THERAN Witness

...GUST 1968

PUBLISHED IN TWO PARTS

Mission or Self-Preservation?

What Has Happened
To Our Sense of Vocation?

AUG 6 1968

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Tongues and Charisms

The Lemmings

What Will the Church Do Now?

Doors Left Ajar in Church relations

**-and other synodical progress reports

newsscan

Canada now seems slated to follow Australia as the next nation to have a single national Lutheran church.

Invitation to all other Lutherans to open merger negotiations came last month from the Evangelical Lutheran Church of Canada, which last year became the first Lutheran group in the dominion to go autonomous. ELCC was formerly a district of The American Lutheran Church.

The ELCC (82,400 members) overture went to three groups affiliated with U.S.based bodies: the Lutheran Church — Canada (96,000 members), with the Missouri Synod; Lutheran Church in America — Canada Section (124,000), part of the Lu-Lutheran Church in America: and the Canadian section (1,500) of the Synod of Evangelical Lutheran Churches. The four have been holding theological conversations since the mid-1950s

Any organic union, Canadian leaders feel, could lie "a number of years" in the future, pending decisions on what form a new Canadian church should take.

Wesleyan Evidence that former stand-pat church bodies are finding ecumenical breezes refreshing is seen in the merger of the Pilgrim Holiness (dates from 1897) and Wesleyan Methodist Churches (1843).

The new body immediately began preparations looking to union with a third "strict Wesleyan" body, the Free Methodist (1860). Feelers, followed by votes of rejection, have occurred among the three for more than a decade. Optimists now foresee a conservative Methodist

Pot The American melting pot can still stand vigorous stirring if recent findings of the National Opinion Research Center (University of Chicago) are correct.

Among the data supplied by Father Andrew Greely, NORC program director, to help Americans and the rest of the world understand "ethnicity" and how people of diverse origin and ethnic values can live with each other in peace, the sociologist cited examples as:

— The Poles are most loyal to the Democratic Party, while the Germans and Italians are least loyal.

There is little difference in religious behavior between the Irish, the Germans, and the Poles, while the French and the Italians seem less devout.

Racism scores are highest among the Poles and lowest among the Irish and Germans.

Highest scores on religious extremism go to the French and Poles. lowest to the Irish and Germans.

Father Greely denied that intermarriage is rapidly eliminating ethnic groups in America, as many sociologists maintain.

Weather Girl Pic of the month is a visual aid to boost appreciation for the air conditioner and for the people-topeople job being done by World Brotherhood Exchange, volunteer program sponsored by the Lutheran Council in the U.S.A.

Brooklyn nurse Martha Maakestad is listening to Danakil tribesmen describe symptoms on a visit to the Ethiopian plateau, where 100-plus temperatures are a summertime normal. Martha,

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who spent most of her 10month volunteer term at a well-equipped hospital, took to the hot spots with missionaries attemping to open new areas for the Gospel.

Merrie The big British merger, attempting to unite the historic Church of England and the once breakaway Methodists (scheduled for the early 1970s), is now going badly, observers say.

Heavy theological drumfire from both sides has zeroed in on the "Services of Reconciliation," through which the clergy of one body are to be brought to recognize the full validity of the ministry of the other. Adamant Anglicans place heavy weight on apostolic succession for valid ordination.

After 3 years of anviling, the 187-page final report of the unity commission asks the churches to "integrate" Anglican priests and Methodist ministers under the new name of presbyters.

Recipe We found our best "Christian household hint" for August 1968, when a goodly part of America's future will be shaped at party conventions in the nation's most unusual election year in a century, in the conclusion of a Christianity Today (July 19) editorial:

"The nation needs great leadership — and greatness is not necessarily identical with charisma, sex appeal, eloquence, or popularity.

"Great leaders are a divine gift to a nation, and the churches may well keep prayer for such leadership high among their Sunday worship priorities." A. W. G.

Witness

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The editors of the Winds responsible to the Synod driving the Editorial Commission for Call Periodicals.

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body that will have image ranking with a half million adherents.

Leaders of the conservative Wesleyans, though "thrilled" to be on the move, were quick to disavow any intentions of edging into the ecumenical



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in perspective

FOCUS ON DENVER

It is a time for boldness; we have the chance to pioneer.

In this issue eight pages recap what has been done synodically about resolutions passed at New York a year ago. These summaries also help us focus on the Synod's convention in Denver in 1969.

Already the Denver convention is seen as a watershed. Primarily the fellowship decision backs up that judgment. But for some, what is done about fellowship determines also which way the Synod goes doctrinally and ecumenically. It is urgent now that members of Synod ask how the year that remains can best be used to carry out what its most recent convention envisioned: study and dialogue with The American Lutheran Church.

These pages show also that the organized church as seen in The Lutheran Church - Missouri Synod has not ground to a halt. Its people, pastors, and administrative leaders are seriously engaged in daily efforts to be faithful to their calling as people of God. But the ground swell that is beginning to show elsewhere is evident here too: the Christian faith currently expresses itself more as a movement than as a tight organization.

Much is being done every day in the name of Christ. Those who scorn or belittle the church as it is do not know her well or understand her ways. Her faults are real, but her core is Christ in people, not her forms. Still, much remains to be done.

It is a time for boldness. When structures are being recast throughout society, the emphasis must not fall on outward peace and security but on justice, truth, and love.

Our time has the opportunity to pioneer. That calls for courage and faith - not fear and mistrust. Just as today's political structures face a new reality, so the church struggles in the name of its ever-reigning Lord to express its life in the best witness possible now.

For that task we dare not falter in fear or postpone decisive action because we are fainthearted. Whatever the course, let it be set courageously and to the glory of our great God.

SOCIAL RESPONSIBILITY

Christians need to see their mission to deal with social problems in the world.

On some churchmen and churchwomen it has not yet fully dawned that they are living through a revolution, a cosmic revolution of accelerating and baffling proportions never before experienced in human history. They see single evidences of universal ferment-the war in Vietnam, the near-collapse of France, civil disorders in the U. S., Black Power, assassinations, student protests, strikes, draft resisters - but they don't see the whole picture of a world of people clamoring for economic, political, and social emancipation and justice.

In this period of revolution churches must be intent on proclaiming with fervor the Good News of God's reconciling and healing love in Jesus Christ. Man's basic needs are spiritual; only the Conqueror of all evil and all enemies, including death, can meet them.

But people have physical, mental, emotional, and social needs too. And the church's mission includes concern and action in behalf of people in their total situation. Church members worship and gather in meetings to equip themselves for a Christian ministry in their homes, places of work and recreation, neighborhoods, and larger communities. Christians are concerned for the total welfare of their fellowmen.

This is the note sounded in the theme for Parish Education Month 1968: Christian Education

Synodical Responsibility. The theme "accents the need to teach for social responsibility," the synodical Board of Parish Education says; it "is intended to encourage congregations to help members see that they are Christ's mission to deal with social problems in their community and in the world."

Don't pass up the suggested materials, plans, and activities for Parish Education Month just because it's a "program" that "comes from 210." Your parish may need—and need as never before before—to sound this accent on social responsibility, especially as it comes through in the tract "I Am My Brother's Keeper."

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Excerpts from "Together in God's Mission," 1968 Southeastern District convention essay

MISSION OR SELF-PRESERVATION?

BY RICHARD T. HINZ BALTIMORE LUTHERAN HIGH SCHOOL

The church is God's mission.
The church exists for the world.

ur problem is that these two sentences have already become cliches. We've heard them so often that they no longer cause us to think and wonder and agonize and wrestle for understanding.

The church is God's mission! This fact is suggested in our confession of Him as Creator. The relevance of the doctrine of creation is couched magnificently and excitingly in the cadent confession of a child who can say "God made me!" You know that statement of faith from Luther's Small Catechism: "I believe that God has created me and all that exists . . ." God has made me!

If I have the high privilege of confessing "God made me," then I have the responsibility of giving equal confessional privilege to every other man, woman, and child. Native of New Guinea, I believe God made you. Eskimo in the frigid reaches of Alaska, I believe God made you. Suburbanite, I believe God made you. Slum dweller, I believe God made you. Negro, I believe God made you. White man, I believe God made you.

Because human rebellion and estrangement have broken up that which God creates, the mission God pursues is to rescue men from all that separates them from Him and from one another. This mission became most astoundingly explicit in the ministry of the One whom He sent and of the One who in turn has sent us.

he second truth is plainly implicit in the first: The church exists for the world. Here is a statement which we declare to be true not so much by what we say but by time to money matters and housekeeping details, and every Bible class that comfortably studies the Scripturs without asking what this means for a person's responsbility to others is a denial of this truth: The church exists for the world.

