

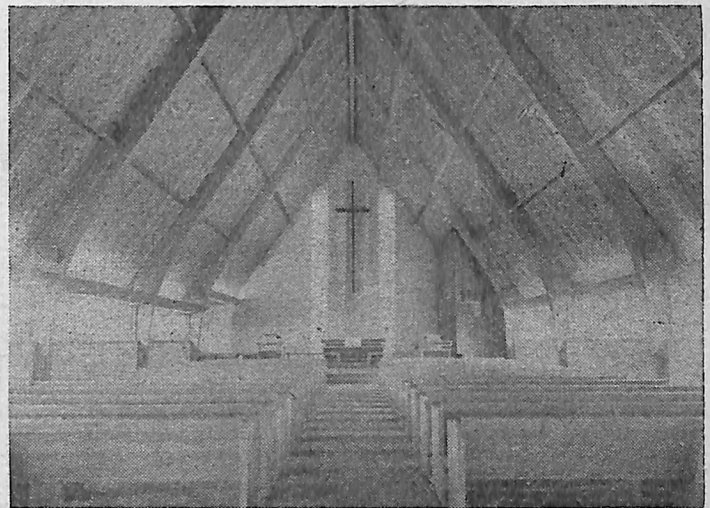
# *Lutheran*

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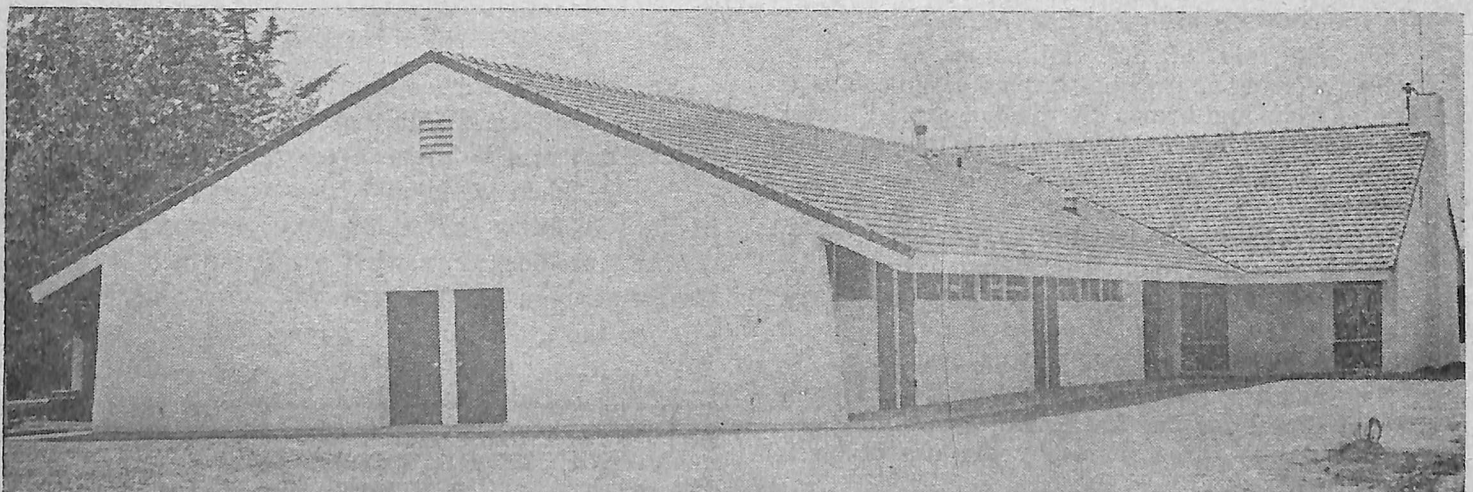
# *Tidings*

## *New Fredsville Church*



*Dedicated April 23, 1961*

## *New Solvang Parish Hall*



*Dedicated May 2, 1961*

May 20, 1961  
Number 19 22  
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## Parish Hall Dedicated at Solvang

Pastor A. E. Farstrup, President of the AELC, spoke and officiated at the dedication of the new Parish Hall and Sunday School building at Solvang, California, on Tuesday, May 2, at 8 p. m. Ground was broken for the new 10,000 square foot building last May at which time Pastor Farstrup was serving the Bethania congregation here. The T-shaped building embodies a modern provincial style of architecture and is described by the Santa Ynez Valley News as follows:

"The exterior walls are of white stucco and the structure features a red tile roof similar in style to that used on the adjacent Danish provincial Bethania Church. A six foot overhang provides a porch for the concrete walks around the building.

"The building provides space for eight Sunday School classrooms with a large meeting room designed to accommodate three additional classrooms if necessary. Fluorescent lighting is utilized extensively in the classrooms as well as throughout the rest of the building.

"All of the classrooms are equipped with blackboards and tackboards, acoustical tile ceilings and tan vinyl floor covering. Two of the primary age classrooms will be used as a nursery for the care of younger children during Sunday morning worship hours at the church.

"The building's 48 by 66 foot auditorium features a high inverted V-shaped open beam ceiling, covered chiefly by acoustical tile and bordered by Douglas fir tongue and groove paneling. Illumination is provided by both hanging and recessed lighting fixtures. Recessed in the ceiling, too, is a series of public address system speakers.

"The floor of the auditorium is covered with hardwood parquet and the hall features a 32 by 20 foot stage. Two dressing rooms, each equipped with tile showers, are on either side of the stage.

"To the rear of the auditorium is a large kitchen, offering an array of birch storage cabinets, a trio of sinks and brown Formica covered counter tops. The kitchen contains a large commercial-type range and a double door, stainless steel refrigerator.

"At the opposite end of the auditorium wing is a smaller meeting room, containing a large fireplace, which will serve as an assembly and classroom for upper Sunday School grades as well as a gathering place for various church groups.

"The meeting room, which has an enclosed devotional center for Sunday School assemblies, can be divided into three rooms by the use of birch pella doors."

Scheduled for later development is a semi-enclosed patio which is to serve as an overflow space for the auditorium. A monument will be placed in the patio in memory of the Danish-American founders of the Solvang colony.

The new parish hall will replace Atterdag College, built in 1914, as a center for the congregation's Sunday School and social functions.

## Memorable Day at Fredsville

There was rain and wind and plenty of mud at Fredsville (Cedar Falls, Iowa) on Sunday, April 23. In spite of this some 400 people were on hand to observe what will go down as a great and festive day in the history of this open-country congregation.

The day began with a brief service in the old church, conducted by Pastor C. A. Stub, who has served at Fredsville for the past ten years and who has now retired. Immediately following this service those assembled filed in a procession to the new church. The procession was led by Synod President, Pastor A. E. Farstrup and District President, Pastor Harold Olsen. They were followed by Pastor-elect Harold Sorensen, Pastor Stub, members of the church council, visiting pastors, the choir and the congregation. Council members and the pastor-elect carried the altar appointments and the Bible to the new church. When these had been put in their proper place on the altar of the new church, Pastor Farstrup proceeded with the rite of dedication. The dedication sermon was delivered by Pastor Olsen. A choir of 37 voices provided special music for the service.

On the same day, in the afternoon and evening, the congregation also observed the 90th anniversary of its founding. The anniversary address was given by the former president and dean of Grand View College, Professor A. C. Nielsen, of Des Moines, Iowa. Former pastors of the congregation and the pastor-elect also spoke briefly.

Pastor Ronald Jespersen of Bethlehem Lutheran at Cedar Falls, was the principal speaker at the evening meeting.

The new church building is the third in the history of the Fredsville congregation. The first was erected in 1875, the second in 1885. Contracts for the present structure were let on June 2, 1960.

## Search

Some things I have said of which I am not altogether confident. But that we shall be better and braver and less helpless if we think that we ought to inquire, than we should have been if we indulged in the idle fancy that there was no knowing and no use in searching after what we know not — that is the theme upon which I am ready to fight, in word and deed, to the utmost of my power.

— Socrates.

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*Whitsunday Meditation*

# Breaking the Barriers

by: Pastor Marius Krog

When a super jet plane of the latest model streaks through the regions above the phenomenon has a very strange effect on the human senses; not only is there the ear-splitting — brummm — as the plane breaks the sound barrier, but, as the plane glides on easily and noiselessly, there is an eeriness about the affair, for not until the plane is far gone is the sound of its coming trying to catch up from a long distance behind it. To the senses this seems a wide split between the cause and its effect.

Such a break-through of the sound barrier has something in common with certain break-throughs in the spiritual realm which are still more perplexing. Jesus came, meek and lowly, lived a few young years and passed on, but His still small voice broke the sound barrier between heaven and earth, and His words are still reverberating from soul to soul twenty centuries later. While He went about in His resurrection body He broke the sight barrier between the visible and the invisible world. Also, He broke the formidable barrier between life and death, and, to the great relief of sinners, He broke the judgment barrier between perdition and redemption.

The Bible, which is largely a record of spiritual break-throughs, opens with the story of the creative power of God breaking through the pre-primeval barrier of the void and the darkness: "Let there be light!" and there was light. Next the interpenetration of Jehovah into fate of Israel by the means of divine directives to patriarchs, judges, kings, and prophets.

In the life story of Jesus are recorded the following supernatural break-throughs: the annunciation; His birth on Christmas night; the voice from heaven at His baptism; an astonishing assortment of wonders wrought by His word or touch; His transfiguration; His resurrection; His appearance and disappearance after the resurrection; His ascension, rising entirely in His own right and power.

