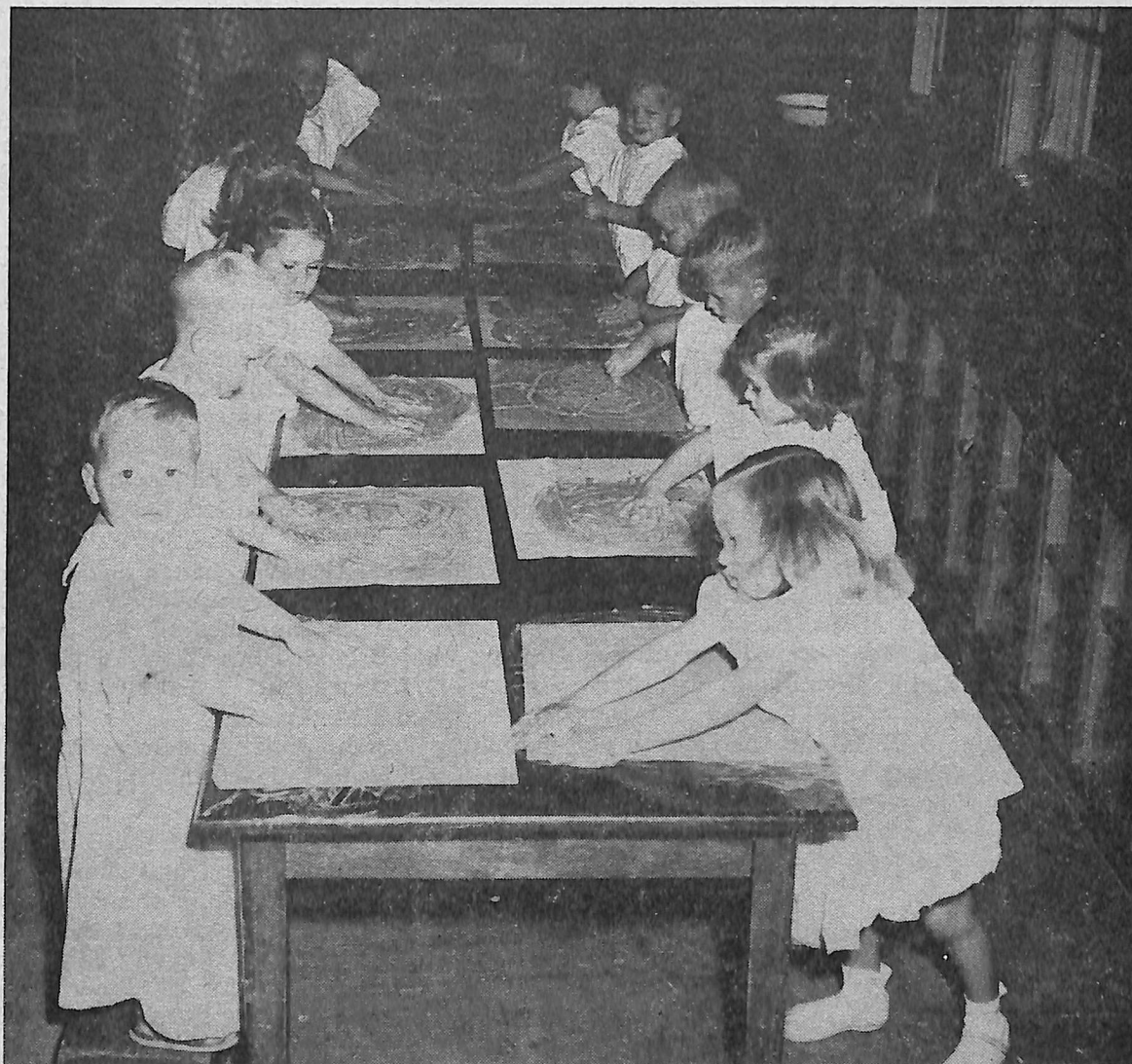


# *Lutheran*

published by:

**The American Evangelical Lutheran Church**

# *Tidings*



Finger painting is a joy to small fry, particularly to those who have been cautioned by their mothers not to get their clothes dirty. This is a daily scene in the day care center at Redland Farm Labor Camp in Homestead, Florida. Each year the National Council of Churches, through its Migrant Ministry Program, ministers to the needs of one million farm laborers who follow the crops.

Volume XXVII  
Number ~~8~~ 9  
December 5, 1960

## National Council of Churches Meet

Seventeen notable speakers including national and internationally known churchmen and public figures will deliver addresses at the General Assembly of the National Council of Churches and its related meetings, at San Francisco, California this month.

Some 3,000 representatives of American Protestant and Orthodox churches from 50 states convene for the triennial stock-taking and planning December 4-9. Major sessions will be held in the Civic Auditorium, with other meetings scheduled for hotels, churches and other places.

The complete program, lists many dozens of sessions related to the Assembly. The peak number of simultaneous meetings is 47. That busiest of days is Tuesday, December 6, when 23 review of reports meetings are going on at the same time as 23 Christian Education discussion groups and a Christian Education business meeting are in session.

Many of the speakers will address two general public sessions and eight plenary meetings of the Assembly, while others will be featured at special meetings of major Council divisions and other units.

Judge Luther W. Youngdahl of the United States District Court, Washington, D. C.; the Reverend Dr. Billy Graham, internationally known evangelist; the Rev. Dr. Edwin T. Dahlberg of St. Louis, National Council president; Bishop G. Bromley Oxnam of the Methodist Church; the Right Rev. James A. Pike, Protestant Episcopal diocese of California; and the Right Rev. Lesslie Newbigin, Bishop of the Church of South India and general secretary of the International Missionary Council, are among distinguished clergymen and laymen who will speak on topics ranging from new mission horizons to the place of the church in this revolutionary age.

The General Assembly is the highest legislative body of the National Council. It is made up of 694 men and women who are the chosen representatives of the 33 Protestant and Orthodox member communions with nearly 40 million members that constitute the Council. The primary business of the Assembly is to review the Council's 70 active year-round programs carried out for member churches, and to prepare long-range plans for the future. This Assembly is high-lighting planning throughout every session. It will also elect a new president and Council officers for the triennium and issue a message to the churches.

The wide range of subjects which Assembly speakers will discuss point up the far-reaching interests of America's churches and of the cooperative movement.

In addition to the General Assembly, the four major divisions of the National Council will also hold their assemblies — Divisions of Christian Education, Christian Life and Work, Foreign Missions and Home Missions.

Faith is never surprised at success.

## Anniversary at Byram, Conn.

St. Peter's Evangelical Lutheran Church, Byram, Connecticut, was the scene of a festive celebration on Sunday, November 20. The occasion was a dual anniversary: 65 years as an organized congregation and 60 years in the present church building.

A capacity congregation joined in the worship service at 3 p. m., after which the group adjourned to the church parlors for a delicious roast beef dinner. Welcomes were extended by the congregational president, Mr. Carl Jensen, and the pastor, the Rev. Everett Nielsen. Pastor Holger Nielsen, District No. 1 President, spoke to the group commending the congregation on the way they had met the challenges of the past and wishing God's blessing on them for the future.

Many other friends and members of the congregation expressed greetings and good wishes on this occasion, with gaiety and solemnity being fused in an impressive manner. The unique Danish character of the group was exemplified in several ways, but the most obvious and tasty was the presence of delicious Danish pastries by the plateful. These were graciously donated by a baker in the congregation. A hard working committee deserves hearty praise for the fine feast.

St. Peter's has never had a resident pastor, but has had services almost continuously since 1895 through joint efforts with churches in Perth Amboy, New Jersey, the Bronx, New York, and Hartford and Bridgeport, Connecticut. An impressive list of names can be assembled regarding pastors who have served this little church: A. V. Andersen, A. C. Kildegaard (Senior and Junior), J. C. Aaberg, V. M. Hansen, and many others.

The present structure was built in 1900 on the opposite side of the street from where it now stands. It was moved in the 1920's, and a basement was dug for it. Worship services are held twice monthly for the congregation of approximately 25 members. What the future has in store for St. Peter's is difficult to know, but the spirit of the people there will be active, whether on Division Street in Byram or in some other location. The past is perhaps but a prologue to what lies ahead.

**Pastor Everett Nielsen.**

Nothing is more difficult than opening a closed mind.

### **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 at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Return Postage Guaranteed

Editor: Rev. Thorvald Hansen, Cozad, Nebraska.

Circulation Manager: Svend Petersen, Askov, Minnesota.  
Member of Associated Church Press

Subscription price: One year, \$1.25; two years, \$2.25

Published semi-monthly on the 5th and 20th of each month.



# Advent

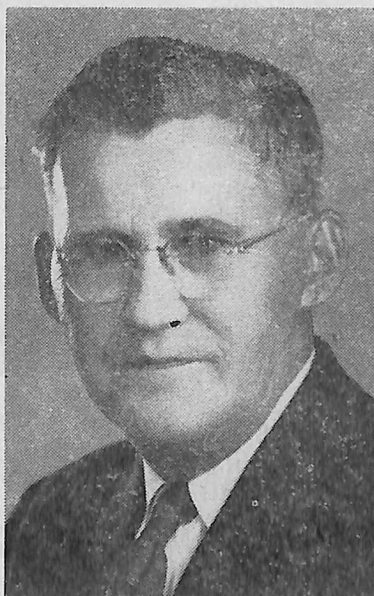
by: Pastor Harold Petersen

I wonder if President-elect John Kennedy realized the significance in the closing statement of his speech acknowledging his election when he said, "We now go to prepare for a new administration — and a new baby." In this world of kings and dictators, presidents and big executives, titles and degrees, the significance of a little baby has almost been forgotten.

