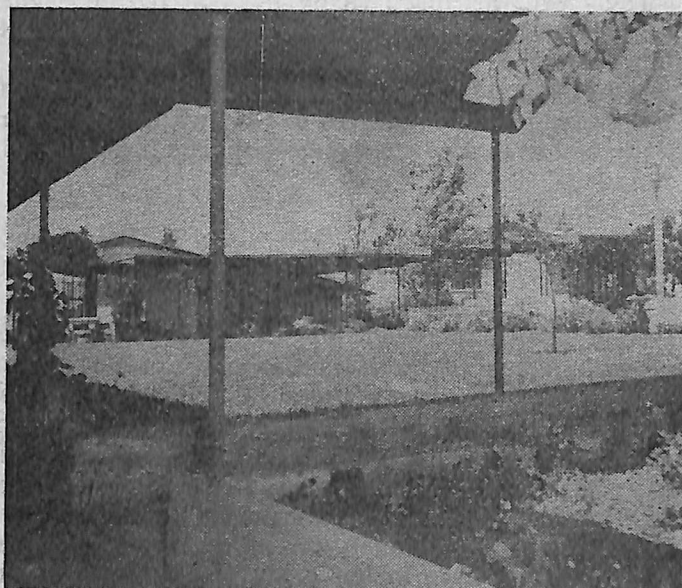


# *Lutheran*

published by:

**The American Evangelical Lutheran Church**

# *Tidings*



Solvang Lutheran Home  
Solvang, California



Dining Hall at "Valborgsminde"  
Des Moines, Iowa



Sewing Circle at Eben-Ezer  
Brush, Colorado

*Our  
Ministry  
to the  
Aging*

Volume XXVII  
Number 14 77  
March 5, 1961

## *From the Office of the President*

**Editor's Note:** On a fairly regular basis we plan to bring a message from the president of the synod, Pastor A. E. Farstrup, in this column. Since Pastor Farstrup must do a great deal of traveling it may not always be possible for him to write as regularly as he might like. However, we do plan, in so far as possible, that this column will be his once a month. The article below, written by Pastor Farstrup, was not prepared for this column. It was written for the last bulletin which he edited as pastor of Bethania Lutheran Church at Solvang, California. We know it has been reprinted in some other bulletins also but we think it deserves even wider reading and have, therefore, secured Pastor Farstrup's permission to use it here at this time.

### *On Belonging To A Church*

I became a member of Christ's church when I was baptized. It was assumed that I would be taught the Christian way of life by my parents and by participating in the worship and educational program of the church. To belong to the church means also, if I am serious about my participation, that I belong to a congregation. For Christ's church is in the world, and since it consists of people like myself, it exists wherever I may be and I am to make use of its blessings in that place.

To belong to Christ's church means that I belong to a congregation toward which I feel a sense of gratitude and loyalty. This loyalty will not permit me to drift along and let someone else carry the expenses and do the work which must be done if the church is to exist in our world. And carry on it must if Christ's great task is to be completed. And carry on it will, for if I fail and become lukewarm, the Lord of the church will not be defeated, but I may lose the blessings of by baptism. For we shall all give account to the Lord. Therefore, I will share in and participate in the life and work of my congregation. **I will budget my own time and means so as to do as much, not as little, as possible.**

To belong to a church means to have a pastor, chosen for that purpose by the congregation. My relationship to the church is not based on my like or dislike of a certain person, but on the fact that a certain person has been chosen to be the pastor. I will put the best construction possible on his activities and pray for him as he serves in the pulpit and throughout the whole range of the congregation's activities; always keeping in mind that I also, in my own way, must be a minister in Christian love, for all with whom I come into contact.

To belong to the church is God's gift to me! I will not blaspheme that gift by becoming cheap or spiteful in my relationship to either it or its members, or by drifting into the habit of thinking that I am not important or not wanted in its fellowship.

To belong to the church is to belong to Christ!

Through the pages of LUTHERAN TIDINGS I would like to express my sincere appreciation to the many congregations and friends in the AELC for their kind greetings in the form of letters and telegrams which I received at the time of my installation as President of the synod. While this was gratifying to me personally I know that it is also an expression of the interest and the concern which our people have for our common work in the church.

The AELC has been richly blest in the days gone by. It would not be right to say that our response to God's blessings has always been full and glad but I pray that this will not keep us from doing better and from looking with eagerness to that which lies before us. In so far as we listen, and obey, His blessings will not fail us!

My thanks to all of you!

A. E. Farstrup.

### **What Does It Mean ?**

"What does it mean for the local congregation to say: I believe in the Holy Catholic Church?" This is the theme of the third ecumenical prize essay contest, sponsored by the World Council of Churches. The competition is open to all ordained ministers under forty years of age on December 31, 1961, the date by which entries must be postmarked.

Purpose of the competition is to encourage young clergy and ministers in the study of some of the central Biblical and theological issues under current ecumenical discussion and to make available the best results of their work.

"Immediate experience in the parish or missionary field provides an opportunity for a fresh understanding of the relevance of Biblical truth needed to make such a discussion complete," a leaflet announcing the contest states. "At the same time it enables the younger generation of the Christian ministry to participate personally in the ecumenical conversation."

First prize contest is 1,000 Swiss francs (\$230). Essayists are asked to describe "the Biblical and theological basis for preaching and teaching in a local church regarding the relationship of that congregation to the *Una Sancta* which we confess in the creeds."

Details as to length, preparation of manuscript, and judges are available in a leaflet obtainable on request from the New York office of the World Council of Churches, Room 439, 475 Riverside Drive, New York 27, New York.

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# Yes, You Were There Also

by: Pastor James N. Lund

*"...but standing by the cross of Jesus were His mother and..."* (John 19:25)

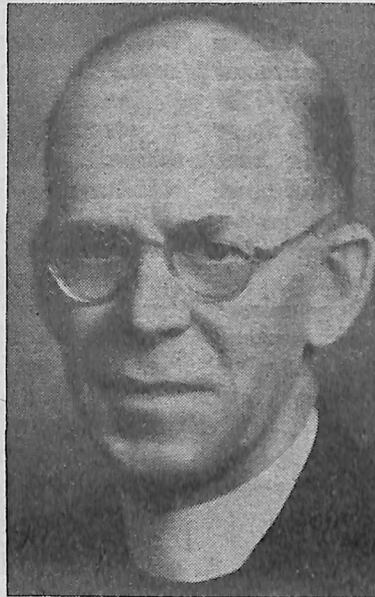
"Were you there when they crucified my Lord?"

That is the insistent question that is put to us during Lent. It is a disturbing question. And Lent should be a disturbing season for us. The question demands an answer, one way or another. We must not dismiss it, as though it does not concern us in 1961. For we must not think of the crucifixion of Christ and the events that led up to Calvary as just a few more remote events in ancient Jewish history, — as something that we can discard when once we have read about them. This event must continuously be brought out of the distant past so that it becomes contemporary and relevant to our present situation.

That is what this plaintive and haunting Negro Spiritual attempts to do, in all its simplicity and directness. When it is sung properly, we feel that we are deeply involved in it, for it has all the emotional impact of a great oratorio. That recurring question in every stanza, "Were You There?" has so many meanings, and brings the Christ on the cross very near to us. Here is an event that shatters our pride and complacency, exposes our guilt, and makes us "tremble, tremble, tremble" before God. It is this event, more than any other, that has stirred the hearts of countless millions of people of the western world for 1900 years. How does it affect us?

Let us then during this Lenten season listen to this question as being put to each one of us by God Himself, "Were You There When They Crucified My Lord?" And let us ask ourselves, anxiously, as did His Disciples on the night when He instituted the Lord's Supper, "Lord, Is it I?" He had shocked them by saying, "Truly, I say to you, one of you will betray me." Then they ask, as we too should, "Lord, is it I?" The account of the crucifixion of Christ, given to us in great detail in the four Gospels, tells us that a great number of people were there: soldiers, priests, enemies and friends, and many more who were curious on-lookers. John writes: "...standing by the cross of Jesus were His mother, and His mother's sister...." The Apostle John was there, too.

But as we read of the injustice and greed and cruelty, and all the other sins in the hearts of those who had a hand in Christ's condemnation and death,



we realize that the Devil was there, the personification and originator of every form of evil. Judas and Peter, Caiphas and Pilate, and Herod, all listened to the tempter's voice, and like Adam and Eve of old, believed his lies. He was there when our Lord began His public ministry, tempting Him to win the world by means other than those God had planned. He was in the Garden of Gethsemane, and even here on Calvary hill tempting Him to doubt God. Wherever and whenever Christ is denied and betrayed, there the Devil is at work.