And then the Pentecost wonder, which shattered even the language barriers. The Holy Spirit extending power to humans to an unprecedented degree, superseding the lesser power of the disciples, raise them to greater self-hood and gave them higher realities to live by and for. Now their Master seemed more alive than ever and strangely present. Now they understood his words and ways better than when he walked among them. Now their old pettiness, factions, and false conceptions shrunk to the value of so much rubbish. On that day their Christ began to fulfill many of his wonderful promises and prophecies. As his true disciples they had abided in his word and now they knew the truth and the truth was making them free, wonderfully free, and to their astonishment tied to him with eternal bonds and they did not want it otherwise. Their hearts were lifted; their minds and memories quickened; the faith was rooted deeper and expanded; and their courage was

reinforced with greater love. In all this it seemed that a life-giving breath had broken through to them from the Creator himself, creating their souls anew. This then was the new birth to which Jesus had pointed. All this experience was undoubtedly one of exhilarating emotion, and yet not one of nerve-stirring excitement. In their innermost hearts there was a soul-satisfying peace and joy such as they so often had observed in their Lord and Master.

On this memorable day, in this almost beautified fellowship, with him and his followers, the Holy Spirit had endowed each of them with a new sense of purpose and direction, each according to his particular individuality and talents. To one was given "the word of wisdom;" to another "the word of knowledge;" another "the gift of healing;" another "the working of miracles;" another "prophecy;" another "discerning of spirits."

With the new life, which had so largely superseded their old beings and improved their personality, they all had this in common: the strength that was in them was the strength of the Holy Spirit; the wisdom that had dawned on them was that of the Holy Spirit; the unerring sense of true riches was theirs because the Spirit of God had been poured upon them; the visions they shared were theirs because the Spirit had brought visibility. From that day on the Holy Spirit was their supreme Guide and their ultimate Authority.

Such was their equipment for their new status of apostleship. But like the early prophets of old and the great men of God they had no scripture to point to as they proclaimed the great verities of God; they only had the still, small voice, fresh in their souls, to give them the Word: "Thus saith the Lord." But here again the apostles need not fear, for, in keeping with the promise of their divine Master, the Word would break through to them in the moment they had use for it.

It was inevitable, however, that the new faith, like other great religions, should find expression through writing. Here too they were dependent on the Holy Spirit to furnish the inspiration, and Jesus had with foresight chosen men who were well qualified to be channels of the inspiration. But it is extremely doubtful that any one of them had prescience that their writings would after a few centuries become the vital parts of the world's most important collection: Holy Scripture.

With this invaluable addition to the life of the Church there followed a danger which could cause immeasurable harm within the communion of the saints. Not that the danger was inherent in the Scriptures, but it could stem from the manner in which the written treasure was handled. For the fact that the Scriptures were so richly inspired by the Holy Spirit was in no way a sure guarantee that the same Spirit

Marius Krog is retired and lives at Lake Norden, South Dakota.



would also break through to those who took upon themselves to be interpreters of Holy Writ. Look to Jesus, even though he spoke only what his Father had given him to say, it was only the sound of the words he spoke that reached the ears of the strict religionists in the nation; the ring of the Spirit behind the words could not break through to them. But they caught the mere words and distorted them to their own lilliputian purpose. They had ears and heard not, but — "He who is of truth hears my voice." The coming of Holy Scripture did not eradicate spiritual lilliputians; their kind is still about, and they are still incapable of rising to the level of divine inspiration. There is danger afoot when they begin to teach what the Bible says. The danger is that the still, small voice may be drowned out in the din they make.

History repeats itself. It was shortly after the scriptures of Israel began to appear that the voices of fresh revelations from Jehovah found it hard to get God's chosen people to listen. Their leaders had the scriptures now; there was less need of the prophets. Liquidate them! It was not long after this that the voice of prophecy was completely silenced. And it was four hundred years until "The Voice in the Desert" broke through the barrier in order to prepare the people for the greatest revelation of all.

And the One who brought it was also to pay with his life for raising his voice. Again it was the leading religionists, the scribes and the pharisees, who, from their scriptural stronghold in the law and — the prophets, brought about the great tragedy of silencing the most revealing voice the world has ever heard. Jesus had said this to them:

"You search the scriptures because you think that in them you have eternal life, and it is they who bear witness to me; yet you refuse to come to me that you may have life." (John 5:39-40) In the Sermon on the Mount he attempts to correct falsifications of which they were guilty. Again and again he cried "You have heard it has been said to those of old,.... but I say unto you....." And each time there rang out a fresh revelation of what the words of the Book really meant. For this they accused him of trying to destroy the law and the prophets; — accused him who came to reveal and fulfill the scriptures!

What is the underlying cause of misuse of the Holy Bible by persons who claim to love and honor it? Who knows all the reasons? Spiritual immaturity is certainly one of them. Lack of vital imaginative powers and unatuned sensitivity has something to do with misinterpretations.

Spiritual principles are neither rules nor definitions, nor paragraphs of law, nor exact science; they are flexible life-actions. Such things as grace, sorrow, joy, peace, hope and repentance cannot be adequately expressed in legal terms. There are times when words fail in part, depending on their state of intensity in the instance at hand. Often they fail miserably to communicate what is on the mind or in the heart. The highest truths are the hardest to press into the capsules or words because there is something more

behind them, or above them or beyond them. Only a soul with radar sensitivity is on to what the truth is all about. "He who is of truth hears my voice." Where such a sensitivity is lacking in a Bible teacher he is in danger of stultifying the gospel truth. His teaching or preaching reminds of a color-blind artist who is able to depict all the lines and forms and contours of a landscape, but he certainly is no authority on the interplay of colors or their delicate hues and harmonies. So with the lilliputian Bible fascist; he usually settles for the rules and commandments and is as a rule ready to tuck in a few of his own, and with this he feels well equipped and authorized to go around with a warrant for soul-searching — of others. And yet he is like the tank commander during the war who made his tanks turn around. He had come to the edge of his map and did not know how to gain orientation in what was beyond. So with the Bible fascist. He stops where the rules end.

For reasons of his own Jesus left no scripture. It is certain that he had no intention that Christianity should become a book-religion, not even a Book-of-

books-religion, — such as it has become. In all his recorded words there is not one reference to the Bible as such; (—and likewise none in the apostles' own creed). But there are numerous and emphatic words about the Holy Spirit taking over where he, Jesus, left off. He repeatedly pointed to the Holy Spirit as the supreme Guide and ultimate Authority in the communion of his followers. There was no Bible in

the Golden age of the Church. They had no contemporary scriptures beyond what their own beloved leaders had written here and there. But they had the word. They had, as the great epistle-writer Paul wrote: "...the word that is near you, on your lips and in your heart, (that is, the word of faith which we preach.)" (Romans 10:8)

Is it symptomatic of spiritual decline of the true power of Christianity today that reference to the Holy Spirit is shamefully neglected? Like a bird-shifting to the wrong nest, the Holy Bible seems to have become the third Person in the Holy Trinity while the Holy Spirit has become "the unknown person of the Holy Trinity." Both literature and hymns about the Holy Spirit are very scarce. Many churches bypass Pentecost. In the English language there is not even a greeting for the day. What of the sin against the Holy Spirit — the unpardonable sin? Who was Jesus referring to when he spoke of those who would claim to have done great things in his name. — All he knows about them is that they have worked iniquity—?

**Holy Spirit**, Thou art the Spokesman for Christ the Savior come to us directly from heaven. Thou art the breath of the Soul of the Creator, and the one Spirit who can speak and reveal all the truth, the one who can convince the world of sin, of righteousness, and of judgment. Win us wholly for Christ. We plead that Thou wilt break the barriers which keep the World from God and Thee from us. Let there be light, God's

(Continued on Page 16)

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

— Pascal.



# A Bird's Eye View of the Danish Vacation School

by: Pastor Erik K. Moller

*"...to help children grow into and experience the fundamental values of life."*

The season for Vacation Church School is drawing near and the editor of LUTHERAN TIDINGS has asked me to write a few words about the Danish Vacation School, as it was before it was replaced by the present Vacation Bible School. I shall do my best to comply with this request.

In past years the Danish immigrants, settling in various parts of the country, felt the necessity of providing some means of conserving and keeping alive their spiritual and cultural heritage among their children. The answer to this vital need was the Danish Vacation School. It was of course natural that their native language was the means of bringing their heritage to their children. Yes, and it was natural the early settlers firmly believed, that it was the only means through which the heritage could be mediated, because there were no other means. Only through Danish could they express what they most deeply cherished. Therefore they fought valiantly to preserve it. The mother tongue was a silver chalice into which God had poured the heady wine of the Christian Faith, the hope of eternal life, salvation through Christ, the beloved hymns — all were communicated through the mother tongue, as surely as a mother had carried a child under her heart. It alone was the bridge from heart to heart, hence the bitterness with which the battle to preserve the language was often waged. If one had nothing to say, one might as well blabber away in any language, all were equally meaningless and efficient for that purpose! But the mother tongue which expressed the deepest values of life, spiritual, cultural and emotional, was another matter, the children must learn it! So the teaching of Danish occupied a prominent place in the vacation school. However, the main motivation for the vacation school was not the language, but something much greater and significant. This can perhaps best be expressed in Grundtvig's words:

"Give me a simple life, a merry heart,.....  
With eye for things above as God ordained,  
Awake to greatness, goodness, truth and beauty,  
Yet knowing well the yearning unattained,  
Through knowledge, great achievement, deeds, and duty.