For many years we have heard the word "preparedness" over and over again. We must be prepared for war! We must be prepared for an atomic attack! We must be prepared for old age and ill health and to take care of indemnity suits if someone slips on our front step. We live in a nervous tension worrying about not being properly prepared for some unseen danger that may come upon us. We have formed a habit of goosestepping to a preparedness cadence, oscillating between high hopes of man's achievements and the despair of man's weapons for destruction. At one moment we are highly optimistic, at the next we despair. What has become of the simple faith which we once had that God is the Master of His universe and that He watches over us?

We sometimes deplore the Jewish people for their failure to recognize the long awaited Savior. However, we must recognize this that their great hope lay in the faith that God, not man, should prepare the new age for them. It was the one hope which kept them together as a people. The fact that they failed to recognize Him when He did come does still not alter the fact that they looked to God for great things to come. To those who did receive Him, the expectations were even greater. They lived in full expectation that the crucified and resurrected Lord should come again and they lived in a preparation for the time that He should come to establish His Kingdom. But this is not the mood of us who live in this our twentieth century. We have, except for certain sects, long ago ceased to speak about Christ's second coming. As we have done so we have also ceased to prepare for any new age which God and God alone can give to us. We are certainly less prepared for any radical change of world patterns through God's action than were the Jews. If we expect anything of God at all it is largely to receive His approval of our own designs. Otherwise we have largely released God of the responsibility of shaping the affairs of this world for us. We have chosen to do it ourselves.

Because we have chosen to do all things by our-



Harold Petersen is pastor of Bethlehem Lutheran Church at Askov, Minnesota.

*In the little things  
His kingdom is present  
and growing.*

selves we live in constant tension. It is a very difficult task for man to get everything in this world to work together. All of our centralization programs fail to bring together human minds and human hearts. Because we no longer have the simple trust and faith of a child we think that nothing can go on without us. We don't trust our neighbor, the other party, or another nation. We are not content to be servants; we want to be masters. Instead of being prepared from within by a light and a power from above we prepare experts in all imaginable fields — not for a new day but to keep alive our yesterdays. We look to that which is big; we look to large numbers; we try to put our trust in big men thoroughly trained in their respective specialized fields. Yet we worry about the future because we do not trust our own ability to master the things we have chosen to do by ourselves and we no longer have that trust that God is the Master of the world which He created.

Yet here and there a star dispels the darkness.

The stars can still outshine the satellites to testify that God did wondrous things long before man began to worry whether his nation or another nation had the most stars in the heavens. Here and there a lonely figure chooses to do his job well in his little spot on earth, to love his neighbors, and to rejoice as he prepares for a new baby. This man may not feel the burden of the whole world upon his shoulders but he trusts in One who once carried that burden. He dares to believe that the Kingdom of Peace shall come — if only he remains faithful in whatever little task which God has given him.

Paul wrote to his church in Corinth, "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to

shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are so that no human being might boast in the presence of God." The Advent hope of our time is that there are some who still can look to that which is foolish and weak and unimportant to the world and in that feel the presence of God. For it is not in the big things but in the seemingly little things where we come to behold what is truly big. If we cannot be big in little things, we will not be big in big things. If we cannot love the beggar that comes to our door, we cannot love the destitute that we support with million dollar budgets.

In a world where greatness is linked to bigness and large figures and values are associated with the dollar sign, in a world where we nervously prepare missiles that can be pinpointed to any spot on the globe, and bombs that can wipe out a city in a few



seconds and at the same time prepare for new summit conferences, is it not rather ironic that nothing at a given moment can seem so important as the preparation for a new baby? At other times we may hasten to prepare the little child to become a scientist or a military expert or a master engineer believing that all is lost if we do not hasten to beat someone else in all our human activities. And yet there is no period in a man's and a woman's life like the period when they are preparing for a new baby. To a world which thinks that everything depends upon man's nervous haste and activity, this event is almost forgotten and seems rather insignificant. But it is not so at that moment when a man and woman are looking forward to the miracle of the ages — the birth of a new life. What else can be compared to that unless it be the miracle of death?

In a little baby we face the deepest of mysteries — a new life, God's precious gift. We are drawn into the great mysticism of life — of that which is over and above us. It is not so strange that God chose to enter into human history in the form of a little child. Like Joseph and Mary, the lonely shepherds, and Simeon and Anna we behold a little baby with reverence and wonder and if we have not already become completely fossilized by the hard and cold spirit of our age, there must be a longing within us for some of that peace surrounding a little child — a longing not just for ourselves but for the whole world.

Does Advent not mean just such a longing — a longing that a new life may emerge — a new day for mankind? Was it not just such a longing which John the Baptist had when he sent word with his disciples to ask of Jesus, "Are you he who is to come or look we for another?" As we nervously rush from activity to activity and from conference to conference thinking that some way or other we are to keep all things in motion, is there not after all deep in our hearts a longing for the peace surrounding a little child? Is there not a wish that we once again could have the faith which we had as little children, that we could rejoice in every new day and always look forward with anticipation and hope for the day ahead? Would it not be well if we once again could live in the simple trust that God keeps watch over us and that the big problems of running the world are in His hands instead of ours. Our place is to accept life as He gives it to us and to love our neighbor. If we could learn to accept the simple things about us as God intended for us to do, He might also find ways, far different from our ways, of solving the perplexed problems which bother us so much.

I realize that all this is not so simple for us. I too, am concerned about what Russia is doing or what they do and say in Washington. I, too, am linked to the world which claims that so much depends on all our activities. But I cannot forget either that I am baptized in the Christian faith and that I am heir to eternal life. There must be something more in this thought of preparation than that of keeping up our yesterdays. There must somewhere be a greater tomorrow — there must be a life without end — a life with hope, a life with a destiny and a life with meaning.

The Jews looked in the forms of their yesterdays for their Savior. He came to them as a little baby, as a humble servant, and as a man crucified. As such He offered mankind a new....and endless....day.

A father and mother prepare for a new baby; a refugee mother sits with her small children around her and prays for daily bread; a tramp is given food and shelter; three little colored girls go to school and suffer the indecency of the hooting mob pursuing them....these are to the world perhaps small and unimportant things when great defense measures are needed....but in these little, insignificant things Jesus is present and here His Kingdom is growing.

Christ is here, with us He stands,  
Changing with His loving hands  
Desert wastes to Eden.

### An Advent Resolve

I shall attend to my little errands of love

Early this year

That the brief days before Christmas may be

Unhampered and clear

Of the fever of hurry. The breathless rushing that I

Have known in the past

Shall not possess me. I shall be calm in my soul

And ready at last

For Christmas, "the mass of the Christ"; I shall kneel

And call out His name:

I shall take time to watch the beautiful light

Of a candle's flame:

I shall have leisure — I shall go out alone

From my roof and my door,

I shall not miss the silver silence of stars

As I have before,

And oh, perhaps if I stand there very still

And very long,

I shall hear what the clamor of living has kept from me:

The angel's song.

—Grace Noll Crowell.



# Shadows on the Sand in Gaza

by: Christina H. Jones

(Since 1953 Mrs. Jones has lived in Jerusalem, Jordan, where her husband, The Rev. Willard A. Jones, executive secretary of the Near East Christian Council Committee for Refugee Work, is Church World Service representative. This article is the result of a recent trip to Gaza.)

Gaza, ancient Philistia, setting of the tragedy of Samson, is today a stretch of sand shadowed by sorrow and frustration. In this area, twenty-five miles long and four miles wide, live 230,000 Palestine refugees, half of them young people, crowded into camps, waiting vainly to go home. There are also 100,000 original residents of Gaza, cut off from their friends and families and from trade with the rest of the Arab World.

Gaza is one of the most sensitive spots in the Middle East, second only perhaps, to the frontier between Jordan and Israel. And, as it has in the past, Gaza is making history. It is the first place the United Nations Emergency Force has been tried. The "blue bonnets" of this army of young men from Sweden, South America, Canada, India and Czechoslovakia are a familiar sight in Beirut, Jerusalem, and Cairo, but it is in the Gaza strip that their chief duty lies — to maintain peace along a thirty-five mile frontier.

Though, in Gaza the desert seems to spread right to the sea and into the homes of the people, fruits and vegetables of fine quality are grown there. Tall, umbrella-like date palms give an oriental, poetic beauty to the landscape, but more important, mean food and shade in the desert.

But Gaza cannot produce enough food or provide enough shelter for its refugee population. That task has fallen upon the United Nations Relief and Works Agency (UNRWA), which must also supply medical care and education. Well-organized and efficient, the agency employs many refugee men and women who have experience in business and the professions.

Working in closest cooperation with UNRWA, supplementing its program, is the Near East Christian Council Gaza Area Committee, which receives most of its financial support from the American churches. Directed by an Egyptian-born executive secretary, Mounir Henein, the Committee sponsors a wide program of activities and rehabilitation projects which are startlingly imaginative and diversified.

One of them is in the town of Khan Yunis, sixteen miles from the city of Gaza, center of a refugee population of 60,000. Here, in a simple hut, ten handicapped men are making cane furniture. One is blind, another has only one arm, still another has one leg. One man moves himself across the room on a wheeled wooden coaster, for he has only the stumps of legs.

