

Lutheran

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Tidings



MADONNA OF THE STARS by Heung Chong Kim, of Korea, might represent any young mother who is aware of the wonder of the child in her arms.....except that the star and the light in the stable remind us of an added miracle.

This is one of a series of World Christian Art Christmas cards published by Lit-Lit, the Committee on World Literacy and Christian Literature.

Volume XXVII
Number 8 / 10
December 20, 1960

Help Build a Better Grand View Through Investments in 5½% Debentures



Advent and Christmas

At the 1960 Convention of the American Evangelical Church, meeting in Waterloo, Iowa, the members of the Grand View College and Grand View Seminary Corporation voted almost unanimously to adopt the resolution to permit the Board of Directors of Grand View College to borrow up to \$300,000 for the purpose of erecting a new physical education building.

We now have a strong, prudent program by which to follow-through the synod's enthusiastic approval of this proposal. Backed by the full assets of the college, Grand View now offers a \$300,000 bond issue (debentures) for sale in denominations of \$1,000, \$500, and \$100. The debentures are coupon bonds, callable, mature in ten years, and interest is paid annually. In making this announcement we invite every interested reader to study carefully the two-page statement which will appear in the next issue of LUTHERAN TIDINGS.

In line with the practice which we established at the very outset of the Faith and Life Advance, the Board of Directors has named Mr. Harry C. Jensen, our Business Manager, as Director of this project. As director, Mr. Jensen will handle the synod-wide selling of the debentures. All inquiries should be sent to him. He will be the official liaison between the college and the Iowa State Bank which as trustee for the college will accept orders, issue and register the bonds, and make annual interest payments.

We believe that all the necessary elements for success in selling the debentures are present. We are not building a gymnasium only, but a physical education center. As in the case of the new science building, the planning is the result of teamwork. This new building, attractive in design, is needed to provide facilities for a sound and expanded physical education program, and for the athletic program, which will include varsity athletics, intramural athletics, folk-dancing, and many other recreational activities.

In the planning of the new physical education building full attention has been given to provide adequate ground space for future expansion. The planning of the entire site, including adequate fields for baseball, football, and track, dramatically demonstrates what can be done in campus development even within a city of the size of Des Moines. Its appearances will not only be an asset to the community and to the college, but it will express an educational accomplishment in line with the best in the tradition of Grand View.

The bond issue with its attractive 5½ per cent interest offers any interested investor the opportunity to realize a very excellent return on his investment while at the same time providing much needed funds for the college. The private colleges owe their origin to the initiative of individual men and women who believe in church colleges voluntarily supported and maintained. Grand View stands in this tradition. It can keep pace only through the objective of the successful financing of its future. If we really believe that the nation is stronger because of its diversity

It is of more than passing importance that the Church begins its year with a recollection of God's great work in preparing the world for the coming of the Savior. For "In many and various ways God spoke of old to our fathers by the prophets." Thus long before Christ actually appeared, God was at work for our Salvation.

It is not without reason that we sing in one of our hymns: "God moves in a mysterious way, His wonders to perform" and remind ourselves that "deep in unfathomable mines, of never ending skill, He treasures up His bright designs, and works His sovereign will."

Until we recognize this and learn to live our lives in expectation, we are not even disposed to accept what God has wrought for us by the sending of His Son and what He continues to perform by the Holy Spirit in the lives of men. In other words, Christmas cannot come to hearts who do not live in eager expectation. There can be no Christmas without Advent! God grant us all a blessed Christmas!

Pastor A. E. Farstrup,
President-Elect of the American
Evangelical Lutheran Church.

of collegiate institutions, some public and some private, then we who believe in Christian higher education must help. The Apostle Paul's phrase comes to mind: "love with faith." We sincerely hope that those who love the school and are in position to invest in bonds will show their faith in Grand View and consider the purchase of bonds a sound financial investment, a financial assistance to the college, and an example of Christian, individual initiative on behalf of responsible Lutheran churchmen and churchwomen.

The quality of Grand View, its past history, its growth, its able staff, and its sound management are some of the reasons that we confidently go directly to our synodical membership with this offer. In asking, Mr. Harry C. Jensen to handle the sale of the debentures, we are benefitting from his valuable experience gained through the Faith and Life Advance to which he contributed such able direction.

Ernest D. Nielsen, President.

Grand View College,
December 5, 1960.

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The Christmas Interlude

by: Dr. Alfred Jensen

Christmas long ago ceased to be the celebration merely of the birthday of Jesus Christ, by those who believed in and belonged to him. I have chosen to call Christmas an interlude. Webster defines interlude "as any interval of time or space between events."

In our most merry Christmas mood, we boldly declare this interlude as lasting till Easter. A more factual and commercial appraisal makes it last from before Thanksgiving till barely Christmas day. Between these two designations each individual person will choose his own as mind and circumstances permit. Christmas still remains an interval between some other and different events than those pertaining to Christmas and as such an interlude remains to darken the meaning of Christmas.

Christmas visits us mortals in differing ways. To some it comes as Santa Claus in sleigh and reindeer as to children. To businessmen mostly it comes with a great deal of hustle and bustle in the form of increased activity and perhaps also increased profits. There are those who chiefly find in the Christmas interlude an opportunity to indulgence in not so innocent merriment, stuffing themselves with food and drink, making gluttons and pigs out of themselves. Some listen with intent and longing for the song of "Peace on Earth, Good Will to Men," by the heavenly choir and many there are who rejoice with glad and thankful hearts for the birth of Jesus Christ, our Saviour.

Perhaps it is wrong to classify people as above. Most likely we are all to a greater and lesser degree sharing the faults and virtues of all of these groups. But to all of us Christmas has become an interlude, expected with great anticipation according to age and circumstance, faith and purpose of the individual. To the more businesslike among us Christmas has become a season, and "Greetings of the season" is supposed to convey, whatever the one who extends such greeting, interprets the Christmas season to represent. By admitting Christmas into membership in the recognized cluster of Holiday Seasons, such as Halloween, Thanksgiving, Harvest, Easter, Lent, Christmas has been granted status as an entity to be figured with in the world of trade and commerce. It may even have been given top rating. We may as well admit that Christmas is a season or an interlude, a passing affair, lovable and pleasant, while it lasted, but we must go on to the next number on the calendar. However, it is not "Good-By" but "See you again," we are reminded. Having seen the Christmas interlude fade away to our rear we return our attention to the activities and responsibilities, we let go when Christmas arrived and we find to our dismay that all our troubles at home and abroad has not been interfered with in the slightest by the Christmas interlude. The con-

fusion in the Congo, the mixup in Algeria, the mysteries of problems in Laos and in Cambodia, the insolence of Castro, besides a hundred other more or less insoluble problems in and out of the "Free World" remain as determined as ever not to be influenced by our billion give away programs. Evidently they have not caught us exhibiting any symptoms traceable to the Christmas interlude. While we have been making merry, giving gifts to our relatives and friends, handouts to more than the ordinary hungry and ill clothed, worshipped "en masse" in our churches, decorated our homes and public places to the hilt, they have resolved that all this made precious little difference in our dealing with them.

Nor is a view of the troubled scene of domestic activities apt to change their opinion of our democracy, which in their way of interpreting should conform to freedom, equality and brotherhood. Just one glance of our newspapers these last two or three weeks will convince any foreigner that at least their interpretation of democracy has no control over our race relations as a nation.

This is not to deny that important areas of the life of individual citizens as well as our communal life has been influenced deeply by Christian concern for our fellowmen. Also that we determinedly and desperately cling to the eternal and divine truths on which our country was founded. We nevertheless ponder why we can enter each year this Christmas interlude, pass through it, and when we again take up where we left off before Christmas find ourselves relatively untouched. Is Christmas just a relapse into romanticism, a second childhood, a nostalgic regret gripping the older generation for its lost youth, or is it a longing for the promised land, the hope for real peace and joy in the kingdom of God by children and youth.

Christmas should be a joyous affirmation akin to the comment of Jesus to the criticism of the scowling pharisees of the jubilant disciples in the Palm Sunday procession: "If these were silent, the very stones would cry out." The praise and thanks at Christmas is the response to God's redeeming love and act in Christ, coming from the heart of men, where God himself has planted and provided for the acceptance by faith of the Redeemer and the thankful expression for him. If this is true perhaps we are at fault in segregating Christmas as an interlude or a season primarily for joy, fun and play, plus a certain amount of giving of gifts to gladden the lives of others. Out of the experience of celebrating Christmas as those belonging to Christ should grow strength and ability to grapple with and defeat all the threatening disasters and despairs we face as a result of our own sinful selfishness. God has blessed us un-



deservedly with His gift of a bountiful harvest, of riches from land and sea, from industry, shipping, commerce and trade, much more than we need and enough to share with the needy millions of the world. More strength would be ours if we understood, that God's truth to us in His word is exactly the same at Christmas than at any other time of the year. He knows of no Christmas season or interlude. Every day to Him is a day of grace and truth. We feel threatened with loss of freedom. But as Dr. Edwin T. Dahlberg, now past president of the National Council of Churches, said recently: "Jesus made it perfectly clear, that truth must have precedence over freedom.....We have persuaded ourselves that truth cannot survive without freedom, whereas it is freedom, that cannot survive without truth."

