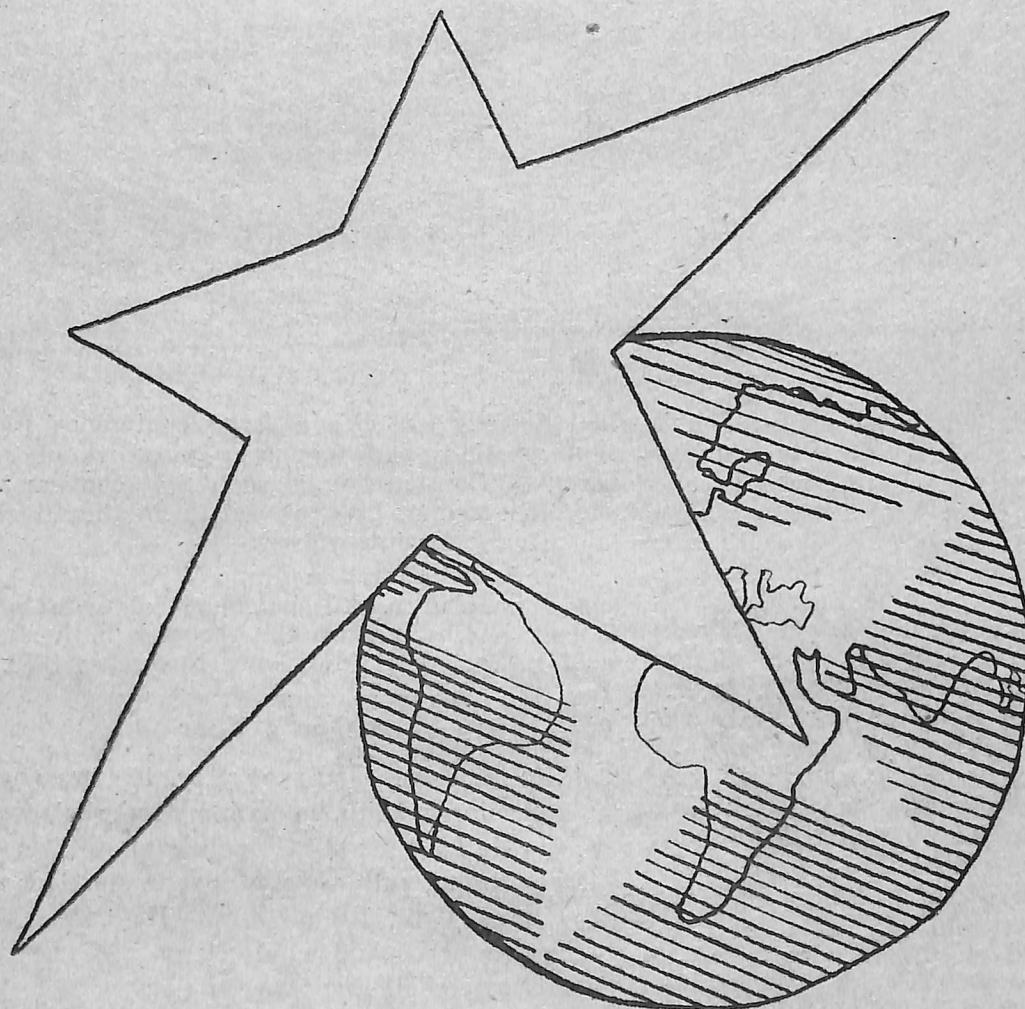


# *Lutheran*

published by:

The American Evangelical Lutheran Church

# *Tidings*



by: GLORIA KNUDSEN

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*"Then rose o'er the world  
that sun divine  
Which gloom from our  
hearts hath driven."*

— Hymnal for Church and Home.

Volume XXVIII  
Number 11  
January 5, 1962

# New Headquarters for Lutheran Welfare of Iowa



A service of dedication was held at St. John's Lutheran Church in Des Moines, Iowa, on Sunday evening, December 10, for the newly completed home of the Lutheran Welfare Society of Iowa.

The Reverend Paul A. Boe, Executive Director of the Division of Charities of the American Lutheran Church, and a former director of the Lutheran Welfare Society of Iowa, gave the dedicatory address. Greetings were brought by representatives of the various Lutheran bodies in Iowa cooperating in the welfare agency. The mayor of the city of Des Moines and the governor of the state of Iowa also brought greetings.

The LWS of Iowa first began to function in Des Moines in 1939. Today, in addition to the Des Moines office there are branch offices in three strategically located cities to help LWS serve the state more effectively.

During the past year LWS has rendered aid to some 460 children and unwed mothers. Many children have been placed in adoptive home and boarding homes. Chaplaincy services for those in correctional institutions and for the ill who are separated from their local congregations are also a part of the ministry of mercy of the LWS.

Having occupied rented quarters since 1939, the Society broke ground for the new building on March 19, 1961. The project was financed by pledges from individuals and congregations of the participating Lutheran churches in Iowa. A good deal of volunteer labor, such as cabinet work, panelling, painting, cleaning and landscaping, also went into the new headquarters.

The building is located on a site with ample parking space. In addition to the offices and waiting rooms

the building includes a large conference room for staff meetings and for group meetings of adoptive parents. Construction is such that conversations in one office cannot be overheard in another thus insuring privacy for interviews.

Mr. Arthur Marck, a Grand View College alumnus and a member of Luther Memorial Church in Des Moines, has been Executive Director of the Lutheran Welfare Society of Iowa since November 1959.

## God's Year

Not mine, but God's the year that lies ahead,  
Not mine to know the path my feet shall tread.  
Nor do I ask its griefs or gifts to see  
The dream withheld, the joys in store for me.  
I know God wills me good. His care  
Is over me. And whatsoever  
His love shall grant me, or deny,  
Is best. Nor shall I question why.  
It is God's year, and I would render  
back each coming hour,  
Touched with the radiance of His love  
and power.

— Helen Rogers Smith.

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ONCE AGAIN we have the privilege of presenting a **COVER** designed and drawn by Mrs. Gloria Knudsen, wife of Pastor Arnold Knudsen of Junction City, Oregon.



*A New Year's meditation***"Tell the People to Go Forward"****by: Pastor James N. Lund****Read: EXODUS 14: 5-15**

We don't experience the power of God until we attempt something that seems beyond our ability, something that seems almost impossible. And we never understand the real meaning of faith until we do this.

This truth is illustrated in numerous stories in the Old Testament and in the New, as well as in the lives of countless of God's children through the ages. The story of Israel at the Red Sea, as they were leaving Egypt, is an outstanding example of it. There they were, with Pharaoh's army bearing down upon them, the waters and marshes of the sea before them, leaving them no way of escape. In this predicament God speaks to them through Moses: "Tell the people of Israel to go forward." He has great plans for His chosen people. They were to be "a light unto the gentiles," a missionary nation to demonstrate to the world what God can do through men who put their trust in Him. The tribes that have been in slavery in Egypt for over four hundred years are taking their first faltering steps on the way to freedom and to becoming a nation. Destiny lies ahead. But few of them are even dimly aware of God's plan and purpose for them. The faith of one man, their great leader, Moses, nudges and drags them along. Their present plight is an illustration of the saying, "Man's extremity is God's opportunity." Here God puts their faith to the test, a test that is also an opportunity for spiritual growth. It is one of the great dramatic moments of history, an event which future generations would continue to celebrate. How would they respond? History hangs in the balance.

In the New Testament, at the beginning of Christ's ministry, there is a story which, though on a smaller scale, contains the same elements. It is in Luke 5: 1-11. There Jesus puts the tired fishermen to the test by saying to them, "Put out into deep water and let down your nets for a catch." "What does He know about fishing?" "And in deep water!" "Yes, and at this time of day!" "It doesn't make sense!" With a mixture of doubt and faith they toss aside all their objections. Their faith and obedience pivot on one eloquent word: "Nevertheless," as Simon Peter, their spokesman, answers Jesus' challenge, "Nevertheless, if you say so, I will let down the nets." That becomes the turning point in their lives. Jesus calls them to give up their fishing and become His disciples. With men of faith He can launch heaven's enterprise for the redemption of the race.

Take these two stories and apply them to our situations in 1962 — our situation as a synod, our situation as a congregation, and our individual personal situations. As a synod we have just this one more year to live. What shall we do with it? Pull

in our oars and go to sleep, secure in the knowledge that we will soon be lifted aboard the big new modern ship that has everything? We still have a mission with our little boat. And while we are about it we should be looking forward eagerly and preparing ourselves for the larger fellowships, and the new opportunities that will be ours on the larger ship. God's command to Israel at the Red Sea is just as pertinent for us in 1962: "Tell the people — to go forward."