But God was there. Jesus was aware of that. The words that came from His dying lips leave no doubt about it: "Father, forgive them;" and finally, "Father, into Thy hands I commit my spirit." The Apostle Paul, guided by the Holy Spirit, saw that God was there turning defeat into victory. "God was in Christ reconciling the world to Himself, not counting their trespasses against them." (2 Cor. 5:19). He was there because He loved the world, even men like Judas and Peter, — and you and me. He was there in Christ because His love for us all could not leave us to suffer the just penalty for our sins: eternal separation from Him. "Behold, the Lamb of God that taketh away the sins of the world." Wherever there is suffering, and wherever hearts cry out to Him for help, God is there. And wherever His Word is preached, and hearts are lifted to Him in worship and praise, God is there, — in all His love and mercy, responding to human need, and undoing the work of the Devil.

Yes, the Devil was there "when they crucified my Lord," and God was there, "reconciling the world to Himself." The entire human race was there. For this was God's day of reckoning with His erring children. That dark "Good Friday" was our Judgment Day, and also the day of our emancipation, the beginning of a new era of grace. "In Him we have redemption through His blood, the forgiveness of our trespasses." (Ephes. 1:7.) Here is a divine mystery, too great to be completely explained by any of the various theories of the Atonement. Something took place there that cannot be put into any neat theological formula, to which our minds can nod an easy intellectual assent. This calls for faith. The Christ Who died there for our sins calls for our trust, our personal commitment and allegiance and love. That is in Paul's mind when he writes: "We preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and

James N. Lund has served congregations in the AELC at Troy, New York, and Manistee and Marlette, Michigan. He is now retired and lives at Whittier, California.



Greeks, Christ the power of God and the wisdom of God." (1 Cor. 1:19).

If we know ourselves as we really are in the sight of God, we must admit and confess that we WERE there. We have been with the throng when it was so easy to shout "Hosanna," and "Halleluia," we were there again and again when He was betrayed by our cowardice, our weak faith. We were there when He was denied by our un-Christlike conduct, or by our very silence when all that He stood for was on trial, but it was dangerous or embarrassing for us to come out in the open and confess that we belonged to Him. We were there when He was accused. He interfered with our pleasures or our profits, and there was a voice within us that shouted with the mob on Good Friday, "Away with Him; we will not have this man to reign over US." "We want to do as we please, and be our own boss." We were there, in so far as the same spirit found room in our hearts. We were there when He was condemned. And we cannot get rid of our guilt, as Pilate tried to do, by washing our hands, and throwing the responsibility back on the crowd. We were there "when they nailed Him to the tree."

"I saw One hanging on a cross;

As in each hand they drove the nail,  
He groaned and cried, "O God, forgive!"

They laughed and shouted, "King, all hail!"  
And I with them was standing there,

As He breathed out His dying prayer."

(Thomas Curtis Clark)

It is our human nature that was there in all these

incidents, — incidents that can easily be translated into almost daily occurrences in our own lives. What are we going to do about it? We may try to smother our guilt feelings, but not get rid of our guilt, by singing sentimental nonsense about an "old rugged cross on a hill far away" which by some legerdemain we will "exchange some day for a crown." God will not settle with us on such terms. Our sin is too big and too serious a thing in His sight to dispose of so lightly. No mere 30 days in jail or a million dollar fine will square the account. No promises to do better in the future can make amends for our sins of the past.

But every day during Lent we can find a quiet time in which we figuratively do what that little group of women mentioned in John 19:25 were doing: ".... standing by the cross of Jesus were His mother and ...." What an encouragement their presence must have been to Him in His dying hour. There are numerous practical ways in which we can stand by the cross, in our homes, in the community, in the work of the Church. They were there because of their close personal ties with Christ. Therefore they were involved in what was happening to Him. Because of our sins we are involved in it also. "Beneath the cross of Jesus I fain would take my stand." There we must go in spirit day by day until

"Upon the cross of Jesus Mine eyes at times can see  
The very dying form of one Who suffered there for me.  
And from my smitten heart with tears These wonders

I confess:

The wonder of His glorious love, And my unworthiness."

(Elizabeth C. Clephane)

## Groundbreaking at Brayton, Iowa

On Sunday, February 12, groundbreaking services were held for the new Brayton Lutheran Church pictured here. About 75 persons attended the ceremonies which were held following the morning worship service. When completed the church will be of ivory brick. The main body of the church will be 33x72 feet and there is to be a wing of 20x21 feet. A full basement is planned. Seating capacity in the nave will be about 150 with room for more in a 12x22 foot overflow space at the rear. The 16x24 foot chancel will be furnished in light oak. The pastor's study, the narthex and the basement stairway will be located in the wing. The basement will have provisions for Sunday school, kitchen facilities, furnace room, storage and a small stage.

The congregation at Brayton was formed in Janu-



ary 1959 by the merger of the former Oak Hill and St. John's congregations. The new building will be located on a 10½ acre plot on the north edge of Brayton where the parsonage is also located.

Contracts totaling \$62,475 have been awarded and construction is expected to begin at once.



# The White House Conference on Aging

*Held at Washington, D. C., January 9-12, 1961*

by: Pastor Holger P. Jorgensen

At the outset in this account of my experience as the AELC representative to this White House Conference I believe it is important to note that it was a Conference on "Aging," not on the "Aged." It was not primarily a Conference about the 17 million people over 65 years which we have in our nation today and by 1980 — 25 million. Rather it was a Conference on the whole process of "Aging." As one speaker said: "Aging begins right after birth."

The theme of the Conference was: "Aging With a Future; Every Citizen's Concern."

**The Aim of the Conference** was not so much to discover new problems but rather to provide a meeting for thoughtful, forward-looking Americans who are concerned with the conditions that confront many of our Senior Citizens. Many of these conditions we already know. The Conference was not only dealing with important problems **but with great opportunities as well.** Therefore, the Conference must not be an end in itself; it is but a beginning. Its basic purpose is to lay the groundwork for progress and achievement in every State and Community in our Country.

## **The Authority for the Conference**

The inception of the White House Conference on Aging began when Congressman John E. Fogarty of Rhode Island introduced the White House Conference on Aging Bill on January 8, 1958. He said then: "There has been a great deal of talk about aging and what we need now is action."

This bill authorized the President to call this Conference and placed it in the hands of the Secretary of Health, Education and Welfare, Arthur S. Flemming, to carry out the planning and holding of the Conference.

## **The Structure and Representation**

Further, the bill provided for \$15,000 for each State. Each State was to provide the rest of the means to finance State Delegates and initiate Commissions on the Aging. There was to be about 2,800 delegates with 1,747 representing every State, The District of Columbia, Puerto Rico, and the Virgin Islands. Each State was allotted a quota of delegates chosen by each Governor, roughly in proportion to the size of its Congressional delegation, each State having at least 10 and no more than 100. Furthermore, there were



to be 660 delegates representing approximately 300 National voluntary organizations.

## **The Plan for the Conference**

As you have noted, this was not a spur-of-the-moment Conference, but one that was well planned for two years. Planning Committees and an Advisory Committee had worked diligently in preparing well for the Conference.

Furthermore, each State Delegation had had at least two meetings during August and September where they had discussed the Statewide problem on Aging and sent in to the National Conference Committee recommendations to be presented to the work groups.

Members of each section had sent well in advance of the Conference a background paper compiled by experts in that particular field. This was to be the basis for the discussion in the Section and group meetings. We also received many charts and studies in Aging. We really had "home work" to do in preparation for the Conference.

The Conference was grouped into 10 major areas with 20 sections. Each section was again divided into small work groups of 20-30 delegates.

On Monday morning there was the first Plenary Session. In the afternoon, all day Tuesday, and Wednesday the section meetings and work groups met and hammered out the policies and recommendations. These were presented at the Plenary Sessions Wednesday evening and Thursday morning.

## **The First Plenary Session, 9 a. m., Monday Morning at Constitution Hall**

This, I believe, was the most inspirational meeting of the Conference. It was chaired by Secretary Arthur Flemming.

The session was preceded by a concert by the United States Marine Band. This was indeed a real treat.

After proper invocation, presenting of the Colors, Secretary Flemming welcomed the 2,700 delegates and expressed the hope that the Conference would face the issues courageously and without bias and come with recommendations that would result in action.