A wholesome life like this have I desired  
To be my children's aim and aspiration.....  
Because:

....God's own garden full of joy is growing  
On earth, when we will give ourselves to be  
The plants of Him from whom all life is flowing."

It will be understood that a school with this motivation was infinitely more than a Bible School. It was concerned with the total life of the child: spiritual,

cultural and physical — for God was the giver of all life! So the purpose was, in short, to help the children grow into, and experience the fundamental values of all life.

What was taught in these schools, how were they conducted, what methods were used, etc.? Let us begin by saying, that at the time the writer of this article became involved in teaching in the Danish Vacation Schools, most of those who went out to teach had taken teachers' training courses at Grand View College. Pastor Valdemar S. Jensen was in charge of the training courses. The course consisted of classes in Danish, the geography of Denmark, Danish literature and history, and above all, Bible study and, of course, methods in teaching. While the course was technical and thorough, it was never dry nor tedious. We were being fitted for an important task, so we had to be inspired, challenged, "wound up," to use a phrase by Kristen Kold. The method of teaching was oral. Life had to be communicated through living words! In addition to the teachers' training course, most of us also took a course in gymnastics, which also played an important part in the vacation school. We firmly believed that the soundness of the body had something to do with the soundness of the soul.

With this rather imposing "curriculum" no two, nor three weeks, of vacation school would suffice. The Danish Vacation School usually lasted six to eight weeks with sessions from nine in the morning until four in the afternoon. The congregation generally hired one or two teachers. Salaries ranged from \$125 to \$175, plus board and room for the term. It was not uncommon for one teacher to have from 35 to 60 pupils. It was possible to handle this many because the teaching method was, as mentioned, oral, with the exception of instruction in Danish where textbooks were used.

The early morning session always began with singing, devotion, and Bible stories. It was not doctrine we were teaching, we were endeavoring to communicate life. The men and women of the Old and New Testaments, the Master, and God himself, became alive through the spoken word and filled the classroom with their presence. The remainder of the forenoon, with the exception of the last half hour, was usually used for instruction in Danish. Here the ingenuity of the teacher was always put to the test because we were teaching children ranging in age from six to fifteen. The last half hour was devoted to story telling and Fairy Tales, an excellent means of stirring the imagination of the child.

The first two hours of the afternoon were devoted to Danish literature, history and geography. Again the "word" was the vehicle of instruction — and what a world a teacher with imagination could open up for the children. It should also be stated that each session always started with a song or two. The closing hour of the day was usually spent in the gymnasium,



if none was available, then a lawn would do. The time was not spent with competitive sports, but with gymnastics.

This all too brief description of the Danish Vacation School gives, I believe, a somewhat fair picture of what the school was like.

As we look back over the years and contemplate the changes that have occurred in the Vacation Church School and try to evaluate what has taken place, the first thing we note is that we are no longer an immigrant church. Our children and young people, as well as most of the older ones, are rooted here, their life experiences grow out of the environment into which they have been born. For this reason the American language has become "the mother tongue" of practically all. Hence the need for teaching the Danish language dropped away. This to some extent accounts for the limiting of the Church School to two or three weeks. In the course of the change that has taken place the scope of the Vacation Church School has been limited almost exclusively to the teaching of religion. Whether this is good or bad I shall not take the time to discuss here, but devote the remainder of the article to the change that has taken place in teaching methods.

Many have described the transition from the "living word," as a means of communicating the values taught,

to the study-workbook method of teaching. No one, I am sure, will deny the excellence of the "spoken word" as a means of communication, but even this superlative method has its weaknesses and drawbacks. Words can be living, stirring, challenging, filled with imagination, opening up new vistas and worlds — in short, words can communicate life. But words can also be noisy gongs and clanging cymbals, devoid of the content and meaning, and they can be weak and ineffective depending on the commitment, dedication, and ability of the teacher.

It was stated in the beginning that the purpose of the past was, and is now, to help the children grow into, and experience the fundamental values of life. i. e. It is to improve man as man and relate him to the "values" which will achieve this end. This is a matter of communication, but values are communicated not only by the spoken word through the ear, but by student participation. **Any method which communicates value**, whether it be through oral teaching, study books, visual aids, or the "doing word," is **living education**. A combination of them all seems to me to equip us better for achieving the ends we desire and strive for. The church school is not a listening post only, but, to borrow a phrase from Robert M. Hutchins, "a participation in the Great Conversation that began with the dawn of history and continues to the present day."

## Vacation Church School Today

by: Pastor Howard Christensen

*"... for the entire involvement of the pupil's total personality, understanding, attitudes and action patterns."*

A gain in 10 years from 1,325 pupils to 3,672 pupils is truly a remarkable increase in the number of pupils attending Vacation Church School. This is almost a gain of 300 per cent in the number who attended Vacation Church School in the American Evangelical Lutheran Church.

Why this gain? I suppose there are several reasons, the most obvious being there are just more children in the American Evangelical Lutheran Church. The figures from the Annual Report bear this out as the children enrolled in the Sunday Church School from 1950 to 1960 has gone from 3,031 to 5,395. Never-the-less this gain is not even 100 per cent.

Then why? Because the churches have changed from a six-week period to a two-week period? I doubt it as this transition took place in the early 1940's.

I would suggest to you that the increase took place because the Vacation Church School serves as a unique and special way of education for the children



of the church, that there are opportunities for teaching which are not present in the Sunday Church School.

Normally the Vacation Church School today is scheduled for a period of ten days, three hours each day. This offers an opportunity for concentrated study. Instead of studying a theme over a period of one hour per Sunday for thirty Sundays, in the Vacation Church School it is done in ten days. For example, the Vacation Church School material published for the four merging church bodies of the Lutheran Church in America, has as its title "Heroes of the Old Testament." Abraham, Moses, David and Jeremiah are studied to give voice to God's concern for the needs of the world. As the editor of the material says, "The general purpose of the series is to help growing persons develop a more personal relationship to God's Word." This is not to say that this is all that will be studied during the Vacation Church School.

The point is, that Vacation Church School offers time to teach, to use various materials, approaches and ideas which the limited one hour each Sunday for the Sunday Church School cannot provide. Also to be said is that the amount forgotten from one week to the

Howard Christensen is pastor of St. Peter's Lutheran at Detroit, Michigan. He is also chairman of the Board of Parish Education of the AELC.



next is quite appalling to many. However, the opportunity for forgetting between one session and the next is reduced when there is learning from one day to the next. A question asked or problem discussed may not seem as important, and may even be forgotten if it has to be carried over for a week instead of a day.

There are also other things that make the Vacation Church School unique and desirable. The Pastor has no better opportunity to know and to be with the children of his parish. On Sundays he often has Worship Services just at the time when these younger ones are in class, or if he does teach a class, it usually consists of the older folks, thus leaving him no real chance to visit with the children themselves. While the Pastor may not teach in the Sunday Church School, he can usually find time during the Vacation Church School to be with the children and the children then get to see him as a friend and not just the man whom Dad and Mom listen to on Sundays, or the man in the robe. It is the time when children can realize that the Pastor is not only the Pastor of Mom and Dad but is also **their** Pastor.

For many children Vacation Church School is a time to establish a fellowship and companionship with one another. This is especially true where the children do not go to the same public school, or live in the same neighborhood. The period of ten days is usually more informal than the hour on Sunday. The Sunday hour cannot possibly include time-out for play, or for work on an extended project, or to let the children simply converse with one another. The group dynamics of the summer sessions can be and usually **are** more pronounced. The need for concern for one another can better be brought forth in this concentrated program. Many a life-long friendship within the church has begun in the Vacation Church School.

The Vacation Church School has also been found to be one of the best agencies for the recruitment of new pupils. Many children ask their playmates to go along with them to the school. Parents who have no church affiliation often find it impossible to get the children off to the Sunday Church School on Sunday, do find it possible during the week days since they must be getting themselves ready for the day's work. (It couldn't possibly be because some mothers would like to get the children out from under their feet, could it?)

Perhaps we ought to take a look at this unique school and see what happens. Before there can be a school it is necessary to have pupils and teachers. The teachers need not be and often are not the same as those who teach each Sunday. Often they are mothers who can adjust their schedule for ten days. Then too, a great deal of use is made of Juniors and Seniors in high school. It can be a trial period for new church school teachers. The new teacher can easier receive counsel from the experienced teacher on the staff as well as from the Pastor. Many an excellent church school teacher has had her first thrilling experience of teaching in the Vacation Church School.

In addition to teachers and pupils, a curriculum is

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## Fellowship Weekend at Nysted

For many, Nysted still holds precious memories of the old Folk School in the days of Knudsen, Dorf, Højbjerg and Aage Møller. The Folk School is of the past, but the old school building is still standing. The class rooms are gone, and what now remains has been made into lecture room, dormitories, kitchen and dining room. It is used for various meetings during the year, one of which is the Fellowship Weekend which this year was held the weekend of April 22-24. Sixty to seventy people from various communities in the Seventh District were in attendance.

We were welcomed by Pastor Folmer Farstrup, of Cordova, Nebraska, president of our district. He also conducted the opening devotions on Friday afternoon.

Pastor Harold Ibsen, of Kronborg, spoke on the subject, "Memories — Live in the Present and for the Future. Pastor Harold Petersen, Askov, Minnesota, in two lectures ably discussed the problems of "The Church as the Center of the Community."

