LUTHERAN LATHERAN LAT

WAY 1968

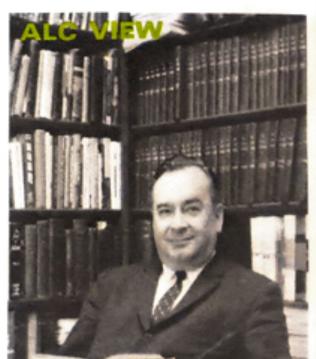
PUBLISHED IN TWO PARTS

TROUBLED FARMERS











newsscan

Pulse More than a few happiness balloons of Easter church paraders were probably pricked by Time's annual Holy Week essay, which soberly scans today's scene of a Christianity "in the midst of change, confusion, and disarray."

In a discerning and prophetic mood the essay can see Christianity moving "back to the church of the Bible" faster than most current wielders of that phrase may care to imagine.

Well worth anyone's pondering time. Time's piece of contemporary apocalypsia finds it conceivable that Christianity is trending toward "an era in which its status will be akin to that of the despised minority who proclaimed faith in the one God against the idolatry of the Roman Empire."

Wave of Future A quick jumper into the best-seller picture is Bantam Book's paperback reprint of the civil disorders commission report. Also getting wide play is a condensation of the report issued jointly by 23 religious, civil-rights, and labor organizations.

"Most significant social document of the century" and
"modern prophetic warning"
are typical of assessments
given the report. Despite an
undercurrent of mutterings
over its "corporate guilt" findings, "challenge to conscience" is the standard
thumbnail review of church-

Expected in the wake of the

formation and Biblical teaching.

A rash of appeals for change in social stance from leaders of conservative "evangelicals" was also in evidence.

Southern Presbyterians are substituting an educational packet built around the Kerner commission report for a "regular" course in the body's church school curriculum. Objective is to have churches study local conditions and plan activities for their own communities to close the gap between races.

Relax All signs point to better days ahead for the churches of Czechoslovakia as a result of the quiet revolution which displaced the hard-line communist regime of party leader Novotny.

De-Stalinization reforms of moderate premier Dubcek's government, observers say, will soon open the way for the return of Cardinal Josef Beran (barred since 1951) to Prague and release of clergy being held on antistate charge. Abatement of "police terror" and rigid censorship is also predicted.

Poland's noisier revolution could easily follow the Czech breakaway pattern. East European crystal-ball watchers feel.

East German churches, however, have been squirming more uncomfortably than ever with the drafting of a new state constitution which, in their judgment, can only strengthen party chairman Ulbricht's unbending communist hold.

Pall Our pic of the month needs no comment, only the title: Passiontide A. D. 1968 Tragedy-sharpened editorialists saw distinct parallels with Holy Week A. D. 30 in Jerusalem.

Execut Roman Catholic priests in the United States are leaving the priesthood at a one-a-day rate, a recent survey of the National Association for Pastoral Renewal reveals.

The report notes that the actual total for the last two calendar years could be "much higher" than the 711 departures noted, since replies received covered only 110 of the 153 U.S. dioceses and 25 of 160 priest communities of religious orders.

The pull-out trend is growing, the NAPR survey indicates. It also notes that nearly half (322) of the ex-priests have married, 265 are still unmarried, while the marital status of 124 was undetermined.

Post-Era Death at 80 of Charles E. Fuller, guiding light of the Old Fashioned Revival Hour for some 40 years, puts another gaping hole in the ranks of pioneer radio preachers already thinned by the loss of Walter A. Maier (The Lutheran Hour) and Martin DeHaan (Radio Bible Class).

High tide of the American airwaves prophets came in the postwar revival-of-religion years of the '40s.

Solution While the R's and D's (political parties, you know) strive and struggle, and in-and-out-again candidates toil and trouble, the darkhorse T's (Theocratic Party) have calmly announced that Bishop Homer A. Thomlinson

LUTHER AN Witness

PART ONE

VOLUME 87 No. 5 MAY 1968

Official periodical of The Lut.
Church — Misseuri Synod. Publi,
monthly by Concerdig Publi,
Meuse. O. A. Dern. General i ager, 3558 S. Jefferson Ave., St. i.
Me. 63118. Substription: \$2.2 year (including LUTHERAN With REPORTER). Second-class postage at \$1. Louis, Ma.

Microfilm copies of current as a sack issues may be purchased from Xerox University Microfilm 300 N. Zeeb Road, Ann An Mich. 48106.

Martin W. Mueller Executive Editor

Omar Stuenkel, Managing Ed

Russell Ainsworth, Albert V Galen, Ros Jensen, Elmer Kran Associate Editors

Ken Paul, Art Director

COMMISSION — Robert W. h tram, John E. Hoffmeyer (set tary), Louis P. Lochner, Martin Marty, Lorman M. Petersen, h liam Roepke, Ray Scherer, En G. Tieman (vice-chairman), h liam E. Wessler (chairman), land P. Wiederoenders (adviso

The editors of the WITNESS responsible to the Synod thre the Editorial Commission for cial Periodicals.

ADVERTISING — Adverti manager: E. O. Liaboe, 355 Jefferson Ave., St. Louis, 63118. Products and services vertised in the WITNESS or be considered entirely on basis of their individual mi

Changes of address and order mail concerning your scription may be sent to publisher. Send a stencil pression of your ald address and addr

report and congressional passage of the 1968 civil-rights bill is a rapid expansion of bridge building courses in schools and churches dealing with black culture and history.

Fastest reaction among Lutherans came from The American Lutheran Church, which launched "Project Summer Hope" for all member churches as an intensive educational program to achieve attitude changes by factual inin Washington.



has again won their party's candidacy hands-down.

The bishop, overseer of the 75,000-member Church of God and self-styled King of the World, kicked off his fourth campaign for the White House by inviting all heads of state and of religious groups, both Christian and non-Christian (communists included), to his denomination's third world assembly in Jerusalem a month before our election day. A. W. G. your new address. Allow at six weeks to process your of ment. Send to: Subscription partment, Concordia Public House, 3558 S. Jefferson St. Louis, Mo. 63118.

Photo credits: Cover (top — Photos Unlimited, (top figh Religious News Service photo) John Goodwin, (bottom led Paul Ockrassa; 2—Religious Service photo; 4—Photos limited; 5, 6, 7—The Cost (bottom)—Defense Depart Photo (Marine Corps); 9 (to Denver Post; 11, 21—Paul Krassa; 14—Harris & Washington; 22—William & 27—UPI

THE LUTHERAN W

Trigger of Hate

"THE 21/2 MILLION MEMBERS of The Lutheran Church — Missouri Synod grieve with you," Synod President Oliver R. Harms said in a telegram to the widow of Dr. Martin Luther King, Jr., shortly after his assassination on April 4. "We pray that his life may not have been given in vain and that you and your family may find strength in our Lord Jesus Christ, who did not die in vain but to comfort and save us now and through all eternity."

First indications are that Dr. King has not died in vain. Now that his voice is stilled, people have begun to

hear the message of his lips and life.

The 39-year-old clergyman knew that he risked death with every public appearance, especially when leading a march to dramatize the plight of black people. But he had a dream for whose fulfillment he was willing to take the supreme risk. He had been on a mountaintop and had seen the promised land for his people. And so he was not worried about attempts on his life.

The man who killed America's most eloquent advocate of nonviolent protest appeared to be a lone assassin. But the trigger he pulled was the trigger of hate that had been smoldering in the hearts of millions of Americans. Dr. King was the symbol-target for all the venom in people who resented being charged with prejudice, discrimination, and injustice against the American Negro. Blind, unreasoning, unrelenting hatred gunned down Martin Luther King.

In 1964 the LUTHERAN WITNESS applauded the choice of Dr. King as Nobel Peace Prize winner and suggested "America has good reason to thank God that Dr. King is the man he is." The editorial drew unabat-

ing criticism.

The paragraph preceding the "thank God" conclusion cited the words with which Dr. King greeted the news of his selection as Nobel Peace Prize winner. Those words are classic and epitomize his lifework:

I do not consider this merely an honor to me personally but a tribute to the discipline, wise restraint, and majestic cour-age of the millions of gallant Negro and white persons of goodwill who have followed a nonviolent course in seeking to establish a reign of justice and a rule of love across the nation.

If the death of a man of God for whom a national day of mourning was proclaimed is not to have been in vain, Christians of America must be in the forefront of those persons of goodwill. They must not only repent of lovelessness and unconcern but take vigorous part in breaking down every barrier to elemental justice and constitutional rights and everyday opportunities for American Negroes.

What Kind of a Man?

I WAS WATCHING a man die on TV as I put on my topcoat and started for work. When I left the house, the cool, crisp air of an April morning made me think a half prayer that the temperature would not drop low enough to harm my wild plum trees.

I'm sentimental about such things.

A lump forms in my throat when the flag goes by in a parade; a clear young voice singing the solo part in "Beautiful Savior" can make it difficult for me to read the next few lines of the liturgy.

Three-year-olds throwing their arms around me after Sunday school and whispering, "I like you," and my tall son and fine-looking daughter coming out of church together move me to give a prayer of thanks to the Lord for His many blessings.

Yet — this morning a firing squad executed a man in my living room, and my chief concern was that the weather might turn cold enough to harm some plum blossoms! What manner of man have I become? — By Ken Webster

What We Need

WHEN PRESIDENT JOHNSON ANNOUNCED that he would not again seek the nomination nor accept it if offered, the shock brought varied reactions.

Most citizens accepted the action as genuine and responded with new respect to what has been termed a magnanimous personal sacrifice for peace. A few called the President's statement a cheap political trick.

Our age has been through so many put-ons in everything from advertising to national policy to church campaigns that it shows weariness and wariness in mood. Something is needed in the church to restore enthusiasm

and the joy of victory.

In his book A Second Touch lay leader Keith Miller says that a study of renewal movements at their early stages, rather than at their crest, revealed "a simple, almost identical pattern." Each began with one person in a local situation who decided to give himself to God with no strings attached. Usually at the time the person was not very important in the eyes of others.

Of course not everyone who yields himself completely to God starts a great movement. God's finger too must rest on him for a particular time and task. But history does show that when a few others gather round such a person because total conscious commitment by a sensitive individual evidentially makes people somehow "hungry" or "homesick" for God, a renewal may start.

These few lives, deeply committed to the same living Christ, gather in small groups around a common vision. and their obedience begins to take a particular shape in the world. Miller points out that none of the great renewal leaders set out to start a program for other people. Each was trying to find how he himself could live sanely under God.

New attitudes — a new mind-set — are needed in the church for renewal. These will probably shape themselves around a person who has cut loose from fear and relied wholly on God in order to find and walk the way to which obedience, love, and hope point him in our time.

Two things we all can do. We can, first of all, try with greater faithfulness to live bravely according to our insight and belief — whether such action on our part sparks renewal or not. That is in the hands of God. But we can also be more sensitive to and tolerant of those who set out on new paths from conviction and in obedience to God. It may be that the Holy Spirit is leading us through them.

What we need today is men and women ready to abandon themselves to God without fear, simply because it is right and because it is a joy to live for God. Perhaps through one such person God will grant His

church — or some part of it — renewal.



New Times for Farmers

BY E. W. MUELLER

Dr. E. W. Mueller is associate secretary of the Department of Church and Community Planning of the Lutheran Council in the U. S. A. After a boyhood on an lowa farm he entered the ministry of The American Lutheran Church and served in rural parishes.

The farmer long ago moved from the subsistence farming of Thomas Jefferson's day to commercial farming. own need, his farm operation had little impact on the economic wellbeing of his neighbor. He could function independently. When he produces primarily for the market today, his volume of production and his selling patterns affect the well-being of other farmers.

The value system of many of our church people gets in their way.

Their value system, in part, can be traced back to the influence of the early colonists and to the pietism involved in group action because infringes on personal freedom. Other feel it is wrong to use organization power structures to improve the economic well-being.

The responsibility for solving farm problem belongs to farm aganizations.

They are social structures who people have created for this purpose. They give an individual an opportunity to make his influence felt. The existence of a number of organizations gives an individual the chose to work with the organization with the best approach — according to be judgment. Such organizations are make possible joint action in area in which there is substantial agreement.

The farmer has worked primari in the area of production.

He has worked with soil, plant animals, and machines. In the future he will be much more involved it marketing. Now he must learn to work with people, and he will need to impose some restraints on himself.

The role of the pastor and congregation:

The Gospel does not describe definite pattern or structure which people are to use in dealing was social problems. Members are so dom unanimous as to which organization has the best answer; therefore congregation ought not endorse identify itself with any one organization.

Individual Christians do have social responsibility and a duty find answers to social and economic problems. In a complex society individual is a better steward of time if he works with an organization. Individual Christians have duty to use their influence so the organization acts responsibly skeeps the well-being of all people mind.

How the church can be of m

By confronting its members their social responsibility; by enco

But he has not given thought to the social implications of this change. When he produced primarily for his

ong coropean miningrants, reopte accept individual responsibility; they are skeptical about their social responsibility. Some are besitant to get

aging them cannily, objective forthrightly to discuss their ferences; and by being a reconciinfluence when differences develo

Taking the Lead in Rural America

BY E. W. MUELLER

he church proclaims the full Gospel of Jesus Christ. That message concerns man in his totality - man who has been redeemed by Christ, who is to live in meaningful relationship to others, and who is to care for and develop the earth.

The church has a responsibility for the community in which it is proclaiming the love of God. It has a responsibility to its constituency in the countryside, and it must be concerned about matters of the com-

The economic base of many of our small communities is the productivity of the land. The family-farm units constitute the economic base. This base is shrinking. Farmers seek to maintain their net income by expanding their operation. This means fewer farm units. . . . As the number of farm units is reduced, the economic base of the community declines, meaning less money for schools, churches, and community services.

The problem is to find a way to reward equitably the farmer for his input of management, labor, and capital into the farm operation.

We must speak up for our neighbor. When our neighbor is in trouble, the least we can do is speak in his behalf. In a responsible society this is our moral duty. The interdependence between the main street of the small town and the farmer must be-

come a reality.