The blind man is an expert weaver, the others make frames for sturdy tables and chairs, suitable for summer homes or verandas anywhere. The relief committee helps market their output, provides the initial cost of material and the salary of a teacher to train the men, and its continuing interest and help main-

*Self-help projects bring  
new hope to refugees  
in the Middle-East.*

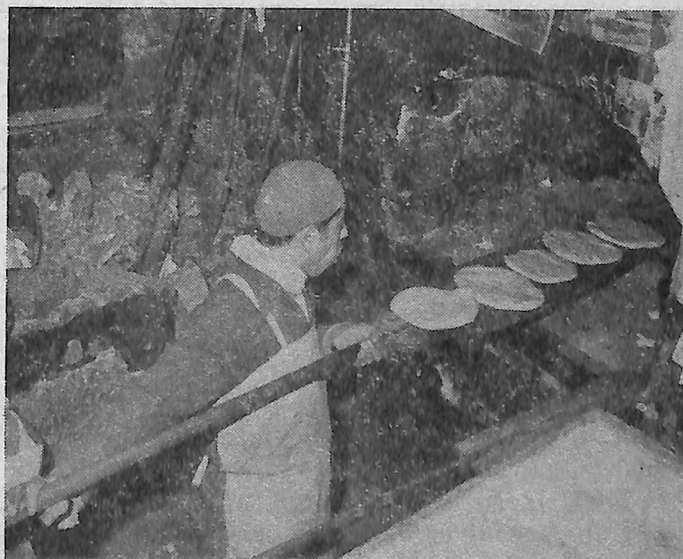
tains an atmosphere of security. For these men the project has meant release from idleness into usefulness, a chance to earn a little money, new pride in their work and in themselves.

Another project is the one at Meghazi Camp, made up mostly of Jaffa refugees. In 1958 seven young men from this camp finished secondary school, but like 2,000 other students with certificates they had "nowhere to go." They were strong, keen, and ambitious, and they felt that a soap factory would succeed in Gaza. It was a well-grounded assumption, for relief soap seems most inadequate to refugees accustomed to pure soap. The young men found that they could get cotton-seed oil from Egypt, duty-free, and that soap-making would not require a big investment in equipment.

They appealed to the Gaza committee for a self-help loan, and were assured of a small but adequate grant. UNRWA provided a building — and the operation began. Now the young men are selling all the soap they can make and are making plans for expansion. A new industry has been born!

In the Middle East the coffee house takes the place of a club or inn. There Arab men gather at all hours of the day. Sitting on coffee stools with their hubble-bubbles (water pipes) and miniature coffee cups they discuss politics, both international and domestic, their own business affairs, or those of their neighbors. Important matters are considered, vital decisions made. The coffee house is as important to the life of the Middle East as a parliament building or chamber of commerce, and the simple, low coffee stool with wooden frame and woven seat is in constant demand.

In Deir El Balah Camp (Convent of the Date Palm) five elderly men are in business, making coffee stools.



Through a self-help project this Arab refugee has learned to become a baker. He now has a job, is self-supporting and is repaying the loan that made it possible for him to learn a trade.



They had all lived active lives in their villages, and they begged the UNRWA social welfare officer for something to do.

The Gaza Committee gave them materials, UNRWA gave a small hut for a workshop — and now they are working. The few cents a day they earn has restored their self-respect. Sometimes their wives help them with the weaving, or sit beside them making date baskets from the cane, enjoying the pleasure of working together as they used to do in the old, independent days.

In Gaza there are many homeless children. With help from UNRWA, the churches, and the government a local committee has founded an orphanage where seventy boys are being reared in an atmosphere of industry, learning, and kindly discipline. As they learn the three R's, they are also taught trades. Ten boys, for example, have learned to be shoemakers, and make all the shoes for the orphanage. They also make shoes for the local market, and each year they make sandals for children in refugee camps where hookworms must be fought constantly.

It is amazing that in the Gaza Strip there is no juvenile delinquency problem comparable to the one in the West. Two thousand young men and women from sixteen to eighteen years old are completing their high school courses — eager, intelligent, old enough to remember happier days when they could expect to continue their studies — yet confined to this narrow space with no opportunities and little hope. A few fortunate young people get work in other Arab countries and are able to send money back to their families, but all of them cannot go.

The Committee gives annual typing and shorthand scholarships to forty young people, and sends ten outstanding students to Cairo for university educations. Five young men are sent every year to the Baptist Hospital in Gaza for training as laboratory and X-ray technicians, and find work immediately after graduation in Kuwait, Libya, or other nearby countries.

Perhaps the most ambitious of the Committee's projects at the moment is the carpenter shop. Thirty-two men are employed there — seventeen making conventional furniture of wood, such as bedsteads, tables, chairs, wardrobes, and dressing-tables. The other fifteen are employed in the palm-tree industry. An Egyptian instructor, expert in the skills his people have employed for centuries to utilize every fragment of the palm tree, teaches refugees to make brooms, flyswatters, scrubbing-brushes, doormats, stuffing for pillows and mattresses, packing crates, and furniture, which is more and more in demand by both Near Eastern and European purchasers. The palm tree yields all these products, in addition to the date, without having to be cut down.

A new showroom was opened in Gaza early in October to display and sell the furniture the project produces.

Also displayed was the work of another refugee project, the sewing center. The center was originated to remodel clothing in the bales sent by Church World Service for free distribution to the refugees. Practically all the refugees in the Strip depend upon the Church World Service bales for their clothing. Last

(Continued on Page 14)

## Printed Sunday School Lessons

by: Pastor V. S. JENSEN

Printed Sunday School lessons should not be. They are a detriment in that they take the place of that means which alone can accomplish the deed during the short hour that the church has the children on Sunday. Hardly anything can be accomplished in so short a time with pictures of words, which is all that the printed page is. No, give them the living; that which is, the spoken word. Instructors for Sunday School teachers in Hartford, Connecticut, knew what the spoken word could accomplish with a Bible story. Again and again they said, "Tell them the story."

There was an instructor in Denmark. He had told the children about Abraham's and Isaac's walk to Mount Moriah. He had told about the building of the altar and about the bound Isaac upon the altar. There he had stopped for the day. In the afternoon a little boy from the school was out in the garden. He was overheard to say, "You don't need to be afraid little Isaac; I have read on further."

Well, that was one of the goals to be gained, was it not: that children themselves, **out of their own initiative**, read on further.

An instructor told about Joseph's brothers departing from Egypt, their sacks filled with corn. Oh, they were light-hearted! Simon, who had previously been detained in Egypt, was with them again. And Benjamin was with them, he whom Jacob loved, he whom his father at first had refused to send with them down to Egypt; for Benjamin was the only child of Rachel that he had left, and Jacob loved him as he had loved Rachel. Now their father will get Benjamin back alive. It is a wonderful day. Then one of them happens to look back. There came galloping some Egyptians and soldiers. In a minute they have caught up with them and have encircled the eleven brothers. What is the matter? Joseph's cup by which he prophesied, has been stolen; one of the brothers must have done the foul deed. Sacks are emptied to see if it has been hidden in the corn. The Egyptians begin with Reuben's sack, then Simon's, the Levi's, then Judah's — all the way down to Benjamin. The cup is found in Benjamin's sack.

The story-teller got no further, for here a little girl began to cry and say: "No, no, not in Benjamin's!"

The little boy who wanted to reassure Isaac will have begun to understand Isaac's fear — and there-with, by and by, the cry from the cross: "My God, my God! Why has thou forsaken me?"

The little girl who could live with Jacob in his love for Benjamin will, later in life, be able to live with God in his love for each one of his children.

Do not use books during those precious minutes; tell them the story. Tell them the story!

V. S. Jensen is retired and lives in Des Moines, Iowa. He is a former ordainer in the AELC.

The best way to cheer yourself is to try to cheer somebody else up.  
— Mark Twain.



# First Ten Years of the National Council of Churches

by: Geraldine Sartain

The tenth birthday of the National Council of Churches is stock-taking time.

A decade of the great adventure in the cooperative movement of the American churches is long enough for some serious assessment, church leaders say.

Their backward look at the National Council takes in such highlights as the establishment of the 19-story Interchurch Center on Morningside Heights which houses the Council, agencies and boards of several constituent communions, the American offices of the World Council of Churches, and the headquarters of other leading religious organizations. Their life under one roof symbolizes not only physical nearness, but has marked an important step toward spiritual unity, in the view of outstanding Protestant and Orthodox leaders.

They tick off other significant accomplishments of the churches working together through the Council in the 10-year period since 12 religious agencies and 29 denominations (now 33) joined forces to form the National Council of Churches on a blizzard night in November, 1950, in the city of Cleveland, Ohio.

These include:

1. Global relief extended to more than 50 countries through Church World Service amounting to many millions of dollars plus nearly a billion and three quarters pounds of food, medicine and clothing worth nearly 200 million dollars shipped overseas to feed and clothe the destitute.

2. Rehabilitation of refugees abroad plus the placement of some 113,000 of them in jobs and homes in the United States including 8,300 who fled the terror of the Hungarian revolt.

3. Functional literacy brought to millions in Africa, Asia and Latin America by teams of experts training others in the "each one, teach one" method.

4. Council cooperation with 50 American Protestant mission boards that maintain hospitals, sanatoriums, nursing and medical schools all over the globe.

