

Lutheran

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The American Evangelical Lutheran Church

Tidings



Miracle of the Prairies

Bethphage Mission

Axtell, Nebraska

(See Page 6)

**Volume XXIX
Number 5
October 5, 1962**

The President's Corner

History Fund — Special Interest Conference

The Executive Council of the Lutheran Church in America held its second meeting in New York, August 27-29. As a member of this Council on behalf of former AELC congregations, I attended this meeting. Many, and extremely important, matters came before the meeting. Two of these, I feel, merit a special report to the members of AELC.

The first has to do with the fund for the writing and publishing of a history of the American Evangelical Lutheran Church. As mentioned in the last issue of LUTHERAN TIDINGS, this fund is now being gathered in our congregations according to the decision of the 1961 annual convention. At Detroit this past summer, the following action was taken:

"That the responsibility for the completion of the AELC history project be given the present officers of the AELC until the organization of the Danish Special Interest Conference, at which time the conference shall have the responsibility for the project."

This action was laid before the LCA Executive Council, which in turn adopted the following recommendation:

"That the Executive Council note the foregoing action of the American Evangelical Lutheran Church and give its sanction to the arrangements described in it, with the understanding the special fund will be given into the custody of the treasurer of the Lutheran Church in America at the close of 1962 to be expended thereafter by him only for its designated purpose."

This action should answer any questions as to what the future of this fund may be when the AELC closes its books at the end of the year. Let no one hold back his gifts on this account!

The other matter acted upon has to do with the organizing of the Danish Special Interest Conference. While I had entertained the thought of having this Conference organized at our closing convention, this proved an impossibility inasmuch as the president of the LCA must convene the organizing meeting according to the LCA constitution. He was not elected until after our meetings.

It will be the duty of the present officers of the AELC to convene the first meeting of the Special Interest Conference. Just when it can be called will be discussed by the AELC synod board at its final meeting in November.

May I at this time urge congregations to consider inviting the Conference to hold its constituting meeting in their church? It would be most important that this be a congregation in the middle west in order to assure a larger attendance. It would be helpful also if housing could be offered in the homes of the congregation members.

In the meantime it has been our intention to have the Special Interest Conference continue the publication of the Danish language paper "Kirke og Folk." Since the Conference is not organized as yet, the following action was taken by the AELC in Detroit:

"That the Lutheran Church in America's Executive

Council be asked to permit continued publication of "Kirke og Folk" on a subscription basis from January 1, 1963, until the organization of the Danish Interest Conference, and that in the interim direction for its publication shall rest with the present officers of the AELC."

Attention of the LCA Executive Council was also called to the special "Kirke og Folk" fund which has been kept intact with accumulated interest since it was received as a gift from "Dansk Folkesamfund." At Detroit this fund was voted to the continued publication of K and F. In view of all this, the LCA Executive Council adopted the following recommendation:

"1. That the request of the American Evangelical Lutheran Church as quoted above, be granted; and

"2. That the officers of the American Evangelical Lutheran Church be authorized a) to retain within their control the designated fund which was created for the benefit of "Kirke og Folk;" and b) to make expenditures against the fund as needed prior to the organization of the Danish Special Interest Conference, with the balance remaining in the fund to be transferred to the treasurer of the Lutheran Church in America at that time along with a fully audited accounting of all expenditures from the fund which they will have incurred."

Those who were in Detroit will also recall that we voted to transmit the proposed rules for the Special Interest Conference to the LCA Executive Council. When this matter was presented to the Council, however, it was felt that the officers of the AELC should present these rules to the first meeting of the Conference for adoption, after which they would be forwarded to the LCA Council for approval. The opinion was voiced, in which I concurred, that the Conference should act on its own rules before these were submitted to the Council for approval.

Since I know many are interested in these matters, I have felt that this report should be given now. It is our hope that in due time we shall be able to organize the Special Interest Conference with a good and representative group from our AELC congregations. The interest of our congregations and pastors in such a conference will determine its future.

A. E. Farstrup.

Correction

We have been informed that we were in error in identifying the picture on page 9 of the September 5th issue as the Augustana College Library. The picture is of the Augustana Seminary Library. This building was constructed in 1954 at a cost of \$348,000. —Editor.

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Senate Committee Chairman Discusses the Migratory Farm Worker Problem

Society Without Compassion

by: Senator Harrison A. Williams, Jr.

* This article by Senator Williams has been released to the members of the Associated Church Press through the courtesy of CHRISTIANITY AND CRISIS, Walter H. Cowan, managing editor. —Editor.

Each year, beginning in the spring, the migratory farm worker and his family travel northward helping to plant, cultivate and harvest our crops. Together they migrate from Florida to New York, from Texas through the Midwest and from California to Washington performing essential field tasks for which no complete substitute for the human hand and eye has yet been devised.

When they end their migration in the fall, the migratory farm worker and his family have reaped a harvest that has long made us the best fed, most productive nation in the world. But for themselves, they have reaped a harvest of poverty, illiteracy and disease.

Other groups of workers have long enjoyed basic standards of minimum security initiated by the New Deal legislation of the 30's. But today, almost thirty years later, because they were excluded from the legislation of the New Deal era, our farm workers still live with the uncertainties, whim and chance of the last century.

They have no guaranteed minimum wage, no guarantees of minimum hours and overtime in their work week and no federal right to bargain collectively.

Their children are not adequately protected by child labor laws. Farm workers do not receive unemployment compensation; too few of them are protected by workmen's compensation laws.

There are, in fact, only two instances in which farm workers have been touched by beneficial federal legislation. Within the last few years, the Old Age Survivors Disability Insurance provisions of the Social Security Act have been extended to farm workers, and the Motor Carrier Safety and Comfort provisions of the Interstate Commerce Act have been made applicable to their interstate transportation. Even in these cases, though, farm workers' rights and protections seem to be more theoretical than actual.

These problems, contrary to popular belief, began to develop before the great depression. Even prior to the immigration laws of 1917, American farmers relied heavily upon newly arrived European immigrants for temporary and seasonal farm work.

Some employers in the West erroneously viewed Chinese, Japanese and Hindu immigrants as a permanent migratory farm labor force. These immigrants, however, found permanent employment or

began farming on their own as soon as possible.

Perhaps the most famous element of the migratory labor force emerged during the 1930's when freakish climatic conditions drove farmers from their lands in the Dust Bowl area (Oklahoma, Arkansas, Missouri and Texas). These were the "Okies," so movingly portrayed in John Steinbeck's *The Grapes of Wrath*.

At one time, the Okies comprised the largest segment of the migratory labor force, but they, too, resettled as soon as the opportunity presented itself.

The present day migratory farm labor force originated during the 1930's along with the rapidly changing character of our agricultural economy. During this period, the effects of the depression and mechanization caused the merger of many small family farms into larger units. Coincidentally with these events came the development of modern transportation, refrigeration and frozen food preservatives, which enabled specialization in those crops best suited to the soil and weather conditions of particular areas. Although mechanization and the accompanying technological advance we have today, specialization in crops having a short but high seasonal labor demand has produced a permanent need for migratory farm workers.

During World War II, many farmers, particularly those operating large, corporate-type farms, began employing Mexican nationals to supplement their labor force. Since 1951, these Mexicans — or braceros, as they are called — have been brought into the country for farm work under the authority of Public Law 78 and related agreements between our government and Mexico.

The use of braceros has become so extensive (over 400,000 each year from 1956-1959) that in many areas they constitute the primary source of farm labor. American farmers have also begun to use workers recruited from the British West Indies, Japan, Canada and the Philippines, although they have not been imported as extensively as braceros.

Social Outcasts on the Treadmill

In the United States today, apart from these foreign workers, there is a domestic migratory labor force comprised of about 500,000 American citizens. Including dependents, approximately 2,000,000 of our citizens are involved in the treadmill of poverty, illiteracy and insecurity that dominates the life of the domestic agricultural migrant.

An arresting irony enters the picture here: the foreign workers generally have better protections and benefits than have our own domestic workers. This holds true whether the foreign workers are imported under government authority or private contract. Mexican nationals, for example, receive these assurances: workmen's compensation, free housing while at employment centers, free transportation from Mexican migrant stations to reception centers in the United States, guarantees of minimum work periods and of

Senator Williams of New Jersey is serving his first term in the United States Senate. One of his most important contributions, as chairman of the senate subcommittee on migrant labor, has been in bringing to public attention the plight of the migrant worker.

wages of not less than fifty cents an hour. Other foreign workers have similar rights and guarantees.