That is also His command to us as congregations and individuals. It applies to so many areas of life — forward in witnessing for Him — forward in our stewardship of "time, talent and treasure" — in giving ourselves to worshipping and serving Him with and in His Church — forward in Bible study and prayer to better knowledge of His ways with us. "The soul's one way is forward." There will be great problems and great tasks for many of us in the new year, situations that will test the genuineness of our Christian faith, there will be tasks and temptations beyond our strength, there may be problems that we are unable to solve, burdens too heavy to bear. We may experience as Israel did, being set free from some nagging doubt, or some silly prejudice, some enslaving habit, some paralyzing fear or suspicion, ready to enter a new land of freedom, only to find the way blocked by some insurmountable obstacle, some new slavemaster, or find ourselves in a dead-end street. And then God surprises us by calling us to go forward! He may even have maneuvered us into this predicament, so that we could learn a little of the meaning of faith in Him. For if we attempt only what we are reasonably sure that we can master — the job, the problem, the temptation, the burden — then we are really not relying on God but trusting in our own ability, our own physical, intellectual or other resources to see us through.

This is faith: to move forward at His command, to venture out beyond our depth when He so directs, or to arise, take up our bed and walk when He tells us to do the impossible. God never gives such orders but what He also gives the power to carry them out. Sometimes it is possible to move forward only a step or two. We would like to see the way clear far, far ahead, before we take even one step. But that is not God's way. It is like carrying a lantern. It does not cast its light far ahead, but for every step we take we can see another step to take. So God calls us to take that little step or two to that impassable barrier, and leave it to Him to open the way further.

"Lead Thou me on;  
The night is dark, and I am far from home;  
Lead Thou me on,  
Keep Thou my feet;  
I do not ask to see the distant scene;  
One step enough for me."

James N. Lund retired from active service in the AELC about two years ago. He and Mrs. Lund now live at Whittier, California.



As we go into a new year in this atomic age, with all its uncertainties, there should be in our hearts something of the spirit that the Apostle Paul expresses in his letter to the Philippians, Chapter 3:12-14. "I have not yet reached perfection, but I press on, hoping to take hold of that for which Christ once took hold of me. My friends, I do not reckon myself to have got hold of it yet. All I can say is this: forgetting what is behind me, and reaching out for what lies ahead, I press towards the goal to win the prize which is God's call to the life above, in Christ Jesus." God can get somewhere, and accomplish things with people who have that spirit. People with that spirit are not content with the status quo. They are not marking time proudly in their present spiritual attainments. They are aspiring to more Christ-likeness, and to greater usefulness for God. This is the ambition worthy of a Christian. The great forward movements of history have been made possible by such people — people like Abraham and Moses of old, who are willing to get up and go when God calls. Men like Paul who say, "I haven't arrived; I am on the way." Many were called. But only a few responded to Christ's call as Simon Peter did that day on the shore of Galilee. When Jesus called him to "Launch out into the deep," he silenced all the reasons and excuses in his mind for disobeying, and in faith said, "Nevertheless, I will." With such men He launched His church. These, and many others, experienced the power of God to do the seemingly impossible, as they obeyed His call, and started in the direction God's finger pointed — always forward.

God's action in history is not confined to the distant past. He is at work now in 1962, no less than in days of old, working out His plans for the redemption of our fallen race. He has set every stage and area of our life for growth, but only as we "press on" as Saint Paul did, do we grow in the grace and the knowledge of our Lord Jesus Christ. The theme of William Carey's famous missionary sermon of 1795 may well be the theme and program for our life in 1962: "Attempt great things for God, and expect great things from God." As we do so we shall experience something of the victory and joy that our hymn writer, Ingeman puts into the hymn:

"Through the night of doubt and sorrow  
Onward goes the pilgrim band,  
Singing songs of expectation,  
Marching to the promised land.  
Clear before us through the darkness  
Gleams and burns the guiding light;  
Brother clasps the hand of brother,  
Stepping fearless through the night."

God make your year a happy one —  
Not by shielding you from all sorrow and pain, but  
by strengthening you to bear it if it comes.

Not by making your path easy, but by making  
you sturdy enough to tread any path.

Not by taking hardship from you, but by taking  
all cowardice and fear from your heart as you meet  
hardship.

Not by granting you unbroken sunshine, but by  
keeping your face bright even in the shadows.

Not by making your life always pleasant, but by

## Lutheranism and Protestant Renewal

"The final prospect for a vigorous renewal of Protestant life and witness rests with the Lutheran churches which had overcome much of their fragmentation by 1960 and had grouped themselves into three main bodies. All had exhibited an ability to grow during the post-World War II years, with The Lutheran Church-Missouri Synod making the greatest gains. The Lutheran churches are in the fortunate position of having been, in varying degrees, insulated from American life for a long period of time. As a result they have been less subject to the theological erosion which so largely stripped other denominations of an awareness of their continuity with a historic Christian tradition. Thus the resources of the Christian past have been more readily available to them, and this fact suggests that they may have an increasingly important role in a Protestant recovery. Among the assets immediately at hand among the Lutherans are a confessional tradition, a surviving liturgical structure, and a sense of community which, however much it may be the product of cultural factors, may make it easier for them than most Protestant denominations to recover the 'integrity of church membership' without which Protestants are ill-equipped to participate effectively in the dialogue of a pluralistic society."

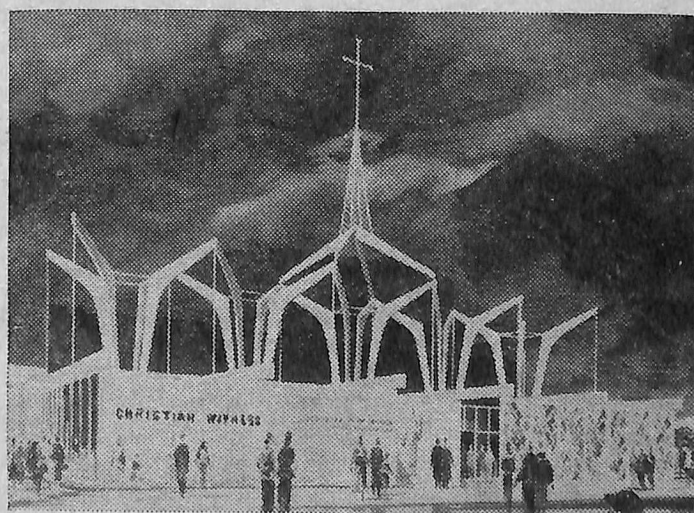
from: AMERICAN PROTESTANTISM,  
by: Winthrop Hudson.

showing you where man and his cause need you most  
and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing  
you off every field more than conqueror through Christ  
who loves you.

God make your year a happy one!

— Selected — from the Lake Norden-Badger, (S. D.) Bulletin.



This is the Christian Witness Pavilion to be erected on the Century 21 Exposition grounds in Seattle, Washington, in 1962. Conceived by Durham, Anderson, and Freed, Seattle award-winning architects, in native woods with laminated arches pointing to a high Christian cross, this building is dedicated to "the citizens of Century 21." The building and program have the central theme of "Jesus Christ—the Same, Yesterday, Today, and Forever."



*The Director of the Lutheran World Federation program in Austria tells*

# The Story of Refugee Work in Austria

by: Carl F. Nielsen

The thought of Austria usually brings to mind such delights as Strauss waltzes and the Tyrolian Alps. In recent times, though, particularly since the Hungarian uprising in 1956, the thought of Austria has been identified with a grimmer matter: that of refugees.

In relating the story of refugee work in Austria, I first will outline the historical background of this activity in order to acquaint the reader with the various organizations and names which have played prominent roles. Then I will enumerate some of the practical measures which have been taken to solve the refugee problem in Austria. Finally I will mention the activities of the Lutheran World Federation in the field of refugee work.

**Historical Background** After World War II, owing to its geographical location and the political developments in Eastern Europe, Austria became one of the most important countries of political asylum in Europe.

At the end of the war there were over 1.5 million refugees — displaced persons (DPs) and other aliens — in Austria while Austria's native population was six million people. Of these non-Austrians, one million were foreign-speaking and about 650,000 were German-speaking refugees. The accumulation of so many foreigners in so small a country (three aliens to every ten natives), which had been damaged badly in the war, led to great difficulties in administration and in the provision of food and housing. With the support of the United Nations Relief and Repatriation Agency (UNRRA), 90 per cent of the foreign-speaking persons in Austria at the end of the war were repatriated by June 30, 1947. This was the date when UNRRA activities in Austria came to an end. For the time being, the repatriation of 900,000 DPs brought very perceptible relief to Austria. In addition the problem of aliens other than DPs generally seemed solved by the voluntary return of nearly half a million persons to their home countries.