5. A real break-through by the Migrant Ministry in winning national and state legislative support for the million agricultural crop pickers and their homeless families. The Ministry provides the only nation-wide educational, religious and recreational program for migrants and has recently framed a 10-year master plan for an assault by the churches on inhuman living and working conditions.

These are cited among the most dramatic successes. Others equally as important achieved through the Council's far-flung activities include: the ministry established in 31 national parks from Alaska to the Virgin Islands carried out in its eight-year existence by some 800 young "pastor workers" employed as bellhops and waiters in the parks; World Day of Prayer services brought each year to millions of persons around the world through United Church Women; uniform Sunday School curricula used by many denominations; the publication of the Revised Standard Version of the Bible which has won wide praise from Biblical authorities and has sold more than eight

million copies in the less than eight years since its issuance.

The growth of the Council itself has been notable, says one of its chief architects, the Rev. Dr. Samuel McCrea Cavert. In citing that it has grown from a constituency of 29 denominations with some 32 million members to 33 denominations with nearly 40 million members, Dr. Cavert stresses that bigness alone is not the object of the cooperative movement. At the same time as it grows, the cooperative work of the churches gains increased standing.

Further, Dr. Cavert, who was the Council's first general secretary, points out that it serves a significant function in the total ecumenical movement. It is now recognized as the channel by which the World Council of Churches is related through its activities in the United States. The National Council of Churches is the most effective of the world's 40 national Christian councils, Dr. Cavert notes.

Both Dr. Cavert and Dr. Luther A. Weigle, Yale University's dean emeritus of divinity who was chairman of the Council's planning committee, consider that the organization has made possible the closest association of specialists in various fields and the pooling of their knowledge and skills, thus resulting in the molding of most efficient programs.

Dr. Hermann N. Morse, former high executive in the Presbyterian Church, USA and secretary of the Council planning committee, emphasizes that an organization with a special program like the Council naturally faces the danger of drawing apart from the central life of the churches. In the case of the Council this has not happened, he says; rather, the essential unity of the churches has been greatly strengthened.

Other church leaders express their belief that the Council has not yet yielded to any special interest group. Rather, it has insisted upon belonging to its constituent members and reflecting their wishes. They frankly concede that there are many problems still to be faced by the Council, but they agree that it is willing to seek counsel and takes part in self-criticism.

The Council has served as a prophetic voice in matters of Christian concern when it expressed its unalterable opposition to communism and its support of the United Nations; its opposition to racial discrimination and its advocacy of international aid and trade and of the freedom to speak. It has spoken out for the separation of church and state and against diplomatic representation at the Vatican. It advocates control of armaments and of nuclear weapons testing and the development of nuclear energy for peaceful purposes.

Recently it protested statements in an Air Force Manual that impugned the integrity and loyalty of the Council, its leaders, and of denominational leadership. The manual was promptly withdrawn and defense officials apologized to the Council.

The Council sponsored the first convocation of Christian colleges, the first nation-wide conferences on "The Churches and Social Welfare," and the Conference on the Church and Economic Life. From the

(Continued on Page 14)





## Paging Youth

American Evangelical Luth.  
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue  
Bridgeport 8, Connecticut

### Panel Pleases Banquet

After a delicious ham dinner Saturday night at the convention, four young men "jumped" up on the stage for an informal discussion on merger matters. Our own Richard Jessen moderated the panel composed of Mr. Arnold Tiemeyer, a student at Chicago Lutheran Theological Seminary and treasurer of Luther League of America (ULCA), Mr. Don Hallberg, a student at Augustana College and treasurer of Augustana Luther League, and Mr. Michael Hellier, a student at Lutheran Bible Institute and treasurer of the Michigan area of the Suomi Luther League.

Mr. Hellier told of the heavy emphasis on Finnish in many of their congregations and an interesting outline of their history and feelings. Mr. Hallberg brought us to America with the Swedes and traced their development and ecumenical spirit. Mr. Tiemeyer also used the historical approach, and pointed out that their church has a history of mergers. The discussion was good, with these three young men leaving a fine impression of the three bodies with which we will be merging.

Greg Farstrup and Dave Terell, the two caravanning emcees, kept the evening rolling with jokes and comments. An added attraction was the cute "Alvin" skit, with a group pantomiming a very timely election record, with Alvin running for office.

The folk dancing and "Ball" provided entertainment for the rest of the evening, with a very inspiring devotion closing the activities.

### A Reaction to Withee

Bears! This may be an obsolete word to you, but to five girls from Trinity LYF in Chicago, it is very meaningful. It seems that on the night we arrived at the National AELYF Convention in Withee, a certain Ken Frost informed us that a man had been "bear-hugged" while walking on the road near Withee a short time previously. Now, if this weren't enough to scare us half to death, the Alfred Knutsens' enormous black dog, Roscoe, did the rest by greeting us at the door to their home. (After we had met the Knutsens, with whom we stayed for the weekend, we decided that their dog had given us a wrong impression, because they are such nice people!)

Ken had also told us that the white ring around the moon that we had seen on the night we came, meant snow, and he was right. There was a real blizzard on Saturday.

The convention talks were very inspiring. We all

agreed that "A Still More Excellent Way" was a good theme, and we enjoyed the buzz groups and the discussions on real love. The only objection we had to the convention was sitting on those **hard** pews for the entire morning Saturday.

Aside from all events of the convention itself, we had lots of experiences in Withee. Among other things we:

- 1) Saw some **real** cows.
  - 2) Saw a new-born calf (named "Aelyf" after American Evangelical Lutheran Youth Fellowship).
  - 3) Had pickles, crackers and cookies at midnight.
  - 4) Experienced the joys of an outdoor bathroom.
- Editor's Note: This was submitted by Karen Sorensen of Chicago. It sounds as if they enjoyed themselves! Do others of you have reactions?

### Proposed 1960-61 AELYF Budget

Program for Ourselves	Expenses	Receipts
Acting Director's Salary .....	\$800	\$
Acting Director's Travel .....	225	
Bulletins .....	45	
Caravan Programs .....	350	200
Convention .....	100	100
Filmstrips .....	50	
Friends of Youth Institutes .....	165	60
Leadership Training Schools .....	175	75
Miscellaneous Office Expense .....	50	
Miscellaneous Travel Expense .....	50	
Paging Youth .....	70	
Stewardship Promotion .....	30	
Youth Week Materials .....	35	
	<b>\$2,145</b>	
<b>Program for Others</b>		
Indian School Roof .....	\$500	
ICYF .....	100	
Promotion and Administration .....	40	
World Service Project .....	350	
	<b>\$990</b>	
<b>Program With Others</b>		
All Lutheran Youth Ldrs. Co. ....	\$ 50	
God-Home-Country Award .....	25	
No. Am. Ec. Youth Assembly and National Board Meeting .....	175	
UCYM .....	85	
	<b>\$335</b>	
<b>Total Expenses .....</b>	<b>\$3,570</b>	
<b>Resources</b>		
Dist. Contribution to Act. Dir. ....		\$150
LYF Offerings .....		500
Operations International Contr. ....		250
Operations International Fund. ....		835
Synod Grant .....		1,150
Youth Sunday Offerings .....		250
		<b>\$3,570</b>



# A More Excellent Way

by: Pastor Carlo Petersen

We have been together this weekend under the theme "A More Excellent Way." The application of this theme has been to the way of doing things: better ways of having devotions, discussions, meetings and Stewardship. We have been concerned with the "How To Do" things in our groups — techniques primarily, have been referred to as a more excellent way. We have witnessed the different skills of various leaders demonstrated in an excellent way through the workshop periods and general meetings. This is good, and in keeping with the purpose of God in his church. "We are the body of Christ and individually members of it." He has assigned within his church, people with different skills, different talents, in order that the full council of God may be carried out in the church and in the world. It is therefore only right that we should seek to develop these skills, to improve them that we might become more effective channels or tools by which the Word of God may reach those hearts and minds which still reside in darkness — even within the church, our own groups.

"Earnestly desire the higher gifts." Yes, let every member of the church seek to be the best he can be; to acquire the finest equipment within his power for the sake of the cause with which he is identified. Scholarship is needed in the church, not only in theology, Biblical and doctrinal, but also scholarship in medicine, history, science, sociology, education, yes, in all the fields of knowledge. Let no one despise it or belittle it. We are called to believe in God with all our minds as well as with all our hearts.

There are members of Christ's body, congregations of the church, who do not earnestly seek the higher gifts. They are trying to hold back the dawn. This is nothing new. It began when the church became an organized institution. The church became encased in itself, thinking of itself as being a protector of God's Kingdom which it thought to be the organized institution of the church; and so it clamped on the lid, forgetting the words of its Lord: "He who loses his life for my sake shall gain it." Different movements grew out of this condition. Read your church history about this. Some of these movements let fresh air into the church; some had to leave in order to get enough oxygen for a healthy human life with God. Even today congregations are the slowest to seek the higher gifts, ways of improving, better means of presenting the Gospel of God to a frightened and confused world.

We will agree to an increase in taxes for better up-to-date, modern school buildings and educational methods in our community; we will put ourselves out for a better car and equipment to work with in our daily living. We will stop smoking and gladly keep a curfew time during basketball and football



*A sermon preached  
at the AELYP convention  
at Withee, Wisconsin.*

training. Why is it that we are indifferent to the church's trying to improve its methods and to help us in our bringing of God's Word in a more meaningful way to our time and daily lives with better means and improved skills, so that the whole council of God may be presented to a frightened and confused world? Your AELYP Board has, during these days, as it has throughout the year, attempted to show you a more excellent way of doing your work in the local group, in order that you as an LYF and as individuals may serve the Lord with all that you are in body, mind and soul. Christ our Lord calls for the best that we can bring to him. Therefore, "Earnestly desire the higher gifts."

