danger in "doing good works." We are not acting in such a way so as to "become" Christian. Rather, we are acting that way "because" we are Christians. We have been given talents and time and energy by our Father, and we have been assured of His love and help through His Son, Jesus Christ. With that promise, we respond in faith and action. So it is not a seeking but a responding action.

Another question entering our minds is, "where is this kingdom in which we act in response?" We know that God's kingdom is everywhere . . . so does that mean we have to travel all over the world and do our good deeds for the day? Not necessarily, in a physical sense at least. It would be impossible for each of us to travel to India today, China next week and Africa next month to carry out a mission program or a freedom movement. And God does not expect that.

But as members of a local community: neighborhood, county, village or city, we are thereby members of a state, yes, and of a nation. These are not separate, really, but all parts of one great whole. And, as a nation, we are even citizens of the world and thus brothers to those in far off lands. What we do in Dagmar, Montana, may mean a great deal to someone in Los Angeles, Dalum or even in India. In fact, many things that we do can have meaning for those far off if we only think about it.

In this age of rapid communication and travel, our "neighborhood" is no longer limited to the people down the street or across the section. We are closer to India today than we were to Alaska not many years ago. Thus, we must be responsible citizens in an increasingly wider sense. "Loving our neighbor" is no simple thing, and this is becoming more and more clear the closer we are brought to other cultures and religions.

We are forced to ask ourselves questions like: What should I do about supporting and upholding civil law? What should I do about learning the functions of local, state, federal, and now international law? How can I witness my faith to the people down the street? How can I witness to the Buddhists, Moslems and Hindus? What am I doing to improve the government? Do I vote? Campaign? Discuss? Read?

These questions may seem a little "far out" and not very relevant to our lives in our neat little houses with indoor plumbing and plumb full refrigerators. They may not seem to have much meaning for us

as we attend classes in school or go to LYF or to congregational meetings. But they are real!

Yes, the questions are real enough, and the urgency of them can only be known by getting involved. Once we are involved, we cannot help but act because the need will weigh upon us. If the "mere" command of Christ to "love your neighbor" is not enough to initiate some action, try doing some of these things:

1) Make a study of the economic make-up of your community. See how many are involved in what type of job and how little some earn. How much longer do some have to work than others to earn the same amount? How much harder must they work? How many years did they spend being educated to fulfill their task? Are they paid fairly? Do they suffer needlessly?

2) Study the racial and national make-up of your community. Has the make-up changed radically lately? Are there lines of separation between groups in housing, schools, churches, recreation or employment? Why? What organizations are there working for better understanding between racial and national groups?

3) What political party controls your city or state? Are the men fair? What forces exercise influence in your local government? Are there organizations for better government? Are you a part of them?

4) How about education? Is there adequate space for pupils? Are teachers' salaries realistic? At what age in school, other than at graduation, do most people stop and why?

5) What do people do for recreation? Are provisions made for centers in your community? Is the main source commercial? Do any groups provide recreational life for its own members?

6) What provisions are made in your community to provide relief for those in need: by your county, city or state? by private charities? by churches or fraternal organizations? How are the funds raised and distributed? Who receives this relief? Is any group studying the need for relief? Is there a definite program looking to the removal of the causes of poverty and need?

7) Are the churches meeting the need in your community? Are there other religious groups there? How many people are active? What types of programs do they carry on to meet the needs of missions, relief, aged, orphans, etc.? Is the spiritual life vital?

An uninformed public can do nothing but exist, like many "beatniks." An informed public who does nothing is just as bad. These seven areas are just a start. Turn to national and international problems next. The surface has just been scratched. This theme points us to a task that seems boundless, and it is! We are created to glorify God . . . can we ever glorify Him enough? No! Let's get our hands dirty and our minds churning. We are Christians acting . . . responding . . . living in God's Kingdom. Let's get at it.

Mr. and Mrs. Church Member,

You Don't Know Your Youth!

Dick Jessen, President, AELYP

Twelve Juveniles Held in Brutal Attack — 14-Year Old Bride Won't Come Home — Teen Killers Baffle Police — Sure, one or more of these statements could have been the headlines in your newspaper this morning. Sure, in one midwestern suburb, of twenty-nine arrests for fifty-seven felonies (serious crimes subject to a sentence of a year or more in prison or reformatory), twenty-seven were boys under eighteen years of age who had been involved in fifty-five of the felonies. This is part of the picture of today's youth, but this represents only about five per cent of our youth (I mean by youth, boys and girls, thirteen to nineteen). You and I, as non-professionals, don't understand this five per cent, but we do not need to — there are professionals doing this and this is where professionals are needed. There are not enough of these professionals, mind you, but let us be concerned about the other ninety-five per cent, for this is the only way we can ever cut down that five per cent to one per cent.

Ninety-five per cent of our kids can be called decent individuals, but you don't know these youth either, Mr. and Mrs. Church Member. Youth live in a world all of their own and despite all of the exactly-alike "crew cuts" and "duck tails," each one is different. That means that if you are going to become acquainted with your youth, you will have to become acquainted with their world, or let's call it culture, as well as with many individual youth.

Let's take a look at youth culture — the world youth live in. From your point of view it may look like a real mess; from youth's point of view it looks like more of a mess. There is a tremendous pressure on youth to be wavy-haired or peroxided, fast-driving, cigarette-smoking, beer-guzzling, hoodlums — boys and girls alike. Why? Consider the teenager's life situation, *sitz im leben* the Germans call it. All youth are not involved in criminal acts, but all youth are involved, in one way or another, with youth who are criminals. As was pointed out above, at least five out of a hundred youth have been in trouble with the law, and they sit in the same rows in the same classrooms with the other ninety-five. Not only that, but they walk the same corridors, drive the same streets, frequent the same hangouts. The world looks like a terribly "fast" place to today's youth. It is, isn't it?

A teenager hears from his church, or from his friend's church, that dancing is bad; but he finds it good, one of those rare occasions when he and a girl can do something fun and at the same time beautiful (in a teenager-sort-of-way), and he wonders what those adults at the church are thinking about anyway.

He is faced by well-meaning adults who one minute tell him he is old enough to stand on his

own two feet, but in the next they tell him he's too young to do this or that. He sees a great deal to admire in the adults with which he has contact — they have a fantastic number of experiences behind them, they are calm and collected, they are very capable people, and he notices that many of them smoke and drink, too. To the teenager the world looks like a terribly confusing place. It is, isn't it?

Someone has used this phrase; youth are sexually unemployed and economically dependent. Youth are physically ready for life's great, God-given adventure, marriage; but as the teenager sizes up the situation he knows he doesn't want to have to depend on Mom and Dad for groceries and rent. Now we are getting to the core of the problem — no, I do not mean sex. I mean that youth are unemployed — sexually, vocationally, mentally, spiritually — and they are dependent — economically, emotionally, directionally. Youth are ready and waiting — waiting for something to happen which will give their life meaning. One way of saying it is that youth culture is a way of doing nothing. Have you ever tried to just sit and think up ways of doing nothing? In a sense this is the teenager's predicament. It is not that there is nothing for the teenager to do — it is that there is little in which he can lose himself. Youth culture is only partially, but rather indicatively, described by the high school sophomore girl, who in discussing premarital intercourse said, "It really isn't so bad... is it; if you love the guy, I mean?" And yet the same youth of the same youth culture are today crying out, "Give us ideas and materials for our own devotions in our youth group at church. Give us suggestions for challenging discussions on real-life problems. Help us find answers to questions that face us today and tomorrow."