Dr. E. B. Keisler, president of Central Seminary, at Fremont, Nebraska, spoke on "The Apparent Disquieting Tendencies in My Church" and also on "The Cost of Discipleship." On Saturday a discussion on "The Women's Mission Work" was led by Mrs. Aage Paulsen of Cordova. At the same time Pastor W. Clayton Nielsen, of Omaha, led a men's group discussion on the subject, "Men, What Are You Doing?"

Two lectures were delivered by Professor Don Zinger of Grand View College, Des Moines, on the topics, "It Is Not Enough to Pray," and "The Christian's Responsibility To and In the State." Songfests were conducted before lectures by Marilyn Larkowski and morning and evening devotions were led by various guest pastors.

On Sunday morning we attended worship service at the Nysted church. The liturgy was led by Pastor Richard Thompson, of Dannebrog, and the sermon was delivered by Pastor Lavern Larkowski of Hay Springs.

The above report of the meeting represents only an outline of what took place. It does not tell of the joys of meeting old friends and making new ones, of living together, of singing together, sharing the messages of the speakers, having fun together, coffee breaks, meals and K.P. duties, all of which add up to a good feeling of Christian fellowship.

We are thankful to all who contributed toward this fellowship. A special thanks is due the speakers and Pastor Lavern Larkowski for his work in planning and carrying out the program so well. I think the real measure of success of a meeting of this kind is found in the joy and satisfaction one feels afterward. Most of all, we thank God for this fellowship and for the pleasures of meeting with old friends. We hope we may see you again next year at Nysted.

**Herbert V. Lang.**

Hay Springs, Nebraska.

He who loves not the loved one's faults, does not truly love.

**Spanish proverb.**



## Baccalaureate Address

by: Pastor Ronald Jespersen

*"What we are is God's gift to us; what we become is our gift to God."*

Text: (Acts 11:19-26) "...he exhorted them all to remain faithful to the Lord with steadfast purpose."

The place to which you seniors have now come has been referred to in many and various ways. It has been called a threshold. It has been called a bend in the river of life, a new day, a new era, or a new phase. One writer even said that you now leave "the bird sanctuary to go into the formidable jungle." No matter what names are used, it is undeniable that there are new vistas, new experiences and new duties awaiting you.

The familiar words of the apostle Paul come to mind — "when I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man I gave up childish ways." This is not to say that this is the division point between childhood and adulthood. The change is not that simple or sudden or readily perceived. Already much of this transition has taken place. The change from childhood to adulthood is gradual, and yet there are times in which a division point may be noticed. Commencement is one such time. So also graduation brings a realization of the fact that a change has taken place. As these changes appear you also become aware of the need for purpose in your life.

Life without a purpose is like a vehicle without a driver or a ship without a rudder. All may look very good but none of them will get anywhere or accomplish anything by themselves. In somewhat the same way, if your life does not have purpose you will do very little and will waste your energy. However, to try to sum up the purpose of life in one statement and to make that statement adequate for all would be an extremely difficult task. In fact this might be impossible for any graduating class.

Goethe, the German poet and philosopher, may have come close, in his drama Faust, to giving a purpose of life. At one point in this drama angels come to rescue Faust and sing,

"The noble spirit now is free  
And saved from evil scheming,  
Who'ere aspires unendingly  
Is not beyond redeeming."

"To aspire unendingly" is surely a purpose that includes much. Now our need is to define how one should aspire.

This Goethe has also done in another of his writings which Edward R. Murrow calls the complete commencement address. What is more, Goethe did it in only eighty-six words. This short "commencement address" is worth repeating. "There are requisites for contented living: **health** enough to make work a pleasure; **wealth** enough to support your needs; **strength** to battle with difficulties and overcome them; **grace** enough to confess your sins and forsake them;

**patience** enough to toil until some good is accomplished; **charity** enough to see some good in your neighbor; **love** enough to move you to be useful and helpful to others; **faith** enough to make real the things of God; **hope** enough to remove all anxious fears concerning the future."

Now I should like to suggest to you three things which will help to give your life purpose. They are three things to which you may well aspire.

First I would propose that you stand on the heights. One of the most unfortunate things that can happen to people is that they become completely satisfied. Some people are unwilling to make any real effort to achieve. They are content to let some one else make all the effort. To these people nothing ever needs to be finished, polished or really good.

James Russell Lowell has said that not failure but low aim is crime. There are many who would invert this and say, "Well, rather than risk anything, or take too many pains and exert too much effort, I guess I'll just let it go."

Now no one has said that standing on the heights comes easily. It demands some ambition. A few bruises will likely come on the way but you may be certain that we have not come to our place in the world today without sacrifice and suffering by many persons who aspired to the heights. Two or three years ago the University of Michigan did a survey to see if Americans preferred working rather than having constant leisure. Happily, the conclusion was that the great majority would rather work, and would work even if there were no economic necessity for it. This is most encouraging for America and its people. There is strength and help in this attitude. And with this it may be well to add that in all likelihood most people who strive for the heights of achievement do it not merely for economic reasons, not just for material gain. There is a satisfaction, yes a human need, to strive for the heights in the intellectual and spiritual realm. A psalmist said, "I will lift up mine eyes unto the hills from whence comes my help." This is a wisdom that is still worth heeding. There are heights to draw us, to inspire us, to guide us.

But a word of caution here. Do not expect to live on the heights all the time. Mountain climbers do not stay up at the summit. In fact some summits are never reached. Remember when Jesus took Peter and James and John on the mount of transfiguration. He did not stay up there even if his disciples thought this would be a wonderful thing.

Secondly, to help give your life purpose I would propose that you think highly of yourself, without thinking more highly of yourself than you ought.

Unfortunately there are times when some make it appear that religion and intelligence are completely unrelated. Surely any one who has read the prophets of the Old Testament or the epistles of the Apostle Paul can not seriously hold to the notion that intelligence and Christianity are incompatible. Intelligence

Ronald Jespersen is pastor of Bethlehem Lutheran at Cedar Falls, Iowa.

(Continued on Page 15)





## Paging Youth

**American Evangelical Luth.  
Youth Fellowship**

**EDITOR: EVERETT NIELSEN**

**512 East Washington Avenue  
Bridgeport 8, Connecticut**

### ICYE Student to Nebraska

The Great Plains District of the AELYP has recently received word that Miss Christa Dorothea Bacher of Kornwestheim, Germany, will be coming to live in Nebraska under the auspices of the International Christian Youth Exchange program.

Miss Bacher is seventeen years old, and likes to read, play the piano, knit and sew. Her father is employed in their home town which is near Stuttgart. She will attend high school in Hampton with Miss Sharon Beyer, who will be a senior.

The LYFs of the district raised money especially for this project during November and December. The district board, of which Steve Jacobsen is president, mapped out plans which are now coming to fruition. The board chose Mr. and Mrs. Donald Beyer to be the host family. The Beyers live on a farm near Hampton, Nebraska, and are active members of the church at Kronborg. They have two daughters, Sharon and Carol Ann. Sharon is treasurer of the Great Plains District, was chosen to attend a work camp as district representative, and is active in church and school affairs. Carol Ann was national treasurer and winner of a Lutheran Brotherhood Leadership Scholarship and is married to Harold Sorensen who will be ordained this summer.

It is not known at this time when Miss Bacher will arrive, but it is hoped she will be available to attend the camp at Cozad in July. She will be in America for the 1961-62 school year.

### Great Plains Plans Camp

The Great Plains District of the AELYP is planning a camp for this summer, the first in many years. The combination camp-convention will be held at Cozad, Nebraska, July 26-30. It was decided at the district convention at Cordova last year, to try a camp in 1961. The board and the Cozad LYF are busily engaged in making plans for this "first" in some time.

Lack of numbers and other factors have kept the district from holding a camp for several years.

The camping will be done on the church grounds at St. John's Lutheran Church, where Richard Jessen, AELYP President, will be supply pastor during the summer. A "sidelight" reports that tents will be furnished by a mortician whose name is Berryman (pronounced like "bury-man"). Camping will be the first four days of activity (Tuesday through Friday) with the convention on Saturday. The total cost is only \$12.00. Register with Rev. Lavern Larkowski, Hay Springs, Nebraska.

### AELYP Doin's

Chicago, St. Stephens: An exciting debate was planned for our April meeting on the subject of the Peace Corps. Two teams, with four young people on a side, were to debate the issue, with parents invited as special guests. The annual Pentecost Sunrise service is planned for the shore of Lake Michigan. Coffee will be served, and a ball game is on tap for the ambitious ones. In June, we will elect our officers and hold our annual dinner. We are planning a backward progressive dinner, starting with the last course and ending with appetizers. We must wear our clothes backward, too, and enter all doors backward. It should be a real "backward" evening!

Newington, Connecticut: Our confirmands have been "initiated" into the church in grand fashion, first with a party by the congregation, and later by our LYF. We are looking forward to having them join our group.

### Camp Announcements

Lake Michigan District: Camp and convention is set for August 28-September 3, near Manistee, Michigan. Cost, exact location, etc., will be announced soon.

Great Plains District: (See opposite column) The Junior Camp will be held at Nysted, Nebraska, again this year, beginning July 9 and ending July 14. Campers aged 9-14 are welcome, with costs the same as last year: \$12.50 per camper, or \$10.00 each when two or more from one family attend.

Northern Lights District: Camp will be held from July 11-16 this year, at Luck, Wisconsin.