None of these protections exist under federal law for the domestic farm worker, which leads to a wide range of problems usually associated with the underprivileged. The migratory farm worker's income is the lowest in the nation. In 1959, his average income for both farm and non-farm work was a mere \$911, and his average length of employment was under 150 days. It is not surprising, therefore, that migratory farm families live in a state of poverty and illiteracy, which brands them as social outcasts.

The educational problem of migratory children and adults is partially a product of this social stigma. Because migratory children are "outsiders," burrowing the school enrollment for short periods of time, disrupting study plans, and requiring special attention, there is oftentimes an understandably negative attitude in communities to which they migrate.

This resistance and resentment frequently manifests itself through badly formulated and poorly administered public school policies. For example, compulsory school attendance laws in some states are not always enforced as energetically respecting migratory children as in cases involving local children.

The local communities are, of course, greatly concerned about the financial burden on school systems having to accommodate a large seasonal influx of children. This concern is altogether justifiable in view of the fact that these conditions occur in rural communities, which are already faced with the most serious financial problems in our entire educational system. Furthermore, the migrant parent contributes little or nothing to the cost of educating his child.

The overriding consideration, nonetheless, is that the most educationally deprived group in the nation today are the migratory farm workers and their children. It is, therefore, essential that better education be afforded these children. This is one of the first steps, perhaps the most important single step, in resolving the wide range of problems in this area.

In and out of several different schools each year, sometimes subjected to social discrimination, the migratory child falls further and further behind his normal grade level. The logical consequences of these conditions are emotional disturbances and retardation, which grow progressively worse as he matures. It is indeed the rare migratory farm worker who sees himself and his children escaping through education the fate that lack of education has thrust upon them.

A serious problem exists also in regard to the migrant worker's housing, which rarely meets minimal standards of sanitation and comfort. Disease, sometimes reaching epidemic proportions, invades the migrant population to a degree almost unknown among the general population.

Seldom living in one place long enough to meet local residency requirements, migratory farm families do not qualify for welfare services generally available to other citizens. During the depressed migration of the 1930's, some states, fearing the mass

arrival of indigents, enacted more stringent residency laws. Although there has been a tendency to modify and eliminate residency requirements, these barriers remain on most statute books today.

Legal residence is also a primary qualification for the voting franchise. Hence, the very nature of his work makes it difficult for the migratory farm worker to qualify. Moreover, those who do enjoy voting privileges have not prevented their interests from being slighted in law. Substandard income, inadequate education and political impotence are weak weapons, indeed, vis-a-vis the firmly established, highly persuasive voice of farm organizations.

Historically, the plight of the migratory farm family has not gone entirely unnoticed. Unfortunately, most attempts at federal action have met with limited success. During a short-lived upheaval of public opinion in 1936, several migratory farm worker bills, not unlike the migratory bills pending before this Congress, were introduced in the Senate. This attempt to enact remedial legislation, though it attracted widespread attention, did not result in any positive action.

In 1952, Senator Hubert H. Humphrey revived interest and aspirations for legislative solutions. Regrettably, however, the spirit of the times militated against successful action.

The current effort to enact remedial migratory labor legislation has been initiated by the Senate subcommittee on migratory labor, established in August of 1959 by the Senate committee on labor and public welfare. With the help and cooperation of the Kennedy administration, the subcommittee has formulated a series of pragmatic legislative proposals to ameliorate the most crucial problems of migratory farm workers and their families.

Is the Farmer the Villain?

The future of the current legislative program cannot, of course, now be perceived. Consequently, every citizen should reflect deeply on why such a serious, but clearly unnecessary, problem has persisted to this day.

The villain concept is, of course, the easiest explanation. Under this explanation, the farm employer is the obvious leading candidate for the villain's role. Moreover, many persons seem willing to elect him by acclamation. There are, however, some cogent considerations that disqualify him.

The farmer's opposition to remedial legislation in this field reflects a reaction of limited outlook oriented to the preservation of self-interest. Almost every businessman engaged in marketing a product recognizes the value of high consumer purchasing power as well as the desirability of having retirement pensions, unemployment compensation and workmen's compensation to cushion the economy. But many employers find it difficult to realize that these advantages are as great and desirable for their own employees as for the general work force.

It is, therefore, not uncommon for the employer to oppose innovations which, in his view, lower his

Knowledge is power, but
ignorance is, unfortunately,
not powerless.

—Nels Bohr.

Christ in Technicolor

by: Pastor Ronald Jespersen

Recently I was invited to view the new film version of **King of Kings**. It lasted nearly three hours. Any photographic evaluation of the film would have to admit to good scenes, good color and good acting. Moreover, I think the film followed the script, i. e. The Bible, better than many so-called Bible films.

From the standpoint of serious entertainment — if there be anything such as serious entertainment — it would be given a good rating. Yet, it is at exactly this point that one must disagree with the whole endeavor. This story should NEVER be entertainment. This conviction was made more certain at the conclusion of the film when all viewers were given cards to evaluate the film. At the bottom of the card was a place for name and address and the line, "You have my permission to use this comment in your advertising."*

Now it may well be that evangelism, as defined by some, would be called the church's way to advertise. But I do hope evangelism is always more than advertising. At this particular point, one is reminded of the old definition of the movies, that it is the illegitimate child of entertainment and commercialism. Let it not be said that evangelism shall be the hybrid child of commercialism and the church.

In the opening sentences I indicated that as a movie **King of Kings** had some favorable aspects. I would not discourage your seeing this movie. It has some value but it is never a substitute for worship. The real problem to me is how can we ever do **a good and worthy job of filming the real Jesus, the real gospel, the real grace of God.** These aspects of the Christian life are most difficult to visualize on a screen — and it seems that Hollywood mixes so much glamor and sex and war with it that finally one wonders which part came off the best!

In all cases, if the gospel is meaningful and real, we are not spectators; we are participants. The good story is an inner experience rather than a lavish spectacle, even if done with good taste and understanding.

Part of the problem here is the old question: How pure is drama if it is done for profit? But the greater question still is how do you effectively visualize the gospel, except in your own life and deed?

In the film we saw Jesus choose His disciples, and send them out two by two that they should preach and teach and cleanse and bless. To see others do this may be encouraging and a good example, but it still needs to be done by us instead of others if it is truly God at work in us.

The question might be raised: What difference does it make whether I see this Bible story portrayed on a screen, or I hear it preached from a pulpit? The answer could be that the motive, the reason for the two methods is quite different. And it is. But this

answer is not adequate. It can also be said, in a broad sense, that both messages and methods proclaim, and it might even be held that both methods confront the viewer or the listener with Christ. This is, as stated, a rather broad assumption that needs qualification. The proclamation of the Word and the meeting of Christ in the movies is usually a casual affair, and is seldom in the attitude of worship.

This is the difference! In church we deliberately seek to hear, to have proclaimed to us. In church we deliberately come to meet Christ, to be confronted by Him. At least we should so come! Our attendance can not be for entertainment or passive viewing. We come to be moved by the Holy Spirit (II Peter 1:21)

The church is where we baptize, is where we confirm, is where we come to seek joy, comfort and solace. The church is as complete a depository on earth as man has of the will of Christ. It is a community of worshippers which seeks to know the ultimate truth, a community which knows that it is always dependent on a higher power, a community which knows that it is not self-sufficient, which knows that it cannot simply love itself if it is to survive.

This fellowship does not pretend to be perfect but it does claim to lead toward perfection. However, the church does not limit itself to distant goals. It is also the agent that nurtures and restores faith in so much of our daily society. It promotes trust and good will among men, because it has a source from which to give this trust.

The church and the fellowship of the church does not merely reflect goodness. It promotes, yes, contains goodness. It has seen the glory of God; it has heard the voice of God; and constantly, to be true to its existence, it projects in the fullest sense the glory and the light and the voice of God. This is spoken through men who are in and of themselves imperfect, but who nevertheless are joined in a task that knows perfection.

At the theatre we may gain some insight of Jesus, and see some good photography which is a reasonable facsimile of the Holy Land. (The scenes in **King of Kings** are actually from Spain.) We may even be stimulated and gain some inspiration. Usually, however, this is better done in the movies when the script is not Holy Writ. Consider the insight and inspiration in "Question 7," a non-Bible script movie which portrays a part of the church.

The church is not a competitor of the movies. Its function and purpose is on another and higher level. It is here that we join ourselves to an ideal, to a spirit, to a way of life that goes above us and beyond us. It is a way that:

With Christ we may walk
By grace as His congregation,
....And as children of salvation
We may go forth
Upon the earth
Until we reach our Father's mansions.
(HCH 361)

* Under a picture of the "child siren," newspaper advertising read as follows: "Brigid Bazlen, as Salome, child siren who dances for the head of John the Baptist, in Metro-Goldwyn Mayer's "King of Kings," starting Friday at the new Strand Theater. The Samuel Bronston production, unfolding a story of the life and times of Christ, was directed by Nicholas Ray and filmed in 70 mm. Super Technirama Technicolor, with a cast of thousands."