Youth are looking for something and they are likely to find it; in a hair-do, a fast car, a tavern, a marriage (their own), an emotional-evangelistic teenage sect, a church youth program, a sport, an art, a job, a service organization, a school, a family's and/or community's love.

Mr. and Mrs. Church Member, despite all the describing that I have done here, you don't know your youth. You won't either, until you take the time to get involved with them, do your utmost to love them, forget yourself long enough to clearly see their point of view; and even then you may not understand youth. I've tried all of the above and I don't understand youth. But if you take the trouble to go this far, you will come to the recognition that youth are ready and waiting, unemployed in many aspects and dependent in many aspects, dependent on you. Something is going to happen which will give their lives direction, meaning. Do you care enough

Report From a Piker

Rev. Harald A. Petersen

SYNOD YOUTH ADVISOR

A "piker" is one who spends in a small way, the dictionary states, but what makes your AELYF President Dick Jessen and your Synod Youth Advisor — the undersigned — pikers, is the fact that they traveled about 1,600 miles of turnpike highways to attend the annual get-together in Philadelphia, Pennsylvania, of the national youth leaders and representatives of most of the Lutheran churches in our country. There might be one way we could qualify as "pikers" in the dictionary sense of spending little money, which could be because we drove a small economy "beetle" car. At any rate we spent less for fuel than we did for toll money on the turnpikes.

After meeting Dick at the railway station in South Chicago and visiting briefly with Pastor Harry Andersens of St. Stephen's Lutheran Church, we struck out for the East Monday evening and after having driven through the night found ourselves the next morning close to General George Washington's winter headquarters of some years ago at Valley Forge, Pa. We moved on to the Luther League of America headquarters in the Muhlenberg Building at 2900 Queen Lane, Philadelphia, and were met by the hosts of our meeting, the staff members of the Luther League: Art Bauer, Chuck Lewis and Leslie Conrad. They were quick to note that we could use some rest, so we checked into our room and started our visit to the "City of Brotherly Love" with a good nap.

The three day meeting, January 6-8 of the All-Lutheran-Youth-Leaders'-Council with about 20 in attendance proved to be stimulating as previous meetings had been. A meeting of this kind small enough to be informal gives much opportunity for the hearing of what is being done and what is happening in the lives of youth as they relate to the work of the Church. At this gathering we also heard from men who are involved in youth work of the Presbyterian, the Episcopalian and the National Council of Churches, U.S.A.

about that "something" to personally take action in order that the lives of youth may be pointed in a direction you think good?

If so, there are many things you can do. Let me suggest one. Call your pastor right now and tell him that you want to become a Friend of Youth, that you want to help your church give is youth more and better things, that you want to become a part of the Church's not always successful but nevertheless valiant and noble attempt to give direction and meaning to the lives of Youth. Then, lose yourself in the lives of youth. Mr. and Mrs. Church Member, you may yet know your youth!

It is interesting to note how similar the work and the problems are in youth work across all denominational lines. Regardless of how differently the work may be carried on organizationally speaking, the spirit of youth shows through quite clearly.

One of the strong conclusions of this meeting as far as I am concerned, is the conviction that what really counts takes place in the congregation. Anything that may be done by any regional or planning agency is finally tested in congregational life. The need is definitely in the direction of a strong congregational life for all parts of the Church's work including the young people of course. The congregation in which the Christ spirit is permitted to work cannot help but include, fortify, nurture, encourage and allow the youth to take active responsible part where they can. Any organizing that takes place beyond the congregation is justified by how well it is able to serve the needs of the local church.

I am quite confident AELYF can look forward to the youth commission to be formed within the new Church as an agency that will serve our youth in a good way. In fact, I believe we have exciting times ahead of us. I cannot help but feel that our moving towards organizational merger now is but an attempt to give structure, flesh and bone, to the spirit which is already wide spread within our church and particularly in the spirit of our youth. The strangeness of the larger relationship should prove to be of only momentary duration.

To get back to the actions of the two pikers in Philadelphia, we took a couple of hours Friday afternoon before heading west again, to visit Independence Hall where we were reminded to doff our hats. (Incidentally, Dick was wearing quite a remarkable top-per.) In this building we were reminded forcibly how much more complex and huge are the workings and structures of the modern United States government as compared to the government of early U. S. history. The assembly room where crucial decisions were made by the founding fathers of our nation is no larger than many a county court room throughout our country. But never must one forget that the ideas and principles which were hammered out in these small buildings and rooms are great ideas and principles never to be outgrown by the size of any building now standing or to be built in the future. There is something in this reflection which speaks also to us as we find ourselves involved with ever larger circles within the fellowship of the Christian Church.

For the time being there is not much more to say of our return trip over the pikes going westward. But my wife, Saralice, and I did have the privilege of participating in the worship of St. Stephen's Lutheran Church in Chicago, Sunday, January 10, when this congregation was at the same time noting the date as its 85th anniversary, established about 100 years after the birth of our nation. It was heartening to see how the young people of this congregation attended and took part in the worship. These youth I am sure, have somehow come to see and feel the importance of their being actively present in the act of worship together with all the other persons who know where their true home is.



Paging Youth

American Evangelical Luth.
Youth Fellowship

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Augustana L. L. Meets in Texas

The eighteenth International Youth Conference of the Augustana Luther League was held at San Antonio, Texas, from December 30, 1959 to January 3, 1960. The conference consisted of Luther Leagues from all over the world. Almost every state in the union was represented with a total attendance of around 7,000. The state of Minnesota alone sent 1500.

Discussions, worship services, hymn sings, tours and entertainment were all parts of the conference. Leading Lutheran pastors in the country led some of the discussions. Some of the topics were:

1. Preparation for marriage.
2. Life values for the young adult.
3. Where do young adults fit into the life of the church?
4. How can I strengthen my congregation's youth program?
5. Good counsel for counselors.

It was the desire of the planners of the conference to have a representative from each of the youth groups involved in the proposed merger. On the suggestion of our National Advisor, Rev. Harald Petersen, and our National President, Mr. Dick Jessen, our group at Danevang, Texas, was asked to send someone to represent the AELYF. The Danevang LYF elected me, Arild Moller, and I attended. It was my privilege and honor to be asked to read the scripture for the evening service on New Year's day.

The Conference was the most outstanding thing I have ever witnessed. It was both educational and inspirational. The thing that impressed me most, probably, was hearing seven thousand voices singing in harmony.

On Sunday morning, at the mass communion service, some seven thousand communicants were served in one and one-half hours. This was indeed impressive and inspirational.