We must fix the responsibility. The major responsibility for finding an answer to the farm-income problem lies with the farm organizations. The church encourages members to belong to the farm organizations of their choice. There are some areas in which these organizations disagree, but they all see marketing as a major

Cooperatives, which have made a real contribution to town-and-country life, particularly to the economic well-being of the farmer, also have a responsibility.

The differences that exist among farm organizations is not a reason for farmers to remain aloof. Only as farmers work together in organizations can they hope to solve their

We must employ special knowledge. The farm situal

very complex. The church has no special insight into economics or the detailed phases of the farm problem. It turns to persons who are knowledgeable in the areas of economics. management, marketing, credit, production, storage, to assist the farmers in becoming knowledgeable.

We must identify the ingredients of

the answer, such as:

The farmer must be encouraged to be a good manager and operate an economic unit. He must have access to sound and adequate credit. He must have safe and good storage on

The farmer must be encouraged to produce a quality product in adequate supply. He must find a way to regulate production in keeping with the need. He must strengthen his po-

sition in the marketplace.

We must discuss the problem. The present farm crisis tends to divide the local town-and-country community. It often divides congregations as how best to deal with the farm crisis. The situation calls for much Christian forbearance on the part of all. It requires that we discuss our differences, that we state our points of view respectfully, and that we listen respectfully to the next person.

People May Differ

It is to be expected that people may differ as to what method is best to deal with the farm crisis or how best to proceed to improve the farmer's income. We must not permit these differences with our neighbors and friends to split our congregations or our communities. While we may legitimately oppose what our neighbor stands for or the approach that he recommends, we ought never permit this to cause us to take a negative attitude toward him as a person.

The farm crisis demands that all church people be objective, understanding, and considerate and that they display a reconciling influence so that their Christian attitude will counteract some of the necessary tensions which honest seeking for answers generates.

If our Christian faith is meaningful to us, then we can tolerate differences of opinion and different approaches without necessarily becoming angry or having ill will toward

those who differ with us.

Christian laymen who are connected with the agricultural industry have a responsibility to use their influence through the sharing of ideas and participation in various organizations to try to solve the price-cost squeeze problem.

Which organization has the best answer is not for the church to say. It is for each person to make his judgment and to work with the organization which, according to his opinion, offers the best solution and the solution that is most likely to succeed.

People in every community have the capacity to improve their community if they are properly informed and motivated. Because of the Gospel the congregation has a God-given responsibility to assume leadership in putting into focus unmet needs, in calling attention to community resources, and in evaluating the part its own members have for improving the community.



Caught in a Cost-Price Cycle

Drawn indirect farms 800 acres hear bratan 3 Dak Except for an E- our interruption in the 1950s.

when he was employed by the Deportment of Health Education and William in Oregon, he has spent all of the life in the rural areas of the upper Midwest.

am a farmer, and I think it is time the people of America show some concern about the continued exploitation of agriculture. I think it is time for the church to recognize the plight of her members in rural areas. If the exploitation of the farmer is not stopped soon, our nation will run out of farmers to raise the food we need for ourselves and for many of the world's hungry people.

Compare the price of wheat and the cost of bread — wheat at a 30-year low and bread at an all-time high. Both producers and consumers of food and fiber lose, while the processors and distributors profit. And the price of all consumer goods continues to rise, forcing the wage earners to seek more and more money for their time and effort. When wage increases are granted and included in the cost of production, they are passed back to the consumer, starting the cycle again.

Socrifice Investment

Last fall I held 6,000 bushels of wheat that I could not afford to sell at \$1.30 a bushel. The entire amount would have been subject to income tax and would have netted me less than \$1.00 a bushel at the market price. I would have liked to sell the wheat to buy some much-needed machinery, but I could not reconcile the high cost of machinery and the high taxes with the low price offered for wheat.

True, we are subsidized for 35 percent of our wheat. But do you know of any working man who is willing to work for half of parity, or half of his regular wages, for his overtime and then is asked to sacrifice his investment in land and machinery to produce a product at a loss?

The average farmer is now nearly 60 years of age, and 9 out of 10 have no one willing to step into their shoes. The young men of rural America are in a unique position. Industry wants them because of their broad mechanical experience and inherent industriousness. They do not have to stay on the farm. They don't want to be exploited by an ungrateful urban population and the giant food processors.

My own sons will not even take my farm as a gift if they are expected to farm it. It consists of 800 acres of some of the best land in the state. The farm was given to me by my father, and he hoped that I would pass it on to my sons, with the stipulation that if none of my sons were interested in keeping it in the family, I would give it to The Lutheran Church — Missouri Synod.

I have nearly come to the conclusion that the church lacks understanding of the real problems we face in this country and that it stands idly by while all of the oppressions which caused our forefathers to flee from Europe are cropping up in our society.

Seventy-five years ago my grandfather left Prussia to come to a free



country after losing all six of brothers in wars to protect fatherland. He wanted to avoid raing cannon fodder for the Fatherland. He was allowed to leave only because he had been wounded and was longer able to serve in the army.

Small Farm Displaced

Note the inconsistency in government policies regarding la distribution here and in Vietna Over there the emphasis is on retaining the land to the small farmers. It policy here in America seems to the deliberate displacement of small farmer.

Young men from rural American are forced to fight in Vietnam to put tect the small farmers of that couns while their own families are diberately oppressed. This makes possible for large corporation families to swallow up the land. The consumers in the metropolitan areas a abetting this land grab, little realing that when this is accomplished it will be they who will suffer most

We farmers are already subject the monopolistic interests that estalished prices. We are forced to a our products for whatever those terests are willing to pay, and at a same time we must pay the disproptionate prices those interests place their products.

Seek Human Values

farmer '

Some time ago I read a magamarticle by Dr. Joseph L. Knuts president of Concordia College Moorhead, Minn., a school affiliation with The American Lutheran Churther Suggested that Americans should recognize that the farmer is subdizing their daily bread. He point out that we spend only 18 cents of pay dollar for food, less than a place in the world.

"If we are sincere as a church praying for daily bread," he wro "I do not know how we dare for the farmer any longer. If you are as church people are concerned abinequality and second-class citized we ought to demonstrate for

16 1 X

I am concerned about human ues — values the church should concerned with. I think it is set for farmers to be thankful when of areas suffer so that their own ticular situation is favored. But think it is just as sinful for the government and the majority of the post to exploit the farmers.



Better Farming--Fewer Farmers

Hubert V. Kiehl operates Longview Farm near Malta Bend, Mo. He earned an advanced degree in economics from Missouri University. He is a member of the board of the Missouri Farm Bureau Federation and serves on the Town and Country Committee of the Synod's Missouri District.

BY HUBERT KIEHL

R ising productivity has characterized most of our economy, and farm productivity has risen fastest of all.

Man-hour productivity in nonfarm industries has risen 48 percent since 1950. In the same period productivity on the farms rose 164 percent. Accordingly, we have fewer, though

more productive, farmers.

Farm workers make up only 5 percent of our labor force, compared to 10 percent 12 years ago, and 25 percent 30 years ago. Our population increased by 56 million or 39 percent in the last 20 years, while farmers decreased from 7.9 million to 3.7 million. The number of farms went down, dropping from 5.6 million in 1950 to 3.2 million in 1967. Meanwhile the average farm size increased from 213 to 359 acres.

Output Increases

The figures illustrate the impact of technology. (Technology means the combined and associated use of better and often bigger machinery, of improved till

tion of our income (18 percent) for food than the consumers in any other country.

Data on corn yields in Missouri have been kept since 1866. For about 75 years yields fluctuated around 30 bushels an acre. But in the last 25 years yields have more than doubled and have continued to increase.

This brings to our attention the facts of life regarding the rural churches and rural population.

The rapid decline in population on farms (about 200,000 every year) reduces the number of people in and around the small communities the church serves. It often becomes very difficult to support and maintain a church because many of the people have moved to metropolitan areas for employment.

This is particularly true of the young adults, since farming can use only about one of every 10 born on a farm. So it's easy to see why the average age of farm operators is rather high — 57 years.

Income Declines

Various statistical devices have been developed to measure the incomes of farmers in comparison with the incomes of their city cousins. The best known is the parity ratio. Since this ratio of prices paid by farmers to prices received by them for the product is based on the 1910—14 period, it is not a fully reliable index of modern conditions. Nonetheless, the ratio of 74 percent for 1967 is the lowest since 1934 in the Great Depression.

large capital investment, place a premium on management and replace manual labor. Hence, many people who once worked on farms can no longer find jobs in rural areas. They then move to cities to find work.

The agriculture industry, in spite of the decrease in farmers and farms, continues to produce more than the market will absorb at attractive prices. Therefore, the government has sought through the Agricultural Adjustment Act to reduce the production of several of the major commodities. In 1967, for example, 20 million acres were diverted from corn production. The crop, however, was a large one of 4.7 million bushels larger than home use and export demand will absorb. So prices are lower.

Feed and Export

Now the feed grain goal for the 1968 program is a reduction of 30 million acres. What farmers actually do is rent to the government a specified acreage in return for certain direct monetary benefits.

The goal of the government farm program is that farmers who participate in the program can maintain an adequate income, while consumers are assured of an abundant supply of food and fiber.

The trends of the last several decades indicate that farming will continue to become more efficient, meaning a further decrease of farmers and of farms. But it seems reasonably certain we can feed our increasing population for a long period of time herbicides, insecticides, and fertilizers.) Trends indicate a continuing increase in agricultural outputs and decline in farmers and farms.

Our unequaled productivity furnishes high-quality foods at a relatively low cost. America is probably world, yet we spend a smaller por-

This is indicative of the so-called cost-price squeeze — which means a continuing increase in the cost of production while prices received for products remain nearly constant or increase at a slower rate than production costs. These production costs are cash expense items which are produced by industry, such as fuel, machines, and chemicals.

These supply inputs, as well as the

and continue to export some food to foreign lands. We now export the products from one acre out of four.

Moreover, our surplus continues to help avert famine abroad by supplying food, primarily grains like wheat, milo, and corn, for immediate consumption. Our expertise offers the help of the world's largest supply of agricultural scientists, educators, and businessmen.

1191

٠



You'd probably be a bit skeptical if you were told that each week—in this TV-comic-book age—thousands of American young men sit down and read a full-length sermon. However, this highly unlikely-sounding event actually takes place among many of the 30,000 members of our church now serving in the U.S. armed forces around the world.

Their letters, streaming into Synod's Armed Forces Commission headquarters office in ever-increasing numbers, bear eloquent testimony to this fact. Why this unusual but encouraging activity on the part of young men and women who, under any other circumstances, probably wouldn't dream of taking the time to read a sermon?

Try to put yourself in a GI's shoes. You're John Jones. Age: 19. Far away from home for the first time. Address: Southeast Asia. The initial excitement of being in a strange country has worn off. Now you're desperately homesick. And — unless you're stationed in a war zone — you're also probably bored.

Think what it means, then, when

every month you get that envery from your Synod. With your to on it. You realize not only to "Somebody up there" likes you (my greatest comfort!) but that "some body down here" does, too. And i just your relatives, friends, and i quaintances in your home congretion. But also the many member personally unknown to you, of you church body.

Above all, thousands of these of a world apart from their her environment, including their her congregation — are homesick of God's Word. No one claims the service members of our church the devotional literature the communion sends them each month is many thousands do.

By placing the name of any meter of the LCMS on file at the Amberores Commission office in Waington, D. C., through the home of tor, a flow of materials is begun initial package including a Semprayer Book is sent at once; more each person receives "Loyalto Christ and Country," a work folder with sermon; every months a Portals of Prayer book is sent; and quarterly the commission.

mails a 48-page pocket-size magazine, Double-Time.

To make services like this possion for those in military service and supply the funds needed to rechaplains from the LCMS, to ordinate efforts of pastors. Veterans Administration hosp and to provide other pastoral services and to provide other pastoral services of military and civilians over Synod has authorized a Mother's offering to supply funds for Armed Forces Commission of



Lay Ministries

INVOLVED SOPHOMORE

Willie Davis, Jr.

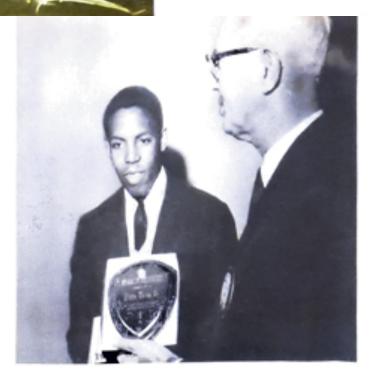
At 17 Willie E. Davis, Jr., has already claimed his second distinguished service award.

Last year during Youth Appreciation Week the Denver Optimist Club cited Willie for outstanding leadership in the community. Some weeks later the Kiwanis Club presented him with an award "for outstanding leadership and dedicated service."

Oldest of five children in a family in which both father and mother are deaf and are working. Willie has assumed much of the responsibility of caring for his brothers and sister. He taught himself and the younger Davises the sign language so that they could communicate with the parents.

Mother Davis, a deaf-mute since birth, and Willie, Sr., deaf since childhood, are active members of Bethel (Deaf) Lutheran, Denver (Donald Zuhn, pastor), where all the children were baptized. The younger clan now attends Mount Calvary Church, near their inner-city home.

Willie is a sophomore at Manual High School, where he plays basketball, baseball, football, and the sousaphone in the band. In the Red Shield Community Center



in his neighborhood he is a member of the drum corps and Young Life Club.

Despite his activities Willie claims he has never felt overworked. Nor does he feel the church neglects youth by not providing enough outlets for involvement. As he sees it, involvement at home, church, school, and in community helps develop a "sense of responsibility and teamwork and always gives me something to look forward to."

His pastor, Rev. James Brockmann, describes Willie as "a very responsible and determined individual who is alive to his opportunities to make a way for himself."

HEALTH GUARDIAN

Helen Bruening

To some she looks like a typical home-ec teacher. To others she gives the impression of the private secretary who holds the company together while the boss flits from conference to convention to golf course.

