

Lutheran

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The American Evangelical Lutheran Church

Tidings

*Facing tomorrow, living today,
Serving, preparing, at work or at play,
Follow your vision, far-flung and bold,
Spirit of youth, let your banner unfold.*

from: Official AELYF Song
by: JOHANNES KNUDSEN.

Youth Week - 1962

January 28 Through February 4

**Volume XXVIII
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"...so easy to say, and yet so difficult to live."

I Believe . . .

by: Richard Jessen

Sue Jones and Bill Hansen are average, maybe even a little above average, teenagers in your town and mine. They attend morning worship on Sunday as often as you and I, and it is as meaningful for them as it is for anyone else. Sometimes the sermon seems to hit them in a way that counts, and sometimes it misses them completely. As they walk home from church they may discuss that sermon, or the choir's brave efforts, or old man Johnson's corny remark as they left; but do they ever discuss or think about something they said? Every Sunday morning (if you are in church) you say, "I Believe..." Do you ever take time to think about that statement, or are you standing up and saying it merely because that is what everyone else is doing? This is the question being asked by the theme of Youth Week, 1962.

In the pages of this issue of LUTHERAN TIDINGS you will find articles by other writers who in their own ways are painting pictures of AELC youth — past, present and future. Though I have not read these articles, I dare to say that their writers have indicated either directly or indirectly that AELC youth, in one way or another, have asked this question in the past, are asking it today, and will ask it in the future. We assert: "I Believe..."; and then we must question.

Is not this the capsule description of concerned Christian youth wrestling with their faith? We affirm and then, almost simultaneously, we question. Youth are certain they believe, and yet they are uncertain when it comes to giving expression to that in which they believe. Sometimes the uncertainty that follows such certainty is the result of a lack of understanding of the Christian faith. Sometimes the uncertainty is the result of recognizing that one believes in something or in someone, but not in God, the Father..., Son..., and Holy Spirit. Sometimes the uncertainty is the result of chafing and binding when one attempts to fit age-old truths to present situations. But wait! — this description is beginning to fit not only youth, but also those beyond that category. Maybe Youth Week is for everyone and not for youth alone!

How is your understanding of the Christian faith? Can you explain the meaning of your baptism to your neighbor who is a Baptist, or is it easier to resort to the comfortable attitude, "Well, it really doesn't make any difference because we are all working for the same thing anyway!"? Better yet, can you ex-

plain the meaning of your baptism to someone who has not been baptized and has been in a church only six times in his life? Even if you pass this test, you will have to agree that all of us need to increase our understanding of our Christian faith. As we observe Youth Week under the banner of "I Believe," this is one of our tasks.

And by the way, in what or in whom do you believe? Most youth believe in their personal ability to find a satisfactory job with moderate income, in justice and equality, in the necessity of a college education, in church attendance; and the list could go on. Somewhere they are certain their belief in Jesus Christ fits in, but the importance of this belief seems to shift with the time of day and the scenery. You may find this to be true for yourself as you try to live aware of your statement: "I Believe..."

Probably the most acute problem for youth is the problem of making some sort of Christian sense out of the situation in which they live, for this situation seems to be so new and so modern that the ancient Christian faith cannot quite cope with it. For example, my first year confirmation class this morning came up with the following problem: If Cuba should start a war with us by invading Florida; keeping in mind the Fifth Commandment (thou shall not kill), what would you, a congressman, do? By itself, "thou shall not kill" did not seem to be an adequate principle in this situation. But when the problem was viewed in light of the Fifth Commandment's emphasis on concern for fellow man, and in light of the commandment's exposure of our imperfection; then it appeared that God has something to say to this new year of 1962 also! With more certainty these youth could now say "I Believe!"

"I Believe..." is so easy to say, and yet so difficult to live. It is a commonplace statement, and yet extremely unique. It involves certainty, and yet that menacing uncertainty is present there too. What shall we do with this bothersome statement that we regularly make in worship? It would be easier to leave it alone; and yet we pray that each of us might be able to give it thought, to give it total concern, during Youth Week 1962.

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Dick Jessen is intern pastor at St. Ansgar's congregation in Salinas, California. He will return for his final seminary year next fall. He is also in his fourth year as AELC president and is involved in the planning for the youth work in the new church.

Youth work in the AELC

A Look at the Past

by: Pastor Enok Mortensen

No phase of our common church life has seen more far-reaching changes than that of our young people's work.

For years, as a matter of fact, there was no organized youth work on a synodical basis. Our congregations, interestingly enough, began to seek fellowship with one another as early as 1872; it took our young people thirty years to find one another. Not until 1902 was a meeting called (in Omaha, Nebraska) for the purpose of organizing the young people's groups in the various congregations. Prior to 1900, the only reference to young people in official reports was in connection with our schools. There were mission meetings but no young people's meetings.

But there were good reasons for this. Most of our church leaders were relatively young and there seemed to be no need of a special emphasis on youth work. People were not shunted into various compartments according to age. It was unheard of to have a Youth Sunday because it was assumed that every Sunday worship service — like the Gospel itself — was for "all the people." It must be admitted too, however, that some of our pastors looked with suspicion on the beginning attempts to organize special activities for the young people.

At the meeting in Omaha, October 18-20, 1902, there were representatives from young people societies at Kimballton, Iowa; Nysted, Lindsay (Looking Glass), and Omaha, Nebraska. At a subsequent meeting there were additional delegates from Marquette, Cordova and Nysted, Nebraska, and at the first annual convention, held at Cordova, Nebraska, August 15-16, 1903, the new organization called itself The United Danish Young People's Societies of the Middle West. In 1907 when this group merged with a similar organization in the East the name was changed to Danish United Youth, and by 1919 young people's societies had been formed in nearly all congregations and there were seven districts in the newly formed national organization.

Nearly all the societies and their leaders were allied with our churches, but the societies, nevertheless, had no direct organizational unity with the congregations. The expressed purposes were not to evangelize or to do missionary work (this was looked upon as being in the realm of the congregation) but "to create a physically sound and courageous youth, a youth spiritually and culturally awake, and a God-



Pastor Enok Mortensen, who is well-known in AELC is the pastor of Luther Memorial Church in Des Moines, Iowa. He serves also as synod historian and archivist. Pastor Mortensen is a member of the Iowa JCLU and serves in the JCLU subcommittee on men's auxiliary. He has written several books one of which is entitled "Stories from our Church."

fearing youth." The motto of the movement was:

"Steel in your blood,
Fire in your soul,
Faith in God."

To further these ends, most young people's societies held semi-monthly or weekly meetings. Members were usually older than now, and the content of the characteristic gathering of young people was distinctly different. There was often a lecture — sometimes on a Biblical theme but more often of a broadly cultural nature. Great books were discussed and issues of the day were illuminated. There was a good deal of singing and many meetings closed with a round of singing games. The district organizations sponsored lectures by outstanding leaders and the annual conventions, even on a district basis, were well-attended three-day affairs with Bible hours, half a dozen lectures and, of course, worship services on Sunday morning. The national organization also arranged lecture tours of prominent people and the tri-annual conventions were occasions to remember for years to come.

This was in the days before the discovery of group dynamics and workshop techniques. Young people were allowed to be young people and many of these were content to listen to mature persons who could speak with authority. There were of course rumblings then, as now, that to listen to mature persons who ran the show and, strangely enough, in spite of the lack of direct organizational contact between church and YPS, nearly all the leaders and speakers were pastors. Since the youth work became more intimately tied to the church more of the leaders, and even the speakers, came from those outside the clergy — often the young people themselves.

But participation by young people is by no means of recent origin. The local society often sponsored discussions and at many conventions we would spend hours in discussion. Another forum for discussion was the magazine, UNGDOM, a young people's journal which was first published in 1907. A layman, Mr. O. C. Olsen was the capable editor for many years, and Pastor V. S. Jensen, in the role of business manager, traveled throughout the Middle West and succeeded in getting 800 subscriptions. It is difficult to exaggerate the importance of this publication in the history of our youth work. At its peak it reached 2,000 subscribers and was read by many more. It

was filled with articles, partly doctrinal and often merely informative. It not only served as a link between young people of similar backgrounds, but it carried debates about political, social, or religious questions. The editorial policy was broadly liberal and it served for years as a much needed organ of expression for our young people. Those of us who were young in the twenties will remember the impatience with which we awaited each fresh issue and we will never cease to be grateful for the wise counsel it afforded us, the informative and inspiring articles and poems, and — best of all — the opportunity to try our hand at writing.