The General Assembly held last week in San Francisco had this to say about what many people consider the most worthy part of interchurch work: "To many hunger-ridden nations....our donation programs seem primarily motivated by paternalism or by an insistence upon our own national advantage in the cold war. The spirit and manner of attempting to share our abundance and technological knowledge are vital if this sharing is to serve the cause of peace and to enhance the sense of dignity on the part of people with whom we share as well as to meet the need for food."

The incoming president of the National Council of Churches, an exceptional Christian layman, and known to be conscientiously concerned about the application of the gospel to the life of society, J. Irving Miller, an industrialist, of whom it is said that he reads his Greek New Testament daily before retiring at night, has this to recommend, as he assumed his highly responsible position: "Christian bodies have the habit of complaining about the shallowness, the extravagance and the waste of our civilization. As those responsible for the conduct and success of the council we must in our own deeds, actions and proceedings offer an example of what we urge. If our own worship, liturgy, music, art, writings and preachings are dull, dusty, second rate, cherished by us....only because they are comfortable and familiar....then we shall cut a fine figure indeed as we speak out against complacency." President Miller diagnosed very correctly a widely prevalent weakness of today's American: "Businessmen want to go back to little government. Labor leaders, frightened by low-cost foreign imports, want to go back to protective tariffs. Intellectuals want to go back to life before the industrial revolution after first destroying all radios and TV sets." Miller emphasized that great men have not shrunk from discoveries, but "put them to use" and mastered them. "When the church," he continued, "therefore offers an example of frightened timidity before the new opportunities of today, wistfully wishing we could go back to some simple life on the farm, society is not likely to take its directions from the church even when the church's warnings may be truly given." Let us ask God to strengthen the mind and hands of J. Irving Miller.

To some of us the most pathetic, yet stirring picture on TV as well as in our newspapers these last two weeks have been, one, a father, yes, a Methodist minister, Rev. Lloyd Foreman, leading his daughter, Pam-

ela, by the hand from his home in New Orleans to the William Frantz Public School, and another, Mrs. Daisey Gabrielle, a mother of six, also leading her daughter, Yolanda, by the hand to the Frantz School, while hysteric women lined the streets, shouting insults and obscenities at them, because they were willing in spite of the mob to have their children share educational opportunities with one lonely Negro girl.

The comments of Mrs. Gabrielle, made to a reporter, are worthy of note: "I pulled Yolanda out the second Monday. I was scared. Who am I to fight the whole state of Louisiana and the governor, I asked myself. But that night my conscience tore at me. Are you going to give in to a mob? I knew if I gave up the minister would give up, too, and there'd be no white child left....Whatever it was, I heard an inner voice. And when I got up that morning, I told my husband, 'Jerry, I am taking Yolanda back.' All those women yell, 'we hate niggers,' I don't hate any race or creed, I am going to do what I think is the right thing. Jerry said, 'Go ahead, I am with you.' Even when I walked past those screaming women, even when they shoved me, I closed myself in. I didn't hear their voices. I felt at peace with myself. You know, I'd rather take a beating from a mob than from my conscience." When the demonstrators stand outside her apartment to taunt her, she says: "I feel sorry for them. I don't hate or dislike them. When you walk with truth, you don't stain it with ugly feelings." "I really hope some day, they will see my point of view."

Mrs. Gabrielle says she is sorry about one thing, it is that her neighbors have turned their backs on her. She feels she will just have to endure it.

"One neighbor told me, 'Daisey, you're foolish to stand by your principles, rather than your friends.' I thought to myself: Neighbors change, principles don't."

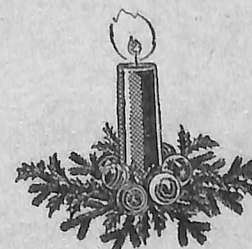
It is my opinion that Mr. and Mrs. Gabrielle will celebrate this Christmas to the glory of God with a good conscience, even though Mr. Gabrielle had to resign his job, because of the conduct of his colleagues.

May Christmas in truth and spirit be with us now and flow through all the days of the years to come. I wish this for all the readers of LUTHERAN TIDINGS.

Thou did'st not spare Thine only Son,
But gav'st Him for a world undone,
And freely with that blessed One
Thou givest all.

(C. Wordsworth)

Des Moines, Iowa,
December 12, 1960



A Study in Brown

by Dr. Johannes Knudsen

Editor's note: After December 15th and until about March 1st, Dr. Knudsen's address will be:

Askov Folk School
Vejen, Denmark

There was a double set of shutters on the window, but I had left both sets ajar, because the October air was balmy and sweet. After all this was Italy. During the night, however, a strong wind caused an annoying rattle, and I closed the windows tight. It was therefore dark in the room when I woke up.

I stretched in bed for a while, wondering what the weather was going to be like. We had almost given up hope of a clear day in Italy, for ever since Geneva the rain had come down steadily. The French Alps had been fog-shrouded, and even the Riviera had shown only fragments of color through mist and down-pour. Streams were swollen, roads were constantly wet, and countless rainpuddles had made brakes jumpy. The latter feature had been an extra annoyance on the endless mountain turns.

Last night had been the worst of all, and I still shuddered when I thought of the trip over the Apennines. The pass was not as high as others we had traversed, but besides the rain and the wet roads we had run into a dense fog; or rather, we had crossed the pass inside a cloud. When you can only see ten feet ahead in a hair-pin turn on a steep grade, up or down, you are not in the most relaxed mood.

We had therefore been much relieved, when we found a cute little summer hotel at the foot of the pass. The rates were off-season, and our host was a huge and jolly Italian, so we felt good after the ordeal. But we were hoping that the rains would be over, especially with the Swiss Alps ahead of us. All this was in my mind as I opened the shutters.

Then the sun poured in, and a fresh and beautiful hillside was framed by the window. It was not the grand vista, but it was enchantingly beautiful. It reminded me of the landscape background in a Giotto mural, when this early Renaissance artist was experimenting with perspective in paintings. This was beautiful! This was Italy! I shall always remember this scene as the first real glimpse of that country.

And the predominant color was brown, the color of October. The bright blues and greens of the Riviera were gone. The scarlet splashes of color in the canyons and the lively carnation fields by the ocean were also absent. Hills, houses, trees and bushes were brown. Not a faded, dusty brown, however. This was a bright, virile, invigorating brown, refreshed by days of rain. It was a good mood, but I was surprised to find that Italy was brown, even in October.

As I look back upon that trip, and others, it strikes me that many of our impressions were studies in

brown rather than in the bright primary colors or in the dreamy pastels. There were, of course, many flashes of both, and some of these we have taken back with us in slides. But in many instances the picture was neither flashy nor sordid. It was brown, brightly brown at times, dull at others, but so often just brown.

I am thinking particularly of many of the cathedrals we have seen on the continent. I am excluding the cathedrals in England, for they seem to have more of a living function as cathedrals. And I am not unmindful of the fact that every cathedral we saw had its numerous chapels and altars, often illuminated by banks and banks of votive candles, and that mass was regularly read at these many altars. Despite their fabulous architecture, so many of the cathedrals were studies in brown.

Let me take the cathedral at Florence as a case in point, famous for the architectural genius of Brunelleschi as well as the lovely campanile by Giotto. The octagonal dome did not disappoint the viewer who had often studied it in pictures. Especially as seen from the hill across the Arno, where Michelangelo's famous statue of David has been placed, it rises above the roof of the old city in a brilliant dominance of majesty. Even the mountains in the background lend lustre to the dome which is a jewel perfectly adjusted to its setting. It was an unqualified thrill of satisfaction to see it.

Yet when we entered the cathedral, we experienced a distinct letdown. In part this was caused by the utterly inadequate lighting, which characterizes so many great churches and which leaves them almost dungeonlike in gloom. It might be said that the architectural elevation is enhanced by this gloom, but I am sure that Gothic arches can also be enhanced by clever lighting. Worse, however, is the musty feeling that this empty, barn-like shell serves no other purpose than to preserve an antiquity of architecture. There is awe in the mind that human genius and skill could thus construct so many hundred years ago, but there is no awe of worship, of living relationship to a God who is not only in heaven but revealed and worshipped on earth.

This study in brown is a dismal one which fades into the grey and the nondescript. Is this what modern times have made out of a church which is the glory of a living God? The cathedral has become an object of historic and aesthetic veneration, and it has become the setting for a cluster of altars to the saints. But what does it mean to the assembly of the people? The aesthetic rapture gives way to a feeling of depression which only lifts when one remembers, and gives thanks to God for, the village church and the many sanctuaries built by small means but filled with a life of worship.