He then introduced President Dwight D. Eisenhower. In greeting us he noted that it was the last Conference he would greet officially as the President. He spoke about aging, and rather whimsically noted, that he perhaps should not push the subject too hard! (He is, as you know, 70.) He expressed the hope that the Conference would be the beginning of action and that we would deal with the problems with courage.

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Holger P. Jorgensen is pastor of First Lutheran Church, Alden, Minnesota. He is also chairman of the synod Board of Welfare.



It should be noted here that the greetings of Secretary Flemming, of the President, and the speeches of the two following speakers were influenced by the discordant note of a newspaper article in the Monday morning papers. This article stated that the White House Conference on Aging was the last attempt of the Eisenhower Administration to drum up sentiment against Medical Aid for the Aging tied to Social Security. Furthermore, that the Conference had been "stacked" and "loaded" by the American Medical Association views on medical care.

I do not know how much your papers carried about the Conference. The papers outside of New York and Washington carried brief reports, as for example, the Des Moines Register. I think it was very unfortunate that the news reporters played up the medical angle of the Conference at the expense of all the other subjects treated. It is another case of the press picking up a controversial subject with news value and blowing it up out of proportion.

I must say, that we did not feel this controversy as the papers indicated. Surely, the disagreement was there, but not to the extent that the press indicated.

The next speaker was Senator Pat McNamara. He minced no words. He put the problem well by saying that we become so used to old problems that they become the last of our concern. As he saw it, the Conference had a two-fold opportunity: 1) to recognize existing problems and review them; 2) to grapple with the problems and pose solutions; to provide visions, to explore new avenues for the future. He outlined the need for health insurance, and housing for the aging. He urged the delegates not to be influenced by the propaganda against medical care tied to social security, and to realize that Senior Citizens do not want charity, but an opportunity to live dignified lives.

The final speaker was John E. Fogarty, United States Representative, who had introduced the White House Conference Bill. The year 1960, he said, can be called the "Aging Year." Never have so many studies and reports been made. There has been lots of activity, now we need action. The main feature of action is not to bring problems we already know but to arouse interest so that there can be action by States and State Committees and Communities. He emphasized that the critics of the Conference had given us an added assignment to prove that they are wrong in their accusations that the Conference is "stacked."

He outlined the recommendations needed: 1) Eliminate age discrimination; 2) provide adequate retirement income; 3) furnish help and medical care in such a way that a person is not offended; 4) make suitable homes available at a price they can afford; 5) make the gift of years an opportunity to make life more full.

In closing this Session, Secretary Flemming reminded us that the Senior Citizens are looking to this Conference **hopefully**.

I sat with the Minnesota delegation. As we left the first session we agreed that it had been an inspir-

ation and had set the pattern of the section meetings and work groups.

### The Section Meetings — and Work Groups

It was difficult to decide which section meeting to choose. There were several I would have liked to choose, but since the decision had to be made last September and one could only choose **one** section and one work group, I had to make up my mind. In my choice I tried to be guided by what would be of most help to me as Chairman of the Board of Welfare. I therefore chose Section 16, Psychological and Social Science Research and the work group: Settings in Which Old People Live.

The grass is always greener in other pastures. As we talked with others in other groups, we could perhaps have wished we had chosen another section than the one we chose.

In my work group there was a preponderance of research experts and not too many institutional superintendents. This meant that we had to talk fast to impress those experts with some practical observations and problems of those who work day by day with people. But I believe we did succeed in making a "dent," at least, in their thinking. A recorder took down the discussions and recommendations in each work group. These recorders from each section then got together and worked out the Policy Statement and Recommendations to be presented at the two Plenary Sessions which closed the Conference.

### Policies and Recommendations

It is impossible here to give these policies and recommendations. They cover about 40 mimeographed pages. However, there was a central theme, which pervaded each report. I believe I can best express this through this summary which can be called the SENIOR CITIZEN'S CHARTER.

"Each of our Senior Citizens, regardless of race, color or creed, is entitled to:

1. The right to be useful.
2. The right to obtain employment, based on merit.
3. The right to freedom of want in old age.
4. The right to a fair share of the Community's recreational, educational, and medical resources.
5. The right to obtain decent housing suited to needs of later years.
6. The right to the moral and financial support of one's family so far as is consistent with the best interest of the family.
7. The right to live independently, as one chooses.
8. The right to live and die with dignity.
9. The right of access to all knowledge as available on how to improve the later years of life.

### Obligations of the Aging:

1. The obligation of each citizen to prepare himself to become and resolve to remain active, alert, capable, self-supporting and useful so long as health and circumstances permit and to plan for ultimate retirement.
2. The obligation to learn and apply sound prin-

(Continued on Page 16)

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To be seventy years young is something far more cheerful and hopeful than to be forty years old.

—Oliver Wendell Holmes.

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# Ministering to the Aging in the AELC

## SOLVANG, CALIFORNIA

### *Solvang Lutheran Home*

Medical security is an important emphasis here.

In line with recent government proposed plan(s) for assistance to retired aged people in their medical care, hospitalization, etc., I should like to take this opportunity to expound our efforts in the nearly eight years since our beginning here at Solvang Lutheran Home.

First: We have four doctors on our staff subject to 24 hour call. There are no fees attached, either advisory or for consultation before possible illnesses. Our nurse, who spends five hours a day with us, six days a week, has instruction to report to the Home Director every instance of physical complaints of our aged residents. When necessary we follow through with quick consultation with doctor on duty or the doctor of their choice, of the four working in a partnership, as "The Santa Ynez Valley Medical Clinic" located within a five minute walk of our Home. This clinic is fully modern, containing emergency operating facilities, excellently equipped with X-ray and laboratory for all kinds of medical tests.

Every resident, as well as all employees who live at the Home, receive all services, inclusive of major operations, at a discount of 50% of the usual standard charges. This would spell out thousands of dollars in free services over the years we have operated, and because of this liberal treatment we find that our folks respond quickly to nurses suggestion that the doctor be called immediately. The excellent and far below the average home statistics in death rate has proven that medical help is available at a price that retired aged people can afford, when there is a meeting of men and hearts.

We know that in our home there is a feeling of medical security, created over the years because of this contribution to our welfare by this group of doctors and their continued devotion and efforts in our behalf.

And consequently also, all our folks meet their doctor bills promptly each month. A few months ago we held a "clinic" here at the home, in which every resident received his or her "flu" shot, and we have had only minor colds to contend with thus far this winter. We have long since discovered that promptness in calling our doctor has prevented many serious illnesses. By the same token, our nurse checks on many of our folks in regard to personal hygiene, a

sanitary and health precaution so important to old folks when limbs begin to stiffen. She assists anyone of them in respect to bath, foot care, ultra violet ray treatments and various bodily exercises that help them to realize that the evening of life is truly worth living. We take pride in our medical plan, and we are very proud of our doctors and deeply grateful to each of them.

B. P. Christensen, Executive Director.

## DES MOINES, IOWA

### *"Valborgsminde"*

An explanation of some of the details necessary to the operation of a modern home for the aged.

Time for inspection again as licenses must be renewed, so we look around and make observations, checking the facilities and hoping all is as it should be in a well-organized home for the aged.

Only three years ago the State of Iowa passed a law requiring all nursing and custodial homes to operate under a license which was renewable every year. To obtain this we were given rules and regulations that we might know whether or not we could qualify.

A complete automatic sprinkler system, from attic to basement, with gusher heads in each corner and closet was installed. In order to meet requirements 283 of these units were installed thus safeguarding the Home from fire in individual rooms and places not ordinarily visited daily.

A signal system which connects each room and bathrooms to a central board on each floor makes it possible to call for aid in any emergency. Residents in the rooms can, by pulling a string that reaches to their bed or wherever they may want it, thus give signals of need. Plumbing, electric system and heating plant were checked and double checked and approval given. A new exit door with ramp leading from the dining hall to the outside was required and completed. This has proven to be a very useful item in our building as wheelchairs can be operated through the ramp to the outside lawns. Improvements that were not required but have been a great help to residents and staff are a double garage, a wide concrete driveway for taxis and ambulance to the west entrance, and sidewalks encompassing the entire building allowing wheelchair patients to tour the premises. Rock and gravel have made the backyard suitable for parking and deliveries.

Details in regard to care of residents require medications to be kept in locked cabinets. Infirmary patients are housed in a specifically designated area as



Her declining years are made brighter through our ministry to the aging.



required by new regulations, and records of patients in the infirmary are accessible at all times. A registered or licensed practical nurse must be available for services at all times, as well as staff sufficient to care for patients adequately.