Having encouraged the Christians at Corinth in their oneness in Christ, and pointed out to them that within this oneness there are different skills, different talents to be used and to be developed to their fullest extent, the Apostle Paul then says: "I will show you a still more excellent way." This "still more excellent way" is the way of Love. The love of God fused into the being of man, making him respond in his show of love for God and his neighbor.

You may have the highest skill and techniques and use them in leading a devotional period, but if you have not love for God and those you are leading, the devotional period will not be an experience sensing the presence of God. The same can be said for the possession of skills and techniques and their use in other areas of God's work that we are called to do. None of these gifts so greatly treasured and desirable can be truly effective unless and until they are inspired and illumined by the spirit of love. In themselves the high skills and techniques of a person are nothing. They serve not the Lord, but a man's personal glorification of self-will and selfishness. Love is the Way of Ways which all must walk, whatever be their gift of skills. Love is "the without exception" of any function, high or low, within the Body of Christ; the supreme path or method for gaining and exercising even the higher talents.

The love of which Paul speaks is the greatest gift and power within the church. Without it, nothing avails. The most effective talents go for nothing, if they are used with a spirit of self display or disregard for others.

While we have primarily been concerned with acquiring the higher gifts of developing our skills and techniques this weekend, I hope that in our work and fellowship, love has prevailed — not the superficial kind because we are of a similar background and think alike, and not the "eros kind" of love of dating time, but that all-inclusive love which

(Continued on Page 16)

Carlo Petersen is pastor of St. John's Lutheran Church at Ringsted, Iowa.

# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## A Meditation on Christian Action for Freedom

Take heed lest by any means this liberty of yours becomes a stumbling block to the weak.  
—1 Corinthians 8:9.

The words of St. Paul ring out to us across the pages of history. We in America enjoy greater liberty than any other people. We look out today upon a world where millions of our fellowmen in Africa, Asia and Latin America are in chaos, bright visions of freedom stirring them to violence. Pitifully vulnerable in their weakness, they are easy prey to the powerful, both within and without, who would exploit their ignorance and poverty. To whom can they turn in trust? What kind of liberty do they seek?

No one who has seen with his own eyes the poverty, the ignorance and disease which prostrate millions of people in Asia and Africa can ever forget. The freedom of which they dream is the freedom to live, to think, to make their own choices, to learn by experience. Who knows what truths they may be able to give us in time, once they are freed from the inertia of disease, hunger, and ignorance?

Christ has shown us the way — to go the second mile, to be our brother's keepers, to use our faith in God's power to be a light upon the pathway of others, not a stumbling block. And to be that light we need to make certain there are no dark places within our own freedom here at home.

As church women we approach World Community Day uplifted by the opportunities to use our freedom. The women in Chile, in Nigeria, in Ethiopia, and in Burma come close to our minds and hearts in their desperate need and their longing to serve their own stricken people. We are free to give scholarship training to these women, whose national impulse to care for and feed children, to comfort and heal the sick needs only the knowledge, the techniques, and the skills.

At the same time, our hands will be busy packing medical kits for use in such places where such materials are more precious than gold; we will be stitching sleeping garments for little children, sick in huts and in hospital clinics. What deeper joy and satisfaction can we have than to use our freedom by giving wisely and constructively in Christ's name?

## PRAYER

O God our Father, we acknowledge with grateful

## Food for Thought

I've been most interested in noting the activities of those whose main aim is commercializing Christmas. Two weeks before Thanksgiving, I had the opportunity to walk with a small girl to visit the Public Library. Our walk took us past shop windows, some displaying the traditional turkey, some already filled with santa and toys. The little girl remarked "look there and it's not Christmas YET, it's just Thanksgiving time." I thought how the greed of people is trying to drown out the real meaning of Christmas. I've been reading the book "The Hidden Persuaders," by Vance Packard. It is frightening in its implications. Are we really so easily led, so easily swayed? Is it true that the American public is becoming accustomed to having its attitudes manipulated by "public-relations experts?"

Let us pray God for the strength that we may NOT be swayed by men anxious to have us follow like a flock of sheep.

Eileen Paulsen.

## My Task

To love some one more dearly every day,  
To help a wandering child to find his way,  
To ponder o'er a noble thought and pray,  
And smile when evening falls —

This is my task.

To follow truth as blind men seek for light,  
To do my best from dawn of day till night,  
To keep my heart fit for His holy sight,  
And answer when He calls —

This is my task.

—Maude Louise Ray.

hearts the blessings of freedom which thou hast given us. Guide us and inspire us as a Christian nation so that we may use our liberty for thy glory and for the welfare of thy children. Amen.

—Elizabeth Sayre.

Whoever will be cured of ignorance, let him confess it.

—Montaigne.



## OPINION AND COMMENT



ON A STORMY DAY in 1950 the National Council of Churches of Christ in the U.S.A. came into being at Cleveland, Ohio. The meeting of the General Assembly this month (4th to 9th) at San Francisco, will commemorate this tenth anniversary. During these ten years the Council has grown and done important work in many areas. The road has not always been easy and there have been attacks on the Council from various quarters. However, despite this, and, indeed, perhaps because of it, the stature of the Council has grown. The AELC has had membership in the Council since its inception and will be represented at San Francisco. We may easily become discouraged by the many divisions that exist in American church life. But we can take heart from the fact that, for the past ten years, so many denominations have been able to work together for the good of the whole church and for the advancement of the kingdom of God. That they have done so is a credit to the Council and to those member bodies comprising it. May they, through the Council, continue to work together to the glory of God.

THE CONTINUED RISE in church membership and the report that crime in the U. S. was at an all-time high during 1959, could easily lead to some facetious conclusions. However, while we know that it is not true that there were more criminals because there were more Christians, we cannot avoid a more sobering conclusion. It would appear that we, as a Christian people, are not coming to grips with some of the serious problems in our midst. It is true that both church membership and crime rates are affected by the continued rise on population. But this does not mean we can rejoice in the former and dismiss the latter. Crime cannot be made a problem of the state alone. Indeed, the rise in crime rates may be a measure of the kind of impact that the church is making on the world today. If so, we had best roll up our sleeves and get to work.

WE HAVE PREVIOUSLY brought news about the projected relocation of the Bridgeport, Connecticut, congregation and of the possibility of merger and relocation of our congregation at Tacoma, Washington. Since the AELC is largely a rural church many of us may be prone to forget that city churches also have some very real problems. Many city churches have already moved two and three times and this is not an easy process either emotionally or financially. While we are not too familiar with local conditions in either

Bridgeport or Tacoma we would hazard the guess that both congregations are heading in the right direction. We are sure the way ahead will be trying and difficult for them and that the goal is by no means assured. However, we shall be watching these ventures in faith with interest and in the confidence that out of them will come healthier and stronger congregations. May God bless their efforts.

IN AN ARTICLE which he has contributed and which appears in this issue, Pastor V. S. Jensen writes about Sunday School Lessons. We feel he has a good point when he writes of the need for teachers to tell the story in class. It is unfortunate that many teachers do read the story from the lesson material in the class on Sundays. We think most educators would agree with Pastor Jensen on this point. However, to jump from this to the conclusion that "printed Sunday School lessons should not be" seems to us to be a most serious fallacy. This is tantamount to saying that because something may be misused it should not be used at all. We cannot agree with Pastor Jensen that printed Sunday School materials are bad. There is more involved in religious education, as Pastor Jensen very well knows, than arousing the emotions of the children with a dramatic story on Sunday morning.

A WELL KNOWN theologian, who is presently teaching in the United States, recently told of his difficulties with what he called "the stainless steel curtain." We know that it is difficult for others to enter the United States for any purpose but we had no idea of the lengths to which our government goes in this matter. The difficulties and humiliation which people must undergo to enter the United States is nothing less than an unqualified disgrace. Our fear of communism has caused us to erect a wall around ourselves that gives the lie to the freedom which we preach to the rest of the world. Yes, we know very well that the purpose is to keep out communists and other unsavory characters. But those who engage in espionage would have no compunctions about lying, forging documents and gathering false references and they would gladly suffer the humiliation involved in order to accomplish their purpose. Meanwhile, good, law-abiding, decent friends of America, are insulted, treated as common criminals and made to suffer endless delays. Some of them give up the idea, as the theologian, who had been invited to teach here, was about to do. More often than not, when this happens, the loss is ours. We hope the day is not too far off when some measure of sanity will again prevail and the "stainless steel curtain" will begin to show some cracks.

A LITTLE GIRL was kneeling on her father's lap and telling him how much she loved him; but she was looking over his shoulder and making faces at her little brother.... Christians who hold race prejudices do just that. They tell God the Father they love Him and then look over His shoulder and tell His other children they despise them.

—E. Stanley Jones in "Conversion" (Abingdon).



## The Meeting of the Joint Commission on Lutheran Unity

The Joint Commission on Lutheran Unity held its post-conventions meeting in Chicago November 10-11, and heard reports on the four churches' respective conventions' action and vote on the matter which the JCLU has been working on for four years. As the readers of LUTHERAN TIDINGS know, all four church bodies voted for the merger in a landslide vote, and unanimously in one case (ULCA).