The Christmas gospel is a story of the great contrasts of light and darkness. It is an explosion of

(Continued on Page 15)

Johann Krebelder Speaks for Us

by: Carl F. Nielsen

"For the first time in 16 years . . . a decent place to live."

Before World War II there were several million ethnic Germans, called Volksdeutscher, living in all parts of eastern Europe. They had been there in colonies for generations, and they continued to speak German and observe German customs. In short, they constituted islands of Germanic culture in almost all of the European countries which lie to the east of Germany. About one-half of all ethnic Germans were Lutheran.

A prominent example of such a colony was the one in Rumania called Siebenbuergen, a prosperous region in the north-central part of the country populated by about 400,000 ethnic Germans before the war. These people were of course citizens of Rumania, but their mother tongue was German, and the traditions they followed were of direct German origin. Outside of Germany and Scandinavia, the Siebenbuergen area was one of the largest concentration of Lutherans in the world.

In fairness it must be noted that the ethnic Germans for all their characteristic ability and industriousness, were not always greatly liked by their non-German-speaking neighbors. This became increasingly so as World War II approached, since the existence of these colonies provided Hitler with a ready excuse for building a Greater Germany, as he called it. After Hitler's occupation of eastern Europe the "liberated" ethnic Germans often received preferential treatment over the majority of the populace. However, with the defeat of the German armies before the Russian offensives in 1944-45, it became clear that Russia's policy toward the German populace would match in cruelty that of Germany's toward the Russians. Ethnic Germans by the thousands fled before the Russian advance. In Siebenbuergen the great flight westward came in the early fall of 1944, and one of the refugees was named Johann Krebelder.

Johann Krebelder was born in 1878 in Deutsch Zeplin, Siebenbuergen. His family had been there for over 200 years, and it possessed a rather large farm for that area of Rumania. The Krebelders were considered fairly wealthy, and Johann Krebelder became the heir to the family estate. He married in 1903, and three children were born of the marriage. The outbreak of war in 1914 interrupted what had been a happy life for Herr Krebelder, but he considered himself lucky to return in good health to the farm after the war was over. Though a daughter died at the age of 20, both of the sons grew up, married, and had families. When war came again in the 1940s, both Krebelder sons were called into the German army. As the military successes of Germany turned into disaster, Johann Krebelder had to give away much of his farm equipment and most of his draft animals to the army, but he never

dreamed he would lose the family estate altogether. On September 12, 1944, the Krebelders were ordered to leave their farm and flee westward. With Johann Krebelder and his wife were Frau Krebelder's 82-year old mother and a daughter-in-law with three children. They packed what belongings they could in a carriage, took along one horse and two cows, and made the difficult and confusing trip across Hungary to Austria in about three months. Upon arrival in Austria the Krebelders were forced to sell their belongings and the animals in order to buy food. Thus they were left with nothing at all, and in May 1945 they fled the Russians once again as the war came to its close.

Near Linz, in the American-occupied zone of Austria, the Krebelders began to seek shelter. They went from farm to farm in search of living quarters, but in the chaos of the first postwar months it was not an easy matter to find housing for seven persons. At length, though, Krebelders persuaded a farmer to allow them to live in an unused chicken coop. They were thankful to have shelter at last, and a place other than the street in which to cook and eat. This was their home for eight years until one Krebelder son, just released from a Russian prisoner of war camp, found his way to where his parents, wife and children were living. His joy at being reunited with the family was mixed with shock at seeing how they lived, and he determined to build a small house. In 1954 the Krebelder son began building a house in his free time, but construction was difficult and slow because he did most of the work himself. Apart from that, he could buy the building materials only after the family was provided for, and his work as a laborer did not yield much extra income. Within a year, however, the house was finished to such an extent that the family could move in, and since that time the son has gradually made more improvements.

Two years ago, in anticipation of World Refugee Year, the Lutheran World Federation in Austria made a nationwide survey to find all so-called "forgotten refugees" — people still in need as a result of their escape to Austria. The Krebelder family was one of several thousand discovered through the survey, and when the World Refugee Year campaign channeled funds for assistance to needy refugees in Austria, Krebelders became beneficiaries of this effort. Out of a grant of money from England, the equivalent of \$500 was made available to finish construction of two rooms for Johann Krebelder and his wife, now 82 and 73 years old, and both in poor health. For the first time in 16 years, then, this elderly couple now has a decent place in which to live, and they have expressed their gratitude in a moving letter of thanks whose feeling is not lost in translation:

Dear Brothers and Sisters in the Lord:

First of all we owe our dear Lord praise and thanks that He has placed us in the hands of people with good hearts who have done us a good deed. We gratefully thank all those who have had us in their thoughts. Our past lives were unhappy because we lost everything and had to flee to a strange country. We were in despair, and thought

Carl F. Nielsen attended Grand View College. He graduated from Macalester College in 1952 and, after a period of military service, from Drake University Law School in 1957. Since 1958 he has been with the Lutheran World Federation World Council of Churches as Material Aid Representative and Refugee Integration Supervisor. He is the son of Professor Alfred C. Nielsen of Des Moines, Iowa.

that without our possessions we could no longer live. But it is now clear to us that we can live, and that it is not in vain we pray to God, "Give us this day our daily bread." We happily accept our destiny praising God, since man comes into the world with nothing and leaves it with nothing. However, if we deserve it, we will find the New Jerusalem with God and our Savior Jesus Christ. We wait in readiness for this, but will struggle with the world until we come to the goal with God has decided for us.

We thank you so much, and hope that the Lord's Son, our Savior, will say to you too, "I was a stranger and you took me in...." My dear friends, our joy is very great that in our last days on earth we have our own rooms. May God bless you for giving us what otherwise we never in our lives would have had, and may He richly bless you in your work as you help other needy people.

Johann Krebelder.

The Krebelder family was one of hundreds assisted by Lutheran World Federation as a result of the emphasis given by World Refugee Year. In general, as-

sistance has taken the form of lifetime annuities, grants for furniture or tools, or housing grants as with the Krebelders. Funds from a dozen sources on both sides of the Atlantic have made assistance to forgotten refugees in Austria possible. To date about one-half of LWF's projects for forgotten refugees have been carried out, and hundreds of needy individuals and families have been decisively helped thereby.

This report is written a few days before the Thanksgiving festival and the beginning of Advent. Especially in this season, then, Johann Krebelder speaks for each one of us when he writes, "First of all we owe our dear Lord praise and thanks...." Each may give thanks for many special reasons, but no matter who we are or what our individual situations may be, we may unite in praise and thanks for being in His hands and working according to His design.

Varieties of Gifts

We associate Christmas with artists' representations of THE HOLY FAMILY, THE MAGI, and shepherds. We are accustomed to European settings, costumes and features. But when Japanese, Indian and African artists paint these sacred scenes in settings familiar to them, we are jolted.

The Committee on World Literacy and Christian Literature works with Christian artists in many lands. They create literacy primers and illustrate books and magazines. When the Committee saw THE BLUE MADONNA, by Indian painter Frank Wesley, they decided to share it with supporters and friends. It appeared as a Christmas card in 1955. Its success launched the World Christian Art Christmas Cards. They are used to provide income for the LIT-LIT program and to encourage Christian artists abroad. They also offset American un-Christian concentration upon comic subjects, Santa Claus, and red-nosed reindeer.

Ki-Chang Kim contributed THE KOREAN MANGER SCENE to the series. WISE MEN FROM THE EAST was done by Agha Behzad, the famous Iranian miniature artist. The LIT-LIT medal for this painting was presented to him by the Shah.

Chinese art is included with THE HOLY FAMILY by I-Ching Ku. This is the three-panel scene of the shepherds, the Magi, and THE FAMILY at the manger.

CHILD OF LIGHT is the Japanese entry by Kimi

Koseki. She pictures the infant in a woven basket according to the custom of her people. MARY and a group of adoring peasants surround the child.

David Chituku, an African student, entered a medallion wood carving of THE MADONNA AND CHILD. This was photographed against a woven background, to become our first African card.

This Christmas, Frank Wesley has another winner — a richly colored spread called, REDEEM HIS PEOPLE, showing the fact that half the family of man has not yet arrived at Christmas, but it still seeking redemption. A photo of this painting appears below.

Another Korean artist, also named Kim, has drawn the lovely MADONNA OF THE STARS, which appears on our cover. Someone has said of this painting that "It has an innocence we have almost forgotten exists." Yet, like young people around the world, this painting is also aware of interstellar space, and the simplicity of form and color which offer refuge in our time. The card bearing this picture has set a new record in popular approval. In spite of a second large printing, it was sold out by early December.

Editor's note: LIT-LIT, which has made these pictures and this information available to us, is an abbreviated name for The Committee on World Literacy and Christian Literature. This committee is a division of the National Council of Churches.



Returning the Gift

by: Pastor Verner Hartvig Hansen

*"Let us return love
to the giver."*

The book of First Chronicles has a long, long list of begats which we never think of, except perhaps at Christmas when we are reminded of them by the reading of the background of the Bethlehem Baby.