The automatic elevator (installed 1955) is a boon to all but according to fire regulations this installation is not to be used in such an emergency. Consequently, all patients, not ambulatory, must be housed on our main or ground floors.

An indoor all-steel fireproof stairway in the west addition (new) is recognized as a very fine feature. Also double-steel doors that close automatically in case of fire. These, with a well-built fire escape on the east end, assure all residents an adequate exit if needed. (These fire regulations have become very pertinent due to fires in many homes for the aged.)

For the enjoyment of the residents an outdoor shuffle board with equipment and croquet set were procured. An outdoor yard light as well as flood light at entrances plus new shrubbery and foliage, enhance the front yard. An extensive floral bed in the rear has been the delight of residents. The tall sugar maple trees were trimmed. This allowed additional light so grass could grow on the parking strip. It also gives a full view of Grand View College campus.

Inspectors, city and state, as well as the many guests that visit the Home are impressed with the lovely modern dining room with its comfortable chairs and graceful tables. The stainless steel equipped kitchen includes dish-washer, garbage disposal, new large gas range, spacious walk-in cooler, upright freezer, and well filled pantry of staple foods.

Perhaps our living room is the most versatile room of all. It is used for morning and evening services and these include special Sunday (liturgical) services with communion (many are unable to walk to the church, therefore the communion services are conducted in the living room before the altar). Our portable altar consists of a dossal drape, and altar table. A public address system with modern hearing devices is in use constantly in the living room. In this room recorded programs on tape or phonograph records are played for the benefit of the residents. Visiting pastors, lecturers, and readers also use this room. It should be noted our altar and communion service has been made more complete last year by gifts from friends, a memorial chalice and paten and individual sterling silver communion cups. A set of candle sticks has been provided by Bethlehem Church Women, Cedar Falls, Iowa. Many days are enriched by the observance of birthdays, and special days such as Valentine, Independence, and church holidays. A real fun night is experienced on New Year's Eve. An antiquated slide projector comes into use when we attempt to parodize "This Is Your Life." Residents bring pictures of their former home and friends and these are shown on the screen thus entertaining other residents.

Readers of LUTHERAN TIDINGS would have no difficulty in pronouncing "Valborgsmide" but invariably it is a tongue-twister for the inspectors that pause to read the name before entering. They all

agree after hearing the complete story, that it is a good name and they have rated our Home as a number one Home in city and state.

Mrs. Gertrude D. Sorensen.

## BRUSH, COLORADO

### *Eben-Ezer Lutheran Home and Hospital*

Eben-Ezer is not an AELC home but it is one where we have a vital interest as well as representation.

Eben-Ezer Lutheran Home was founded 1904 by Rev. Jens Madsen, then pastor of the St. Ansgar congregation in Brush, Colorado (later divided into the present First English Lutheran and Bethlehem Lutheran churches). His plan was a Sanitarium for tuberculosis patients under the care of a Motherhouse of Deaconesses on the pattern of the Immanuel Institute at Omaha. It was incorporated with the name: Eben-Ezer Mercy Institute, under a board of trustees. Thirty-five acres grass land one mile west of Brush was bought and hundreds of trees planted. Several voluntary workers, men and women, joined the work.

The following years saw several buildings built among the trees through contributions from churches and friends. "Nazareth," "Bethesda," "Elim Hospital," "Tabor," and the beautiful "All Saints Chapel" in pure gothic architecture. Also, farm buildings were raised on the irrigated farm land.

When the state took over the T.B. care Eben-Ezer opened up as a Home for elderly people and serves as such today. The hospital served for thirty years as the only public hospital east of Denver, staffed by a score of local doctors. With forty hospital beds and seventy beds in the Home, Eben-Ezer has helped thousands of suffering people both in body and soul.

After Pastor and Mrs. Madsen's death in 1944 the board of trustees was increased to fifteen members, ten from the UELC synod and five from the AELC synod. In 1954 the hospital was leased to the city of Brush and the Home equipped and licensed as a Nursing Home, for aged and chronically ill, crippled and blind. This year a new section for 32 bedfast patients has been added and named "Madsen Memorial." Other services have been added: programs for Recreation, Occupational and Physical Therapy. The All Saints Church has been the center for a full Church program from the very beginning in affiliation with the UELC.

Eben-Ezer's present plans for the future are to be permitted to serve the Rocky Mountain districts of the two emerging Lutheran Church bodies: The American Lutheran Church and the Lutheran Church in America.

Victor E. Bagger, Pastor and Supt.

## TYLER, MINNESOTA

### *Tyler Old People's Home*

From children's home to a home for the aged — with a view to the future.

The Old People's Home at Tyler, Minnesota, was the second welfare institution founded and operated by our synod. Originally a children's home, it was



established in order to have such a home in a rural community. The matter was discussed at our 1904 convention at Cedar Falls, Iowa, and a committee was appointed to investigate possibilities. Two years later the committee reported that Mr. Hejn Rasmussen of Tyler was willing to donate five acres of land and would sell additional ten acres for the sum of \$500.00. The congregation at Tyler promised to support the Home. A layman, Mr. C. Larsen of Racine, Wisconsin, volunteered to donate the \$500.00 and it was decided to accept these offers and to begin operating a children's home immediately in a rented house.

The Home was opened that same fall with five children. The following spring five more children were received and soon the demand for more space necessitated a larger and more permanent building. A collection was taken for this purpose throughout the synod and the new building with facilities for twenty-five children was dedicated January 9, 1910. The Home was operated as such for many years until "mother's pensions" and other relief work began to make the Home superfluous. Meanwhile, several aged people in the community expressed a desire to live at the Home and with the synod's permission it was operated successfully as a combination of Children's Home and Old People's Home for some years. The last of the children left in 1950 and since then the Home has given shelter and care to about a dozen aged people. The last ten years Mr. and Mrs. Magnus Petersen have been managers of the Home.

With the growing number of old people everywhere we began as early as 1956 to plan for a larger home. The congregation voted in favor of donating the necessary land for a site and a committee was appointed to secure funds and to make the plans. An architect drew up plans which were tentatively approved by the synod's welfare board. Then, suddenly, the village of Tyler began to build a new hospital which involved a financial drive and we were compelled to postpone our plans. The old hospital was converted into a nursing home; still we planned to go ahead with our plans and we sent out brochures and requests for donations.

I am sorry to say that we have not received sufficient support which would enable us to build. We have applied for a loan through the HHFA, a government agency established for the purpose of providing low cost housing for the elderly, but at this writing we have had no reply.

At the recommendation of the synod welfare board, the convention at Detroit, Michigan, in 1959, we have set up a corporation, Tyler Lutheran Home, which now owns and operates the Home. Charter members are the three congregations in the immediate area: Ruth-ton, Diamond Lake and Tyler. The board of directors are seven elected by the synod and two from each of the three congregations mentioned above.

As this is written we have assets totalling some \$50,000 and we still hope to be able to build a new and larger home to meet the rising need of old people who have a right to expect not only a roof over their heads, but love and care and Christian concern.

**Enok Mortensen.**

## ASKOV, MINNESOTA

### *Pioneer Memorial Home*

**A concerned group continues to plan for the fulfillment of a need.**

The community and surrounding area in which Askov, Minnesota, is located has long felt a great need for a home for our people who no longer can live alone in their homes and who need the care which a home for the aged can provide for them — including nursing care.

With this in mind a group of people organized a church related non-profit corporation and engaged an architect to draw up plans for a home. They learned, however, that a non-profit organization could not find any agency which would lend money on a long term basis. Therefore they began negotiations for a loan from the Federal Housing Administration.

The FHA asked for a guarantee of the loan from the American Evangelical Lutheran Church. This has been granted through action of the synod convention at Detroit in 1959 if study by the Synod Welfare Board and the Synod Board considered it advisable.

From the minutes of the Synod Welfare Board meeting in January 1960, I quote, "The Synod Board at its November meeting requested Dr. Jensen, Axel Nielsen and Mike Miller to go to Askov to review the situation and consider the financial planning for the home. This meeting was held in Askov on December 19 together with the Home Board, Bethlehem Church Council and Mr. Ove Hermansen, the Pine County Welfare Director. This committee was greatly impressed by the information they received as to the need and soundness of planning."

Since that time numerous problems have arisen, the primary one being that of sewage disposal. To meet this problem a new site has been selected. At this time a preliminary application for the loan has been submitted to the FHA.