The real Helen Bruening, however, is a skilled leader in the ministry of health and healing. She serves in the dual capacity of director of nursing services for both the city of Peoria and Peoria County. Combined, the two staffs under her surveillance total 3 supervisors, 26 nurses, plus clerical help.

She came to her Peoria post in 1964, following a service record which includes 2 years of World War II service with the Army Nurse Corps in New Guinea, 5 years of hospital nursing at Milwaukee Lutheran, 3 years with the Milwaukee Visiting Nurse Association, and 10 years with the Milwaukee Health Department, in which she rose to supervisor.

She has a training record to match: R. N. "cap" from Lutheran Hospital of Milwaukee; bachelor of science from Marquette U. school of nursing: master of public health from U. of Michigan.

Miss Bruening's position has brought other responsibilities. She is on a standing committee for the Illinois Study Commission on Nursing, is consultant for the state's Commission on Children, now readying its report for the 1970 White House Conference on Children and Youth, and sits as board member on Peoria's Community Council.



Inough many meetings gobble up most of her spare time, three programs of Trinity Church (Rudolph Haak, pastor) command her special attention: campus ministry at Bradley University ("I had the benefit of such a ministry at Ann Arbor"); a special program for retarded children ("Trinity adds the 'one thing missing' in our publichealth program"); and Trinity's newly planned day-care program ("I look forward to helping in a small way").



To deal with a group of children day after day can fray nerves and test tempers

Teaching Is Work

In 20 years the number of men and women teaching in elementary schools of the Missouri Synod has nearly tripled. More than 6,000 teachers now staff about 1,350 schools.

Sometime in their life these educators made a decision to enter the church's teaching ministry. They prepared for this ministry at one or more of the Synod's colleges and received an initial assignment by college and synodical officials.

Each graduate looked forward to his first assignment. To most it was the fulfillment of a desire. But some found their first position disappointing.

Some Adjust Slowly

It is not likely that any young teacher will find his new duties exactly as he had envisioned them. Suddenly he faces demands, problems, and responsibilities which he had failed to detect in college textbooks.

Most young teachers hurdle difficulties readily. Some adjust more slowly. A few may even give up after their first attempt and seek employment elsewhere.

Some who left the Lutheran teaching profession return to it for various reasons. They may have become disillusioned with other professions. Or they may have decided that they want to serve the Lord in this ministry of the church after all

after day can fray nerves and test tempers. Teaching children is a challenging and exacting profession which requires an intelligent, alert, and healthy individual.

Teaching Is Rewarding

But teaching has many human fringe benefits and is highly rewarding. Molding children into well-adjusted and useful citizens is the highest calling to which a person can aspire. The fruits of such a labor of love are often enjoyed right in the classroom. Many teachers experience increasing gratitude from former pupils in later years.

The Lutheran teacher finds his greatest satisfaction in teaching God's Word. He teaches because he believes what Solomon said: "Train up a child in the way he should go, and when he is old, he will not depart from it." The Lutheran teacher teaches for eternal values.

The Lutheran teaching profession offers much variety. Some teachers are school principals, others are directors of education, and still others are organists and choir directors. There is a demand for Bible class, Sunday school, weekday, and vacation Bible school teachers.

Congregations are looking for youth counselors and athletic directors. There are various grade levels, and many schools are departmentalized. Some former elementary school tunities to improve classroom teaching techniques; to grow academical through further college and university courses, conferences, and workshops; and to specialize in a given area of service.

Every consecrated Christia teacher carries in his mind and hear a desire to be a useful tool in God hands. To work toward the fulfilment of this desire makes for professional growth. It generates zest, en ergy, and purposeful activity.

Would Do It Again

Lutheran teachers as a group at not known to make excessive fines cial demands. However, many them are paid sufficiently to provide well for their familes. The overalifetime remuneration of teacher likely compares favorably with the income of other middle-class were ers. Where this is not so, a congration should be reminded that a borer is worthy of his hire.

A common observation by many veteran teachers at anniversary vices or retirement celebrations been: "I would do it again."

Author • To 36 years as an educator (Lutheran elementary school principal, assistant director, then superintendent of Christian education for Many who left the teaching profession in Lutheran schools for a time have returned and now serve with a double measure of devotion, satisfaction, and joy.

There is no magic in Lutheran school teaching. Teaching is work. To deal with a group of children day

schools, and others become college instructors. Many District and synodical leaders in Christian education are former teachers.

Professional growth is a blessing in any honorable occupation. This is doubly true in the work of a Christian teacher. There are many opporthe Northern Illinois District, instructor at Synad's preparatory schools at River Forest, Bronxville, and Portland), Adolph H. Kramer adds, in his retirement, parttime service as staff assistant of Synod's Board of Parish Education.



THE LUTHERAN W

(122)







leading his class in a rousing song is the only male teacher of first-graders in the public schools of St. Louis County. "This kid stuff is extremely challenging," Robert Galen, a Missouri Synod Lutheran, told a St. Louis Globe-Democrat reporter. Until quite recently, the Globe feature on Galen noted, the lower grades have been "elmost a no-man's-land." According to the National Education Association more than half of all secondary schoolteachers are men, but only 15 percent of elementary Nachers are men.

ON BECOMING A TEACHER

Years, or was it months or days ago. saw myself leading children through paths of tomorrow.

Eager eyes, hands not yet afraid. supple bodies easily molded.

open as outside and hearts knowing love

hear the call and inside me it pulls and I want to go but time says no.

hside me out I look and see

to somehow help just one small hand

what I would do had I the chance

And now I wake and shake my head

will push me up

to guide

Burn Your **Bridges!**

BY L. L. MILLER

To followers of Christ, dedication is nothing new. Across the centuries countless Christians, putting their trust in the Lord, have set forth to further the Kingdom. Our own Missouri Synod is the result of God's help to many dedicated workers. Occasionally one of these workers expresses himself in such striking words that the message must be re-

A few years ago I had a conversation with a young married man, the father of three small children. He was planning to enroll at one of our colleges to prepare for the teaching ministry. I was obviously pleased to

Being practical, however, I asked the usual questions: "Should you sell your half of your business? Should you get rid of your house? What if you don't like college or don't make the grades? What can you come back to?"

The angels surely applauded his reply. "I'm not coming back," he said. "If I don't make it, I'll find some Christian institution that needs a carpenter or some church that needs a janitor. The old adage, 'Don't burn your bridges behind you,' shouldn't apply to a Christian."

Isn't that a marvelous conviction? Recently I heard that this young man will complete his college work this summer and will no doubt be called into the educational ministry.

Many times in the past few years his reply has come to mind. How right he is! Christ Himself tells us: "Anyone who lays his hand on a plow and keeps looking back isn't fit for God's kingdom." And Paul restates the same idea: "One thing I do: I forget what is behind and reach for what is ahead."

So take up your next task with faith in the Word, and don't forget this "old" saying by a "young" wise man: "Christians, burn your bridges

MAY 1968

In a hypothetical letter to a pastor an elementary school principal shows the need for closing the gap that opens when teachers are not part of the total ministry of a congregation's life

Letter from a Principal

Dear Pastor.

Several months ago there was a letter in the LUTHERAN WITNESS by a young woman who was going into Lutheran teaching. In her letter she gave her reasons for entering the teaching ministry of our church.

Her letter expressed many of the feelings I had as a prospective teacher. But after years of teaching I find myself somewhat disillusioned with my profession because one of my greatest expectations never materialized.

Most of them have come true. Salaries are low, working hours are long, and my energies are drained at the end of each day. But I didn't expect a high salary, and being exhausted at the end of the day is a kind of reward for having given your all in the Lord's work.

But the lack of empathy shown to me by you and some of the laymen in our congregation points to the expectation that never materialized. In college, teachers were taught that their "call" in some way meant that they would be entering a similar ministry with the pastor; more specifically, a ministry of education in the congregation.

We were told that the pastor is

from being "ministers of education" to being "ministers to the parochial school."

Several things have created such a gulf in our congregations. One of them, I feel, is the heavy emphasis our parents and our District and synodical officials have placed on our keeping up with the public schools. To be equally professional with our public school counterpart has caused many of our teachers to devote much time, money, and effort toward advancing themselves professionally to become better teachers.

I too feel strongly about this. What has happened, however, is that while we were seeking equal status with the public school teachers, we began to lose status in your eyes. The more time we spent in being better teachers for the school, the less time we were able to devote to our work in the parish.

Apparently you noticed this development too, because you have been saying less and less about our school. As a result our enrollment is not growing, and our support is faltering. You must realize that without your support our school is doomed to oblivion.

Another reason for the widening gulf is teacher specialization. More and more teachers are entering the teaching profession as specialists. Some young men are interested in coaching and physical education, math, or science. The same is true of young ladies who prefer to specialize in art, remedial reading, or other fields.

As an educator I feel specialization is good and certainly conducive to a good school program. However, this development has diverted more of the teachers' time and interest to their area of specialization in the school rather than to their ministry in the entire educational program of the congregation.

Centralization of schools through "associations" has only served to widen the gulf between the teacher



Richard Solprincipal and 7th.
8th-grade teacher of Decatur, III., Luthera Central School, organization from River Forestian from River Forestian from River Foresthau, then New Homelad., earning his madegree at Indiana versity in 1963.

Incidentally, I'm sure you realize by now that dedication waries from teacher to teacher. Metal, emotional, and physical qualications must also be taken into exideration. I guess I'm saying possible that some teachers as serve their parish immeasure while others, without apole should be expected to do very

Now I am not going to leave to without offering a solution. When it works or not is up to both of a To release our teachers from a faing of being second-rate, you make the time to identify with and give them the assurance to they are indeed in a commistry. It only possible way for that to a place is through a meeting of minds.

Minds don't meet if they on communicate. Regular meet ought to occur between you your professional staff (monthly monthly, quarterly, or even semually), at which plans for congregation are discussed, ideas the promotion of Christian education the total parish are exchanant the overall welfare of congregation is evaluated.

When our teachers feel the state of having shared in the plans. It a renewed parish-consciousness result. And I suspect a much grawillingness to produce results

follow.

I won't say that all teachers
perfect, pastor. Many of them

the shepherd of the nock but that teachers were in some way to be associated in a "coministry" with the pastor. Unfortunately, I feel now that my call was just an assignment of extra duties, and as long as I do them reasonably well and without complaining, you are satisfied.

I have talked with some of my colleagues in various types of elementary schools of our Synod. My colleagues feel that this lack of empathy has lowered the teacher's selfesteem and opened a gulf between

and the parish.

Because of such a separation you and some of our laymen feel that our teachers are doing less and less in terms of parish service while the expenses of operating a school go up and up. This dichotomy looks to you like the law of diminishing returns.

Hopefully, however, all is not lost. I think you and our laymen are beginning to realize that all teachers do not fit an identical mold. Interests and abilities vary. Many teachers coming from our colleges can no deserved the criticism you've vill But let's not talk about them. talk about how we together castore some of my lost ideals at the same time improve our relationship.

I am interested in the total a program and not just the schefeel an obligation to all children the congregation. I pray for the when you and I can sit down gether and plan the work of but Christ's kingdom here on earth.

Vous colabores.

HEADS of CHRIST

ne reason some people get disturbed over differing theological views in the church may be that they have cast God into an image of words and sentences; that possibly their faith is circumscribed by the imperfect phrases that describe Him. When these phrases come under question (for a number of reasons perhaps, one of which is the ever-present problem of semantics), God, they feel, is defaced—and this would shake anyone.

A picture, says the cliche, is worth 10,000 words. But no number of words can define Christ. Has it ever crossed your mind that we possibly try too hard to find Him among the words in which we lock Him? Yet isn't it the important thing in our lives that we have a personal relationship with Christ, that we interact with Him though we cannot fully grasp Him? If we are to find Him, it can only be spiritually.

It seems that the same problems can occur in paintings of Christ. The artist may try to give a definition or a description of Christ, or at least so his paintings may appear. Sallman's noted "Head of Christ" is among those that appear to tell a lot about Christ. But what does it really say?

The picture of course has warmth and kindness. But then so does a picture of a kitten if so painted. The portrayal of Christ as a pretty-faced man who has pronounced Caucasian features and seems to have only human dimensions fits well into our 20th century.

20th century.

deliberately glamorized Him for the picture (though Jesus pointedly repeated that He came to serve, to suffer, to die for us). It is rather apparent that the artist tries to depict the divine nature of Christ by painting Him as a neat man. Whether he has succeeded, we shall leave to you.

Richard Hook's version of the head of Christ shows a more eager, rough-and-ready outdoors type, with a twinkle in His eye and a grin on His sunburned face. Here again, some can detect an attempt at glamor, but plainly Hook shies away from indicating the divine and pictures the down-to-earth Son of Man.

It seems that if Christ is to be painted (some say He shouldn't), it

should be done ambiguously so as not to suggest an exact image. For portraits which pretend to be an image of Christ can be dangerous because pictures as well as words about Him can become idols — and tragically, one might not even be aware of it.

WILLIAM R. WOLFRAM Seward, Nebr.

HIDDEN IN THE STARS

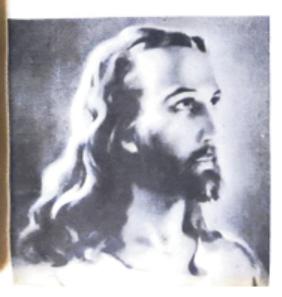
Jesus, Your face is hidden in the stars
Where man once was bidden high to trod
In upspringing flowers, prayers winding like rivers
Flowing from the ever-present God.

Now oft in close of year when frost lines the rim of forest spring, I wonder if the face I see, weightless, balancing wave on wave, is mine or Yours;

The coming on of night with howlings At the door remind me of Your fevered Path —

and always I wonder . . .

The sudden quiet between the fading light and the softer moonlight on the winter snow throws shadows on the lawn and causes heads to start perfect complexion could indicate that this man spent much time taking care of his physical appearance (is this the busy Christ we meet in the gospels?), or it could mean the artist



But then in dreams—shadows waking,
Shadows sleeping—these pictures known
By heart for what they are or should be.
But in the dimness of the moment
of the eye closed in sleep or thought
There comes the outline sharp and clear
On this reflective couch

On this reflective couch, Where people spring from action only guessed And emotion barely felt.

