

# *Lutheran*

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# *Tidings*

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# Truth Crucified

by: Pastor Svend Holm

At our Lenten services we follow our Lord and Savior's passion story — his sufferings — which were all crammed into one long, dark night, ending with a still darker morning, when the sun hid its face, the earth shook, and the graves opened around Golgatha.

But through it all we see the Divine strength which was his — Faith in God — Faith in Himself — all bound up in the knowledge that He was the Son of God, the Savior and Redeemer of men.

This is his strength in suffering and sorrow and anguish, as it is now ours in our trials and sorrows and weakness, the strength from above.

God has redeemed us from sin; this is the salient point of the Passion and resurrection story of Jesus Christ.

But we in turn have responsibilities the Apostle Peter says. We are judged he says, according to our doings and non-doings in this life, without respect of persons, judged by our faith and the way we express it in life as we follow the Lord.

Jesus was a king, by accusation and by own admission; only his kingdom was not of this world. He was "King of Truth," we hear in this chapter of his passion and death, "come to bear witness of the Truth," the Truth that all strife, all conflicts, all cold wars could be resolved if men in faith would follow his teaching instead of indulging in envy, selfishness, pride, and power; and the truth that God's salvation of sinners is bound up in the acceptance of his word, hearing it gladly and doing it.

Let us take a look now at the various forces that were present at the trial when Truth was crucified to see if we recognize them today as still present among us. There was the Sanhedrin, the high council of the Jews, the spiritual power of the day, to whose selfish desires He was a danger, exposing them as He did, saying that they were "like unto white-washed graves appearing beautiful outward, but are within full of dead men's bones, and of all uncleanness." There was Pontius Pilate, the Roman governor, the representative of the worldly power of the day, with power in fact to release or to crucify Jesus. To him Jesus was an innocent, persecuted man, a strange person whom he did not understand; but a man of no consequence whatever.

Pilate's trained sense of justice wanted to let him go, but his selfish, materialistic desires, his enlightened self-interest, made him give in to those who wanted to get Jesus out of the way.

Thus Pontius Pilate crucified the Truth out of expediency and from enlightened self-interest. He

weighed before himself the justice and the injustice, and cried out: "I see no fault in this man"; he saw before his inner eye the advantages and disadvantages of setting Jesus free, and, then he acted; this is enlightened self-interest.

Then, there was King Herod, a licentious wastrel as he is described in old books. When his desire for entertainment (a little miracle or sign or something, just for curiosity or for the fun of it) failed on account of Jesus' disdain, Jesus became the butt of cruel joking and mocking.

He was decked out in a gorgeous purple robe; a crown of thorns was put on his weary head, and a reed in his bloody, scourged hands. How they roared and laughed of their own cruel joke: King! King of what? (no army, no money, no property, ridiculous, a harmless fool no doubt, but a king — what nonsense.)

And Herod sent him back to Pilate, to do with as he pleased. The Truth was crucified again; this time out of indifference, ignorance, and hurt feelings.

Taken together these are all the very same sins that have beset our national life for so many years, bringing us deeper and deeper into corruption, inner rot, and cold war. We have been crucifying the Truth as they did nineteen centuries ago, and to a great extent upon the altar of enlightened self-interest.

I know well that we have a life to live, all of us; that a life, a business, a government must be directed on certain lines in order to be what is called successful. Still the good of the many should take first place, and where circumstances demand it, we should be our brother's keeper instead of giving with one hand and taking more back with the other. I believe this is part of what is meant by "loving your neighbor as yourself."

Here is where our nation is sick and has been for a long time. Freezers, vicuna coats, five per centers, ten percenters, rigged TV shows, payola, misleading and false advertising, greedy corporations, crooked sports (in universities, colleges and high schools), and all with a smile.

The race strife is a chapter all by itself, and so is intellectual dishonesty.

We have substituted and explained away Jesus' word about selfishness and brotherly love for a national slogan of "enlightened self-interest," which by now is reaching down into all layers of the population.

It is so easy to wave the flag and loudly cry out about patriotism but it is so hard to bend under the will of God and "love your neighbor as yourself"

(Continued on Page 15)

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Pastor Holm is retired and lives in Enumclaw, Washington. This sermon was preached at Enumclaw during the 1961 Lenten season.

**Editor's Note:** A high school teacher explores the complexities of church-state relationships in this sermon which he prepared for delivery in his congregation last fall. Mr. Edwin Petersen is a member of the West Denmark Lutheran Church of Luck, Wisconsin, and he teaches at nearby Frederic.

Mt. 22:21: **"Render unto Caesar the things that are Caesar's and unto God the things that are God's."**

*The separation of church and state is an uneasy experiment but there is*

## No Alternative!

by: Edwin Petersen

How can you answer the question, "Have you stopped beating your wife yet?" This is exactly the type of question that was put to Jesus when He was asked, "Is it lawful to pay taxes to Caesar?" If Jesus had answered yes, the Jews would probably have stoned him on the spot. At the very least, his effectiveness as a religious teacher would have been lost. He would surely have lost what following He had. Certainly the Pharisees would have settled for that. On the other hand, if Jesus had answered, "No, it is not lawful," He would have been tried for treason. It was not a clumsy question. It was a diabolically clever scheme intended to trap Jesus and thus be rid of him.

Jesus, instead of beginning a discourse on the problem, asked to see a coin. It was no accident that they brought him a Roman coin bearing the likeness of Caesar. The Jews held that He whose coin was current was to be acknowledged as king.

At this point Jesus at once confounded his enemies and taught us that his church is not to be a political structure. With one statement He separated the duties and responsibilities of the Christian with regard to the church and the state.

### Five Concepts

In reality there are five concepts that may be drawn from the statement, "Render, therefore to Caesar the things that are Caesar's and to God the things that are God's." First, Jesus shows no sympathy for nationalism, prejudice against other nations or for national barriers. The Christian church he is to found is a universal church transcending national hatreds and prejudices. Secondly, he teaches that submission and loyalty is a duty binding the conscience, but, third, there are limits to this duty and submission. When the state or Caesar asks not only for tribute but also worship then the Christian is obligated to resist. The fourth concept we may understand from this text is that the church and the state are not one thing, but two, each with its own peculiar powers given by God, and that all attempts to subject the one to the other are wrong. Finally, there is the thought that religious persecution is wrong. The state has no right to establish or enforce any particular religion, nor does the church have authority to use its power to legislate or enforce the laws of the state.

We know that these truths which Jesus so dramatically revealed have been disregarded or abused by both the church and the state throughout history and that they are still subject to abuse. Unfortunately,

we don't have to look to other countries to find this disregard for the separation of church and state, either historically or in the present.

Neither the church nor the state can stand to gain complete power.

### Church or State

It is impossible to review the entire history of the struggles for power that have blotted the record of the past but it is possible to draw a few general conclusions from these struggles.

For the first 300 years the Christian church was subjected to one bloody persecution after another until, in 303, the Emperor Diocletian made an all-out effort to destroy it. The early Christians were too stubborn to yield and, in spite of the emperor's great power the church continued to grow. Even he was moved to a grudging admiration of Christian courage and devotion.

Under the Emperor Constantine we might say the church arrived. From being a small persecuted religious sect, the Christian church was now favored. Constantine let it be known that he was God's right hand man, but he would not accept clear responsibility as a loyal confessing Christian. He was a smart politician who realized the stability Christianity would give to his unstable empire and so he used it. Everyone who was anybody flocked to the church; the number in the church increased but the truly faithful dwindled. The church could not stand success. In the next several hundred years, in one struggle after another the church gained power. It reached the point where, in 1077, Henry IV of France stood barefooted in the snow at Canossa to ask Pope Gregory VII for forgiveness and to beseech him to lift the ban of excommunication which he had imposed.

There is no reason to review the abuse of power which led to the Reformation, nor the bloodshed and the cruelty exercised by the church in maintaining that power. But let us recognize that a state dominated by the church does not make strong and faithful Christians. This was true in the period leading up to the Reformation and it is still true wherever the church dominates the political state.

However, the opposite is also true. During and after the Reformation Luther and most of the other reformers owed the success of their revolts against Rome to the Princes and Kings of the countries where they lived. In fact they owed their very lives to the armies which fought against the supporters of Rome. The result of this was that the Protestant churches

came under the control of and were used by the state. Even to this day I believe it is safe to say that in every Protestant country of Europe the church is an arm of the state.

About 100 years ago Soren Kirkegaard leveled a blistering attack on the state church. He said that most Christianity is not Christianity at all. A Christian country is a contradiction in terms. Wholesale going to church, wholesale beauty, wholesale priests, wholesale Christianity — these are the greatest possible distance from the real meaning of Christianity.