But the aftermath of World War I and the subsequent transition period affected not only our young people's work but also this unique publication. Mr. Olsen retired as editor in 1929. Several others followed him as editor but times and the tenor of our young people's work had changed. The name of the paper was changed twice but it never quite succeeded in reaching the hearts and the minds of a new generation. The best we can do now is to have a page in each issue of LUTHERAN TIDINGS dealing with phases and concerns of our youth work.

Another unique contribution of the pre-war young people societies was the establishing of homes for young people. In the larger metropolitan areas there were not only immigrants from Denmark but young people from rural communities who welcomed a place to live and a chance to meet with others from our own group.

A home for this purpose was built in Omaha in 1910. In 1912 such a home was built opposite the campus from Grand View College (the building which is now called the Seminary residence). In 1915 such a home was built in Minneapolis — the only one still used for the original purpose.

As early as the middle twenties a young peoples camp was established at West Denmark, Wisconsin. Since then other camps have been established.

Following the first World War the tenor of our young people's work changed. It was no longer the young Danish immigrant that frequented and dominated the societies. The language changed. A younger age group took over the active leadership, and with these new trends it was but natural that our pastors began to take a more active hand and gradually

lead the youth activities toward more church-centered interests.

In 1946 Pastor Alfred Jensen, the synodical president, took notice of the new trend by suggesting that "the time has come when some definite form for the cooperation in the field of youth work should be effected between the Danish-American Young People's League (as it was called since 1932) and the synod." In 1947 for the first time our young people's organization reported directly to the synodical convention through its national president (who was then Pastor Richard H. Sorensen). The report said in part, "While DAYPL members are agreed that any design which will enhance the Christian life and the folk life of our youth is a legitimate part of our program, yet we find ourselves struggling with the proper balance in such a program between the social, the cultural, and the religious activities for normal Christian young people. The trend, however, is definitely toward more religious and less cultural activity."

Evidence of this trend was found in the fact that the youth organization in 1948 began to support a mission project called "Operation India." Also, at about this time our young people began to take steps toward closer cooperation with youth movements outside our own group.

While our youth program thus grew closer to the church while widening its horizons by cooperating with others, it began simultaneously and perhaps unconsciously to re-evaluate, and thereby to appreciate, our own cultural and religious heritage. For several years there had been a desire to sing Danish songs in the English language. As far back as 1926 District IV (Lake Michigan area) of the youth organization had published a small booklet of translated songs. Other efforts in that direction culminated when in 1941 the national youth organization published the first units of A WORLD OF SONG. This songbook, later enlarged and reprinted several times, became very popular and found a wide audience also outside our own group.

The merger will undoubtedly bring more changes also in the area of our young people's work. We have much to learn from others, but our finest contribution is perhaps the treasure of songs and the philosophy of life which inspired the making of A WORLD OF SONG.

In the Hands of Youth

The fulfillment of the tasks to which the church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal kingdom. Yet men of the young generation, often in spite of ridicule and sometimes of persecution, are turning to Him and, individually as well as in Christian youth movements, devote themselves to the renewal of the life of the churches and to making known the good news of Christ by word and action. We rejoice in their brave witness.

— Oxford Conference.

AELYF Youth - the Present

by: Keith Davis

Not often has the AELYF been so active and has its activities covered such a wide range of programs and projects. AELYF is presently participating in its third Lutheran World Federation Exchange. First Hans Mayerl and Martin Junginger of Germany visited us in 1957, then Keith Davis visited European Lutherandom in 1960, and now in 1962 Pastor Flemming Helleskov of Denmark will visit us. AELYF is sponsoring its second International Christian Youth Exchange in two years. Andy Tyberg from Sweden spent a year in Des Moines last year, and this year we have Christa Bacher from Germany who is guest of the Great Plains District. AELYF belongs to the United Christian Youth Movement and Joint Publications Council, publishers of YOUTH PROGRAMS. It publishes and promotes A WORLD OF SONG and YULE, and its list of activities goes on and on.

But why? Why all this activity? Is it just to keep us occupied? Do we have a real purpose — a purpose worthy of a Christian youth group?

In the proposed constitution of the youth auxiliary (Luther League) of the new Lutheran Church in America is stated: "The Luther League proposes to: Engage in common experiences which nourish a fuller understanding of the Gospel, growth in grace and maturity in the faith; Develop an awareness of God's love and obedience to Him, learning to distinguish evangelical attitudes and motives from ideals in general and cultivate a receptiveness to the call of the Holy Spirit and a willing response to it in all areas of life."

It further proposes to: "Offer opportunities through which Christian young people can fulfill their individual responsibility; Foster systematic study of the Bible, the history of the Church, and the work of the Lutheran Church in America; Organize group activities which render service to the Church and the individual by stimulating collective efforts and cultivating acquaintances and fellowship; Encourage Christ-like interpersonal relations with others in the family and community; and Instill an attitude of ready willingness to carry out each task specifically requested of league members by the church or the congregation."

These purposes are not new to us! If you will look in our handbook you will find the same ideals. They will be in different words, yes, but the real meaning is the same in both. These purposes, then, are the real reasons for the activity of the AELYF on the national, district and local levels.

These are the reasons for our stewardship policy of personal commitment through offerings of time, talent and treasures. We feel there is no room for the split-T formation in LYF.

These are the reasons for our involvement in ecumenical activities such as International Christian Youth Exchange, United Christian Youth Movement, and others. "Ultimately, we belong in an international youth group, living and working together in One Faith, One Hope, and One Baptism in Christ the Lord of all."

These are the reasons we have a close-knit fellowship in spite of our geographical distance from one another. The type of gatherings, workshops, retreats, camps and conventions we have are because of these reasons and purposes. Yes, these are our reasons for being, and we hope through God's grace we can live up to these in every program and project.

Let's take a look at this year's program now that we know why we have an AELYF. The Operations International Committee has "Operation Dirty Hands" planned for April, and as those of you who "advanced planned" with the caravans this summer know, March is Operations International Month. We have a joint AELYF and Luther League of America (ULCA) caravan program planned for this summer. (Do you want a caravan to visit your LYF? If so, have your pastor write to President Dick Jessen.) Several districts are having retreats, camps and conventions. One of the highlights of the year will be in August in San Francisco, California. August 20-26 will be the date of the Constituting Convention of the Luther League of the Lutheran Church in America. Twenty-four of our youth will be delegates to this great event. Some other AELYFers will be "official visitors" and some will be attending the rally following the convention. (Be watching PAGING YOUTH for more information on this.) Youth Week observances are being held this week and next, and there are other planned events to look forward to in an exciting year.

All of this sets the stage for "I Believe..." Youth Week 1962, and for our entrance into the Luther League of the Lutheran Church in American January 1, 1963.

Youth is the period of building up habits and hopes and faiths. Not an hour but is trembling with destinies; not a moment, once passed, of which the appointed work can ever be done again, or the neglected blow struck on the cold iron.

— John Ruskin.

Keith Davis, Jr., AELYF vice president, 1961 activities director, former Operations International Committee chairman, hails from Hay Springs, Nebraska. He is a pre-theological student in his junior year at the University of Nebraska.

AELC Youth - The Future

by: Pastor Howard Christensen

What will Youth Work look like in the future, particularly in light of the forthcoming merger? What is planned and what develops may be quite different. What looks good on paper may not be good in practice. Then too, it takes human personalities to make an effective program. So, the future of Youth Work will depend on the personalities involved, whether it be on a national, synodical, district, or local level. This goes for leaders as well as for followers. However, let us not minimize the work of God.

But let us take a look at what has been planned by human hands who have sought the guidance of God.

The name of our present youth fellowships will be changed to "Luther League." Each congregational league may join the Luther League of the Lutheran Church in America. By belonging to the Luther League of the "church at large," the local league becomes a member of the synodical unit. Interestingly, this is the pattern that the AELYF has followed for years. In other words, the Luther League of the Lutheran Church in America will be composed of congregational units and not synodical units.

The question may quite logically be asked, "Who then belongs to the Luther League nationally as well as locally?" The rules of the new church say that the Youth Auxiliary shall be concerned with youth twelve to twenty-five inclusive. So any youth group in the church is eligible for membership in the Luther League. Any of the present youth fellowships, by registering with the secretary of the Lutheran Church in America will be a part of the larger youth auxiliary. This Luther League will meet annually in a convention of 350 delegates chosen by synodical Luther Leagues. It will be a working convention in which studying, planning and decision-making will take place. About every second or third year there will be a church-wide conference before or after the annual convention. At these conferences it is hoped to gather four, five, maybe ten thousand youth for inspiration, sharing of ideas and learning. It should make possible for young people to see their united strength as followers of Christ.