> And in that spectral second the image burns and burns the darkness into ash that covers all the doubts and cares with sleep, till morning breaks with dew from dream-swept eyes.

Inglewood, Calif.

JACK TRACY LEDBETTER

13

(125)

Why T Hope for Fellowship

with the

Missouri Synod

A district president of The American Lutheran Church appreciates the continuing loyalty of the Missouri Synod to the Holy Scriptures.

s a pastor of The American Lutheran Church I have no right or desire to intrude upon the internal affairs of a sister church body. However, as one deeply concerned about efforts for greater unity in the Lutheran family in America I have happily accepted the invitation of the editors of the LUTHERAN WITNESS to present the viewpoint of one ALC district president concerning the pulpit and altar fellowship discussions which are in progress between The Lutheran Church - Missouri Synod and The American Lutheran Church.

I do so, likewise, out of the positive conviction that the delegates to our ALC convention at Omaha in October will vote almost unanimously for our church to loudly proclaim such a declaration of fellowchie with The Lutheran Church — theran Church — Missouri Synod a similar desire for a positive declaration.

Foremost among my personal hopes is the desire to have the continuing loyalty of the Missouri Synod to the Holy Scriptures shared even more fully with the larger Lutheran family in America.

In an age when the authority of the Word of God is rejected by so many who identify themselves as theologians, all of us have been heartened at the increased interest in the study of the Holy Scriptures by laymen. In a day when the word "inspiration" so seldom appears even in church literature, one dares to hope for a closer understanding between Lutheran churches where the Bible is still revered as the revealed

Word of the living God.

life has been interwoven with tionships to your church.

In my home area in North Clina three congregations, represent the three major Lutheran government in the since the days of my childhood witnessed side by side on adaptroperties. Each of the three congations has flourished, and there been a happy relationship between



Huffman, grad-Lenoir Rhyne C Hickory, N C Capital University Theological Serinary, Columb Ohio (D D 18) pastor of Ohio Pennsylvania gations for 20 president since of the Eastern trict of The A SHIP WILL Missouri Synod.

Hence we who have long desired such closer relationship fervently trust that there may be in The LuHad Happy Relationship

Since this is a personal account, perhaps I may be pardoned for reflecting on the way in which my own

Lutheran Chu which stretches the eastern se from Salmonhi

THE LUTHERAN "

pastors and members of these neighboring congregations.

Vivid memories of my childhood include a deep reverence for a sainted grandfather, a man who to his many grandchildren resembled one of the prophets of God. He was an ardent and loyal supporter of his local Missouri Synod congregation. On every occasion he spoke a word of praise for his synod. Despite that intense loyalty to his own church group he also encouraged me, his grandson, to follow the Lord's call to become a pastor in the former Ohio Synod, and he was always in whenever congregation preached in the Catawba County area of my home state.

At the seminary where we were trained for the Lutheran ministry our respect for Missouri's faithfulness to the Scriptures grew as we studied the only textbook in Lutheran doctrine which was standard, Christian Dogmatics by Dr. J. T. Mueller of Concordia Seminary at St. Louis.

Met Dr. Maier

Those were the days also when Dr. Walter A. Maier was making The Lutheran Hour a program which every Lutheran could call his own. Today I remember warmly the one occasion on which some of us as seminary students were privileged to Dr. Maier, traveling in a model-T Ford from Columbus to Steubenville, Ohio, where Dr. Maier addressed a Lutheran Hour rally.

In a gracious and brotherly manner he received us that day and encouraged us in our study of the Bible. It was little wonder that we eagerly purchased the volumes of sermons which came from his pen

 books I still consult today. of a similarity in names

planation that the sermon in question was preached by a good friend whom I am happy to call "Cousin Oswald" and explain that our relationship is not that of blood ties but of a common tie in the family of Christ.

In the recent past it has been my pleasure to serve as a member of the ALC Committee on Inter-Church Relations, by virtue of which we have had the joy of meeting several times with Missouri Synod representatives in the discussion of the essays presently being studied together. Never once in those deliberations did I detect any basic difference in the manner in which our two groups looked to the Word of God for authority.

There Were Tensions

One would not be spiritually alive if he did not thank God for the growth in understanding which has been so evident in recent years. Since I lived in a county where Lutheran churches were so prevalent, I can remember also the days of tension between synods.

As a boy I remember paging through a volume which grew out of the predestination controversy and was still in our collection of books in my boyhood home, a work called The Error of Missouri. I remember my mother's vivid description of the fact that when her parents changed membership from another synod to become members of the Missouri Synod, they had the coffins of her grandparents moved from the cemetery of that other congregation to the one adjoining the congregation of their new loyalty.

All of us who believe our Lord prayed for a unity in faith and confession must rejoice that such days of misunderstanding are past.

stand shoulder to shoulder in the Lord's army?

Since there have already been printed attempts to question our common acceptance of the same authority for our faith and practice. may I affirm again that the constitution of the ALC, in the paragraphs under "Confession of Faith," begins by stating: "The American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God. and submits to this as the only infallible authority in all matters of faith and life."

How tragic it would be to let past history, present suspicions, or future doubts stand in the way of a declaration of that fellowship for which so many in both synods have prayed during the past decades of discussions!

Groups Work Together

On the east coast, where I have a responsibility, pastors of our two groups have worked together in brotherly love for many years. As we have discussed our common confession of faith in Christ and in the authority of the Word of God, I believe that any lingering suspicions have tended to disappear.

So, if it be not presumptuous. may I, as an ALC district president responsible for an area that overlaps portions of at least six Districts of The Lutheran Church - Missouri Synod, express the fervent hope that the Lord of the church will bless our common endeavors for pulpit and altar fellowship.

As we attempt to minister to a highly mobile society in which neither Lutheran synod can have congregations in every community to with Dr. Oswald Hoffmann, the present Lutheran Hour speaker, I still feel a personal identity with the Gospel preaching of that familiar program. Hardly a week passes as I serve congregations along the Atlantic seaboard that someone does not compliment me on some sermon preached on The Lutheran Hour. I accept the compliment with the ex-

In this dark day in which we live, when the church is under attack, when the Bible is often ignored or derided, when membership growth in even Lutheran groups is shockingly small, have we not come to the time when those who share a common Gospel and a common trust in the inspired Word of God, which brings us God's grace in Christ, ought to

which members of our congregations may move, what a real blessing could come from a mutual recognition of each other's work and ministries! To me such a declaration would be a recognition of the unity of faith we already sense as heirs of the Lutheran Reformation who have a message from God's Word for a lost world.

MAY 1968



Privates

FRANKLIN A MARTEN

200 006

CERTIFICATE NUMBER

ISSUE AGE AND SEX

35 MALE

Y

ISSUE DATE

AUGUST 1, 1967

\$10,000

SUM INSURED





Fine print (with a heart)

We call our insurance policies "certificates." Why? Because (although a certificate is a valuable possession) our "certificateholders" don't just buy something, they share in something.

Aid Association for Lutherans has more than \$4 billion of life insurance in force. Yet, we do more than insure human life. We help insure human values.

Examples: We provide scholarships for hundreds of ministerial and lay students. We aid the retarded. And the gifted. And the aged, the bereft, the orphaned.

And we assist substantially in church research.

In scores of ways our members express their common concern for human worth.

And all these benevolences are possible because 850,000 Lutherans have chosen AAL for their life insurance programs. They have done this at favorable cost with no sacrifice in quality. We have insurance plans to cover every family need, designed to offer Lutherans unmatched values.

Write for "Money for Living," a helpful brochure on life insurance—fraternalife insurance!

Aid Association for Lutherans
Appleton, Wisconsin
Fraternalife Insurance



FRANKLIN A MARTEN

200 006 CERTIFICATE NUMBER

35 MALE

AUGUST 1, 1967

\$10,000





Fine print (with a heart)

We call our insurance policies "certificates." Why? Because (although a certificate is a valuable possession) our "certificateholders" don't just buy something, they share in something.

Aid Association for Lutherans has more than \$4 billion of life insurance in force. Yet, we do more than insure human life. We help insure human values.

Examples: We provide scholarships for hundreds of ministerial and lay students. We aid the retarded. And the gifted. And the aged, the bereft, the orphaned.

And we assist substantially in church research.

In scores of ways our members express their common concern for human worth.

And all these benevolences are possible because 850,000 Lutherans have chosen AAL for their life insurance programs. They have done this at favorable cost with no sacrifice in quality.

We have insurance plans to cover every family need, designed to offer Lutherans unmatched values.

Write for "Money for Living,"
a helpful brochure on life
insurance—fraternalife insurance!

Aid Association for Lutherans
Appleton, Wisconsin
Fraternalife Insurance

in his phone-in broadcast, "C. B. and Folks," seminarian C. B. Wismar has conversed with hundreds of young people and their adult counterparts at KFUO in St. Louis. His folksinging and youth counseling on the air and in local congregations have given him and collaborator Larr Neeb the insights shown in the article and photos that follow.

erhaps what I say in this piece will sound a little angry. I think I intend it that way. I feel strongly that youth are being shortchanged by the church.

Too often churches in the U.S. seem to operate with the idea that teen-agers are either game-playing, campfire-singing, car-washing clowns, or they are rebellious, vulgar, disrespectful upstarts.

For those youth they place under the first premise, congregations design candied youth programs to keep the teen-agers occupied, relegate them to church basements, and put over them some adult who makes sure the dartball set gets put away and who keeps a proper balance between recreation and devotion.

Those youthful church members who fall into the second category are largely left to go their own ways, untouched and seemingly untouchable. All judgments are made, it seems, under the assumption that the culture of the rebellious is not valid. The modern teen-ager's seeming disrespect for the traditional, the archaic, and the stilted is often considered an attack on the very foundations upon which the church is built.

Instead of berating its misconceptions and failures, however, perhaps we should ask what the church can and should do about youth.

First of all I want to urge that the time should be long gone in our competition-inspired society when the church is the place where mediocrity is not only sheltered but spawned. Embarrassing as the examples might seem, I suggest that congregations have usually sponsored the worst basketball teams, poorest amateur theatre groups, thinnest choirs, and most

sterile groups in their community.

Granted our call is to serve the



Scene from a production of The Music Man at Lutheran High South, St. Louis.

FUZZHA JIKU OHKO

is not enough, for instance, to stitch a church name on five jerseys and give them to five boys unable to play on their high school or junior high ball teams. Why not affirm our interest in the whole man in this case by getting one or two adult ex-athletes to help some younger enthusiasts do more on the court than embarrass themselves and their sponsors?

Likewise in drama, service projects, music, recreation, and even worship, imagination and freedom are needed. The younger generation has a different way of communicating. Their ideas should be exercised, not quickly declared improper or invalid.

The best youth counselors are not the most immature adult members of the congregation who are not trusted with any other responsibilities.

Youth work offers education within the life of the church as a family and as a body. It also reaches out to touch other youth outside the church with the Gospel.

Youth leaders should be chosen as much for their desire and willingness to develop within the context of a generation's culture as for their own spiritual integrity. For today's youth counselors need to become valid critics of music, art, literature, politics, morality, cinema, etc. These are the tides that flood contemporary youthful society. For example, if the youth group wants to produce a drama



Age level of congregational youth great has moved to an average of 15.

English teacher, some person with enough training to teach.

Perhaps even more primary the need for respected and capable leaders of youth is the need for someone to listen to the teen-ages of the congregation.

There are few things more pitiful than well-meaning parishioners who force-fit up-tempo you with programs remembered from a Walther League of a decade and half ago. To assess the program meaningful when 15 of a possible meaningful when 15 of a possible meaningful when 15 or a possible meaningful

weak as well as the strong - but confining youth to their own weaknesses is a terrible injustice. It

sepicing some facet of modern man's search for meaning. competent direction should be sought from some ex-actor or an

(130)

are present usually overdue updating.

For the younger generation in program is probably anything but

meaningful. It may be that the faithful who show up come because it is the only church-sponsored activity that they know.

18

The local high school has a teen town, 20 interest clubs with qualified leaders, a complete intramural program, dánces every weekend, a newspaper, a literary magazine, two honor societies, and a yearbook. The local parish has a

The "Now" generation is not

small group that listens to speakers on the impossibility of evolution, drinks punch, and plays "wink"!

To the more alert and aggressive teen-agers such a church program appears as a concerted attempt to keep the youthful members of the body of Christ busy with harmless activity while the real life of the church involves only adults.

Churches that have taken time to listen to their youth have developed coffee-house ministries; movie appreciation groups; literary clubs; drama groups; folk, jazz, and rock festivals; experimental worship services; tutoring programs for slow or educationally deprived youth; creative arts classes and workshops; vocational counseling: and a variety of truly needed personal services. More than these valid services and programs, teen-

C. B. Wismar Interviews Mark Lindsay, lead singer of Paul Revere and the Raiders and host of "Happening" TV show.

agers value the responsibility some counselors and congregations give them in planning and performance.

Not all youth-inspired programs have been howling successes, not all responsibilities given them have been met, but failure is part of human - and Christian - experience and development too. Certainly a miss does not justify relegating the entire youth program to one pot-luck supper, two hay rides, dull "business" sessions, and a meeting to stuff Wheat Ridge seals into envelopes.

If the adults of the church are really as concerned about the future of that church as they claim to be, then they had better listen to the problems, questions, and the joys of youth. By doing so they help identify the real problems, the valid issues in question, and the kind of joyful celebration of faith that has meaning for youth.

made up of trees, you see, that can be tied to stakes and made to grow in a desired direction. They are as free in the Gospel as are their parents. They are as alive to the problems that will face them as were their ancestors - I think more so.

Beads, long hair, Hondas, and boots are not symptoms of a terrible disease: they are marks of a generation. Adults need only recall that swallowing goldfish, dancing the jitterbug, wearing saddle shoes. making panty raids, and playing the ukelele characterized some previous generations.

The long-hair generation, you might say, has been handed a world shaped by a war-weary, moneyhungry set that grew up on the jitterbug and motor cars.