Merger on the Great Plains — Seventh in a series on the AELC in the LCA

The Merger and District Seven

by: Pastor Folmer H. Farstrup, District President

The modern phrase "togetherness" will no longer apply to the scattered, yet closely knit congregations of District VII when the new Lutheran Church in America comes into being on January 1, 1963. The twelve churches will be divided into five synods. Granly, Mississippi, will become a part of the South-eastern Synod; Danevang, Texas, will join the Texas-Louisiana Synod; Denmark, Kansas, will belong to the new Central States Synod; Brush, Colorado, will be in the Rocky Mountain Synod; and the eight remaining congregations will be a part of the Nebraska Synod.

To the best of my knowledge, the congregations involved are eagerly looking forward to a new and closer fellowship with sister churches in their respective areas. Much of the closeness of the past has been based on a common national heritage. Such will no longer be the case. Henceforth, their Christian faith alone will be the dominant binding force holding them together. The past, with its many fond memories and inspiring moments will be a part of the heritage we take with us as we move into a united church witness. We know that new friendships will be formed and a variety of experiences will be ours as we step forward into a different type of "togetherness," and we eagerly anticipate it.

At the present time committees are busily engaged

in merger discussions leading to the formulation of constitutions for the various synods and church auxiliaries. This report will be devoted chiefly to the Nebraska portion of the district. I will just mention that Danevang is kept informed of the progress toward merger through the participation of Pastor Erik Moller in such discussions. Brush is represented on their synod Joint Committee on Lutheran Unity by Pastor Hans Nelson and Mr. George White, Sr. Denmark and Granly have passed up the opportunity to be represented, largely because of a lack of manpower.

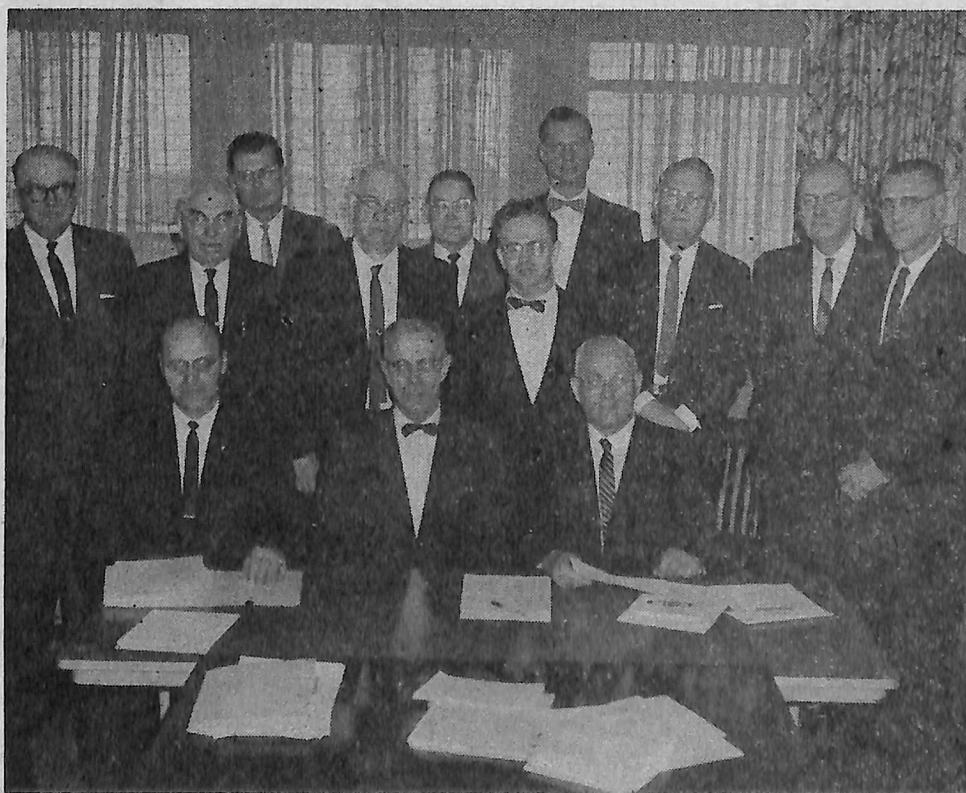
In Nebraska, District VII has been sharing in minor league JCLU talks since January of 1961. Myself, as president, Pastor Clayton Nielsen as secretary.

One of our chief concerns has been in the field of social ministry. Among the institutions our synod will be supporting will be Bethphage Inner Mission at Axtell, Nebr., a home for the mentally retarded, epileptics, and those born with a variety of mental and physical deficiencies. This Mission, at last report, is home for 231 people, men (77), women (114), and children (40). Ages vary from childhood to 93 years. Illinois has 60 guests at the home, Nebraska 56, Kansas 30, Iowa 17, etc. The multi-million dollar complex of buildings, on a 160-acre tract of land, house the guests and provide for programs in education, farming, vocational training, and therapies of various types, as well as worship and Christian education.

There is a total of 74 employees, including 13 Deaconesses, with a monthly payroll of approximately \$15,000. The total yearly expenditure amounts to \$310,000, of which \$127,00 is free care (1961). The synod has been promised that free will gifts from outside the state will be encouraged as they have been in the past. The Mission will be classed as a church-recognized agency of the merged church but indirectly much of its support will come from the Nebraska Synod. Pastor Herbert Ekerberg, the di-



Pastor F. Farstrup



The Nebraska Synod Merger Committee. AELC members are: front row, left, Pastor Folmer Farstrup, Cordova; second row, left, Mr. Martin Grobeck, Omaha; Pastor W. Clayton Nielsen, Omaha; and, rear row, fourth from left, Mr. Herbert Hansen, Omaha.

rector, quotes our Lord, "With God all things are possible," and we know that with such faith this work of love will continue.

Another eleemosynary institution is the Immanuel Deaconess Institute in Omaha. Ownership will be vested in the church at large. Included in the Institute are a large hospital with a School of Nursing, a Deaconess home participating in the training of Deaconesses, a Children's Home with a child placement department and limited facilities for unwed mothers, a Home for the Aged, and a Home for Invalids. This large institute of mercy will require funds from beyond the synod and I understand such aid will be forthcoming.

Also included in our social ministry concern is Tabitha Home for the Aged in Lincoln. Known as the foremost institution of its kind in Lincoln-land, there is housing for about 75 guests in this very adequate plant. Again, many of those living there are from beyond our new synod's boundaries and financial aid will be forthcoming from individuals throughout the church and perhaps by budgeted funds from the LCA as well as from the synod.

Educationally, we will be supporting Midland Lutheran College at Fremont, a merger of Midland College and Luther College at Wahoo, which was closed at the end of the 1961-62 school year. Monetary aid will also be received from the Rocky Mountain and the Pacific Northwest Synods. Midland Lutheran College anticipates an enrollment of 700 students for the next school year. The present budget, subject to change, calls for \$123,750 from the synod for 1963.

Central Seminary, also at Fremont, will be under the jurisdiction of the LCA. It will require \$36,460 from the synod for next year according to present budget estimates. There are approximately 60 students with a very adequate staff of professors to prepare these students for the ministry.

The Nebraska Synod will consist of 175 congregations (ULCA 119, Augustana 48, and AELC 8) with more than 100,000 baptized members. There will be six districts: Southeast, East, East-Central, Northeast, Central and West. Our eight congregations will be divided into five of the six districts so here again



Central Seminary, Fremont, Nebraska

there will be a severing of old ties with the accompanying opportunity for new fellowship. There will be a chance to share more fully in such areas as Lutheran Church Women, Lutheran Church Men, Luther League, camping programs, Sunday and Vacation Church School Institutes, evangelism, stewardship, etc.

Merger is necessarily an involved procedure due to the precaution which must be taken to safeguard the interests of the synods involved. It has been an inspiration to have the honor of sharing in the give and take which is present in such meetings. A truly open and Christian attitude prevails in all the discussions, with particular care taken to insure that each group will feel itself a full partner in the merger.

Much time has been devoted to merger discussions by many men and women. We know that distance and different spheres of interest will separate us in the future, but we still have our faith in the Triune God as the focal point of all our strivings, also in the new church. May God grant that we may never depart from that faith but see in it "The tie that binds our hearts in Christian love."

Editor's Note: Pastor Folmer Farstrup was elected secretary of the Nebraska Synod at the constituting convention of that body at Fremont on September 18-20. He is the pastor of Trinity Lutheran at Cordova, Nebraska.