From the very beginning of its activities the International Refugee Organization (IRO) — a special organization of the United Nations which succeeded UNRRA in 1947 — had to contend with a very difficult task: for political reasons some 120,000 DPs refused to return to their home countries. Also, after 1946 some 10,000 foreign-language refugees from eastern European countries were added to the DPs who had become political refugees by their refusal to be repatriated.

Under the patronage of IRO (from July 1, 1947 to January 31, 1952) the matter of repatriation played

only a minor role. This is shown by the fact that during IRO's existence only about 4,000 refugees were repatriated from Austria while the emigration of foreign-speaking refugees — mainly to countries overseas — increased. About 147,000 foreign-language refugees were able to emigrate from Austria under the patronage of IRO.

All during this period the "Volksdeutsche" (refugees of ethnic German origin) were practically excluded from international assistance. The Allied Council in Vienna, which represented the four powers of the Allied Occupation Forces, deported about one-half of all Volksdeutsche in Austria to Germany between winter and fall of 1946. In the meantime, however, 200,000 more Volksdeutsche fled to Austria from Czechoslovakia and Yugoslavia. The result was that the number of Volksdeutsche in Austria actually increased despite the deportations by the Allied Council. In early 1948 there were 340,000 Volksdeutsche in Austria. By 1950 this number was reduced by emigration and naturalization to 260,000.

In addition to the flow of ethnic German refugees into Austria, there was a strong influx of foreign-speaking refugees in the immediate postwar years. The aim of IRO was to solve the refugee problem, but the flow of new refugees into Austria made this task seem impossible. The United Nations had to appoint a special High Commissioner of the United Nations for Refugees (UNHCR) in the fall of 1950. At first UNHCR limited its work to legal assistance for refugees, but after IRO went out of existence in 1952 an emergency UNHCR program was established to assist both ethnic German and foreign-speaking refugees in Austria. For those refugees who chose to remain in Austria, UNHCR assisted in the working out of integration projects designed to help such refugees become established in Austrian society.

Emigration of refugees, another task which IRO performed, was transferred to the Intergovernmental Committee for European Migration (ICEM). By the end of 1960 ICEM had helped some 200,000 refugees — both ethnic German and foreign-language — migrate from Austria.

In the fall of 1956 it was believed by intensifying integration work through UNHCR and emigration activity through ICEM that Austria's solution to the refugee problem caused by World War II and postwar events was in sight. At that time there were about 127,000 refugees in Austria. That was the situation when, after the failure of the Hungarian revolution in October 1956, a new wave of refugees surged into Austria. In the month of November 1956 alone over 100,000 Hungarian refugees fled to Austria. By December of that year they numbered 165,000. In all, more than 180,000 new Hungarian refugees asked for asylum in Austria. The sudden necessity of accommodating and feeding so great a number of refugees

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Carl F. Nielsen, son of Dean-emeritus Alfred Nielsen of Grand View College, served as material aid representative for the Lutheran World Federation in Austria for some time. He has recently been appointed director of the entire LWF program in Austria. Carl is an alumnus of GVC.



forced the Austrian government to increase the number of refugee camps from 63 to 357. In a comparatively short time, however, thanks to spontaneous international help, it was possible to provide emigration for 162,000 Hungarian refugees. This rapid movement of so many new Hungarian refugees to other European and overseas countries was decisive in the overall solution of the Hungarian refugee problem.

Not particularly noticed by the free world in the shadow of the Hungarian uprising was the influx of some 34,000 Yugoslavian refugees to Austria between 1956 and the present. The great majority of these refugees have had no intention to remain in Austria, but have wished to emigrate to overseas countries, chiefly Australia and Canada. At the date of this writing there are about 47,000 refugees in Austria.

Also lost in the shadow of the Hungarian revolution were the so-called "old" refugees, that is, refugees before the Hungarian uprising. Practically speaking, in view of postwar world events they had fled too soon. It took the Hungarian revolution to call the attention of the world to the fact that there were many thousands of non-Hungarian refugees from communism in Austria. Today a major emphasis of UNHCR and other agencies in refugee work is on giving assistance to old or "forgotten" refugees.

With this summary of historical highlights in the story of refugee work in Austria, I would like to turn to some of the practical measures which have been taken to solve the refugee problem.

**Practical Measures** To help solve the refugee problem the country of Austria has had to make great financial sacrifices. For example, through the end of 1960 Austria spent the equivalent of \$160 million on current care for refugees (board, lodging and medical care in refugee camps and homes, and other welfare costs in and outside of camps). In addition, the League of the Red Cross Societies, the U. S. Government, UNHCR and other international sources contributed a total of \$30 million. For integration assistance to refugees, such as housing, rural settlement, extension of credit, provision of household goods and furniture and building of old people's homes the Austrian government has spent about \$13 million while about \$30 million has come from international sources for these purposes.

The grand total of expenses incurred to date on refugee work in Austria is about \$233 million. About two-thirds of this has come out of the Austrian governmental budget, and the remaining one-third from various international sources, chiefly UNHCR, League of the Red Cross Societies, and the U. S. Government.

The year 1960 was widely publicized as "World Refugee Year," and Austria's part in this was to concentrate its attention and efforts on two aspects of the refugee problem here: (1) closing all refugee camps within the next few years, and, (2) increasing assistance to old or "forgotten" refugees. Closing camps means the building of new dwellings, and by the end of 1960 over 4,000 housing units had been built with the assistance of UNHCR.

Finally, in naming practical measures it might be mentioned that Austria has adopted a generous policy with regard to the naturalization of refugees, this being the last step toward full integration into the Austrian community. Between 1945 and the end of 1960 about 300,000 refugees became Austrian citizens.

**Lutheran World Federation** The role of the Lutheran World Federation in Austrian refugee work is chiefly in cooperation with the Austrian Lutheran church. The only exception to this is in emigration matters where LWF works directly with ICEM. Otherwise, though, refugee work is done largely on the basis of religious denomination. This means that a refugee, upon his arrival in Austria, is referred to the refugee agency of his religious denomination for further processing as to integration or emigration. This has proved to be not only a convenient method for processing large numbers of refugees, but also a means of allowing the church to provide an effective witness. Thus, if a refugee elects to remain in Austria Lutheran World Federation may implement a project to aid his integration into Austrian society. Such projects usually take the form of housing, furniture or needed tools or machines, or lifetime annuities. As mentioned before, the refugee who decides to emigrate is represented by LWF to ICEM, the agency which provides transportation for refugees settling elsewhere than Austria. In cooperation with various international relief agencies, including Lutheran World Relief, LWF in Austria also sponsors a program of

material aid through which used clothing, U. S. surplus foods and other contributed goods are distributed to the neediest refugees. Finally, in a program of inter-church aid Lutheran World Federation makes funds available to Austrian Lutheran congregations for repair or building of churches and parsonages. Since 1945 a total of 90,000 Lutheran refugees have come to Austria, a fact resulting in the growth of almost all Lutheran congregations in this country. Indeed, many Lutheran congregations here are composed of refugees only.

At present, refugee work in Austria is entering what we hope will be its final stage. UNHCR and organizations like Lutheran World Federation are concentrating their efforts on "forgotten" refugees and difficult or "hard-core" cases. May the future world situation permit a final conclusion to the story of refugee work in Austria.

"It is now excruciatingly clear that Christ cannot be a light that lightest every man coming into the world, if he is not also the light that falls upon the world into which every man comes."

— Dr. Joseph Sittler in an address at a general session of the Third Assembly of the World Council of Churches in New Delhi, India.

My piece of bread belongs to me only when I know that everyone else has a share, and that no one starves while I eat.

**Tolstoy.**

"I believe that the root of every schism and heresy from which the Christian Church has suffered has been the effort to earn salvation rather than receive it; and that one reason why preaching is so ineffective is that it calls on men offener to work for God than to behold God working for them."

— John Ruskin.



# Inspired By Hope

*The Spirit's guidance is vital to  
the future of a Christian college*

by: Dr. Ernest D. Nielsen

Over the years, the relationship between the American Evangelical Lutheran Church and Grand View has been of such nature that we can say to members of the AELC, as the Apostle Paul says to the church at Corinth, "I give thanks to God always for you" (1 Cor. 1:4).