As it was not known for sure what knotty problems might have to be untangled at our meeting, it was scheduled for two and a half days as usual, but we were through one day early, by Friday noon instead of Saturday. The afternoon was then used for a Steering Committee meeting and other committee meetings.

The Constitution Committee which previously had made so much work for the Commission, this time reported only corrections, mainly typographical, in the Lutheran Church in America document book.

"Little JCLU" meetings are being held all around the country, wherever two or more of the four churches are represented. Some of these inter-church committees are wondering how far to go in laying the groundwork for the new synods to come into being after the constituting convention of the Lutheran Church in America, scheduled for June 1962. A committee to guide such planning groups was appointed by the JCLU. President-elect A. E. Farstrup is our representative on this committee.

One of the main topics of discussion at the meeting was presented by the "Church Papers Committee," headed by Professor Joseph Sittler. The LCA constitution, XVI says: "This church shall publish a periodical, "The Lutheran," and goes on with some stipulations for the election of an editor (two year term), age limit (68 years) etc.

The By-Laws, XII, say: "The Lutheran' shall be a magazine designed to appeal to, and hold the interest of the whole constituency of this church," and further "that official notices of this church, and dates and places of conventions of the synods, shall be published in 'The Lutheran'."

"Appeal to, and hold the interest of the whole constituency...." that is a rather large order! It's about like a sermon, which also should appeal to and hold the interest of the entire membership of the church!

The committee struggled with the question and brought some of their thoughts to the JCLU, and asked the opinions of the commissioners. One question was the frequency of publication. A survey of reader response and reactions has been conducted by a business firm, and this survey included all four of the merging churches' papers, the United Lutheran's "Lutheran" (weekly), Augustana's "Lutheran Companion" (weekly), Suomi's "Lutheran Counselor" (bi-monthly) and our own "Lutheran Tidings" (bi-monthly, in case you have not discovered it!)

A bi-monthly paper found a good deal of favor. A monthly was thought by most people, questioned in the survey, to be too infrequent, and a weekly by many to be too frequent. No final decision on the

frequency of the new "Lutheran" has been made yet.

Reader response was measured on types of articles, and this led to a discussion of how much "local" news a paper of the scope of the new "Lutheran" should carry, and also the question of what is "local" news. There will, naturally, be synodical papers which will carry news of congregational life and activity within the synod's realm.

Further decisions are going to be made on the question of family type magazine or straight church news, or a combination of both. The ULCA's present "Lutheran" tries to be both. A number of Protestant denominations publish family type magazines, octavo size, usually with a catchy cover picture in color. It was generally agreed among the commissioners that we should not make the new "Lutheran" such a magazine, for it would mean trying to compete with non-church family type magazines. This does not mean that the Lutheran Church in America might not at some future date publish a family type magazine in addition to the church news "Lutheran."

There was some feeling that the ULCA's "Lutheran" (size 5¾"x8¼") is too small (for example, for pictures). The other three of the merging churches' papers are octavo, or 8½"x11". We may end up with a paper of a size in between these two dimensions.

The next meeting of the Joint Commission is scheduled for March 2-4 in Chicago.

Willard R. Garred, Secretary,  
AELC, Commission on Lutheran Unity.

November 21, 1960.

## Synod Board Meets

The Synod Board met in Des Moines at the home of the president, Dr. Alfred Jensen, November 14-15. This is presumably the last time we shall meet at his home, as he retires as president December 31.

Usually the Home Mission Council also meets during the second week of November, but its next meeting is scheduled for January 27-28, 1961, in Des Moines. This meeting will be followed by the Induction service for the new synod president, A. E. Farstrup.

The Synod Board met, however, as the Executive Committee of the Home Mission Council, and also as part of the 12 member Board of Trustees of the Grand View College Endowment Fund.

The reports from the synod's home mission congregations for the first 10 months of 1960 were reviewed by the executive committee, and with the question in mind of how to implement the convention decision, rather impulsively made, to set the salary minimum for home mission pastors, at \$4,800 including car allowance. There was agreement that it is not only the synod's obligation to increase the salaries of home mission pastors, but also the congregations' obligation. The decision on the amount of contingency aid for each home mission congregation will be made by the full home mission council at its January meeting.

The GVC Endowment Fund Trustees' meeting heard rather routine reports on the management of the fund's properties, the apartment houses in Des Moines, the Safeway store, the Osage farm, etc. Elec-



tions resulted as follows for the year 1961: Chairman, A. E. Farstrup; secretary, W. R. Garred; and treasurer, M. C. Miller. There should be sufficient income from the endowment fund to give Grand View College and Seminary the \$15,000 intended.

Among the many items handled by the synod board at its meeting were these. The property of the Tyler Old People's Home, up to now owned by the synod, was transferred to the Tyler Lutheran Home, Inc., now incorporated in Minnesota. A new board of this home has been organized with 13 members, seven of them appointed by the AELC, and the other six by the local churches. The officers of the new Tyler Lutheran Home Board are: President, Pastor Enok Mortensen; vice president, Gunnar Johansen; secretary, Mrs. Valerie Petersen; treasurer, Eilif Johansen.

The property of the Chicago Children's Home has been sold for \$55,000. You will recall that the Home was closed, as the number of children dwindled, and as it was found that the building was inadequate for today's needs. The money from the sale, of which \$40,000 is in a first mortgage, will be placed in a special fund and deposited by the synod treasurer in a savings and loan account, and held in trust pending further action by the next convention of the church. Trustee of the synod board, Mr. Aksel Nielsen, Chicago, handled the sale of the Home building and land, for the synod. The Danish Lutheran Children's Home, incorporated in Illinois, continues, and its board is going to explore the possibility of further service in the field of work with retarded children.

The synod convention instructed the synod board to make proper arrangements for the installation of the president-elect. Consequently, the board has made the following plans: To have an induction service, probably in Grand View Lutheran Church, Des Moines (near Grand View College), Sunday, January 29, 1961, 3 p. m. Retiring president, Dr. Alfred Jensen, will be the officiant, assisted by the officers of the synod. The presidents of the National Lutheran Council church bodies will be invited to participate in the service, and it will be followed by a light lunch in the Luther Memorial church parlors. Ministers and lay people of the AELC are invited to attend.

President-elect Farstrup was "house hunting" in Des Moines, looking for a house that will serve both for his family and as a synod office. His address will be announced in this paper when it is known.

The 1961 synod convention site was discussed. The board is working on the matter, but has nothing to report as of now.

It was a distinct pleasure for the board members and their wives to be the guests of Dr. and Mrs. Alfred Jensen at a dinner given at a restaurant in Ankeny, Tuesday evening, at the close of the last synod board meeting at which Dr. Jensen will preside. Present at this dinner besides the hosts were: Pastor and Mrs. Ejnar Farstrup, Dr. and Mrs. Ernest D. Nielsen (as special guests), Pastor and Mrs. Willard Garred, Mr. and Mrs. John Lund, Mr. Michael Miller, Mr. and Mrs. Carl A. Jensen, Mr. and Mrs. J. C. Grau and Mr. Aksel Nielsen.

At this dinner, as well as the board meeting, we missed the presence of Mr. and Mrs. Charles Lauritzen.

## Pastor Halvdan Helveg



Halvdan Helvig

1884 — 1960

Halvdan sat next to my brother Carl in the free-of-the-state-Danish-American school for children at West Denmark, Wisconsin. Without being a nuisance and a bother to the teacher they knew how to have a lot of fun. I sat next to Hjalmar, the brother of Halvdan. We were both six years of age, more serious and philosophical than the two older brothers. One of our main problems was to find out why the tail of a dead snake keeps on wiggling until sunset. When the folk songs

were sung in that school there was no reservation and when the human saga was narrated we were silent and unified. The six years Halvdan lived with his kinfolks, playmates, seminary students, the congregation, community and nature at West Denmark constituted the great event in his life and was his lodestar. They were called the golden years and they were the peak of the Grundtvigian movement which was brought over the sea by people who were introduced to it in Denmark. Halvdan was a man of laughter but also of tears. I have seen him sob like a child over the decline of said movement. He lived most of his life in Denmark but a constant yearning for the United States, and particularly West Denmark, followed him day and night. Here he had seen the actual reality of humanness and a Christian faith.

I am sure his misgivings were easily overcome when he received a call from West Denmark after his graduation to serve the church as minister. He batched for a short while, then he went back home to marry and he brought his bride. The four years of ministry were not without suffering but they were wonderful years of intimacy, worship, vividness and growth. When he sat down his one leg would shake a bit back and forth indicating the quivering of his mind. His sermons were in those days clear, warm, without suavity, and instigative.

Due to complications and circumstances Helveg was induced to assume leadership of Danebod Folk School at Tyler, Minn. Because he was foremostly the preacher and because of the vibrancy in his whole being he had not been long at Danebod before a crisis

(Continued on Page 16)

Charles Lauritzen is, next to Alfred Jensen, the senior member on the board, having served first on the synod's financial advisory committee 1946-47, and then on the synod board from 1947-60, six of those years as synod treasurer. On behalf of the synod, we say, thank you, Charles Lauritzen for your years of service. The thank you to Dr. Alfred Jensen is on page 35 of the 1960 synod minutes book and the plan is to have this written up as a scroll, framed and presented to Alfred Jensen January 29, 1961.