The transfer will be most easily performed if love, understanding. and the electric intensity of the Christian Gospel shape attitudes on both sides of the generation gap. Then adults can honestly answer the piercing questions that trouble youth. It is worthwhile to listen to what the generation on the move is trying to say.

Pat answers are hard to come by today. Nor do I consider what I have written to be the definitive statement in the area. One thing I believe can be said: communicating the Gospel's violent relevancy must exclude mere toleration of youth and include communication of responsibility.

We have long asserted in our





gatherings of joy that the message of Christ is intended for all. But adults and youth must search together for ways by which the involved, high-pitched tone and volatile, growing personality of today's youth can be touched by the church.

Being the church is being the serving and saving Christ to all men, in all conditions, regardless of age or interests. An Interview
with Dean C. Kell,
the newly appointed
executive director
of the
Walther League

Which Way

Dean, this month the Walther League begins the celebration of its 75thanniversary year. Instead of looking back let me ask: Does the Walther League have a future?

If we continue to think of the league in terms of what it has been, then the answer is no, there is no future for that Walther League. But if we include the fantastic potential of youth to rally around a new role within the mission of Christ's people, then the future is quite expectant.

Are you saying that the league is now changing its role after 75 years?

Yes, although that statement needs to be explained. The Walther League spearheaded the development of youth-led ministry in our Synod in 1893. With the strength of leadership that reached into the 30-year-olds the league took on a larger and larger share of the administrative responsibility for youth ministry in our church body. Actually the Walther League became the youth department of our church, responsible for all phases of work with youth. This laudable initiative continued to gain strength until the Second World War sapped league membership of young adult leadership.

Did the change in age level strike the deathblow to the strength of the league?

In a way, yes. Seeing the Walther League as the "youth ministry" of our church is a dead notion. The league has simply run out of gas for that kind of service. But the league is presently emerging into a role that is new.

If the league is not providing the total youth ministry, how will our church handle this?

The synodical board for young people's work has now assumed major responsibility for adult ministry to youth to provide congregations with resources for approaching youth through classes,





the Walther League?



What is the new role for the league?

Free is the word! And freedom is frightening. Youth are now turning a corner into the unknown. What is the role of a youth-led ministry in the 1970s? It will take some "kicking and screaming" to birth a youth-led movement. And we're not certain yet whether young people will want to try.

What do you mean by that? You must be reasonably certain if you commit your own future to the idea that youth can and should lead in the development of their role of service within the church.

Well, I'm quite sure it will happen. But it still remains the responsibility of youth at Purdue this summer to say yes to the "kicking and screaming." We are asking the delegates to that Walther League "Gathering" in August to take over the leadership of their organization. Recognizing that the average member in a parish Walther League society is about 15 years of age, we are proposing changes to put youth of high school age in the driver's seat. The present league membership may not want to accept the challenge of finding a role for youth-led ministry in "their day."

That would mean some "kicking and screaming" at Walther League headquarters, I'm sure. Where do you plan to begin?

In the parish. And we already have. We began by looking for six youths, just out of high school, who have demonstrated by their a ministry of youth in congregation, home, school, and community. These six have been asked to serve as volunteers on the Walther League staff for a 2-year term.

Can six teen-agers handle such a job?

Six workers may sound like a small task force to be sure. We have divided Walther League membership into six regions. Each worker will go to a metropolitan area near the heart of his region. We hope to have more regions as we gain momentum.

Do you plan to train these six regional volunteers for their work?

They have their basic training.
They have demonstrated commitment
and ability in parish and community
during their high school years.

We do plan to use the summer months for experimentation and development of a common strategy. In early July the six volunteers will hold a conference with 20 selected youths of high school age.

During the remaining 5 weeks prior to the Purdue Walther League Gathering, the six volunteers and the two adult staff members (that's all the adult staff the Walther League plans to have) will work together in a selected parish.

One final question. What do you encourage congregations to do with their Walther League societies?

Provide a variety of ministries to, with, and of youth. Youth ministry is a partnership of youth and adults seeking roles that call out the full potential of one another. All are losers if we suppress the gifts of any generation.

Anything else?

Yes, let's have at least one high-school-age youth from every congregation at the Purdue Gathering, August 19 to 23. Something new is about to be born kicking and screaming, with joy into

FORGE RACE CRISIS

An excerpt from fire from the Throne, by Andrew Schulze, to be published by Concordia in June

As a parish pastor and later as the executive secretary of a church-related human relations association and as an editor. I have for many years been engaged in lecturing and writing on the race issue, especially as it affects the life and work of the church; I have also participated in certain civil-rights demonstrations.

As a result of these activities, much correspondence dealing with race relations has crossed my desk. Perhaps the most persistent criticism that has been made against my activities is the accusation that "you are using force to ac-complish your purposes." May it be said to the credit of my critics that in almost all instances their criticisms were made in defense of what they thought to be a Christian approach.

Here are a few quotations culled at random from my files:

"I think you should be reprimanded for this most unchristian activity. I am wholeheartedly in favor of helping the colored race, but not by violence . . . inciting race riots, etc. We must first help their souls and in turn their bodies will be helped. Did our Lord and Savior Jesus Christ incite riots against social injustices of His day? Did He try to bring about social changes by breaking laws? Did He bring forth torth righteousness from unrighteous

Only the cross can change the hearts . It cannot be done by raising their social standards. Use the only power that God has given you, the power of His Word, to change the hearts of all men. both white and colored. Pay more attention to saving their souls instead of their bodies, and then only will this problem be resolved. You can never erase hate by forcing civic righteousness."

It is high time for clergymen of all denominations to discontinue their participations to discontinue their participations ipation in inciting disorder, revolt, and

T believe a Christian and intelligent approach and study of the problem in all fairness to both sides and without any show of force or violation of the law will accomplish the desired results.

Doing what you are doing [participating in a demonstration

Some of the members of Soint Philip's Church, St. Louis, of which Andrew Schulze was pastor from 1928 to 1947



"I don't know how informed you are on communism, but I say forced integration is nothing but another means of taking

away individual liberty."
"Why should you go to the South to stimulate insurrection?"

"Let no one say that we need an outside 'force' to integrate the church.

"Yours was not a witness of love and concern, but rather one of force."

In order properly to evaluate the "force" criticism, it is necessary to remember that there are two types of force. It is force that does evil and it is force that accomplishes good. These two, as long as the earth remains, remain in mortal combat. St. Paul found both at work within himself. In his Letter to the Romans (7:15-19, 22-23) he describes the very nature of this conflict as he found it in himself. . . . And finally the great apostle says in victory, the victory of the force of good over the force of evil, "Thanks be to God through Jesus Christ our Lord" (v. 25). I am delivered!

Race Problems

Before our nation and the church were conscious of a race problem in our own country and as it is found in the entire world today, there was a race problem. But it did not come into existence of itself. There was a very active power, the force for evil, that originated, maintained, and developed it. This force imposed by the dominant group upon people - because of certain biological traits such as skin pigmentation, hair texture, cranial measurements, and the like - resulted in the practice of all kinds of discrimina-

By means of these discriminations people are denied equal justice and equal opportunity; this denial brings upon them the loss of the necessities of life and in many instances brutality and

Above all, discrimination robs them of the God-given right to human dignity, the right to be human. This type of force is imposed by segregationminded demagogues, by men of commerce and industry who have itching hands, by the lowly who have nothing else of which to be proud than that they are "white," and by the naively fearful.

This force sometimes is obvious, overt, and spelled out in vicious words and deeds. It is being used by Southern reactionaries who are opposing the manhas been used these many decades to "keep the Negro in his place" - the force of state laws which would deprive Negro citizens of rights guaranteed by the Constitution and especially by the Fourteenth and Fifteenth Amendments: the force of community attitudes that would compel Negroes to forego their natural and legitimate rights, and keep them in constant fear of the loss of their lives and their possessions.

Force is being used by the so-called White Citizens Councils: the threat of the loss of jobs, of business, of property, if Negroes exercise their privilege as citizens by voting or if they express themselves as favoring the decision of the Supreme Court to abolish segregation in the public schools. All this is "force," contrary to good, ethical standards and contrary to our boasted American democracy.

Some respectable social scientists claim that the majority of Southerners are at heart opposed to racial discrimination and that those who foster segregation and discrimination are the political demagogues, the vicious, the illiterate, and those who have nothing else to boast about excepting the color of their skin. Yet the sad fact is that when good intentions are expressed in nothing but silence, the silence itself becomes a force to bolster the segregational status quo.

Christ has already given first-class citizenship in His kingdom to all believers. Theirs is the privilege of fellowship in the church with all its attendant responsibilities — privileges of corporate worship and of Holy Communion. the use of all the educational facilities of the church; responsibilities of working together in the local church, in congregational activities, and in the joint efforts of the church at large in its worldwide evangelization program.

It is the God-intended purpose that through the Gospel ministry both the privileges and responsibilities of membership in the kingdom of God should be conferred on those who believe.

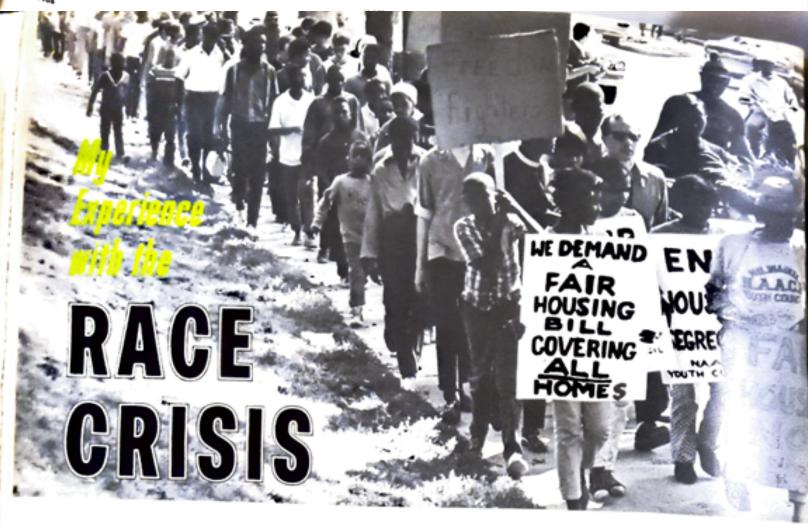
To try to resist this natural development of the Kingdom by endeavoring to withhold from people that which Christ has already given them is using force of the worst kind. It is resisting Christ and the work of His Spirit. And resisting the Spirit of God, who awakens in believers the desire to be together in the fellowship of the church

those whom you call lawbreakers. In fact, it places do not places you below them, for they do not in many cases call themselves Christian."

dates of the Supreme Court to open the polls to all citizens and to open all schools to all children.

South of the Mason-Dixon line force

of a very potent kind. But seeking such eritarient, in terret fellowship is obedience to the prompting of the Spirit, whose power is thus made manifest.



How does the racism which the Kerner commission found to be the essential cause of riots show itself in American life? Some indications are given in this article by the dean of the Lay Training Institute in Milwaukee.

BY ED HEYNE

What's happened to Milwaukee? What's wrong?

Nationwide, it seems, people are asking whether things are as bad there as the news media seem to indicate. As these paragraphs were being written, I had a telephone inquiry from a writer for a national magazine who was in Milwaukee to see whether racial conditions are as tense as reports indicate.

What is wrong? The very thing that is wrong anywhere when one person will not accept another person as a human being.

When minority people finally awaken to the fact that they are no longer mere chattel but have glorious

a prophet's vision to predict more hot summers if responsible white people continue to refuse their black brethren the exercise of their rights as first-class citizens.

Mar Image

Milwaukee's Gemuetlichkeit image, for which our beer-famous city is known, has been pretty well marred because persons in the black ghetto are finally believing what has been told them about human dignity and human rights. They are demanding that which really has been theirs to begin with.

The black man has the nation's constitution on his side in his struggle for freedom of movement, mobility, first-class citizenship. This is something that our forefathers didn't have during the American Revolution! But many citizens applaud George Washington and curse the day that a Father Groppi was born. We use strange yardsticks to do our measuring.

Many who live here in Milwaukee are alarmed by what the people of Denver or London are saying about our fair city. Frankly, I'm not pri-

And when people say that "every thing would still be fine here if Father Groppi hadn't started marching," is like saying that everything would still be fine with the patient if the doctor hadn't operated and found : tumor.

The cancer of racial prejudice ha been with us for a long time. School living, and employment patterns to us this. We can be thankful for Father Groppi who has finally sens tized some of us who, to our shame have not spoken up and out long by fore this.

The marches and demonstration (legal and still going on) did bring the surface the deep-seated hatreand fears of many white people over against their black brethren. hit home when I went from house house with students from the L theran Lay Training Institute in effort to secure signatures for a c fair-housing ordinance.

One white gentleman who is respectable Lutheran communic said to me, "I would let my upper rot before I'd rent it out to a d nigger." But this isn't too much

States, and when they are not permitted to freely exercise constitutional privileges, something has to

That violence hasn't erupted to a far greater extent is rather amazing. It shows how patient (or defeated) the black man is; but this patience will stretch only so far before it snaps. A young man of our congregation, arrested the morning after the civil disturbance last summer, was falsely accused of looting a beer tavern. Standing by his side as he stood before the judge, I heard three police officers, under oath, develop their versions of the looting in order to have enough evidence to bring him to trial; this is enough to make one's blood boil, be he black or white.

Tensions Felt

But what chance did a single black youth have against the evidence of three white policemen? It is really a miracle of love that this young man does not harbor bitter feelings against the constituted authorities. In the meantime he wonders what the outcome will be; for there is a 10-month span between his arrest and the trial.

Tensions within the organized church in Milwaukee are being felt as never before. Several church leaders who have had the courage to speak out against racial injustices have told me that they never before had fellow Lutherans become so hateful toward them.

A large half-page advertisement in the two daily newspapers created quite a stir. This ad, signed by the local district presidents of the LCA, ALC, and Missouri Synod, clearly spelled out the Christian's responsibility in the areas of fair housing and related matters involved in the racial crisis. While many were grateful for this forthright statement, others were highly incensed. Accusations of "mixing church and state" were the most common.