There will also be synod conventions held annually. Each league within the synod is to be represented. These synod conventions are to be held in the spring of the year. Giving help and offering guidance to congregational leaders, holding leadership training schools for leaguers, assisting in the distribution of



Pastor Howard Christensen, pastor of St. Peter's Danish Evangelical Lutheran Church in Detroit, Michigan, is the chairman of the synod Board of Parish Education, a member of the Long-Range Parish Education Committee, a member of the JCLU subcommittee for youth activities, the secretary on the Michigan JCLU, and president of District II in AELC.

league materials and tools, promoting Luther League Camping, are some of the functions of the synod unit of the Luther League.

Also provided for in the organizational pattern of the Luther League is District Assemblies. This brings the work and fellowship closer to home. At least two district assemblies should be held each year. This provides the opportunity for the twenty, thirty, forty churches in a relative close area to meet, to get to know one another, to worship together, to share mutual concerns, to play together. In all probability, most every district will have more than two meetings a year.

Perhaps this description of the new youth auxiliary should have started with the local Luther League, for that is the basic unit. This is the most vital area of youth work. If youth work is not vibrant on the local level then it will not be active and vibrant in any area. So look for a moment what the suggested constitution for local unit says about the objectives of the Luther League of the church to which one belongs:

The Luther League proposes to:

- A. Engage in common experiences which nourish a fuller understanding of the gospel, growth in grace and maturity in the faith;
- B. Develop an awareness of God's love and an obedience to Him, learning to distinguish evangelical attitudes and motive from ideas in general;
- C. Cultivate a receptiveness to the call of the Holy Ghost and a willing response to it in all areas of life;
- D. Offer opportunities through which Christian young people can fulfill their individual responsibility;
- E. Foster systematic study of the Bible, the history of the Church, and the work of the Lutheran Church in America;
- F. Organize group activities which render service to the church and the individual by stimulating collective efforts and cultivating acquaintances and fellowship;
- G. Encourage Christ-like interpersonal relations with others in the family and community; and
- H. Instill an attitude of ready willingness to carry out each task specifically requested of league members by the church or the congregation.

It has been a practice in AELYF that membership begins upon confirmation. The new look says twelve years of age. This does not mean that the confirmation age cannot be continued as basis for membership if

so desired. In fact, in some churches there may be two or three Luther Leagues. One for the age group twelve to confirmation; another from confirmation through eighteen, and another group nineteen to twenty-six years of age. There is no doubt that the major portion of youth work will be concerned with the confirmation through eighteen age group.

It should again be remembered that which will make or break the youth work is human beings: the members and the leaders. Organizational patterns are for the purpose of aiding youth work and are not an end in themselves. It is hoped that the organizational structure will never get in the way, but that it will help young people "acknowledge their complete dependence on God and help them take on a fuller partnership in the Gospel. (From the preamble of the proposed constitution of the Luther League of the Lutheran Church in America.)

But let us return to the National Luther League. What are some of the things it plans to do for the local unit, the individual and the whole church? One of the items in the planning stage is the publication of a youth magazine. This will be a church magazine designed for youth. Its contents will be varied, and will include articles about the individual, his concerns and cases, news articles about youth groups, articles about program for leagues, and other articles concerning the youth of the day. Program manuals and suggestions will also be printed and relayed to all concerned. There will be a Junior High Manual, a Luther League Planning Book and a Young Adult Idea Book. A Devotional Guide will be distributed as will other materials pertaining to the youth work.

The Youth Sunday idea is not forgotten and materials will be presented to the local auxiliaries for their help and guidance. Neither is the idea of caravanning and work camps forgotten. The organization and implementation of these worth-while projects will be part of the work and the responsibility of the National Luther League.

One of the most vital phases of work of the new Luther League will be that of League Training Schools. The past history of such training of leaders has paid excellent dividends. As mentioned earlier, there will be camping for young people. While the basic responsibility for the camp will be synod-wise, help and guidance will come from the national organization. This does not end the list of things that are planned to help the young person or his league, but gives some indication of its plans.

Now, how is this all to be done? This takes manpower as well as finances. In the new church, running parallel to the Youth Auxiliary, is the Commission on Youth Activities. This Commission is to help the auxiliary carry out its work. The Plan of Operation of the Commission on Youth Activities of the Lutheran Church in America puts it thusly, "The Commission shall fulfill the responsibility to the Lutheran Church in America of carrying the concern of the church for its youth and their spiritual development by helping the youth to relate their faith to their special interests and their future." The Youth Commission through the Executive Council of the LCA

will hire a full staff of people to see that the program for youth is provided. In other words this Commission and its staff will carry on the youth work for the church and help the youth auxiliary. Among its tasks will be to guide synodical youth committees and the Luther League, help train and guide adult youth workers on a local level, assist the Board of College Education and Church Vocation in recruiting for the ministry and other church vocations, and help young men and women prepare for experiences they will encounter in military service. These again are but a few of the things that will be the concern of the Youth Commission.

The new church, as did the four merging churches, feels a responsibility to the youth of the church and will try in every way to help its youth and their organizations.

Gethsemane

All those who journey, soon or late,
Must pass within the Garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.

God pity those who cannot say:

"Not mine but Thine;" who only pray:

"Let this cup pass," and cannot see

The purpose of Gethsemane.

— Ella Wheeler Wilcox.



"JUST A MINUTE, THORNDYKE!"

Responsibility and Dread

by: Pastor Peter Reimann

EDITOR'S NOTE: One of the most significant and provocative articles which we have read in some time appeared in the November 12, 1961 issue of "Dansk Kirketidende" (Danish Church Tidings). Feeling we would like to share this article with our readers, we have obtained permission from the editor, Pastor Peter Riemann, who wrote the article, to translate and reprint it here. We have something more to say about this article and the comment it has evoked in "Opinion and Comment" on page 11.

On August 6, 1945, the first atomic bomb was dropped on the Japanese city of Hiroshima. Three days later, on August 9, another bomb fell on Nagasaki. Only on these two occasions has the bomb been put into actual use. All later explosions have been for experimental purposes — of course always with the threat of possible future use in the background.

The effect on these two cities was frightful. Both were, so to speak, wiped out. In Hiroshima 200,000 people died; in Nagasaki, 70,000 — most of them in one blinding flash.

The bomb that fell on Hiroshima was released upon the order of an American Air Force Major, Claude Eatherly. At the moment he lives in America as a most unhappy person. His wife and children have left him. For a time he was confined to a mental institution in his home state of Texas. He fled from that institution but was captured again two months later and placed in more secure confinement. While he was free he committed some strange "crimes." He held up a bank cashier and broke into a post office but without taking any money. He was once imprisoned for forgery but later released for good behavior. He has attempted to commit suicide. All of this he has done because he is suffering the pangs of conscience. He cannot bear the guilt that he took upon himself in giving the order to drop the bomb on Hiroshima.

He has visited Nagasaki and seen with his own eyes the effect that the atomic bomb has had on the people. The money that he obtained from the forged checks was sent to orphaned children in Hiroshima. He committed the various fumbling crimes in order that he might be punished. "A man has a right to be punished," said Hegel in his day. It is this right that Eatherly seeks to win for himself.

But the vague and impersonal thing we call society cannot punish Claude Eatherly without declaring him mentally ill. He did his duty. He received orders to release the world's first atomic bomb and he obeyed like a good soldier. When the war ended he was hailed, along with others, as a war hero but he declined to acknowledge the acclaim. To punish him would be to judge society itself. Eatherly has clearly seen this. He writes, "The truth is that society simply cannot admit that I am guilty without, at the same time, acknowledging its own deeper guilt."

He has written this to the Austrian philosopher Gunther Anders. Anders read of Eatherly, was gripped by his plight, and wrote to him at the hos-

pital. Eatherly replied. A correspondence between the two resulted. Now, with Eatherly's permission, this correspondence has been published in a book by Dr. Anders. It was published in Denmark on October 30 and simultaneously in about ten other countries.

The purpose of the book is, in part, to show that Eatherly is not mentally ill and burdened by an abnormal guilt complex, as American doctors maintain, but that he has a living, human conscience. In part it may also open the eyes of our time to the troubled and tragic era in which we live because we cannot control the destructive powers we have created.

At his trial in Jerusalem, Nazi Germany's gas chamber executioner, Eichmann, sought to defend himself by saying that he simply followed orders: "In reality I was but a cog in the machinery that carried out the Third Reich's directives and commands. I was neither a murderer nor a mass-murderer."

Eatherly stands in direct contrast to Eichmann. He also carried out "directives and commands," but he has not been able to cast off the responsibility for the horror his action inflicted on humans.

Would it perhaps be too much to claim that the difference in the reaction of these two men is rooted in the fact that one has lived under a dictatorship and the other in a democracy?

A person is responsible for his actions whether they are done on his own initiative or on the initiative of the group to which he belongs.