After the closing service on Sunday evening, as everyone got ready to depart, the farewells were said. Many left with lumps in their throats because of the new friends they had made, many went home inspired, and of this I am sure: most went home with the conference theme on their minds: "REMEMBER JESUS CHRIST."

Over the Typewriter

We thank the editor of LUTHERAN TIDINGS for the emphasis on youth in this issue. Young people, pastors and parents, we ask your comments on the articles of this issue. Observe Youth Sunday!

Attention: Parents and Youth

The December issue of "The Messenger of Hope" of Hope Lutheran Church, Enumclaw, Washington, had an informative and encouraging report of a discussion by the Women's group there. The following is a summary of that report.

The group was divided into small buzz groups with questions after a program by Chuck and Carol Gledaker. The summary of the discussion is as follows:

1. What part does parental example play in developing the Christian youth? Parents should lead a Christian life if they expect their children to be Christians. Parents should go with their children to church instead of making them go while the parents do not actively participate in worship and church activities. Show your children the joy and happiness of being a Christian....that is not a burden....and pray together.

2. Should parents insist that teenagers attend Sunday worship? Lutheran Youth Fellowship?

If teenagers start attending worship service with their families at an early age, they will be more likely and willing to do so when they become teenagers. Encouragement, but not mandatory attendance is the thing. The latter might discourage young people when they become independent. Proper training and background is also essential for LYF. Parental assistance in programs and general interest is very helpful.

3. What should the organizations of the church do for the youth of the church?

The LYF should be supported in financing certain projects, interested parents should invite them to have meetings in their homes, and helpful suggestions can be made by older folks.

4. What do you expect of the young people in the church? They should participate in the various organizations, such as choir, Sunday School and LYF. They should be active in the church activities, such as the Youth Sunday service. In their daily life, they should be good examples for fellow students. They should be willing to give up some outside activities to put the church first.

(Ed. note: The above summary has been slightly re-worded to make it most meaningful to the synod as a whole. We suggest you try this in your own auxiliaries: Church Women, Men's Club, etc. We are grateful to Enumclaw and Pastor Thuesen for this report.)

AELYF Doin's

Fredsville, Iowa: We had a wonderful group for caroling here in December. On January 3, Dick Jessen and Everett Nielsen met with our officers, pastor and friends of youth to discuss program planning and generally spark up the LYF. We have plans made ahead now, and hope to have a very active LYF.

Greenville, Michigan: On January 3, we centered our meeting around stewardship and had a "surprise" meeting on the 17th. We will conduct the services on January 31, Youth Sunday.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



World Day of Prayer 1960

The theme "Labourers Together With God."

March 4, 1960 is a red letter day for church women united in prayer in thousands of communities in the United States of America, and in 120 countries around the world. Not just another program! Make it a day of sincere and intelligent prayer for the suffering and tragedy of the peoples of the world, praying for a new glimpse of His power in the world, working in and through us.

From "The Church Woman"

Official publication of United Church Women.

How Shall I Thank Him ?

ALMEDA A. FOSSUM (Mrs. Peter)

President of the Women's Missionary Federation
of the Evangelical Lutheran Church

O God of the Universe, You are so great and good that never, in the best use of my mind, can I come near comprehending You. I cannot even understand myself, my motives or my actions. No other person really understands me either, bundle of contradictions that I am. But You, Father, know me completely and I am of concern to You. Knowing me, You have already forgotten my failures and wrongdoing. How shall I thank You? "...love the Lord your God with all your heart, and with all your soul, and with all your might" Mark 12:30. "And these words...shall be upon your heart;...teach them to your children,...talk of them,...and write them upon the doorposts..." Deut. 6:4-9. I can thank Him by living in confidence, trusting in Him, and showing in my life that He is its center. I can know no rest until others know Him, too.

O Creator of all life, You have provided me with a body and mind which responds to care and use. I am surrounded with more than I need or can rightfully use. As I decide whether fish suits my palate and last year's dress is in style again, I remember that You have other children most of whom are underfed or hungry and have literally "nothing to wear" and no house in which to build their home. I sorrow for these multitudes and am embarrassed that I have so much. How shall I thank You for all these things which are mine to use? "...love your neighbor..." Rom. 13:9. I must open my mind to learn of the world's great needs, open my heart that I may place my brother's need ahead of my desires, open my hand that I may take from my riches, money for food; and from my shelves and closets, good clothing to send on their way. My thankful heart can know no satisfaction without action.. NOW!

O God of man's discovery and inventiveness, at Your hand we enjoy the beauty and wonders of earth, the resources and produce of our land. It has pleased You to allow man to find the laws of nature and the process of manufacture. Under You, generations of citizens have developed our way of life. Deep in our hearts we cherish it. How shall I thank You for my country and all it means? "...who is the greatest among you... shall be your servant..." Matt. 23:11. I must renounce any tendency to arrogance and criticism of "backward" peoples. I must work with those who use every means to promote peace and development in every nation. I, too, can write my congressman urging his support of such efforts. I must cheerfully condition myself to accept the tax load which enables such help.

How shall I thank Him? My favored life and my store

of goods are not enough. If I search His Word, ask His help, listen to His voice, follow His leading...I will find new ways to do for others and in so doing, do it also for Him. Matt. 25:40.

Another in the series of meditations which the presidents of the NLC women's organizations are writing to be shared in their respective magazines.

Excerpts From a Letter

Editor's Note — Many of you had an opportunity to meet and hear the young missionary, Miss Naomi Torkelsen. I would like to share some of the letter just received from her, which I believe will interest all of you. The letter was written November 2, postmarked November 4th, arriving at our rural home January 5th, 1960.

Santal Parganas, Bihar, India
Mission House, Dumka P. O.,
November 2, 1959

Dear Friends:

There are certain signs here in Santal Parganas which give evidence that Christmas is soon approaching. For the first thing, as I was walking along one day I noticed the first poinsettia which had blossomed forth. Then in the mornings and evenings we have been feeling the cooler breezes of the cold season. These two signs in particular remind us that the best time of the year for us climatically has arrived.

I look forward to spending this Christmas again in India, the same place where I have spent six previous Christmases. It was a thrill to be home for Christmas again though and have a festive season together with my dear family. But this year again my greeting comes to you from my field of work in India in the following words:

As once again the Christmas Star
Shines down to light the way
This comes to wish you peace and joy
Through every coming day.

This year has had its joys and sorrows. There was the sorrow of parting with friends and loved ones which is always hard. The piercing pain which is in the heart at the times of these partings cannot be expressed in words but only can be experienced. But looking beyond the parting, one sees the work awaiting one and those with whom one will live and work, and the aching heart is healed by the anticipated joy of reunions at the destination.

On the 19th of August we sailed from Tacoma, Washington. (Miss Torkelsen then tells of the trip, and then concludes this —) On the 11th of October I arrived here in Santal Parganas. As I traveled on the train I could see many evidences of the devastation which had taken place during the cyclone which they had the first part of October. It was a thrilling experience to come nearer and nearer to Santal Parganas and to recognize the railroad stations. And I'm afraid that my pulse wasn't so steady when I got off the train in Rampur Haut and got on the bus and started towards Mohulpahari and finally Dumka.