To deny this truth means that we shall have to rewrite Scripture. We shall have to make Jesus Christ into some petty Jewish prince intent on preserving His own life and fame, turn the apostle Paul back into an intoverted old Pharisee intent simply on developing his personal piety, undo the deaths of the martyrs Stephen and James. We shall no longer be able to endure the work of Jesus: "The Son of Man also came not to be served but to serve, and to give His life as a ransom for many (Mark 10:45)

The call and counsel of the Mission Affirmations that the church announce the judgment, forgiveness, and low of God to the whole man, the whole society, the whole world by relevant and extravagant service and by performent and powerful Word — in short, that the church nent and powerful Word — in short, that the church God's people on God's mission, fully engage the world reenacting the full servanthood of Jesus Christ (Philippians 2:1-8) — is not an invention of the present. It is a return to that which is formative and substantive in the character and posture of the church.

be what we are supposed to be and because we must be member that our servanthood in the world is not a later day invention but essential to what our Lord Himself visioned for His followers (Mark 10:35-45), we attempt to encompass this vital remembrance

what we do!

Every congregation motivated to serve only "our own kind," every meeting where people devote too much

several interesting definitions: "to promise or plot

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Even our most sacrificial efforts are too often tinged with the selfishness of "What will it do for us?"

oneself; to involve oneself; to join battle; to interlock and onesell; to be in gear." Something of all these are as-

pects of the church's re-engagement. We ought to be ready to admit that we've spent too much time "sitting around in neutral." Our re-engagement in mission suggests "getting back into gear" — reengaging our power for mission by giving ourselves to the compelling love of Christ in the Gospel, re-engaging the object of our mission by giving ourselves to the world.

For most of us this kind of re-engagement is a threatening exercise. In our congregations it may mean reshuffling our values, finding new organizational patterns, and spending more time approaching our com-

munities than maintaining our buildings.

Let's be honest: the call to re-engagement is a corrective we need, individually and corporately. The mission is God's. We are His mission. We are to live out out lives for the world.

he individual Christian and the church as a body of individual Christians seek to find their purpose for existence between two poles of reality.

On the one hand the individual Christian and the thurch engage the commissioning Lord who commands and empowers them to undertake the mission for which He came, lived, died, and rose again. On the other hand the individual Christian and the church ensage the world, the arena of living human beings to which the sending Lord has sent them. The world that needs to be reached for Christ is not only across the oceans but at our very doorsteps where men reach out for help in all their needs.

It would be altogether proper at this point to apply the call of re-engagement to the individual Christian. Instead we shall address ourselves to that area where we are most often together in God's mission — as a congregation.

e need to rethink and restate our purpose for exstence as a congregation.

Many congregations have no statement of purpose. Other congregations have no statement of the congregations have a dire need, in my estimation, for rethinking what they have written. Consider this as

Whereas the Holy Scriptures admonishes us to do all things decently and in order

cupation with pure doctrine as being the mark par excellence of the church. This statement is not untypical of the narrow spirit with which many congregations state their purpose for existence. Too many congregations exist for themselves and, therefore, exist simply to be existing!

Here is another example of a congregation's state-

ment of purpose:

As followers of Jesus Christ in this congregation, gathered in a common bond of love, we purpose to establish procedures of nurture by which we may strengthen one another in our common com-mitment to Christ and His mission. We pledge ourselves to study the Scriptures faithfully and to use the sacraments diligently in order that we may give ourselves, individually and corporately, to Christ's mission of serving all our fellow humans in their needs and of proclaiming to them the freedom and forgiveness of God in Christ.

This statement came after much reading, thinking, and discussion. It arose from a grass-roots understanding and has the chance, therefore, of becoming a living

statement of purpose.

The benefit of such a statement comes from the study and discussion of the leaders who produce it. They will need to face unmasking questions like: What is God's mission? How do we fulfill that mission? In what circumstances (unusual or normal) do we fulfill that mission? What is our power for addressing our mission?

e must orient our mission and ministry beyond constituency to community, with a particular desire to create by the power of Christ's Gospel and love a climate of wholesome human relations.

Orientation to constituency has been our history. The Methodist circuit rider went where he knew people lived; the Lutheran pastor on the frontier went where he knew Lutherans lived.

This mentality lives on. Congregations in too many cases exist simply to serve the spiritual needs of their own members. Success in "mission work" is gauged simply by the numbers who attend worship on a Sunday. Members of the congregation, rather than thinking of themselves as a working force of servants to others, take it for granted that they are the ones to be served.

To orient our mission and ministry beyond constituency to community, we shall have to accept - in fact - responsibility for service and witness to those in a geographical proximity to our church building.

We shall have to acquaint ourselves with power structures and organizations presently working for community welfare. Where their efforts represent attempts is the ourselver the pure Word and the Holy Sacraments of God and foe only means ordained by Him for the salvation of the lost becoming the upbuilding of His people, and might maintain the the furtherance of godly life, peace, and the well-being of the This statement added for emphasis)

This statement is an example of a nearly total introbenion and lacks any sense of mission to the world for which Christ died. It reflects our Synod's past preocto extend justice, social acceptance, and a full share of God's bounty to all people who are discriminated against and oppressed by reason of race, class, creed, or other unwarranted distinctions," there we shall have to join our forces to the work God is doing in society outside our congregation.

Here we must mention the problem which over-

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shadows any other national issue: the tension and discrimination between the races. Who needs really to be told again the dour message announced in blood and broken glass on the streets of our nation's cities? God calls the Christian and Christians together to enter that riotous world of homicidal hate and tension, suicidal frustration and despair, with the words and acts of God's law and with the words and acts of God's Gospel.

e need to develop forums for corporate discussion and encouragement, decision and action in God's mission.

At stake here is the kind of thinking that says: "Religion is a private affair!" Christianity is operating within its prerogatives, some say, when it addresses me as an individual in relation to morals. Its challenge for me is to avoid adultery, to remove impurities from my speech, to elevate my thoughts, to provide for my family, to say my prayers, and to attend my church regularly.

This type of thinking endorses any modus operandi which keeps religion from being controversial. Christianity is about "different and higher and other-worldly" things. Therefore, there grows in a congregation a more or less common consent, or maybe even an insistence, which rejects any attempt to bring social issues before members for common discussion and decision.

Voters assemblies, instead of serving as occasions for a polite rehash of all the business items relating to the congregational housekeeping, might well serve as a forum for leaders of civic organizations and governmental agencies to speak on significant issues of community life.

e must reexamine the present organizational and budgetary patterns within the congregation - for their importance in the congregation's pursuit of God's mission to the world and to establish such organizational forms which will keep the congregation alert to and active in God's mission.

The structure of your congregation and the priorities in your budget - here is where you, in fact, write your definition of the church and its mission.

The budget of almost any American Protestant church will reveal that the greatest proportion of money goes for debt retirement on buildings, maintenance of buildings, and salaries for its professional ministers. The same test, perhaps with even more devastating results, could be applied to the investment which members make in terms of time and energy.

The popular definitions church members persist in using show us how introverted we have allowed ourselves to be. Stewardship is "fund-raising." Education in the church is "learning more about God." Evangelism is "getting more members for the institution."

Where in all this is there convincing eviden

efforts of outreach are too often tinged with the well it do for us?"

e must develop educational procedures for the ping adult Christians for individual and corporate by

"Re-engagement" is going to have broad and deimplications for the role of Christian education. could begin by questioning whether we would be the fortable with decisions which — de facto — say & Christian education is mainly for children and adde. cents, whether we would "sit tight" for a mentality white insists that Christian education be at its proper task making our understanding of Christian doctrine the more precise and uncompromisable.

Perhaps we can break through some of the assum. tions we hold for the role of Christian education with a congregation by assigning it a new role — the role of "equipping God's people for their mission and minion to the world." (Ephesians 4:11 ff.)

If education is allowed the role of equipping is lowers of Christ for the mission of Christ, then the cotent of Christian education cannot be the Bible alon In addition to a tenacious focus on the Scriptures, edcation, if it is to have a mission dimension, must also polarize around the social issues of our particular tire

Equipping people for mission means re-engage; their one eye on the Lord who has rescued them at sends them and re-engaging their other eye on the work to which they are sent for Christ. They seek to under stand the problems of the world in which we live: it confusion, its structures of oppression, its efforts at # sisting people to become truly human.

here is a protective streak running through our addieducation efforts, a desire to protect our people from the controversies being waged about us in the areas of theology and social issues. Many of our best minds and many of our alert people feel no challenge in the present diet. We limit their intake to precooked materials and stymie their eagerness to search and explore by offering ing them predetermined answers to predetermined problems which we predetermined would not be problems which really exist in our area and situation.

To work together in God's mission will demand the we realize that adults are adults, that they live work in an adults are adults, that work in an adult world, a world which we must we engage by listen to engage by listening to it and learning to know it. shall have to ask whether our membership courses simply at preparing simply at preparing people to accept a certain minimal doctrinal standard or whether we are preparing the for the life of service and witness that is to be

To break through the cliche to the truth together in Code with us as we serve God by serving others. are together in God's mission in our congregation to comin one God's people, even in regard to the institution they have created, give mission priority over self-preservation? In repentance we must admit that even our most sacrificial

allow an in-depth approach to the Scriptures and incisive look at an in-depth approach to the Scriptures other for that mission with educational procedures incisive look at our society and world. THE LUTHERAN WITH

ASK THE WITNESS

MUST THE POOR BE WITH US ALWAYS?