There is no doubt that there are benefits to a privileged church in a state. But the edge is gone; and like salt that has lost its savor, the church is apt to have little effect on the world.

### Tension Necessary

Now then, what is the position of the church in relation to the state and what is the mission of the church in respect to the political, economic and social life of society? Is it to withdraw from the world as from something ugly? Is it to stand on the sidelines and snipe? Is it to act as legislator and judge with respect to the problems of morality? No, the church can hardly assume any of these positions without violating the Gospel.

Let us recognize that the experiment in the separation of church and state is at times an uneasy one; that it has been, is, and will continue to be a problem to perplex our democratic and religious society. Let us also recognize that history shows there is no alternative but to continue the experiment.

If this is a Christian country, are the public schools duty bound to teach Christian history and doctrines or must they avoid all reference to religion? Should believing Christians deplore the godlessness of public education and send their children to parochial schools?

Should tax monies be offered to public and parochial schools alike? These are the sources of tension within our pluralistic society and within the citizen of such a society.

Tension is precisely the state that we must have. As Walter Lippmann says in his "Essay on Public Philosophy," "Because we are drawn between two realms, there can be no definitive line of demarcation of the orbits of the state and of the church. Though the political government is concerned primarily with the affairs of the existential world and the churches are primarily concerned with the realm of the spirit, they meet whenever and wherever there are issues of right and wrong, issues of what is the nature of man, of what is his true image, his place in the scheme of things, and his destiny. Both the state and the church are involved in these decisions and there is no clear line of demarcation between their respective spheres of influence." Lippmann goes on to say that this tension is the theme of much of the history of Western society.

In this tension between the church and the state neither must be allowed to conquer the other. Both the church and the state should be too strong to be conquered, but not strong enough to have unlimited dominion. This is indeed a delicate balance. It is one that must, even within our own persons, come into balance. And this is where Jesus speaks to us in the gospel lesson. It is a simple truth to recognize, but it is a truth that is extremely difficult to attain. Jesus explained the concept of the separation of church and state completely, but it has taken nearly 2,000 years for it to come into being in even a few nations. Even there we cannot consider it permanent. It is not easy to maintain the balance even within ourselves. None of Christ's teachings is easy. Being a Christian isn't easy. It means a life of tension and it is a full-time occupation.

### HOW WAS THAT AGAIN?

Church members, like their own pastors, sometimes say one thing when actually they mean another. Methodist Bishop Gerald Kennedy of California, writing in THE EPISCOPALIAN, says that some laymen have developed a special vocabulary in speaking to, and about, their pastors. Following are some translations:

"He is a spiritual preacher" means "He never disturbs me."

"He is not a spiritual preacher" means "His message is too relevant."

"He brings politics into the pulpit" means "I do not agree with him."

"He speaks out with courage" means "I agree with him."

"He is pink" means "He dares to criticize the status quo."

"His attitude will hurt church finance" means "I will cut my subscription from 50 cents a week to 25 cents."

"He is sowing dissension" means "Some people are waking up."

"He must consider his position" means "I want an emasculated citizen in the pulpit."

"He lacks judgment" means "He takes Jesus seriously."

"He neglects the substantial members" means "The church is beginning to move."

"He plays up to the new members" means "He is bypassing the road blocks we set up."

"He disturbs me" means "I am beginning to grow spiritually."

"He upsets my faith" means "My prejudices are taking a beating."

"The whole church is upset" means "I am causing all the trouble I can."

Bishop Kennedy might be a little rough in spots but he gets to the heart of what some people really mean when they comment on the pastor and his preaching.

From: The National Council of Churches'  
INTERCHURCH NEWS.

# This Life and the Next<sup>©</sup>

*Second in a series of four Lenten-Easter meditations*

by: Pastor Marius Krog

I Life — life

II Life Forfeited

III Life Redeemed

IV Eternal Life

**"What does it profit a man if he gains the whole world and forfeits his life."**

**"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."**

To be a creative artist is one of the most frustrating vocations of all. The object of art is to give expression to life: to its subtleties of beauty, of truth, of dreams, of ideals, of meanings, and relationships. The challenge is that life has ever more to reveal than any artist in any field can ever hope to bring to expression. He can never make his medium come to life. At his very best he may give to the lifeless material a semblance of life. If he does succeed in this, the characteristics of the material change strangely: Viewing the nearly perfect statue of Christ by Thorwaldsen, — who cares whether it is made of marble or plaster? Listening to a skilful violinist, — who gives thought to the cat-gut or the horsetail-hair of his instrument? When the Holy Spirit has the floor, — letters do not exist.

In bringing forth man, the Creator did what no earthly artist has ever done; He imbued his medium, the clay, with his own life, — "and man became a living soul." "It is the spirit that gives life; the flesh is of no avail; —."

While the story of creation states specifically and in order, as each newly created addition appeared, "God saw it was good;" it does not state so directly when man made his entrance. This vagueness about him is presumably due to the fact that he was not as yet "ship-shape." Although he was the aristocrat among the creatures, he evidently still had far to go to become perfect as "the heavenly Father is perfect." As highly favored as man, this composite of spirit-dust, was, with the image of God deeply imprinted in his being, there were still greater favors to come, and they were to come through a unique fellowship of inter-dependence between God and him. The fellowship was unique in this sense, that God was not only the creative Artist, working with the man-medium but He was also the Model. It is clear that man was not merely a gathering of animated dust to be moulded still further; man had to have a hand in the moulding of himself. In other words, the fellowship of inter-dependence between God and man was this: God was the creative Artist-Model and man was to be the creative artist-medium. They were so dependent on each other that neither could complete the perfectibility of man without the other.

The very attributes of God had to be brought to fruition in man. Since God was the Creator; man had to be equipped with creative aptitudes. God was Spirit; man had to have strong spiritual propensities. God was omniscient; man had to have a great capacity

for wisdom. God had will and freedom; man had to have freedom to follow his own bent. Man had to have, not only memory, but also imagination; not only sensations, but ideas; not only perception, but conception; not only instincts, but intuitions. All this and more were to be added toward the perfectibility of man. We do not know whether or not the co-artist-medium had to pass tests in all these matters; we know of only one test, and that one man failed miserably.

The Scripture story of creation is neither science nor history; it is poetry, presenting a marvelous conception of how the world came about. It is a rhythmic "Hymn of Creation;" the rhythm: "And God said, 'Let there be.....' and it was so ..... and God saw it was good." The new world and the life upon it were vitally serene, fresh, pure, good and athrob with expectation of high adventure and with prophetic dreams of greater things to come.

As the narrative of "the fall of man" reads, the virgin-world had barely become acquainted with the thing called time before man committed his grievous sin. The narrative is embellished with oriental symbols: Paradise, the Tree of Life, the Tree of Knowledge, the serpent, the forbidden fruit. All these are artistic expressions for things which are far more meaningful than the symbols are in themselves. The story deals with the deepest principles in life. It tells of combat between divine, human and demonic forces. Our quest for understanding of this must necessarily be in depth if it is not to be in vain.

It is noteworthy that Holy Scripture often, when it reaches the most meaningful words or events, bursts into poetry.\* This is true of the pronouncement of how the first human sinners were to suffer for their disobedience. (Genesis 3:14-19) It makes ominous reading, to say the least. The punishment meted out has been found by many to be altogether too severe, in view of the fact that it was a first offense. Could not the almighty God, who is supposed to be love, have taken pity on the terrified culprits, and have extended forgiveness and have reinstated them in the serene life of the Garden of Eden? Who is in position to say how far and for which purpose God should make use of his omnipotence? Would God make a circle into a triangle and let it remain a circle? Would he make the past to be the future again? Could he recover the irrecoverable consequences of sin? No one knows. Who is in position to issue correctives to God?

\* The manner in which the Revised Standard Version is printed makes this very clear.

The true principle of the balancing Scale of Justice is: Punishment proportionate to the offense. It has been pointed out that there is an extreme disproportion between the "original sin" and the catastrophic retribution. A mental picture of placing the sin (of eating one fruit) in the balance of the scale and over against that the total punishment; the expulsion from Paradise; the banishment from the presence of God; the curse upon the earth; the hardships and the sufferings through thousands of generations, death, and condemnation; all this may seem to bring the scale severely out of balance. However, the criticism of the supposed disproportion is not based on a contextual view of all that was involved in the events. It gives the sin the appearance of just a little misdemeanor instead of a sin that disrupted the course of the world for eons to come. The criticism errs in taking the symbolic eating of a fruit at face value and fails to take the underlying truth into account. It ignores the superior status of the Creator, the original status of man, the conflict of spiritual factors, the obstruction of the Creator's far reaching plans for the world. In short, the criticism is shallow where it should be deep.