Willard R. Garred, Secretary.

November 21, 1960.



## Steel Strike Studied

New York, N. Y.—A unique church-sponsored study of the recent 116-day nationwide steel strike was released here today.

Charles P. Taft, Cincinnati, Ohio, directed the work of a special committee for several months, in his capacity as chairman of the Department of the Church and Economic Life of the National Council of Churches.

The study report will now be distributed for study and information to the Council's constituent denominations by this Department, which sponsored the study.

Noting that the 1959-60 strike was recognized as a national emergency, the committee states that its purpose in preparing the study was to help church people understand what happened and "to learn from it" for the future. It stresses the ethical implications of the dispute which are a particular concern of the churches.

Included are the committee's views on bigness and the concentration of power; questions posed by the intervention of government; causes of the strike; and the role of mass communications in the dispute.

No one from either the steel companies or the union had any part in the discussion or preparation of the report, the Rev. Cameron P. Hall, department executive director, pointed out. He added that it was sent in its final form to principals in the steel companies and the union for their comments as to facts and language. Mr. Hall emphasized that the study is not to be construed as an official statement of the National Council.

Before discussing the causes of the strike, the committee weighs both Big Business and Big Labor in an analysis of the concentration of power.

"It is tempting to some people to say 'a plague on both your houses,'" declares a statement in the foreword, "but this is not the spirit in which this study was made nor is assessing blame for the dispute between the parties the purpose which the report is intended to serve."

Noting that with bigness there is a corresponding concentration of power, the committee says: "In spite of this concern, it must be admitted that without bigness in some areas of the economy we could never have the physical well-being we now enjoy."

At issue, the committee finds, is the controlling and directing of bigness, whether of management, labor or government. In "public interest" strikes, should collective bargaining, voluntary arbitration and mediation fail, it says, "the problem is when and how the government should intervene and to what extent."

The four kinds of intervention resorted to in the steel strike are explained in a play-by-play description of the efforts to obtain a settlement. These were made by the Federal Mediation and Conciliation Service, the Department of Labor, the emergency dispute procedures of the Taft-Hartley Act, and the White House.

"It is not our purpose here to decide whether White House intervention was right or wrong....the important point is that the White House did throw its weight

first on one side, then on the other, and a settlement was achieved under heavy White House pressure," the committee members declare. They add that "fortunately, the last potential step — action by Congress — was not taken."

Firmly supporting collective bargaining, the committee's findings indicate that "a climate of opinion" for a strike had been built up nearly a year before it was called, both by the union and leaders of the steel companies. This created a serious roadblock to bargaining.

"It seems clear enough," says the committee, "that our society, though still maintaining the basic right to strike, has advanced to the point where work stoppages will increasingly be felt to have outlived their usefulness."

As to the emergency procedures of the Taft-Hartley Act, the committee declares: "While there are many points of view regarding these procedures, to this committee one clear lesson of the steel strike is to underscore their limitations." The law is inadequate, they agree, and should be revised.

Taking a detailed look at the causes of the strike — claims of inflation if higher wages were accorded by one party, and protests over work rule changes by the other — the members state: "Experience in this dispute highlights a growing concern that collective bargaining, as we know it, can prove to be an adequate instrument for the solution of this kind of public interest dispute."

Inadequate treatment of the dispute by the press, radio and TV, and misleading advertising published by both labor and management are reviewed in a section of the study dealing with the role of mass communications in the strike.

Other questions raised by the experience, says the report, are: 1. What is a fair wage for workers? A fair compensation for managers?; 2. What is a just price?; 3. What are adequate profits?; and 4. How shall the public welfare be measured or defined? Ethical guidelines are necessary for those who must answer these questions in specific cases, says the committee.

In its conclusions, it finds that the two most difficult ethical problems posed by the dispute were the responsible use of power, and honesty in the use of mass communications.

"Viewed realistically," the study concludes, "we have muddled through another major steel crisis with no clear resolution of the basic issues....a long and costly strike that, by any measures, was not worth its cost to anybody except as the experience may provide a basis for more constructive action by thoughtful men."

In addition to Mr. Taft, the special 17-man committee included its vice chairman Charles T. Douds, Department of Labor and Industry, Harrisburg, Pa.; Edward L. Cushman, vice president, American Motors Corp., Detroit, Mich.; Bishop Lloyd C. Wicke (Methodist), New York City; and Prof. Roy Blough, economist at Columbia University. The Rev. Edward J. Carothers, Schenectady, N. Y., was editorial chairman.

## Shadows on the Sand in Gaza

(Continued from Page 6)

year 55,000 family bundles were distributed in the camps through UNRWA centers, and the Committee gave out 13,000 family bundles to economic refugees. This means that more than 300,000 people in the Gaza Strip alone have received clothing from the churches of America.

But in the bales there are often remnants, scraps of cloth, balls of wool. Every fragment of material is used by the girls of the sewing center, ingeniously fashioned into bedspreads, table covers, cushions, pot-holders, sweaters, dresses, children's garments of all kinds, rag rugs. Their sale provides a modest income and their manufacture a daily occupation. The Sewing Center also makes and revamps clothes for the children of the orphanage, makes school-bags for them from small pieces of cloth, and remembers them with small gifts at least time.

A donation to provide new clothing for refugees has made it possible for the Center to buy knitting machines and wool, to send a woman to Egypt to learn techniques that she is teaching to refugee girls. In the past year six of these girls have made nearly 4,000 pullovers for school children, and have others on order. Not only are the girls performing a useful service to their fellow refugees, but they have learned a skill that will serve them well in the future.

All the committee's activities seem sometimes only a few grains of sand in a great desert of need. But the spiritual effect of the program and the number of people touched by it go far beyond anything that can be reported in black and white.

## The First Ten Years of the National Council of Churches

(Continued from Page 7)

latter came a statement on Christian principles and assumptions for economic life widely used in the churches. The year-long, nation-wide program of education and action for peace used the findings of the World Order Study Conference as a basic study document.

Great advances have been made through the Council in setting standards for training in the field of pastoral counseling. The Council's broadcasting ministry has produced such well liked series as "Frontiers of Faith" and "Wake Up and Live." Councils of churches and individual churches are aided by the guidance they receive on church building stewardship and evangelism. Similarly, urban and town and country churches receive help in long-range planning, based on up-to-date research, to meet their many problems caused by the current dislocations of society.

The Council is thus living up to its purpose, church leaders say, as expressed in the preamble to its constitution: "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior, by the creation of an inclusive cooperative agency of the Christian churches...."



## Hymn Competition Announced

New York—Christian marriage and family life is the subject of a new hymn competition open to poets and musicians of the United States, Canada and other countries.

Sponsored by the Hymn Society of America, the competition is being run in connection with the forthcoming North American Conference on Church and Family (April 30-May 5, 1961, Green Lake, Wisconsin). The Conference is being held under the auspices of the National Council of the Churches of Christ in the USA and the Canadian Council of Churches.

According to the Rev. William H. Genne, executive director of the National Council's department of family life, the idea was suggested to the Hymn Society because of the "dearth of hymns dealing with Christian marriage and family life."

"We believe this competition will fill a significant gap in our hymnology," Mr. Genne said. "We also believe it will give our hymn writers an excellent opportunity to give expression to the newer concepts of the relation of Christian faith to sex, love, marriage and parenthood."

Suggestions to guide writers who enter the competition were given by the Rev. Deane Edwards, president of the Hymn Society. "We are after new hymns that recognize the fundamental nature of marriage and family life. They should express the Christian ideals which should guide such relationships, and stress the responsibility of the Church for developing and maintaining such ideals," he explained.

"We are hopeful that out of this competition will come hymns suitable for use at weddings and home dedications," Mr. Edwards added.

Further specifications governing the competition state: The hymns should be written in well-known meters found in standard church hymnals; the word "new" will be interpreted as designating those hymns which have not been published previously or used in a special public occasion other than a local church service; more than one hymn may be submitted by each author; immediate concern is with the words of hymns rather than the tunes, though later new tunes will be welcomed; hymn texts will be copyrighted by the Hymn Society unless other arrangements are made with the author.

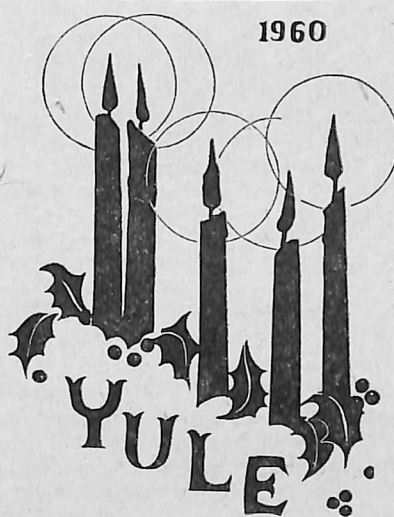
All hymns entered must be submitted to the Hymn Society of America, 475 Riverside Drive, New York 27, N. Y., not later than February 15, 1961. The winning selections will be announced and performed at the North American Conference on Church and Family. They will also be published in hymnals for wide church use, with royalties accruing to the authors.

The Conference on Church and Family is the first interdenominational meeting of its kind ever to be held in this country. More than 600 leaders of denominations, heads of church boards and agencies concerned with family problems, and professional workers in this field will meet for six days. Through lectures and workgroups they will attempt to map out a more adequate

program for the churches in their ministry to families.