ARE BLACK RACES INFERIOR?

Why all this sudden furor about eliminating poverty? Didn't Jesus why all that we would always have the poor with us?

Jesus did say something like that, but it wasn't a prediction. If you will check carefully the context in which Jesus spoke His words, you will in fact theck could be so doing quite the opposite of giving Christians an excuse for not combating poverty in all its forms.

St. Mark's account (14:3-9) makes clear what Jesus really said. Mary of Bethany had anointed Jesus' head and feet with costly perfume. Some who witnessed her act of love, led by thieving Judas, made indignant remarks about the waste of such expensive nard (perhaps \$300 worth by today's standards), when it might have been sold and the proceeds given to the poor. Judas, for one, was hiding a greedy heart behind his piously expressed motive of charity. (John 12:1-8)

Replying in Mary's defense, Jesus pointed out: You always have plenty of poor people around, and you can help them any time you care to. But Me you will not always have here. Mary has done a beautiful thing, for she has anointed My body beforehand for burial. We should note that this incident

took place only days before Jesus' crucifixion.

It would be more pertinent to apply the story to those who play the righteous "pass the buck game" to sidestep their obligations of Christian charity and service to others by saying: "If others would do their duty like they should, then we wouldn't be having this or that problem."

As for the "sudden" insistence today on a concerted war on poverty, the reason lies mainly in the new awareness of our festering poverty pockets in the face of today's sudden and stupendous rise in affluence and resources. If we have so many tens of billions, the argument runs, to spend in finding out whether life exists in outer space and more billions to invest in supersophisticated weapons systems for the sole purpose of wholesale death and destruction, somehow we must have the means at long last to win the war against the scourge of dehumanizing poverty — if we have the will to keep our priorities straight.

In a discussion with friends on the plight of minority groups one lady insisted the Bible says the Negro race will never be equal to the white race. I've searched my Bible but can find nothing on the subject. Is there anything like that?

Your friend was most likely thinking of the "Noah's curse" incident IGen. 9:20-27), which some Bible commentators in the slaveholding days built up into the myth of Negro inferiority. As these mistaken interpreters saw it, Ham was cursed for ridiculing his naked fother by having his skin turn black and becoming a slave to his brothers. Ham's family, they claimed, must have

been forebears of the African peoples. This myth has been quite thoroughly demolished by more responsible Bible interpreters. For one thing, Genesis states that Noah cursed not Ham but Constitute on the control of the but Canaan, ancestor of the Canaanites, and ordered him into servitude to his broad and ancestor of the Canaanites, and ordered him into servitude to his brothers. Genesis furthermore traces all mankind, black, brown, yellow, white, and all shades between, to one ancestor, Adam, who was made in the image of God.

Biological and anth to the demonstrated that physio-

blindness

Not love but hate is blind: Think it not odd That he who hates has not The love of God.

> BETTY BRIER Winfield, Kans.

the wall

I wrote my sins upon the wall where everyone who passed could read.

To wash away my words He used His blood.

Before believing in His gift I had not known the wall was clean.

> PATRICIA ANN MORRIS Bel Air, Md.



dialogue

Something is among us:

FEAR - "Who can you trust these days?" Confusion - "I don't know anything for sure."

HATE - "Kill 'em!"

DEATH - "Once you're dead, you're dead!"

Someone is among you:

COURAGE - "Trust in the Lord with all your heart."

Conviction - "And you will know the truth, and the truth will free you."

LOVE - "Love one another

as I have loved you."

LIFE - "Anyone who lives and believes in Me will never die."

inferiority. Also IQ tests show that the higher or lower differences among feriority. All of the races offers no evidence of inherent superiority or humans are due to environmental, regional, and cultural rather than racial

Readers are invited to submit questions about family life, ethical, harence, and their are numerous synod; about church policies and practices. Questioners are reminded that there are humanous issues in temperary issues in our contemporary world to which the Word of God is inescapably related but to which timple yes. which timple yes and no answers connot always be given. Questions which do not lend themselves to see and no answers connot always be given. Questions which do not lend themselves to see the second to the second is heatment in the column will be answered by mail if possible.

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ine comerming is among you occurred you don't really know the Someone.

L. L. MILLER Winfield, Kans.











Erie, Pa., parish finds church service the right medium

for its mission

says Postor Carl Schevermann, who uses a "nothing added, nothing amitted" formula for church telecasts.

happy to have the whole community see and hear everything that goes on inside the church on Sunday mornings. The sights and sounds could include the parental smack judiciously applied to an unruly youngster, with the accompanying wail of protest gradually diminishing as the flustered parent beats a hasty retreat — also a normal part of "inside church."

When Trinity Congregation, Erie, Pa., began televising its Sunday morning worship services last fall, they decided the best way was to "tell it just as it is" — honestly but always with dignity.

"We are not putting on a TV show or running a program," says Rev. Carl A. Scheuermann. "We simply want to give people an opportunity to drop in to worship with us."

Viewers drop in and participate in everything that takes place in Trinity's services, including baptisms, Communion, installations of teachers and officers, confirmation class examinations, and any other service function.

Pewside View

Trinity's members agree with the pastor that there are distinctive plusses in the "nothing added, nothing omitted" formula of church telecasting. "It allows strangers near and far, especially those who pass our churches and don't come in, to slip into a pew unobserved and hear the Word of God," says David Thomas, the church's public relations representative.

Trinity got into its telecasting venture as a "Building the Kingdom" project. After completing payment for its building program, the congre-

BIG-EYE OUTREACH

ing fund under this new name. After weighing a number of Kingdom-building possibilities for which to use the fund — parish school, staff additions, support of a mission, a radio program — the idea of a telecast won out "because so many factors were favorable," according to Pastor Scheuermann.

Prime factors were the nearness of Station WICU-TV and the high interest of station personnel. The station was ready to place one of its studio cameras and control equipment in the church balcony on a semipermanent basis. The balcony location provided an unobstructed view of all action spots in the sanctuary with no disturbance to congregation and a minimum of visual confusion for viewers.

Checks showed that the church interior was both acoustically and visually near ideal: uniformity of sound pickup from any point in the chancel, congregational singing so distinct that words could be understood rather than having the muddied sound effect usual in church broadcasts, only two balcony floodlights needed to reinforce regular church lighting.

"Visitors sometimes attend services without realizing that they are being telecast," says the Erie pastor.

The only change made by the congregation to accommodate the telecast was in time of worship. Since the station had other program commitments during Trinity's regular rescheduled for the 9 to 10 a.m. hour to permit a fully "live" and completely unrehearsed broadcast.

Though half a dozen station personnel are involved in the telecast, the only crew member present in the church is the cameraman. Coaxial cable links the church equipment with the transmitter, and the cameraman is in continuous contact with the program director by telephone.

Accent on Dignity

The crew shows full understanding of the congregation's desire to present a church service rather than a religious show. Though the crew is intent on having the camera "catch the action," the accent remains on simplicity and dignity.

During hymns the camera slowly scans the congregation, pausing for close-ups of a family or individual obviously praising the Lord with the whole heart. The clarity of the singing is a great help in holding interest during the hymns, Pastor Scheuer-

mann believes.

Technical proficiency also livens other dull spots of the service. During offerings, for example, the camera may first pick up the ushers, then merge the offertory action into the sanctuary by gliding to such points of interest as symbols on the altar or the crucifix or a stained-glass window. It may "pan" the choir or follow the organist's hands on the console. The studio has a library of colorful tapes and still shots which

"dead air" moments seem to be developing.

A good test of interest is the close of the service. At Trinity the congregation is ushered out row by row, beginning from the front. Viewers' reaction indicates that interest remains high, and the action of the people going forth to serve adds a final touch of dignity.

Involvement Program

Trinity Congregation is convinced that its investment of \$20,000 for 53 Sundays of telecasts is a realistic investment, not just for serving shutins and others unable or unwilling to come into a church but also for involving people.

Trinity sees in the weekly repetition of congregational worship a long-term program for gradual involvement of the noninvolved.

"We hope to give those who do not go to any church time to become comfortable with the idea of attending a service," explains Pastor Scheuermann. "They will see us as a real congregation. Children are born, and members die, as is noted in our prayers. Children are baptized and children and adults confirmed. Teachers are installed. Stewardship visitors are sent out.

"All these actions connect the worship with real people. They lead people outside to identify themselves with a congregation and, with the help of God, be drawn into membership."

Involvement was especially noticeable when the telecast aired the examination of Trinity's youth confirmation class. Viewer response to close-ups of children acknowledging and "giving an answer" for their faith showed "real impact," the pastor said.