As the story of creation is told, there is ample reason to believe that the creation of man was in itself a greater event than the creation of all the rest of the world. All angles considered, the project of bringing man's perfectibility to fruition appears to be the one which was closest to the heart of God. Man was the crowning piece of the Creator's art. God had appointed him to be co-creator together with himself, and was imbuing him with the highest capabilities. In doing so he was preparing for the coming of "the beloved community," God's kingdom on earth, to be established at the beginning of time. Man was thus placed very high in the universal spiral of life (see meditation I), with no obstructions to hinder him in rising still further. To dilly-dally with all these high favors, privileges, and blessings, and finally to reach out to gain counterfeit perfection (the eating of the fruit), was bound to bring a recoil in punishment and to weigh heavily against him in the scale of justice.

Furthermore, what about all the great events which were aligned for realization; but failed of fulfillment

because of "the fall of man?" Think of the rich benefits and enjoyments mankind could have shared through the ages if there had been an unbroken continuance of the original high course of life.

The following illustration may help to accent the grossness of sin in the elevated realm of life. Imagine if you can, God committing even a minor sin. The extent of the consequences can hardly be conceived: God would no longer be God. Heaven would collapse. Earth would falter in its course, and hell would take over. The man God created was not God, but he was moving upward, high in the spiral of life. It is not to be wondered that his fall left such a grievous heritage of sin to embitter the lives of those who followed.

In the spiral of life there is, at the different levels, a very significant variation in the status of moral law. There is no legalism at the animal level. A rat is not alive to righteousness. Among the beasts the law of the jungle prevails: kill or get killed. At the level of sinful man the moral law holds sway: keep the law or forfeit life. "The wages of sin is death." If man fails to rise in the spiral, he forfeits his calling and is doomed to spend his days and his peace of mind waging a cold war with God and a civil war within himself. For at that level the command is: be sinless or be damned.

For man there is only one avenue of escape from soul misery: Rise in the spiral. Become alive to Jesus Christ who has brought redemption from law and condemnation. Let him bring you to the level where life is new once more and you may see the kingdom of God. "For there is . . . . . now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set me free from the law of sin and death." (Romans 8:1-2)

When the fullness of time had come, there was again and at last, hope that the great original plan of the Creator would succeed. Christ came to establish "the beloved community," his church of believers. This time the gates of hell shall not prevail. For Jesus "who reflects the brightness of God's glory and is the express image of his Person," has proved that this image and this glory may be integrated with the low being of man.

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. . . . . Only one kind of religion counts today and that is the kind which is radical enough to engage in this world's basic troubles. If it cannot do that, then it can do nothing which merits our concern or the world's respect. Religion which is interested only in itself, in its prestige and success, in its institutions and ecclesiastical niceties, is worse than vanity. Religion reveals itself in struggling to reveal the meaning of the world. If we think of ourselves as sitting in judgment on the world — a very favorite posture of the church and clergy, by the way — we had better take warning. The world may be sent by God and unless we deal with it seriously and humbly we may indeed be in great danger.

— Dr. Samuel H. Miller, Dean,  
Harvard Divinity School.

# Problems of Aging

by: Henry Roloff

*Excerpts from a talk given to the Danebod (Tyler, Minn.) Men's Club*

The interest which is being stirred up around the process of aging is all to the good, because it gives us opportunity to evaluate the role of the older citizen in our changing society. We can carry on this evaluation under three headings. One: there is a great increase in the number of those who are over 65. Two: Church and community have not truly come to grips with this problem. Three: What the church, the community, and the older citizens themselves can do to solve the problem of aging.

We do not want to quote statistics concerning the increase of the number of older citizens. We may take it for granted that this is so. But only five per cent of those over 65 are today in nursing homes. The problem is not with them, for in most cases they receive excellent care. The problem is with those who, unless they receive help, will be in nursing homes long before it should be necessary. There is, for example, the problem of the widow, who lives alone in a home planned for a large family. Often her children have moved away, and so there is no one directly concerned about her. She probably does not have an automobile, and so may be cut off from the church and its activities. Many hours are spent in a lonely house, hours of enforced solitude with the ghosts of past pleasures and responsibilities. Love, companionship and a sense of achievement have passed out of her life. . . . To be cut off from all that made life an exciting and joyous experience is the lot of too many widows.

But what has been said of widows may also be said of widowers, who also frequently find themselves out of the main current of life and shunted into a shallow backwater.

But there are also retired couples; and here the wife seems to have the better lot. She keeps busy preparing meals, cleaning and washing; she has many chores that continue even after retirement. But the husband is not so fortunate; often he must give up all activity; the one thing that gave his life meaning, his job, is denied him; and there seems to be nothing which he can afford that will take the place of his former occupation. This unwanted inactivity probably causes more deaths among older men than does hard work. . . . And yet this is the sad story of altogether too many retired couples.

This problem is very serious, both for community and church. It is serious for the community because so many older people are made emotionally unstable through this enforced loneliness and inactivity, and the sense of community rejection that goes along with this. The result is that an unnecessary number of older people are sent to state hospitals, simply because of loneliness, lack of love, and lack of purpose in life.

So upset does a person become that he escapes into an unreal world — and we call him confused.

These older people may rightly expect the church to extend a helping hand. The church has the means of grace to offer the lonely and sad of heart. The church has the communion of saints to provide the sympathetic companionship that is much needed by older people. It is not enough that the church should try merely to lift the burden of work from its older members, so that these people feel no longer useful in the church. But rather the church must give its older members opportunities to participate in the full life of the church. This means bringing older people to church that they might hear the Word of God and receive the Sacrament: by the means of Grace the church can draw the sad, the lonely, and the broken-hearted to the healing love of God. The church can restore to the rejected the feeling of belonging to that blessed body of men who belong to God.

Another great tool of the church is Christian fellowship. Christians seek each other's companionship, and together they are able to find happiness in a brotherhood that transcends all other types of friendship. Let every widow and widower, and all old people who, because of age or poverty, are unable to seek the gathering-together of the congregation, be sought and found and given the hand of Christian fellowship.

The third tool which the church possesses is the service each member may render to the Kingdom of God. Much can be done by older members to serve the church, if the church will only show them the areas where they may serve. Older women might form visitation teams to visit the shut-in and the hospitalized, or to send greeting cards to the sick. Where there has been a family misfortune, older people could stand by to give help over longer periods of time. A golden years choir could be formed to add to the church's worship service. Bible study groups, or other study groups, could be formed. But to take an example, one 75 year old woman made it her business to know the needs of missionaries in New Guinea, and then she saw that her friends got busy and supplied these needs. There are many needs here at home, too, that could be met by older people working together as the church. Groups might be enlisted to check on the health, both spiritual and physical, of those who live alone or are unable to get out.

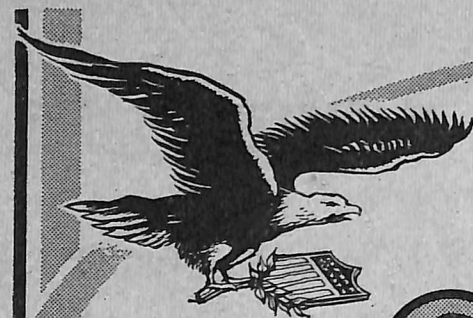
A fertile field of ideas can be unleashed if only a congregation will work to solve the problems of the aged — and many people can be helped to a rich and exciting life by a program geared to the needs of older church members.

Another area that needs study is that of part-time employment for the retired. The church could assist the community in surveying the area to discover if there are any jobs available for older workers. It

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Henry Roloff is a retired ALC pastor and manager of the Tyler Old People's Home.

(Continued on Page 16)



*A Safe and Sound Investment*

# Grand View College

**\$300,000 General Obligation Bonds**

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The \$300,000 bond issue will help finance the Grand View College Physical Education Building and other campus improvements. Other funds have been paid or pledged to the Grand View College "Campus of Tomorrow" building fund and will be available when needed.

Construction of the new Physical Education Building was started early in 1961 with completion in time for the second semester of the 1961-62 school year.

The board has authorized this bond issue of \$300,000 — in \$100, \$500 and \$1,000 denominations. These are 10-year bonds, callable after two years.