In the midst of those Old Testament begats, however, there is a pathos-filled sentence in which I think I can find meaning at this time of the year. "Sheshan," we are told, "had no sons, only daughters." This was a disaster for the devout Hebrew, who hoped every child would be a son. Without a son, Sheshan's name would die out of the congregation of Israel, and the family heritage would be scattered among the clans. If we let our minds dwell upon the picture, we see that simple line from Chronicles as the statement of deep tragedy.

At Christmas we celebrate the coming of one who called Himself the Son of Man. Is it stretching the point to consider that we have here, in the Christmas gift above all gifts, God's great gesture of love which provides for us all the real traditions and heritages for whose survival we need concern ourselves?

As Christians, we share proprietorship and ownership of the continuing faith and fact of Christianity. It has become ours.

But "ownership" is a nebulous thing. A moron can own a copy of Shakespeare, but is this really ownership? Real ownership happens when a friend borrows the book and reads it; that friend has received it in a true sense.

Recently, the writer moved to Philadelphia, (and thereby was accused by his friends of becoming one of those "wise men from the East.") Here in this city of brotherly love, a battle goes on to decide whether or not the public shall be permitted entrance to see a fabulous collection of art, valued by some at \$100,000,000, which is now held by a tax-exempt agency which admits only a handful of persons occasional entrance to view these Picassos, Rousseaus, Van Goghs, Cezannes and Seurats. How the case will be decided is in some doubt. But surely "ownership" of art like that resides really in the persons who view it. Certain rights may lie with those who have legal standing in the matter, but possession here is much more a matter of spirit. The real owners of paintings or fine recordings or good books are those who may have the privilege of enjoying them. Possession without a real spirituality within it is meaningless.

Is this not true likewise with the great Christmas gift of God's son? We all share this tradition and heritage, but unless we are involved in the real spirit of it, our participation is meaningless.

On that wondrous Christmas night so long ago the Son of Man was born who was the Son of God. May we again stretch the point and say that in a sense, God, like Sheshan, until that time was sonless? Adam, man's prototype, has been described in many ways.

Sculptors and painters and even some archeologists have tried to describe him, sometimes in terms that make us wonder what Eve ever saw in him. But in his sinful nature, man renounced his standing and his heritage as a child of God. And so the Son of God came to restore the relationship which should exist between man and the Divine. This is God's Christmas gift to us.

Christmas gifts are welcome to us in a meaningful way only if there lies, represented behind the material thing, a love of which the thing is a token. And this love is something which we can return. Following the holidays, there will be a returning of many gifts. Exchanges will be made in cases where the giver was not quite precise enough to satisfy the receiver. But when the love is returned it is not out of dissatisfaction, it is out of overflow. God awaits the return of our love.

But man returned the Gift! At Golgatha, man in a most incredible way returned the Gift. And if we stand horrified now in retrospect, how must have been the horror of God as He saw what men did to His Son? It was an exchange of the Gift, cheap, humiliating, ungracious and agonizing.

This is going on today. The trouble in the deep South is but one example. The Negro has learned much from the doctrine of passive resistance. But we have seen an imperceptible shift of gear from passive resistance by the Negro into what we might call **massive insistence**. His patience has worn thin. He wants to move faster, and who can blame him? But the trouble itself is symptomatic of mankind's failure to be receptive, and then responsive, to the Christmas Gift.

Every deed done in our day which excludes God from its plan and intent is our own rejection of the Gift. Every untruth participated in, every prejudice pampered, every carnality indulged, every responsibility renounced, every beauty smirched, is a **rejection of the Gift**.

That is the way things are. And that is the way we are.

But wait!

There is a further marvel about God's love and His Gift. For it is of such mystery and power that it overcomes our rejection. God in His unspeakable Gift rescues us from the very sin of our renunciation.

I remember hearing a talk by Joseph Sittler one time in which he told of picking up a stranger in his car, in the heart of Chicago, to give him a ride to the suburbs. When the stranger discovered that Sittler was a man of the church, he poured forth out of a bitter heart the story of his lost faith in God. His son had recently died, and anger and bewilderment had combined within the man's soul in an angry renunciation of faith. "Where?" he cried out, "where was God when my son died?"

Sittler replied quietly after a moment in an answer that came to him as though by the touch of an angel,

(Continued on Page 14)



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

512 East Washington Avenue
Bridgeport 8, Connecticut

AELFY Doin's

Greenville, Michigan: Our LYF visited the Episcopal church here for morning services, and then went back in the evening when the pastor taught us about his church. We will be caroling again this year at the County Home for the Aged.

Bridgeport, Connecticut: At our last LYF meeting, we discussed dating: being with a group is best to get acquainted with more young people; going steady is little frowned upon, but could have some bad results if started too young and continued too long; and parents should be consulted when one begins to date. These were some of our conclusions. We are planning to go caroling to the shut-in people of our congregation, and return to the church for a party. We have 45 copies of YULE to sell.

Brayton, Iowa: At our November meeting, the delegates to the national convention and workshop reported to us. We plan to have a Christmas party in December with a 25c grab bag for gifts.

Over the Typewriter

The board of the American Evangelical Lutheran Youth Fellowship extends its greetings for a blessed Christmas season and new year. It is the hope of the board that we can make this year full of meaning and good experiences so that we can glorify God and grow in spirit and fellowship.

How many of your groups are making this a Christmas which will LIVE? Are you considering any projects of service for others? How about caroling as mentioned on this page? Or filling baskets and delivering them to those who are less fortunate than we? How about decorating the church, and almost as important, helping to clean up after the holidays? Are you helping with the Sunday School Christmas party? How about giving a party for the elderly members of the congregation, with entertainment and singing the favorite carols? Not all of these things have to be done BEFORE Christmas, either. Use your Christmas vacations wisely, and bring joy to as many as possible. And don't forget to bring good reading material to the people with YULE!

Youth Week is getting very near. Have you made your plans yet? If not, better get started. Offer to help your pastor in the arrangements, and put special emphasis on service.

Headlines: Then, Now and Tomorrow

Let's look at some headlines from long ago:

"12,000 KILLED IN BREAKTHROUGH" "DIFFERING PARTIES UNITE AGAINST COMMON FOE" "REVOLTS BREAK OUT IN SMALL COUNTRY" "GREAT RULER IS ASSASSINATED" "POLITICS AND RELIGION DO NOT MIX" "SEVERAL RULERS ARE EXECUTED" "FOOD SURPLUSES ARE DISTRIBUTED FREE" "GIGANTIC BUILDING PROGRAMS CARRIED ON" "RELIGIOUS FERVOR AT HIGH LEVEL"

These headlines could have appeared in any major newspaper of Palestine the 50-60 years prior to Jesus' birth. Most of them could also well appear or have appeared in 1960.

The 12,000 who were killed were Jews at the time of Pompey's capturing the temple. The differing parties who united were the Pharisees and Sadducees against the common foe: Rome. Revolts swept through Palestine for several years around 50 B. C. Caesar was assassinated. The king acting as high priest was extremely unpopular during that time, and several rulers were executed because they lost favor with superiors. A new king, Herod, was extremely generous, giving away food, clothing and lowering taxes, building many roads, aqueducts and buildings. Outward signs of religion were growing by leaps and bounds. It was into this general situation or historical period that Jesus was born.

With some twisting of the imagination, these headlines can be made to fit some possible or real situations now.

Thousands have been killed in riots in Africa. One high official was assassinated in Japan, and another in Africa is in a precarious position. Some high political officials in a powerful country have "disappeared." Many radical state-church separatists and others have decried the presidential election, claiming that the existing separation will not last under a Roman Catholic. Our differing and almost abusive political parties (during the campaign) are now united against common foes. The distribution of food surpluses, medicines and clothing continues at a high rate. Great building programs and religious fervor seem to characterize the last decade (although how meaningful this is is debatable).

Christ entered history at a specific time, but history is not necessarily unique at a certain time or place. Man always needs vital and living spiritual forces as exemplified in Christ and as carried on by His Body, the Church.

The meaning of Christ is not limited, nor is He relevant only to one age or another. Christ's message and act are timeless and far reaching. As youth who face tomorrow's headlines, we cannot afford to reject or neglect Christ and His Church.

Christmas comes every year, and every year it has deep significance. Don't let it be lost in the hub-bub of school work, dating, home-life and partying. Rather, help the meaning of Christmas be essential to and meaningful for all of these things; for all of life!

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



A Christmas Prayer

By Vivian T. Pomeroy

O God, may we live as those who constantly expect a beautiful surprise. May everything which happens to us be received as bringing a new experience we cannot do without — even sorrow bringing a newborn joy in her arms. May we see the priceless worth of ordinary people, and seize the hidden gold of every hour. May we never pass blindly by the Lord of love where he stands disguised in the midst of our common life. May the star of our exalted moments be our inspiration for lowly duties, and if our star has vanished for a while, may we tend our fires, and light our candles. May we leave our heart's door ever on the latch, because at any hour the Lord of Life may come, and we would not let him knock in vain. So may we follow in the steps of these shepherds and the sages, and come — even unto Bethlehem.