But one question, concerning this grim subject, remains: Why is Eatherly the only one who has thus far reacted in this manner? Many bombs fell, bringing terror and death to German cities, and others beside Eatherly were aboard the bomber over Hiroshima. Some of the latter have cleared their consciences by saying, "the only question here is that this was a larger bomb." Nevertheless, we keep listening for a cry of protest and distress from the bomber pilots of the Second World War. Still we hear but one voice.

An answer can perhaps be found. The fact must be that the problem has become too great and too difficult for the individual to grasp. The pilot who, without scruples, let 1,000 tons of bombs fall on Hamburg, would supposedly feel deep pangs of conscience if, in a fit of bad temper, he killed another. In simple human relationships man still has a sense


(Continued on Page 15)

Paging Youth

**American Evangelical Luth.
Youth Fellowship**

Editor: KAREN KNUDSEN

**Grand View College
Des Moines 16, Iowa**



National Board Meets at Des Moines

What is it like to attend an AELYF National Board meeting? What goes on behind those closed doors as the leaders of our organization deliberate the issues and matters of "state" that face us? Your editor had often asked herself these questions. Now she knows!

There was an atmosphere of purposeful consideration mingled with the informality that is present whenever young people gather in the meeting that took place in the lounge of the Seminary Residence on the Grand View College campus on January 4. The firm guiding hand of Dick Jessen, AELYF President, was apparent throughout the orderly session, so much so that all business was finished by five o'clock that afternoon and yet every matter had received careful study.

The tone of the meeting was not always so serious, however. The occasional humorous remarks of Pastor Harald Petersen, synod advisor to AELYF ("Syntax...what's that? A tax on sin?"), and the decision as to who should run out and get coffee also confronted the officers.

Some of the topics discussed were the promotion of work camping, stewardship promotion, A WORLD OF SONG, caravanning, the activities director, the dissolution of AELYF, delegates to the Constituting Convention in San Francisco, the East German project promotion, ICYE projects promotion, the LWF exchange youth worker from Denmark, and the appointment of a new Operations International Committee.

April is the month set aside to persuade **you** to be a work camper or at least to inform you LYFers about work camping. Watch for materials for a program on this exciting way to serve from OIC!

A new stewardship committee has been chosen and we look for a really energetic boost in this important part of our program.

Nothing definite has occurred in arrangements for finding a place for A WORLD OF SONG in the life of the LCA, but there is support for the songbook in the Joint Planning Group of the new Luther League.

There will be no official full-time activities director for 1962, but representatives of the National Board may fulfill many of his duties at camps and conventions at request of the districts.

Lists for Constituting Convention delegates are not complete at this time.

Pastor Flemming Helleskov from Denmark, the LWF exchange youth worker will be visiting some

AELC congregations soon to study the phases of youth work there. Watch for reports on his itinerary from Keith Davis and let's hope for reports from the local LYFs!

Bert Bodaski is the new OIC head! His is a great responsibility, but we are confident that his unrelenting enthusiasm will help him do a good job. Keith Davis was compelled to resign because of heavy duties as vice president.

There is not room to tell you of the other decisions that were made, but be on the lookout for more information on merger matters. The Joint Planning Group (JPG) has released copies of the proposed constitution for printing now, and it may be possible to obtain such copies.

Winter Camps for Iowa and Michigan

Iowa District LYF Winter Camp. Where? State 4-H Camp, Madrid, Iowa. When? 6 p. m., February 16 through noon on February 18. Cost? \$9.00 per camper includes insurance, registration, etc. What will we do? Go sledding, tobogganing, hiking, folk dancing, singing, discussions, Bible study, worship, sleep and eat. What should I bring? Sleds, toboggans, warm clothing, new WORLD OF SONG, Bible. How do I register? Send \$1.00 to Rev. Harald Sorensen, R.R. 4, Cedar Falls, Iowa **no later than February 6!** **If enough registrations aren't in at that time there won't be a camp!** The \$1.00 will be part of your total cost of \$9.00.

The Lake Michigan Winter Retreat is slated for February 2, 3 and 4 at the Yankee Springs Recreation Area south of Grand Rapids, Michigan. The theme of the retreat is "Why I Am A Lutheran."

Youth Week 1962

Youth Week will be observed in AELC congregations January 28-February 4. May you LYFers experience a new growth in your faith and understanding of God and feel also the satisfaction of a program fully accomplished.

Please remember that it is customary to help support your national AELYF program with one-fourth of your Youth Sunday offering. If you will read the excellent articles by Dick Jessen, Pastors Enok Mortensen and Howard Christensen, and Keith Davis in this issue, you will see good reason to support this program.

Operation Dirty Hands

"Did you say, 'Operation Dirty Hands'? What's that supposed to be? Hmmm, sounds like somebody's going to do some work....You're nodding your head? Can't you give me another hint?....You say that it gives students an opportunity to grow in faith, to learn to understand other people's problems, to do something concrete to help solve the problems that plague our world in areas where service is really needed, to meet students from foreign countries possibly, and to have good fellowship? What can be that wonderful? All the necessary information is coming in April, hmmm.....let's talk about this some more."

Our Women's Work

MRS. AAGE PAULSEN, Editor
CORDOVA, NEBRASKA



From the President

I have heard from fewer than half the districts with regard to the number of packets of program material needed for 1962-63, but from the letters accompanying the requests, I gather there is a misunderstanding relative to the purpose of asking for these requests at this time. So I should like to have a notice in to the effect that no money is to accompany these; the editors and compilers simply want to have some idea as to the number which will be needed in order not to be oversupplied and yet have enough to meet the needs. This will be the last prepared before the merger. Some have seemed to think the request pertains to the packets for 1961-62. It does not. These may be ordered direct any time. Likewise the 1962-63 packets should be ordered direct when they are ready. The programs begin with the September issue as they do now. I have been asked if additional copies of the monthly programs may be obtained, and I have been told that they will be available, at least, until quantities are exhausted

Which Kind Are You?

Are you the active member,
The kind who would be missed
Or are you just content
That your name is on the list?
Do you attend the meetings
And mingle with the flock?
Or do you stay at home
And criticize and knock?
There's quite a program scheduled
I'm sure you've heard about?
And we'll all appreciate it,
If you'll come and help us out.
Don't be just a member,
Dig in and do your part.
Put your talents in it,
Along with all your heart.
Think it over members,
You know you're needed, everyone.

From the Editor

Plans are being made for the Constituting Conventions of the synods to be formed within the new Lutheran Church in America. There will be many meetings of the women's groups. I hope to have some interesting articles for you from time to time. Perhaps some of you are doing work on the local level in preparation?

Watering the Horse

By Erwin L. McDonald

Somebody gave us a new slant on an old saying, the other day. It has often been said: "You can lead a horse to water, but you can't make him drink."

This is not true, we are told. It just depends on how you go about it. If you want to make the equine partake of the H-2-O, don't ram his nose into the water by force. Instead, give him some salt with his oats. Yep, salt him and he'll soon be leading you to the watering place!

We pass this on to benign husbands of stubborn wives, and vice versa; to parents and teenagers who may have difficulty understanding and being understood; to pastors who have deacons sometimes slow to see the light, or deacons who have pastors, etc., etc.

Decide what you want the other fellow to do and then all you have to do is to figure out what you can do to make him glad to do what you want done. Simple, eh? Of course, the manipulation motive might enter into the situation also.

The Scriptures throw light on the "salting" process. (Quotations will be from Phillips' translation of the New Testament.)

"Don't criticize people, and you will not be criticized. For you will be judged by the way you criticize others, and the measure you give will be the measure you receive."

Why is it so thrilling to straighten somebody else out and so painful to be straightened out yourself?

"....The one who asks will always receive; the one who is searching will always find, and the door is opened to the man who knocks."

"Don't resist the man who wants to harm you.... If anybody forces you to go a mile with him do more—go two miles with him...."

If you are asked or required to wash the dishes, make the beds also.

If your wife sends you on a shopping spree, be willing to take the things back or swap them, after she has seen the sizes are wrong and the colors clash.

If the husband pecks you on the left cheek as he is leaving for the office, turn the right cheek also.

"Treat other people exactly as you would like to be treated by them—this is the essence of all true religion."

Let's get the horse watered!

—Arkansas Baptist.

If absence makes the heart grow fonder, some people should be very fond of their church.

OPINION AND COMMENT



THIS ISSUE is dedicated to our youth and their work in and for the church. The editor of the youth page, Miss Karen Knudsen, has assembled a good collection of articles to bring this work closer to all of us. We pause at this time of year to salute the youth of your church in one way or another during Youth Week. We hope it may be a pause that makes us more aware of our youth, and their work and that, for them, it may be a kind of pause that refreshes and encourages.