Due to the many difficulties that have been encountered it is not possible at this time to submit any definite plans for the home although such have been drawn up. We hope that before long we will be able to give readers of LUTHERAN TIDINGS a clear picture of the home and the results of many months' work and planning.

**Esther D. Sorensen.**

Happy memories, welling up beneath our desolation, provide us with oases. To put it differently: yesterday has not done its part until it has nerved us for today. It is as though we had a bank account of joy upon which, when deposits cease, we draw.

**—John U. Stephans.**

I think that I shall never see  
A billboard lovely as a tree.

Perhaps, unless the billboards fall,  
I'll never see a tree at all.

Song of the Open Road.  
By: Ogden Nash.



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



## The Blight of Grumbling

Nor grumble. I Cor. 10:10

How easy it is to grumble! How hard it is to keep life on an even keel, and prevent it from going down into the deep ditches of grumbling!

On the surface the habit of grumbling seems a mere flyspeck of a fault, compared to other ills that may afflict a person, but one who has had to live with a chronic grumbler for a year—or a week—will not think so. Looked at long and carefully, grumbling is a major risk of life. It shuts out the real enjoyment and high use of life, just as a blight will kill the flowers of a garden and the fruit of an orchard. Milton's lines apply perfectly to grumbling as a way of life:

Comes the blind fury, with the abhorred shears  
And slits the thin-spun life.

Grumbling, when it fastens itself as a habit, has the power to shut out the best things of life. Ronald Knox, of England, has made the pertinent suggestion that Jesus' rebuke to Martha in the home at Bethany was not so much against those who bustle as against those who **grumble**. In her criticism of Mary, Martha was grumbling. We can still detect in her sharp words the sting of grumbling. And the grumble shut out from her life all that Jesus' presence might have brought into it. She was too busy with the grumble to hear anything else.

For grumbling becomes a person's only language. If, by some remote chance, the full-time grumbler should find anything that is entirely right, he will be a thwarted and frustrated person. Here is a danger spot. Check on the balance between your enthusiasm and irritations. If you have more irritations than you have enthusiasms, you have a very unfavorable balance of trade that will soon land you in spiritual and mental bankruptcy. For when the irritations outnumber greatly the enthusiasms, life goes sour. It is like lifting every day a brimming beaker of last week's milk, left out on the porch. In this passage, in which the plea against grumbling occurs, we are told that in the trek of the Israelites in the desert, some who grumbled were "destroyed by the destroyer." That is still true today, only it is not a fierce man-eating tiger that leaps out of the underbrush on them. It is the habit of grumbling itself that is the destroyer.

**It destroys the Christian life.** There can be no song of thanksgiving on lips that are busily booked up with grumbling, or in a heart that has no heartening, but just a continual heart "murmur" against life. There

can be no joy of the Lord without thanksgiving. There can be no real trust in God in a chronic grumbler. Here is a rule of thumb. Whenever you feel a grumble coming on, kill it by putting a thanksgiving over it to smother it. Thanksgiving and trust will lead a person into the Christian mastery of grumbling, "For I have learned, in whatever state I am, therein to be content."

**Halford E. Luccock.**

Values in the Epistles of Paul.

## On Your Way

On your way! Be brave and true!  
Should the road seem end-less,  
Walk where God is near and you  
Never can be friend-less.

Stars above the clouds still shine  
Through your darkest hour!  
In the Lord's own prayer you find  
Courage, peace and power.

Live and die for what you love!  
Cherish and defend it!  
Then you lift your life above  
Things that waste and end it.

— **Christian Richardt.**

Trans. by S. D. Rodholm.

## Comparison for Thought

**Rev. Dr. Henry Smith Leiper recently voiced the following revealing comparison:**

Assuming that the population of the world, in exact proportions, could be reduced to one town of 1,000 people, there would be 60 American residents. Yet these 60 would receive half of the income of the entire community, with its other 940 citizens dividing the other half. Some 330 in the town would be Christians, with fewer than 100 of them Protestants; 670 would not be Christians. Half of the population would never have heard of Jesus Christ, while more than half would be hearing about Karl Marx. The American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other members of their community.

Reprinted from DATELINE

National Assn. of Mfgs.



## Opinion and Comment

THE NINETY-THREE year old mother of Dr. Franklin Clark Fry died not long ago. While her late husband was a leader in the United Lutheran Church and her son's name has become almost a household word in Lutheran circles it is not for this reason we mention her death here. Rather, we are interested in something she is reported to have said in an interview given on her ninetieth birthday. At that time she said, "When you live to be 90 some people forget you are still alive. But I can't complain. People haven't forgotten me. A day does not go by in which I do not write two or three letters. Send a letter and you get a letter in return." Then she went on to give this bit of advice: "I'm not one to live with worn out things. Surroundings are important. Too many old people live in shabbiness, not because of financial necessity but because they think it is ridiculous to buy new things at their age. New things, like new clothes, keep morale high. I always live as if an unexpected guest were coming." Such thoughts could only come from an exceptional woman, a woman who, regardless of her age, was very much alive to the world around her and a woman whom it must have been a real joy to know. In an issue in which we give attention to our ministry to the aging her words have a special significance. For, when all is said and done, the most important thing we can do for the aging, be they 40, 60 or 80, is to strive to help them retain the same kind of spirit that lived in this grand old lady.

IT HAS SOMETIMES seemed to us that some church bodies are eagerly staking out mission claims in every swamp and cornfield within miles of large cities. We realize this represents foresight. Nevertheless, this kind of Home Mission effort may be made at the expense of other, equally valid, efforts. The call is now being sounded for a recognition of "the spiritual needs of persons in the rural and urban areas" — (See news item on page 13). This is not to say that too much is being done in suburbia but that not enough is being done elsewhere. The challenge presented by the thousands who are being left stranded in the inner cities of our land, because the church has moved on to the greener lawns of suburbia, is slowly coming into focus. We expect the next ten years to show great changes in the approach of the church to the inner city. We would like to be as confident that a concerted approach to the problems of the open country will be made. The small town and the open country which act as feeders for the inner city and suburbia, are not receiving the attention they deserve. Our church, being largely rural, has been well aware of this problem but has not been able to do all it might like to do. We hope that, in the coming merged church, home mission work will reach out to people where they are as well as to where they are expected to be in ten years.

HERE WE GO AGAIN! The same old record is being played — the National Council of Churches is

communistic. This time it is because the NCC dared to take a stand in favor of medical care for the aged through Social Security. Somehow we can't get very excited about this cry of communism. It is typical of the approach of little minds to big issues that those who represent a different point of view are promptly given a nasty name while the problem goes unsolved. What concerns us more here is that the right and the duty of the church to speak out on public issues should even be brought under question. If the church is to be concerned only with events that occurred from two to four thousand years ago and with those that are to happen on the other side of the grave then we would be inclined to say Karl Marx had a point when he called religion "the opiate of the people." But this is simply not so. Christ did not set up any economic or political system — not even Democracy. But he was certainly concerned with the welfare of people. It is argued that the doctrines of the separation of church and state precludes the church's making any statements that may be interpreted as political. Such a view represents a complete misconception of the doctrine of separation of church and state and is, in effect, a betrayal of the Christian ethic. In the words of the Lincoln (Nebraska Star,) "What the doctrine means is that we honor no specific religion through any government actions, NOT that we refuse to apply the principles of human dignity to government actions....." The NCC has suffered much criticism in its short life. We expect it will suffer much more. In the face of so many problems and so much human suffering in the world, to turn one's head and pass "by on the other side" is to take the easy way. We are grateful that the Council does not choose the easy way but does take a stand and speak out on the issues of the day.

SUNDAY SCHOOL MATERIALS is the subject of two articles which we have recently received from Pastor V. S. Jensen. We print one of these as a "letter to the editor" in this issue. Pastor Jensen persists in his notion that printed Sunday School materials are bad. While we think and understand, and even share, his concern for the value of the spoken word, it is surely a long leap from this to say that there should be no printed Sunday school materials. Pastor Jensen calls these materials a short cut. We beg to differ. If Pastor Jensen knew something of the preparation some of our teachers make, using printed materials, he would hardly make such an unfounded statement. We would go so far as to say that, rightly used, printed materials, far from being short cuts, entail a great deal more advance work on the part of the teacher. It is, after all, really no trick, especially if one has a flair for the dramatic, to hold children spellbound with a Bible story. On the other hand, it is a real accomplishment to present a well prepared lesson that leaves the pupils with more than a thrill. With the printing of Pastor Jensen's letter and with this comment we consider the whole discussion closed. Sunday school materials are here to stay and, though we surely agree that they may be abused, we do believe our children are better for them and no amount of debate for the sake of debate is going to alter that fact.