It has perhaps always been a source of wonder that God chose to herald his great glad tidings first to the simple shepherds in the field. Why did he not proclaim it to the multitudes so that many could have experienced the glory the shepherds beheld? Did he want to make sure that the greatest of all tidings fell only on open ears, and hearts attuned to such a message?

In the long lonely nights, while they kept vigil over their sheep the shepherds had perhaps often discussed the promise made by the prophets, that a King and Savior was to come. They yearned for the fulfillment of this promise, and when the great moment came, when the heavens opened and they heard the song of the angels, their hearts were ready to receive him. As they hastened to Bethlehem there was no doubt in their minds — only joy and expectancy.

In the days that followed they must often have asked themselves "What of the Christ child — did we really see him or was the glory and the promise of that night, but a dream and a vision?"

How often do not such doubts assail us all. When the joyous Christmas season is past and we return to everyday life we may well ask "was the love and goodwill that lifted us up out of ourselves, but a transient thing? Shall we never attain the peace on earth the angels sang about?"

One of our late pastors wrote these words 20 years ago in "Julegranen," and I quote (and translate).

"We must never forget that it is not riches nor military power nor a multitude of laws that decides a nation's fate and its future. It is the thoughts and feelings and ideals that live in the heart and homes of its people. Only the spiritual power of our homes represents our nation's strength."

These words hold true also today. The efforts our leaders make at the conference table, to establish peace among nations, can only bear fruit if we unite to let the Christmas message become a reality among us.

As we gaze into the light of the Christmas candles where each of us has his own world of memories, hopes and dreams, may we recapture some of the joy and wonder the shepherds knew. May the joys and sorrows that await us in the coming year lead us but to the manger.

"They who do their souls no wrong
But keep at eve the faith of morn,
Shall hear at last the Angel's song
Of peace on earth, good will toward men."
Agnes Nelson.

Greeting From Danevang

Late October found the women of the Danevang church concerned about the preparation for two events, namely, the Fall Festival and the annual church supper.

For the Fall Festival the community house had to be cleaned and committees for the many coffee servings assigned. This year we looked forward with special anticipation, since our Pastor Moller's son-in-law, the Robert Hermansens, were to be our guests. I am sure that I can speak for the entire congregation when I say that we were not disappointed. We had some fine days together.

The proceeds from our annual church supper this year will be used to help purchase new draperies for the stage of our community house. To make it more interesting we decided to make this a Danish supper and used Danish decorations, such as flags, dolls and candles, to make it more attractive. The Danish dishes such as "Rød-kaal," "Æblekage," "Citron-fromage," etc., were received with enthusiasm by our guests from the neighboring towns as well as the home folks.

The good fellowship and cooperation experienced in getting ready for these occasions bring us closer in our everyday living and are probably more important than the actual work accomplished.

May we extend best wishes to the women of our churches for a blessed and joyous holiday season.

Submitted by Louise Petersen.



OPINION AND COMMENT



A POLARIS equipped submarine will be sailing under the seas this Christmas. At the beginning of its service some time ago the captain is reported to have sympathized with his men who would not be able to be at home with their families for Christmas. Then he is said to have gone on to assure them that they could take consolation in the fact that "for the first time in over a decade there will be peace on earth because you are under the sea in the George Washington." One is tempted to dismiss this as so much more loose talk by the military which seems ever intent on multiplying its own strength. However, and unfortunately, this kind of thinking is not confined to the Pentagon and its subordinates. There is, in many quarters, an almost obsessive concern with more and more weapons. Certainly we realize very well that in this age of tension we must be fully prepared to defend not only our own country but the cause of freedom in other places. Until such time as the tensions around the world ease a bit we are going to have to put a very large percentage of our tax dollars into defense. But, let us not jump to the fallacious conclusion that if we have a strong defense we will have peace on earth. The whole record of human history speaks loudly of the folly of this sort of thinking. More important, even if it were true that there would be no armed conflict if each side feared the other, there is no comparison between such a condition and peace. Is peace merely the absence of armed conflict? We think not. Surely it is a far cry from the peace on earth to which we turn our hearts and minds at Christmas time. At this blessed season we celebrate the birth of Him who came to bring peace on earth in the fullest sense of the term; peace in the hearts and minds of men, peace with God and peace with neighbor. This peace is not ours because the George Washington or a hundred submarines like it sail beneath the seas. It is ours because Christ came to earth. It is reported by Luke that as Jesus looked out over Jerusalem He wept and said, "Would that even today you knew the things that make for peace." Does He look out over our world at this Christmas season and say the same? We rejoice, as we should, at this Christmas season but God grant that our rejoicing may be in the coming of Him who really makes for peace and not in the things that give Him cause for sorrow.

THE PROTESTANT WORLD received a jolt on December 4 when Dr. Eugene Carson Blake, stated clerk (chief administrative officer) of the United Presbyterian Church in the U.S.A. proposed a union of

four major Protestant bodies into a new church that would embrace some 18 million members. Dr. Blake, who preached at the opening of the General Assembly of the National Council of Churches, made it clear that he was not speaking officially for his church. So did those who responded enthusiastically for the Protestant Episcopal, the Methodist and the United Church of Christ, the other groups involved in the proposal. Whether and when official action will be taken by these groups remains to be seen. In any case, merger is a long way off. But if the proposal gave a jolt to Protestantism it was a jolt that was welcomed in many quarters. Quite apart from the fact that the proposal was unofficial and that merger is a long way off is the fact that such a suggestion could be seriously made and seriously received. This is in itself an occasion for joy. The time has come, it appears, when church bodies are becoming more aware of the ties that bind than of the fences that separate. Nor do we believe that this is entirely a situation which has been forced upon the church. This has a bearing on it, to be sure, but we like to think that the church does not feel itself pushed together by external forces so much as drawn together by the power of the gospel. The new proposed 18 million member church would not include the Lutheran Church but this is no reason why we should not rejoice in it. Indeed some of the principles suggested by Dr. Blake as the basis for such a merger make it not inconceivable that the day may come when all of Protestantism can stand together. Nor would such a unity of the Christian church necessarily imply the dead uniformity of a super church. In any unity worthy of the name Christian there is always room for diversity. Ours is a troubled era and one may at times feel that it is a hopeless era. On the other hand, ours is also an era in which it is a privilege to live and to witness great movements for ultimate good. We shall be watching with great interest the progress of the proposal laid down by Dr. Blake.

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WE HOPE THAT the sale of debentures to finance a new physical education building at Grand View College, announced on page two and concerning which we will have more information next time, will attract the attention it deserves. The new building is very badly needed and this appears to us to be a wise and business like way to obtain it **now**. We doubt that the demands on the church to provide a Christian education for its youth have ever been more imperative than in our time. An investment in these debentures will not only yield 5½ per cent interest but it will yield added dividends in the knowledge that an investment has been made in the Christian education of our young people.



View From Bethlehem

by: Pastor Enok Mortensen

It is said that Bethlehem is built on a slope with a fine view toward the northwest; but the event of Bethlehem affords an even finer panoramic view. Christmas is the great divide, the vantage point from which you can look in all directions. At New Year's we look back and we also look forward. This is true even more so, and with added dimension and depth, of Christmas. No wonder that we number our years from the moment of our Savior's birth.

At Christmas we take a long look down through the years. Thousands of multi-colored strands converge and we are woven into the grand design of the Christmas tapestry. The Scripture selections at our services during the Advent open our eyes to the plan and purposes of God during the long Advent prior to his coming.

Now we see that the Babe of Bethlehem is no ordinary child. He is the King visualized by Isaiah and Zechariah: the King — and yet riding upon a lowly beast of burden. This humble servant is to bring peace unto the heathen, and yet his dominion shall be from sea to sea. He is the one chosen to open the eyes that are blind, to bring prisoners from the dungeon, from the prison those who sit in darkness; the one upon whom the Spirit of the Lord shall rest, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord..... He is the prophet, yes, but much more than a prophet; he is the Dayspring from on High who shall visit us to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace. He is the Holy One of Israel.....

But at Christmas we not only look back; we also look forward. We say B.C. and A.D. The Messiah is not only the fulfillment of ancient prophecies and promises now come to pass; he is the bright Morning Star, the Star of Jacob which has become a Sun, the bringer of new life:

How blest was that gracious midnight hour,
When God in our flesh was given;
Then flushed the dawn with light and power,
That spread o'er the darkened heaven;
Then rose o'er the world that Sun divine
Which gloom from our hearts hath driven.

There is a fine and dramatic symbolism in the two Gospel selections chosen for the Sunday after Christmas. There we are reminded of Simeon, an old man, yet not too old to be looking for the redemption of Israel; and of Anna, 84 years old, yet not too old to be looking for the redemption of Jerusalem. These oldsters are granted the privilege of seeing God's promises fulfilled in the person of — a little child. Now they are satisfied to depart in peace, for they have witnessed the coming of a new era.