Tabitha Home, Lincoln, Nebraska

From pranks for fun to millions for mercy....

Halloween Has Come Full Circle

Prepared by: Publicity Department
United States Committee for UNICEF

Few people, if any at all, still believe that Halloween is the night for reading the omens and glimpsing the future. Surely not a single girl will be tempted on October 31 to seek the image of her future husband by eating a pipkin in front of a mirror by candlelight in a dark cellar, nor will she swing an apple peeling three times, and let it drop, to see if it will form the first letter of his name.

Countless transformations have shaped and reshaped the traditions marking a day originally connected with the pre-historic Celts of Ireland and Scotland, and perhaps with the ancient Roman festival of Pomona, the goddess of the harvest. Elements that survive among children now — apples, black cats, witches on broomsticks — go straight back to the days of the Druids, among whom it was supposed that the spirits of the dead returned, upon the approach of winter, for warmth and comfort to see them through the cold season ahead.

Since spirits have always been regarded with some suspicion, however, it was often considered the better part of valor to take certain precautions against those of them whose errand was more mischievous and destructive than it was friendly.

To the excitement of this dangerous element was added — and particularly exploited in the Middle Ages — the practice of divination. The displacement of nuts or stones placed carefully in the embers of a bonfire, their number equalling that of those around it, was considered to mean death before the next year was out. Good fortune and marriages were calculated by equally picturesque practices.

In making the vigil of Hallowmass a feast of the church calendar, the Medieval Church was almost certainly striking a blow against the pagan aspect of the occasion. Survivals of the rowdier side of Halloween persisted, however, taking the form of human practice of the mischief once attributed to fairies, goblins and witches. Particularly in the English and Irish countryside, young people put on demon masks and indulged in various forms of destruction, carrying away plows and other portable farm equipment, releasing farm animals, blocking up chimneys.

The "trick or treat" aspect of the day seems to have started in Ireland, where groups of peasants made the rounds of the neighborhood demanding food and drink for the evening's feast. Here in the United States, by the beginning of this century, the vandalism connected with October 31st had reached proportions alarming enough for parents to make a concerted effort to turn young energies to more harmless ends in the form of a party where bobbing for apples — a sport that goes straight back to the Middle Ages — and various mock horrors replaced more strenuous celebration.

The latest transformation of Halloween began in 1950, when a Sunday school class in Pennsylvania

decided to treat or trick for pennies instead of candy, and donated the proceeds — \$36 — to the United Nations Children's Fund. Little did those charter UNICEF Trick or Treaters realize that eleven years later their example would be followed by so many American boys and girls that their collection of small coins would total \$2 million.

It is indeed wonderful that in a world grown unaccustomed to miracles and dismayed by Halloween magic, the biggest privately made contribution to UNICEF should consist of pennies zealously gathered by hundreds of thousands of little figures scurrying through the evening of October 31st, their faces grotesquely lined with greasepaint or covered with terrifying masks — our neighbors' kids, and our own, transforming their fun into a gift of health and hope for the world's needy children.

Compared to the expenditures involved in, say, space exploration, the result of their efforts may not seem very impressive, despite the program's fabulous growth. This result acquires its true proportion, however, from the knowledge that through UNICEF a single penny can mean the vaccine to protect a youngster from tuberculosis; for two cents a hungry child can be supplied with a daily cup of milk for ten days; three cents will buy the penicillin needed to cure a child of yaws, a crippling tropical disease; a nickel can mean the DDT to protect a child from malaria for six months; a dime represents 50 vitamin capsules to fight malnutrition, and for less than a quarter, UNICEF supplies the antibiotics to save a young trachoma victim from blindness.

UNICEF currently aids more than 100 countries to improve conditions for their children. Together with the World Health Organization, the UN Bureau of Social Affairs and other agencies of the United Nations, UNICEF brings hope to mothers who have watched for years one child after another lapse into listlessness and emaciation as they were replaced at the breast on the birth of a new baby; hope to villages who had learned to dread the first signs of leprosy as as stepping stones to isolation and death; hope to millions who had stood by helplessly as their children's bodies wasted away under the onslaught of diseases long conquered in the economically developed world.

Such considerations may be no more than sketchy, incomplete knowledge in the minds of our boys and girls as they prepare their black and orange UNICEF tags and collection cartons for October 31st — but the basic concern is there. They know that help is needed, and they are willing to help. And so Halloween has come full circle, with the modern powers of darkness — hunger, disease, poverty, ignorance — replacing the evil spirits of the Druids. The masks, the grotesque costumes, the jack-o'-lanterns have survived, but they are animated by a new purpose — that of spreading hope and saving lives.

Paging Youth

American Evangelical Luth.
Youth Fellowship

Editor: KAREN KNUDSEN

California Lutheran College (No. 3)
Mountclef Village
Thousand Oaks, California



A Work Camper Reports

Hi! I'm Ginger Bresin from Askov, Minnesota. I attended the work camp at Norristown State Hospital at Norristown, Pennsylvania this summer, and I'm writing this with hopes of inspiring at least a few of you to participate in such a project.

I first heard about work camps at the AELYF National Convention two years ago at Withee, Wisconsin, but it never occurred to me that maybe I would ever go. Last year at Indianola, Iowa, I was inspired once again. This time I thought about going.

Well, I was all inspired for about one week. Then what with school and my many activities (band, choir, cheerleading, class play, school paper, church choir, and of course Luther League) and trying to keep up my "A" average, I more or less gave up all hopes of going. Then a talk was given at one of our Luther League meetings about work camp. Yep! You guessed it, I was all enthusiastic once more. That was it.

Part of the reason that I chose to go to the Norristown State Mental Hospital is that I have always been very interested in psychiatry and thought this to be an excellent chance to find out more about it personally.

I was the only member from AELC there — most were from ULCA — so I had a first-hand chance to discuss the merger.

We worked mornings, Monday through Friday washing windows and painting fences (and ourselves), so you can see that we didn't slave. I really think that our major work was not physical but mental. Now that I've made that statement I suppose that I should do my best to explain it. Here goes!!! The physical work, of course, was important in its physical sense, but the part that I feel was most important was that some of these people who have no one that loves them have no hope. We didn't change the whole hospital, but if at least one person felt that someone cared enough to help them, then I think that our work was accomplished.

One Thursday we attended a Jewish service and later in the week talked to the rabbi in an informal discussion. This was something of a different nature

to me, because although I have met Jews before I have never discussed their religion.

While in New York City we went to the largest church in the world — the Cathedral of St. John the Divine.

Of course, the communion the last night held a special significance for all of us. I wish that I could describe how I felt, because this would really inspire most of you. I'm not saying that everyone should go to work camp and come back a different person, but I am saying that you will feel changed for the better if you do go to work camp (and I hope that many do) and go with a feeling of trying to get as much out of it as possible while you're doing things for other people. Just the thought of the many people alone doing what they did to make the Norristown State Hospital work camp possible — the staff, the patients, the kids who went, especially Shunji Mano, the Japanese exchange student, and, maybe most important, our leaders, Pastor and Mrs. Buerk — is very uplifting.

Yes, where else but work camp in two and a half weeks could you: (1) live in a mental institution and be with 17 kids your own age and faith from all over the country, (2) gain 25 pounds, (3) go to Philadelphia, (4) get lost on a trip to New York, (5) have lots of picnics (some with no hot dogs and some with 12 dozen), (6) have boys falling asleep on window ledges, (7) fight over CARE packages from home, (8) get lost in corn fields, (9) yell at pigeons, (10) go to dances, parties, and hymn sings with mental patients, (11) have the chance to talk to the patients while actually working with them, (12) have good arguments with a pastor during Bible study, (13) knock over seven lockers like bowling pins with only one try (guess who??), and (14) talk to a boy raised in a different country.

These are the fun parts, the parts that first come to my mind when I think about work camp, but it's the other things that I shall always remember with all my heart. The things that are indescribable to others are most important to me.

I wasn't born a writer, but if anyone would like to ask me any questions I would be more than happy to answer them as best I can. Thank you for the opportunity to tell you a bit more about work camp. I hope to see some of you at the Minnesota constituting convention at Rochester this fall. Good luck to all of you and "Long Live Work Camps!!!"

Humor Department

Excerpt from the minutes of the final national board meeting of AELYF on September 13: "Legal arrangements concerning the dissolution of AELYF were discussed. President Jessen informed the national board that the AELYF, an Iowa corporation, would automatically cease being in 1995 according to the articles of incorporation. All officers were told to prepare to relinquish their offices in 33 years."