In the past we have heard little or no opposition when our church leaders spoke out publicly on issues such as state lotteries, federal funds for parochial school busing, or legalized gambling. But when a stand is taken involving human rights of minority peoples, there is a flood of objections.

Discuss Fair Housing

A rather historic event took place in Milwaukee's Concordia College I am very concerned about our image.

I am very concerned about the large white majority and its attitudes and actions toward a black minority.

There were many people who appreciated this forthright stand on this important issue. Since this rally some of them have become personally involved in trying to become part of the answer rather than part of the problem.

However, there was some rather vocal opposition to the fact that "both sides" of the issue were not presented. When we asked what the other side was, it was difficult to get a clear expression.

It amazes me that many churchmen can still be saying: "The church has no right to meddle in these affairs." As stated previously, when the church "meddles" in such issues as gambling, lotteries, busing of school children, and abortion questions, these same voices are strangely silent. But when issues involving the Biblical subject of human justice come to the fore, some church members want the church to keep quiet.

These attitudes show how far we are from the Scriptural concept of serving the whole man, how afraid we are of being involved in the problems of people, how fearful we are of losing ourselves amid the burdens of our brethren who, because they are black, are often made to hate themselves. For the impression is somehow given that God must be white.

Cannot Allow Injustice

It is easy to say, "The church's job is to preach the Gospel." No one will argue with that — except that it is not the whole truth.

The church has other responsibilities too. But the church in Milwaukee, if it continues to allow injustice to prevail by saying and doing so little, isn't going to have oppressed people listening to the Gospel we preach! We don't have many of them listening to it now!

You don't hold an audience long on "justification by faith" when the vitally related subjects of love and justice are conveniently bypassed because property-loving churchmen won't support such humane legislation as is involved in fair housing. A concerned church will show that it is as concerned about law and JUS-TICE as it is about law and order.

It is hard to figure out the reasoning of many people who say that they favor fair housing but are opposed ferent from the suburban Luthe lady who said to me that she we take her child out of the school

love in their heart." Or, "I want people protected against murder, but I don't think we should have laws against murder; love should prevent murder."

We easily see the fallacy here but fail to see it in the area of fair housing. It would be wonderful if love would cause all people to treat one another with justice. But until that day comes, we will need laws which state that any citizen has a right to live where he has the ability and desire to do so regardless of his color, creed, or class.

Travel Long Road

The problem in the church is not the extremist nearly as much as the "good person" who says that he wants the black man to have all the rights and privileges but who still does not want the black man working with him, living next to him, going to school with his children. And there are some who might even say that it would be fine to have minority people in the neighborhood but who make little or no effort to make this a live option.

Ingrained in many white persons are unconscious prejudices. Many of us come from nice, middle-class, white backgrounds where we ate "niggertoes," "smelled a nigger in the woodpile," "caught a nigger by the toe," and sang "my heart was black with sin."

It is a long road to travel from this insidious white man's proud prattle to the realization that "black is beautiful" — even as red, brown, yellow, and white are beautiful too!

From a detached "we're interested in your souls" to an involved "we can learn from you as persons" is a long road. But it's a trip worth taking. It can spell the difference between patronage (for which the church has been famous when working among minority groups) and a meaningful relationship with people as persons and members of Christ.

Unless the church is willing to confess and repent of its sins of omission and commission, corporate and individual, against its black brethren during the past 350 years, it will only become more defensive: the lines of communication will close up more and more. gymnasium last fall when one thousand people attended a "Lutheran Open Housing Rally." It was a meeting in which none of the speakers apologized for saying that a fair housing law is one way in which whites could show their black brethren that Negroes too are to have free mobility.

to laws which could help make fair housing a reality. They say this should not be legislated but should come freely from a heart of love.

This is like saying "I favor protection for everybody, but I am opposed to laws which forbid stealing. People should keep from stealing because of

Unless God raises up a remnant which will so identify with the burdens and injustices of its black brethren that it doesn't even know the color of its own skin, we see only greater gaps between the church and those to whom it is called to bring healing and hope.



Cleveland, looking toward Lake En

Ohio District

Since it began as a separate District four years ago the Ohio District is more and more convinced that it is moving in the right direction. Increasingly, say those who are involved in the action, Ohio is becoming a service- and people-oriented

operation.

People-to-people service is a long tradition of Ohio Lutherans. It began with the meeting of immigrant boats in the Lake Erie ports and reaching out a helping hand to westward-ho settlers flatboating into the fertile Ohio Valley. Ethnic churches continued to answer the service challenge as heavy waves of immigrants washed into the lakes region from the 1850s to the early 1900s.

Congregations with an ethnic ministry — Hungarian, Finnish, Slovak, German, Norwegian - still today reflect the helping-hand tradition which has marked Ohio Lutheranism for a century and a quarter. Today, as is again accented by a Districtwide Preaching-Teaching-Reaching Mission scheduled for September, the District's ministry is pointed toward

State University, near Akron (Pastor W. Arnold Ranta and full-time lay assistant Douglas Schill); 13,000student Bowling Green University (Pastor Paul Tuchart); and 15,000student Ohio University, Athens (Dr. E. Edward Hackmann).

District pastors minister to students on a total of 33 campuses.

The three full-time workers who head the District's ministry to the deaf give the Buckeye State the lead in this department. Pastor William Ludwig, only deaf pastor to graduate from a Missouri Synod seminary, is based at Columbus, where he serves Holy Cross Church and the state school for the deaf. Pastor Martin Hewitt ministers to the Cleveland area, and Pastor Larry Harris, Toledo, the state's northwestern area.

Pooling Resources

Each year the District observes the first Sunday in May as Social Welfare Sunday, on which all congregations are alerted to their opportunities to be the "servant church."

The District engages in a full

In northeastern Ohio, Missour Synod congregations pool their resources and efforts through the Cleveland Lutheran Institutional Ministry now in its 55th year, to provide sering and healing ministries to some 5 institutions - hospitals, prisons, corectional centers, nursing homes.

Notable among the District's inner-city concerns is the Inter-Lo theran Metropolitan Ministry, again combining the efforts of all thre bodies. It was initiated to equi Cleveland churches to develop strate gies to cope with the problems of urbanization.

Other inner-city thrusts are Cleveland's Hough area, where the District has maintained a Gospel cer ter since 1937; in Cincinnati, when supports Concordia Church MOULD (Mission of United Low Downtown) project, a multisery program for youth and children ried on with the help of Prince Peace Volunteers; in Toledo, who St. Philip School receives aid for inner-city education program; and Cleveland, where the District len and in their need.

The most notable among the District's people-to-people thrusts may be seen in its campus ministry, work among the deaf, social welfare services, and inner-city ministries.

Thirty-three Computes

District campus ministries are at 30,000-student Ohio State University, Columbus (Pastor Philip Schroeder); 20,000-student Kent gamut of welfare ministries on the state level through the Lutheran Welfare Council of Ohio, an inter-Lutheran agency based at Columbus, which coordinates the common efforts of the Lutheran Church in America's Ohio Synod, the American Lutheran Church's Ohio District, and the Missouri Synod's Ohio District.

The work of the council covers 20 Lutheran welfare agencies and provides for institutional chaplaincy services in 7 of the largest cities. school of 135 children, only 15 whom are from the congregation

Kentucky and West Virginia

the Missouri Synod's four origination which the Ohio and Indicated Districts were carved in 1964. cluded Indiana, Ohio, West ginia, and practically all of Kentu-District responsibility still extendivest Virginia and the eastern

THE LUTHERAN WIT

24 (136)







Top left — Architect Robert Ahrens and District public relations director William B. Reinhardt discuss plans of new Lutheran Student Center to be erected adjacent to the Bowling Green campus.

Top right — Chaplain Edw. Peters communes congregation of 100 percent disabled, at county home. Right — At Easter the women's auxiliary prepared more than 8,000 gift packages for patients in hospitals served by Cleveland's Lutheran Institutional Ministry.



Pres. Paul Single

of Kentucky. Lutheran penetration into the two states south of the Ohio, however, has proved to be uphill work.

Besides three congregations along the Ohio River the only push undertaken into Kentucky is a towngown ministry at Morehead State Teachers College. In West Virginia, where small congregations are located in Parkersburg, Huntington, and South Charleston, the latest development is again a town-gown effort — at West Virginia Wesleyan, Buckhannon.

In serving youth the District board encourages maximum activity at the local and circuit level, with special emphasis on youth retreats and similar gatherings. In the planning stage is the development of a District retreat and conference center on a 65-acre site acquired near Bellefontaine, in the west-central part of the state. Rapid growth is expected in this area, where the Federal Government is developing a mammoth vehicle- and equipment-testing center.

At the reins of the 160-congregation, 79,000-member District is a
full-time staff of three: executive director Otto W. Toelke, parish edutreasurer Frank Maag. Mr. Maag
serves without remuneration. Partextension secretary George Schmidt
and four women secretaries.



Lutheran Institutional Ministry Chaplain Karl Schroeder baptizing a "premie" at Cleveland Metropolitan Hospital



District office personnel (l. to r.): Mrs. Wilma Spelzhausen, Mrs. Ruth Fibich, Mrs. Lydia Toelke, and Mrs. Ruth Koenig



District Board of Directors

Secret (I. to r.l.) Dr. Otto W. Toelke, executive director; Rev. Leonard Stoke, third vice-president; Rev. Edgar Lucke, first vice-president; Rev. Walter Posche, secretary; Ewold Kane, director of education Standing: Rev. Harold Meister, social welfare chairmon; Martin Littmann, stewardship chairmon, Dr. John Dresser, Paul Lookenger, Albert Moeller, Jr., Levis Londork, Walter Lookenger, Albert Moeller, Jr., Levis Londork, Walter Lookenger, Standards, Walter Lookenger, Standards, Walter Lookenger, Standards, Standards, Walter Lookenger, Standards, Standard

Willing to hear Him out... On War? On Its Causes? On Diplomacy?

Politics and religion are conversation subjects churchgoing neighbors traditionally avoid.

But young-adult churchmen are something else. They welcome the untouchable subjects.

The Lifted Sword, a study of war and its causes by Paul T. Heyne, is the newest Young Adult Bible Study Guide, published by Concordia Publishing House. We sample it for you here so the taste may stimulate your appetite. Are you willing to hear the author out?

No one who is sane likes war. Christians and non-Christians are overwhelmingly united in their desire to bring an end to the most dramatic and terrible manifestation of social conflict, war between nations. . . .

Why do wars occur? Nations have interests which they continually try to secure without resort to the costly and dangerous expedient of war. They employ all the "weapons" — the word is carefully chosen — of diplomacy. And war is the ultimate weapon of diplomacy. The outbreak of a war is a sign that nations have failed to resolve or accommodate conflicting interests through less than ultimate techniques.

There are, then, two ways to eliminate war. One is to eliminate the conflicts of national interest from

special knowledge or peculiar competence in the use of these techniques.

Conflicts of interest can be eliminated. . . . The sentence trails off. How indeed? . . . Individuals can sometimes be persuaded on moral grounds to sacrifice personal interests for the welfare of others. But nations, like other social communities, cannot be appealed to in this fashion. Social units are not persons or even a simple sum of persons. This is why the rules of morality do not bind them in any ordinary sense. Or what do you think?

That's the introduction of author Paul T. Heyne, assistant professor of economics at Southern Methodist University. He admits in the beginning that "Christianity really has few solutions for the problems we shall consider."

He quotes, probes, and provokes. Ready to respond?

War is stupid because nations never gain from war anything equal in value to what they lose by fighting. Would you agree with this statement? Why?

That's a discussion starter. The author, again:

losses due to the strike usually ouweigh the gains finally achieved by the victor. And the loser, of course, loses twice. So nobody gains.

Why, then, do strikes occur? Because by being willing and able to strike effectively the union competserious attention to its demands. It is the *power* of social collectivities that enables them to achieve their ends. . . .

It is the task of diplomacy to discover and work out effective compromises. War is in a sense the faiure of diplomacy.

Of Nationalism:

We must avoid the irrelevance that comes from trying to reconstruct society by means of the Gospel. When we discuss the conflicts of the world, order must be the governing concept. If this seems to be a limited goal, it has the advantage of being an attainable goal. . . .

While we have all been made aware that nationalism leads to conflict and war, we do not always reconflict and promotes peace.

A sense of national unity, devition to the nation and its interest and the belief that what is good the nation is more important the what is good for particular growthin the nation all make position.

which they spring. The other is to perfect the less than ultimate techniques for the resolution of international conflict so that war is rendered foolish and unnecessary. These are the alternatives. What can the Christian contribute as a Christian? But a nation that steadfastly refused to fight would have no negotiating strength. In the bargaining among nations that composes the bulk of diplomacy, it is the willingness and capacity of each nation to use force that compels compromise contributions to order and the police.

Matt. 5:38-48 is the favorite page of pacifists. Read it and discuss what we often call "the right of self-defense." Does Christ so to eliminate the "right of self-



Arlington Cemetery near Washington, D. C., as seen over the grave of John F. Kennedy. On May 30 most of the states observe Memorial Day, originally an occasion for decorating the graves of those killed in the Civil War but since World War I also for commemorating those who died in more recent wars.

on the Mount. We are all far too eager to defend ourselves with words as well as actions. How do you respond when you find out that someone has made a nasty remark about you? Why?

There's more, For example, there's an editorial camparison between Karl Marx's most famous statement and one of the psalms:

Karl Marx once said that religion

"Out of the depths have I cried unto Thee, O Lord." Is not the psalmist also suggesting that "religion is the sigh of the oppressed creature"?

Marx perhaps meant that people, because they experienced so much suffering due to economic inequities, turned to "religion" as a release from or triumph over their suffering. Being unable to satisfy their desires for happiness and contentment in the ordering of their material necessities, they turned to God for relief. Thus Editor of the Young Adult Bible Study Guide is Rev. Duane Mehl. Programmed in 1965, before the escalation in Vietnam, the material is extremely timely now.