Every adult with some Christian insight will look upon Christmas as such a summit from which new and vast vistas emerge. Is there any time during the whole year when we are more conscious of the past? No other religious festival carries more cargo from the lost lands of our childhood. That's why we sing in a Christmas song:

There is something enchanting
That stirs in my breast
And brings back the gladness
My childhood possessed.
There is something that finds me
And gently reminds me
Of Yuletide with snow —
With candles and songs and with mother
In days long ago.

We become children again; or try to. We remember the Christmases of our childhood. Memories and sentiment build a bridge across the chasm of time, and the lowliest and ugliest cottage is magically transformed into a glittering fairy castle.

I am not disparaging the Christmases of our yesteryears. Thank God for all sweet and good memories! But sentiment is turned into sentimentality if, at Christmas, we only look down through the years behind us and fail to look forward with a view of what is coming as a result of what happened at Bethlehem.

For that is the very essence of Christmas: a new day has dawned. A new day is coming. It was a child who was born that night in Bethlehem, but a child with potentials of growth. Now we discern not only the roads that lead toward Bethlehem; we see also the roads issuing from it. The ways of God are peace and justice and hope. To observe Christmas is more than merely to commemorate an event in the past; it is to kneel by a manger, there to find strength and courage and vision to face the future. It is to say, or sing with Georgia Harkness:

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk Thou beside us lest the tempting by-ways
Lure us away from Thee to endless night.

Hope of the world, O Christ, o'er death victorious,
Who by this sign did conquer grief and pain,
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!



We have succeeded pretty well, not as individuals but as members of society, in making the whole world an arsenal, strong, hard and tough. We have built a society on the doctrine of the survival of the fittest, believing that to succeed we must be hard, and so we have posed behind masks that are set up and fixed and inflexible, but down deep in us something that is human craves the tenderness of Christmas.

Theodore P. Ferris.

Grand View College

The old Danish custom of folk dancing is alive at Grand View College again this year. Margaret Madsen and Vern Johnson, both Grand View College alumni, are the new instructors. There are 44 in the group who meet twice weekly for the vigorous training in coordination and skill.

Much good will is brought Grand View's way through the frequent exhibitions of the folk dancing group. At least three performances are given each month for various audiences of many denominations throughout Iowa. A New Year's day television program was another highlight as beamed over Channel 5 WOI-TV.

Along with the visual appeal of the spirited dances and colorful costumes, some of the Danish tradition is carried to each audience through an interpretative introduction by Vern Johnson as a background to the dances. Here is a part of Mr. Johnson's commentary:

"What we are trying to do at Grand View is to exhibit a part of American culture by performing dances peculiar to the many nationalities that make up our nation. We perform dances from Denmark, Sweden, Poland, Russia, Rumania, Germany and many other countries, but we feel that these dances are American in that these people have subsequently become Americans.

"The folk dance became an important part in man's festivals because it was instinctively felt to be a social as well as a biological necessity. It satisfies a deeply-rooted craving for rhythmic action in groups. Many of the folk dances of today were already danced, perhaps with slight differences, during the days of the folk festivals of the middle ages.

"Dances have been prominent in religions throughout the world. It is known that David danced before the ark of the Lord and most of us are familiar with dances of the American Indian depicting religion, war and peace, corn planting and other customs. Certain European dances also bear relation to specific vocations; examples are: Sailor's Hornpipe, Shoemaker's Dance, or the Ox Dance.

"However, the most important motivating factor for folk dances is simply the joy found in dancing."

Virginia Marshall.



District IX Convention

District IX met in annual convention at Trinity Lutheran Church, Wilbur, Washington, September 23-25, 1960.

The convention theme, "The Holy Christian Church," was carried out in messages by the four pastors: Dr. Jens C. Kjaer, District President (Seattle), Pastor Carl Laursen (Tacoma), Pastor Arnold Knudsen (Junction City), and Pastor Theodore Thuesen (Enumclaw). A highlight of the convention was the installation on Sunday morning of Rev. John Enslemann as pastor of the host congregation, with Dr. Jens Kjaer officiating.

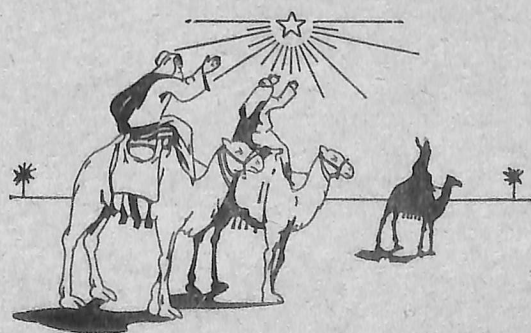
Special features on the program included a round-table discussion on the coming merger by the pastors of the district, a tour of Grand Coulee dam and Sunday dinner for all at the "Green Hut," a restaurant near the dam.

For all in attendance the convention was a good meeting thanks to the careful planning of District President Jens Kjaer and the warm and fine hospitality of the Wilbur congregation.

Highlights from the Business Meeting

- * Dr. Jens Kjaer re-elected district president.
- * An exciting report by Dr. Kjaer concerning Holden Village, the scenic former mining townsite on Lake Chelan, Washington, recently given to the Lutheran Church by the Howe Sound Mining Company of New York. Plans are underway to use the village for youth and adult activities.
- * Adopted a new plan to reimburse district convention delegates for travel expenses (2½¢ per mile, plus 2½¢ per mile for each additional passenger up to a maximum of 7½¢ per mile per car. Also, 2½¢ per mile to be paid to each delegate coming by commercial transportation).
- * Recommended that all congregations provide in their plans and budgets for full participation in regional LCA conferences for pastors and delegates and for participation of their pastors in pastoral conferences.
- * Voted to give the Sunday offering to Grand View College for the new gymnasium.
- * Adopted district budget of \$800 for 1961. Heard Treasurer Thor Tollefsen report balance of \$1,210.36.
- * Noted with sorrow the deaths of Rev. C. S. Hasle, Junction City; Rev. John Pedersen, Tacoma; and Rev. Walter Brown, Seattle.
- * Welcomed to the district Pastor Carl Laursen of Tacoma and Mr. James Miley, student-intern at St. John's, Seattle.

Theodore J. Thuesen,
Vice President-Secretary.



Church News From Around the World

LUTHERANS HEAR PROPOSAL FOR PROTESTANT MERGER

San Francisco — (NLC) — Lutheran leaders attending the triennial assembly of the National Council of Churches here heard with interest a proposal to unite four of the nation's major Protestant bodies into a new denomination of nearly 20 million members.

The proposal was advanced by Dr. Eugene Carson Blake, stated clerk or chief administrative officer of the United Presbyterian Church in the U.S.A., in a sermon prior to the opening of the National Council's assembly, December 4-9.

Dr. Blake urged that the Presbyterian and Episcopal Churches invite The Methodist Church and the United Church of Christ "to form with us a plan of church union both catholic and reformed."

In their comments, the Lutheran officials observed that the proposal was unofficial and had yet to be evaluated by the churches directly involved.

Dr. Malvin H. Lundeen, president of the Augustana Lutheran Church, Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, and the Rev. A. E. Farstrup, president-elect of the American Evangelical Lutheran Church, led their respective delegations to the assembly.

They pointed out that their church bodies, together with the Suomi Synod, are committed to complete the formation of the 3,000,000-member Lutheran Church in America, with June of 1962 set as the target date for consummation of the merger.

A parallel development is the formation of The American Lutheran Church, with 2,258,000 members, representing merger of the Evangelical, American and United Evangelical Lutheran Churches. The ALC will begin operations on January 1, 1961.

Since their leadership is deeply involved in these negotiations and in addition is conducting conversations with the Lutheran Church—Missouri Synod under the auspices of the National Lutheran Council, the Lutherans did not feel "left out" by Dr. Blake's proposal.

They welcomed the reference by Dr. Blake, they said, to the necessity for recognizing the sacraments of Baptism and the Lord's Supper as "means of grace" rather than "merely symbolic" memorials, indicating an attitude toward church union solidly based on Holy Scripture.

TWO NEW DANISH BISHOPS

Copenhagen — (LWF) — Two members of Lutheran World Federation commissions have been appointed by King Frederik IX to divide the succession to the Rt. Rev. Hans Fuglsang-Damgaard upon his retirement as Bishop of Copenhagen and head of the national Lutheran Church of Denmark.

The Rev. Willy Westergaard-Madsen, chairman of the Commission on Inner Missions, will be the new Bishop of Copenhagen, but his diocese will be considerably smaller than that of Bishop Fuglsang-Damgaard. To be carved out of it is a new Diocese of Helsingør whose bishop is to be the Rev. Jens Leer Andersen, a member of the LWF Commission on Stewardship and Congregational Life.

Pastor Westergaard-Madsen is general secretary of the Copenhagen Society of Parochial Social Work, while Pastor Andersen is senior minister at St. Olai church, Helsingør. Bishop Fuglsang-Damgaard, head of the Danish Church for the past 26 years, reached the compulsory retirement age of 70 last summer.