It was a real joy to come "home" again and to meet old friends, both among the missionary family and those among the Santals. It was a joy to hear little Andrea Scott say, when she woke up from her nap and saw me, "There's Auntie Naomi."

Upon returning one sees again all the work that there is left to be done. Doors are open and there are wonderful

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AELYF Moves Forward

AELYF National Board

The AELYF Board would like to take this opportunity to inform you of some of the new dimensions of the AELYF program. Much like our Synod, AELYF is the smallest of the Synodical Lutheran youth organizations. Nevertheless, when we compare our publications, achievements, and fellowship with that of the larger Luther Leagues, we are quite proud. As we try to better serve the youth of our Church, three areas of endeavor are particularly worthy of your knowledge.

One of our biggest handicaps for many years has been the lack of a director or supervisor who could spend a major share of his time looking after the needs of the youth of AELYF. In 1958, after considerable study, our Synod Convention decided against establishing the position of Director of Parish Education and Youth. This would have been a wonderful blessing to AELYF as well as to Parish Education in the AELC, but our pastor-shortage forced us to decide against this course of action. Then last spring, the AELYF Board was able to engage Seminary Student Everett Nielsen as Activities Director. For three summer months Evy traveled about the country visiting camps, conventions, and local fellowships, all the time endeavoring through various approaches to enrich LYF activity. In addition, he spent many hours at his desk at home planning a detailed AELYF program for 1960. Evy was received with such enthusiasm as to make many people aware of the desirability of an Activities Director even if only for the summer months. As a result, the 1959 Synod Convention voted aid in the amount of \$800 in order that there might be an Activities Director again in 1960. The AELYF Board has recently appointed Dick Jessen, AELYF president, to the position.

At the AELYF Workshop-Convention in Nysted, Nebraska, this past November, a new venture, aimed at aiding local LYFs to develop worthwhile activities, was authorized. A Leadership Training School program begins with a training conference January 29-30 in Des Moines. District officers will be present to be trained to themselves stage a Leadership Training School in their respective districts. Later this spring, four or five leaders (not necessarily officers) from each LYF will be invited to these Leadership Training Schools. There they will learn not only how to use available materials but how to creatively lead their LYF to greater adventures in Christian fellowship.

Another significant decision was made at Nysted. For several years Operations India has been a source of unmatched experiences with our friends from India. For the last two years, many complications have caused this program to bog down. AELYF does not want to lose Operations India, but neither does it wish to sit still in its international relations. Therefore, Operations International, a program which

includes Operations India and any other international youth relations, was born. Operations India will not be disbanded but rather AELYF's international experiences will be expanded. This summer a delegate from AELYF will attend the European Ecumenical Youth Conference in Lausanne, Switzerland. In addition, AELYF participation in the International Christian Youth Exchange is being promoted. ICYE is a Church-sponsored, two-way experience in international exchange for teenagers, their families and Churches in the USA and in other countries. Under the program of ICYE youth from abroad come to the USA to live with an American family and to attend high school in the local community for a year. It is also possible for an American youth to do the same in a country overseas. The exchange can be one-way (the overseas youth coming to the USA) or two-way. Information has been sent to pastors and LYF Friends of Youth. Your congregation could become involved in this program!

AELYF moves forward! These are the things we are doing. We cannot do them without support, without interest. If you think these are worthy ventures you can help by showing your interest and giving your encouragement to your local LYF.

Clearly Seen

One day Major Alexi Trifoloff of the Bulgarian Army marched his soldiers to the summit of a hill where he decided to take advantage of the view of Sofia to deliver a communist lecture.

"Comrade soldiers," he said, "do you see Sofia?"

"We see it."

"Do you see the Cathedral of Alexander Nevski?"

"We do."

"Do you see the mausoleum of the leader and teacher of the Bulgarian people?"

"We do."

"And do you see God, comrade soldiers?"

"We do not see Him, comrade major."

"Well then, this means, comrades, that there is no God. What cannot be seen does not exist. Sofia, the church of Alexander Nevski, the mausoleum; they are all here. You have not seen God; therefore He is not there. He does not exist. Understand?"

"We understand, comrade major."

Private Stoil Bojinoff from the village of Drakalevci, requested permission from the major to say something. Comrade major granted him permission. Stoil Bojinoff stood at attention in front of the soldiers.

"Comrade soldiers, do you see our major, comrade Alexi Trifoloff?"

"We see him."

"Do you see his boots, his sword strap?"

"We do."

"Do you see his head?"

"Yes, we do."

"Do you see his mind?"

"No, we do not see it."

"So it is, comrade soldiers, as comrade major has told us. 'What one can see exists: what one cannot see does not exist. Understand?'"

"We understand, comrade."

—The Corrector, Chicago, Ill.

***Merger Preparations Pick Up
Speed, and Move***

Down the Stretch

Dr. Johannes Knudsen**MAYWOOD, ILLINOIS**

Lutheran Evangelical Church in America! Most of you know by now that this is the name for the new church being planned by the JCLU. If it was a surprise to you, it was also a surprise to the commission. The name was suggested as a second choice by the committee on nomenclature, but it caught fire and was overwhelmingly chosen. It changes the customary order of words, and it will take some time to get used to it, but it certainly has the advantage that it has never been used before. Try your tongue at saying: LECA.

Besides the many, and often complicated, negotiations and agreements which have constituted the merger discussions about practical issues, such as pension program, American missions, world missions, parish education plans, publications, synodical alignments — most of which have now been settled, the JCLU has been working to prepare four major constitutional documents. The constitution and by-laws for LECA, and the constitution for synods have been under preparation for more than a year. A major portion of this material was presented to our convention at Detroit and discussed quite thoroughly at that time. The one recommendation which our church sent back to the commission was well received, and the paragraph in question now reads: (This church shall) "Decide all questions of doctrine and life on the basis of the Holy Scriptures in accordance with the Confession of Faith of this church."

At the December meeting JCLU tackled the fourth major document, and perhaps the one which will most directly affect the life of our people, if we choose to join LECA. It is the Model Constitution for Congregations. A draft had been prepared by the committee on constitutions and an excellent foundation had thus been laid. A great deal of the content had in effect been pre-determined by the decisions made in the three previously mentioned documents, and in regard to this it was merely a matter of effective and loyal expression. The confession of faith, the relationship to church and synod, the character and function of the ministry, these and other important items are naturally the concern of the whole church, and there is, of course, no option or change on the congregational level. What is involved on this level is the character and function of the congregation within the given framework.

Many practical items were thoroughly debated and settled, and most of these are of such detailed and non-controversial nature that they need not be mentioned in my kind of reporting. They will all be made public this spring when all the merger documents will be printed and distributed. There were, however, two matters of organization and practice which caused considerable debate and about which we would like

to inform you. Before I mention them I would like to say, however, that although there were rather sharp divisions of opinion, there was also a great and good will to understand and adjust to the viewpoint of others. We experienced a strong fellowship and brotherly concern which promises well for the future church.