## Is It a Sound Investment?

It's an excellent investment! It is sound, safe and prudent and offers a 5½% interest rate. Your bonds are backed by the entire corporate worth and resources of Grand View College. The bondholders trustee is the Iowa State Bank of Des Moines, Iowa. This is an excellent opportunity for you to invest in Christian Higher Education and at the same time earn a generous return on your investment.

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## What Is a General Obligation Bond?

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## How Is My Interest Paid?

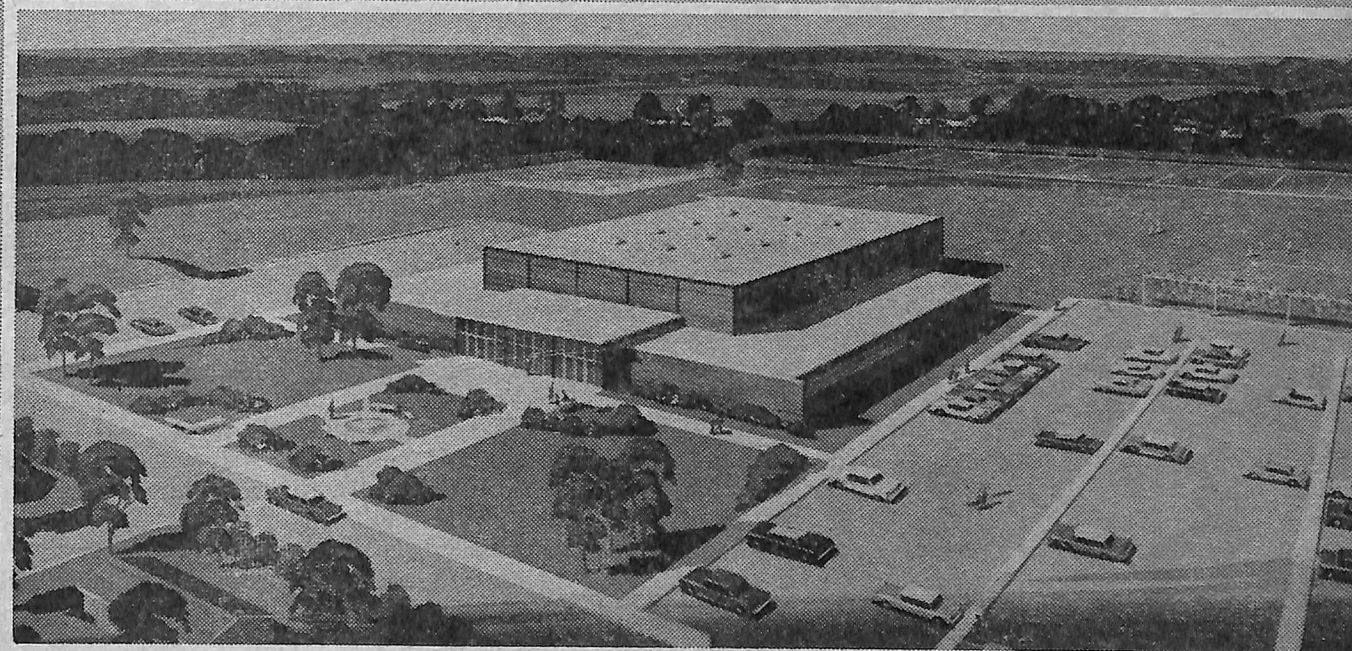
You will be paid 5½% computed annually on the money invested in your bonds. You will be paid this interest each year for 10 years or until called. On January 15 of each year, you will clip a coupon from your bond and take it to your local bank or mail to the Iowa State Bank, East 7th and Locust Street, Des Moines, Iowa. Your interest will be paid on the due date by presentation of the coupon.

## Why Is This Type Bond a Good Security?

It is not a long term investment. It offers you a guaranteed income of an excellent and safe rate of interest. Important too, it is your opportunity to invest in Christian Higher Education.

## The College and Church Behind the Bond Issue....

Not only the physical assets of Grand View College but the integrity of the college and of the American Evangelical Lutheran Church is behind this bond issue. So you can be sure that your investment is a safe one and that your interest payments and principal investment will be promptly paid when due.



PHYSICAL EDUCATION BUILDING AND ATHLETIC FIELDS

Since its founding in 1896, Grand View College has provided general education for a large number of men and women who have entered agriculture, business, industry and the professions. It has trained men for the Lutheran ministry and has equipped innumerable laymen for active citizenship and service. An Academy, established in 1912, was long an important department of instruction; but after 1925, emphasis was placed on the Junior College. In 1936, the Academy was discontinued; and in 1938, the Junior College was accredited. In 1953 Grand View College was accredited by the North Central Association of Colleges and Secondary Schools.

With the completion of the new Science Building, in 1957, the Physical Education Building will be the second step of Grand View's "Campus of Tomorrow" building program.

It is interesting to note that Grand View's enrollment has tripled since 1955!

## How Can I Order These Bonds?

Ordering is very simple. Write to MR. HARRY C. JENSEN, GRAND VIEW COLLEGE, DES MOINES, IOWA for an order envelope. This self-addressed envelope includes all the necessary information for ordering. Send this envelope to Iowa State Bank, East 7th and Locust, Des Moines, Iowa. Write for the order envelope today.... Bonds will not be sold over the authorized total of \$300,000.

## *Our Women's Work*

**MRS. AAGE PAULSEN, Editor**  
**CORDOVA, NEBRASKA**

### **Spring Fellowship of District II AELC**

Spring Fellowship of District II AELC Women's Mission Society will be held Tuesday, April 10, at the Settlement Lutheran Church two miles north of Gowen, Michigan. The morning will be devoted to Merger Matters and in the afternoon there will be a presentation of THE PSALMS in pictures.

There will be lodging provided for anyone who would like to come the day before — or stay a day after. Send registrations to Reeta Petersen, Gowen, Michigan, by April 1.

### **We Ask His Blessing**

I have been reading an old book (the only edition printed) about the early history of our part of Nebraska. The introduction to the book tells us —

The author has also "the saving grace of humor." He might have called his book "Hard Facts of Hard Lives," and given a series of sad sketches of the terri-

ble hardships endured by these hardy pioneers, but true to life, with its shadows and sunshine, he has looked at both aspects of the case and has certainly looked at the comic side. I heard Dr. Talmage say in a Thanksgiving sermon that "he was quite sure that God approved of a hearty laugh or He would not let so many funny things happen," and so we can say of this book: —

"Behold herein what leisure hours demand  
Amusement and instruction going hand in hand."

Taken from Pioneer Stories of the Pioneers  
of Fillmore and Adjoining Counties.

Such a book does give one much pleasure as well as instruction. We read of the early struggle for worship services in our community. Services were held in homes. People came from miles around to sing hymns together. They anxiously awaited the arrival of a pastor, who came at infrequent intervals. This book tells of **all coming together**. As the community grew and prospered, churches were built.

One can certainly worship alone and be strong in faith, but one can also be a strong witness for Christ through participation in the congregational life of one's church. Let us work together with a prayer for God's blessing, that any decisions we make may be to His honor and glory.

**E. P.**

## *The Christian Hope*

How often don't we hear the words, "There is no hope." Doctors tell the relatives of their patient, "There is no longer any hope." The man in the penitentiary death row learns that his latest appeal for clemency has been denied — he must go to the electric chair at midnight. A man deeply in debt learns that foreclosure is inevitable, all hope to save his estate is gone. Perhaps some day in his insanity man may so pollute the air with radio-active particles that there is no longer any hope for the continuation of life on our earth. Is there anything more tragic than the feeling of hopelessness? Man can learn to suffer, he can endure hardships, he will face lots of punishment if only he can feel that eventually a brighter day will come. Hopelessness marks the expression of many millions of people in the world today.

Some day you and I will be face to face with the same pronouncement, "There is no hope." Everything in this world, good or bad, also our own lives are marked with death. When the verdict is pronounced, "There is no hope," it means that the reality of death is near.

However, it can mean much, much more. It can mean that the dreams and aspirations and longings which were ours were never quite realized. It may also mean that the selfish ambitions which we had were not satisfying. Something, however, in life cries out for fullness, for harmony, for peace with our fellowmen. We desired to be happy — we desired to see others happy. We never quite found its fullness as we desired it. We wanted to love and be loved but there was always so much hate. We wanted to look forward to the day tomorrow with joy and anticipation but there was always so much anxiety instead.

It is very evident that they who live in close communion with our Lord possessed these same fears and dreads and longings as we do. But it is also evident that through Him they came to behold the world of love and peace and goodness — the world which seemed endless and full of joy. In the early period after our Lord's departure they cherished the hope that His world should soon take the place of the world of sin and death — He would soon come again and His Kingdom would then be established.