Our church's interest in education has historical antecedents which are known to many people. We cannot think of Ashland, Elkhorn, Nysted, Atterdag, Dalum and Danebod without associating each of these places with the Grundtvigian Folk High Schools in Denmark. I do not need to comment upon the influence of either the American or the Danish Folk High Schools. However, I would like to point out that the Danish Folk High Schools enrollment figures, which are worthy of very analytical study because they reveal the socio-economic background of the students, rose from 505 in 1862-63 to 8,038 in 1912-13. By 1915 the beginning decline was altogether too evident. Enrollment dropped to 5,623. I shall not discuss the issues which contributed to this decline, except to say that the factors which were at work upon these schools in America and Denmark were not identical. Because this truth so easily eludes us we are tempted again and again to make invidious comparisons, generally resulting in the disparagement of our own.

It was an inspired hope which gave rise to these schools which have contributed so much to the spiritual, cultural and economic development of modern Denmark. This whole movement of a new beginning of a new type of schools is inseparable from the one person who more than any other Dane deserves to be called the educator of a people. He stands as the exponent in his day of educational programs which will contribute in a new and fresh way to the development of men and women who can take their responsible place qua men in a free society. His image of man is the Christian man; his educational philosophy rests upon a Christian world view; his best known pedagogical contribution lies in the unique distinctness and importance which he attaches to the importance of speech or the spoken work in teaching.

I speak of Grundtvig's educational programs rather than program. I do this in order to point out where or how Grand View College, which is not a Folk High School, fits into Grundtvig's educational thought.

From Grundtvig's educational writings it is unmistakably clear that his own plans centered around a new college, an institution of higher education with a new curriculum and a new accent on learning. He did not want this new college to be under the same



administration as the university; he wanted it to be independent and indigenuous. The curriculum which he proposed differed from that of the university by its emphasis upon general education at the collegiate level as the best preparation for those who wanted to embark upon higher education with the view of taking their place in the economic development, the political affairs, and the cultural life of the people rather than becoming physicians, lawyers, theologians, or top rank scientists. To his very great disappointment, the proposed college never was established. The idea, however, bore fruit in various ways both in Denmark and America.

Here, I am thinking, of course, of Grand View College. I am also mindful of the church's concern for its future course. There are good reasons nonetheless, to be inspired by hope with respect to the years ahead. We are too historically rooted at Grand View to forget our origin. In many respects Grand View will perpetuate and communicate to many, many more some of the things which have characterized us as a church and people. In a day in which the significance of the church colleges in American life is better understood throughout the church than ever before, Grand View is emerging as a respectable academic institution which is conscious of its past and aware of the new educational responsibilities which face American higher education. If we can have the openness of mind toward possible new ways, new beginnings, which characterized Grundtvig as an educator, we shall not have betrayed our heritage. Grundtvig never wanted to start a new church, but he did want to start a new school because the contemporary situation clearly revealed needs which, in his opinion, only could be adequately met through a new type of school with a fresh approach to the content of education, and for the college, which he envisioned, a new accent on learning.

These facts and their significance have not been forgotten at Grand View College. We follow with interest the educational ferment which is observable today in many parts of the world. Education at every level, instead of being a local concern is today a national problem. Hence, we dare not become so preoccupied with our heritage, in terms of the past, that we find ourselves spiritually and intellectually ill prepared for the opportunities for dedicated service to education in America within the setting and context of the new church, the Lutheran Church in America.

We have every reason to be inspired by the hope that the partnership between the college and the church will be enlarged. Today, as never before, America needs institutions of Christian higher education. This I believe is something which people can

(Continued on Page 15)

Dr. Nielsen has been president of Grand View College since 1952. These thoughts were first presented in an address to the 1961 convention at Tyler, Minnesota.



# India and the World Council

by: George Walker Buckner

**Editorial Note:** Dr. Buckner, retired editor of *World Call*, monthly of the Christian Churches (Disciples of Christ) and past president of the Associated Church Press, has been a member of the Central Committee of the World Council of Churches from its beginning in 1948. An adviser at the Third Assembly of the World Council in New Delhi, he represented *WORLD CALL* on a trip around the world and has agreed to share some of his impressions with member publications of The Associated Church Press of the United States and Canada.

Many thoughtful churchmen must have considered the question raised with me last spring by Alfred Klausler, former executive secretary of the Associated Church Press and now colonel in the Army Chaplaincy.

"What," asked this experienced journalist, "will be the impression the Third Assembly of the World Council of Churches makes on the people of New Delhi and of India? It will be largely a meeting of foreigners representing a minority faith in a great non-Christian city and country. What will it really amount to in the sight of Indians?"

In other parts of the world I have had this and similar questions raised — in Lebanon, in Jordan and in Israel.

Several friends in these countries have expressed surprise that India should be chosen as the seat of a meeting of this nature. It was not quite enough to reply that, since this is an assembly of a **world** body which held its two previous meetings in Europe and in America, it was only logical and natural to locate the Third Assembly in Asia. These people still wondered if Indians might not look upon the gathering either as an act of impertinence or, at best, something remote from their own lives and interests.

Arriving in New Delhi three days before the opening of the Assembly, I discovered gradually that these misgivings as to the location of the meetings were wholly unjustified. Intelligent, world-minded people here — of whom there are many — have a healthy interest in the Assembly and are eager to know about the movement for which it stands. I have talked with non-Christian professional people who not only are interested in what is taking place here but who also have a fairly adequate understanding of what it is all about.

"Is it not," one physician of the Sikh faith asked me, "a sort of United Nations Assembly of the Protestant and Orthodox churches?"

While that idea oversimplifies what is taking place here, the comparison is a good one. And few members of American churches would state the question more aptly.

When the Central Committee met two days before the Assembly's opening session, its members learned of the unprecedented interest of the Indian press in this Christian meeting of world significance. It was reported that on this one day 50 additional applications for seating had been received from Indian newspapers and press associations.

In addition, the Assembly received the widest news-reel coverage of any event in the history of

the country. The nine news-reel teams operating break the earlier coverage record set at the time of the visit here of former President Eisenhower. No comparable event has even received such well-planned and intelligent news coverage in this the world's largest democracy.

The reporting of the Assembly in Indian papers is remarkably accurate and well balanced. On the average, it is on quite as high a level as treatment of such events in the press of the United States.

As an example of Indian press treatment of the New Delhi Assembly, consider the question of the news about the Russian membership in the World Council. This was question of general interest, but the press here did not blow it up out of all proportion. After all, the Russian Orthodox Church is seen simply as the largest of 23 non-member churches received into membership. Readers know that some delegates opposed approval of the Russian request. They know also that this opposition was almost wholly on political grounds and that the Assembly as a whole feels that such political considerations have no place in forming the basis for a Christian fellowship such as the World Council.

One of the most influential Indian newspapers has reported to its readers rather fully on the record of the World Council of Churches in facing international question. It told its readers that they might expect statements from the Assembly on questions "such as peace, disarmament and nuclear tests." It pointed out also the Council's concern in religious liberty around the world and its explicit condemnation of racialism and colonialism.

Like people in other parts of the world, Indians are interested in the dramatic and colorful aspects of the Assembly. Newspapers, therefore, report on the variety of dress among the delegates — "the black cassocks of the Greek, the violet of the Ecumenical Patriarchate, the pink of the Syrian Orthodox Church of India, and the sober business suits of archbishops and bishops of the Anglican church."

Twenty-three years ago I attended another historic world Christian conference in India. It was the Madras Conference of 1938, which was concerned primarily with the mission of the Christian religion to the world. Both organized Christianity and India have undergone many changes in these years. And so has the world in which we live and work.

India was a colony in 1938. It is now a great democratic republic, struggling against vast odds to lift the levels of life for its people, while at the same

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## Paging Youth

American Evangelical Luth.  
Youth Fellowship

Editor: KAREN KNUDSEN

Grand View College  
Des Moines 16, Iowa



### Grayling Reports

In November the Grayling LYF took a trip to the Michigan Synod's new camping grounds near Fairview, Michigan. After we arrived there we hiked through the woods to look at the various sites. We were surprised to see some small homes and cottages. There were a number of lakes and a boat house. The grounds at the camp are very nice and it looks as though they have been well kept.

The Christmas season came to our LYF in full force and we were ready for it. We started out by preparing a Christmas play to present at the Sunday School program. We decorated the Christmas tree at Danebod Hall for the occasion and also the church Christmas tree.

The LYF took over the duties of the choir for the Christmas Eve service. We also conducted a Christmas candle lighting ceremony taken from the 1960 YULE.

Camilla Marshall.

### On Iceland

Iceland was discovered in 870 A.D. by Ingolfur Arnarson, a Norwegian Viking, who had left Norway to escape prosecution for a dispute with the king. He had heard of an island in the Atlantic from the old legends of the Irish and decided to try his luck.

Following discovery, Iceland was settled by Norwegian Vikings. Soon after, in 930, the Althing was formed. This body has the distinction of being the oldest democratic body in the world.