Iowa District: The district convention will be held from June 9-11.

More details will be printed as they are available.

### Over the Typewriter

We are happy to see that the Great Plains District is hosting an ICYE person this year. The Iowa District has had a young man for this past year. We will be interested to hear some comments from him when he has completed his term here. Other districts have discussed the possibility of bringing another young man or lady to this country, and we certainly encourage them.

This is graduation time for many of you, and we hope that your "parties" will be sane and safe. It's easy to feel like "letting off steam" in one final blast before graduation, but let's think of the possible consequences. Before you decide to stay out all night, remember that automobiles are more dangerous when you are sleepy. If you think it will be "smart" to drink at the party, remember how many deaths are caused from drunken driving and the terrible shame it brings to you and your community. We mention these things because we want you to have fun, but we also want you to live! If you have any respect for the law of God and country, you will celebrate in a decent way. Congratulations, and please be around to read the next issue of PAGING YOUTH.



## Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



### News From South Dakota

The Ladies' Aid of Trinity Lutheran Church of Gayville, S. D., is the only women's organization of our church. We are known by the name "The Danish Ladies' Aid," although it is a mis-nomer because most of our members are not even of Danish descent, but the name has been carried over from the time when we were all Danish. We have a membership roll of twenty-seven. We are affiliated with the National and District WMS.

Recently we adopted a constitution using as our model the one put out by the WMS. In adopting this constitution we changed the organization of our committees. Formerly we had an executive committee consisting of three members who together with the officers made all plans and carried out all functions of our organization. We retained the three-member Executive Committee, but each committee member in turn is a chairman of a committee of three which works separately on the different functions. These committees are Education, Hospitality and Membership, and Service. We are finding that this system relieves the President of much responsibility and has more of the members involved in the workings of the organization.

For the second year we are using a planned program for the year with members taking part in the programs. Formerly we depended entirely on our Pastor for our Aid programs.

We try to the best of our ability and understanding to support the WMS in all its projects. Besides these we carry out some local charities at Christmas time and support other community fund drives. We have participated in LWR clothing drives and help our church meet its obligations. We help support our Sunday School and keep up the church property.

The changes we have made in our organization have been made with a sincere hope that our work will become more meaningful to us.

**Mrs. Chester Peterson**

Key Woman, Danish Ladies' Aid  
Gayville, South Dakota.

### Fellowship Weekend

April 21, 1961

Again all those who attended Fellowship Weekend at Camp Nysted were truly inspired and enriched.

The WMS met at 3:30 p. m., Saturday, April 22. All women present had the opportunity to sing "We Plough the Fields."

Following the singing of the hymn, Mrs. Eileen Paulsen, District President, read from Romans 13:10-12 and followed the reading with a prayer. Mrs. Harold Petersen, wife of Pastor Harold Petersen, Askov, Minn.,

was introduced by Mrs. Paulsen. She spoke on the topic, "The Many Lives of Modern Women." Life in Colonial and modern times was contrasted. With all of our modern conveniences why are we too busy to go to meetings, to serve, to teach Sunday School, to attend church, to sing in the choir, to assist with Bible School, et cetera? We all have the same amount of time. Do we kill it, save it, or use it?

Modern women have many advantages in comparison with their mothers or grandmothers. The advantages often present problems. Why do women prepare for a career and forget to prepare for marriage? The home needs them, the church needs them, and the community needs them. Too often the career takes all of the mother's time. Why do women work? Are their wants too great, is it necessary, is it an excuse to avoid responsibility, et cetera?

It is our task to determine which is most important. When a home is established and there is a family, outside work should be a side-line, not a true profession.

The WMS of District VII wishes to thank Mrs. Petersen for her very fine message.

A short business meeting was held. The Secretary's and Treasurer's reports were read. Mrs. Guilford Nissen, District VII Treasurer, reported that she heard from all societies except Denmark, Kansas.

Plans for the District WMS Convention program to be held at Cozad, Nebr., were tentatively made. Each society of the District is asked to present a number. Mrs. Paulsen should be notified as soon as your society has a number.

There was a short discussion about the budget just published in LUTHERAN TIDINGS. Mrs. Folmer Farstrup very ably answered questions pertaining to the same.

Other topics discussed were the Santal Mission, "Lutheran Women" magazine and planned program material. Several societies are using the planned programs and are very happy with them; others were urged to try them. One group is using the history of the churches in the synod as a part of their programs.

The meeting closed by singing "Open Now Thy Gates of Beauty."

Mrs. Clifford Jensen, Sec.

### Spring Fellowship Day, District V

On Saturday, May 6, the women of District V met at Circle Pines for their spring fellowship day. The meeting opened at 10 a. m. with devotions led by Mrs. Beryl Knudsen. Following the devotions, a panel discussion of "Women of the Church" was held. Mrs. Harold Petersen and Mrs. Pearl Olesen of Askov told

(Continued on Page 14)



## Opinion and Comment

BEFORE BREAKFAST we went outdoors to look around a bit on this beautiful morning. It rained yesterday and this morning the air is fresh and clean. The grass is very green, the garden stuff is beginning to peep through the freshly turned soil and the apple tree is in full bloom. There are few things so delightful as a morning in May. No wonder we are told that "God saw everything that he had made, and behold, it was very good." A bit later we walked down to get the mail and the morning paper. As we looked at the newspaper our mood was not long in changing. Not that the paper contained any worse news on this particular morning. As a matter of fact, that is perhaps why our mood changed. It was the same old story; the same steady diet of tragedy, tension and conflict. We are sure that God cannot look upon the mess that man has made and say that it is good. It is almost as if man has wrested control from God, perverted His gifts and flung them back in His face. The contrast between God's world and the world that man has made is very great. But, regardless of what may sometimes appear to be the case, it is still God's world. This is a great and heartening fact. This we can learn on any morning. This we can see especially on a morning in May. God, too, can, as the florists advise, "say it with flowers."

"BIBLE SCHOOL" is an expression that has always caused us to balk a bit. We have usually let it go without comment because we understand very well that it is a common term and it is a name that has become attached to a particular part of the church's religious education efforts. Nevertheless, we much prefer the term "Vacation Church School." Not only is this term coming into wider usage but it is more truly expressive of the nature of the school. Certainly there is Bible study in the vacation school. But this is not all. The purpose of the school is not primarily to fill the children with an assortment of facts about the Bible. It is to confront them with the Christian faith and to make that faith relevant to many areas of life. To this end many things are taught and done in the Vacation Church School. Two articles in this issue deal with this school. One tells of the Danish "ferieskole" (vacation school) and the other about today's Vacation Church School. These two concepts are somewhat separated in time and in method yet when each is seen at its best they have surprisingly much in common. Neither is a "Bible School" but both have played a vital part in the mission of the church.

ALAN SHEPARD made a favorable impression on us as he appeared at his press conference following his history making flight. We rather imagine that he captured the admiration of Americans everywhere. There was no claim for credit on his part. It was he who risked his life but he was quick to point out that there were many, many people involved in the passing of this milestone in space exploration. But one thing Commander Shepard emphasized gave us a great deal of confidence in future American efforts. Repeatedly he indicated that the whole space program is planned

### Svend Petersen Dies

Word has just been received that Mr. Svend Petersen, for many years circulation manager of LUTHERAN TIDINGS, died suddenly May 16 at his home in Askov, Minnesota.

Mr. Petersen's death is a real loss to the church which he served so well in his work with LUTHERAN TIDINGS.

On behalf of the church we extend to his family our deep appreciation for his work and our sincere sympathy in their hour of bereavement.

### Board of Publication.

on a step-by-step basis. There has not been, nor is it anticipated that there will be, any dramatic leap-frogging of essential steps in order that we may see if we can beat the Soviets. It is this kind of thorough and orderly progress which will, in the long run, put our space exploration on a solid basis. We are well aware that we are currently behind and that our prestige has suffered accordingly. We do not underestimate the importance of this fact. However, Shepard's flight and, even more, his emphasis on the orderly development of our program makes us confident that we are on the road back to a reclamation of our position. There will be many failures and disappointments, to be sure. The road will be long, hard and costly. It will call for much patience. Above all it will call for more concern with what remains to be done and less concern with what others have done. This kind of approach and attitude will, in the long run, be more fruitful and attract more respect than dramatic attempts to win the so-called space race. Come to think of it, it is rather short-sighted to speak in terms of a race in the field of science. A race implies a finish line. Scientific advance knows no such thing.

"DROP A CARD and a salesman will call." This is certainly a familiar line. But the product or, in this case, the service, is really a new one. This time it is a private detective agency that advertises its service to colleges and universities so that "controversial" teachers may be ferreted out. Operatives enroll in classes as students, and send reports to the agency which then analyzes them and reports to the administration of the school. Some schools are said to be using the system already and finding it "very beneficial and informative." When we read this news item recently we hardly knew whether to laugh or cry. We become more than a bit impatient with the many extreme right-wing groups who have come to the fore lately. They are feverishly engaged in dragging the red-herring of communist infiltration across the face of America in pursuit of their own unholy ends. But, even though we can dismiss most of them, we cannot dismiss their methods which reveal a complete lack of faith in our free, democratic society in the struggle for the minds of men. This lack of faith is the most un-American and potentially dangerous position we know. (Hmm! We wonder if some detective agency has operatives who read church papers.)