When it did not come soon as they thought, they did not, however, begin to despair. The hope which had been born in them through the life of Jesus and the Spirit which He gave them was retained. Death is not the final answer to life but a part of it. Even if man has not seen the full realization of the Kingdom of Heaven, he has been given a glimpse of it. The Christian Church has proclaimed that there is such a Kingdom and that it is coming. Even in the very midst of the despair and the gloom in life, man dares to believe that his destiny is the Kingdom which Jesus revealed.

Dostoevsky has said, "The consciousness of life is higher than life, the knowledge of happiness is higher than happiness." The Christian hope is rooted in such a consciousness. If we could learn to look toward others instead of ourselves, see the misery of others instead of our own and love our neighbor as ourselves, I am confident that the consciousness of Jesus' Kingdom would grow stronger. Then hope would abide even when the verdict sounds, "There is no hope."

by: **Pastor Harold Petersen.**

in: ASKOV (MINN.) CHURCH MESSENGER

## opinion and comment

WE'VE JUST come in from working at scooping out our driveway again and we are coming to feel that when the weather reports keep mentioning "light snow" it must be that they refer to the color. With the wind dying down and the snow almost stopped it looks as if our fourth major snowstorm in a bit more than three weeks may be coming to an end. In any case, being snowbound is getting to be a habit in these parts. Frustrating as it is, one does, however, discover that being snowbound has its merits. We moderns spend so much time endlessly dashing about from place to place and activity to activity that an enforced confinement like this presents a refreshing change of pace. In spite of the extra work imposed by the weather, there is a bit more time to think; there is a bit more opportunity to peek into the world of books; there is a bit more time for family fun and fellowship. Things that are neglected in the everyday hustle get a bit more attention and, if we have enough snowstorms, perhaps they'll get the attention they deserve. However, we must admit that, right now, after some 30-40 inches of snow, with huge drifts and snowbanks on every hand, we've had enough. But, come to think of it, perhaps we need something like this from time to time to remind us that there are things quite beyond our control. Perhaps we need to be reminded that it is man who needs to do the adjusting and adapting in relation to the physical world around him — and in his relationship to God.

—O—O—O—

THE PRESSURES on President Kennedy to authorize the resumption of nuclear testing in the atmosphere have been very great in recent months. The military, the right-wing, those with a vested interest in an arms race and those countless Americans who sincerely believe there is a need for this sort of thing have made their influence felt. Certainly, also, the President's own sense of responsibility for the defense of his country played an important part in his decision. That the President bears a responsibility in this matter which others of us do not cannot be discounted. Whatever our opinions about the tests we do recognize that they are printer's ink today and waste paper tomorrow whereas his decisions may mean life or death for millions in all parts of the world. He must choose the course that to him seems most likely to insure the peace of the world. And, unquestionably, the President has had available all the information on which to base his decision. However, there can likewise be no question but that many leading scientists and au-

thorities in many fields have also had such information and have come up with a quite different conclusion. The point that we would emphasize is that it cannot be said with any degree of finality that one choice is right and the other wrong. At this juncture, to test is just as risky as to not test. For our part, we cannot but feel that the decision was most unwise. We think not only of the futility of an accelerated arms race. We think also of the increased radioactivity in the atmosphere which, however much it may be minimized, we cannot rationalize. Not least do we think of the moral image of America which is becoming more and more tarnished in the eyes of those who look to her with hope. Happily, the President's decision left a way out. The chance is slim that any agreement may be reached with Russia by the end of April but at least the door is still open. More than that, this does serve to point up the responsibility which Russia bears in this whole matter. Meanwhile, if and when atmospheric testing is resumed, we can only hope and pray that the decision to do so will not issue in greater evil.

—O—O—O—

"LESS THAN MEDIOCRE" sermons are very common because "preaching is simply losing out to other interests in the ministry.... (and because it) too easily gets pushed further and further down the priority list until it is an incidental activity." In these words, the Rev. Merle G. Franke, of the ULCA's Board of American Missions, writing in "Ecclesia Plantanda," presents us with a very severe indictment of the modern ministry. Severe as it is, we suspect that there is a large measure of truth in it. We know from our own experience, at least, that we do not spend as much time on sermon preparation as we should — and as we would like to. But the reason is not far to seek. It is simply that there are not enough hours in the day to enable us to give attention to all the other things that have to be done and still spend long hours on sermon preparation. That many of these other things are trivial does not gainsay the fact that they need to be done. There was a time when a minister was a pastor, a preacher and a teacher. His authority derived from his service in these areas. Today he has become a kind of executive secretary or managing director of his congregation and his authority, to a large extent, derives from his ability to make the wheels of the organization go around. In defense of the minister, however, it must be said that this is not entirely his own fault. For good or ill, in our mid-century society, congregations, as well as synods, tend to be judged both from within and from without, by how fast the wheels do go around. We do not suggest that this is a problem which can easily be solved. Fundamental to any solution must be a reappraisal of the role of the church in the life of the individual and the community. We do not have many answers to the problem of how the minister can once again come into his proper role as pastor, preacher and teacher but that the problem needs to be tackled we have no doubt. "Less than mediocre" sermons are only one manifestation of the corruption of the minister's task. Somehow, before it is too late, the minister must come out of the office and get back into the study.

## Paging Youth

American Evangelical Luth.  
Youth Fellowship

Editor: KAREN KNUDSEN

Grand View College  
Des Moines 16, Iowa



### More "Operation Dirty Hands"

Summer is coming soon and it's time to decide how this valuable free time shall be spent. Why not apply for a work camp? Let's take a quick look at the projects Luther League of America is offering YOU this summer.

In Minneapolis, Minnesota, from July 10-19 work campers will be trying their hands at landscaping. Northwest Synod has just built a new home for the aged, and the area around it will have to be landscaped. The camp fee: \$20.

Norristown, Pennsylvania, will be the site of a work camp in connection with a mental hospital from July 10-26. The project will be renovation of recreation areas and other projects. Limited contacts with patients under pastoral leadership will be part of the program. Camp fee: \$25.

In Milwaukee, Wisconsin, July 10-19, work campers will help in renovation of church buildings at Advent Lutheran Church, an inner-city church which has the challenge of reaching out to many non-Lutherans. Also they will assist in a community survey. An interesting aspect of this camp is a visit to a police court where they will meet the "court chaplain." Camp fee: \$20.

The Windy City of Chicago from July 10-19 will be the site of a work camp at the Canfield Home for Children. The project will be to paint chapel walls and landscape the grounds of the home. Several interesting extra activities and trips will also be included. Camp fee: \$20.

Frederick, Maryland will be the site of another LLA work camp from July 3-12. Here "dirty hands" will be put to work building a pavilion for the Migrant Ministry Program and assist in recreational and worship activities. The Migrant Ministry Program functions to minister to and improve conditions for southern Negroes who come north each summer in search of work. Camp fee: \$20.

Also included are two overseas projects. One of these projects is in England from June 13 to July 20. The project will be centered about Hothrope Hall, a year-round conference center for England's Lutherans. Continental Lutherans will also take part. The project will consist of painting the chapel and developing the recreation area around Hothrope Hall. The camp fee is \$500 from New York City, and the camp is open only to high school graduates. A return date from Europe can be adjusted for those wanting to stay on.

The other project will take place in the Virgin

Island-Puerto Rico vicinity. The history of the Lutheran Church in the Virgin Islands goes back to Danish roots in the 17th century. Since that time the islands have become a United States possession. The projects will be church renovations in Christiansted, St. Croix and Charlotte Amalie, St. Thomas in the Virgin Islands. In Puerto Rico there will be contact with youth work in several congregations. Added attractions include swimming in the Caribbean Sea and Atlantic Ocean, participation in the Caribbean Synod Luther League Convention, and a visit to a sugar mill. This project is open only to high school graduates. The camp fee is \$210 from Philadelphia.

I hope one of these exciting projects will attract your interest. You will be required to find your own transportation to the works camps that are located in the United States. For the other two camps you will have to find transportation to New York and Philadelphia. The deadline is April 1. Application blanks can be obtained by writing to Pastor Arthur Bauer, 2900 Queen Lane, Philadelphia 29, Pennsylvania or by writing to me at Grand View College in Des Moines.

— Bert Bodaski.

### Operations International Month

Operations International Month has been switched to April. Originally April was scheduled to be the month for the promotion of work camping, but the deadline for applications was changed to April 1 so that AELYF had to adjust. One of the projects which OIC promotes is the ICYE. The Great Plains District is sponsoring an exchange student in addition to the Christa Bacher project. We quote here a letter from Pastor Lavern Larkowski reporting on the progress of the project.