The Icelandic Vikings sometimes captured Christians from the British Isles who could read and write and used them as slaves to teach these skills as well as Christianity. These skills enabled them to record the ancient Icelandic sagas, which tell most of the history of Iceland and some of Scandinavian history.

In the year 1000 an Iclander named Leifur Eiriksson discovered America. Leifur was the son of Eirik the Red, discoverer of Greenland. It was impossible for the Icelandic people to establish a colony in America because of the hostility of the Indians. Of even greater importance was the fact that in this year Iceland became a Christian nation.

Iceland fell under the rule of Norway in 1262, only to become a Danish possession in 1380. When the Reformation took place in Denmark, the Danish king attempted to spread the Lutheran faith to Iceland. Although the Icelandic people were dissatisfied with the Roman Catholic hierarchy, they resisted the Reformation because they resented the oppression they suffered under Danish rule. Eventually the

Danish government won out and Iceland became a Lutheran nation. Iceland remained under Danish influence until 1944 when it gained complete independence.

Today Iceland is a modern nation with a democratic government, a president, and a two-chamber parliament, still called the Althing. The Evangelical Lutheran is the state church.

The population of Iceland is 200,000, the largest city being the capital, Reykjavik, which has 120,000 people.

The interior of Iceland is a vast wasteland of mountains, glaciers and rocks. Although the island was once covered by trees, fuel-seekers have made Iceland an almost treeless land. Most of the farming is near the coast or in the fertile valleys of the fjords or rivers surrounded by towering snow-capped mountains. The climate is quite comfortable! During the winter months the average temperature of Reykjavik is warmer than New York.

The Icelandic people have a high standard of living, are well educated, and have their own culture. Even the smallest villages have book stores with volumes in Icelandic, Danish and English.

The Icelandic language is spoken throughout the island. This language, of Germanic origin, was at one time spoken throughout Scandinavia and in parts of the British Isles. The modern Icelandic is so pure that a person able to read the language can, with little difficulty, read even the oldest of the Icelandic sagas.

Many people in America feel that Icelanders don't like them. I found the contrary to be true. What Icelanders don't like is the American soldiers that are stationed in Iceland. This is understandable when we consider the problems that soldiers can create even on the military bases in our own nation. Iceland has always been a peace-loving nation with no violent wars on her soil and she has never had an army.

It is said that 1,000 years ago Iceland discovered America; today America is just discovering Iceland!

### From the Editor

Bert Bodaski reports again in "On Iceland." His article reveals a great enthusiasm for the country he visited last summer.

AELYF and your editor extend to you LYFers wishes for a worthwhile, activity-filled New Year!

ATTENTION LYFers! The winter camps for Iowa and Lake Michigan Districts are set for the first part of February. Detailed information hasn't been sent to me yet. Look for info from your district boards and fail not in attendance.

YOUTH WEEK will be observed January 28—February 4 in congregations throughout AELC. In recognition of Youth Week the next issue of LUTHERAN TIDINGS will be a Youth Issue. Be on the lookout for some interesting articles on "AELC Youth — Past, Present and Future" by some top writers in our synod.

Have you made your plans for Youth Week yet? Better get to work if you haven't, and don't forget to report to PAGING YOUTH on your Youth Week activities!



# Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Cordova, Nebraska



How many of you know about Bethphage? Bethphage (pronounced Beth-fa-ge) is a Lutheran home for the handicapped — those who suffer epileptic seizures, palsy, sclerosis, rheumatism, types of brain damage, etc.—and is located at Axtell, Nebraska. They are doing a marvelous service.

I thought the following short article might arouse our interest as Lutheran Church Women. We might wish to write for more information about this unusual home.

E. P.

## The Spirit of Bethphage

By Mrs. A. E. Ekstrom, ALCW Representative on the Bethphage Board, who served as a volunteer worker for two weeks this summer.

Someone told on me! Yes, I spent two weeks as a volunteer worker at Bethphage. In response to a request from our alert and able editor, I shall tell some of my experiences.

### A Vacation

It was part of my vacation. What does one want in a vacation — change, relaxation, adventure, excitement, fun. All of this was mine as I worked at the Mission.

The change from my regular routine as homemaker was "something" and since I had no part in planning my duties I found the work relaxing.

Not being trained in either nursing nor any kind of social work, it certainly was an adventure. I could only hope at times that the guests could not detect either my fright that I was not doing well or the shock, which is so often felt when one first sees a demented person or an epileptic seizure.

It was exciting to see the efficiency in every department; the well kept campus; the large productive garden; the laundry that yielded an abundance of clean linen; the good food prepared in immaculate kitchens; the excellent nursing care where the guest is given the priority; the inviting buildings — homes and church — built in the same, unique step-gable style.

Order is the spirit of Bethphage.

It was fun, too. Bethphage goes "all out" to provide fun for the guests. I was fortunate to be there the day of the "Fair" — a yearly event. The youthful summer workers were in charge. There was a parade led by these workers' band. Wheel chairs were decorated. There were clowns. Some of the guests were dressed in costumes early in the morning to be sure to be ready for the three o'clock parade. There were flags, balloons, cotton candy. A good friend of the Mission provided a car for rides. Somehow he had fixed this car so the rear rocked up and down when he drove it — and as though this wasn't

enough, he had welded a barrel onto the rear — and to add to this he had a gadget on the front that sprayed water on anyone who ventured too close. You need only a little imagination to see how this entertained the aggressive guests and even the more timid were persuaded to ride. Then a picnic supper of hot dogs, ice cream and all. There must have been some "pains in the middle" that night at Bethphage for I saw some of the guests in line four and even five times.

Fun is in the spirit at Bethphage.

## Start Over Again

The days of the last year are past. There is nothing we can do about them. But we can do something about the days ahead. F. W. Robertson once said:

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have ....The manly and wise way is to look your disadvantages in the face, and see what can be made out of them. Old things can pass away and be forgotten. New things can be taken on. Forgiveness and a new chance. This we need for the new year.

## ON YOUR WAY

On your way! Be brave and true  
Should the road seem endless,  
Walk where God is near and you  
Never can be friendless.

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.

Trans. by S. D. Rodholm.

## Note

There will be many changes in the new year as we complete our work as AELC Church Women and become a part of the larger fellowship of Lutheran Church Women in the merged church. I hope you are subscribers to the magazine LUTHERAN WOMEN.

**You are the Lutheran Woman Behind  
LUTHERAN WOMEN**

**You are the reason this magazine exists!**  
One year from now, in January 1963, you will be a

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## OPINION AND COMMENT



ANOTHER KNOT on the cord of time has slipped through our fingers and 1962 is here. Time is change and, whatever may be the uncertainties ahead, one thing is certain — there will be change. Some of the changes which we meet will be good and most welcome; others will have to be suffered and endured. But we are not entirely passive agents in this drama of constant change. While some changes may come in spite of us, others will come because of us. And, to all of them, we react and respond in one way or other. It is perhaps this, more than anything else, that determines what the new year will be like for us. We greet one another at this time of the year with "happy new year." This may be interpreted to mean "good luck and prosperity during the coming year." There is a sense in which we surely do wish these things for others as well as ourselves in 1962 and every year. We would like to see all spared adversity and tragedy but we know full well that for all our wishing it will not be so. There will be an abundance of adversity and tragedy and none of us knows in what measure or to which of us these things will come. However, even if we should be spared these things entirely, it would therefore necessarily mean that 1962 would be a happy year. We are rather prone, and understandably so, to equate happiness with circumstances. But this is an illusion for, in the best sense, the latter do not determine the former. Happiness lies, rather, in our

attitude and response toward change. It lies in the serenity to accept that which cannot be otherwise; in the determination to alter what can and should be altered and in the assurance of the constancy of God in the midst of change. May that happiness be known to each of us throughout the days of 1962.

WE KNOW ALMOST nothing about art. We do know that we appreciate the kind of painting which was done by Grandma Moses. More important, we appreciate the kind of person she appears to have been. Ordinarily we think of a person making his greatest contribution during the so-called prime of life. Occasionally, however, we find people, like Grandma Moses, for whom that period is but a prelude. It was only during the last quarter century of her long life that her talents were made manifest and began to brighten the world. True, she had a gift, but that gift would have been lost had she not also had the will and the spirit to make use of it. She gave the world many paintings that will long radiate cheer in an often dreary world. More than that, she taught anew the lesson that it is never too late to use our God-given abilities.