Note of reassurance: This passage was followed by this sentence. "Keith Davis was instructed to consult Robert Camp, attorney at law, Lincoln, Nebraska, concerning legal arrangements necessary for dissolution."

Our Women's Work

MRS. AAGE PAULSEN, Editor

CORDOVA, NEBRASKA



There will be a few more issues of Our Women's Work. I'm sure our women would be interested to hear about your constituting conventions of the new LCA and how your local AELC groups are preparing for the larger fellowship. I would like to hear from some of you.

E. P.

An item from Bethlehem Lutheran Church Women Newsletter, Cedar Falls, Iowa:

As I watched the planets Venus, Mars, Jupiter and Saturn, with our Kathleen through her telescope, I got to thinking that if we liken our sun to God, then aren't we like the heavenly bodies of the solar system? Some of us keep to a steady course and follow a predictable pattern. These of us could be the planets. Some of the planets have moons which are their fellow travelers. These moons cannot escape the domination of their planets. Sad to say, some parents keep their offspring so close that they then become

their moons. Our children must think, do, and feel for themselves so that they, too, can be "planets" and keep a steady relationship to their God.

You have all known people who held the Church and their religion very close and dear and then, all of a sudden, they dropped the Church and supposedly all thoughts of religion. In other words, they fly off at a tangent. Now, you have also all seen a comet. Those unruly rascals of space. They seem to flirt with the sun. They come real close to the sun and it seems as though they might be pulled into that body, when just as suddenly, they dart out into space to be gone for many, many years. But the sun (or God) does not let them loose and after traveling through the endless limits of infinity they feel that pull or call and again travel back to their ruler. No body of our solar system can escape the pull or domination of the sun, just so man cannot and was not meant to sever relations with God.

Margaret V. Jokumsen.

Treasurer's Report — Women's Mission Society of AELC

JANUARY 1 TO SEPTEMBER 20, 1962

RECEIPTS:

District	General Fund	Home Mission	Mem-ber-ship	Santal Mission	Seamen's Mission	Scholar-ship Fund	GVC Building Fund	Delegate's Regis-tration	TOTAL	Budget Request
1	\$ 107.30	\$	\$ 2.00	\$	\$	\$	\$	\$	\$ 109.30	\$ 157.50
2	265.00	44.12	18.00					25.00	352.12	656.25
3	225.00		8.00	25.00			10.00	25.00	293.00	472.50
4	282.30				10.00			65.00	357.30	1,417.50
5	138.00	20.00	16.00			10.00	15.00		199.00	682.50
6	236.00	39.44				25.00		25.00	325.44	472.50
7	345.48		12.00	33.05				30.00	420.53	656.25
8	371.32		12.00						383.32	472.50
9	166.59		2.00			21.30		10.00	199.89	262.50
	65.80*								65.80	
Total	\$2,202.79	\$103.56	\$ 70.00	\$ 58.05	\$ 10.00	\$ 56.30	\$ 25.00	\$180.00	\$2,705.70	\$5,250.00

* This item was the thankoffering given by the members of WMS assembled as a group at the Fellowship supper at St. Peder's Church in Minneapolis on July 29, in grateful remembrance of what the WMS has meant in the life and work of the AELC.

Let me again remind you that it is **imperative** that all monies from the local groups be sent to the district treasurers so that I may receive the closing remittances no later than **December 1st!** You will note that almost **one-half** of our 1962 budget still remains to be

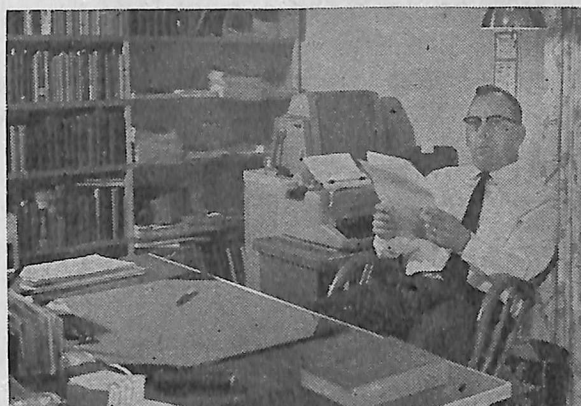
met within these last two months. May we all strive to meet our portion as we enter into the new LCW of the LCA.

Mrs. Bernice Farstrup, Treasurer,
Cordova, Nebraska.

opinion

and

comment



WE ARE LESS than three months from the official end of the American Evangelical Lutheran Church. We are also less than three months from the end of LUTHERAN TIDINGS. The last issue will be the December 20th, the Christmas issue. This is as it must be and as it should be. We will be, and indeed in many ways we already are, a part of the new church. LUTHERAN TIDINGS is a part of the old structure, a part of things as they have been. We must lay the old aside and take up the new. In the new church there will be a new paper. Though it will be called THE LUTHERAN, and though it will be edited by Dr. G. Elson Ruff, who currently edits a paper of that same name in the ULC, the new paper, or magazine, will be unlike any now existing in the four merging bodies. The size will be different. It will be approximately six by nine and one-half inches. It will make extensive use of color. Normally it will contain 48 pages and it will make its appearance every two weeks. The new LUTHERAN will be "a magazine designed to appeal to and hold the interest of the whole constituency of the church." We expect and hope that it will prove a very welcome and worthwhile addition to the reading habits in any home. Unlike LUTHERAN TIDINGS, it will not be a membership paper. It will come only to those who subscribe to it. Individual subscriptions will cost \$3.00 per year. **If, however, a congregation subscribes for its entire membership the cost will be only \$1.50 per year for a subscription.** The every home plan, as it is called, is therefore not only a good deal cheaper in the long run but it is a way to gain a widespread circulation for the magazine at a nominal cost. LUTHERAN TIDINGS has been a part of our regular synod expense and, as such, has been paid for indirectly by the congregation as a part of its synod goal. The cost has been slightly in excess of \$1.00 per family per year. Now, for less than 50 cents more, it will be possible to have a high quality magazine, the magazine of the new church, come into all the homes in each congregation every two weeks. This will be important in the life of the LCA and in helping all of us to become assimilated into that life. We would, therefore, urge all church boards and congregations to give very serious consideration to the every home

plan. We would consider it most advisable that all congregations subscribe on behalf of their entire membership this fall so that they may get off to a good start in the LCA. This will also enable THE LUTHERAN to get off the ground with a healthy initial circulation. Information as to how and when and where to send every home plan subscriptions will be available in all congregations very shortly.

A LAST SPECIAL ingathering is being made this month in the congregations of the AELC. We refer to the AELC History Fund Appeal. Envelopes have been made available to all congregations and there is an opportunity for everyone to participate in this cause. It is perhaps rather fitting that this last appeal should be concerned with the preservation of our history. We know very well that history does not appeal to all people and this is quite understandable. We are caught up in the fast pace of the present and there is a tendency to live as though, as someone has put it, "the world came into being last Saturday night." However, knowledge of the past is very vital to an understanding of the present. Further, it can better enable us to grasp some of the implications which the present holds for the future. To know something of the past is one of the best safeguards against blindly blundering into the future. It is, therefore, much more than nostalgia or sentiment that motivates this effort to insure that an accurate, comprehensive and readable account of our own past will eventually be published. There is an abundance of material available in the archives at Grand View College. Much of it is, of course, in the Danish language. It will require a vast amount of time to reduce all this to one readable volume. It is not a work that can be done in odd hours. For this reason and also because at least a part of the cost of publishing and completed work will have to be underwritten, a sizeable sum of money will be needed. This is a way in which you and I can help. We can give, and give generously, in order that this effort may have the financial backing it deserves. It would be a fitting note on which to end if we could report in the last issue of LUTHERAN TIDINGS that the goal of \$20,000 had been reached. Will you help make this possible?

LCA News

TWENTY-TWO SYNODS ELECT PRESIDENTS

During the month of September twenty-two of the thirty-one synods of the Lutheran Church in America held their constituting conventions.

Thirteen of the men chosen are pastors of the former United Lutheran Church and the remaining nine are former Augustana pastors.