It's more specialized — and less open-ended — than other young-adult guides in the series. It's more provocative because of the war issue. It presents a point of view that could be disagreed with and challenged.

The study guide for young adults

taise passage from which that quotation has been taken.

Religious distress is . . . the expression of real distress and the protest against real distress. Religion is the sigh of the oppressed creature. the heart of a heartless world. . . . It is the opium of the people."

Compare the words of Psalm 130: MAY 1968

God became for them a kind of drug, quieting their otherwise distressed minds and souls. . . .

We do not know what "depths" the psalmist might have been referring to. They certainly sound like the depths of emotional depression or despondency, though we do not know of the source of that despondappears quarterly, but the content will no longer be tied to a specific time of year. The guide from which these excerpts were taken is typical in size $(8\frac{1}{2} \times 5\frac{1}{2})$ and length (88pages) of others in the series. The WITNESS presents this material to call attention to available study material and to relate directly to another observance of Memorial Day.



Day of Paradox

ance of things hoped for, the conviction of things not seen."

Paradox Two

Jesus was parted from them so that He might draw closer to them.

Christianity at first seemed to be a small local affair - a movement among little people in a little country in a little corner of the world. The action seemed to have no part in the mainstream of history.

But God planned for Jesus to be right in the very center of history. Jesus was for the world. And the ascension gave Jesus to the world. All people become His people. He leaves His Galilean homeland, and the world becomes His home. He now comes by His Spirit to draw near to every believer. He departed so that He might never be parted from any disciple again.

He is now a Guest in our homes. As surely as He ate with the disciples at the Emmaus inn, so surely does He eat and fellowship with us when we pray, "Come, Lord Jesus, be our Guest."

Our family, though separated at times, is still joined in Him. He goes with father to work, with the children to school, with mother to the basement to wash. He travels with sons and daughters to college, with sons fighting in Vietnam, with loved ones to the hospital.

Paradox Three

His last words are not His last words.

His words of blessing fade into silence as He departs. Yet He keeps on speaking for His own with His Father and speaking to them through His Word. They continue the dialogue in prayer.

When He raises His hands in blessing upon those who watch, His action is that of a priest. As the great High Priest He now enters heaven to intercede for them with His Father and theirs.

That Father hears and answers, for He who pleads is the serving Son Here on the Mount of Olives, near the scene of His intense soul strugge in the garden and seeming defeat on Calvary, He now shows Himself a Victor as the Father welcomes Him home. The suffering Servant is elevated to the throne of the universe

Paradox Four

He leaves Jerusalem and the temple to be Himself the center of the world's worship and to make H: disciples temple lights in the world

The ascension and session of Jesus marked a reversal in the way traffic was to flow for worship and witness. In the Old Testament God had elected Israel as His witness among the nations. The prophets called the nations to come to Jerusalem and to the temple to find God and His Word. Light shone from the Jerusalem temple, where the nations were invited to come for light.

The disciples, too, returned to the temple to worship in high joy But they didn't stay there long. In 10 days, true to Christ's promise, the Holy Spirit came. Then they got ou of the temple into the streets, first Jerusalem, then on and out to the streets of the cities of the world "Christ is the center of worship," the said. Worship now centered not in place but in a Person, the Christ who left one place to share in God's rei over all places.

Indeed He makes His disciple living temples, walking and talk churches. They go everywhere point ing to Him as the Center and Head of all things.

The church building is still part of the scene, but the people the real church, and the spotlight on them. The church building is to be a fortress but a filling static not a reservoir but a channel; po retirement home for tired believ but a boot camp to equip people battle.

From Christ, the new Man. 6 new people in a new age, on to a r heaven and a new earth, the pattern of mission was to be one of pro-

OU MUST HAVE NOTICED how often the Bible expresses truth in paradoxes statements which seem contradictory but are true nevertheless: in dying you live; in giving you receive; in weakness you are strong; in poverty you are rich; you lose your life to find it.

Christ Himself is the great Paradox, for in Him the eternal enters time. A God-man is a paradox to

top all paradoxes.

Christ's ascension, celebrated by the church again this month (May 23), is an event literally filled with paradox. To bid farewell to a beloved person you will not see again for a long time and to be happy in doing it doesn't seem to make sense. Yet that's what happened: "While He blessed them, He was parted from them and carried up into heaven." And yet: "They worshiped Him and returned to Jerusalem with great joy."

That joy will be multiplied in us as we remember some of the other happy paradoxes of Jesus' ascension.

Jesus disappeared so that the disciples and all men might see Him more clearly.

The disciples had often thought that seeing is believing. They came to count on Christ's physical presence to prop up their oft-sagging faith.

Now Jesus removes His visible presence so that they might believe in Him more fully and more really. He desired that their faith be what

FACE LIFE AS A WIDOW?



When You're a Widow

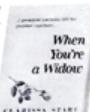
By Clarissa Start St. Louis Post-Dispatch columnist

When Clarissa Start awake to find her husband dying, she suddenly felt the widow's dilemma: how do you go on living? When You're a Widow is her intensely personal account of how she became a widow overnight and managed to cope with the practical, emotional, and spiritual problems of widowhood. As a prominent journalist the author identifies the widow's deepest needs for understanding and down-to-earth advice on how to re-

build her life. Here is a tasteful gift expressing resurrection hope.

18 chapters, \$3.75

Give this helpful guide



Please send me (_____) copies of 15W2084 WHEN YOU'RE A WIDOW, \$3.75.

1 enclose \$_____ () \$711 me.

(On CASH ORDERS please odd 10s for each delitor of your order. Full handling costs are added to CHARGE ORDERS.)

....

MISSION MATTERS



SPRING GRADUATES Twenty-nine young men and women pose with their instructors following graduation from the 1-year Bible course at Concordia Seminary at Nagercoil, India. Seminary President Herbert M. Zorn, center in second row, said the graduates have been equipped to teach religion in schools, to serve small congregations where a pastor is not available, to operate Christian reading rooms among the Muslims, and to work in haspitals. Some may return later for an additional 3 years of seminary training, President Zorn noted.

LAYMEN ACTIVE

About 500,000 of the 2.5 million people in New Guinea are Lutheran, according to a report by Dr. Martin L. Kretzmann, Missouri Synod missionresearch executive. Most of the congregations in which the Lutherans hold membership are served by lay elders and evangelists.

KOREAN WEAPON

Two thousand subscriptions for New Life, a monthly magazine published by the Korea Lutheran Mission, have been ordered by the Republic of Korea (ROK) chaplain's office for distribution to ROK military personnel, some of them in Vietnam. The magazine is published by the mission as a follow-up with contacts made through Christian correspondence courses.

DR. MARTIN L. KOEHNEKE, Ebenezer director, visiting the Oksoodong area in Seoul, Korea, near the site of Saint Luke's Lutheran Church, pur-

AMALGAMATION DISCUSSE

The seminaries in Taiwan operated by the Missouri Synod with 1,500 baptized members and the Taiwan Lutheran Church with 3,500 baptized members are both closed because of a lack of students. Leaders of both groups are discussing the possibility of amalgamating the facilities or moving the seminaries to Hong Kong.

INTERNATIONAL PUBLICITY

A recent issue of the South China Post-Herald, an English-language newspaper published in Hong Kong. included a six-column feature story on the opening of the Hong Kong International School, sponsored by the Missouri Synod. The school has an enrollment of 650 in grades 1 to 12, taught by 35 teachers.





chased with Ebenezer funds. Sixty-four adults and nine infants, strapped in blankets on the backs of their mothers, showed up for the first service recently. Church leaders had expected only 25. St. Luke's will be the fourth Lutheran congregation in Korea.



LETTERS

WOMAN SUFFRAGE

The two articles in the March Lutheran Wirsiss are interesting and thought provoking, especially the one favoring woman suffrage.

Scripture has no loopholes, nor does it imply anywhere that by reason of modern standards of society or civilization the ordinances of God may be modernized to suit our liking. Search the Scriptures and find the word "woman" more than 70 times and "wife" more than 35 times — all in sample, unambiguous language. Nowhere do we find an inkling that would permit us to bestow any authority on woman or wife over man or husband.

Rosebud, Tex.

E. F. Strz

The article by Rev. Elmer Luessenhop interested me. When the question arose as to what Scripture says about the matter, he fell in the same trap into which the synodical conventions over the past 25 years have been falling. In defense of not permitting women to vote two passages have been used, 1 Tim, 2:11-15 and 1 Cor. 14:34-35. After careful study of these passages, and in addition 1 Cor. 11:2-16. I have come to the conclusion that Paul is not here speaking of women in general, but he is speaking specifically of "wives."

The word translated as "women" in 1 Tim. 2:11-15, 1 Cor. 11:2-16, and 1 Cor. 14:34-35 is a form of the word gyme, which can mean (1) any adult female. (2) wife, or (3) bride. The internal context of each passage plus its use elsewhere in the Epistles to Timothy and Corinthians calls for gyme to be translated "wife."

In his letter to the church at Corinth Paul uses forms of gyme 49 times. All of the uses outside the passages in question are correctly rendered "wife" or "wives." But strangely enough, in 1 Cor. 11:2-16 and 1 Cor. 14:34-35 all major English translators choose "woman" or "women."

The reason for Paul's restrictions on "wives" is tied up with customs in that day which reflected a wife's submission to her husband. Having the head uncovered, teaching or exerting authority over the husband, and in some cases even speaking in front of the husband were looked upon in those days as showing disrespect to the husband and as flouting the divine principle that wives are subject to their husbands.

Warwick, N. Y.

JAMES ZWERNEMANN

What kind of drivel and hypothetical cases to support something contrary to Scripture can you dream up as is expressed in an article in the Lutriagan Witness that came today and then went in the wastebasket.

Here some writer says that a woman could be a preacher in a congregation composed of only women and children. Where does such a congregation exist? And even if such would be a rare case, where would the woman-preacher come from? And would the children be only girls?

Why do you set up something like that in an endeavor to give an example of where you might wish to say that a woman can be a preacher when the Bible says no to something like that? And where would the children come from? What kind of a congregation would that be? It is ridiculous?

Kansas City, Kans. WILLIAM MAURER

Mrs. Duisman reflected the enlightened spirit that should be present in today's thinking, while Pastor Luessenhop seemed only too happy to delegate the entire matter into the lap of the Commission on Theology and Church Relations.

Napa, Calif.

MRS. E. T. LORENZ

When God created man, He gave to man authority over all living creatures. Authority is

the 408 addresses in my church about 38% fall in this category.)

In Paul's day these women were supported by the church. Today this group helps support the church, all too often not knowing exactly what it is supporting, as the pipeline of communication is often cut off.

Every day these women participate in financial decisions at work and at home. But in their own church their experience is arbitrarily cast aside.

Evansville, Ind.

ELOISE ZUBSTAUT

There was a time when I would have agreed wholeheartedly with Jo Duisman that women are "second class" citizens of our church — but such is no longer my viewpoint. Why? Besides going through the whole range of church activities when my son was small. I came to realize something about myself.

It wasn't easy for me to realize that the turmoil in my soul was that my selfish ego felt discriminated against. It was my own ego, my own stubbern pride that I am as good as any man when it comes to leadership, that blinded me to the fact that the real quarrel I was trying to promote with God was that I wanted to be first — ahead of men. I didn't even really want equality — I wanted sovereignty.

Denver

ROSE HARPER

These observations are submitted in response to your solicitation of views regarding woman suffrage: (1) denial is a form of bigotry; (2) inasmuch as time, talents, and financial support are accepted, equal opportunity should be extended; (3) Scriptural support for denial is metely someone's interpretation and not necessarily absolute; (4) how do such learned people as those representing the Commission on Theology and Church Relations justify such a long delay in arriving at substantial and understandable conclusions of the very vague resolution developed at the 1965 Detroit convention?

Stamford, Conn.

J. W. E. HIGNEE

Has the "emancipation" of women in our society improved it? Are the women happier? The opposite seems to be true. What of the broken homes, rising crime rate, the self-love so evident everywhere?

The desire to be among the "policy makers" of the church stems, perhaps, from a subtle rebellion against the creative order, the ego clamoring for recognition. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." The handmaid who loses berself in the joy of such service has little time to fret about making it big in the "power structure" of the church.

Chicago

HELEN MYRTIS LANGE

Would the Word of God be less the Word of God were it preached, taught, or expounded by anyone else besides a man? To make a doctrine out of Paul's admonition is not in keeping with other of Paul's writings or with the spirit of the New Testament.

Woman suffrage is something for each congregation to decide for itself.

Davenport, Iowa

E. H. STRIETER

It is true that modern society has changed the role of a woman from that of a submissive female to that of a learned and dominating woman. However, this has not, under any sense of the matter, changed the indisputable Word of God nor the role of man.

The apostle Paul in his holy writings is indeed declaring that "there is neither male nor female, for we are all one in Christ Jesus." Yes, we are all sheep of one Shepherd.

But as to the role of the shepherd referred to in Jer. 3:15. "And I will give you shepherds after my own heart who shall feed you with knowledge and understanding," the Bible is very explicit— 1 Tim. 2:12: "I do not allow women to ... have

I feel woman is the glory of man, and man is the glory of God. I also feel a woman should use her talents leading and teaching children but not men.

Hamburg, Wis.

ELDORE HANNI

While it is true that Scripture does support a Christ-informed subordination of woman to man within the marriage relationship (Eph. 5:23-24), this relationship of the sexes within marriage is not a sociological statement about the status of women in general, i.e., in the church.

Jesus' treatment of women should be our example—not the often deplorable attitude toward women in rabbinical Judaism (often Paul's model). Jesus dealt with woman always as a human being, a sister, "as she was originally meant to be in God's creation."

There is no evangelical basis for anything less than full female suffrage in the LCMS, even with respect to the public administration of the Office of the Keys

of the Keys. Phoenix, Ariz.

WILLIAM J. KIRSCH

I enjoyed so much Rev. Elmer Luessembop's "God's Creative Order for Women." I know we would have better husbands and wives, fathers and mothers, if more sermons were dedicated to preserving this Adam-and-Eve order. As a wife and mother of four sons I feel a need for this to be brought often into our Sunday sermons.