# Paging Youth

## AELYF Caravan is Coming !

Last year's first attempt at Caravaning was such a definite success that the AELYF Convention at Withee felt that it was imperative to conduct such a program once again! So here we are, announcing that now is the time for your congregation to invite a Caravan to your community for a visit this summer! This year, two Caravan teams will travel to any congregation in the mid-west.

### Who are the Caravaners?

Each Caravan will consist of three outstanding youth (selected from applicants from the youth of the Synod) plus Keith Davis, AELYF Activities Director. Caravan personnel will represent the finest youth of our Synod, but they will not be professional youth workers. However, they will have spent several days together in training prior to beginning the Caravan.

### What does a Caravan do?

The Caravaners will lead the youth of your congregation in a two-day "workshop-at-home." The program is quite flexible and the schedule would have to be arranged according to local conditions. During the two-day stay the Caravans will be prepared to:

1. Lead two evening workshop sessions with your LYFers especially in the areas of programming, devotions, and recreation.
2. Discuss the business of being an LYF officer with your LYF officers in an effort to assist them in their positions of leadership.
3. Talk over with your Friends of Youth the particular local problems and their role in facing them.
4. Meet with younger youth who are potential LYFers in order to convey to them what LYF is all about.
5. Appear before Ladies' groups, men's groups, etc., within the church to promote congregational interest in youth activity.
6. Speak to Lions Clubs, Rotary, Kiwanis, any civic group, in an effort to promote community interest in church-related youth activity.
7. Work with you in facing and understanding youth problems of any nature so far as is possible.

### What can we expect from a Caravan visit?

We do not want to over-estimate the benefits of a Caravan visit, but we can say that in every visit last year the Caravan was a success in one way or another. Probably most of the benefit comes in terms of enthusiasm, a number of new ideas, better organization, and a deeper sense of purpose. It is surprising how effective a visit by interested and concerned outsiders can be.

### When could the Caravan come?

The two Caravan teams will be traveling sometime between June 10 and August 15, depending upon when you can use them!

### What are our responsibilities?

If you should decide to host a Caravan visit it will be your responsibility to provide housing and meals

## Over the Typewriter

There are several very important items to be brought to your attention, so **START READING!**

1. Any young person interested in being a Caravaner should write the Maywood address in the Caravan article for an application. We are particularly interested that those who have LYF leadership should apply. For further information, see the February bulletin sent to your LYF president.

2. Correction: In a recent promotion of the new magazine, **TIME OUT**, the subscription rate was erroneously reported as being \$3.50. The correct rate for this excellent youth magazine is \$3.00 per year for single subscriptions, and \$2.50 for group subscriptions of 10 or more. Excuse us, **TIME OUT**.

3. Applications for the Lutheran Youth Leadership Award (scholarship to any Lutheran college with awarding based in LYF and community leadership, scholarship and need) are available from the Maywood address now. Please apply early (immediately is the better term) if you plan to graduate this spring. Further details are available from the Maywood address.

4. A plea for **HELP!** The AELYF mailing list is outdated. Many people are not receiving the mailings from the national office because of this fact. Please sit down right **NOW**, and put the names and complete addresses of your officers and Friends of Youth on a post card or in a letter and send it to AELYF, Grand View College, Des Moines 16, Iowa.

## AELYF Doin's

Newington, Connecticut: The LYF here observed Youth Sunday on January 29. Miss Carol Meyer and Miss Nancy Jespersen preached sermonettes, and the following young people led in the liturgical service: Sue Nielsen, Susan Benoit, Janice Tubbs, Maren Frost, Carl Lindstrom and Gail Morgan. Our pastor, Rev. Holger Nielsen, was in Iowa for the installation of the new synodical president, and we were glad that we could lead the service for him in his absence. At our meeting that evening, we went skating and had doughnuts and soda (pop to midwesterners). On January 21, we had a recreational meeting and bowled, went swimming, and ate pizza. We are working on several projects, including getting a ping pong table, dart board, miniature bowling game and shuffle board.

Bridgeport, Connecticut: We are making plans for a big St. Patrick's night spaghetti dinner for the congregation. We went bowling on the 23rd.

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for the four Caravaners while they are with you. In addition, you will be asked to contribute \$20 to the Caravan's travel expenses. There is also the important task of preparation of the entire congregation — most of the success of the visit depends upon this.

### What do we do now?

If you would like to find out more about this, or would like to invite the Caravan to your congregation, please write to Dick Jessen, 1033 So. 10th, Maywood, Ill. Invitations must be made before May 1, and will be accepted on a first-come-first-serve basis. Let us hear from you — we're anxious to come your way!



# Church News From Around the World

## MISSION TO CHANGING COMMUNITIES CITED

Plans for meeting the spiritual needs of persons in rural and urban areas as well as migrant workers and minority groups were made in Minneapolis recently.

The Board of American Missions of Augustana Lutheran Church discussed these problems at practically all the sessions of its three-day annual meeting which closed Friday afternoon at the Hotel Curtis.

The Rev. Dr. Theodore E. Matson, Minneapolis, Executive Director of the Board referring to the "high-rise" apartment areas in American cities said, "we can get all 'steamed up' and competitive in churching suburban communities with populations of 10,000 to 12,000 and ignore completely apartment areas where 50,000 people live within a radius of one-quarter of a mile."

He charged that the Church "hasn't begun to sense the challenge and needs that these areas present."

He told the 30 member board that "the strategy for American Missions should not be limited to new missions, but should include the needs of congregations in changing communities."

"Only that Church body and those jurisdictional units that are concerned about the life and witness of their present congregations have a right to establish new congregations. There is no integrity in home missions strategy that bends every effort and harnesses all possible funds for congregations in new communities and has no commensurate concern for the thousands of people in changing communities where congregations are presently located," he said.

## CALIFORNIA-NEVADA CHURCHES CAUTIONED ON SHOWING FILM

The 50-member Board of Directors of the Northern California-Nevada Council of Churches last week passed a resolution urging "caution" on the part of member churches in showing the film "Operation Abolition."

The film, currently offered for viewing throughout the country, "purports to be an accurate account of events surrounding the hearings of the House Committee on Un-American Activities in San Francisco, May 13," the resolution explains. Noting that the film has no standard credits and its producer is not identified, the resolution cites "many responsible publications" which have reported that "this film in fact presents an inaccurate account of the events." Listed are the San Francisco Examiner, San Francisco Chronicle, The Christian Century, the Washington Post, Milwaukee Journal and San Francisco News Call Bulletin "among others."

Declaring that churches sponsoring a showing of this film might seem to some people to be accepting responsibility for the point of view expressed, the Council's resolution concludes: "Therefore, the Board of Directors strongly suggests that any member church which plans to show this film approach the project with due caution."

"Viewers should understand that objections have

been raised as to the film's accuracy," the Board points out, "and that a serious question exists as to the validity of the interpretation of events described."

## CENSORSHIP OF MOVIES AND TV REJECTED

The individual Protestant should be his own censor, the director of the National Council of Churches' Broadcasting and Film Commission stated recently. In his annual report, Dr. S. Franklin Mack emphasized that no one person or organization can speak for all Protestants.

"Informed individual conscience," he told the annual meeting of the BFC Board of Managers, "supports the good programs and films and rejects the inferior."

Admitting that some film producers and distributors are often reluctant to let their own children see some of their pictures, Dr. Mack explained the problem of popular demand. "Only the public can control the kind of programs produced, the industry leaders tell us. Lack of patronage will kill undesirable films, while a busy box office can put a quality film 'over the top'."

Much lively discussion developed during the two-day annual meeting over recommendations by the Commission's West Coast office that something be done about "the exploitation of sex and violence" in movies and on TV.

"This is a situation calling for statesmanship on the part of the churches," said Dr. Mack, who urged the denominations to "clarify their policies" on the mass media.

## DR. EMANUEL POPPEN DIES; HEADED ALC FOR 13 YEARS

Columbus, Ohio — (NLC) — Dr. Emanuel Frederick Poppen, who served as president of the former American Lutheran Church for 13 of the 30 years of its existence, died here on February 13. He was 86 years of age.

Dr. Poppen headed the old ALC as its second president from 1937 to 1950. Its first leader, for seven years, was Dr. C. C. Hein, 1930-37, and its third and last, for ten years, was Dr. Henry F. Schuh, 1950-60.