The presidents chosen to date are:

Central Canada — The Rev. Dr. Otto A. Olson, Jr., Saskatoon, Saskatchewan, Canada (Augustana)

Western Canada — The Rev. John M. Zimmerman, Kitchener, Ontario, Canada (ULCA)

New England — The Rev. Karl Olander, Worcester, Massachusetts (Augustana)

New York — The Rev. Dr. Alfred L. Beck, New York City (ULCA)

Iowa — The Rev. Dr. Reynold Lingwall, Des Moines, Iowa (Augustana)

Red River Valley — The Rev. Dr. Walter E. Carlson, Moorhead, Minnesota (Augustana)

Central States — The Rev. Dr. N. Everett Hedeon, Salina, Kansas (Augustana)

Minnesota — The Rev. Dr. Leonard Kendall, Minneapolis, Minnesota (Augustana)

New Jersey — The Rev. Dr. Edwin H. Knudten, Trenton, New Jersey (ULCA)

Rocky Mountain — The Rev. Dr. Leeland C. Soker, Denver, Colorado (ULCA)

Ohio — The Rev. Dr. Herbert W. Veler, Columbus, Ohio (ULCA)

Indiana-Kentucky — The Rev. Dr. Walter M. Wick, Indianapolis, Indiana (ULCA)

Western Pennsylvania — The Rev. Dr. William C. Hankey, Pittsburgh, Pennsylvania (ULCA)

Wisconsin-Upper Michigan — The Rev. Dr. Theodore E. Matson, Minneapolis, Minnesota (Augustana)

Nebraska — The Rev. Dr. Alfred W. Young, Omaha, Nebraska (ULCA)

Texas-Louisiana — The Rev. Phillip L. Wahlberg, Jr., Austin, Texas (ULCA)

North Carolina — The Rev. George R. Whittecar, Concord, North Carolina (ULCA)

Virginia — The Rev. Dr. Luther Mauney, Roanoke, Virginia (ULCA)

South Carolina — The Rev. Dr. Karl W. Kinnard, Columbia, South Carolina (ULCA)

Southeast — The Rev. Dr. Raymond D. Wood, Atlanta, Georgia (ULCA)

Pacific-Southwest — The Rev. Dr. Carl Segerhammar, Los Angeles, California (Augustana)

Pacific-Northwest — The Rev. A. G. Fjellman, Los Angeles, California (Augustana)

Pastors from the AELC who have been elected to offices in the new synods include **Pastor Harold E. Olsen**, Cedar Falls, Iowa, who was elected secretary of the new Iowa Synod; **Pastor Folmer H. Farstrup**, Cordova, Nebraska, who was elected secretary of the new Nebraska Synod; and **Pastor Paul Nussle**, Salinas, California, who was elected secretary of the Pacific-Southwest Synod of the LCA.

Nine other LCA synods will be constituted between September 28 and October 9.

TWO NEW COMMISSIONS CONSTITUTED IN NEW YORK MEETINGS

New York—(PRT)—The first two of the seven commissions of the new Lutheran Church in America were constituted at the church's headquarters here.

The Commission on Press, Radio and Television of the 3,200,000-member body, elected Dr. Everett G. Mitchell, Wheaton, Ill., a veteran radio farm commentator, as its chairman.

Robert Larson, a newspaperman of Albia, Iowa, was elected vice chairman of the 12-member commission, and Dr. Charles C. Hushaw, New York, who is director of the commission, was named commission secretary.

The commission's four-member executive committee consists of its chairman, vice chairman and commission members Charles C. Bevis, Jr., a television executive, Bethesda, Md., and Paul Swensson, executive director of the Newspaper Fund, Inc. of the Wall Street Journal.

In other business, the commission nominated three persons as staff officials for election next month by the LCA Executive Council. Dr. Hushaw was elected to a six-year term as commission director by the church's Executive Council on June 30.

During its one-day meeting, the commission also approved a plan of operation, rules of procedure and a \$524,410 budget for 1963.

The second of the LCA commissions to meet, the Commission on Church Papers, elected the Rev. Dr. Paul E. Valentiner, pastor of St. Peter's Lutheran Church, Brooklyn, N. Y., chairman.

Dr. W. Emerson Reck, Springfield, Ohio, vice president of Wittenberg University was elected vice chairman, and the Rev. Dr. Albert P. Stauderman, Philadelphia, associate editor of "The Lutheran," was named secretary.

In addition to Drs. Valentiner and Reck, two editors were elected to the commission's executive committee. They are Milton V. Burgess, editor of Morrisons Cove Herald, Martinsburg, Pa., and Richard C. Davids, Philadelphia, editor of the "Farm Journal."

Commission members nominated an associate editor of "The Lutheran," a new bi-weekly magazine which will begin publication in January. The nomination will be acted upon by the LCA's Executive Council next month.

Dr. G. Elson Ruff, Philadelphia, the director of the commission and editor of the new publication, appointed Sigurd B. Hagen and Mrs. Hilda L. Landis, both of Philadelphia, as news editor and makeup editor, respectively, of the new magazine.

In addition, commission members voted to include an editorial page in the new "Lutheran" and adopted a 1963 budget of \$783,500.

Church News From Around the World

LUTHERAN EDITOR MAKES TOP STORY SELECTIONS

Moline, Ill.—(NLC)—The Roman Catholic decision to open sessions of the Second Vatican Council to delegate-observers of other faiths was ranked here by a Lutheran editor as the leading religious news development of the past year.

Dr. Albert P. Stauderman of Philadelphia, associate editor of "The Lutheran," weekly news magazine of the United Lutheran Church in America, placed this story at the head of his annual selection of developments in religion.

He presented the listing to members of the National Lutheran Editors' and Managers' Association at their 49th annual convention here and in neighboring Rock Island, Ill.

He cited the Vatican Council itself, which opens October 11, as a major news story but singled out the opening of sessions to non-Roman observers as a development of major significance inasmuch as it is unprecedented and indicates "recognition of other churches by Roman Catholics."

"Just a year ago," he commented, "it seemed likely that no non-Catholics would be invited." He noted that invitations had been accepted by at least 23 bodies.

In addition to his review of developments concerning the Council, Dr. Stauderman made predictions on some of the possible decisions to be made.

He cited the possibility of steps to increase lay participation in church affairs, permit wider use of the vernacular in celebration of the Mass, reorganize the structure of the church and "update" the liturgy. As a "longshot" prediction, he said it is possible the Council will reconsider Papal authority and give more power to bishops.

Another "unprecedented" action taken during the year in religion, and ranked by Dr. Stauderman as the second major story, was the decision by the Lutheran Church-Missouri Synod to continue negotiations with other Lutheran bodies toward possible formation of a successor agency to the National Lutheran Council.

"In a way," he said, "this indicates that the Missouri Synod also has recognized the existence of other churches."

Formation this year of the new Lutheran Church in America, the result of a four-way merger, now places the large majority of the more than eight million American Lutherans in three main bodies. Dr. Stauderman cited the formation of a new agency that could coordinate cooperative Lutheran activities as a possible future event of much significance.

The Supreme Court decision on prayers in public schools, with the ensuing "tremendous confusion" and continuing controversy, was placed third on the editor's list of top stories. He noted that a "clear cut ruling" does not exist since the court ruled "on a technical point that no government agency has the right to prescribe a form of prayer for use in public schools."

Efforts to obtain federal aid for parochial schools were given fourth place on the list by Dr. Stauderman, even though the move "never developed strong support because this is an election year." Revival of a full-scale attempt is seen in 1963, he said.

The editor's fifth-ranking story was that of "population control" developments. He cited new court tests of Connecticut anti-birth control laws, the questions presented by discovery that the drug "thalidomide" was causing birth deformities and controversy over the Virginia sterilization program for mothers who cannot care for all of their children.

In sixth position was the "new balance in the World Council of Churches," with five more Soviet Union bodies being accepted for membership after last year's entry into the world organization by the Russian Orthodox Church. Also of significance, Dr. Stauderman said, is the exchange of visits by western and Russian churchmen.

Church protests to nuclear testing ranked seventh on the list of top stories. "At every session the World Council seems to pass some statement," he said, "but there has been a complete lack of results from the protests." At the same time, the fall-out shelter program, which churches called the wrong approach, has lapsed, the editor noted.

The race issue, highlighted by advances in parochial school integration in Louisiana and the institution of "prayer pilgrimages as a successor campaign to the freedom rides," was given eighth position on the list.

Dr. Stauderman cited the Supreme Court ruling supporting Sunday closing laws, an opinion written by Justice Felix Frankfurter, as the year's ninth-ranking story.

In tenth place on the list of developments in religion this year, the editor pointed out the changing trend in church life, with a majority of denominations reporting smaller membership gains but larger than usual financial contributions.

LUTHERAN THEOLOGIAN VIEWS COMING VATICAN COUNCIL

New York—(NLC)—Lutherans were called upon here to make a theological evaluation of the Second Vatican Council of the Roman Catholic Church and to test its activities and decisions in the light of the Gospel.

Commenting on possible accomplishments of the Council, which opens in Rome on October 11, a leading theologian said "we Lutherans must disavow all hatred of the Roman Church and seek to detach ourselves as much as possible from our fears, resentments and suspicions."