In some of the merging churches it is a practice, which is taken for granted, that the pastor shall be the president of the church council and the local congregation. The practice is not universal, however, as we all know from the life of our church, and opinions to the contrary were expressed by others than the AELC delegation. The result of the debate was the authorization of two alternatives. In LECA a congregation which adopts a constitution will be given the choice whether it wishes to have a layman or the pastor as president of the church council and the congregation. This, I think, should satisfy the concern of our people in this respect.

The second and greatest debate had to do with membership. What was to be done with members who refused or failed to take a responsible part in the life of the congregation? Should a member, who paid no dues or assumed no other practical responsibilities, and who failed to participate in the worship life of the congregation, particularly the communion, continue to share all the rights of a member? This was the issue. Some of the commissioners believed that such a member should be excluded from membership until he again assumed a responsible part. Others believed that he should be declared a member not-in-good-standing until he again assumed his part. This would mean that he could not vote, be elected to committee or office, nor become a delegate to conventions. In effect the latter position corresponds quite closely to our definition of a contributing or voting member.

The result of the debate was again an option. The local congregation is given the choice whether it will write a constitution in which the one or the other provision is included. Each congregation can then follow the conviction of the tradition of which it is a part at the present time. But let me make it completely clear that in none of the options can a member be placed in a delinquent category for the exclusive reason that he does not attend communion. There has to be a failure to assume responsibility which extends to both the spiritual and the practical life of the congregation.

JCLU is now in the stretch. There are, of course, a few "hurdles" left in our "obstacle course." One of these is the location of headquarters, and one is the alignment and support of seminaries. There seems, however, to be no doubt that these hurdles will be

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World Refugee Year

Pastor Howard Christensen
DETROIT, MICHIGAN

180,000 escapees from the 1956 Hungarian uprisings! The population scales of Europe have become upset. In ten years approximately a million and a half men, women and children have arrived homeless, penniless and all too often hopeless into Austria alone. Multiplying this by the refugees in the Middle East, Hong Kong and several other spots and it becomes one of the major problems facing the world.

The question is what can be done. Not too many can become members of the working group and be able to grapple with the everyday problems faced by these displaced persons. Everyone can't be an Arthur Foster, senior field officer who is based in an office in Salzburg, but who wanders widely. Nor can everyone help like a young theological student, a volunteer worker.

There is a story told about this student when he reported to Mr. Foster. The first question asked by the director was:

"Did you say your prayers this morning?"

"Yes, I did Mr. Foster."

"Good," was the sincere comment. "Now I want you to stay on your knees awhile longer and get some floors scrubbed."

And the theological student afterwards thanked him for the lesson in witness he had that day on his knees before the world's homeless.

But there is a way to help, — by giving to the strong arm of the Lutheran Church, namely Lutheran World Action. Dr. Franklin Clark Fry who has visited many of the refugee camps and has seen what Lutheran World Action has accomplished says that relief and interchurch aid by LWA is "the most decisive thing done by the Christian church in our time."

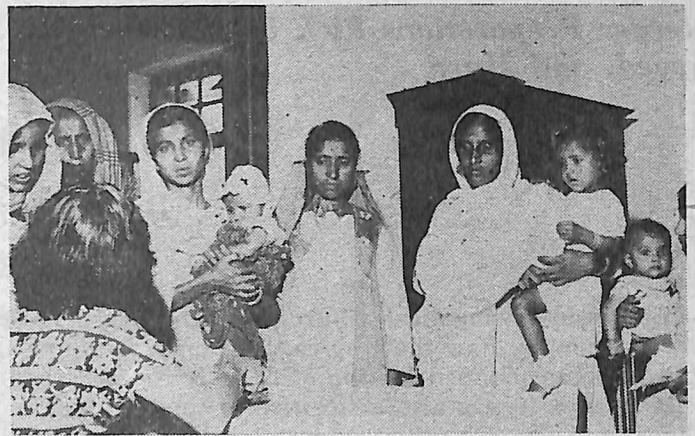
Why not put an envelope with a dollar or two in it marked LWA World Refugee Year in the church offering? But also offer a prayer for those homeless people who love freedom almost more than life, and for the people working with these refugees.

New Spirit

What is important is that we should recognize jointly that we are guilty of inhumanity. The horror of this experience (two world wars) should shake us out of our torpor, so that we turn our will and our hopes toward the coming of an era in which war will be no more. That will and that hope can have only one result: The attainment, by a new spirit, of that higher reason which would deter us from making deadly use of the power which is at our disposal.

Albert Schweitzer.

On receiving the Nobel peace prize.



Pakistani mothers in Karachi bring their babies to a clinic for medical care. Cash grants to LWR and Church World Service have provided medicines, X-ray film and other needed supplies to such hospitals. This clinic also acts as a food distribution center for needy refugees where nourishing milk and other food supplements are given to the undernourished to prevent tuberculosis.

Unto the Least of These . . .

Ten dollars a month is not enough for 85-year-old Sarah Bretz to live on and yet it is too much for her to die on.

Sarah lives in the alpine region of Austria where even the summer nights are cool. She is very sensitive to cold, because it increases the pain that she suffers from a chronic inflammation of the nerves in her cheeks.

There is almost no linen or bedding for the makeshift bed. The stove in her small, clean room is almost unusable.

Because she has to have a special diet, because she needs extra medical expenses, because she has to heat her damp room even in the summer — all these are reasons why ten dollars a month public welfare is not enough for Sarah Bretz.

Born in Rumania, Mrs. Bretz grew up on a farm and later married a farmer. She is the mother of eight children. In 1944 she and her husband were expelled from their home in Draas, Siebenburgen and fled to Austria. Her husband died in 1957, shortly after they moved to her present address near Salzburg.

Her children are scattered around the world. She is too old to emigrate.

Lutheran World Federation caseworkers suggest that warm bedding be given to Mrs. Bretz immediately, before the harsh winter really sets in. A life-time annuity which would supplement her present income by \$6 a month should be provided. With this additional financial resource, she would be enabled to buy more fuel and eat meat twice a week instead of once a month.

"She is a very old woman who expects nothing from life anymore, has a lot of pain to endure, and wishes most to die soon," the caseworker says.

Ten dollars a month is not enough for 85-year-old Sarah Bretz to live on, but your gift to Lutheran World Action can assure her of spending her last days in comparative comfort.

—NLC News Bureau.