Perhaps I should tell you how we raised the money first. Keeping in mind the stewardship statement that was put out by AELYF a year ago, we decided to raise the money differently this year. We ordered envelopes (specially made, which I designed) for this purpose. These envelopes were distributed to each LYF member in the district and also put in the church pews, etc., for other members of the congregation in most places. We concentrated on this for a period of six weeks. I also urged each group to have an "International Night" as we did here at Hay Springs. (We, incidentally, sort of copied the idea of the Lake Michigan District.) It surely worked well. We took up an offering at that affair.

As you probably know, it costs \$400 for the program — that's not counting anything that is offered to the "host family".....Of that \$400, AELYF will pay \$100 — so we need to raise \$300. I have been assured that we would reach our goal, so today, I am writing a letter to Pastor Dean Sudman of the Luther League of America, "ordering" our next ICYE student.

That's about all I have to report, so far. We are now ready to "get into" this thing — begin choosing a "host family," make all other arrangements, etc. Now the work really begins. Getting the money is only one small step.

# Major JCLU Decisions

**Editor's Note:** The Joint Commission on Lutheran Unity met in Chicago on March 2. It is anticipated that the Commission will meet once more before the new Lutheran Church in America, for which it is laying the groundwork comes into being in Detroit in June. The following items have been assembled from press releases.

## Staff Positions

Ten clergymen and four laymen have been designated to serve as the chief staff officials of seven boards and seven commissions of the new 3,200,000-member Lutheran Church in America.

The Joint Commission on Lutheran Unity, representing the ULCA, Augustana, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran Church (Suomi Synod), unanimously approved recommendations of its steering committee for 13 staff positions for the new church which will come into existence in June.

JCLU also approved a report of the steering committee which established a maximum of 145 initial staff positions for the boards and commissions of the new church. This compares with a total of 161 as the present combined staffs of the four merging churches and 110 initial staff positions recommended to JCLU by the Chicago management consultant firm of Booz, Allen and Hamilton.

Named by JCLU to serve for six year terms as executive secretaries for seven LCA boards, six commissions and the Lutheran Church Foundation were:

**Board of American Missions** — the Rev. Dr. Donald L. Houser (ULCA).

**Board of College Education and Church Vocations** — the Rev. Dr. E. Theodore Bachmann (ULCA).

**Board of Parish Education** — the Rev. Dr. W. Kent Gilbert III (ULCA).

**Board of Pensions** — L. Edwin Wang (Augustana).

**Board of Publication** — Dr. H. Torrey Walker (ULCA).

**Board of Social Ministry** — the Rev. Dr. Harold Haas (ULCA).

**Board of World Missions** — the Rev. Dr. Earl S. Erb (ULCA).

**Commission on Church Architecture** — the Rev. Dr. Edward S. Frey (ULCA).

**Commission on Church Papers** — (editor of "The Lutheran") — the Rev. Dr. G. Elson Ruff (ULCA).

**Commission on Press, Radio and Television** — Dr. Charles C. Hushaw (ULCA).

**Commission on Stewardship** — Dr. Henry Endress (ULCA).

**Commission on Worship** — the Rev. Dr. Edgar S. Brown, Jr. (ULCA).

**Commission on Youth Activities** — (Executive Secretary of the Luther League) — the Rev. Carl L. Manfred (Augustana).

**Lutheran Church Foundation** — Chester A. Myrom (ULCA).

JCLU voted to submit the names of the 16 chief staff officials of the boards, commissions and Lutheran Church Foundation, to the constituting convention of the Lutheran Church in America at Detroit, Mich., June 28 to July 1, in the following recommendation:

"That this convention designate the following persons as its choices to be the first chief staff officials of the indicated boards and commissions and place their names before the several electing bodies for formal election."

Dates for the initial meetings of the eight new boards of the Lutheran Church in America have been set for the month of July by the Joint Commission on Lutheran Unity.

Initial meetings of the eight commissions of the new church are expected to be held in the fall, after their membership has been elected at the first meeting of the executive council of the new church, which will immediately follow its constituting convention at Cobo Hall.

## Extension Funds

Acting on a modified recommendation of the sub-committee, JCLU voted to "encourage" the constituent synods of LCA to transfer church extension funds to the new Board of American Missions.

## "The Lutheran"

The Joint Commission, receiving a report from its sub-committee on the church paper, heard that the new Lutheran, as a bi-weekly, "will be a fresh and distinctively new magazine in January, 1963."

Its editor will be the Rev. Dr. G. Elson Ruff, present editor of the ULCA Lutheran, who has been designated by the Commission as chief staff official of the Commission on Church Papers of the new church and editor of its periodical. Dr. Ruff became editor of the present Lutheran November 7, 1945.

The sub-committee reported it was unanimous in laying the plans for "a magazine of general appeal to the church constituency, with human-interest content, good journalistic style, effective lay-out and liberal use of color."

Its arrival, the sub-committee reported to JCLU, "will be an effective signal to the rank-and-file membership that a new church has come into existence. It may be a factor in welding together the merging churches and fostering loyalty to the LCA."

The new Lutheran will be 6¼ by 9¼ inches in page size, with a minimum of 52 pages, with two-color printing. It will be edited and published in Philadelphia.

It will be issued bi-weekly at a price of \$1.50 per year, in the "every-home plan" of congregations and \$3 for regular subscriptions.

Printing of the Lutheran will be contracted for by the Board of Publication with a company specializing in magazine production.

## To Friends of the Porto Novo Mission

Since the beginning of the New Year I have received donations for the mission school, Seva Mandir, to the amount of \$220 which I have sent out. Five dollars of this amount was sent by a man in North Dakota who feels much concern about the fact that this rapidly expanding Christian mission, with a boarding school for girls and a seminary for training teachers for the basic schools, has thus far not been able to afford an automobile, despite the fact that Miss Mary Chakko, the native Christian leader, suffered an attack of polio, which affected her limbs so it has been difficult for her to get around. But she writes now that her limbs are gradually improving so that she can devote full time to her teaching and administrative work.

Now our friend in North Dakota proposes that a fund be started for the purpose of providing Miss Chakko with a car, so that she will not have to depend on the ox cart to get her around. He hopes that enough people will donate five dollars, more or less, until the necessary amount is raised.

Most of our readers will know that the school, Seva Mandir, (Temple of Service) at Porto Novo, Southeast India, was founded by a Danish woman, Anne Marie Petersen, who was sent out and supported by a foreign mission group within the Grundtvigian Lutheran church in Denmark. She received much help and assistance from a young native, Kuhn Menon, now Dr. Menon, who has recently joined the mission by opening a small hospital at Porto Nova. This is a great help and encouragement to the mission workers.

Before her death, Anne Marie Petersen had chosen for her assistant, or co-worker, the capable and dedicated young native Christian woman, Mary Chakko, under whose leadership the mission school has now grown beyond its bounds so that it makes it difficult for the little mission group in Denmark to supply its needs, although the Indian government supplies a good share of it.

Seva Mandir was one of the very first schools in India to be launched according to the directions of Mahatma Gandhi, as a basic school with a three-fold purpose; the training of head, heart and hand, similar to the Danish folk-school ideal of which Ghandi learned through Anne Marie Petersen who was one of his advisors in the launching of a new educational program for all of India.

A small group within our church has felt the urge to also give a little aid to this worthy cause, as formerly they did to Karen Jeppe's work in Armenia and other similar causes.

The Porto Novo Mission publishes a small monthly pamphlet in Danish, usually well illustrated, which can be ordered from Mr. Johannes Jepsen, 426 43rd Street, Brooklyn 32, New York. The cost is one dollar per year. He has asked me to thank those of you who have subscribed recently. He also collects used stamps

(all but the 4 cent Lincoln stamp) for the mission.

Other donations to the mission may be sent to:

Mrs. Nanna Goodhope,  
Rt. 1, Box 246A  
Ione, California.

### Gifts to the Porto Novo Mission Since January 1, 1962

Mari Stottrup, San Francisco .....	\$100
Danish Reading Circle, Luck, Wis. ....	10
Olav Pedersen, Lindsay, Nebr. ....	10
Danish Ladies' Aid, Viborg, S. D. ....	10
Danish Ladies' Aid, Askov, Minn. ....	10
Danish Ladies' Aid, Withee, Wis. ....	10
Danish Ladies' Aid, West Denmark (Luck), Wis. ....	10
Mrs. A. T. Larsen, Missoula, Mont. ..	20
M. W. Nielsen, St. Paul, Nebr. ....	5
Mrs. H. J. Nissen, Marquette, Nebr. ..	1
M. B. Kolding, McCanna, N. D. ....	5
Mrs. Christine Christensen in memory of her husband, Peter C. ....	25
For Seva Mandir laundryman .....	4
<b>Total .....</b>	<b>\$220</b>

## Letter to the Editor:

Dear Editor;

Your provocative editorial comments are much appreciated, but I must take issue with your stand on Sunday closing laws. Theoretically, the ideal solution would be to control the situation by having Christians refuse to buy on Sunday. But here we must introduce a little down to earth pragmatism. It is obvious that this approach just hasn't worked.