Trinity doesn't expect too many who may feel involved through its telecasts to join Trinity. Members know they are reaching out to tens of thousands in the WICU-TV viewing range, which stretches to a 3-state region from the outer suburbs of Cleveland, Ohio, on the west to the Buffalo area on the east. Blanketed fully is the northwestern corner of Pennsylvania (Erie and Crawford Counties), where the station claims a "bull's-eye" target audience of 95,000 TV homes.

Bonus Audience

There is also a bonus audience across the neck of Lake Erie in Ontario, where such cities as London, Brantford, and Woodstock are within Channel 12's signal range.

Many motels throughout the area have posted placards calling attention to the Trinity telecast. Some nursing homes look to the telecast to provide their Sunday morning worship services.

Most mail response quite naturally comes from the aged and shut-ins. A former member of Trinity, now confined and living in another state, wrote that she was momentarily stunned upon turning on her TV set to see Pastor Scheuermann standing there before her in the pulpit of her very own home church.

Trinity worshipers soon got over an early nervousness at being constantly under the "big eye" of the TV camera in the balcony. Though hard to resist at first, the temptation for a look at what's going on is now almost nil.

may be faded in and out

Some of the ladies did confess to a tendency to feel more hat-conscious. This bit of feminine tension was revealed when two Trinity women met in the hat department of an Erie store, each unwilling to admit to the other her biggest reason for needing a new bonnet.

Also largely overcome was the temptation of the early telecasting days to stay home and watch "our church" at worship. Much of the problem posed by this natural reaction was relieved after the pastor made it clear that members indeed had a perfect right to one Sunday for worship at home, but he hoped everyone would not choose the same Sunday.

One service, however, everyone got to stay home and watch. The traditional children's Christmas service was taped early on Christmas Eve and telecast later. It was not one of the regular services called for in the contract but was requested by the station in preference to available network programs. Incidentally, it attracted wide favorable comment.

Weathered Big Storm

The only real crisis to develop in the series so far was when an early November snowstorm caught Erie unprepared and nearly immobilized the city for a weekend. Many members decided this would be a convenient Sunday to use as the "one" allotted for home watching. Though church attendance hit an all-time low. alert ushers saved the day by guiding all those present to the first 10 rows of pews. The camera was well able to keep them in its eye so that, to the viewing audience, it appeared that Trinity must have some very stalwart and dedicated members to be crowding their church on such a stormy

WICU now keeps in reserve a full service on tape which, if necessary, can be used in an emergency.

As good evidence that Trinity "really has something" in its "big eye" method of reaching and teaching. Dave Thomas likes to tell of the family which was usually home and television-bound on Sunday morning. When the Channel 12 service from Trinity came on, the mother of the teen-age boy expected him to leave quickly. Instead he sat down.

Cameraman mans the "big eye" in Trinity Church balcony.



Old creeds are up for review these days, and what is ecumenical is in. Both these considerations make important what is said by the campus pastor who wrote this article on the Nicene Creed. MARCHING

JUST

KEEP

watched and listened.

At the end of the sermon he turned to his mother: "Now that guy's got

"Some of you have knives, and 1 ask you to put them up. Some of you have arms, and I ask you to put them up. Get the weapon of nonviolence, the breastplate of righteousness, the armor of truth, and just keep marching." This conviction was urged by Dr. Martin Luther King in a speech to black people in Gadsden, Ala., in 1963.

King had voiced the same attitude earlier during the Montgomery bus boycott: "We must use the weapon of love. We must have compassion and understanding for those who hate us."

We might consider these words of Dr. King as one of his creeds. That creed was for him not just a pious thought. It was an accurate reflection of his faith and life.

The creeds of the church are reflections of the faith and life of the church.

Creeds are not merely collections of lucid sayings. They are produced from the heart of the church's experience. The ecumenical creeds are genuine expressions of what the church universally understands to be the basis of its existence.

You Said What?

When someone acts or speaks strongly in defense of an idea or action which he claims to be important, we want to know what he really is trying to say.

When the church was first asked, "What are you trying to say?" the church pointed to Christ and said, "Jesus is Lord." Later this basic creed was expanded. But the purpose of the church's creeds was always the same: to identify the Christ who is the heart and soul of its life.

In our recitation of the creeds today we point to the Lord in whom we believe, and we attempt to describe Him and His work for us.

The church was careful to properly identify the God in whom she trusted in order that a clear explanation of her confidence might be made to the world. We want our repetition of the creeds to be part of a clear witness to God in Christ for our world. The Nicene Creed, formed at the councils of Nicea in 325 and Constantinople in A.D. 381, still serves as an acof the faith and life



ourselves on the basis of how much

of the creed we accept.

"I believe" is primarily an expression of trust. We are giving verbal expression to our conviction that God has entered the human dimension. He has acted to rescue us.

The emphasis of our confession is on the grace of God that has already come to us, not on the choice observations about God to which we give our assent. Luther reflected such trust in God's grace when he described the Apostles' Creed as "setting forth all that we must expect and receive from God."

We are "nuts" about God because through Christ we can address Him with confidence as Father. Father is able to care for His children, for He is "Maker of heaven and

earth."

Because God has rescued us from the peril of our sins, we know that He is a good Creator. The world which He preserves is the proper setting for a good life despite its chaotic ap-

pearance.

We also know that since God is matter's Maker, everything physical can be beneficial, including bread and wine, money, sex, carpets, and care. And since it is our Father who cares for our needs, we children are free from the compulsion of gorging on goods to gain satisfaction.

Same "Stuff" as God

The description of Jesus details His unique origin, His unique relationship to the Father.

God is often depicted in the Bible as the "Light." Jesus Christ is that Light. Jesus Christ is "very (true) God." He is of one substance, of the same "stuff," with the Father.

Jesus participated also in the creative activity of the Father - the functions of God are His functions. But having thus attempted to describe our Lord, we know that we have not yet fully explained His deity. What we want to do in the Creed is to praise the One whom we know to be our eternal Lord.

Our real joy is to narrate His story of salvation effected for us, how He became incarnate and was made man. His Incarnation means that our Lord became a genuine physical human beand hell. We add that Christ sits "on [read:at] the right hand of the Father.

This is a most significant assertion. It announces that our living Lord rules the universe. The "right hand" is the action hand, the power position of God.

Our Brother is in control of our world. He rules in the interest of God's kingdom. He rules for the welfare of His body, the church. He enables us to live and to work according to His will in this His world.

There is no end to Christ's kingdom. He is in control forever. We don't see that rule as clearly as we would like to now. But we do believe that our Lord will come finally to manifest His gracious authority. He will be proclaimed as the Judge of all, both of "the quick," that is. those who are alive at the time, and of those who have already died.

Affirm Life

To confess our faith in the Holy Ghost is not to maintain some airy wish but to affirm life itself.

We cling to the Spirit of God as the Giver of life, the worthwhile life that lasts. He has established confidence in our hearts; He rules there as Lord of our living. He is the Spirit sent by our Father, and He is the Spirit of Christ who binds us Christians together. We know who He is, for He has been doing His work in us individually and among us corporately in our church and in our world.

This is the God we worship: Father, Son, and Spirit. We worship and glorify this triune God in our daily living. We worship and magnify our God in specific acts of corporate worship - as we are doing when together we say the Creed in our

Why dare we speak thus to each other and to our God? Because He

has spoken to us.

Men moved by the Holy Spirit spoke from God; for instance, the prophets of the Hebrew people and of the church. Fantastic! - God made contact. God communicates with men. And we have the prophetic word made more sure. For God has confirmed His Word to us by His Son, Jesus the Christ.

curate reflection of the faith and in of the Christian church.

"I believe" is not merely an expression of intellectual assent. A coed is reported to have re-

sponded, "Yes, I believe in God, but I'm not nuts about Him." She indicated that she "believed in God" to certain degree. We are not to grade

Wherever Christ is thus present. there is the one church of Jesus Christ. This church is special. The church is "something else.

As our one God acts in unique manner for His world, so the church is holy, called uniquely into existence for a unique function. Despite her failure to function as she ought, the church is still the body of Christ.

We are forgiven saints, empowered to continue Christ's work in His world. It is a worldwide task force. one "Christian" church in all nations. founded on the testimony of the apostles that Christ is Savior and Lord.

"One Baptism for the remission of sins" - Christian baptism, that administered by the church, is effective to remove the stain of our sins and thus to reconcile us to God. That seems like an amazing power for the church to possess, but it is precisely this privileged responsibility which the Lord of the church has delegated to her.

As our Lord rose from the dead, so we affirm that God will also raise us from death and bring us to a new world where we shall be forever with our Lord. Christ dealt the death blow to death itself.

The ultimate enemy cannot hold out against God in Christ. What is there for us to fear? We live with the confidence that in Christ we can overcome all that would attempt to ruin our new life. We have the faith for a new day; just keep marching to its sound.

· Kieth Gerberding was paster of congregations in Carrollton and White Hall, III. from 1961 to 1964. He left there to teach religion at the University of Texas, Austin, and has been campus pastor at Indiana University in Bloomington since 1967.



ing like you and me. This He did in order to live for us, to suffer and to die at a particular time and place in history, namely, as the Creed reminds us, when Pontius Pilate was in office in Judea.