Getting Into the Right College

Ernest D. Nielsen

PRESIDENT, GRAND VIEW COLLEGE

TO SOME PEOPLE the thought of widening the door of education beyond the high school is a very questionable prospect. Perhaps it is the magnitude of the task itself which startles many persons. However, it may reflect, on the other hand, a serious doubt about the quality of our education. Nevertheless, the public's increasing concern for education from kindergarten through university is highly commendable. This concern shows a growing and healthy awareness of the need of an educated democracy. Whether we like it or not, the day is past when colleges and universities exist for the privileged few. Colleges and universities will continue to raise their standards in education, but the standards will reflect, as never before, the avowed educational purpose of each college or university. Higher education today, in every part of the world, faces new obligations. One of these, in the words of the Prime Minister of Australia, Mr. R. G. Menzies, is to "serve to open many doors and give opportunity and advantage to many students." While this does not mean that college is for everyone, it does imply that modern society will have to think in terms of educational opportunities beyond the high school for many more students. The type of school, college, or university to which the students will go should be decided upon the level of their ability. But to show why some high school students are told: "You cannot bum your way through high school and expect to be accepted by a college," let us look at a few figures.

Currently, there are 3.5 million students enrolled in institutions of higher learning. Stated in other terms, 39 per cent of the nation's total population of eighteen to twenty-one-year olds are in college or university. In 1940 this percentage was 16, in 1950 it rose to 30, and today it stands at 39. Each ten-year period, in other words, shows a very marked increase in the proportion of young people who are going to college. By 1970 the student population is expected to reach roughly 6 million, or 44 per cent of those in the 18-21 age group. Facing this situation realistically, there is need, indeed, for counselling service on an unprecedented scale. It is not

enough that parents and young people ask, "Who will handle this surging student population?" What kind of institutions have room and will admit them? This question is more important. The real problem lies in selecting the **right** college, university, or school. The day is past, when parents should ever say, "We are leaving the choice of college entirely up to our children." It is poor counselling to deprive young people of any meaningful parental experience which may give them a better start.

While parents, generally speaking, cannot be expected to pass judgment on every educational question, they are in position to bring the judgment and experience of trusted friends in school or college to bear on the approach to their young people's ultimate choice of college. First of all, preparing for college requires very early consideration. In planning the high school course, parents and students should keep in mind the kind of college they intend to consider as their first choice. They should give careful consideration to the advisability of early application. Early decision in regard to the choice of college is of great advantage to the high school student. It gives him a chance to have his high school record for three years or more evaluated. In addition, to saving both parents and students time and anxiety, it enables the student, especially if he takes advantage of the opportunity of a visit to the college, to receive counsel which may be of material help to him in his academic performance during the last one or two semesters in high school.

Every college and university is interested in attracting superior students, but this desire is not incompatible with offering educational opportunities for those of less than exceptional ability. If we really believe that the development of the individual's ability is important, we must admit also that even a brief college experience can be better than none. The 1958-59 Annual Report of the Carnegie Foundation for the Advancement of Teaching, points out that, "Sometimes parents are unaware of their youngster's abilities or of what these abilities mean for his future." This Report declares: "One way to

give the young person a clear understanding of his own abilities... is to enable him to see through his own classroom achievements what is possible for him." Although these statements belong to a section in the Report which deals with the so-called academically talented, they apply to every level of education and to every type of school where administrators and teachers are performing their respective tasks with the view to excellence.

The church college does not need to deplore the widening door of educational opportunity. One wishes only that a much larger number of Christian young people would go on to a church college. Here, parents, pastors, and friends who have attended a church college often are real factors in the young people's choice of college. Thousands of high school students fail to go to college, not for lack of ability to carry them through two or four years of college. They lack desire or motivation.

Even as there are recognized differences between students, so there are important differences between institutions. Even good institutions differ in character, emphasis, and atmosphere. Grand View stands today as a strong educational institution among the private and church related colleges. Grand View college welcomes students who are looking for an institution where they will be challenged intellectually and spiritually, and where guidance and counselling help to fill the gap between high school and college and contribute to wise educational decisions throughout college.

Preparing for college? Wondering whether you will find the right college for you? Listen. There is a school, in all probability, for every high school student who has the desire to go on to college. If you are looking for a good college, recognized by those who are competent to evaluate an educational institution, write to Grand View College. The cost is reasonable. Limited financial aid, student employment, student loans, and scholarships are available. For full information regarding curriculum, student activities, housing, expenses, and admission standards write to: **The Office of Admissions, Grand View College, Des Moines 16, Iowa.**

WE FOUND IT DIFFICULT to believe when we read it, but a recent release of the U.S. Census Bureau estimates that more American farmers now have television sets than have telephones.

Figures show that more than 66 per cent of all farmers have television, while only 56 per cent have phones.

And recently we read that the average TV set in the U.S.A. is in use between 5 and 6 hours each day.

The implications of these statistics, for good or ill, are overwhelming.

—Selected.

OPINION AND COMMENT

With Youth Sunday approaching, we were more or less prepared for our annual defense of youth against Carl, our church's gloomy custodian and broomstick philosopher. He started right in.

"Pastor, I see some more initials carved in table tops in the social hall."

"And.....?"

"I know that no grown-ups did it. Are we supposed to let kids get away with that?"

"Of course not. If you see them doing it, stop them and tell their parents. But initial carving indicates something, don't you think? A longing for recognition? And a wish for remembrance?"

"Maybe so. But there are better ways of being recognized and remembered."

"Right, Carl. And these kids will all discover them sooner or later, don't worry. Right now, to them this seems a good way, and it is too bad they have to do damage to fulfill the urge. I've done a little of it in my day, if I remember rightly. You too, I'm sure."

"Guess I have," Carl confessed. "But it's like a scar on my own skin to see carvings on good wood like that."

"Well, Carl, you may be witnessing the first stirrings of a Rembrandt nature, — some creative urge coming to the surface. Goethe says that we love girls for what they are, and young men for what they promise to become. It'll help your disposition if you try to see a budding genius in every youth you meet."

"Pastor, there's no genius involved in someone screeching his tires in front of my house and scaring me half to death. Or in scattering paper all over the church lawn. Or in having bicycle obstacle races through the shrubs."

"I agree. It may call for genius on your part to deal with such actions. But you were young once yourself... I think."

"I was, I was. But we were well-behaved youngsters, believe me. There was no talk about 'relieving aggressions' and about 'frustrated expressions' and all that stuff. Our aggressions and expressions were relieved with a paddle where it would do the most good."

"And look at the world now, Carl. Your generation and mine may have been mannerly children, but we have made no conspicuous success as better-world-builders."

"I'd hate to see the world now if we hadn't been brought up right! — The



way girls act nowadays — it's shocking!"

"Oh, Carl, come off it, — they're not that bad. Modern girls may have their little weaknesses, but they're not effeminate! — I read today that in Finland more than half the divinity students are women."

"Is that a fact? You mean they are going to have women pastors over there?"

"Of course. A recent survey shows that 90 church bodies don't have women pastors. But 57 of them do, about 38 per cent."

"I don't like the idea, pastor."

"It ought to make church custodians' jobs easier. Think how orderly women are by nature," we consoled him.

"I know my wife is. She's always putting me in my place," Carl answered.

We chuckled and said, "We'll have to hope for the best... A lot of this world's business is conducted on faith and hope and trust."

"It sure is. I've been drummed out of four credit card agencies, now, but I sure had a picnic while it lasted..."