In today's highly competitive urban economy the opening of an occasional large retailer on Sunday has led to huge profits for those first adopting Sunday opening. Specifically, here in the Twin Cities of Minnesota the facts are that when only a few auto dealers in the suburbs were open on Sunday that up to 90 per cent of the total business of those open originated from Sunday! For "discount houses" open seven days a week Sunday has proved to be their biggest day by far.

In practice, once the trend toward Sunday opening gains momentum there is only one effective way to avert complete seven day a week materialism. (Practically none of those crying "religious discrimination" have proved their sincerity by closing on Saturday when they started staying open Sunday also.) That way is by government action.

The "entrenched commercial interests" that some opponents of Sunday closing laws allude to can also remain open Sunday and thus take away the Sabbath from most of their employees also. Some may quit, but many would feel they had to stay — that working on Sunday is not a decision that they have the freedom to make.

A Sunday closing law does not force anyone to observe their Sabbath on Sunday. We are merely making it possible for the overwhelming majority that does observe Sunday as the Sabbath to attend services with their family on that day, if they so desire. Seven-day-a-week materialism will withdraw this historic privilege from many when it becomes universal.

Let us not be afraid or ashamed to take a positive stand on this hot issue even though some opponents say we are being selfish. The real issue is does it benefit the individual and the country as a whole? If Sunday worship and Sunday school does not fill a real need of the individual, then we could close our church doors. Yielding to seven-day-a-week materialism closes the doors to literally millions who would then work on Sunday.

Here is a resolution passed without dissenting vote by the Men's Club of St. Peder's church in Minneapolis when the issue was being acted upon by their city council:

### RESOLUTION

Whereas, the function of government in a democracy is to provide the greatest good for the greatest number of its citizens;

And whereas, a day of rest during each week is universally recognized as a basic need of man;

And whereas, the need for worship and divine guidance is recognized as another basic need of man by all religions;

And whereas, establishment of the Sabbath as a day where the family can worship and learn together was ordered by God and is recognized in both Old and New Testaments;

And whereas, the overwhelming majority of our citizens observe Sunday as the Sabbath;

And whereas, establishment of an alternate closing date would operate to the economic detriment of the vast majority of our citizens who do observe Sunday as their Sabbath and thus coerce them to make the Sabbath just another day;

And whereas, other employers may be forced to join in the move toward a seven-day week in today's highly competitive economy and thus take Sunday away from many of their employees also if there is no legislation;

And whereas, some small shop owners may be forced to sacrifice the family togetherness of Sunday to compete against large seven-day a week operations;

And whereas, it is clear that crime and juvenile delinquency has increased in the wake of the seven-day week in other parts of the country while family life has broken down in the tide of seven-day a week materialism;

Therefore, we, the Men's Club of St. Peder's Evangelical Lutheran church, hereby petition our city council to override the veto of the Sunday closing ordinance by our mayor and should this fail, pass a substitute ordinance that would exempt from regulation those businesses that cater specifically to minority religious groups that observe the Sabbath on a day other than Sunday.

The mayor of Minneapolis vetoed the Sunday Closing law but his veto was overridden by a vote of 10 to 2.

Melvin E. Hansen.

Minneapolis, Minnesota  
March 4, 1962

**Editor:** Our hat is off to the mayor of Minneapolis for his courage and, we believe, his wisdom.

## Life, Death and Renewal

Church records will often yield information of historical interest. St. John's Lutheran church, southwest of Hampton, Iowa, is one of the oldest, if not the oldest open country church in Franklin county. It was founded in June, 1878, when Iowa was just 32 years old as a state.

On February 23, 1962, between two of the innumerable snowstorms of this season, Mrs. Sena Rasmussen (Mrs. Niels C. Rasmussen) was buried in St. John's cemetery, at the age of 90½ years.

Michael and Vera Kraus, American historical writers, have said: "History remembers the few but it is made by the many. All great words, great events and great men become great by the common consent of plain people who hear and are moved, who are the beginning and the end of action, and who pronounce final judgment on the character and fitness of heroes." I would add that there are numerous everyday heroes among the unremembered many of every nation.

The earliest Franklin county history was made by people of English and old American stock, from New England and other states to the east of Iowa. When you read the list of Civil War veterans in Hampton's Memorial hall you can spot just a few German and Scandinavian names among them. But the Germans and Scandinavians entered Franklin county in large numbers soon after the Civil War, coming from Wisconsin, Illinois and points farther east in Iowa, and directly from Europe, attracted by the good land of this part of our state.

When we buried Sena Rasmussen we laid to rest one whose life in this community spanned the 84 years of the existence of St. John's church. She was the last one of our members who was here from the church's beginning in 1878, though she was only six years old at that time. She was born in Denmark, not far from Copenhagen, in 1871, but came with her parents, the Niels Pedersens, and her older sister, Kirstine, to the United States in early 1872. They lived at first in Monroe county, Iowa, near Ottumwa, where Niels Pedersen worked as a coal miner. They came to this community in early 1878, and became charter members of St. John's Danish Lutheran church, as it was then called. It is said that since there were several Niels Petersens in the church, this one was known as Niels Pedersen Miner, though he was a farmer while in Franklin county.

Sena was a member of the first confirmation class of the church in 1885. There were four other members in the class.

The oldest dates found on gravestones in St. John's cemetery are those of Bertha Hansdatter, born 1810, died 1895, and Lars Sorensen, born 1816, died 1906. These are in the Niels Pedersen family lot. The relationship of Lars and Bertha to the Niels Pedersens is, as of now, written in "the book of forgotten things." Records may yet reveal it, but whatever the relationship, Lars and Bertha represent one generation further back. They spent their older years in this community, having been born in Denmark and they were a

## CHANGING YOUR ADDRESS?

### Don't Forget to Tell Us!

Please notify us in advance if you are planning to move so that you will not miss any copies of your magazine.

Give us your old address as well as the new one and we will make the change in time so you will receive all your copies.

## LUTHERAN TIDINGS ASKOV, MINNESOTA

part of the Niels Pedersen household, according to the church membership records. Niels Pedersen lived 1841-1895, and his wife, Anna, 1849-1929. From the generation of Lars and Bertha, through Niels Pedersen, his daughter, Sena Rasmussen, her son, Holger Rasmussen, living in rural Latimer, his son, David Rasmussen, now studying at Chicago for the Lutheran ministry, to his little daughter, Anne Rasmussen, born in 1959, and baptized in this church, we have six generations who have been connected with St. John's church, and whose lives already span 150 years.

Both Sena and her husband, Niels C. Rasmussen, who was buried here in early 1961, also at the age of 90½ years, were active in St. John's church throughout their lives here, testifying to their own faith and to the stabilizing influence of the Christian church in a changing world. History is the memory of a people, and the memory of individual humans is "the treasure house of the mind wherein monuments thereof are kept and preserved."

To paraphrase a Danish song into English: Gone are the old days, as rivers run into the great ocean, and where the weak ones now rest, the strong ones also found their graves, but, thanks be to God in heaven, the race of noble men does not die out. While the grave is filled, the cradle rocks—and life blots out the traces of death—so every good family renews itself, and memory, like God's grace, is multiplied a thousand times."

Willard R. Garred, Pastor,  
St. John's Lutheran Church  
Route 2, Hampton, Iowa.

## Truth Crucified

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with no thought of gain or of "enlightened self-interest."

In our Peace Corps, the new national undertaking, a great hope for better things to come is to be seen if dedicated, idealistic, skilled people are sent out. Let us pray that it will succeed; for it is so hard to love one another as he loved us; so hard to "take up our cross and follow Him." It is much easier to lay the cross upon our neighbor.

"Everyone that is of the Truth hears my voice," Jesus said, meaning, presumably, that everyone that believes in him and his teaching abides in his word.

And the Spirit of the world — or sin —

answers back with a shrug of the shoulder, as did Pontius Pilate: "What is truth?"

As Christian followers we must go back to Christ's own word and hear what he said: "To this end was I born, and for this cause I came into the world, that I should bear witness to the Truth."