He rose again, as the Scriptures had indicated, to proclaim His victory over the powers of evil, of death,

It's Something Else

It is the church of Christ that we are.

Christ did not live only then, but He lives now, among us. Where Christ is proclaimed and the actions which He instituted are celebrated He is present with us in a special way.



AUGUST 1968

100

WHAT HAS HAPPENED TO OUR SENSE OF VOCATION?

650 ministers!

That was boldly printed atop a large chart that greeted the parishioners of a southwest Lutheran congregation as they entered the parish hall.

Under the banner headline the names of the 650 confirmed members of the congregation were grouped in categories descriptive of their daily activity. Some were "ministers to Motorola," for that's where they worked; some, "ministers to the stockyards," "ministers to the business community," etc. It was an excellent visual aid to remind each one of God's call to witness and service in daily life.

Vocation Slipping

The invitation to write on "What Has Happened to Our Sense of Vocation?" automatically suggested to me that our sense of vocation is probably slipping. The picture came immediately to mind of a home buyer looking with dismay at hammer marks on the finish of a cabinet and muttering, "What's happened to the pride of workmanship?" It is generally assumed that the rank and file are interested in little more than the size of the paycheck, the hours, the possibility of advancement, security and retirement benefits.

Further reflection, however, causes me to be more optimistic. It may be harder to find people today who are motivated in their work simply by high ideals and human considerations: pride in a hard day's work for a day's wage, a sense of accomplishment, the approval of others, ethical convictions that "this is right" or "honesty is the best policy."

But it seems to me that there is a greater awareness among Christians that in Christ work also is redeemed, that a man may serve and honor God in employment and callings other than those directly related to the church. His growing love of God reflects itself in concern for all men: his neighbor, employer, customer, or client, as the case may be.

The "cup of cold water" becomes reality for him as he senses that even in his job he too may render forms of service to other men, "even the least of these," and thus serve Christ.

Direct Witness Forbidden

Our oldest daughter accepted her first teaching position this past spring semester and soon began to experience the opportunity for Christian service even in a situation where the direct spoken Christian witness was forbidden. This was her first real exposure to the results of broken homes, the neuroses, tensions, conflicts, hatreds in young lives.

Almost driven to despair at times while trying to keep discipline and create an effective learning process, she was nevertheless quickly alerted to the crying needs of these youngsters for love, patience, kindness, and understanding. The struggle was worth it, for this was indeed a vocation, a calling of God to serve and to help.

The Christian commitment to seek and do the will of God at times raises some real questions and creates tensions in our workaday lives. Mechanization and consequent depersonalization in many fields of employment, for example, cause many earnest men and women to wonder if they are indeed making any contribution to life at all. Then there may be times when the conviction grows that one's position not only does not contribute but is actually detrimental to the welfare of others.

reached through the ministry of one of our new missions in Nevada. It wasn't long before he became uneasy about the lucrative position he held in the gambling industry. For him this became a matter of conscience, and he sought other work. A committed Christian, he wanted his daily life to have meaning and significance in relationship to God and his fellowman.

Commitment Evident

This kind of commitment, I believe, is becoming more and more evident, not least of all among our young people. Our executive director of youth activity points this up in a recent letter.

There is considerable evidence that young people, many out of affluent middle-class families, increasingly seek occupational opportunities where they are able to serve others. This can be seen by the increasing numbers who volunteer both in high school and college for summer projects in churchrelated ministries in rural and urban crisis areas. Recruiters for business and industry testify to this fact also. Many seek guidance in such fields as demography, biochemistry, agronomy, agri-business, nutrition, economic and political development, and many related studies in order that they might dedicate their lives to the cause of alleviating the serious consequences of world hunger.

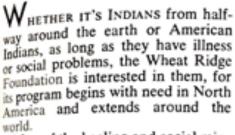
So in faith we accept at face value God's promise: "The plans I have for you are plans for welfare and not for evil, to give you a future and a hope" (Jeremiah 29:11). God calls, blesses, and uses His people as they labor in a variety of occupations. Through their daily conduct, performance, attitude toward their work, relationship with those around them, and verbal witness, "the butcher, the baker, the candlestick maker" all "crown Him Lord of all."

Author * The ALC's
South Pocific District
president, Gaylerd
Falde (D. D., Pocific
Lutheran College,
1954), has been
headquartered at Los
Angeles since 1961.
The years between
his seminary training
and his presidency
were devoted to
postorates in Iowa
and California.



Nheat Ridge MEANS HEALING

BY EDWARD MAY



Most of the healing and social ministry of the foundation reaches into pockets of poverty in the United States, Asia, Africa, and New Guinea, because poverty and illness are twins. This is not to imply that the affluent do not suffer from sickness or from social problems, but it does suggest that their problems are not as extensive or that the affluent have better means of coping with them.

Tuberculosis is one disease which breeds and spreads in pockets of poverty. Though it is slowly being brought under control in the Western world, tuberculosis is still the world's number-one health problem. The Wheat Ridge Foundation supports The Lutheran Church - Missouri Synod in its affirmation that the 'church is Christ's mission to the whole man" by providing for TB treatment and control in five places in ladia. It also does so in Hong Kong, which shares with Singapore the dubious distinction of being the TB capital of the world.

Seeks Prevention

In Japan the foundation's support directed more toward prevention of cally weak and susceptible to disease abandoned." Prevention of disease is Through a material of the focus in New Guinea, too.



In one of the most poverty-ridden slums of Taipei, Taiwan, the Wheat Ridge Foundation, together with the Board of World Relief and the Synod's Board for Missions, is seeking to interrupt the vicious cycle of poverty by programs of education, employment counseling, family planning, and emergency assistance at the multipurpose Taiwan Lutheran Social Service Center. Now the center's program is about to be decentralized and made a part of many of the Taiwan congregations.

Wheat Ridge work in Nigeria focused on TB until a little over a year ago when the Biafran secession disrupted medical service of this kind. Now the foundation is one of the supporters of the medical teams fielded by the Missouri Synod, working under the administration of the International Red Cross. These medical workers serve in Nigerian villages, responding to diseases and injuries which are on the increase because of the Nigerian-Biafran conflict.

This program costs about \$250,-000 annually; more significantly, it reaches out God's healing hand to 3,000 people each year.

Serves People

In North America, Wheat Ridge is no longer only a healing institution on the outskirts of Denver. It serves people throughout the land, and it does this in two ways.

First of all, it provides professional training for many who desire to serve in special ministries. At the present time 45 persons receive financial assistance to study in fields of social work, clinical pastoral educathen out again, while the work it establishes becomes part of the continuing program of the agency it helped.

Fosters Innovation

Wheat Ridge has fostered innovative ministries which have extended the church's outreach. It has served special needs of American Indians in South Dakota, explored ways to establish a ministry among apartment-dwelling students in the Fenway area of Boston, provided for the coordination of weekday and summer education programs in the St. Louis inner city, sponsored a pilot project to strengthen understanding of theological professors for the core-city ministry and to provide theological renewal for core-city pastors.

How many thousands of persons are touched by the Savior's love in these North American programs is difficult to say, but about \$200,000 is spent each year to make it possible.

The money comes from thousands of people who feel constrained by the love of Christ to share a little or a lot at Christmastime, entrusting it to the Wheat Ridge Foundation to spend creatively and wisely. The youth of the church make the appeal in the Wheat Ridge Christmas seals campaign.

The proceeds from seals, together with income from money Wheat Ridge has received through wills, provide the \$500,000 plus needed each year to carry on its ministry of mercy. The nature of the work of the Wheat Ridge Foundation multiplies the effect of those dollars as the Lord multiplied the loaves and fishes and

brogram a healthier and happier deced to the children of today. Four ball in remote bush clinics on the largest island.

tion, and clinical psychology.

Second, through pilot projects of health, welfare, and educational agencies of our church, new and viable ways of meeting human need are being developed. Wheat Ridge moves into a locality for several years and as in that miracle, it is motivated by Spirit-given compassion for multitudes who have nothing — nothing to eat — nothing to hope for — nothing to live for. And in Christ's name Wheat Ridge responds with help and hope.

What's Being Said in Print

Tongues and Charisms

Speaking in Tongues and its Signifcance for the Church, Laurence Christenson, Bethany Fellowship, Inc., 1968, 141 pages, \$2.95.

The "charismatic (divine gifts) renewal." which includes "speaking in tongues." is described by many who claim the experience as a modern "baptism with the Holy Spirit."

Of this phenomenon Lutheran author Christenson says: "However we may analyze or explain it, we cannot escape the fact that traditional church people now numbering in thousands and perhaps millions — Episcopalians, Presbyterians, Roman Catholics, Lutherans, Baptists, Methodists, to name a few — witness to having experienced this New Testament phenomenon. National magazines, both secular and religious, have carried articles on it."

Basically Speaking in Tongues takes a New Testament perspective; anyone reading this book will do well to have his New Testament ready when he reads.