Down the Stretch

(Continued from Page 11)

cleared, and a time schedule has been adopted. This calls for adoption of constitutions and decisions to merge within the years 1960-61 and a constitutional convention of the new church in June 1962. All the practical details of merger should thus be completed and a new budget should be in force by January 1, 1963. At the constitutional convention there will be one thousand delegates. By proportional representation AELC could have twelve delegates at this convention, but through the generosity of ULCA and Augustana we will be given seats for twenty-four delegates, if we choose to join. Likewise a promise has been given us that we will have a member on the Executive Council and representation on three of the eight boards in the first election.

The next meeting of the JCLU will be held in New York February 18, 19, 20. In case it strikes you that this will cost our treasury an extra dollar or two, let me inform you that the expenses of this meeting will be paid, not by the churches as is the case when we meet in Chicago, but by the

OUR CHURCH

White, South Dakota. A new organ was dedicated here on December 27, already paid for after a very brief solicitation period. One gift of \$500 started it off, and in a short time the funds were in.

Edison Township, New Jersey. St. Stephen's Church here (Kay Kirkegaard-Jensen, pastor) is building a new church, but work has stalled due to steel shortages. It is hoped that the roof will be in place by the end of this month. The Fellowship Hall likewise has been slowed down, but work on the third unit, the Youth Center, is about finished. Young people here will conduct services on January 31, Youth Sunday, with y. p. president, Robert Lund, preaching.

Ringsted, Iowa. Seminary student Everett Nielsen will preach here on Youth Sunday, January 31, with young people of the church leading the worship.

Trinity, Chicago, Illinois. Missionary Harold Riber and Mrs. Riber will speak here on January 31.

Cedar Falls, Iowa. Missionary Harold Riber spoke at Bethlehem Church here January 10. He was scheduled to visit five other of our churches during a two-week period in January, in the Iowa area.

Greenville, Michigan. (Ivan Westergaard, pastor) Young people will conduct services and deliver the message at both our churches here on Youth Sunday. Winter Camp will be held at Yankee Springs February 5, 6 and 7... The Altar Guild here is establishing a fund for the purchase of a new communion chalice.

Tacoma, Washington. Pastor Carl Laursen, of Marquette, Nebr., has accepted the call to be pastor here beginning in June.

Des Moines, Iowa. Dean Axel Kildegaard and wife have a new child, their fourth — a son, born on Christmas morning and named Arne Christopher.

Watsonville, California. The new church in this home mission parish (Owen Gramps, pastor) is now half completed. It stands on a 4½-acre site on the edge of town. Funds are being gathered in other AELC churches in California to assist in the cost of the new church.

Commission. Again a very generous gesture for which we are grateful.

Two, more personal, items: At the December meeting Rev. A. E. Farstrup was one of the chaplains, and he gave an excellent devotional address. And: Professor Erling Jensen is doing excellent work as chairman of the subcommittee on colleges. During December he conducted meetings at Washington, D. C., and Chicago at which ninety leaders of synods and colleges were present.

Tacoma Pastor Resigns

January 10th started out to be a typical Washington Winter day — not raining, but not exactly sunshiny — and a large group of people gathered at St. Paul's Church on South L Street in Tacoma for the church service preceding the annual meeting. Between the service and the meeting, a dinner was served in the church parlors, honoring Rev. John Pedersen whose resignation became effective January 1st. The number of people present and the distance some of them had traveled gave testimony to the love and esteem Rev. Pedersen has earned for himself in his seven years in Tacoma. Among our guests were members of a local Methodist church, and people from Poulsbo, Bremerton and Auburn. C. S. Fynboe, on behalf of the congregation and friends, presented Rev. Pedersen with a substantial purse, and expressed regret that circumstances have forced Rev. Pedersen to resign. It made us very happy to hear that Rev. Pedersen has applied for membership in St. Paul's congregation. He and his son, Gordon, both spoke briefly to thank St. Paul's for kindnesses and fellowship extended to them during their years in the parsonage in Tacoma. It is our prayer that with complete rest and freedom from the responsibilities which have certainly been difficult for a sick man, Rev. Pedersen will regain his health and be able to accept another parish in the not too distant future.

It had begun to snow during the forenoon and snowed almost continuously the rest of the day — big, soft, beautiful flakes slowly but steadily piling up on the landscape. Our friends in the middle west would laugh to see the way Washingtonians tremble and turn pale at the sight of a snowflake, but let it be said to the credit of St. Paul's members that very few of them left before the annual meeting. Never having learned the secret of driving successfully on snow or ice, I can't blame the ones who did leave, although perhaps many of the seemingly brave souls who stayed theorized philosophically that there was already enough snow to snarl traffic and a little more couldn't make it much worse. Besides which the road crews would have another hour or two to get around with the sanding trucks. Be that as it may, we had one of our best-attended annual meetings. Reports of the church organizations, president and pastor indicate that the church work has not suffered too much in spite of the illness of the pastor. We are grateful that God has permitted us to keep our church alive during this trying time and look forward to a period of growth under the leadership of our new pastor, Rev. Carl Laursen, who will come to Tacoma in June. (Ed's note: Pastor Laursen is now at Marquette, Nebraska.)

Voting resulted in re-election for

president C. S. Fynboe, trustees George Jacobsen and Earl Nielsen, and election for Marvin Peterson, deacon, and Esther Madsen, secretary. Other members of the church council are Willard Dergan, vice president, Thor Tollefsen, treasurer, Oswald Tollefsen and James Paulsen, trustees, Pete Berg, Arthur Larsen and Mabel Sorensen, deacons.

Esther Madsen,
Route 3, Box 1660
Auburn, Wash.

"Sonny"

The news of Alfred (Emil and Hulfred's only son, "Sonny") Jensen's death has just come to us. Though we are far from Solvang our thoughts were there immediately with Emil and Hulfred sharing their pain.

Alfred was far from home, in Germany on a Fullbright scholarship, his future bright with promise.

As long as we live we will remember "Sonny" and his sister Elsie singing their charming duet: **We Could Make Believe**. Many people heard them that starlit evening on the "stage" of Ferdinand Sorensen's lovely lawn. Ask any of the people if they knew Sonny and Elsie and immediately that lilting, appealing song is heard again and we see them standing there young and lavish with their great gift. They do not die, they sing there to the end of time and space, forever young, enchanted, and enchanting us. Not one breath, not one cadence is lost.

A few years later, Sonny sang at Elsie's wedding; the strong sustained voice rang out through the dusty rafters of the old Mission. At the reception, in his formal attire, big and tall (cast already in some future heroic opera role) he seemed to have grown up. But we knew it was still only make believe; the thought persisted that Sonny and Elsie were still living in their childish duet, far away and long ago: now.

How carefully and painstakingly they were sheltered and brought up in that fine Danish-American sheltering home, nurtured on old West Denmark history, exposed to the best in Denmark, a family of four, a nucleus of two nations. A home filled with good books and music and paintings; all this an insurance taken out at their birth and kept up to date at any cost.