This he did in his teaching and by his example. He lived it.

He was and is the Truth.

## April 1 — One Great Hour of Sharing

An appeal for over \$15 million dollars to support a global program of assistance for millions of hungry, homeless and destitute people will be launched in Protestant churches across the nation on April 1.

The day has been designated as "One Great Hour of Sharing Sunday," the 1962 United Appeal of Protestant Churches in America.

The record goal of the drive this year is \$15,250,811, an increase of nearly \$500,000 over 1961.

Included in the total is \$4,287,000 which a majority of the Lutherans in America have set as the goal of their own "Lutheran World Action" campaign. Churches participating in the National Lutheran Council support this appeal.

Most congregations will hold their special overseas-aid observances either in conjunction with the united Protestant appeal on April 1 or on May 13, which has been designated as "Lutheran World Action Sunday."

Dr. Paul C. Empie, Director of Lutheran World Action, said recently in announcing the drive:

"Anyone informed about the world situation today knows that the post-war needs of war sufferers, at that time, pitiful and compelling as they were, cannot even be compared with the importance of powerful, direct Christian witness on a global scale in our own times."

## Fellowship Weekend in Nebraska

Fellowship Weekend at Camp Nysted will be held on the weekend of April 27-29. It will begin at 2:30 on Friday afternoon and close with coffee at 3:30 on Sunday afternoon.

Pastor A. E. Farstrup, AELC President, will give two lectures, one on Saturday evening and one on Sunday afternoon. Other lectures, discussions and talks are also being planned.

This meeting is open to any who wish to attend. Though it is sponsored by District Seven, attendance is not limited to that district.

The cost for the entire weekend is only \$8.00. This covers board, room, lectures, etc.

For further details and for registration contact:

Pastor Lavern Larkowski  
Hay Springs, Nebraska.

## Acknowledgment of Receipts by the Synod Treasurer

For the Month of February, 1962

### For the Synod Budget:

Unassigned Receipts: (by congregation)	
Clinton, Iowa .....	\$ 225.00
Dwight, Ill. ....	859.50
Racine, Wis. ....	301.65
Brown City, Mich. ....	25.00
Hay Springs, Nebr. ....	629.00
Salinas, Calif. ....	729.00
Cozad, Nebr. ....	164.66
Ludington, Mich. ....	548.00
Cedar Falls, Iowa, St. Peter's ....	63.00
Newington, Conn. ....	165.00
Clinton, Iowa .....	225.00
Muskegon, Mich. ....	350.00
Minneapolis, Minn. ....	546.00
Fords, N. J. ....	200.00
Chicago, Ill., Trinity .....	200.00
Omaha, Nebr. ....	200.00
<b>Pension Fund:</b>	
Salinas, Calif. ....	75.00
<b>Home Mission:</b>	
Racine, Wis. ....	161.28
Clinton, Iowa, Gertrude Guild ....	10.00
<b>Seamen's Mission:</b>	
Clinton, Iowa, Gertrude Guild ....	10.00
<b>Santal Mission:</b>	
Sunday School, Newell, Iowa ....	25.00
In memory of Mr. John Densmore, Luck, Wis., by Bone Lake Ev. Luth. Church. ....	3.00
English Ladies' Aid, Danevang, Texas .....	50.00
In memory of Ingeborg Bollesen, from friends and neighbors in Tyler, Minn. ....	100.00
Racine, Wis. ....	5.00
Gertrude Guild, Clinton, Iowa ....	50.00

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LUTHERAN TIDINGS, ASKOV, MINNESOTA

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NEW ADDRESS - If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, ASKOV, MINNESOTA.

I am a member of the congregation at \_\_\_\_\_

March 20, 1962

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

JENSEN, JENS M.  
TYLER, MINN.  
RTE. 2,  
6-3

Enumclaw, Wash., Ladies' Aid ....	32.87
Enumclaw, Wash., Nels Bakken ..	200.00
Enumclaw, Wash., Hope Lutheran Church Women .....	20.00
In memory of Niels Petersen, West Denmark, Wis., by his grandchild- ren, Luck, Wis., for Harold Riber's work. ....	25.00
Solvang, Calif. ....	75.10
Solvang, Calif., Sunday School ....	60.00
Racine, Wis., for new hospital building .....	200.00
Omaha, Nebr. ....	5.00
Lindsay, Nebr., for a child's edu- cation .....	25.00
Lindsay, Nebr. ....	27.94

Total Budget Receipts from con-  
gregations .....\$6,591.00  
Previously acknowledged ..... 6,126.24

Total to date .....\$12,717.24

### Other Budget Receipts:

#### Pastor's Pension Contributions:

Eilert Nielsen .....	150.00
John Enselmann .....	45.00
Vagn Duus .....	14.00
Richard Sorensen .....	25.78

Total for month ..... 234.78  
Previously acknowledged ..... 86.00  
Total to date ..... 320.78  
Annual Reports: ..... 9.50

Total Budget Receipts to date ....\$13,047.52

### For Lutheran World Action:

Clinton, Iowa .....	\$ 25.00
Dwight, Ill. ....	121.56
Hay Springs, Nebr. ....	189.00
Salinas, Calif. ....	114.75
Cozad, Nebr. ....	20.84
Cedar Falls, Iowa, St. Peter's ....	7.08
Clinton, Iowa .....	25.00
Minneapolis, Minn. ....	79.16
Solvang, Calif., by Rev. and Mrs. W. F. Martin .....	25.00

Total for month .....\$ 607.39  
Previously Acknowledged ..... 466.14

Total to date .....\$1,073.53

### For Grand View Seminary Thank Offering:

Ringsted, Iowa .....	\$ 5.00
Grayling, Mich. ....	21.00
Brayton, Iowa .....	27.50
Enumclaw, Wash. ....	25.00
Chicago, Ill., Trinity Ev. Luth. Church .....	359.00
Chicago, Ill., St. Stephen's WMS	10.00

Total for month .....\$ 447.50  
Previously Acknowledged ..... 2,844.27

Total to date .....\$3,291.77

From Gertrude Guild, Clinton,  
Iowa: For Des Moines Old  
People's Home .....\$ 10.00  
For Solvang Lutheran Home ... 10.00

### For GVC Building Fund (Gym):

St. Stephen's WMS, Chicago, Ill. \$ 10.00

### For District IV Home Mission:

Received from District Treasurer.\$ 240.00

Respectfully submitted,

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

## OUR CHURCH

**Waterloo, Iowa:** Mr. Arnold Tiemeyer, a senior at the Lutheran Theological Seminary at Maywood, has accepted the call to become pastor of St. Ansgar's church here. He will receive his B. D. degree from Maywood this spring and it is expected he will be ordained into the AELC. Mr. Tiemeyer served Luther Memorial church in Des Moines last summer.

**Minneapolis, Minnesota:** The new St. Peder's church here is nearing completion and may possibly be in use for worship in late March, with formal dedication ceremonies tentatively planned for May.

**Tyler, Minnesota:** It has been decided to spend up to \$10,000 on the Old People's Home here in remodeling that will enable the home to meet state licensing specifications. The Board also plans to investigate the possibility of erecting low-rent housing units on or near the site of the home.

**Marquette, Nebraska:** A \$200 increase in travel allowance has been granted to Pastor Harald Ibsen by St. John's congregation at the annual meeting here.

**Hampton, Iowa:** A recent wedding here took an unexpected twist when 25 of the 100 wedding guests were forced to remain overnight in the parish hall by a raging blizzard. The next morning a county main-tainer led a caravan of cars to the main roads.

## Problems of Aging

(Continued from Page 7)

might even be possible that old skills can be put to new uses—thus men who once built barns could learn to make toys, or repair furniture, etc. Older people working together could discover a great many ways to contribute to their community and church. The retirement years should never be allowed to become unproductive years.

Adult education should also be offered to retired people, in order that their minds might continue to be stimulated, and that new experiences might be gained. Educational movies, lectures, craft classes, discussion groups might be started, that would fill empty hours with meaningful activity.

It might also be possible to develop a health program among older people. Physicians could point out health habits which older people might follow in order to stay healthy. Nurses or doctors could lecture on sanitation, and proper diets, proper ways to economize on food bills without skimping on essentials. Older women still willing and able to do part-time work might be enlisted to care for sick or convalescing persons, so that they might be able to leave the hospital earlier than otherwise. Housing surveys could be taken to ascertain if the right types of housing needed are available in this area. In these ways, and many others, older people can develop their own leadership and initiative to carry them into new experiences and to lend their wisdom and experience to the affairs of community and church.