# Church News From Around the World

## AGRICULTURE HEAD LAUDS LUTHERAN WORLD RELIEF

Washington, D. C. — (NLC) — Secretary of Agriculture Orville L. Freeman told over 400 fellow-Lutherans here that "we can all take pride in the work of the Lutheran World Relief."

Secretary Freeman, who is a member of the Augustana Lutheran Church, discussed food for the hungry around the world at a dinner for Lutherans who are prominent in the professions, business and government in the nation's capital.

The cabinet member pointed out that the U. S. Department of Agriculture makes food available to voluntary agencies such as Lutheran World Relief which in turn distributes it abroad.

Mr. Freeman, who completed three terms as Governor of Minnesota before being named to the cabinet post, said that "during this fiscal year Lutheran World Relief is distributing food to 1,689,000 persons."

"Since 1952 it has distributed more than 800 million pounds of food — primarily flour, milk, cornmeal and rice to people around the world," he said.

"Mrs. Freeman and I have observed Lutheran World Relief activities particularly in Hong Kong and Korea. We know first-hand of the importance of this work."

## RELIGIOUS EDITORS HONOR LUTHERAN PARISH MAGAZINE

(NY) Chicago, April 24 — "Resource," a magazine published by the boards of parish education of four Lutheran church bodies, has been cited "for notable achievement in Christian journalism, layout and excellence of content in keeping with the stated purposes of the publication."

The award was given by the Associated Church Press, an organization of religious periodical editors, at its annual meeting here.

The Rev. John M. Mangum, Philadelphia, editor of "Resource," said ACP members edit church papers and magazines that are read by an estimated 16,000,000 readers.

"Resource" was started in October, 1959. It is published by the boards of parish education of the United, Augustana, American Evangelical and Finnish Evangelical (Suomi Synod) Lutheran churches. Editorial offices are in Philadelphia.

## LUTHERAN SEMINAR REDEFINES MEANING OF CONFIRMATION

Loccum, West Germany—Lutheran theologians and educators from 12 nations criticized here the common view that the church rite of confirmation signifies an adolescent admission to "full" or "adult" membership in the Christian Church.

Five American Lutherans were among the 40 participants in an International Seminar on Confirmation sponsored by the Lutheran World Federation who further rejected the interpretation that confirmation "completes what was begun in baptism" or that it

marks the termination of a Christian's religious education.

At the four-day meeting ending April 21, they voiced agreement that full and complete membership in the Church of Christ comes with baptism alone.

The theologians stressed that for Lutherans, confirmation is simply a "baptismal remembrance" — a reminder to both the confirmand and the congregation before which he stands, of what happened to them on the day of baptism.

They contrasted this theological concept with that of Roman Catholicism on one hand, which sees confirmation as completing the grace of baptism, and with that of certain Protestants on the other, which belittles baptism by over-emphasizing the later personal confession of faith.

## TITLE PAGE CHANGE IN LUTHERAN HYMNAL VOTED

(NY) Chicago — The Commission on the Liturgy and Hymnal has voted to make a change in the title page of the Service Book and Hymnal which is used by six American Lutheran church bodies.

The action, a spokesman said, was taken "to avoid confusion in the light of recent and pending mergers among American Lutheran bodies."

The amended title page will read: "Service Book and Hymnal, Authorized by the Lutheran Churches cooperating in The Commission on the Liturgy and Hymnal."

The original title page reads: "Service Book and Hymnal of the Lutheran Church in America. Authorized by the Churches cooperating in The Commission on the Liturgy and The Commission on the Hymnal."

The change was desired because next year the "Lutheran Church in America" will be formed by the merger of the United, Augustana, American Evangelical and Finnish Evangelical (Suomi Synod) Lutheran Churches.

A formal request for a change was made last month by the Rev. Dr. Fredrik A. Schiotz, Minneapolis, president of the new American Lutheran Church.

## RECORD NUMBER OF ULCA SEMINARIANS INTERNING

New York — A ten-year record in the number of United Lutheran seminarians who are supplementing their academic study by interning in parishes and institutions was reported here today by the church's Board of Higher Education.

The Rev. Dr. Vernon L. Strempeke, New York, an associate secretary of the board, said 91 seminary students are serving internships during the academic year 1960-1961.

He explained that 67 are interning in parishes, 20 are in clinical training centers and four students are serving both in parishes and institutions.

Dr. Strempeke said the reasons why seminarians serve internships are substantially the same as the reasons that medical students and prospective teachers do so.

"For a long time the medical and teaching pro-



fessions have known there is distinct value in placing an apprentice alongside an experienced practitioner for a period of practical learning," he noted.

"The curiosity and inquiring attitude of the younger man are frequently a stimulus to the 'master' and the wisdom and guidance of the 'master' are an invaluable aid to the apprentice."

### **PRESBYTERIANS MAY ISSUE US CHURCH UNION PROPOSAL**

(Philadelphia) — Steps toward union with three other major Protestant bodies in the United States are expected to be initiated by the United Presbyterian Church in the USA at its annual General Assembly at Buffalo, New York, May 17-24.

Denominational leaders said they expect the assembly to issue a formal invitation to the United Church of Christ, the Protestant Episcopal and the Methodist Churches to consider such a union, which was originally suggested by Dr. Eugene Carson Blake, state clerk of the United Presbyterian Church.

Expressing the belief that his denomination should take the initiative for such a move, Dr. Blake reported that nearly 40 of the 220 Presbyteries have called for such action and none has acted negatively toward the proposal.

It is also expected that the question will come up in some form at the triennial General Convention of the Episcopal Church in Detroit in September. It has evoked criticism from some "high churchmen" or Anglo-Catholics, who believe an equal or "common ministry" would effect the church's episcopacy and apostolic succession.

In making the proposal, Dr. Blake said he was moved by "the scandal of our divisions," which have caused particular "embarrassment and handicap on the mission fields." However, in setting the broad outline of a combined church which is "truly Catholic and truly Reformed," he has made it clear that he was not favoring "a national Protestant power bloc," but rather a "union or fellowship at the Communion table," and "a visible, effective unity in the local community."

### **WARNS AGAINST IDENTIFYING CHRISTIANITY WITH WESTERN CULTURE**

(Buck Hill Falls, Pa.) — A Nigerian churchman warned here that Christianity's identification with western culture poses critical problems for the continuing spread of the faith in Africa.

The warning was voiced by the Rev. E. A. Adeolu Adegbola, principal of the Methodist Laymen's Training Institute at Shagamu, Nigeria.

Mr. Adegbola, now pursuing graduate study at Union Theological Seminary in New York City, spoke at the annual meeting of the United States Conference for the World Council of Churches (April 26-28).

The Church in Africa, he said, is "confronted with the task of discovering how the Gospel can be proclaimed in such a way as to present it not simply as an ingredient of a foreign civilization which a man may or may not adopt for himself, but as the word of God, the word which demands a verdict, a Yes or No from man to God."

A major difficulty, according to the speaker, is how to avoid preaching the Christian Gospel as an alternative to Communism.

To offer Christianity as an alternative, he said, "is to place Jesus Christ on the same pedestal with Karl Marx, is to equate the Kingdom of God with the era of the proletariat."

He stressed that this is "not merely an African question," but "is the dilemma that faces the church in all parts of the world."

### **CHURCH WITHDRAWS FROM WORLD COUNCIL**

The Dutch Reformed Church of Transvaal, one of two Dutch Reformed bodies of South Africa affiliated with the World Council of Churches, has voted withdrawal from the world body. This decision was made because the majority of synod members disapproved of the results of the consultation of race relations conducted in December at Johannesburg, South Africa, under the auspices of the World Council of Churches. Seven delegates from the World Council along with eighty delegates representing the eight member churches from South Africa participated in the conference. Twenty-four of them were Negroes.

At the time, ten representatives of the Transvaal Church participated in drafting a statement condemning specific aspects of racial discrimination which was approved by 80 per cent of the delegates present. The consultation statement, which was largely based on memoranda submitted by the Dutch Reformed delegations, was criticized later in religious and secular Afrikaans press as being too "liberal" and at variance with official governmental policy.

Commenting on the withdrawal of the Transvaal Church, Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, said, "We regret deeply that the Transvaal Dutch Reformed Church has decided to leave our fellowship but we do not regret the consultation in Johannesburg which has made a clear Christian witness about justice in race relations. And we will want to maintain fullest possible fellowship with all those in South Africa in member churches and other churches who are working for the realization of a truly ecumenical conception of the Church, and for a constructive, peaceful and just solution of the race problem."

The Transvaal Church, which also reaffirmed its "historical policy of differentiation" between races, is the second Dutch Reformed body in the Union to withdraw from the World Council of Churches. The Dutch Reformed Church of Africa, one of the smaller groups, severed its connection although an active minority in this church has constantly protested against racial exclusiveness of their denominations. The church's constitution states that white members only may belong to the church. The Johannesburg consultation had stated that "no one who believes in Jesus Christ may be excluded from any church on the grounds of the color of his skin."



### RUSSIAN ORTHODOX APPLICATION WELCOMED

(Buck Hill Falls, Pa.)—A Protestant expert on international affairs asserted here that efforts to cement personal and group relationships across all frontiers offer "a far better chance" than war to resolve the issues which today divide the world into two armed camps.

The belief was voiced by Dr. O. Frederick Nolde of New York, director of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

Commenting on the announcement here Thursday that the Holy Synod of the Russian Orthodox Church has applied for membership in the World Council, Dr. Nolde said he welcomed this major advance in the ecumenical movement because "I am concerned with a Christian witness to the world of nations in behalf of peace with justice and freedom."