THE CONVERSATION at the post office all centered on the weather. As we waited for the mail to be sorted there were many remarks about this being the coldest day and how this winter would likely prove to be a long, hard one. The sorting was completed; we emptied our post office box. There in the midst of all the mail on this bitterly cold and bleak winter day was a burst of color — a new seed catalogue. How out of place it seemed as we carried it home through the snow and cold. But, out of place or not, it radiated a note of cheer, a reminder that spring would be here before too many months had passed. Perhaps there is a parable here; a parable that teaches us that even when life is most cold and bleak and barren God is in the midst of it with hope and light and life.

HOW HAVE WE become so calloused that we can objectively discuss such questions as whether 100 million or only 50 million people will be wiped out in the first waves of nuclear attack? Has technology destroyed the humanity in man? This question, which is brought home in the story of Claude Eatherly, as told in the article on page 8 of this issue, is one

which should be of concern to more than bomber pilots or servicemen. The guilt for modern warfare falls on all of us. It is not just the bomber pilot, the Germans or the Russians who must bear the guilt. Perhaps it is precisely here that the trouble lies. It is in the very nature of technological warfare that guilt must be collective. And, to the extent that it is collective, it is dulled to the point where it is not felt individually. In this fact lies one of the great perils of our time. When actions, no matter how well intended, bring disaster and destruction to others without resulting in any feelings of remorse or guilt the floodgates of evil have been opened and there will be no end to "man's inhumanity to man." We can dismiss Eatherly as one who has a warped mind. Yet, when we can calmly speak in terms of destroying people by the millions, there is some question as to just whose mind is warped.

THERE IS MUCH ADO these days about Sunday closing laws in various cities and states across the nation. We suppose we should applaud such laws but we cannot. Further, we believe, it would be most unfortunate if the church were to become involved in the struggle to force Sunday closings. This is not by any means to suggest that we think Sunday is a day for business as usual. We do favor Sunday closing but we most emphatically do not favor Sunday closing laws. A number of factors compel us to take this position. The first, and most obvious, is that ours is a pluralistic society. There are various faiths and beliefs represented in our nation. Those Christians who agree on Sunday as a day of worship and rest may be in the majority but we cannot subscribe to the notion, which sometimes seems to be implied, that majority rule is final in matters of religion. The pages of history are studded with unholy examples of what has happened when this has taken place. When Christians begin throwing their weight around, so to speak, because they are in the majority, there is some question as to what has happened to their Christianity. Another factor is that, when Christians are in a majority they can quite easily control the situation by refusing to shop on Sundays. This is an effective and, we believe, Christian way to deal with the situation. Does anyone think that, except for a very few areas, business could carry on as usual if it did not also include the patronage of Christians? A final factor, which is of special concern to us is that the present drive to force Sunday closings has its roots in competition rather than religion. It is essentially a struggle on the part of one segment of the business community against another. The church did not initiate this struggle but those who would force Sunday closings would like to enlist the aid of the church. While it is natural that we should be in sympathy with the idea of putting an end to business as usual on Sundays we do believe that pastors and congregations must take care lest they find themselves used to the ultimate discredit of the church and to the dismay of her Lord.

New Congregation in Tacoma

Gethsemane Lutheran Church of Tacoma, Washington, was the name chosen Sunday, January 7, 1962, by the congregation of the new church formed by the merger of Grace and St. Paul Evangelical Lutheran Churches. A call was issued by the congregation to the Rev. Carl Laursen who accepted the call. He will serve as chairman of the church council for the current year. Also elected to the council were Marvin Carpenter, vice president; Mrs. Fred Madsen, secretary; Thor Tollefsen, treasurer; Willard Dergan, Kenneth Bliss, Earl Nielsen, Donald Platt, Mrs. Harold Fallstrom and Fred C. Madsen, deacons.

Merger negotiations between Grace, a ULCA church, and St. Paul, of the AELC, began in September, 1960, when Rev. H. N. Svinth's pending retirement after 31 years at Grace, and St. Paul's desire for relocation to an area more needful of the services of a Lutheran church made merger seem the answer to the problems of both of these small congregations. Pooling the resources and membership of both churches will make possible a more effective witness to the Kingdom of God and service to the community. The new church will be affiliated with the Pacific Synod of the United Lutheran Church in America and will continue to serve the area of Tacoma served by Grace Church.

Grace Church had its beginning in 1923 as an interdenominational Sunday School led by the Rev. Arthur Shafer. In 1924, the Rev. Claude Pellet became pastor, regular services were begun and the church became a Lutheran church. The present church building was erected at South 73rd and Park during this time. Rev. H. N. Svinth became pastor in 1930 and struggled successfully to keep the doors of the church open during the depression years. He was a "young people's pastor" as is evident by the size of his Sunday School and the fact that the members of the congregation who took over the administrative duties after Pastor Svinth's retirement in June, 1961, were mainly former members of his youth groups.

St. Paul was established in 1891; the first pastor, the Rev. Jens Jensen Mylund, conducted services on the second floor of a rented building, the first floor of which served as parsonage. From 1898 to 1904, a church was rented for \$2 a Sunday, and the present building at 1310 South L Street was dedicated in July, 1904. After Rev. Mylund's resignation in 1896, the congregation was served intermittently by pastors from other churches with periods of varying lengths when a resident pastor led the work. One of these, Rev. Soren Isaksen, served for thirteen years, but most of them for only two to five years. That the church managed to survive the long periods of pastoral vacancies is due largely to the faithful services of such members as the late Mrs. Edward Sorensen who served as organist for over sixty consecutive years. Other resident pastors who have served at St. Paul have been Pastors C. S. Hasle, Johannes Mortensen, John Enselmann, A. W. Andersen, L. C. Bundgaard, John Pedersen and Carl Laursen.

The new congregation hopes to begin work on a new church building soon and voted at the organizational meeting to conduct a funding campaign as early as late February or early March of this year.

The sale of the St. Paul property proved to be a major problem since the lot is too narrow to permit any changes in the buildings according to city building codes. It was impossible to reach any agreement with either of the two church groups interested in it. An offer from Alcoholics Anonymous to buy the property on a long term contract was accepted by the congregation, the city planning commission approved the few changes necessary for conversion to their use, and the sale was consummated the first week of January, 1962. Thus the building is still being used for a very worthwhile service.

Esther Madsen.

Favored Hymns and Songs

Once again Rev. Aaberg has demonstrated his great love for the treasury of hymns of our church. For many years he has been active in translating many of the hymns which have become favorites among our people. Now he has collected a selection of those hymns which have become most widely sung in the churches of our synod.

"Favored Hymns and Songs, a Pocket Edition" consists of 130 hymns and spiritual songs, mostly hymns. These hymns are culled from "Hymnal for Church and Home," a few also from "Junior Hymnal" and "A World of Song." Above each hymn are printed the name of its author and its number in the "Hymnal," the "Junior Hymnal" or "A World of Song." This makes it possible to find the music for the hymns without much trouble. The book also contains an index of first lines of the hymns, as well as a topical index; and there is a "Foreword" by Rev. J. C. Aaberg.

The format of the book is 6x3½ inches, which makes it easy to carry the book in a pocket, and adapts it for use at meetings away from the church or other central meeting places. Its size makes it convenient for use at outings, picnics, meetings in private homes, at Ladies' Aid meetings, young people's meetings, Brotherhood meetings and gatherings of family and friends.

The publication of this little book should fill a real need in the organizations and families of our church, the need for a small book which can be carried along to meetings, and the cost of which is low enough to allow organizations and homes to have a sufficient supply of books on hand to meet their demand. This could promote more singing among our people.

Without reservation I would like to recommend this little book to ladies' societies, men's groups and private homes, which have need for a treasury of hymns and songs with which we are familiar among the people of our church.

The book is published by Rev. J. C. Aaberg himself and may be ordered from him at: 1101 Grand View Avenue, Des Moines 16, Iowa.

C. A. Stub.

Church News From Around the World

FAMILY BREAKDOWN MAJOR SOCIAL PROBLEM

New York, N. Y.—Family breakdown is now America's number one social problem, the sociologists say.

Do the churches have a responsibility to tackle this whole problem and to help society build stable families?

Protestant leaders say they do. These leaders in major denominations have launched a program of family life education. Their coordinated emphasis for 1962 is on "The Christian Family and Rapid Social Change." Across America denominations with social action and family life departments are sponsoring intensive study of the social forces and community pressures which influence family life. This preparatory work will be evaluated during Christian Family Week, May 6-13, when next steps will be planned.

Through the instrumentality of the National Council of Churches, these denominations are involving local churches, church councils, church women and youth in an analysis — in the light of the Christian gospel — of the impact of our culture on families.