During the past year, the denomination merged with the Evangelical and United Evangelical Lutheran Churches to establish The American Lutheran Church of 2,258,000 members. Dr. Poppen was an honored guest last April at the constituting convention of The ALC, which began operations January 1.

Dr. Poppen was first vice president of the Joint Synod of Ohio when it united in 1930 with the Buffalo Synod and the Iowa Synod to form the American Lutheran Church. He was named third vice president of the new body and president of its Ohio district.

In 1932 Dr. Poppen became first vice president, and in 1937, upon the death of Dr. Hein, acting president. He was elected to a six-year term in 1938 and re-elected in 1944.

Born in New Dundee, Ontario, Canada, on October 14, 1874, Dr. Poppen graduated from Capital University and its Theological Seminary at Columbus.



**TEST SUSPENSION URGED**

(Geneva, Switzerland) — The Executive Committee of the World Council of Churches has called upon major powers to stop all forms of nuclear weapons testing which can now be detected and to agree to ban underground testing of smaller nuclear weapons.

A statement which was adopted at the twelve-member Committee's semi-annual meeting here February 6-10, said that the ban on underground tests should be "at least for a specified period with arrangements for research to devise more adequate means of detection."

The statement said that such an agreement is "an important prelude" to the discussion of the whole range of the disarmament problem and the development of the required guarantees, and to the reduction of the existing stock piles of nuclear weapons.

It added that while decisions in these areas involve risks, "yet the failure to act involves an even greater risk, for armaments do not stand still and their complexity and range are constantly increasing. Technical obstacles to effective inspection and control grow every day."

**CHRISTIAN EDUCATORS MEET**

St. Louis, Mo.—The Sunday School of yesterday, which taught only Bible stories to children, is passé.

In its place is rising today's new church school, geared to involving every member of the family in the life and mission of the church, one of America's leading Christian educators declared here.

This is today's ideal of Christian education, the Rev. Dr. Alcwyn L. Roberts of New York noted at the opening of the 34th annual meeting of the National Council of Churches' Division of Christian Education. Dr. Roberts is general director of the Division's Commission on General Christian Education.

Too many persons, both in and out of the churches, still think of Christian education too exclusively in terms of the Sunday School, Dr. Roberts pointed out. They equate it with service to children exclusively.

This is perhaps natural, he said, because at its birth it often served to teach children to read and write, and from this taking-off place to read Bible stories.

"If Christian education is to be meaningful, however, to the professing Christians of America," Dr. Roberts said, "it must help them, at every age group, to know the will of God and to carry it out in every phase of their day-to-day living. The gap between what they profess to think and what they do must be bridged.

"The church school must never become an institution. Rather it must remain a vehicle for relating the insights of Christianity to the way Christians act in every relationship."

Other pertinent quotes from the seven day meeting include:

**Dr. Howard Yoder:** "The causes of the revolution in Cuba are present in every country in Latin America....."

**Dr. Robert W. Lynn:** "In their teaching programs the churches must make the radical affirmation that the Gospel is concerned with every aspect of individual living."

**William F. Stringfellow:** "The job of Christian education is to relate its programs specifically to the needs of the layman where he works."

**Phyllis Beardsley:** "Old truth is dead unless it becomes the same truth, new again, in each generation."

**DR. RAMSEY NAMED ARCHBISHOP OF CANTERBURY**

London—Dr. Arthur Michael Ramsey, 56-year-old Archbishop of York, has been nominated by Queen Elizabeth II to succeed Dr. Geoffrey Francis Fisher as Archbishop of Canterbury when he retires May 31.

Dr. Ramsey, who will be the 100th Archbishop of Canterbury, has often been described as one of the most brilliant present-day British clergymen. Dr. Ramsey was recommended for his new post by Prime Minister Harold Macmillan.

This is the fourth time in the last 160 years that an Archbishop of York has been nominated to succeed to the highest office in the Church of England. The appointment is usually made from the ranks of bishops.

Dr. Fisher, 73, said that one of the reasons he was retiring in May was so that his successor would have ample time in his new office before the Third Assembly of the World Council of Churches which will be held in New Delhi, India, November 18-December 6.

**QUAKERS MAP NEW YOUTH SERVICE PROGRAMME**

Philadelphia—The American Friends Service Committee, a Quaker organization, will launch a new programme for young people to acquire on-the-job training in service work abroad and in the USA.

The programme will seek to attract recent college graduates or persons with equivalent background who will help pay part of their own expenses and be supervised by AFSC personnel at their posts. In the past the organization has recruited older persons and paid their expenses.

About 50 young men and women have been selected thus far. Twelve of this group will spend next summer in Tanganyika on agricultural production programmes and ten will go to India to teach and do social service work. Other volunteers will be sent to Latin America, Europe, and parts of the USA.

**SEVEN PREMIERE DATES SET FOR "QUESTION SEVEN"**

New York—(NLC)—First world premiere showings of "Question 7," a new Lutheran-produced motion picture dealing with Christianity's fight for survival in Communist East Germany, are scheduled March 2 in Washington, D. C., and Harrisburg, Pa.

Robert E. A. Lee, executive secretary of Lutheran Film Associates, announced other premieres of the feature-length movie are slated in Columbia, S. C., on March 3; Seattle, Wash., and Austin, Texas, on March 9; Kitchener-Waterloo, Ontario, Canada, on March 13, and Milwaukee, Wis., on March 16.

"Question 7" depicts the opposition of a pastor and other Christians to the surrounding atheistic forces in East Germany. The pastor's son, a talented pianist, comes under strong pressure to give his allegiance to the Communist youth movement in order to further his musical career.



## Letter to the Editor

Dear Editor:

It was Robert Raikes of Gloucester, England, who in 1780, together with Pastor Thomas Stock, started Sunday schools. He saw the children in the streets, not taken care of by their parents, left to shift for themselves, learning neither to know, nor to fear God. His heart went out to these children, and so he started to remedy, as far as possible, the neglect of the parents. Perhaps faith in God had not in those days so taken hold in parents that they had become enlightened enough to read the stories in the Bible and tell them to their children. If so, they would have had an eye for doing what Christian fathers and mothers should do.

Now there is much more general enlightenment than in 1780. And there are now many parents who go to church and send their children to Sunday school. That is the next best thing. Generally parents seem content to leave Christian education to the Sunday school.

Not so in Israel. A Christian Jew in Chicago said to me in 1909: "Yes, you Gentiles! You think you are religious. Come with me to the synagogue at 4 o'clock any day of the week. I will show you a people that is religious. Most of the women know the Psalms of David by heart in Hebrew."

And if they knew the Psalms by heart, they will have known Moses and the prophets. At home the mothers have through generations told stories to their children of what the Lord had done for their people and with their people; and the hearts of the children turned to their fathers and to the God of their fathers.

And look at the wonderful unity of the Jewish race. Almost 1900 years without a homeland, wandering from land to land, killed off by hundreds and by thousands in fierce pogroms; 6,000,000 in 2-3 years, and still a people, now even with a homeland.

Is this merely because the Lord had promised Abraham that his children should be as the sands of the sea?

The Lord has given man the right of self-determination. Man must himself choose to work with God, if God is to help him, and "what a man sows, that shall he reap." And the mothers in Israel took hold and worked together with God. There was the mother of Moses. She may have had her boy only until he was 4 or 5 before she had to give him up to Pharaoh's court. But that was long enough, so that when Moses grew up, he chose rather to suffer ill-treatment with the people of God, than to be held to be Pharaoh's daughter's son. How did she do it? Could she have used books (if there were any) with a 4-5 years old child? How could she have done it, except by telling her little boy the stories of Abraham, Isaac and Jacob and the land promised to them by the Lord? That is the way in which she became an instrument of God in deciding the future of Israel; that is the way in which mothers decide the future of the human race for good.

But mothers and fathers among us Gentiles do not take hold, as did the mothers

of Israel; and so we have Sunday schools. There we have the children one hour out of every seven days. We must make the best use of that hour; we are pressed for time as was Moses' mother. She had no text books; we have one. What is it? Why the Bible, of course! Why, then are not the Sunday school teachers first and foremost given help to read the Bible instead of books that learned men have written in the sweat of their brows? There it is, the book of books, written in animation, written out of the fullness of the Spirit, so that even we Gentiles cannot but be fired by its accounts. So that the teachers who have undertaken this job out of love can become means of spreading that fire which Jesus said, He had come to cast upon the earth — the fire which He said He longed to have lit.