At the same time, he emphasized that he did not underestimate the problems to be anticipated by the Russian Church's move to affiliate with the World Council, but "while the problems may be tough," he added, "the stakes are high."

Speaking at the annual meeting of the U. S. Conference for the World Council, the church leader declared:

"It's a good thing — I say it unhesitatingly in the context of our concern for world peace, with justice and freedom — it is a good thing that the Holy Orthodox Church of Russia has applied for membership in the World Council of Churches and I trust that its application will command a solid affirmative vote —"

### GERMAN THEOLOGIAN PRAISES U. S. CHRISTIAN EDUCATION

Loccum, Germany — General academic knowledge gained by American seminarians gives them a definite advantage over their counterparts in European universities, a prominent German Lutheran editor and theologian observed following a three-month tour of the United States.

Dr. Hans Bolewski, director of the Evangelical Academy here and editor of the theological quarterly of the Lutheran World Federation, "Lutheran World," delivered lectures and visited ten Lutheran colleges, 11 Lutheran seminaries and 7 non-Lutheran universities from January 15 to April 12.

"Of all the activities of the U. S. Lutheran Churches," he said, "the tremendous work in the field of higher education is probably the least known in countries outside, certainly in Europe."

Dr. Bolewski said the continental European system, which places less stress than American schools on providing a general education to students still in their formative years, "is open to many questions and will certainly have to undergo changes and reforms."

Calling the American educational process "a model of the greatest value," the theologian said it was his impression that a college of liberal education "with a Christian philosophy radiating from its center" is of more value than the inclusion of

specific courses of religion in a general curriculum, as done in Germany.

"In this respect," he said, "the Christian liberal arts college may have a historic role in the confrontation of Christianity and culture."

## Spring Fellowship Day

(Continued from Page 10)

about their reorganization and how it was functioning. Mrs. Melvin Mauseth and Mrs. Holger Jorgensen told how Alden had reorganized and what the results were so far. Both locations felt that more women were being reached under the new plan and that it was very worth while.

A delicious luncheon was served at noon by the Circle Pines ladies, after which a singing period was led by Mrs. Harris Jespersen.

Our speaker for the afternoon was Mrs. Bernard Spong, president of the Augustana Lutheran Church Women. She spoke on plans that are being made for the Lutheran Women under the merged church and pointed out some of the things we shall probably see when these plans are completed. She also asked us to cooperate in their venture against immorality and horror on television shows and in the movies. Her message was both inspirational and enlightening.

Our meeting closed with coffee and sandwiches before we started home. The Circle Pines church was lovely and the ladies were most gracious hostesses. I'm sure that the day was enjoyed by all.

We were most pleased with the attendance. Withee, Wisconsin had 32 ladies present, Alden, Minnesota had 20 present, Askov, Luck, Minneapolis and Dagmar, Montana were also represented. The total attendance was 86.

Mrs. Holger Jorgensen, Secy.

## Spring Fellowship District IV

The third annual Spring Fellowship of the women's groups in District IV was held in the Bethlehem church in Cedar Falls, April 20, with a good attendance.

The rain that was falling as we gathered at ten o'clock did not dampen the spirit and enthusiasm of those who came. During registration and a cup of coffee, the fellowship began.

At 10:30 we assembled in the church where we were welcomed by Mrs. Richard Sears, chairman of the Bethlehem Lutheran Church Women and Mrs. Royal Haner, President of the Iowa District of WMS. Devotions were led by Mrs. Richard Sorensen of Waterloo, and hymns were sung. Mrs. Verner Jensen, Cedar Heights, talked about the Lutheran Women's place in the home field. Mrs. Arthur Johnsen, national vice president of WMS, told us about the work of the Functional Committee and about the budget. Reports were given from our two mission churches in the District — Brayton and North Cedar.

Approximately one hundred thirty partook of the luncheon served at noon in the dining room by women of the local Con-

gregational church. The table decorations were clever and in keeping with the theme for the day. Keys in many colors hung from branches placed along the tables and each lady had also been given a key with her name on it, when she registered.

I would like to quote the following from the printed programs prepared for the day.

"With the merger comes the uniting of the women's work — As we meet today for fellowship and sharing of ideas, may this be one of the keys that will unlock the door, so that we can stand on the threshold looking forward to the future as a united group, to a broader and richer fellowship in Christ and with fellow Christians."

At 1:30 we again gathered in the church where we were favored by a solo by Mrs. Ray Johnsen of the Fredsville church. The speaker, Mrs. H. O. Neumann, Davenport, Iowa, was introduced. Mrs. Neumann is active in the work of the ULC. Her topic was "Looking Forward." She presented an illustrated talk or skit which she had prepared. The progress of the church was portrayed, beginning with the sowing of the seed and closing by showing how four small churches, resulting from seeds sown in good soil, become one larger church in the coming merger.

The program closed by the singing of a hymn, offering and prayer. Coffee was again served, providing further opportunity for fellowship, before leaving for home. A great deal of credit and many thanks are due to Miss Margaret Michaelsen, District Program Chairman, for the way in which the plans for the day were made and carried out. It was a day we will long remember.

Mrs. Viggo Jensen, Sec.

## Carrie Elisabeth Diken

Carrie Elisabeth Diken, widow of Pastor J. L. J. Diken, passed away April 26 at Mondovi, Wisconsin. Toward the end of a long and painful illness she developed gangrene in one leg which had to be amputated. Had she lived a few weeks more, the remaining limb might also have had to be removed.

Carrie was born April 17, 1889, at Council Bluffs, Iowa. With her husband she served our parishes at Denmark, Kansas; Withee, Wisconsin; Ludington, Michigan; and Rosenberg, Nebraska. In 1939 the Dikens retired to Withee where they lived happily on a small farm and later built a new home in town.

Mrs. J. L. J. Diken is survived by three daughters, two sons, twelve grandchildren, two great-grandchildren, two sisters and two brothers.

The life and welfare of the American Evangelical Lutheran Church was her concern to the end. Now she rests by the side of her husband in the cemetery at Withee. "For all the saints, who from their labors rest,

Who thee by faith before the world confessed,

Thy Name, O Jesus, be forever blessed, Alleluia! Alleluia!"



## Correction

We regret very much that a printing error in Dr. Otto Hoiberg's article, "A Thought or Two on Merger" in the last issue of TIDINGS may have caused some confusion. Beginning with the second paragraph in column two on page three the article should read:

This raises an important question for each group to ponder: What are the really significant values in our tradition which we particularly should help our new brethren to comprehend? Here it is not a matter of employing power politics to impose one's values upon others, but rather a question of placing one's light into the open where its life-giving rays can be clearly discerned.

Let me illustrate the point by reference to AELC. Despite its relatively small size, this synod possesses cultural values of broad dimensions. I recently spent a quiet evening hour leafing through the pages of the new edition of A WORLD OF SONG. Truly, here is a cultural treasure which in some way or other must be brought vividly to the attention of the others. The members of AELC would, in fact, be sorely remiss if they thoughtlessly or out of false modesty let this volume fall by the wayside. The other parties to the merger are under no obligation to adopt this book of songs and hymns, but they certainly have a right to expect the AELC will make a genuine effort to acquaint them with its merits.

Another case in point is the educational philosophy of the Danish folk school which has been deeply engrained in the souls of thousands of AELC stalwarts through the years. Many of these people look back with nostalgia upon golden eras at Solvang.

## Baccalaureate Address

(Continued from Page 8)

and Christianity go well together, in fact they belong together.

Margaret Mead, the famous student of the nature and origin of other races and cultures, and especially as a student of primitive people, has spoken of and believes in a "Divine Discontent." So do I. I hope you do too. Do not forget Who gave you this discontent. Note it is a **Divine Discontent**. Therefore we also must add: Do you think more highly of yourself than you ought to think.

It is more than a little interesting to know that Newton, the scientific genius, looked upon his scientific discoveries and mathematical work as a mere pass time. He thought of himself as a politician and a Biblical scholar, but these efforts by Newton were insignificant. Goethe, already mentioned, was convinced that his poetry was unimportant, and that his "theory of colors," now long forgotten, was important. Charles Dodgson was not at all pleased with being known as Lewis Carroll, a pen name, because he was rather embarrassed about his "Alice in Wonderland." Instead he insisted that his mathematical works were of great importance. Well, they were not. But Alice in Wonderland will probably never be forgotten. Mark Twain was certain that he

was a business tycoon, a great financier and enterpriser. His business deals lost him several fortunes but this is not so important now because we still have his Tom Sawyer and Huck Finn — Sometimes those with great abilities do not recognize what God has really given them. — "Do not think more highly of yourself than you ought to think."

Thirdly, I submit to you that wealth and property is good but do not put too much value on it. Make no mistake about it, the world today is engaged in a struggle that will determine again how important the material side of life will be, or ought to be. This is already outlined for any one who would read or believe in such passages as "—a man's life does not consist in abundance of his possessions" or again in the question, "what will it profit a man to gain the whole world and forfeit his life?" This is not to say that a man should not own anything, but it does say that there is something much better than spending his life making installment payments for things and gadgets that are out of date or useless almost before they are paid for.