Recognizing that the populous diocese over which he had jurisdiction imposed a work load too great for one bishop, the Danish parliament earlier this year passed a law providing for its partition upon his retirement. Until now, one-third of the population of Denmark and one-fourth of the clergy of the national Church belonged to the Diocese of Copenhagen.

Pastor Westergaard-Madsen, who is 53, has held the social welfare post since 1942, when he succeeded Dr. Alfred T. Jørgensen. Born in Copenhagen, he passed his theological examination in 1931 after studying at the universities of Copenhagen and Göttingen.

He served assistant pastorates from 1931 to 1937, after which he was for five years head pastor at the Fredriksholm church in the southern port area of Copenhagen.

LAYMAN ELECTED PRESIDENT OF NATIONAL COUNCIL

San Francisco — For the first time in its ten-year history, a layman, J. Irwin Miller of Columbus, Indiana, was elected president of the National Council of Churches, meeting in its fifth triennial assembly here.

The Rev. Dr. Earl S. Erb of New York, executive secretary of the Board of Foreign Missions of the United Lutheran Church in America was elected a vice president.

MARIAN ANDERSON SINGS ON THE LUTHERAN HOUR

St. Louis, Mo. — Miss Marian Anderson, the world-famous contralto, will be interviewed by Dr. Oswald Hoffmann, Lutheran Hour speaker, for a special half hour world-wide Christmas broadcast beamed to an estimated 100 million listeners. Miss Anderson will also sing several Christmas hymns and carols.

The noted singer will chat with Dr. Hoffmann on the meaning which Christmas holds for her as a Christian. Her songs will include several of the best known carols and the Christmas aria from Handel's "Messiah."

The Pan American Broadcasting Company of New York City which is handling the world-wide distribution of the program reports that the program will receive one of the greatest coverages ever accorded a single radio broadcast.

Miss Anderson, born in Philadelphia of poor parents, sang in a church choir at an early age and received her first professional training at the age of 15. In 1925 she won the New York Stadium contest and appeared at the Lewisohn Stadium with the New York Philharmonic Orchestra. A series of concert tours abroad until 1935 was followed by a triumphant return to the United States. Arturo Toscanini has credited Miss Anderson with "a voice that happens once in a hundred years."

In addition to more than 40 foreign networks which have promised to carry the broadcast, a recording of the special Christmas program will be sent to every radio station in the United States by the St. Louis headquarters of The Lutheran Hour.

SUNDAY SCHOOL PICTURES OF CHRIST IN WORKING CLOTHES APPROVED

Milwaukee, Wis. — A Sunday School booklet for three-year old children illustrating Christ in knee-length trousers and short tunic-like shirt, rather than in the traditional long flowing robe, has been endorsed by the General Council of the Evangelical and Reformed Church.

The Council approved the illustrations after Dr. Robert Koenig, of Philadelphia, director of the curriculum, reported that archeological researchers agree that working men of Jesus' time customarily dressed in garb approximating short trousers and shirt. The long robe in which Jesus is traditionally pictures, he said, was used as a combination overcoat-blanket for travel.

Dr. James E. Wagner, president of the church, said, "I can more easily imagine (Jesus) wielding his carpenter tools dressed like this man in the long robe with long sleeves in which he is usually pictured."

EPS, Geneva.

Returning the Gift

(Continued from Page 8)

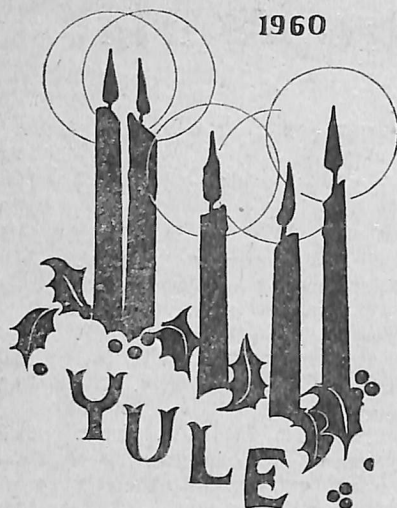
"God was exactly the same place that he was when His own Son died."

For God who gives us sons and daughters and then in His scheme of things permits them to be taken from us has confronted the same agony. And sin which always can only end in death has been conquered by the Gift which can only end in Life.

Let the spirit of love which lies in the Bethlehem Baby lie upon us all and let us return that love to the Giver.

Take Some Time to Read

1960



Once more we would call your attention to good Christmas reading available to our readers. YULE, the Christmas publication of the American Evangelical Lutheran Youth Fellowship deserves wide reading. It can be had from your local YPS for \$1.00. YULE is edited by Pastor Harris Jespersen. It is a good friend with which to pass a quiet and profitable evening.

DANSK NYTAAR—1961, will be found an equally good friend by those who are at home in the Danish language. It is edited by Dr. Paul Nyholm and may be had from local agents or directly from the Lutheran Publishing House at Blair, Nebraska, for \$1.00 postpaid.

From Eben-Ezer Lutheran Home and Hospital, Brush, Colorado

The days are approaching when our beloved "Danish-American" Synods are merging into the larger fellowship of the million-strong membership and fellowship of the Lutheran Church in America and the American Lutheran Church. We here at Eben-Ezer are also preparing and equipping ourselves to serve the new Churches.

This fall Eben-Ezer moved into its 58th year of service to the Aged and Chronically Ill. Every year 68 patients of all ages found their home here: crippled, blind, paralyzed, senile, brought from hospitals or from over-burdened private homes. Many more had to wait for admission until room was available. Eben-Ezer has been able to offer them expert nursing and medical services as well as occupational therapy and, through our All Saints' Chapel, a full spiritual program. The state authorities have recognized these services by granting us license as a top-class Nursing Home.

Because of the urgent need for more and better facilities for bed-fast patients the Board of Trustees at their annual meeting this year decided to build a new addition to the Home with accommodation for 32 beds, placed on the south side

of the old building and connected with that by a tunnel. This fine asset to our work will be completed just after New Year. But we will need help from the many friends of Eben-Ezer to get the 16 rooms and two lounges furnished with beds and suitable furniture.

At conferences this fall with the Board of Social Missions of the Lutheran Church in America and with the Board of Charities of the American Lutheran Church it was pointed out that Eben-Ezer is the only Lutheran Church Home in the Rocky Mountain area of three states. With a Nursing Home, a beautiful church and a hospital our institution should be well equipped to continue to give an up-to-date ministry of mercy in the same spirit as in the past: **Service To Those Who Need Us Most.** The name of Eben-Ezer: "Hitherto the Lord has helped" has provided prophetic through 57 blessed years.

Victor E. Bagger, Pastor.

To Friends of the Porto Novo Mission

Dear Friends,

Due to my absence on a long friendship tour of many countries, under the leadership of the widely known Quaker Professor and peace leader, Dr. Jerome Davis, I have not, until now, been in a position to remind our friends of the Porto Novo Mission that it is high time to send in our Christmas contributions for the children of Seva Mandir, who will be looking forward eagerly for the usual treat. I'm sure we do not want to disappoint them, so let us send in our contributions at once.

And also I want to remind our friends that the church fund we have been contributing to for some time is not yet adequate to the needs of the expanding mission.

I'm sure we are all glad to know that a skilled surgeon and physician, Dr. K. Menon, a long-time friend and worker for the mission has now taken up his abode there. His work will, to a great extent, be a labor of love, as his service will be mainly among the very poor; those in the immediate vicinity of Seva Mandir.

So let us all bear this in mind when we send our contributions and be thankful that there are men and women who give their whole lives in Christian service on Foreign fields.

My sincere wishes for a blessed Christmas and New Year!

Nanna Goodhope,
Viborg, South Dakota.

Contributions not previously accounted for in Lutheran Tidings:

Women's Mission Society, Cedar Falls, Iowa	\$20.00
Danebod Danish Ladies' Aid, Tyler, Minnesota	25.00
In memory of Mrs. Thea Morgensen by Johannes Jepsen	10.00
Nanna Goodhope, Viborg, S. D.	10.00
Total	\$65.00

A Study in Brown

(Continued from Page 5)

brightness in a somber and sinful world. But it might also be said to be a study in brown, for the gospel of the nativity is a message for the home and the village and the everyday life. It is not confined to the grand festival in the cathedral. Its light shines into all the hearts, especially those that are in gloom and sorrow. But it is not a faded and dusty brown. It is the bright, virile and dynamic brown of God's good world.

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May we, for this once while on a study trip, make use of this means of sending our friends the very best wishes for a happy and a blessed Christmas!

Ellen and Johannes Knudsen.