Ecstatio

The author seeks understanding of the word "tongues" in 1 Cor. 12 and 14 by comparing it with the expression found in the first Pentecost account in Acts 2. Traditionally many Bible commentaries say the word "tongues" is used differently by Paul in Corinthians than by Luke in Acts. They claim "ecstatic utterances" to be a better translation in Paul's usage.

Christenson finds the sense identical in both places; he claims the same root words are employed in both. According to him and the claim is also made by others who favor charismatic renewal — the word "tongues" in both instances refers to a definite language and not merely to an "eestatic utterance."

"There is nothing in the nature of speaking in tongues which is per se 'ecstatic." Christenson asserts. "The terms 'ecstatic utterance' and 'tongues of ecstasy' are misleading and are not biblical."

The author's claim. I might add, seems to be substantiated by an in-depth research study made by John Sherrill for McGraw-Hill (They Speek with Other Tongues, Pyramid Books) and by the witness of many in the mainline churches today. Sherrill made tare recordings of many prayers purportedly spoken in tongues.

Page after page is devoted by Sherrill to citing instances of people speaking in tongues and in languages recognized by never merely assumed that a person is baptized with the Holy Spirit. . . . The Bible distinguishes carefully between baptism with water and baptism with the Holy Spirit." To this end the author quotes Matt. 3:11; Mark 1:8; Luke 3:16; John 1:31-33; Acts 1:5; Acts 10:44; Acts 11:16; Acts 10:47; and other pertinent passages.

Using the words of Mark 16:17-19. Christenson inquires whether "the signs which will accompany those who believe" are appearing today in the speaking in "new tongues" and the laying on of hands on the sick and their consequent recovery which are claimed by those in the charismatic renewal who say they have not only been baptized with water for their salvation but also "with the Holy Spirit" for power.

Some Christians, when confronted with the modern charismatic phenomenon in its relation to 1 Cor. 12 and 14, say they will settle for the Christian love (agape) of which St. Paul speaks in chapter 13 and that they will forego the use of the charismatic gifts described by the apostle in chapters 12 and 14.

Charismatic

When they do so, the author of Speaking in Tongues counters: They do not understand St. Paul. He places the chapter on Christian love right in the midst of the discussion of charismatic gifts, and his purpose in doing so is to demonstrate that these gifts are there to assist the Christian in living out his new life in Christ—the agape life—in the interest of his fellowman, to the glory of God.

If the charismatic renewal through a modern baptism with the Holy Spirit is valid, then the gifts of the Spirit enumerated in 1 Cor. 12 must serve the purpose of loving witness to the Lord Jesus Christ so that His presence in Christian lives will become manifest. While these gifts, according to those who claim them, have the power of restoring the Christian to wholeness in body, mind, and spirit, their final purpose is to enable him in a greater dimension to witness to the living Christ, giving him greater power in this modern age to identify himself with people in their problems in every area of need.

Charismatic gifts, some advocates claim, help them witness to the living presence of TIRED OF BEING ON THE FENCE ON THE RACE ISSUE?



FIRE THIS
FROM
THE
THRONE

THIS BOOK
WILL
HELP
YOU
GET
OFF

A Biblical Study of Human Relations and the Church

By Andrew Schulze-director of research, Lutheran Human Relations Association of America

Riots, racial violence, white and black backlash challenge Christians to get off the fence on the race issue while their healing voice is so urgently needed. In Fire from the Throne a pioneer leader in human relations Christian helps Christians sort the theological dimensions of the race issue and apply the Bible's answer to the burning issues of race America.

> Cloth, 203 pages, \$**5**95

O. P. Kretzmann in the Foreword

"We have here a long history of wrong the tale of world tragedy and national trauma. This book represents an unusually sharp and intelligent survey

persons present: Hebrew, Polish, Arabic, Mandarin, the language of the Pahns, a cannibalistic tribe in the hinterland of Liberia, and many more. Within the past two years some Lutherans, Roman Catholics, and others claimed to have been witnesses to similar phenomena.

Speaking in Tongues devotes considerable space to an analysis of baptism with the Holy Spirit and trinitarian water baptism. The author also considers the role of healine in charismatic renewal.

A clear distinction is made between water baptism and baptism with the Holy Spirit. Some ask: "If I already have the Holy Spirit, why should I pray to receive the Holy Spirit or be baptized with the Holy Spirit? Didn't I receive the Holy Spirit when I became a Christian?"

In response the author says: "Of course you did. But one thing is constant in the Scripture, and it is most important: It is

Christ in a world of wars and rumors of wars and work to rid our land of racism and the world of the scourge of destitution and hunger. These gifts are needed, they say, so that the hungry, the war-weary, and the despairing may not only take hope, but, seeing the evident good works of them that are called Christian, "give praise to our heavenly Father."

Speaking in Tongues is principally the outgrowth of a series of lectures by Christenson at Wartburg Seminary. Dubuque, Iowa. The book is quite popular in tone. It treats those elements of the "baptism with the Holy Spirit" enumerated above, as well as many other facets of the whole question. The book can help pastors and other theologically trained persons—laymen too—to get an overview of a subject which is bound to engage the attention of the entire church in the near future.

Andrew Schulze, Valparaiso, Ind.

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THE BLIND

THOUGH HE PAINTED for a sophisticated clientele, Pieter Brueghel the Elder (about 1525-1567) loved the peasant crowds. His parents were peasants, and he often attended peasant celebrations, such as the village fair, taking his sketchbook with him. On occasion he and a friend would dress as peasants and attend rural weddings, bearing gifts and pretending to be relatives of the bride or groom. Brueghel also took delight in gathering groups of villagers in the evenings to tell them ghost stories.

LEADIN

His paintings, usually seasoned with a touch of humor or horror, depict the peasants he loved. A fine landscape painter, Brueghel avoided painting individuals or portraits and concentrated on crowds or groups, which he usually placed in a landscape setting.

This is the case also in his Blind Leading the Blind. The painting is based on the words of Jesus: "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Brueghel updates the Biblical account by painting the Flemish people and landscape he knew, thus making it a comment on the blindness of people who followed the wandering preachers who at-

by Pieter Brueghel the Elder

tracted crowds of uncomprehending followers.

The misled are pictured by Brueghel as six ugly peasants with various degrees of blindness: some have empty eye sockets while others blankly stare or blink. The first with his bass viol has already tumbled headlong, the second is starting to fall, while those in the rear seem to dimly sense trouble but follow along.

The contrast of the calm landscape with its peaceful church emphasizes the horror of the drama of the Blind Leading the Blind.

WILLIAM R. WOLFRAM Seward, Nebr.

THE LEMMINGS

The sky was blue.

Below the arched cliffs
a foarny ocean sprang at the rocks
and fell sliding among the waxy spikes of ice plant.

Reflected on the inner eye the sun, like Blake's guinea, sang in the inner chambers of the three who stood at angles to the rocks rising rich and thick.

In solemn retrospection like roiling bardic winds they sank beneath the torment of their thoughts and cried aloud of pestilence and cursed the life they led

And slowly winding came the people, climbing past the pungent flowers and mesquite hugging close the bright and orange hills. (being an account of some who tuned in, turned on, and dropped out

The group at last was formed around the three who panted of the death the death of beauty, sense, and late.

Then thick the sea: the sun beneath it. balanced on the edge of evening, slowly sank to raise the stars.

And so the evening passed in silence, bushed the very moiling sea, as pressed together on the mountain people tried to kill the boredom in their souls.

A sound was heard – the three who led the disenchanted throng in thought pronounced them dead, not needing light or air

So now on no

and moaning chorus.
blind with loathing as they climbed.

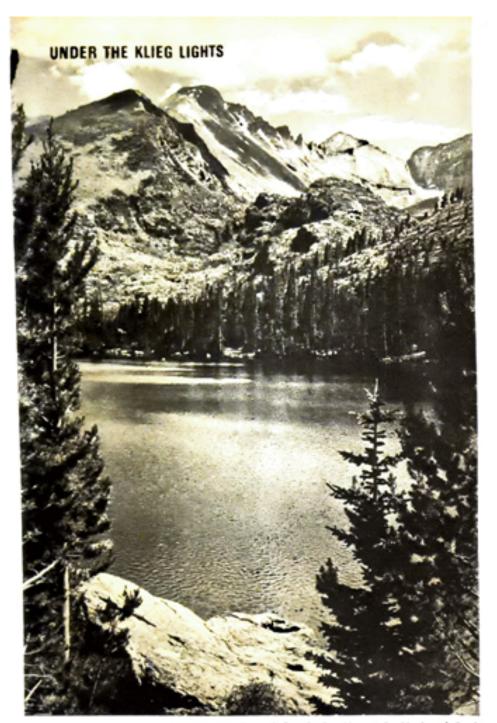
Fan the silver cord of men that reels and pulls and never steps.

they hid their eyes beneath the waning night; and turned their face from dewy grass, their eyes from rising sun, and cried.