Time dissipates, nibbles at the edges of any accomplishment, and the thing we think of as a thief, Death, breaks in. Not one of us but will admit that this life, even at best, is imperfect, yet consider leaving it the ultimate tragedy. In a poem entitled **Birth and Death** (by Richard Eberhart) these comforting words appear:

I dropped to depth
And then I leaped to height
But in between was the fearsome place.

It's the only place we know. But in our best moments we can relegate

death to a somewhat proper perspective. What hurts and is hard to assuage (and no English word will take the place of the Danish word: *savn*) is the sense of loss, of longing, of bereftness.

Memory comes closest, is perhaps the only thing to keep that beloved departed near us.

So that magical evening when those enchanting youngsters sang the song they were always afterward asked to repeat remains in our memory as an actuality and we give it to Emil and Hulfred with love and thanks.

Ellen Nielsen.

Fresno, California.

Editor's Note: Alfred Jensen, young Solvang singer, died alone in his room in Germany where he was studying music, apparently of a virus complicated by sudden pneumonia. (He had planned to go to a doctor the next day, friends said.) He was 29. He had attended California U. and UCLA and was a Fullbright student in Hamburg when death took him. He was soloist in several concerts in California, including one in Hollywood Bowl, with Izler Solomon conducting. He was buried January 11 in Solvang.

Excerpts From a Letter

(Continued from Page 9)

opportunities to work for the building of God's Kingdom here. Dumka seems to be a challenging field, especially with regard to all the young people which we have here. We have a large number of Christian students attending Government high schools and colleges here. What a challenge it is to work together with them so that these years of receiving a secular education might also be a time of the deepening of their spiritual life. The **Opportunities** are great and the **needs** are great, and therefore we need the support of you dear friends at home, both with your prayers and with your gifts. I trust that many of you will subscribe to the Santal Missionary and that way keep in contact with the work. If you have not already subscribed you can subscribe by writing to the Santal Mission Office, P. O. Box 5230, Minneapolis 7, Minnesota.

Then as I look through my address book, which I do often, I find the names of so many wonderful people whom I met on this last furlough. I do want to thank each one of you for your wonderful hospitality and interest which you showed in my work. I trust that occasionally you will find time to drop me a line or two. I would appreciate it so much.

Then with the best Christmas greetings to you all.

Sincerely,

Naomi Torkelson.

Spiritual Uncertainty

— YOUTH'S MAJOR PROBLEM —

National Lutheran Council

One of the "striking finds" of an exhaustive Lutheran survey on the problems of teenagers was the discovery that most youth "do not have a confident, joyous faith."

The majority of youth sampled "are not certain of God's forgiveness or conscious of the fact that they are saved by faith," it was reported here by Lutheran Youth Research, which made the two-year study in behalf of six Lutheran groups.

In the opinion of the project's director, the Rev. Merton P. Strommen of Minneapolis, youth leader of the Lutheran Free Church, the conclusion seems inescapable that "most of these youth are living in awareness of God's law and not His gospel."

This is as true, he said in his analysis of the findings, for those closest to the ministry of the church as for those on the periphery of church life. However, he added, youth "are conscious of spiritual inadequacies and want help" on this problem which "lies at the very heart of the Christian faith."

Participating in the study were 2,000 Lutheran young people between the ages of 15 and 18 years from 192 churches and 2,000 adults from the same churches. The congregations were carefully chosen from seven areas of the United States and Canada to reflect a cross section of the whole church. Basic data was obtained by

asking 480 questions of the 4,000 youth and adults.

According to Mr. Strommen, the survey pointed up two other problems directly related to the spiritual uncertainty of youth — a lack of familiarity with the Bible on the part of both young people and parents, and a lack of adequate communication between pastors and youth.

"We who see ourselves as a Church of the Word have not succeeded in getting our youth into the Word," he commented in noting that an "uncomfortably large number of youth refer to their Scriptures only occasionally."

"The youth of the church are not, in the main, drawing spiritual help from God's Word," he added. "The same can be said for their families."

However, as an "encouraging note," he stressed that youth want help in understanding and interpreting the Bible and in personal Bible study and the practice of prayer because "they feel guilty over their neglect and are troubled by the fact that they do not understand the Bible."

On the problem of communication, Mr. Strommen declared that the doctrine of justification by faith, which every Lutheran pastor seeks to emphasize, "has not been grasped intellectually by most youth."

This, he said, was "hardly due to a lack of friendliness of the pastor, though it may involve a factor of social distance," as a large percentage of the youth reported that they do not feel free to discuss intimate problems with their pastor.

Pointing out that the place where the pastor should communicate to his youth is Sunday morning worship, Mr. Strommen observed that "apparently the contact is not very strong." A high percentage of youth confessed that their mind wanders during the morning service and that they find the sermons hard to follow.

"We who place so much emphasis on the efficacy of the preached Word may need to examine the degree to which our words become meaningful to the listeners," he suggested. "There is a fog of natural opinion that is, apparently, harder to pierce than we dreamed."

The research project revealed that youth are most interested in help from the church in the area of guidance relative to one's life work or calling. Questions on this subject gained the highest response from those sampled.

"Lutheran youth want help from the church in facing the problems of vocations and in determining how they can use their talents for service in Christ's Kingdom," Mr. Strommen said. "There is apparently a readiness for counsel-

ing and a desire for individual help."

This request, he added, calls attention to the need for a youth program which "not only creates the fellowship of a group but also helps each individual find his place of significance."

Youth also wants help in an area where, according to Lutheran Youth Research, little help has been given by the church and where pastors and youth workers do not feel competent to help — that of boy-girl relationships.

Surprisingly, the survey showed that the kind of help youth want relates less to dating behavior and more towards marriage and a Christian view of sex. Adult responses in this area, it was said, indicate that adults overestimate youth's interest in dating problems and underestimate the concerns youth have over the right selection of a life partner.

Another finding which Mr. Strommen described as "highly significant" was the disclosure that the values which Lutheran youth cherish most indicate failure to put "first things first." Social acceptance and physical well-being ranked highest for both boys and girls, with religious values third.

"This is hardly the values profile we would covet for our youth," he said, but added that "the over all ranking of third might be interpreted as encouraging."

Some of the findings of the project proved contrary to generally held opinions, particularly on adult-youth relationships. For instance, it was learned that "adults tend to feel that youth are more critical and rebellious of their elders than is true of youth."

The Teenager and the Church

(Continued from Page 4)

The astonishing fact about these camps is that campers pay to work for a week or two-week period. These camps may be situated in the heart of a Philadelphia slum, or on a bleak Indian reservation, or on the grounds of an old people's home. Here young people come and contribute their labors to rehabilitate or to lighten the burden of staff people.

A responsible adult leader of a congregation said recently, "It may all very well be true that our teenagers are the spoiled generation of a prosperous America. But I'm hesitant about blaming them. The fault lies with us in the church who failed to challenge our youth."

A high school teenager said, "There is a lot that's drippy about the church. It doesn't have to be drippy. But nobody knows how to get rid of the drappiness." The church is well on its way in accepting its responsibility to youth. Perhaps when it does accept that responsibility in the fullest degree then some of the drappiness in the church will be removed.

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