When we ask why the teachers are given the textbooks made today instead of the real textbook, the answer generally is: To help the teachers; to save the teachers time.

That is, make a short-cut. But in Danish we have a proverb that means: short-cuts lead astray. It means that short-cuts make us miss the goal. The man-prepared textbooks are of course, short-cuts. Are we not missing the goal by taking these short-cuts instead of helping the teachers to use the Bible and being fired to tell the stories?

Father and mother should read the Bible; all Christians should read the Bible. Especially should Sunday school teachers read the main Sunday school textbook — read about Abraham, Isaac and Jacob; Moses and the prophets. And the Psalms especially the Psalms, until they are fired by the Spirit-born words, and an inner compulsion grips them to tell the children.

Let it come to life in the teachers, so that there is an inner compulsion to make it come alive in the children. Then, and only then, has the purpose of Sunday school been attained to fullest extent.

Pastor Valdemar S. Jensen.

## OUR CHURCH

**Askov, Denmark:** Dr. Johannes Knudsen who is on sabbatical leave from The Chicago Lutheran Theological Seminary at Maywood, will be at Askov Folk School until about May 1. His address therefore continues to be: Askov Folk School, Vejen, Denmark. He expects to be home about June 1st and will have charge of the Summer School at Maywood again this year.

**Maywood, Illinois:** The Board of Ordination met here on February 10, at which time the three senior seminary students were all accepted for ordination subject to the completion of their academic work and the acceptance of a call.

**Los Angeles, California:** Pastor Frantz Oluf Lund, of Humboldt, Iowa, has accepted a call to serve Immanuel congregation here. Pastor Lund, presently serving a TALC church, is a former AELC pastor and he has applied for re-admission to our synod.

The Board of Ordination, which reviews such applications, is expected to approve this application.

**Solvang, California:** Pastor Carlo Petersen was installed at Bethania Lutheran Church here on Sunday, February 26, with District President, Pastor Paul Nussle officiating.

**Chicago, Illinois:** St. Stephen's Lutheran, Harry Andersen, pastor, will hear Pastor Lavern C. Anderson, Area Director of the Board of American Missions of the Augustana Lutheran Church, on Sunday, March 19. He will preach at the morning service and conduct an Evangelism Workshop in the afternoon.

**Rosenborg, Nebraska:** All members of the Bethany Lutheran Church, of the former UELC, have recently joined St. Ansgar's Lutheran Church here. The two congregations have been holding joint services for the past eighteen years. At their last congregational meeting, Bethany voted to sever connections with the UELC and to cease to exist as a congregation. Their church building and forty acres of land will be transferred to the Bethany Cemetery Association. St. Ansgar's is served by Pastor Clarence Thorwald of the Augustana Church.

**Salinas, California:** A unique series of Lenten Services is under way here this year. Each week a Negro Spiritual will be considered in the sermon and efforts will be made to have the spiritual sung during the service. Paul Nussle is pastor of the St. Ansgar congregation here.

**Cozad, Nebraska:** Pastor Thorvald Hansen preached his last sermon here on February 26 and a farewell party was held for him and his family in the afternoon.

**Fredsville, (Cedar Falls) Iowa:** Senior seminary student, Harold Sorensen, has accepted a call to serve the congregation here. He will begin the work shortly after his graduation from the seminary in May.

**Brush, Colorado:** A new building, known as the "Madsen Memorial," was dedicated and formally opened on Sunday, February 19, at the Eben-Ezer Lutheran Home here. "Madsen Memorial" is a one-story building, erected south of the main building of the institution. The new building is designed and well equipped for chronically ill patients. It has 32 beds. The AELC was represented at the dedication by Pastor Holger Strandskov who is presently serving the Bethlehem congregation at Brush.

## Young People's Retreat at Tyler

The young people of Danebod Lutheran Church at Tyler, Minnesota, invite young people of the district and from the churches of the coming great church in our area to a retreat April 7-9. We begin Friday night and close Sunday noon. Please write for information to the secretary, Miss Jot Sorensen, Arco, Minnesota.



## The White House Conference on Aging

(Continued from Page 6)

ciples of physical and mental health.

3. The obligation to seek and develop potential avenues of service in the years after retirement.

4. The obligation to make available the benefits of his experience and knowledge.

5. The obligation to endeavor to make himself adaptable to the changes added years will bring.

6. The obligation to attempt to maintain such relationships with family, neighbors and friends as will make him a respected and valued counselor throughout his later years."

**Medical Aid:** What happened to this controversial problem? The Conference majority favored Medical Aid tied to Social Security. This will add one-half per cent to the Social Security tax. Since President Kennedy favors this plan I look for early legislation by Congress adopting this medical aid plan. This is my judgment based on the sentiment of the Conference.

I do want to quote two statements from the report of the section on Religion and Aging. "The meaning of life is to be found solely in man's relationship to God. It is this relationship which gives meaning to all human values. In the light of it, every period of life, including that of old age, is possessed of intrinsic value and sublime potential. Viewed in the light of our eternal destiny, old age is seen to have an importance as great as that of youth or the middle years. To young and old, the divine imperative is addressed: Thou shalt love the Lord thy God — and thy neighbor as thyself."

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March 5, 1961

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"Our society, by reason of its preoccupation with frontier development and economic advance, has tended to glorify youth and denigrate old age. The time has come to recognize that the 'cult of eternal youth is idolatry'."

On Monday evening there were eight special meetings. I attended the one on: Institutional Care for the Aged — Today and Tomorrow. Since this article is already getting too long, I cannot review this meeting. Perhaps in subsequent articles I can touch on some specific items of the Conference.

#### Some Observations

In closing I wish to list some observations.

1. The wealth of material available on this whole problem of aging.
2. The earnestness and dedication of men and women in the work among the aged and concern for making added years full years.
3. The expert training of these workers.
4. The concern for people by many government officials both in the Department of Health, Education and Welfare and by many members of Congress and their dedication to their work.
5. The great number of Jewish Social workers and their ability and keen minds.
6. The fear that this Conference will get lost in a fine, elaborate report and fail to produce action.

#### Where Do We Go From Here?

That is always a vital question. We know how easy it is to pass well meaning resolutions at our Synod Convention, but how hard it is to bring the inspiration home to our congregations to move them to implement the resolutions.

The same holds true of this Conference. Subsequent action will rest a great deal with the delegates. They are the ones who will go home and spur to action. First of all, they must help to bring about a change in attitude towards aging in the community. The States will have to implement State Commissions on Aging who can urge needed legislation on the State level. The Congress must be called upon to pass needed legislation on the National level.

We must all be alert so that the policies and recommendations of the Conference are not forgotten.

During the free time (mighty little) there were continuous movies on such topics as: Newer Too Old To Learn; Our Senior Citizens; Date of Birth; Home Care; and others. Also, there were three rooms of exhibits. I picked up a lot of material on this whole subject of aging, and retirement which is very valuable information.

**The Freedom House.** I think all the daily papers have carried a picture of the Freedom House and an article describing it. It was built on a lot near the Conference and opened first to Conference participants.

My reaction was: this is a wonderful house, and I would be perfectly happy to retire in such a home. However, at a cost of \$10,000 plus lot, I wonder how many couples can build such a home. How would a pastor? Furthermore, I believe the construction was suited mostly for a mild climate. One wall of the living room was almost entirely glass and gave a wonderful view of the patio and garden. But what about 20 below weather?

It was a valuable experience to attend this historic Conference which will be unforgettable for me, enriching and helping me understand this whole problem of aging. I thank the Synod for sending me as its delegate.

#### BISHOP NYGREN TO U. S.

Lutheran Bishop Anders Nygren of Sweden will arrive in the USA early this year to spend fourteen months at the Ecumenical Institute at Evanston, Ill., as the second research scholar to join the institute through a grant from the Danforth Foundation, St. Louis. Canon Theodore Wedel, warden emeritus of the College of Preachers, Washington, D. C., arrived in September to begin a year of study at the Institute.

"Faith does not necessarily provide answers to the perplexing problems of life. Faith provides the ability to live in the midst of the perplexing problems in the assurance that, whatever the outcome, God will rule creation and his love will sustain us."

These words of John S. Wood, are worth holding unto. They prevent us from making the church into an insurance company or thinking that our faith is some kind of charm which will keep any kind of wolf from our door. Our faith is a living dynamic relationship to God in Christ who moves among his people guiding and sustaining them in their daily living.

Ringsied Iowa Bulletin.

### NOTICE

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