Acknowledgment of Receipts by the Synod Treasurer

For the month of November, 1960

For the Synod Budget:

Unassigned Receipts:

Cedar Falls, Iowa, St. Peters	\$ 18.66
White, South Dakota	142.00
Ludington, Mich., Bethany	542.45
Racine, Wis.	369.61
Circle Pines, Minn.	406.00
Enumclaw, Wash.	226.69
Fredsville, Iowa	1,000.00
Detroit, Mich.	1,416.00
Salinas, Calif.	463.00
Newington, Conn.	150.00
Muskegon, Mich.	16.00
Askov, Minn.	310.00
Bridgeport, Conn.	200.00
Ludington, Mich., Victory-Trinity	74.01
Luck, Wis., Bone Lake	300.00
Viborg, S. D.	595.00
Solvang, Calif.	685.00
Pasadena, Calif.	175.00
Marlette, Mich., Zion of Germania	170.25
Des Moines, Iowa	313.31
Brush, Colo.	122.00
Brown City, Mich.	65.35
Waterloo, Iowa	1,000.00
Greenville, Mich., Trinity	116.10
Lindsay, Nebr.	373.00
Cozad, Nebr.	16.43
Chicago, Ill., St. Stephens	650.00
Clinton, Iowa	178.00
Wilbur, Wash.	100.00
Lindsay, Nebr.	20.00
Omaha, Nebr.	390.00
Tyler, Minn.	1,000.00
Marquette, Nebr.	1,000.00

Pastor's Pension:

Ringsted, Iowa	53.65
Marquette, Nebr., Ladies' Aid	10.00
Omaha, Nebr.	10.00

Seamen's Mission:

Danish Ladies' Aid, Grayling, Mich.	10.00
Volmer Ladies' Aid, Dagmar, Mont.	15.00
Des Moines, Iowa	10.00
Ladies' Aid, Lindsay, Nebr.	10.00
Gertrude Guild, Clinton, Iowa	10.00
Omaha, Nebr.	15.00

President's Travels:

Kimballton, Iowa	10.00
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Santal Mission:

Hampton, Iowa	8.98
Sunday School, Racine, Wis.	24.00

Circle Pines, Minn.	21.32
Victory-Trinity Ladies' Aid, Ludington, Mich.	15.00
Volmer Ladies' Aid, Dagmar, Mont.	13.00
Zion, Marlette, Mich.	10.50
Brown City, Mich.	8.50
Ladies' Aid, Byram, Conn.	10.00
Diamond Lake Ladies' Aid, Lake Benton, Minn.	14.50
Ladies' Aid, Omaha, Nebr.	15.00
Tyler Old People's Home:	
Ladies' Aid, Grayling, Mich.	10.00
Des Moines, Iowa	10.00
Ladies' Aid, Omaha, Nebr.	10.00
Home Missions:	
Racine, Wis.	54.03
Solvang, Calif., from the estate of Mr. Brons	62.00
Gertrude Guild, Clinton, Iowa	10.00

November Budget Receipts from congregations\$13,054.34
Previously acknowledged 63,746.77

Total to date\$76,801.11

Pastors' Pension Contributions:

Pastor Laverne Larkowski	\$ 19.50
Pastor Howard Christensen	33.50
Pastor Paul Nussle	24.00
Pastor Harald Petersen	40.00
Pastor Ronald Jespersen	26.00
Synod Secretary	1.75
Pastor Ivan Westergaard	28.68
Synod Vice President	1.25
Pastor Calvin Rossman	35.44
Synod President	10.50
Pastor Harold Ibsen	32.00

Total for November\$ 252.62
Previously acknowledged 3,113.50

Total\$3,366.12

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 _____

December 20, 1960

Name _____

New Address _____

City _____ State _____

HANSEN, FOLMER
TYLER, MINN.
RT. 2
6-3

Annual Reports:	
Salinas, Calif.	\$ 5.00
Muskegon, Mich.	5.00
Askov, Minn.	10.00
Dagmar, Mont., Volmer	4.00
Nysted, Dannebrog, Nebr.	3.00
Vesper, Kansas, Denmark Community	3.50
Byram, Conn.	2.00
Ludington, Mich.	4.00
Cedar Falls, Iowa, Fredsville	12.50
Ringsted, Iowa	12.50
Bone Lake, Luck, Wis.	3.00
Dagmar, Mont., Nathanael	12.00
Viborg, S. D.	3.00
Danevang, Texas	12.00
Solvang, Calif.	10.00
Pasadena, Calif.	1.00
Marlette, Mich., Zion	3.50
Roscommon, Mich.	1.00
Des Moines, Iowa	27.50
Racine, Wis.	5.00
Wayne, Alberta	5.00
Greenville, Mich., Trinity	2.50
Lindsay, Nebr.	5.00
Fresno, Calif.	2.50
Chicago, Ill., St. Stephens	7.50
Wilbur, Wash.	6.00
Diamond Lake, Lake Benton, Minn.	10.00
Marquette, Nebr.	15.00
Total	\$ 193.00
Previously acknowledged	20.50

Total Budget Receipts to date, November 30, 1960\$80,380.73

Received for Items Outside of the Budget:

Lutheran World Action:	
Waterloo, Iowa	\$ 100.00
Peter Molby, Enumclaw, Wash. ..	10.00
Junction City, Ore.	154.70
Detroit, Mich.	270.00
Marlette, Mich., Zion	91.30
Salinas, Calif.	56.20
from Chaplain Paul Klett	20.00
Brush, Colo.	36.40
Askov, Minn.	80.00
Volmer, Dagmar, Mont.	84.00
Victory-Trinity, Ludington, Mich.	3.00
Racine, Wis.	5.00
Viborg, S. D.	108.80
Des Moines, Iowa	87.50
Brown City, Mich.	10.00
Nysted, Nebr., Dannebrog, from Mrs. Minnie Rasmussen, St. Paul, Nebr.	5.00
Circle Pines, Minn.	175.20
Lindsay, Nebr.	108.40
Cozad, Nebr.	66.90
Fresno, Calif.	104.40
Clinton, Iowa	22.00
Diamond Lake, Lake Benton, Minn.	192.90
Solvang, Calif., from the Guild ..	25.00
St. Stephens, Chicago, Ill.	128.68
Tyler, Minn.	500.00

Total\$ 2,445.38
Previously acknowledged 11,715.41

Total to date\$14,160.79

Santal Mission:

Hampton, Iowa	\$ 27.67
Grayling, Mich., from the Danish Ladies' Aid	10.00
Sina Petersen, Owen, Wis.	5.00

Racine, Wis.	5.00
Sunday School, Racine, Wis.	29.00
Peter Molby, Enumclaw, Wash.	10.00
Withee, Wis., from the Guild for a Santal Child	30.00
Volmer Ladies' Aid, Dagmar, Mont.	2.00
Des Moines, Iowa, from residents of Valborgsminde in memory of Mrs. Kathrine Nielsen	11.00
Des Moines, Iowa	52.20
Brown City, Mich.	1.50
Ladies' Aid, Marquette, Nebr.	50.00
Hampton, Iowa, in memory of Mrs. Jacob Hansen from friends in Hampton and Coulter, Iowa ..	5.25
Ladies' Aid, Lake Norden, S. D.	10.00
Ladies' Aid, Lindsay, Nebr.	20.00
Solvang, Calif., from the estate of Mr. Brons	62.00
Des Moines, Iowa, in memory of Joseph Sibert, Sr., from the residents of Valborgsminde	8.00
Gertrude Guild, Clinton, Iowa	50.00
Diamond Lake, Lake Benton, Minn., from the Ladies' Aid for a Santal Child	15.50
Solvang, Calif., from the Guild ..	25.00
Des Moines, Iowa, from Dagmar Miller, in memory of Andreas Christensen, Mrs. Thomas Nielsen, W. N. Hostrup, J. Siebert, Sr., of Valborgsminde, Mrs. S. Chr. Diken, Askov, and Mrs. Jacob Hansen, Hampton, Iowa ..	5.00
Church Women, Cordova, Nebr.	25.00
	\$ 459.12

Eben-Ezer Mercy Institute:

Brush, Colo., from Bethlehem Mission Group	\$ 30.00
Omaha, Neb., from the Ladies' Aid ..	10.00
Marquette, Nebr.	40.80
	\$ 80.80

Women's Mission Society:

Des Moines, Iowa, from the residents of Valborgsminde in memory of W. N. Hostrup	10.25
District IV Home Mission:	
For North Cedar	183.34
For Cedarloo	140.00
For North Cedar	183.34
For Cedar Falls, St. Paul	10.00
	\$ 516.68

Board of Parish Education:

For films from Miss Norma Due, Carthage College	\$ 10.00
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Faith and Life Advance:

Racine, Wis.	41.75
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Solvang Old People's Home:

Des Moines, Iowa, Luther Memorial Church	10.00
Gertrude Guild, Clinton, Iowa	10.00
	\$ 20.00

Des Moines Old People's Home:

Gertrude Guild, Clinton, Iowa	10.00
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AELC General Fund:

From the estate of Mr. Brons, Solvang, Calif.	62.00
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Respectfully submitted,

American Evangelical
Lutheran Church
M. C. Miller, Treasurer.