Ingletered, Calif.

ACK TRACY LEDGETTER

AUGUST 1968 (307)



Bear Loke, Rocky Mountain National Park

Preparing the Colorado District's 1969 Work Program is the missions committee. From left are Rev. William C. Naatz, executive secretary; Colorado State Senator Ed Scott, Englewood; Truman W. Leuthauser, Denver, chairman; Rev. Walter A. Enge, Colorado Springs; Rev. Arnold Obermeier, Sterling; and G. W. Wesch, assistant executive secretary.



COLORADO DISTRI

CLIMBING COLORADO

Meeting in Colorado Springs this month, Colorado District convention delegates will decide whether they can go it alone without synodical subsidy. Whatever their decision, they will elect to remain a "mission District."

Stretching from prairies through mountains to deserts, the District encompasses Colorado, Utah, and New Mexico and jumps state borders into



W. E. Meyer

Arizona, Texas, and Wyoming. Two Denver circuits account for almost half the 55,000 Missouri Synod Lutherans in this 3-state-plus region.

Since its split from Kansas in 1921 the Colorado District has been financed in part by the church at large. New Mexico and El Paso. Tex., congregations joined the Dis-



trict in 1942. In their beginning more than 90 percent of the congregations had to be helped final cially. Today 54 of the 135 congregations need outside help, including for example, eight of the 12 churche in Utah. Special ministries also require financial assistance.

THE LUTHERAN WITNES

The continuing mission stance of Colorado is stressed by District President Waldemar E. Meyer of Albuquerque, N. Mex. Consider these aspects, based on 1967 reports:

Colorado gained more members from outside the church than it did through junior confirmation — 1,448 to 1,146. One of every 10 members transferred either into or out of a congregation last year. Curiously, 91 percent of the people moving out moved into another District, a statistic due in major part to military assignments and business transfers in the major oil and missile industries.

Mission also includes the special ministries — Indians, through the Navajo Evangelical Lutheran Mission at Rock Point, Ariz.; Mormons, who claim two thirds of Utah's 1-million residents; inner-city dwellers, through Mount Calvary congregation, Denver, for example; servicemen, through Grace, El Paso — 75 percent military; and Mexicans and Indians in and around El Paso.

The District also supports a pastor to the deaf, who leaves Bethel Lutheran, Denver, to conduct services in Colorado Springs, Grand Junction, Cheyenne, Wyo., and Scottsbluff, Nebr.; two full-time college pastors, one at the University of Colorado, Boulder, and one at Colorado State University, Fort Collins, where Missouri will share a building with The American Lutheran Church this fall; and two institutional chaplains.

Denver is hub and headquarters for the District.

Offices are in what had been built as a carriage house with living quarters above. Grace Church then used this building for a school before the District purchased it. Staff is Rev. William C. Naatz, executive secretary; G. W. Wesch, assistant executive secretary; Ray Kandt, business manager; Mrs. Evelyn Lefgren, bookkeeper; and Miss Marie Meyer, secretary.



Nurse Elsie Benson at Rock Point Lutheran Mission Hospital, Ariz., gets a hearty "aaah" from a young visitor. At right is Bessy Begay, a nurse's aid and interpreter. The hospital serves from 800 to 1,500 patients each month. House of Prayer, the chapel at Rock Point, schedules adult training classes in several areas.



Parents pick up their preschool children from the day-care center at Mount Calvary, Denver. The congregation, supported by the District, also operates a community clinic and plans to remodel a former school plant for other community services.



A meeting in Salt Lake City wouldn't be complete without a tour of Temple Square and the Mormon Tabernacle. Colorado District youth leaders pause in the square.

Pledging allegiance to the Cross of Christ are first-graders in Mount Calvary Lutheran School, Denver.



whether Colorado needs a full-time president. President Meyer currently serves Redeemer, Albuquerque.

AUGUST 1968





Remember when home was having someone wait up for you?

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Now the low rate of \$1 or less* is in effect all day Saturday as well as all day Sunday.

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Process, Not Programs

CHANGE AS PROCESS RATHER THAN PROGRAM characterizes the approach of the synodical mission staff to resolutions passed at the New York convention in 1967.

The slow deliberate movement of process rather than program can be seen, for example, (1) in the attempt to establish a pilot project in an urban setting, (2) by staff working with Districts to evaluate "self-financing," (3) through new ministries begun for changing social conditions, and (4) in relating the church in America to members and national workers overseas.

Process in this sense involves cooperative study, pooling information, decisions arrived at by synodical consultants and local people together, and changes in attitude and direction based on information. Program, in contrast, would represent ideas and techniques structured centrally and distributed for use locally.

Pilot Area Chosen

To start work on the convention directive "to select several larger 'community' areas as pilot projects," the Board for Missions chose the St. Louis metropolitan area for urban effort and is also working with the entire South Dakota District on strengthening the church's rural thrust. No additional areas have been designated so far, though several are under consideration.

In a pilot area much time is spent on assembling participants who will be representative and also open to new thinking. The group then studies and shares its findings with the hope that some recommendations for action can be made. In St. Louis, synodical staff member Reuben Schmidt is in charge.

When an opportunity for new ministry because of an identifiable need arises, the emphasis again is on process. In Jacksonville, Fla., an unusual number of responses to the Synod's television program from the core city resulted in consultations about ministry among six congregations in the area. With the aid of synodical staff member James Cross congregations sought out the role of

the church there.

Now, almost 2 years later, 120
"worker-priests," who are laymen,
each make themselves available to
four to six families and "walk

through" all the necessary red tape with them to help solve some of their problems through community resources. While the worker-priests walk with them they also talk the Gospel as circumstances prescribe.

When it comes to matters as sensitive as the transfer of deaf work from synodical to District auspices (continued study directed by convention), the present role of the Mission Affirmations ("study and implementation" resolved), and the concept of healing as it affects the church ("ongoing study" authorized), the emphasis on process instead of program is a natural.

Boundaries Crossed

Dr. William Kohn, executive secretary of the Board for Missions, finds that his interpretation of the mission task — and of his own — as one of "crossing boundaries to reach people" has so far proved valid. It is another way of describing the stress on process.

One instance of crossing boundaries may be seen in language. To follow through on a resolutior expressed at New York "to intensify" efforts to seek out and train manpower to work with Spanish-speaking Americans, the board has issued 15 scholarships of various types for men in the field.

Progress at the halfway point between synodical conventions toward goals set in 1967 is necessarily uneven for various reasons. Evangelism, for example, has been advanced by pastoral workshops in almost every part of the Synod, with some workshops for teachers and for laymen also being held. But the scope of evangelism effort is also being extended and gradually redefined. Money, of course, is not available to the limits of opportunity. But authorization by the convention of firm budget commitments and of obtaining funds designated by contributors for special purposes has helped. One congregation, for instance, contributed \$10,000 in a single anniversary service to build an overseas chapel authorized by the mission board.

Problems Remain

Problems still remain, too. It has not been possible to telecast the Gospel in Japan to the extent the convention approved. No good way has been found to carry out the instruction to equip laymen whose vocations take them overseas for special responsibilities as Christian witnesses. Efforts to bring the Mission Affirmations to life in all congregations and to define the relationship between the Board for Missions and the Commission on Mission and Ministry are still underway. The responsibility to study how best to effect the transfer of members within the Synod has been taken over by another part of the synodical structure.

One of the most exciting developments in the continuing process of change in understanding and attitudes is the interchange between overseas churches and American churches. For 6 weeks this summer seven pastors will serve with missionaries overseas. American Prince of Peace volunteers have gone to other lands for some time; this year four Japanese young people came for training and then assignment to serve in the U.S. National pastors (two from India, one from Japan) will serve U.S. congregations for a year. and some others will study or teach at synodical schools.

The process of reaching goals and adapting attitudes goes on, and reports at the 1969 Denver convention will indicate what progress is being made. — O. S.

Rev. D. James Selvaraj, for the past 14 years pastor in the India Evangelical Lutheran Church in Bombay, who returns to his native land this month after a year of participation in Chicago church life, is shown with children he taught while assisting Dr. F. Dean Lueking at Grace Church, River Forest, III.



CHURCH RELATIONS

Doors Left Ajar

TAKING THE NECESSARY STEPS toward the full realization of altar and pulpit fellowship with The American Lutheran Church occupies the center stage in the worldwide theater of the Missouri Synod's church-relations involvement.

Since the necessary steps, as spelled out in the 1967 synodical fellowship resolution, include promoting among the entire membership the widest possible recognition of the doctrinal consensus between the two churches, the sounds and sights of the recognition process have been steadily rising in frequency and crescendo. The center stage at this midpoint between the two conventions' votes on the question has become noisier and, in the opinion of many, not a little confused.

In the months ahead the pace of the "necessary steps" may be expected to quicken, and, as a hopedfor result, some of the areas of confusion be reduced. According to procedure stipulations in the 1967 fellowship resolution, the delegates at Denver next July will face the issue on the basis of "appropriate recommendations" to be submitted by the President of Synod in conjunction with the Council of [District] Presidents. Center stage can be expected to look more orderly as interest centers on the assessments and decisions



D. Robert J. Marshall, elected in

made at Council of Presidents meetings beginning this fall.