They are looking at the results of present stresses, listed by one of the great family service associations as follows:

1. A tripling of the rate of illegitimacy in the last 20 years.
2. A divorce rate of one in four new marriages.
3. A delinquency rate tripled since 1940.
4. A annual admission rate to mental hospitals of more than 200,000 persons.

With these in mind, local congregations in turn are trying to involve family members in a study of their responsibilities to demonstrate their Christian commitment, and even further, to work for transformation of our culture.

"Families today are subjected to greater stresses and strains than ever before," noted the Rev. William Genné, director of the National Council's Department of Family Life. "They are buffeted from without by bewildering social changes, and torn from within by confusions, doubts and anxieties."

AWARD-WINNING SERIES MADE AVAILABLE

New York, N. Y.—The award-winning radio series "Christianity and Communism" is being made available nationwide to local radio stations by the National Council of Churches.

The series, consisting of eight programs, was hailed by the Freedoms Foundation as "pointing up the differences between Christianity and Communism and the unique values of the American way of life."

The National and School Awards Jury of the Freedoms Foundation agreed that the programs heard originally over the ABC network were "an outstanding achievement in helping to bring about a better understanding of the American way of life." It presented the George Washington Honor Medal Award to the National Council of Churches for sponsoring the series.

Robert C. Currie, Jr., director of program operations of the Council's Broadcasting and Film Commission, announced that arrangements with the ABC network had been concluded by which the network agreed to waive credit rights so that non-affiliated stations may broadcast the series.

"In view of today's serious problems facing the churches in their stand against communism, the National Council of Churches will make the program series available to churches, councils of churches, and church groups for broadcasts by local stations in support of the churches' cooperative effort through the Council to spread the truth and to let the people know the truth," Mr. Currie said.

"Christianity and Communism" was part of the ABC network "Pilgrimage" series moderated by Quincy Howe and produced in cooperation with the National Council of Churches' Broadcasting and Film Commission.

The series features such distinguished Protestant theologians as Dr. John C. Bennett, dean of the faculty at Union Theological Seminary, New York; Dr. Reinhold Niebuhr and Dr. Tom Driver, both of Union Theological Seminary; the Rev. W. H. Lazareth of the Lutheran Theological Seminary, Philadelphia; Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA, and a former president of the National Council of Churches; the Rev. Phillip Zabriskie, executive secretary of the Division of College Work of the Protestant Episcopal Church; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; and President Kennedy's roving Ambassador, the Hon. W. Averill Harriman, former governor of New York and war-time ambassador to Moscow.

ECUMENICAL QUESTIONS RAISED DURING PASTORS' CONVOCATION

Minneapolis—The dean of Luther Theological Seminary asked nearly 600 pastors whether Lutherans have the courage to seek a new approach to the organizational problem.

Dr. E. Clifford Nelson raised the question during his second address to clergymen of the American Lutheran Church meeting for the annual Pastors' Convocation at Luther Seminary in St. Paul.

Dr. Nelson raised other questions of ecumenical significance, such as "Will American Lutherans be willing to question existing structures as being possibly inadequate for this day?"

"What prevents the three major Lutheran bodies in America (the Lutheran Church-Missouri Synod, the Lutheran Church in America to be formed in 1962, and the American Lutheran Church) from declaring pulpit and altar fellowship immediately?" Dr. Nelson asked.

He continued, "Is there not sufficient basis for fellowship at this moment? How much longer must God wait for His Lutheran children to recognize this?"

Acknowledgment of Receipts by the Synod Treasurer

FOR THE MONTH OF DECEMBER, 1961

Synod Budget Receipts:

Unassigned (by Congregation)

Racine, Wis.	\$ 52.08
Hampton, Iowa	1,660.15
Diamond Lake, Lake Benton, Minn.	250.00
Wilbur, Wash.	208.05
Davey, Nebr.	36.00
Newington, Conn.	223.00
Bethany, Ludington, Mich.	441.00
Manistee, Mich.	455.00
Greenville, Mich. (Dannebrog) ...	150.00
Greenville, Mich. (Trinity)	220.00
Brown City, Mich.	54.82
Chicago, Ill., Trinity	321.03
Askov, Minn.	465.75
Cordova, Nebr.	948.45
Junction City, Oregon	637.95
Waterloo, Iowa	1,136.29
Newell, Iowa	1,487.00
Circle Pines, Minn.	222.13
Kimballton, Iowa	1,000.00
Minneapolis, Minn.	260.00
Grayling, Mich.	3.00
Chicago, Ill., St. Stephens	200.00
Brayton, Iowa	300.00
Viborg, S. D.	306.80
Cedar Falls, Iowa, St. Peters	67.20
Enumclaw, Wash.	274.55
Bridgeport, Conn.	200.00
Bone Lake, Luck, Wis.	100.00
Marlette, Mich., Zion	245.00
Solvang, Calif.	572.50
Muskegon, Mich.	520.00
Brayton, Iowa	300.00
Diamond Lake, Minn.	555.35
Detroit, Mich.	1,400.00
Des Moines, Iowa	68.14
Manistee, Mich.	300.00
Juhl, Marlette, Mich.	710.00
Clinton, Iowa	185.80
Cedar Falls, Iowa, St. Paul	310.80
Askov, Minn.	273.29
Alden, Minn.	258.00
Tacoma, Wash.	480.00
Chicago, Ill., St. Stephens	53.00
Dwight, Ill.	700.00
Lake Norden, S. D.	717.23
Marquette, Nebr.	345.00
Fresno, Calif.	554.40

For Pastor's Pension:

Racine, Wis.	\$ 182.22
Marquette, Nebr., (by Ladies' Aid)	
Marquette Lutheran	10.00
Omaha, Nebr., by Ladies' Aid	10.00
Marquette, Nebr., St. John's Church Women	40.00
Chicago, Ill., Trinity Church Women	45.00
Detroit, Mich., by Ladies' Aid	15.00
Des Moines, Iowa	108.75
Edison Township, N. J.	10.00

For Home Missions:

Chicago, Ill., St. Stephen's church Women	\$ 25.00
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For Tyler Old People's Home:

Newell, Iowa, Nain Ladies' Aid ...	\$ 10.00
Dagmar, Mont. Dagmar Ladies' Aid	15.00
Detroit, Mich., Ladies' Aid	20.00

For Seamen's Mission:

Marquette, Nebr., Marquette Ladies' Aid	\$ 25.00
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Cedar Falls, Iowa, Fredsville, Ladies' Aid	15.00
Tyler, Minn., Danebod Danish Ladies' Aid	20.00
Omaha, Nebr., Ladies' Aid	20.00
Omaha, Nebr., Women's Circle ...	15.00
Marquette, Nebr., St. John's Church Women	40.00
Dagmar, Mont., Dagmar Ladies' Aid	15.00
Chicago, Ill., St. Stephen's Church Women	5.00
Alden, Minn., First Lutheran Church Women	15.00
Brayton, Iowa, Church Women ...	10.00
Watsonville, Calif., Church Women	25.00
Detroit, Mich., Ladies' Aid	20.00
Ludington, Mich., Victory Trinity Ladies' Aid	5.00
Bone Lake, Luck, Wis., Ladies' Aid	10.00
Hampton, Iowa, St. John's Ladies' Aid	10.00

For Santal Mission:

Racine, Wis., from Mrs. Aage Engelbreth	\$ 20.00
Racine, Wis., from Pastor Heide ..	5.00
Marquette, Nebr., Marquette Ladies' Aid	50.00
Cedar Falls, Iowa, Fredsville Ladies' Aid	15.00
Ringsted, Iowa, St. John's Sunday School	32.90
Withee, Wis., from the Sunday School	50.00
Askov, Minn.	34.25
Wayne, Alberta, Canada, Sunday School	55.95
Omaha, Nebr., from Ladies' Aid ..	15.00
In memory of Mrs. Marie Nielsen formerly of Askov, Minn., from her daughters, Mrs. Meta Carder and Mrs. Henry Petersen	9.50
Waterloo, Iowa	666.91
Waterloo, Iowa, in memory of Gordon Juhl, Sr., from Mrs. Har- old Anderson and Mrs. Ted Thuesen	2.00
Hampton, Iowa, in memory of Mrs. Peter Ostergaard from friends in Hampton, Iowa	8.50
In memory of Mrs. Carl Petersen, Greenville, Mich., from Mrs. Alfred Jensen, Des Moines, Ia. .	5.00
Marquette, Nebr., St. John's Church Women	40.00
Newell, Iowa, Nain Ladies' Aid ..	50.00
In memory of loved ones from Mrs. Thyra Feddersen, Aurora, Nebr.	5.00
Des Moines, Iowa, Miss Dagmar Miller	5.00
Des Moines, Iowa, Mr. and Mrs. C. W. Bidstrup	3.00
Brayton, Iowa, in memory of Mary Hansen, Brayton, and Karen Jense, Exira, from Danish Mis- sion Circle	10.00
Viborg, S. D., from South Lutheran Society	45.00
Des Moines, Iowa	65.73
Des Moines, from the Church Women includes \$15.00 in mem- ory of Chris Rasmussen, H. T. Rasmussen and Marie Knudsen	110.38
Lake Norden, S. D., from Mrs.	