The conferees will discuss the social and psychological factors affecting marriage; modern day sex problems and a Christian ethic of sexual behavior; the moral aspects of family planning; and the distinctive character and responsibility of the Christian family in our culture.

Delegates will come from both the United States and Canada, and the recommendations of the study conference will be circulated among the organizations participating for further study and consideration.



**YULE — 1960.** Edited by Pastor Harris Jespersen and published by the American Evangelical Lutheran Youth Fellowship. Price, \$1.00.

If there is any one thing that may be said to characterize YULE, the Christmas magazine of the youth of our church, it is quality of content. Year after year we have come to expect something good in YULE and again this year we are not disappointed. At \$1.00 per copy, which makes it about two cents per page, it is not only the biggest bargain, but the best value in Christmas reading we know of.

Devotional articles, stories, poems, songs, art work and some very fine photos make YULE a magazine that will be picked up again and again during the holiday season.

Writers and contributors to YULE range from pastors and seminary students to housewives and high school girls. The latter, incidentally has written a fine little story about "The Other Little Match Girl."

We'd suggest that you do yourself a favor this Christmas. Take time for some reading — and start with YULE.

T. C. H.

**CHIMES.** Edited by Pastor John W. Nielsen, and published by the Luther League of the United Evangelical Lutheran Church. Price, \$1.00.

With the consummation of the merger of the United Evangelical Lutheran Church and two other bodies to form The American Lutheran Church, the future of this publication is in some doubt. We hope that a way will be found to continue the publication of CHIMES. We are sure that it will fill a need in the new church as it

has in the UELC. From its beautiful, but simple, cover to its last page it is well-worth the money and time spent to buy and read it. A number of translations of fine Danish prose, as well as songs and a number of original articles, stories and devotional pieces appear in CHIMES. CHIMES also contains some art work and photos that add to its attractiveness.

T. C. H.

## Grand View College

### Parents' Day a Success

Over 200 parents attended Grand View's first Parents' Day on October 29. Initiated to offer parents an inside view of GVC's spirit, traditions and campus, the many favorable comments indicate Parents' Day was a success and should be continued.

"Much of the success is due to the co-operative effort of Mrs. Noyes, chairman of the event, and her committee, Mr. Speed, Mr. Jessen and Mr. Rasmussen," said Dr. Nielsen.

More than 100 students participated in the fine arts presentations including the choir, under the direction of Mr. Speed, the folk dancing exhibitions led by Vern Johnson and Margaret Madsen, and the two one-act plays directed by Mrs. Noyes.

The dinner hosted by the college, the afternoon coffee arranged by Mrs. Gooch and Mrs. Williamson, and the evening coffee tendered by the faculty wives headed by Mesdames Sisam, Burham and Jessen, provided the genial hospitality for which Grand View College is noted.

Mary Jo Kellam.

### Knubel-Miller Lectures for 1960 Announced

Dr. Walter Kloetzli, who is secretary for Urban Church Planning for the Division of American Missions of the National Lutheran Council, has been named lecturer for the Knubel-Miller lecture series for 1961.

The two-day lecture series will deal with the general topic of "The Church and the Urban Challenge." Individual lectures will consider the specific topics of "The Urban Upheaval," "Class and Caste," "Issues Facing Protestantism," "Emerging Catholic Responses," and "Emerging Protestant Responses."

The lectures, established in 1943 as a testimonial to two great leaders in the United Lutheran Church, are given each year at five points in North America to "furnish fresh, inspiring and practical lectures to pastors of the church in active charge of congregations." This year the lectures will be given at Berkeley, California, January 17-19; Philadelphia, Pennsylvania, January 23-24; Pittsburgh, Pennsylvania, January 26-27; Omaha, Nebraska, February 13-14; and Minneapolis, Minnesota, February 16-17.



## OUR CHURCH

**Chicago, Illinois, (Trinity):** Seminary student John Johansen is serving as intern here under the Field Work Program of the Chicago Lutheran Seminary. He serves as student assistant to Pastor Peter Thomsen for 16 hours each week. He assists in visiting members and prospective members as well as Sunday School pupils and their parents. He helps with the Sunday service and the youth program of the church. He will preach about three times during his term of service which will be completed next May. The purpose of the Field Work Program is "to provide for the student in his middler year, an introduction to the work of the ordained ministry."

**White, South Dakota.** Harvest Festival was observed here on Sunday, October 30. A potluck dinner and thank-offering at the worship service replaced the annual chicken dinner and \$123 was given to the work of the church. Pastor Calvin Rossman serves Pioneer Lutheran congregation twice monthly. He is also pastor at Ruthon-Diamond Lake.

**Wilbur, Washington:** Trinity Lutheran here was host to a United Community Reformation Service in which four churches in Wilbur participated. Pastor John Enselmann of Trinity, preached. The offering was sent to the American Bible Society.

**Fords, New Jersey:** St. Stephen's congregation here is interested in obtaining additional copies of "Hymnal for Church and Home." Congregations that have changed to the new "Service Book and Hymnal" and have copies of the "Hymnal

**POSTMASTER:** If undeliverable as addressed, attach Form 3579, give new address, and return entire paper at transient second-class rate (P. M. 355.343; 355.334; 158.22) to

LUTHERAN TIDINGS, ASKOV, MINNESOTA

Return Postage Guaranteed

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 \_\_\_\_\_

Name \_\_\_\_\_

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

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

December 5, 1960

for Church and Home" available are asked to contact Pastor K. Kirkegaard-Jensen, of St. Stephen's, at 120 Pleasant Avenue, Fords, New Jersey.

**Ringsted, Iowa:** Pastor Carlo Petersen has submitted his resignation to the congregation here and has accepted the call to become pastor of the congregation at Solvang, California. We presume he will take up the work in Solvang by March 1.

## Pastor Halvdan Helveg

(Continued from Page 13)

ensued. For a while it appeared that a division in the Tyler church could not be avoided. I assume that the memory of West Denmark played its part. Why, he asked, can personal and communal life not be as vital as he had seen it to be? Why do we fall asleep?

Helveg chose to return to Denmark. He kept on being in high tension, and he was much in a quandary. He wanted to live fully in Denmark but he could not throw his longing for United States off. He worked preferably where the Grundtvigians were in majority, for he was at home with them yet he was so deeply rooted in the state church where his ancestral fathers had worked for generations. Modern theology had a hold on him but at a certain point "the faith of our fathers" exerted itself in him. He was an active and contributing member in liberal and radical political parties but he had to call halt when the leaders went too far.

For a while Helveg left the ministry and he took over his father-in-law's publishing house — Hagerup's Boghandel. His understanding of literature became known. Here, as in the ministry, he wrote books, pamphlets and articles. It was, however, impossible for him to become the professional publisher, and he accepted the position of minister in the Holy Spirit Church at the center of Copenhagen, one of the old churches with tradition and memories. He was the preacher and nothing could drain the necessity of proclaiming the good news of his being. How well he succeeded in enlivening the parish I do not know but he certainly tried hard. He formed friendship circles where intimacy would have a chance. He wanted "Inderlighed" (intensity). It was here he revived the ancient church dramatics and arranged performances in his church. While here he made a hearty contact with the people of Finland, for a while the moral rearmament movement had his attention, but with all that the heavy load of traditionalism bore pressure on him.

Helveg revisited U. S. several times, served his old church for a short while and spoke at the Danish folk meetings in Tyler. Here he touched and gladdened the hearts. It was as if bygone days came to life again.

Halvdan and I came to a fork and we each took one of two parallel roads. We met in 1953 and it was a good meeting. I know that the great hymn "O Kristelighed" (O Land of Our King) was more than great poetry to him, it was an expression of abiding hope and faith.

Pastor Aage Moller.

## A More Excellent Way

(Continued from Page 9)

we have been given in the grace of Christ Jesus our Lord. The grace that will achieve unity of mind, heart and spirit, and will heal all divisions in the church and even in the world as we carry this love of Christ to the far corners of the earth. This is the love I hope has prevailed among us this weekend and which now comes to its full expression in the Body and Blood of Christ, given and shed for us for the remission of our sins. Christ gave His life, not because He loved things, skills and techniques or because He was in love with the ideal of love. He loved His Father in heaven and He loved people; rich people, poor people, clean people, dirty and grimy people, sick people and people who are well; black, yellow, red and white people, thieves and robbers, priests and prostitutes. He loved human beings like you and me — and for them He gave His life.

Little by little they fanned out over the world, doing what He did, preaching, teaching and healing, under the banner: "The love of Christ constrains me" — controls and moves us, not in our own likes and dislikes, but into a new adventure in friendship and fellowship. We represent differences in type, in station, in temperament and in outlook — yet, having been drawn together in new and strange ways by God's love in Christ, as the Body of Christ, we are His provisions providing the possibility of fellowship which embodies and indicates, in the preaching of the Word and the administration of the Sacraments, the way of salvation for all mankind.

Therefore, let us be steadfast in developing our skills, our talents and techniques, seeking earnestly these higher gifts and let us do so as we walk in the "still more Excellent way," the way of Love; "patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, hopes all things, endures all things." Seek the higher gifts in the still more excellent way! Amen.

HELP YOURSELF TO GOOD  
CHRISTMAS READING

Buy YULE Now

Edited by: Pastor Harris Jespersen

Published by: American Evangelical  
Lutheran Youth Fellowship

Price — \$1.00

Buy from your local YPS

PETERSEN, ANDREW K.  
TYLER, MINN.  
RT. 2