WE SEE BY the papers that South Dakota's Senator Mundt would now make a kind of glorified juke box out of Mount Rushmore. He would have recorded messages about our system of government issue from the faces of Washington, Jefferson, Lincoln and Theodore Roosevelt at Gutzon Borglum's Shrine of Democracy. Quit aside from the fact that such a step would be on a par with having Whistler's mother whistle and would completely destroy the atmosphere of awe and reverence intended by the sculptor, the idea is crude and repulsive. The kindest thing that we can say about it is that it is rather juvenile. Why do some of these super-patriots persist in the notion that Democracy is to be sold like soap or coffee or deodorants? Have they no respect at all for the intelligence of their fellow Americans? We know that a constant repetition of a theme has an effect. It does sell soap. It did sell the Aryan myth to Nazi Germany. But Democracy, at its best, is not to be sold like soap or a myth. We believe it is the best system for us and we have no hesitation in saying so. We doubt there are many Americans who would hesitate to say so. But to constantly mouth platitudes about it and to have them issue from the mouths of statues and monuments is not going to convince those who may have doubts. Democracy must show itself best by test. We are confident that it can do so as it has done in the past—but not if we spend our time and efforts boasting about it. If some of our lawmakers would be a bit more intent on making Democracy work and less concerned about silly projects we would have no concern for the future of America. We have not seen the Black Hills Shrine of Democracy. If Senator Mundt has his way we are not so sure we want to see it. Incidentally, we have a suspicion that some of the Senator's platitudes might get stuck in Lincoln's throat.



# The Worthless One

**Deemed "Fit Only to Die," Korean Girl Amputee Aided by Churches Now Lives for Christ**

**by: Juliette Steensma**

The young Korean girl Tehguni crouched motionless in a corner of the small room. Her male relatives, who had gathered in council around a low table in the center, were arguing vehemently.

For two years, since the dark day when both of her frost-bitten feet had been amputated, Tehguni's life had been completely dependent upon these men — her brothers and her uncles.

Each one grudgingly gave a little money or rice for her, and her bedroll was shifted from house to house as each in turn tired of the burden of caring for her.

She had realized she was unwelcome in this home of her mother's brother, whose children already numbered more than he could adequately feed.

And although she was always cheerful about watching the fire or mending the clothing, she bowed her head in shame before the accusing eyes of her aunt when she reached for the portion of rice allotted to her.

The uncle was speaking now, and his words made the girl freeze in horror.

"It is foolish," he exclaimed, "to allow such a thing to continue. A crippled woman can never hope to marry. And what good is a woman who can neither bear sons nor do any useful work? Must we forever steal food from the mouths of our children to keep this half-person alive?"

Other voices joined in. It was true that such a life was a waste, but surely they were not murderers!

Tehguni's eyes squeezed tightly shut against those hard, angry faces but the hot tears spilled over and fell on her clasped hands as she waited.

The men had quite forgotten her presence, as if she were already dead. She heard the voice of her elder brother, whom she had adored since she was old enough to recognize him.

"Tehguni is my beloved sister," he was saying. "Have you ever wondered what is in her heart? This girl used to run about in the courtyard, and jump rope with her playmates. She could swing higher than all her schoolmates, and her graceful jumps on the see-saw were beautiful to watch.

"But now she must be carried on another's back like a baby, and all who see her laugh and torment her. Allowing her life to continue in such a fashion is a great unkindness toward her.

"And what of her future? She is still young, and even if it were possible for us to bear this burden for all of our lives, one by one we shall die. Who will feed her then?"

"Who, indeed?" inquired the others. But the Elder Brother held up his hand for silence.

"Tehguni is wise," he continued. "She will not wish to live such an unpleasant and unfruitful life, constantly a weight upon the backs of others.

"Let us ask her mind. Surely she must long to die, and perhaps already has chosen for herself what method will end her sad existence."

Tehguni held her breath and tried to make herself invisible. The men were very pleased with Elder Brother's speech, and agreed to meet again in the morning to help the crippled girl end her misery.

When they had all gone out of the room, the old grandmother who helped Tehguni to spread her bed in the corner entered. The girl could hardly contain herself, and soon had confided all to the old woman.

"I do not wish to die!" she cried out, sobbing against her grandmother's shoulder.

"I love life, even though I have no feet. I can still hear the song of the birds when I awaken in the morning, and I can see the loveliness of the azalea blooms in the courtyard. Is there no hope for me? Is one who can no longer walk good for nothing at all?"

The grandmother was very old, and enjoyed the respect of many persons. Because she was ancient and wise, everything came to her ear. And now she was remembering the chatter of the women as they washed their clothing in the river.

Someone had heard the story of a young Korean man who had lost both his hands. He had sought help from Christian missionaries and although he was poor and could pay little, he had been given new hands. He had even learned a trade, so that he could return to his village as a respectable man.

And so it happened that an old woman, staggering under the weight of the husky girl on her back, entered the Church World Service Amputee Rehabilitation Center at Taejon.

The two stared around them in amazement at the men with iron hooks in place of hands who were making beautiful carvings in a shop near the entrance. Then the nurse who had welcomed them into the office showed Tehguni her own artificial leg.

Everyone was very kind. John Steensma, a thin, bearded American missionary who was director of the amputee center, examined the stumps of Tehguni's legs — pushing gently against the flabby flesh with the hooks that took the place of his own hands.

For he too was a double amputee. He had lost his hands in a boyhood accident.

"Do not worry," he said to the girl with a strange, foreign-sounding accent. "Soon you will be walking again."

One great fear lay like a lump in Tehguni's heart. She had no money at all, and she knew that her family

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Mrs. Steensma is the wife of John Steensma, Director of the Church World Service Amputee Rehabilitation Center at Taejon, Korea. The Steensmas, from Grand Rapids, Michigan, are members of the Christian Reformed Church.



# Church News From Around the World

## NEHRU STILL LOVES PEACE, SAYS AUGUSTANA PRESIDENT

Minneapolis—Back from India after having attended the Third Assembly of the World Council of Churches at New Delhi, Dr. Malvin H. Lundeen, president of the Augustana Lutheran Church, is convinced that India's Prime Minister Nehru is still a man of peace, despite the blitz attack he launched against the tiny Portuguese colony of Goa.

He also expressed the conviction that the reception of the Russian Orthodox Church into membership in the World Council of Churches did not lend aid and comfort to the communist cause, but rather strengthened the spiritual forces that oppose the atheistic ideology now dominating the Russians.

Answering questions posed by newspaper reporters and television commentators at a news conference, the Augustana church executive insisted that the image of India as a peace-loving nation has not been shattered by the Goa incident.

"I have reason to believe," said Dr. Lundeen, "that India's show of strength against Goa was aimed primarily to remind Red China that India is a military power to reckon with. In the face of the continued violation of India's northern border by Chinese forces, Nehru probably recognized that a demonstration of military force would be a salutary thing. I still believe, however, that he is a true apostle of peace, and that he seeks to accomplish his goals by peaceful methods."

A strong stand against all forms of warfare was taken by the New Delhi assembly, according to the Augustana church president.

"In a statement addressed to all governments and peoples," said Dr. Lundeen, "the World Council of Churches characterized war as a common enemy and as an offense to the nature of man. It warned that a halt in the arms race is imperative, that a continuation of the cold war can easily result in a miscalculation and a world holocaust and that a decisive first step in disarmament, such as a verified cessation of nuclear tests, must be sought by all possible means, despite obstacles and set-backs. In this connection, it insisted that it is the duty of all countries to strengthen the United Nations within the framework and spirit of its Charter."

The Augustana church executive pointed out that the admission of the Russian Orthodox Church to the World Council of Churches raised the membership total to 198 communions.

"Let us not lose sight of the fact that there are at least 50,000,000 believing Christians in Russia who are adherents of the Orthodox Church, and that we may look upon these as allies in the ongoing struggle against godless communism."

Dr. Lundeen also hailed the presence of five Roman Catholic observers at the New Delhi Assembly.

"It was the first time the Church of Rome had appointed official observers," he said, "and, although they did not participate in the plenary sessions, they revealed a deep interest and concern in the ecumenical movement in committee discussions."

## POPULATION NUMBER ONE PROBLEM

New Delhi—The problem of population is "the most neglected great social problem in the world today," according to Dr. Richard M. Fagley, executive director of the Commission of the Churches on International Affairs. He spoke here on "The Population Problem and Christian Responsibility" at a program for visitors to the Third Assembly of the World Council of Churches.

"This massive increase is utterly without precedent in the past ages of man," he said.

"During the past 35 years, four-fifths of the human increase, or 800 million persons, have been added to the population of Asia, Africa and Latin America — the regions least prepared to cope with a rapid population growth," he said.

"Unless answers are found, it probably means catastrophe in one form or another for many of the developing societies."

This situation is attributable to "international disease control" which has dramatically cut death rates in the newer nations, according to Dr. Fagley.