Ownership is not necessarily bad, but neither does it necessarily bring happiness. We get the Big Deal complex too often. Someone else's bigger home or newer car or richer relative cause an envy and dissatisfaction. We want to pull down our barns, too, and build bigger ones in which to store our goods. Take note, please, that this does not take place only in the dialectic materialism that is called "Godless communism." This occurs also in the enlightened U. S. A. The difference at this point is that the others do not hesitate to say that this is their main objective. We claim that it is not one of our objectives and then go ahead anyway in our accumulation of possessions and baubles. Not all of these possessions are capital investments by any means.

Do not let the Big Deal passion destroy you. Many things come before a fat pocketbook — such every day things as good physical and mental health, happy human relationships, spiritual work, generosity, loving kindness.

One of the striking illustrations about the illusion of wealth is one many of you have read. Ten of the world's richest men, from industry, finance, politics, met in the Edgewater Beach Hotel in Chicago in 1923. Yet of these, three died bankrupt and penniless; one died insane; two spent their last years in a penitentiary; and three were suicides. The average of any ten persons is much happier and better than was the average of these ten men.

In New York City there is the cathedral of St. John. In it you will find depicted the twenty centuries of the Christian era. In various areas stand the figures of the great man of a specific century. Who are these great men? Well, they include Paul the Apostle, the great missionary; Augustine who proposed a spiritual civilization in the face of barbarianism; St. Frances, the humble and loving saint; Luther, the dedicated reformer; Columbus, the adventurer; Washington and Lincoln, great men in our own history. Who will stand in the twentieth century niche? Three men in

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particular have been nominated: they are Kagawa, the dedicated Christian of Japan; Schweitzer, the dedicated missionary in Africa; Gandhi, the apostle of non-violence and passive resistance. It may be none of these, but they are people with the world mind, people who would be of service to mankind in an unselfish way.

What do these men have to say to you? Well it has already been said in a portion of scripture which I hope you never shall hear in complete sorrow. "Fool! This night your soul is required of you; and these things you have prepared, whose will they be?"

So I ask again that you give direction and purpose to your life. Aspire to stand on the heights; be mountain climbers. Think, but do not think too highly of yourself; have a Divine Discontent. Let your wealth go far beyond the material wealth of the world; let your wealth be intangible and spiritual. Remember that we are exhorted "To remain faithful to the Lord with a steadfast purpose."

"I will lift mine eyes to the mansions  
That beckon to me and call  
Which stand on hills everlasting  
Though worlds may crumble and fall.  
Just one thing have I desired  
And sought after all my days  
That I may abide in his temple  
And see his works, and do his ways."

## AN APPEAL

The Grand View College Library needs old annuals and catalogs, any year and any condition. The older, the better, but the library needs the annuals up to 1958 and the catalogs up to 1956. The annuals are needed first, to build up a collection in the library; second, for the use of the Viking staff; and third, in order to send duplicates to the Iowa State Historical Society Library in Iowa City. Catalogs are needed both for the Grand View Library and for the State Historical Society Library. If you are moving and can no longer store these items or if you have duplicates within your family, the Library would appreciate all annuals and catalogs that alumni and friends can send. The library is open during the summer.

Mrs. Barbara Bell,  
Librarian,  
Grand View College,  
Des Moines 16, Iowa.



## OUR CHURCH

**Solvang, California:** Just prior to the dedication of the new parish hall here Bethania Church was damaged by what might have been a much more serious fire had it not been discovered in time. Pastor Carlo Petersen who had returned from the District Eight convention at Parlier on Sunday evening, April 30, discovered the fire on Monday morning. He writes: "Monday morning about 9:30 I took my robe over to hang in the sacristy. When I opened the side door I was met by a huge billow of smoke. I threw my robe and ran to the front door, thinking I could get in to see what was burning. Another billow of smoke hit me. I then took off for the telephone and called the fire department. Both the Solvang Volunteers and the Santa Barbara County unit came. They went in with gas masks and located the fire around the register in the center aisle. The rug and some of the floor in the center aisle was burned and needs replacing. Beams under the floor also burned. The whole church was filled with smoke and we have an extensive cleaning job on our hands. For the time being services will be held in the new parish hall."

**Detroit, Michigan:** Pastor Howard Christensen, of St. Peter's church here, was the chaplain at the Michigan Synod (ULC) Convention at Dearborn May 15-17.

**Hampton, Iowa:** The 27th annual meeting of the Santal Mission Association was held at St. John's Lutheran Church here, May 5-7. Willard Garred is pastor at St. John's.

**Withee, Wisconsin:** For the benefit of those who find it impossible to attend the

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Sunday morning worship a Sunday evening worship is planned for once a month at Nazareth Lutheran here. The first such service will be held on Sunday evening, May 29, Pastor Beryl Knudsen informs us.

**Los Angeles, California:** On Sunday, May 7, Pastor Frantz Oluf Lund was installed at Immanuel congregation here. Installation services were conducted by the District President, Pastor Paul Nussle of Salinas, California.

**Seattle, Washington:** St. John's Senior Choir, under the direction of Mr. Joseph N. Johanson, has won another Double Ribbon Award for its outstanding February concert of American music. The award was made by the National Federation of Music Clubs which sponsors the nation-wide "Parade of American Music." Dr. Jens C. Kjaer is pastor at St. John's.

**Dagmar, Montana:** Synod President, Pastor Farstrup and Professor A. C. Nielsen will be the speakers at the Dagmar "Midsommerfest" during the weekend of July 9. Robert Hermansen is pastor at Dagmar.

**Dalum, Alberta, Canada:** Pastor Gordon Miller has informed us the Dalum "Folkefest" will be held during the weekend of July 16 with Synod President Farstrup as the principal speaker. Friends of the congregation are invited to come to Canada and share these days.

**Des Moines, Iowa:** Mr. Arnold Tiemeyer, a student at Chicago Lutheran Theological Seminary, will serve Luther Memorial congregation here during the summer months. Mr. Tiemeyer and his family will live in the parsonage. Pastor Enok Mortensen will arrive to take up the work in the congregation in September.

**Virum, Denmark:** President Emeritus, Dr. Alfred Jensen, may currently be addressed in care of his brother, Rektor H. M. Jensen, Stationsvej, 110 Virum, Denmark. Dr. and Mrs. Jensen will return to the states at the end of July.

**Fords, New Jersey:** A one day church school teacher's institute was held at St. Stephen's Church here on Saturday, May 20. The institute was under the leadership of Pastor Verner Hansen, of Philadelphia, a member of the staff of the Long Range Program for Parish Education. K. Kirkegard-Jensen is pastor at St. Stephen's.

**Askov, Minnesota:** Fru (Mrs.) Bodil Koch and other Danish officials attended services at Bethlehem Lutheran Church here on May 7. They also shared in a Fellowship Dinner at noon and a short program in the afternoon. The group had come to Minneapolis during the previous week to help officially open an exhibit on the "Arts of Denmark." Fru Koch is a cabinet minister in the Danish government, holding the position of "kirkeminister" or secretary for church affairs.

**Bridgeport, Connecticut:** Our Saviour's Lutheran Church here at a specially called meeting on Friday, May 5, voted to request release from the AELC in order to join the United Lutheran Synod of New York-New England of the ULCA. It was further voted to sell a 10 acre site in Fairfield in preference for an approved 4 acre site, also in Fairfield, and to approve the purchase of a parsonage.

Our Saviour's voted to relocate into the

town of Fairfield, a city of some 45,000 people on the western boundary of Bridgeport, last September. After consultation with synodical officials of both the ULCA and the AELC, it was found that it would be to the best interests of the Church of Christ and more specifically to Our Saviour's, if such affiliation were consummated immediately rather than waiting for the merger. Expert advice and financial aid from the Church Extension fund of the Board of American Missions will be available to the congregation very soon.

Preliminary discussions have resulted in approval of a church site located near the center of population and the approval of a new parsonage in the immediate area.

At the same meeting, it was decided to begin worship services in Riverfield School in Fairfield on September 10, 1961.

Everett Nielsen, pastor of the church since June of 1960, states, "We hope to bring a firm witness to Christ's church in the new area and pray for God's blessing."

## Vacation School Today

(Continued from Page 7)

needed. The Vacation Church School usually has a common theme for all ages which may be developed in different ways to suit each age level. As pointed out, the recommended course this year is entitled "Heroes of the Old Testament." This, however, does not mean this is all that is to be studied. Last year foreign missions were studied with special emphasis on mission work in Africa. This year, Home Mission enterprises of the Church will also be studied. Besides these two thrusts there is the Devotional period, a time to sing and learn hymns, as well as a time to play together. Because of time the studies can be intensified. Use of film strips, large maps and projects are suggested and used extensively. "The program of the Vacation Church School is designed for the entire involvement of the pupil's total personality, understanding, attitudes and action patterns. It seeks to help the pupil to this kind of learning in depth in the specifics of his involvement in daily life — home neighborhood, school and church."

The Long Range Program of Parish Education in its book FUNCTIONAL OBJECTIVES says the Vacation Church School is "to assist the learner to deepen, enrich, or intensify a limited number of continual Christian learnings which are most significant for relating himself and his daily life in the various communities of which he is a part, to the Word of God, as expressed in the Christian heritage and witness."

## Breaking the Barriers

(Continued from Page 4)

creative light over the void and through the darkness which still linger within us. Set our vanities at naught. Set our faith right, our knowledge, our strivings, our worship and pieties, our fellowship and our worship that they may be in Spirit and in truth. Atune our sensitivity to Thy still, small voice so that we, like the Apostles, may truly know the abundant life. We ask it in the name of the Lord of us all.

Amen