Farmington, Minn. Mrs. ROBERT CLUFF

The entire balance of God's creation — men as the head, women subject to men — beems out of kilter in this 1968 world. Strange, isn't it, that the female of the species seems driven to prove insersed not only equal but superior to males. This drive has caused serious dissension in business, in families, and in all men-women relationships. Why as for trouble by allowing it to fester within the boundary of the church?

Elmore, Ohio MRS. BLAIR D. MILLER

Actually, Jo Duisman's arguments are valid resons for denying women equal rights in the church. Women in general are overambitious. Remember the Fall of man. It was the woman who took the initiative, reaching for equality win God. All through the Old Testament God conferred special honors on the male and entrusted him with the authority over his bousehold and all the services required in the temple.

Let's face it. God has His own special reason for this arrangement, and we can be sure they are for our own good. So, come on, girls! Let's put in the reins and curb our appetites and be harrand content with the countless blessings and pre-

leges that are ours.

Chicago

E. A. D

Has not the Cross taken away the wall between Jew and Gentile, bond and free, male and is male? Or is the Christian woman to be dealt with on the basis of the Fall and the Christian man or the basis of the atoning work of Christ? According to Acts 15:22 the whole church we

According to Acts 15:22 the whole church we asked to vote on who should accompany Paul as Barnabas to Antioch. I believe the time has comfor men and women to work together according to the spirit and teachings of the New Testament.

MARGUERITE R. ROWLET

Huntington Park, Calif.

The Bible from cover to cover is consistent witself in assigning to the woman the subordinal position.

Dearborn Heights, Mich. LEE A. KENAGE

I believe the weakness of Rev. Luessenhop's gument lies in his conviction that giving vorights to women would mean giving them authority over men. Here I point to Mrs. Duisman's gument that authority lies in the group. Worshould be part of the group, all working together the progress of God's kingdom on earth.

When God created woman, to prove that He intended her to be the equal of man, He gave to woman another area of responsibility - to be a true helper who would look to her husband's best interests, to guarantee the legitimacy of his heirs, to uphold his authority.

West Allis, Wis.

MRS. CONBAD GERES

"God's Creative Order" speaks of the relation-ship between man and woman in the household, but may I inquire about the position of the all-female household which constitutes a strable proportion in the church membership today? (Of

authority over men."

I should never want my shepherd to be a woman; nay, never.

Belle Plaine, Minn. MRS. ELDRED HOOVER

The Lutheran Church does a good job of pro-moting basic Gospel principles, it seems. But some things disturb me very much. It seems that the church cannot really admit (in words and ac-tions) that women are fellow-adult, intelligent human beings, even if they don't have as many muscles.

Tifton, Ga.

MRS. VIRGINIA WIDSTROM

H. W. SCHUE

ELSA HERSEN

Mrs. Duisman's article is an appeal based human reason in accordance with her conviction which completely eliminate Scripture by neously stating that Paul's teachings are contracted. tory.

San Francisco

Elwood, Ind.

At our last annual voters' meeting our compation, with but one dissenting vote, adopted following resolution:

Resolved, That we recommend to the necessity.

(142)

THE LUTHERAN WITH

30

authorities of The Lutheran Church - Missouri Syrood that serious consideration be given to woman suffrage at subsequent synodical meetings: and be it further

Resolved. That the editors of the LUTHERAN WITNESS be complimented on the fairness of their presentation of the question and be encouraged to continue seeking congregational reactions to the

Brockport, N. Y.

WM. Мокмо

By presenting a pastor, and a District president at that, against a woman who does not have the same theological training or position, you slant the issue for most readers. I believe, toward the position of Rev. Luessenhop, who supports the present synodical policy.

Boyceville, Wis.

PAUL E. BACON

How can you permit anyone to say that St. Paul reversed himself, implying that the Holy Ghost, who inspired St. Paul, is a liar?

The whole article is out of place in a Christian periodical because its sole purpose was to show (say) that the Holy Ghost was wrong in 1Tim. 2:11-14,

Cornelius, Oreg.

HARRY NIERMAN

When the women arrived at the grave of Jesus on Easter morning, they saw that the stone had already been removed. The women were given a message, the most important message of all to Christians: "He is risen; He is not here. Go and tell the others."

After they did this, the men came running, Peter in the lead. But it was given to women to carry the first news of Christ's resurrection.

Chebanse, Ill.

HAZEL KRUMWIEDE

Mrs. Duisman reflects the philosophical spirit of our times. To reject the speaking of God's Spirit is such a fashion is dangerous.

Anoka, Minn. CARL PULLMANN

I don't believe that women should be pastors. not do I feel that the church will go to rack and ruin if women can't vote at a voters' meeting. The woman's place in the church is and should remain complementary to the man's. There is more than enough work for both without starting a competitive race for the same positions.

[But] if men don't take sufficient interest in their church's business affairs, women will have to to the job, like it or not. By procrastination men gat give up their God-given place in the church much in the same way as Esau surrendered his birthright and with a lot less cause.

Manito, III. MRS. NORMAN TISDALE

In most homes it is the mother who leads the children in prayer and family devotions. Even my own mother, who was a convert from another faith after she married my father, was the one who taught me most of all I knew of Lutheran doctrine until I went to confirmation class.

Also there are women like myself whose hus bands rarely attend voters' meetings or care what goes on in them. We would like to know what the church is doing with our money. Then there are the widows - about one fourth of our own church members are widows. Why can't they have a say in what we are doing?

El Monte, Calif. MRS. S. A. CHRISTIANSON

I don't want to add 250 words to a futile argument about woman suffrage, but I would like to comment on the synodical resolution to which it his reference.

This resolution is double-talk, theological gobhiedygook, and a masterpiece of hedging. Without definition (no one seems willing to stick his neck out) it is meaningless for practical application. We just haven't faced up to the situation - and we are going to have to sooner or later.

Denver

WARNING FLAGS

I read with great interest your article in the March WITNESS, "Warning Flags on the Beach." It is 17 years since I left the secure four walls of my Christian home and parents to enter the secuar world of higher education. Inter-Varsity Christian Fellowship (IVCF) was a welcome "oasis" non-Christian atmosphere.

IVCF presented to me the real joy of being a dedicated Christian and was a real source of encouragement to me when to be an active Christian was to be in the minority group.

stead of trying to fault them. JOANNE HAMELTON

I would just like to say "Praise the Lord" for the 543 students, faculty members, and wives who were confirmed last year through the campus mun istry of The Lutheran Church - Missouri Sysod. I would also like to praise God for the 2,000 personal decisions for Christ on the sands of Bulbou. Calif., during Easter week 2 years ago.

I believe we Lutherans would be doing our-

selves and the world a service if we looked for

ways to praise the work of other Christians in-

Knoxville, Tenn.

We are well acquainted with Campus Crusade for Christ and are very enthusiastic about it. We feel that they are doing a tremendous job with the college kids and that it is a job that needs doing.

I think it is high time for Christians everywhere to stop worrying about how another man lifts up Christ but to cheer when he does.

EDWARD F. HANSMANN Santa Cruz, Calif.

Campus Crusade is strictly nondenominational and evangelistic. Staff members go to the beaches and to fraternity and sorority houses of universities, meeting young people at their own level and very simply "invite them to let Christ come into their lives," and I am sure that the Holy Spirit is working, whether or not we recognize it as such.

Lyndhurst, Ohio TEXAL ELBRECHT

It would have been helpful if Dr. Norden's study had included one of the most important emphases made by Campus Crusade for Christ: the person and work of the Holy Spirit. That would have balanced somewhat the "Christ cult" warning he raises.

As for the "Norman Vincent Peale" type of theology, CCFC materials clearly alert the Christian to the spiritual conflict which he will inevi-

The criticism about the "Four Spiritual Laws" a rather interesting one, especially since our Missouri Synod evangelism department has used this very tract in several evangelism workshops. Now our evangelism department has produced its own version but has given it the title: "Do You Know the Four Steps to Success?" (This seems to sound more like Peale than the references in the article!)

About the waterside decisions for Christ "sticking" or not. One could also ask, "How many of the \$43 confirmed on campuses last year will 'stick'?" But instead of doing this, let's rejoice over the "decisions" and the "confirmations" and continue to work and pray and build these folks up in the fellowship in Christ.

EDWIN HEYNE Milwaukee

Dr. Norden raised questions concerning one definition of faith offered in Campus Crusade for Christ literature which states that faith "is the confident assurance that something we want is going to happen . . . the certainty that what we hope for is waiting for us, even though we still cannot see it ahead of us." He goes on to use a ridiculous example to attempt to "prove" his

Dr. Norden would have been better off to find the Bible's definition of faith as written in Heb. 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." If he would have examined it, he should have seen that the definition given by Campus Crusade for Christ is merely a paraphrase of Heb. 11:1.

Glendale, Ariz. WARREN D. MEYER

Are we really so narrow that we can't see our Lord working outside the Missouri Synod

It would seem that despite possible dangers verging on synergism, Christ cultism, fundamentalism, etc., something exciting is happening in these ministries: apparently as a result of personal decisions to receive Jesus Christ as Lord and Savior lives are being changed. Shades of New Testament Christianity! Young people are developing living personal relationships with the living personal Lord . . . the Giver of life abundant.

Tehachapi, Calif. Luser vS. Hicks

My congregation and I both feel compelled to react to the article dealing with Campus Crusade for Christ, International. At present the High School Division of Campus Crusade is engaging in a Youth Crusade in the Gadsden, Ala., area. Two of the team members (both Lutheran) spoke to our Walther League and in our Sunday worship service.

Our people readily recognized them as effective instruments of the Holy Spirit.

At this point we consider the work of the High

be a tremendous spiritual blessing for our commutilly. Young people, rich of your track or white, are being reached with the Geopel by dedicated witnesses. Trimny Listheran Chanco of Gudulen. Ala., is cooperating with the crossde and support. ing the effort.

Godsden, Als. BENJAMEN RATHORNER

The Campus Crunade and Inter-Variety groups may not always do things the way we do yet think they are done a great job on the beaches What are the Lutherans doing for the students when they gather on the beaches for a wild time"

Elmhund, 11. BERROCK ARROT

Being aware that the Witteday' editors are ashamed of the Minorati Systod's orthodox background, it comes as no small surprise to find an article untocome the evaluationi Campus Crossde and Inter-Varsity Circuian Fellowing groups. Do you also have an anti-Billy Grahum article in the

The reference to "decisions for Christ" nor. sticking has been used so other by the liberal than it is burely worth a resounder. But you will have one anyway. An anti-Nilly Graham compress was addressing a group of clergomes in western Canada, renfeding them that "Bills Grahum convesions do not stuck." Unfortunately for the negative minister, shour half of the people he was apdressing started on the manuscrap road after they had attended a Billy Graham mission crisiade' Or course, the Withday gives events like this the "si-Sent treatment

Nov. when do you plan to publish that am-Graham article*

Berningham, Mct. Raps C. Lourewitt.

I wouldn't be the least bit surprised if a goody percentage of the 540 confirmance recovered to Dr. R. W. Halm, Secretary for Campus Ministry, tirus were introduced to Jesus Christ either deattly indirectly through muterials of Campus Crusade and then directed to the obserts of their choice.

It might interest Dr. Norden to know that the Campus Crisade staff has many Litheram - laymen as well as passors, including Missouri Syrnoc

Coltine, Calif. Mrs. LORLING M. WASSING

Some of the "next's tooled" materials, as your article called them, are so the only a very sample and wonderful answer to my assessor. "How can I be an effective discrole and member of the Body of Christ" For with their sample terms and its direct language that can be underwood soday we can confront men with God's plans and purposes for all men.

I personally feel certain that the new tools live found for evangelism through Campus Crusade hy Lutherams, Comcan be used very effectively fronting men with the Good News in the power of the Holy Source is all He has asked us to do Campus Crusade is trying to help. Have we's bet-

San Bernardino, Calif. RUTS SORWATTEOPP

I have pity for your reference as to how many remain active after the Campus Crusade type or approach because you choose not to acknowledge the yearly decline in our total membership, which must be connected in some way to a loss of over 80 percent of the confirmance class each year (within a few weeks of confirmation). Our way must not be very good, then, not good enough to knock others.

Portland, Orez. JOHN A. KINNEY

Having been personally blessed by amending two Lay Institutes for Evangelism (abbreviated LIFE for good reason). I cannot escape a feeling of deep concern over the rather negative evaluation of Campus Crusade.

Having heard Dr. William Bright both in per son and on tim. I feel that I must affern that he clearly teaches that conversion is the work of the Holy Spirit alone. He does not insist, as many Lutherans seemingly do, however, that the Soint can work only in church or the pustor's adult class. The Spirit of God wills to work all the time, also through the daily witness of Christians.

Criticism was offered for the lack of stress on the sacraments: but do we talk sacraments with the uncommitted when we are trying to lead them to Christ? Are the sucraments not of secondary importance to the story of salvation in these situa-

I for one wish that the article might have been more appreciative with fewer "warning flags" to

make the whole movement suspect.

7267 776

LIERARY LUTH THEOL SEMINARY GETTYSBURG

FA 17325

XXX

Who cares if Lutherans do better than start on a shoestring?



RUTH GUTHMAN

We do.

We offer Lutheran men a good income right from the start.

But there's more than just the money. There's the satisfaction of helping your fellow Lutherans protect their families with insurance. A lot of Lutheran parents will sleep better, thanks to you. (You'll probably sleep better yourself.)

As a Lutheran Brotherhood representative, you set your own hours. Your own pace. Your own income. You have all the advantages of owning your own business. Yet, standing behind you is an organization that's already among the top 5% of all life

among the top 5% of all life insurance firms in the United States, in total insurance in force.

For more information on a career as a Lutheran Brother-hood representative, write to A. Herbert Nelson, President. Do it today. For the sake of your successful future.



\$3 billion strong!

Lutheran Brotherhood Insurance

...the traternal society that cares about Lutherans

Lutheran Brotherhood, Minneapolis, Minn. 55402 • A. Herbert Nelson, President