"Now let it be underscored," he said, "that Christians thank God for these dramatically successful public health programs.... The fault does not lie with the public health programs but in the failure to match them with programs of comparable effectiveness in the fields of agricultural and industrial development, and in education and community organization essential to an extension of family planning."

Discussing "panaceas" or "an easy way out" sought by those who desire "an escape from the need for family planning," the American churchman mentioned various proposed solutions such as migration, rising standards of living and improved methods of agriculture. None of these can succeed without family planning, he said.

He added that a sober consideration of the situation presses home the conclusion that no strategy of development can succeed without a fairly rapid as well as massive extension of family limitation in some form.

On the other hand, he stressed that "no acceptable approach to family limitation in the developing countries can succeed unless it is part of and reinforced by a much wider strategy of development. Development and family planning are not alternative solutions."

Dr. Fagley asserted that "none of the major religions and no branch of Christianity insists on unlimited procreation."

Describing the "emerging Protestant consensus" on family planning, the speaker stated that "both marital companionship and parenthood... are seen to be not subordinate one to the other, but independently valid. There is here a return to the Biblical understanding of the essential goodness of sex in marriage, as part of God's creation."

He suggested that some of the countries prepared to help in this field of family planning, such as the Scandinavian countries, join with countries who wish assistance, such as India and Pakistan, in "an ad hoc



international group to further technical co-operation in this area."

"Each of us" who shares the growing Protestant body of conviction "can help at least a little to further a more responsible approach" to this neglected problem, he said.

### LUTHERAN THEOLOGIAN DECLARES CHRISTIAN IMAGE LACKS IMPACT

Chicago—(PRT)—A United Lutheran theologian declared here today that because "Christians have largely failed to relate faith and daily life no clear and stable Christian style of life has emerged in the 20th century."

The Rev. Dr. Frederick R. Wentz, professor of theology and ethics at Gettysburg Lutheran Theological Seminary, told 30 laymen at a three-day evangelism workshop here that as a result of this there is no clear image of Christianity today comparable to earlier styles "expressed in stories of King Arthur and his Knights of the Round Table and in Bunyan's 'Pilgrim's Progress'."

Dr. Wentz told the laymen that a great deal of Christianity's problem lies in the fact that most Christians don't realize their role in today's world.

"Our assembled, corporate worship is, so to speak, rehearsal," he asserted. "Here on Sunday at eleven we worship God in practice session among ourselves in order that we may more skillfully worship him the rest of the week dispersed among other people."

"The rest of the week it is our ministry to adore him and intercede for the world in the midst of the world."

It is the Christian's lack of understanding of the two-fold mission of the church—the assembly and dispersion—which has caused a "split or bifocal image of the church," Dr. Wentz contended.

To make matters worse, the Lutheran theologian said both images—the church services and the Christian's witness to the world in which he lives—are in poor condition.

"The trouble with the corporate worship in our day is that it utterly fails to be a convincing sign to unbelievers. Our preachments carry no authority; our sacraments don't point to the unseen Presence; our solemn assemblies no longer startle anybody."

Dr. Wentz declared: "No one is looking at us anymore when we dress up on Sunday and parade into the building and sing our hymns. And if they do they think it's just a parade of righteousness and dismiss it as fraternal pageantry or playing at medieval knighthood or simply calculated hypocrisy."

This has meaning for the Christian, he told the laymen, but it also must have significance for the unbeliever in order to be effective.

He said the church must produce evidence for the unbeliever. "Everywhere in the world today the company of Christians is a minority surrounded by pagans, people indifferent or hostile to Christ. This may not be obvious in the United States but it is quite true here too."

The way to correct this situation, Dr. Wentz said, is for the church to "rediscover the ministry of laymen, a Christian style of life that will provide God's signs for this secular age."

"We live in a day when great religions do battle for the total allegiance of men—Communism, Islam, Buddhism, Christianity. But the field of battle is not religion per se, it is the common life of secular men—politics, economics, daily-life decisions."

"Our laymen are at those places. They have a certain visibility—that is, as men they make some impact through sense and common sense experiences," Dr. Wentz said.

He told the conference that laymen must first learn how to be "the people of God in the world" before they can expect any success in communicating with the unbeliever.

"If we are the church then this will become evident in certain actions and habits—a style of life. It will become quietly manifest to our neighbors that we are possessed by a different spirit, the Holy Spirit."

Dr. Wentz contended that one way for the Christian laymen to accomplish this is to "identify ourselves with our neighbor and his need, live with that need, take the form of a servant in order to meet that need, suffer and in a sense die with that need and rise again with that need through Christ."

Unfortunately, the Lutheran theologian said, such action is not always the case. He said the church runs between its source, Christ, and its mission to the world.

"If God is on the second floor and mankind as a whole is on the first floor, the church should be running the stairs between."

"However," Dr. Wentz concluded, "too many Christians and much too much of the church's organized life remain on the landing—out of touch, knowing God only as footsteps above and knowing human needs only as so much sweat and outcry below."

### LUTHERAN RURAL LIFE EXPERT IS NAMED TO USDA COMMITTEE

Washington, D. C.—(NLC)—A Lutheran expert on rural life has been named to a religious advisory committee for the U.S. Department of Agriculture's centennial year—1962.

Dr. E. W. Mueller of Chicago is one of four church officials selected as advisors by the secretary of Agriculture. He is in charge of town and country church work of the National Lutheran Council's Division of American Missions.

In an interview after the committee's first meeting in the nation's capital, Dr. Mueller said he felt that churches can make a valuable contribution during this centennial year by emphasizing the creator rather than the creativity of man.

"Rural Life Sunday, May 27, 1962," Dr. Mueller said, "will be an opportune time for Lutheran congregations to launch this emphasis which could reach a peak with Thanksgiving services in November."

Christians, he went on, can use this centennial year to point up: Behind all creativity stands the providence of God. Man and God are co-workers in the production of food. Food should be treated as something to eat rather than something to sell. Inter-relatedness of rural and urban people.

"It is our hope," Dr. Mueller added, "that out of this centennial observance will come a better understanding between producer of food and consumer of food."



## LUTHERANS TOLD "PIETY NO SUBSTITUTE FOR COMPETENCE"

Chicago—(PRT)—The dean of a Chicago theological seminary told a group of United Lutheran laymen here today that "a Christian will not glorify God in his field of labor by substituting piety for competence."

The Rev. Donald R. Heiges of Chicago Lutheran Seminary said that "it is not enough, for example, that a Christian engineer be sincere, a faithful church member and a leader of family worship at home."

"A Christian engineer," Dr. Heiges declared, "will not glorify God unless he is technically proficient. All the prayers of himself, his family, and St. John's congregation cannot be counted on to save the suspension bridge he designed from collapsing into the river if he has not provided adequately for the stresses and strains of a one-hundred-mile-per-hour wind."

For a Christian to be incompetent in his field of endeavor, Dr. Heiges contended, "is both an affront to the Creator who endowed him with his gifts and a callous betrayal of his neighbors whom he is called to serve in love."

In addition to being competent in his work, the laymen were told that a Christian must also maintain his integrity.

"God's creative gifts can be used to his glory only if the work of the artists and craftsmen reveals an essential honesty, an inner truthfulness."

Dr. Heiges asserted that such creative gifts can be "easily and frequently prostituted to ignoble ends."

## Inspired by Hope

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understand. We need to give every church member the privilege of sensing that he is participating in the cause of Christian higher education. In a day in which American secular education is being reappraised and church colleges are undertaking critical self-study in a soul-searching manner, we need the encouragement and support of the church's own witness on the importance of education. It is good to hear a prominent clergyman of the stature of George Arthur Buttrick say, "Education is fractured unless it is held in a sovereign faith." The Christian college is not an oasis, it is not a retreat completely cut off from the world, but it is a place where faith is not divorced from education. Sir Walter Moberly whose study of the university from a Christian standpoint is known both sides of the Atlantic speaks words which are equally applicable to the undergraduate college. "The university must be a community within which the chief contemporary intellectual positions . . . may enter into a living encounter with one another . . . fundamental questions must not be ignored but must be asked. . . How shall a man live? What are the things which really matter and what is their relative importance? . . . that the teacher should . . . be reticent about his own views, must be rejected . . . there is no excuse for depriving students of the means and responsibility of weighing and judgment or of sheltering them from its

## Grand Views

Library Adds 3,000 Books

More than 3,000 new books have been added this year to the GVC's Library, arriving at the rate of about two to three hundred books each month. **More important than increase in books has been the increase in users. Last year 10 to 20 books were checked out per day, but this year the rate has more than doubled with fifty books leaving our library daily.**

Among the new books just added are **Fanny and Zoey** by Jerome Salinger, well-known for the popular **Catcher in the Rye**, and **The Agony and the Ecstasy**, a biography of Michaelangelo by Irving Stone. Literature majors are favored by new biographies of John Steinbeck, Henry James, Thornton Wilder and Thomas Wolfe.