The views were expressed in the October issue of the National Lutheran, monthly publication of the National Lutheran Council, by Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul, Minnesota.

"Lutherans maintain that the differences between the Roman and the Lutheran churches are theological

at bottom, and that all the other differences ought to be seen in the light of the basic theological issues," it was stressed by Dr. Quanbeck, who is a member of the Lutheran World Federation's Commission on Theology and its Commission on Inter-Confessional Research.

Making a theological assessment of the council is "very difficult," he said, "because we have emotional attitudes toward the Roman Church which hinder us from being calm in our appraisal."

But he stressed that "the more calmly theological our evaluation can be, the truer we shall be to our own religious principles and confessional pattern."

The theologian asserted that the Council will produce no changes in Roman Catholic doctrine. Those who might expect renunciation of Papal Infallibility or revocation of the dogmas of the Immaculate Conception or the Assumption, he said, "are not informed or realistic."

RUSSIAN CHURCH CALLED ALIVE DESPITE COMMUNIST OPPOSITION

New York—(PRT)—A Lutheran educator just back from a tour of the Soviet Union characterized the Russian church full of vitality despite the official government policy of opposing religion.

The Rev. Dr. Conrad Bergendoff, executive secretary of the Lutheran Church in America's Board of Theological Education, who spent three weeks in Russia with a delegation of American churchmen, declared:

"If there is a single deep impression I am taking with me from this trip, it is the vitality of the church in a society that has as its purpose to eliminate the church."

Dr. Bergendoff, former president of Augustana College, Rock Island, Ill., admitted that the Soviet government could abolish organized religious practice by force if it wished.

"But this is not in accord with Lenin's doctrine to establish an atheistic state.

"The Communist party," the Lutheran educator and theologian continued, "feels that given time religion will disappear of itself."

However, Dr. Bergendoff did not see any evidence that organized religion is dead or dying.

"The Soviet official in charge of church affairs admitted there are still young men going into the priesthood, studying in seminaries. This indicates there is still religious interest among the youth."

During the three-week tour, the delegation visited between 50 and 60 churches in several Russian towns and cities. The majority were Russian Orthodox. However, Dr. Bergendoff explained, the National Council of Churches' delegation saw one Baptist and two Lutheran churches, the latter located in Estonia.

"The services were fairly well-attended," he said, "and sometimes there were more than a thousand people at one worship service. This often lasted between two and three hours."

The make-up of the congregation varied, Dr. Bergendoff found, although few young people attended.

This does not mean, he contended, that Russian youth are not religious. On the contrary, he stated, "since it is against the law to give religious instruc-

tion before the age of 18, it is not surprising that young people are not found in church."

It is this practice which the government hopes eventually will eliminate the church from Russian society.

Dr. Bergendoff said he does not believe this will happen if the present government policies are continued.

"What they (the government) fail to recognize is a deep religious conviction on the part of parents — especially mothers — and that religious instruction goes on in the home and the religious worship is practiced in the home."

Overt coercion by the Communist party and government to prevent Russians from attending church is all but absent, he found. However, he added:

"It is pretty hard for a Christian to get very far in places of influence — even in the technological fields. The type of men who are promoted are those who are in the good graces of the party and the government."

LWR CONSIDERS STARTING OVERSEAS WORK PROJECTS

New York—(NLC)—Lutheran World Relief is considering the start of overseas "work projects" through which unemployed and underfed people would be paid in food for their labor on community development projects.

Directors of the material aid agency, the overseas aid arm of the National Lutheran Council participating bodies and the Board of World Relief of the Lutheran Church-Missouri Synod, passed a resolution at their September meeting here directing staff members to explore possible programs.

In a report to the board, Bernard A. Confer, LWR executive secretary, pointed out that United States surplus foods are now being made available to voluntary agencies for work projects.

He said the U. S. Agency for International Development "regards work projects as a device for promoting economic development but also as a way of getting food to needy people in a constructive manner."

He said under current regulations, agricultural commodities are being made available on both large and small scales as a means of concentrating workers on economic development projects which require a high labor component.

Possible work projects may include land clearing, soil stabilization, reforestation, water impoundment, sanitation developments and the construction of roads, bridges, community schools, water spreading dams and irrigation and drainage ditches, Mr. Confer said.

The LWR board action took note of "the values in a program which offers opportunity for a man to work for the food his family needs" and of "the need for economic development in many areas of the world."

"People overseas are just like people here," Mr. Confer commented. "They prefer work over dole. Work projects would be designed to promote economic stability, but if at the same time we can promote dignity and make a contribution to the rehabilitation of people, we want to do so."

District VIII Annual Fall Meeting

Friday, October 12:

8:00 p. m. — Opening meeting, Pastor Carlo Petersen. Coffee.

Saturday, October 13:

9:30 p. m. — Bible study by Pastor Paul Nussle.

10:30 p. m. — Lecture by Dr. Otto Hoiberg, a University of Nebraska staff member since 1948 and is currently head of the institution's Community service. For more than two years he served as chief of the University's educational mission in Turkey. Dr. Hoiberg is a native of Dannebrog, Nebraska. Topic: The Challenge of Youth.

12 noon — Lunch, Parish hall.

2:00 p. m. — Lecture by Pastor F. O. Lund, Los Angeles.

4:00 p. m. — Lecture by Pastor Aage Møller, Solvang.

6:00 p. m. — Supper hour. Try our restaurants.

8:00 p. m. — Lecture by Dr. Otto Hoiberg, Topic: The Good Community. Special Music. Coffee.

Sunday, October 14:

9:45 a. m. — Sunday school.

9:45 a. m. — Danish worship service, Sermon by Pastor Niels Nielsen, Fresno.

11:00 a. m. — English worship service, Sermon by Pastor Viggo Hansen, Pasadena.

12:30 noon — Dinner, Parish hall.

1:30 p. m. — Lecture by Dr. Otto Hoiberg, Topic: Neighbors in the Jet Age. Farewell coffee.

We welcome our guests and trust that you may have a pleasant stay in our community. Take time to visit the folks at the Lutheran Home. They are always eager to have you stop in. Friends from our community are invited to share in these meetings.

Please register for housing and meals with Mrs. Abeline Jensen, Solvang, Calif. Phone 8-3395 or 8-1911.

OUR CHURCH

Ringsted, Iowa: Karen Britt Pedersen was baptized in St. John's Church here on Sunday, September 23. She is the daughter of Pastor and Mrs. Paul Pedersen and she was born at Ithaca, New York, where Pastor Pedersen has been studying at Cornell University preparatory to leaving for his new post at Nommensen University in Indonesia this fall.

Brasstown, North Carolina: Pastor and Mrs. Holger Strandkov are attending a two week session of Community Life at the John C. Campbell Folk School here.

Cordova, Nebraska: Pastor Folmer H. Farstrup of Trinity Lutheran here was elected secretary of the new Nebraska Synod of the LCA at the constituting convention at Fremont.

Salinas, California: Pastor Paul Nussle, of St. Ansgar's Church here, was elected secretary of the Pacific-Southwest Synod of the LCA at the recent convention in Pasadena.

Solvang Lutheran Home

Multiple Guest building "D," it is called on the maps and specifications of Nielsen and Moffat, architects. It is the next step toward housing for approximately 70 residents at Solvang Lutheran Home.

Construction is now under way. Bernard Hanly of Solvang, whose bid of \$50,-872.00 was low, is the contractor.

Located south of the present buildings, the new unit will provide rooms for eight guests. Each of the 15-foot by 11-foot rooms will have a private bath and a roomy closet. A large window will provide a view over Solvang and the valley to the Santa Ynez mountains. Centrally located on the north side will be a roomy solarium with adjacent utility room and a kitchenette for the preparation of snacks and the traditional coffee. There will be automatic gas heaters built into each room. Covered sidewalks will lead from each end of the building to the existing walks.

Funds to cover the cost of construction are in sight. Mrs. Johanne Jensen, Laguna Beach, California, who plans to reside in the new building, has generously given \$10,000 toward its construction. From the Margaret K. Christiansen estate the Home will receive approximately \$20,000. Other funds are at hand, and future substantial gifts seem certain.

Some of the 36 guests presently at the Home are planning to move to the new building, and all will follow the construction with interest.

"There is no future there," said a sweet 94 year old lady humorously to her son as they were discussing her move to Solvang Lutheran Home. Now she is living among us apparently happy that she came. With your help and by the grace of almighty God, there can be a blessed future for the Home and its residents.

Letter to the Editor

September 15, 1962

The Rev. Thorvald Hansen
Box 98
Viborg, South Dakota
Dear Rev. Hansen:

Referring to your article about Nanna Goodhope in the last issue, I am sending you enclosed a letter which I received from Mrs. Goodhope's cousin in Denmark.