Emma Nielsen	10.00
Solvang, Calif., Danish Ladies' Aid	50.00
Enumclaw, Wash., Sunshine Circle	11.75
Chicago, Ill., St. Stephen's Church Women	25.00
Dagmar, Mont., Nathanael Sunday School	38.39
Badger, S. D., Bethany Ladies' Aid	10.00
Iowa Bridge Company	50.00
Detroit, Mich., Ladies' Aid	25.00
Bone Lake, Luck, Wis., Ladies' Aid includes \$3.00 in memory of Mrs. Elkins	13.00
Circle Pines, Minn., St. Mark Sun- day School	48.25
Diamond Lake, Lake Benton, Minn., Lutheran Church Women	20.25
Parlier, Calif., Ladies' Aid	15.00
Lake Norden, S. D. Ladies' Aid ..	10.00
Brush, Colo., Bethlehem Lutheran Church Women's Mission Study Group	25.00
Edison Township, N. J.	22.18
Muskegon, Mich., Mission Circle	36.00
Muskegon, Mich., Sunday School ..	100.00
In memory of Wilhelm Raae from a friend	25.00
Cordova, Nebr., includes \$50.00 for tuition for two students	75.00
Juhl, Marlette, Mich., Ladies' Aid	23.00
Greenville, Mich., Trinity	40.01
Cedar Falls, Iowa, St. Paul	5.00
Cedar Falls, Iowa, Sunday School	27.41
Askov, Minn.	26.71
Alden, Minn., Circle I	35.00
Alden, Minn., First Lutheran Church Women	46.10
Alden, Minn., Mr. and Mrs. A. J. Petersen	10.00
Alden, Minn., in memory of Jens Weyrun	7.00
Tacoma, Wash., Sunday School ...	20.00
Dwight, Ill., Sunday School	300.00
Lake Norden, S. D., Sunday School	12.41
Omaha, Nebr.	107.50
Los Angeles, Calif., Emanuel Dan- ish Lutheran Church Friendship Circle	25.00

Other Budget Items:

Grand View College:

Newell, Iowa, Nain Ladies' Aid	\$ 40.00
Dagmar, Mont., Dagmar Ladies Aid	20.00
Greenville, Mich., Trinity	20.00

Total budget receipts from congregations	\$23,643.81
Previously Acknowledged	91,458.25

Total to Date\$115,102.06

Pastor's Pension Contributions:

Rev. Harry Andersen	\$ 29.00
Rev. Howard Christensen	36.25
Rev. John Christensen	22.80
Rev. Vagn Duus	20.49
Rev. Folmer Farstrup	94.40
Rev. Willard Garred	72.00
Rev. Edwin E. Hansen	32.06
Rev. Thorvald Hansen	73.00
Rev. Robert D. Hermansen	92.00
Rev. Donald Holm	20.00
Rev. Harold Ibsen	24.00
Rev. Harris Jespersen	21.99
Rev. H. P. Jorgensen	22.50
Rev. Ottar Jorgensen	25.68

Rev. A. C. Kildegaard	31.75
Rev. Johannes Knudsen	133.86
Rev. Gordon Miller	40.00
Rev. Eilert Nielsen	27.28
Rev. Ernest D. Nielsen	172.67
Rev. Niels Nielsen	9.00
Rev. W. Clayton Nielsen	24.00
Rev. H. O. Nielsen	1.25
Rev. Harold Olsen	21.48
Rev. Carlo Petersen	26.00
Rev. Harold Petersen, Askov, Minn.	20.00
Rev. Harald A. Petersen, Luck, Wis.	13.00
Rev. Calvin Rossman	26.50
Rev. Richard H. Sorensen	29.25
Rev. Charles Terrell	47.74
Rev. Peter Thomsen	18.24
Rev. Theodore Thuesen	321.00
Rev. A. E. Farstrup	9.50
Rev. Ivan Westergaard	20.60

Total for month\$1,579.29
Previously Acknowledged 4,125.72

Total Receipts to date\$5,705.01

Annual Reports:

Hampton, Iowa	\$12.50
Diamond Lake, Lake Benton, Minn.	9.00
Davey, Nebr.50
Newington, Conn.	10.00
Ludington, Mich., Bethany	3.00
Manistee, Mich.	3.00
Brown City, Mich.	5.00
Askov, Minn.	10.00
Junction City, Oregon	6.00
Waterloo, Iowa	7.50
Newell, Iowa	5.00
Circle Pines, Minn.	7.50
Grayling, Mich.	2.50
Enumclaw, Wash.	6.00
Bridgeport, Conn.	5.00
Luck, Bone Lake, Wis.	3.00
Gayville, S. D.	1.00
Marlette, Mich., Zion	5.00
Solvang, Calif.	7.50
West Denmark, Luck, Wis.	6.00
Des Moines, Iowa	25.00
Clinton, Iowa	5.00
Lake Norden, S. D.	3.00
Fresno, Calif.	2.50
Cedar Falls, Iowa (St Paul ELC) ..	9.50

Total for Month\$160.00
Previously Acknowledged 316.00

Total Receipts to date\$476.00

Total Budget Receipts to Date ..\$121,283.07

Received for Items Outside of the Budget:

Lutheran World Action:

Chicago, Ill., St. Stephen's, includes \$5.00 from Hans and Karen Clau- sen and \$20.00 from Miss Laura Boose	\$163.12
Racine, Wis.	5.00
Hampton, Iowa	241.20
Diamond Lake, Lake Benton, Minn.	104.30
Given instead of Christmas candy for Sunday School	17.00
Cedar Falls, Iowa, Fredsville	102.05
Newington, Conn.	29.27
Greenville, Mich., Danebrog	14.73
Chicago, Ill., Trinity, in memory of John Liewehr from Miss Chris- tense Holm	10.00
Racine, Wis., in memory of Niels U. Hansen from his daughter,	

Mildred Hansen	2.50
Askov, Minn.	165.00
Dagmar, Mont., Volmer	10.00
Tyler, Minn., Danish Ladies' Aid ..	10.00
Newell, Iowa, Nain	229.80
Circle Pines, Minn.	46.65
Minneapolis, Minn.	39.00
Des Moines, Iowa, residents of Val- borgsminde	79.76
Manistee, Mich., in memory of Elmer Ness from Mr. and Mrs. Max Christensen and Mr. and Mrs. Lee Hansen	10.00
Brayton, Iowa	100.00
Viborg, S. D., includes \$1.00 in mem- ory of Mrs. Willie Sorensen	249.60
Cedar Falls, Iowa, St. Peter's	8.40
Seattle, Wash.	344.90
Bridgeport, Conn.	144.00
White, S. D.	44.40
Detroit, Mich.	100.00
Des Moines, Iowa	363.00
Edison Township, N. J.	114.00
Cordova, Nebr.	77.80
Marlette, Mich., Juhl	113.99
Sunday School	8.00
Ladies' Aid	43.85
Clinton, Iowa	152.20
Cedar Falls, Iowa, St. Paul	44.10
Members gift	10.00
Askov, Minn.	109.20
Alden, Minn.	271.20
Chicago, Ill., St. Stephen's	42.08
Dwight, Ill.	54.47
Christmas offering	73.93
Lake Norden, S. D.	21.77
Omaha, Nebr.	27.59
Marquette, Nebr., St. John's	88.20

Total for Month\$ 3,886.06
Previously Acknowledged 14,089.99

Total Received to date\$17,976.05

For Eben-Ezer:

Omaha, Nebr., Women's Circle	\$ 15.00
Ladies' Aid	10.00
Brown City, Mich.	5.00
Des Moines, Iowa	42.20
Dagmar, Mont., Dagmar Ladies' Aid ..	15.00
Hampton, Iowa, St. John's	33.85

Total for this month\$121.05

For Grand View Seminary:

(Lutheran School of Theology at Chicago) Dagmar, Mont.	\$ 51.00
Vesper, Kans., Denmark	27.00
Selma, Calif., Parlier	23.00
Solvang, Calif.	58.00
Des Moines, Iowa, Mrs. Anna Nelson ..	1.00
Chicago, Ill., St. Stephen's	105.00
Viborg, S. D.	88.00
Bone Lake, Luck, Wis.	32.00
Gayville, S. D.	36.00
Chicago, Ill., St. Stephen's Church Women	25.00
Solvang, Calif., Mr. and Mrs. T. Petersen	2.00
Dagmar, Mont., Volmer	16.00
Des Moines, Iowa	177.00
West Denmark, Luck, Wis.	91.00
White, S. D.	11.00
Cozad, Nebr.	31.25
Danevang, Texas	164.50
Ladies' Aid	18.00
Diamond Lake, Lake Benton, Minn.	26.00
Minneapolis, Minn.	88.50

Watsonville, Calif.	79.00
Solvang, Calif., Mr. and Mrs. P. Christiansen	5.00
Muskegon, Mich.	126.00
Cordova, Nebr.	35.50
Greenville, Mich., Dannebrog	9.00
Cedar Falls, Iowa, St. Paul	20.00
Askov, Minn.	48.00
Chicago, Ill., St. Stephen's	2.00
Dwight, Ill.	93.50
Hampton, Iowa, St. John's	44.25
Wayne, Alberta, Canada	28.00
Omaha, Nebr.	70.00
Fresno, Calif.	25.20
Junction City, Oregon	22.00

Total for month\$1,678.70
Previously Acknowledged 128.00

Total Received to date\$1,806.70

Respectfully submitted

American Ev. Luth. Church,
M. C. Miller, Treasurer,
79 West Road,
Circle Pines, Minnesota.

Responsibility and Dread

(Continued from Page 8)

of responsibility, a sense of responsibility that remains whole and complete in a world in which technology, once an aid, has now become a peril.

Modern warfare has fallen under the spell of technology. Thereby it has become diabolical in that it not only destroys the enemy but it also destroys the humanity in him who defends himself from the enemy. —As one who has been an instrument of such devilry but who has retained his humanity, Claude Eatherly, should be esteemed and honored by the world. His example shows that, from time to time, the person may still be more powerful than technology.

But there is a danger that he will be the only example. Perhaps we have already gone so far that dread is the only means we have for reacting to the threat posed by the technology which we ourselves have created.

"The angel poured his bowl on the sun, and it was allowed to scorch men with fire; men were scorched by the fierce heat....." (Rev. 16:8, 9.)

—o—o—o—

In granting permission to translate and print his article, Pastor Rieman has requested that we also state the substance of a reply which appeared in the same paper two weeks later. The essence of the reply is that a spectator-mentality which expects to cry out in protest and distress is as dangerous as is the deplorable callousness of which the writer complains. Not only is it wrong to expect others to cry out but, the reply by a Danish pastor goes on, the fact that they do not do so does not necessarily imply a lack of confession or distress.

Pastor Rieman states that he believes the arguments in the reply are sound. He asks that they be presented that they may further point up for the reader the depths of the problem. (Editor)

Letters to the Editor

Des Moines, Iowa
December 26, 1961

Dear Editor:

In LUTHERAN TIDINGS, December 20, Verner Hartvig Hansen has a very strange utterance. He says, "Christmas (the arrival) was a kind of desperation move on the part of God, was it not?"

Can desperation be attributed to God?

Valdemar S. Jensen.

(Editors Note: We submitted this question to Pastor Verner Hansen and he replied as indicated below.)

Norristown, Pennsylvania

Dear Editor:

The phrase I used (about desperation) gave me some misgivings when I wrote it. It is the kind of thing that sometimes hits you—when you feel you are on the point of saying an utterly theological thing. I confess I have never seen any writer or heard any thinker use the phrase. But I think I'll stand by it.

My point obviously, is that man continuously frustrates God's best intentions. Man is a sinner. He separates himself from God by his sin. It is not God's will that he should do this. (Predestination is an unhealthy and unholy doctrine.)

Finally, God gave his only son. It was not an easy thing to do. He did it gladly, but he did not do it easily. It was a move made in desperation in order to save his creatures.

A vivid illustration occurs in Marc Connelly's "Green Pastures" where God in Heaven looks down upon earth and sees his son carrying the cross to Golgotha. It is a terrible, agonizing scene, but there is triumph in it.

Verner Hartvig Hansen.

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RT. 2
6-4

OUR CHURCH

Cozad, Nebraska: Mr. Delmar Carstens, a student at Central Seminary (ULC) in Fremont, Nebr., has accepted the call to become pastor of St. John's congregation here, contingent upon his graduation and approval by the AELC Board of Ordination. Mr. Carstens, who is married and has a four year old daughter expects to begin his work here about the first of June. The congregation here has recently held a debt retirement drive and has been able to reduce the total debt on the new church to \$3,100.

Greenville, Michigan: Pastor and Mrs. Ivan Westergaard became parents of a baby girl, Cathrine Felecia, on November 10th. She was baptized on Christmas day. Congratulations!

Montcalm County, Michigan: Mr. Arnold Johnson, who has been serving as lay-pastor at St. John's and Settlement Parishes here, has resigned and moved to Illinois. A farewell dinner was held for Mr. and Mrs. Johnson on December 31st.

Ruthon, Minnesota: Pastor Calvin Rossman, president of District Six, participated in the dedication service of Christ Chapel, Gustavus Adolphus College, St. Peter, Minnesota, as a representative of the AELC. Despite the stormy weather an overflow crowd of more than 1,500 attended. After the formation of the new church, Gustavus Adolphus will be jointly supported by the Red River Valley and the Minnesota synods of the LCA.

Institute at Danebod in February

A professor of education, a psychologist, and a mother of eight children will be the featured speakers at the Danebod Folk school, Tyler, Minnesota, when it will hold an institute on "The Home: Creative Learning Center," during the last three Saturdays in February. Each one of the three Saturday programs will be devoted to a different aspect of family life, and will include a morning lecture, discussion period, noon luncheon and such special features as a toy and children's record demonstration, a science exhibit, films and live drama.

On the first Saturday, February 10, Mrs. Howard Hong, of Northfield, Minnesota, will speak on the topic, "Creative Faith." The mother of eight children, Mrs. Hong is also an author and translator. She has written a children's biography of Martin Luther, *The Boy Who Fought With Kings*, and with her husband has translated Soren Kierkegaard's *For Self Examination* and *Works of Love*. Despite this busy schedule she still finds time to grind her own wheat and bake all her own bread.

Dr. Glenn Hawkes, head of the department of child development at Iowa State University, will open the second session, February 17, with a lecture on "The Importance of Play to your Child." The theme of the day, "Creative Play," will be further developed with the film, "A Long Time to Grow," and an afternoon labora-

tory period featuring toy and record demonstrations and a science exhibit.

"Creative Discipline" will be the theme for the third Saturday, February 24, Mr. Elwyn Wenger, Director of the Southwest Service Center, in Willmar, and an experienced psychiatric social worker, will speak on the subject, "Responsibility, Respect and Conscience," and he will also serve as resource leader during the day's discussion periods. "Scattered Showers," a one-act drama dealing with the problem of discipline, will be presented in the afternoon.

The Institute is open to all parents, grandparents, teachers and youth leaders, who are interested in discovering new ideas and new approaches to the problems of growth and development in children. Each Saturday session will last from 10 a. m. to 4 p. m. The blanket fee for the entire Institute is \$5.00 per person. Couples may register for \$9.00. The cost for a single Saturday is \$2.50 per person, \$4.00 per couple.

Registrations are now being accepted; write Mrs. Harald Petersen, Tyler. At present 200 reservations are available for each Saturday.

To Friends of the Porto Novo Mission

I hereby acknowledge with sincere thanks the receipt of gifts as listed here. They were sent by air mail before Christmas. Since then a widow sent me—not from her overflow—a check for \$100, another sent one for \$20. These, and other gifts that may come in this month, will be sent out early in February.

St. Stephen's Women's Mission Society, Chicago\$20.00
Johannes Jepsen, Brooklyn, N. Y. .. 11.00
Mrs. Emma Clausen, Genoa, Nebr. .. 10.00
Mr. & Mrs. Emil Hansen, Luck, Wis. 10.00
Trinity Lutheran Church Women, Cordova, Nebr. 10.00
Danebod Danish Ladies Aid, Tyler, Minn. 25.00
Mrs. Soren Simonsen, Viborg, S. D. 1.00
A friend, Luck, Wis. 10.00
Danish Ladies' Aid, Withee, Wis. ... 10.00
Danish Reading Circle, Luck, Wis. .. 5.00
Mrs. Fred Bisballe, Royal Oak, Mich. 1.00
A friend 3.00

Total\$116.00

Mrs. Nanna Goodhope.
Rt. No. 1, Box 246 A,
Ione, California.

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.