Mrs. Bell orders the books which she feels will benefit the students and also takes the suggestions of the teachers. However, she adds with a friendly smile, "We'd like to have more students suggest books to order."

—Sandy McKee.

difficulties. It is a boon to students to know "what are the personal convictions of a sincere and serious man with respect to the great problems of life and the world to which such a man has devoted deep and serious thought" (**The Crisis in the University**, pages 107, 110).

One commonplace truth which the founders of the American church colleges never lost sight of is that the college exists for the students. We cannot lose sight of the person. While college is for students who are willing to accept the discipline without which there cannot be any real learning, we know today that ability **alone** is not a sufficient predictor of success. Lest we fall into the unfortunate pattern of many European schools of determining access to higher education on pre-college data only, we must search for those other aspects of the student as an individual person which must be given due regard. While the importance of an adequate high school background cannot be disregarded, a study of 1,426 male students who entered the College of Letters and Science of the University of Wisconsin in the Septembers of 1950 and 1951 demonstrates that only a long term observation of such factors as the quality of academic work in college, and persistence as seen in the number of semesters completed without leaving college can give us the data on which to predict probable success or failure.

As we think of Grand View College and its future, I am sure that we want the college to take its place in the new church, the Lutheran Church in America. A good foundation has been laid, but to provide the conditions which will enable the college to shape the lives of its future students and to provide potential leaders for all works of life, including the ministry, church vocations, and teaching, we shall have to give continued study and evaluation to the nature of the Christian college and the work it must do to fulfill its educational mission.

Speaking in Christian terms, I con-

## OUR CHURCH

**Luck, Wisconsin**—Niels Petersen, who would have been 97 years old in January, died here on December 26th. "Niels Peter" as he was known to many, was one of the first students at Danebod and, as mentioned in Pastor Mortensen's book "Seventy-five Years at Danebod" was one of those who worked on the construction of the Stone Hall at Tyler, Minnesota.

**Gayville, South Dakota**—Pastor Thorvald Hansen, who serves this congregation along with the congregation at Viborg, was given a \$500 car allowance bonus for 1961 and a similar amount was added to the car allowance for 1962, in consideration of the fact that services are now held every Sunday. Trinity congregation here is about 30 miles from Viborg where the pastor lives.

**Viborg, South Dakota**—A Vesper Service, consisting of Christmas music by the choir, under the direction of Mrs. L. J. Rasmussen, was held here on Sunday evening, December 17th.

**Kimballton, Iowa**—Pastor and Mrs. Ralph Andersen became parents of a son, Brian Ralph, on December 5th. Congratulations!

## Note

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member of the newly operating Lutheran Church Women of LCA. What kind of churchwomen's magazine you will be reading at that time, dear reader, is up to you.

Here is your opportunity to be "Editor-for-an-Hour"—yourself or with a group. Go through Lutheran Women, current issues and past, and decide what you want your new magazine to bring you. Be specific. With the name and location of your church, mail your ideas by February 1, to the president of the general women's organization of your church body. These four presidents are members of the Joint Planning Committee. **Your** ideas will be seriously considered.

Your renewal, when due, or a new subscription **now** will assure your receiving the history-making January 1963 publication as well as the remaining issues of the attractive interim magazine you are now reading.

Better get busy, right away!

clude by saying that a Christian college cannot determine its course of direction without the Spirit's guidance. Like Philip there are those moments of opportunity when we shall need the Spirit's prompting, bidding us to go, to act; as in the case of Peter, there are again and again situations in which we need to overcome the prejudices which only the Spirit can correct by dispelling our misgivings; we shall need always the wisdom, knowledge and understanding which only the Spirit can give and make manifest in us as individuals, composing the community of students and teachers which we know as Grand View College.



## Letter to the Editor

Greenville, Michigan  
December 14, 1961

Editor, Lutheran Tidings:

I was really disturbed to realize that through our choice of Hymns (?) our faith was found wanting and our religion was judged as sub-christian.

There are many common, ordinary folks in this land of ours who are trying to be good Christians and who are totally unacquainted with the theories of our present day theologians. We enjoy singing old familiar songs (we even believe that they are Hymns) that are beautiful and express a simple, sentimental love for Jesus and His teachings. I am sure that it has never entered our minds to pick the verses to pieces to see if they all agree wholly with all of the statements of the theologians. A few years ago even the pastors didn't do this. Nor can I believe that a Sunday School class will stop singing "Jesus Loves Me, this I know, for the Bible tells me so" to question if this is the reason that "I know it" or if this is the reason that "Jesus loves me." It is a beautiful children's song—Hymn—and is loved by everyone I know. I believe that the singing of a beautiful song—and even though not regarded as a Hymn—can do much to express the love and worship of a true Christian. I cannot say the same of the reciting of a poem expressing correct theology and set to unfamiliar music. I realize that many of these have suffered through the difficulty of being translated from a foreign language. I also know that this isn't being entirely fair. Our new Hymnal contains many beautiful Hymns

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## Attention Pastors!

In the letter to all pastors concerning the Pastors Institute in Des Moines, Iowa, this spring, the dates were given as Wednesday and Thursday, April 25 and 26. For the convenience of some of the speakers, this has been changed to Tuesday and Wednesday, April 24 and 25. Please make this change on your calendar.

that are easy enough for the average unskilled person to sing.

The Psalmist tells us to make a "Joyful noise unto the Lord." Many of our religious Hymns are a far cry from a joyous noise. Jesus Himself condemned the Pharisees for their legalistic stand on many issues and seems to me to have condoned many sentimental acts. A foolish girl wasted a jar of expensive oil and another sat and listened when there was much work to be done.

Are we to forgo beautiful songs (?) as being too sentimental and sub-christian because Jesus walks with us "In the Garden" instead of our realizing that He is throughout the world, and that we can hear a "Whispering Hope" that God is "Beyond the Sunset" where our loved ones are waiting for us.

I do not mean to imply that we are perfect but I think that we should be judged in our response to God in our worship, and our love for our neighbor, and our benevolences and not in the realm of sentiment and beauty which may be our closest contact with our Heavenly Father.

"Though you be scholarly, beware  
The bigotry of doubt  
Some people take a strange delight  
In blowing candleout."

—Eleanor Slater

Richard A. Grow,  
726 Baldwin Street,  
Greenville, Michigan.

## Synod Officers

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3112 Lawnview Drive  
Des Moines 10, Iowa.

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Route No. 2  
Hampton, Iowa.

### Treasurer:

Mr. M. C. Miller  
79 West Road  
Circle Pines, Minnesota.

## India and the World Council

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time renouncing the use of totalitarian means in achieving those purposes.

Christianity as expressed through the churches in these years has moved of necessity toward a more effective cooperation and toward a more adequate expression of the true spirit of unity. World events have helped bring this about.

The Indian people of today, I believe, are seeing Christianity in a different light from that through which they viewed it in 1938. This is not to say that they accept it, but that they no longer look upon it simply as something foreign. Or more especially, as something "western." They see it as a world religion. The New Delhi Assembly has helped them see the deep concern of Christian churches around the world for the life of the spirit and for the spirit of man.

## The Worthless One

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would give her no more help. How could she pay for the new legs?

But the Director said something very quietly to the Korean chaplain at his side, and frowning thoughtfully, left the room.

The chaplain explained to the girl and her grandmother that many persons came to this place to seek help. Some were rich and some were poor. Some were eager to learn to care for themselves and others only wanted someone to care for them so they would not have to work.

Did she have any money to pay a part of the cost of new legs or to buy her food while she was learning to use them?

Tehguni threw herself at the minister's feet. "I have no money, but I do not wish to die!" And she poured out her heart-breaking story of rejection and hopelessness.

Tehguni is walking now. Aided by the love of Christian "neighbors" in other parts of the world who send their gifts through Church World Service, she has learned new skills.

Mr. Steensma carefully supervised the fitting of her new legs, while Mrs. Steensma taught her to use a sewing machine and to remake relief clothing into wardrobes for herself and other destitute trainees.

Her mind is filled with wonder at what she has experienced in this place. Although her own family has refused to feed her, she now eats food which has been sent all the way from America by people who do not even know her!

The Chaplain explained that people who love God are commanded to love their fellow men even as they love themselves. He told her how Christians, from early times, had cared for each other.

"It is our way of showing thanks to God," he explained. "He cares for each one of us in such a wonderful way."

"Yes," answered Tehguni. "Even though I did not know Him, He cared for me too. Please teach me how I can become a Christian. I want to thank Him with my life."