I had a letter from Mrs. Goodhope just before she died. She wrote me how overly happy she had been for her visit to the Grundtvigian school in Porto Novo; she reported that she had found the native Indian leader, Miss Mary Chakko, to be a genuine Christian, a very fine and mild personality, yet a highly learned and capable school leader who was actually able to manage the place which now has 700 souls to care for. She also wrote that it was a delight to observe how both the non-Christian and the Christian teachers, seminary students and children all attended the Christian morning devotions and the Sunday church services held in the school building and that they man-

aged to get a Christian minister now and then to hold communion for them. She was especially happy for that, she told me because now and then people — especially in America, but also in Denmark, had been casting doubt on the real value of this school as a teaching place for Christianity. But, indeed, she wrote, no place could be operated more in the spirit of Christen Kold and Grundtvig than this one.

Off and on Nanna Goodhope had written to ask me — lately — if I knew of someone who could take over after her. She knew very well that members of our church are obligated toward the Santal Mission, but she always said that those Danes who had come from Denmark and there participated in the India mission of the Grundtvigians as well as those Danes who had carried that interest with them over to their new home in America very well could — and ought — also think of Porto Novo. She felt that she was getting weak but wrote to me before the trip that although she would like someone to take over her work with the collecting of gifts for Porto Novo — yet she felt strong enough both to participate in this "Peace Mission Trip" and also to make the little extra side-trip to Porto Novo.

After her visit to Porto Novo she wrote me that they had received her like a Queen and although they had the greatest difficulty in procuring drinking water, their pond having dried out during this especially warm and dry summer, they did procure some for her. It was her great hope that friends in America would help them out there with money gifts so they could make an attempt to arrange for more drinking water as this summer it had nearly come to a catastrophe. Would anyone, preferably out West or the Middle West where the most Danes live, take upon themselves to continue Nanna Goodhope's wonderful work? Anyone willing could write to me about it.

Unfortunately, I feel that I am too old.

Nina Kirkegaard-Jensen,
120 Pleasant Avenue,
Edison, New Jersey.

The letter from Mrs. Goodhope's cousin, which is referred to in the above, contains some information about Mrs. Goodhope's illness and death.

Mrs. Goodhope became ill with dysentery and was placed in the hospital at Cairo, Egypt. Conditions there were such, however, that it became clear to her that if there was to be a chance of saving her life she would have to get to Denmark. She therefore, mustered strength enough to fly to Denmark.

Meanwhile, she had contracted pneumonia in Cairo. She was confined to the hospital in Denmark for two weeks while doctors tried to save her life. The struggle was in vain, however, and she died on Wednesday, August 29.

To the above it may be added that following cremation of the body in Denmark, Mrs. Goodhope's ashes were sent to Viborg, South Dakota, where she had lived for so many years. They were buried in the family plot there and a memorial service was held on Sunday, September 30.

— Editor.

The 85th Convention of the AELC

The 85th was one convention where the ministers outnumbered the laymen! There were nine voters, seven of them ministers. The two duly elected lay delegates were Mr. and Mrs. Harry Jensen, Luther Memorial Church, Des Moines. The ministers were: A. E. Farstrup, Alfred Jensen, Ernest Nielsen, Ronald Jespersen, Harold Olsen, Holger Strandskov and Willard Garred.

The convention took place in the "lecture hall" of Grand View College, Des Moines, Iowa, Friday, August 31, 1962. It lasted one hour and ten minutes. As announced at the 84th reconvened convention in Detroit in June, as well as in *Lutheran Tidings*, such a convention was necessary to comply with the constitutional provisions requiring the approval of amendments at two successive annual conventions. In this case it was the articles of incorporation of Grand View College and Grand View Seminary Corporation which had to be approved for the second time.

Rev. Ronald Jespersen was elected chairman of the convention, with Rev. Harold Olsen as assistant chairman, and Rev. Willard Garred, secretary. Rev. Farstrup, synod president, called the meeting to order. Dr. Alfred Jensen led in devotions. We sang "The Day Song," "Worship the Lord and Remember His Kindness" and "Spirit Who Unites in Love" from "A World of Song." Dr. Jensen read Psalm 65, Phillipians 2:1-18 and the prayer for convention devotions.

Rev. Jespersen called the business session to order and inasmuch as he is a member of the Grand View College Board, he turned the chair over to Rev. Harold Olsen, who declared the College and

Seminary Corporation annual meeting open for business. The Resolution, found on pp. 150-153 inclusive, in "Bulletin of Reports, 1962" of the AELC, was read. This resolution, with corrections noted as passed at the 84th reconvened meeting at Detroit, was moved by Ronald Jespersen, seconded by Alfred Jensen, and adopted unanimously.

President of Grand View, Dr. Ernest Nielsen, was called upon for some remarks about the college. Business manager Harry Jensen told of some of the recent building changes at Grand View.

There was some discussion on the Knudstrup Scholarship Fund, and it was voted to ask the Grand View College administration to send a copy of the rules for this fund to all ministers and congregations.

Its business completed, the Grand View College Corporation and the AELC convention was adjourned. President Farstrup led in prayer and the meeting closed at 11:15 a. m.

Respectfully,

Willard R. Garred.

Society Without Compassion

(Continued from Page 4)

economic standing in order to raise that of his employees. In this respect, the farmer's opposition is no different from the once violent opposition of the industrial magnate to such "extreme" innovation as industrial minimum wage, the forty-hour week, overtime and collective bargaining rights.

The corollary between the farmer and the industrialist ends at this point, however. Although there was, amidst outcries of ruination, no precedent clearly indicating the beneficial effects of these innovations upon the industrial economy, self-interest was ultimately subordinated to the national interest. Minimum security provisions, though once regarded as extreme, are generally recognized today as indispensable to an expanding industrial economy.

To the impartial, objective observer, the achievement of a dignified, reliable farm labor force could be greatly facilitated by extending to farm workers the opportunities and protections now afforded industrial workers.

But any legislative program designed to raise wages and otherwise improve the working conditions of farm workers threatens the agricultural economy's firmly entrenched tradition of cheap labor and, in consequence, is opposed by almost all farmers. Since it is only natural for individuals to oppose programs apparently adverse to their own interests, the farmer's opposition should not be thought of as villainous.

The Public as Villain

If the villain we must have, there are less obvious but persuasive reasons for casting the public, rather than the farmer in this role.

The plight of the migratory farm worker is, in actual fact, the product of an indifferent, complacent society whose attitude, unlike the farmer's, can be neither

condoned nor justified. To many Americans, it would seem, the migratory farm worker and his family represent an undesirable element of our society to be shunned and ignored as much as possible. This societal attitude, coupled with the farm employer's natural tendency to obtain his labor at the lowest possible cost and to oppose government or other efforts that interfere with this objective, have worked hand in hand to keep our migratory workers in a deplorable state of poverty.

In short, the migratory labor problem is, in many respects, the creation of a society that has tended to become hardened and cynical to the notion of human compassion. As unsophisticated and old-fashioned as this notion may be, it is, nevertheless, vital to the real purpose and true meaning of democratic government.

Public insensitivity and indifference to this problem need not be accepted as a permanent condition, however. Over the years, religious, charitable and social welfare organizations, usually the most sensitive and responsive to the needs of the underprivileged, have demonstrated that conscientious work can improve the lot of migratory farm families. Unfortunately, though they have made real progress in some areas, the overall problem is too great for these groups to handle alone.

The greatest value of these groups may well lie in the example they provide the general public, namely, that sincere concern can be translated into meaningful action. Their influence in this regard may, in fact, have already taken effect; for, in the past year, there has been a marked increase in public awareness of the plight of the migratory farm worker. This is a sign, perhaps, that the public is becoming embarrassed by its earlier indifference and that new public concern will continue to develop until it produces a truly national compassion.

In a philosophical sense, these pragmatic considerations mean clearly and unmistakably that there has been a failure of one of the most fundamental principles of American democracy — equality of opportunity — which has never really been available to the nation's migratory farm workers. Indeed, the denial of this principle to these citizens might be regarded as an actual repudiation by some Americans of the idea of equal opportunity.

Although the problem has other contributing factors — such as the low educational attainment of the migratory farm worker, from which stems his inability to help himself as other workers have done — the important tools for remedial action may be found in these pragmatic and philosophical considerations. Curative measures should, therefore, have as their philosophical base — as their guiding spirit — the need to bring democracy to this part of our society. The positive acts to bring needed measures into effect will depend upon each of us as individuals. Only by our creation of positive public opinion can we influence the forces opposing change.

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October 5, 1962

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