District presidents have been listening to lengthy discussions of the altar and pulpit fellowship question at the biennial round of District conventions, and many Districts have by resolution given their president direct suggestions. All Districts have devoted prime time to the fellowship question. (Tenor of the discussions in the 26 out of 35 District conventions that have been held to date has been reported at some length in the Lutheran Witness Reporter.)

Joint Officials' Meetings

Other steps that have been taken to promote "widest possible mutual recognition of the doctrinal consensus and its implications for church fellowship," as the 1967 resolution states, include joint meetings of District presidents of the two bodies (held in February) and of the theological faculties of ALC and Missouri Synod seminaries (held in March).

Discussions at these gatherings centered in the documents on grace alone, Scripture alone, and the doctrine of the church adopted by the doctrinal unity commissioners of the two bodies after intensive deliberations stretching over 2 years. The presidents agreed to arrange for joint gatherings of clergymen and laymen in their areas to pursue discussions of the commissioners' documents, using for guidance the material in a brochure, "Toward Fellowship," produced by the Missouri Synod president's office. They asked for a second joint presidents' meeting to review reactions from their constituencies and to further discuss the implications of fellowship "as it develo s in our church bodies.

The theological faculties likewise asked for a follow-up meeting to continue joint study and discussions "in view of the benefits derived" from the first meeting.

As another contribution toward mutual recognition of the consensus the official magazines of the two bodies, the Lutheran WITNESS and the Lutheran Standard, agreed to publish an exchange of articles by authors.

issue of the Standard will carry an article by Dr. Martin W. Mueller, executive editor of the WITNESS.

Action by the ALC on the fellowship proposal will be taken at its October convention in Omaha. Almost all current predictions are that the ALC vote to declare fellowship with the Missouri Synod and the Synod of Evangelical Lutheran Churches will carry easily.

From the discussions which developed on the convention floors of most Missouri Synod Districts it appears that one of the most important of the steps to promote the widest possible recognition of doctrinal consensus still remains to be taken. That is the calling for grass-rootslevel meetings between pastors. teachers, and congregations of the church bodies. In most areas such local confrontations and dialogues are in bare beginning stages. District convention resolutions uniformly endorse and urge such local-level meetings.

Help on how to go about having local-level meetings and what to talk about in them is available in "Guide-lines for Inter-Lutheran Discussions on the Local Level." (Order No. 13-1210 from Concordia Publishing House, St. Louis, Mo. 63118; 10c each for 1-11 copies; 8½¢ for 12 to 99; 7½¢ for 100 or more.) "Guideline" suggestions deserving particular notice are:

Circuit counselors should take the initiative in arranging intersynodical discussion meetings.

The discussions should include the topics of the essays adopted by the commissioners of both churches.

It is suggested that discussions be arranged between smaller groups such as women's groups, church councils. men's clubs, youth groups, etc.

If such discussions are to succeed, a great deal of initiative, faith, love, and prayer will be required of those who participate.

LCA Door Ajar

In recent months the possibility of theological conversations between the Lutheran Church in America and the Missouri Synod have received new impetus. Informational conversations between LCA leaders, including the late President Franklin Clark Fry, and officials of the Missouri Synod in St. Louis, served to "open a window and leave a door ajar," to use Dr. Fry's expressions in

June to fill the unexpired term of the late Dr. Franklin Clark Fry as president of the 3.3 million-member

voted "wholehearted support and encouragement" to their officials efforts to unify the nation's Lutherans.

While the inter-Lutheran fellowship question has been holding the spotlight, action requested by the New York convention in the larger ecumenical areas has continued in

the wings and background.

The 1967 convention request for a "well-planned program of contacts and conferences" with sister churches around the world which are in fellowship with the Synod continues to be a prime concern of the President's office and of the Commission on Theology and Church Relations (CTCR). This month Dr. Carl Gaertner will represent the commission at a Cambridge, England, gathering of the In-Theological ternational Lutheran Conference, involving 14 churches with which the Synod has fellowship relations. Drs. Walter F. Wolbrecht, executive director, and Martin L. Kretzmann, mission study director, both already in Europe for the Uppsala meetings, will also attend part time. Special attention at the Cambridge conference will be given to relations with the Lutheran World Federation (LWF).

LWF Impressions Excellent

In the matter of relationships with the LWF the Synod's CTCR reports considerable progress. Charged by the New York delegates with arranging for adequate consultations and intensified efforts "at understanding" with the LWF, the CTCR has had meetings with top-level representatives of the LWF, including general secretary André Appel, president Fredrik Schiotz, and Dr. Ivar Asheim, director of the department of theology.

CTCR executive secretary Richard Jungkuntz reports that both contacts and impressions gained have been "excellent." Good progress is being made on providing discussion materials on the LWF for pastors' conferences and congregations, he noted, and a full-blown report of commission findings, including the matter of financial obligations involved in LWF affiliation, will be readied for the 1969 convention.

WCC Evaluation

The New York convention also directed the CTCR to prepare guidelines to assist pastors and congregations in studies and evaluations of

from each other's constituency. The third in the series by a number of ALC District presidents appears in this issue of the Witnesse.

This set of guidelines has been held in abeyance pending the opportunity for a firsthand observance of the World Council, which completed its Fourth Assembly last month at Uppsala, Sweden. Preparation of the guidelines and CTCR "conclusions" was among the chief reasons secretary Jungkuntz, Dr. Wolbrecht, and Dr. William Buege, member of Synod's board of directors, attended

the Uppsala assembly as delegated observers.

Sister-church status with the newly formed Lutheran Church of Australia (LCA) may also be in the offing. President Oliver R. Harms reports that at the invitation of Dr. M. Lohe. LCA president, he is making arrangements to visit that body's convention at Albury, New South Wales, in October. One of his aims, says Dr. Harms, will be to consult with LCA officials on initiating steps toward fellowship. One of the two Australian bodies which merged to form the present LCA had long been in close fellowship with the Missouri Synod and other member bodies of the now dissolved Lutheran Synodical Conference; however, among stipulations of the Australian merger agreement was that both bodies temporarily suspend all ties with other churches.

In the ongoing series of dialogues with other Christian churches Missouri Synod representatives have participated in four Lutheran-Roman Catholic and in one Lutheran-Orthodox dialogue meeting at the national level. Statements on the outcome of these theological talks are being issued in printed form. Though they sell for mere pennies, the CTCR reports few requests for them.

his church body.

Responding to a plea by Dr. Harms at the convention to "pursue further

ADMINISTRATION

Four Items

IN THE CHURCH ADMINISTRATION CATEGORY four Hems were specifically earmarked by New York resolutions for "report to the Synod in convention in 1969."

All call for studies which are still in process.

- A study of District size and boundaries with recommendations for possible realignment and or rearrangement, assigned to the Department of Research and Statistics.
- Studies of a proposed Council of Auxiliaries (Lutheran Laymen's League, Women's Missionary League, Parent-Teachers League) and its relationship to the Council of Lutheran Ministries and to the Synod, assigned to the Board of Directors.
- A survey of ways to unify work being done under the Commission on Social Action, the Board of Social Ministry, and related agencies, assigned to the Executive Director and the Board of Directors.

The decision was reached to call for nominations for a full-time executive for the Commission on Social Action.

 Studies for a possible relocation of the overcrowded synodical headquarters, now sited at 210 N. Broadway, St. Louis.

The Board of Directors reports that extensive surveys are underway and are being refined, but information will not be ready for release pending further extended review at coming board meetings. — A. W. G.

Lutheran cathedral (completed in 1435) at Uppsala, Sweden, scene of the Fourth Assembly of Warld Council of Churches in July. The university



the World Council of Churches. Included was the request for the CTCR to report its own conclusions on the

town of Uppsala is known as the ecclesiastical capital of Sweden



THEOLOGICAL MATTERS

Study, Reports, and New Hymns

"WAIT," THE 1967 SYNODICAL CONVENTION SAID, "wait in patience" until the Commission on Theology and Church Relations (CTCR) has completed a "detailed and exhaustive study of the entire question of woman suffrage."

This question is one of many under study by the CTCR. Individual theologians, special committees, and CTCR subcommittees, as well as the CTCR as a whole, are involved in the

process.

In the case of woman suffrage a special committee has completed preliminary studies, and the CTCR is framing a formal report to the Synod. The report will be ready later this year or early in 1969.

Hermeneuties Study

Members of the Synod are also waiting for "a comprehensive study of Biblical hermeneutics." Ordered by the 1965 synodical convention, the study includes the nature and interpretation of Scripture; revelation, inspiration, and inerrancy; specific questions related to the early chapters of Genesis (six days of Creation, historicity of Creation and the Fall); and the authorship and inspiration of various New Testament books.

To expedite this study, the 1965 convention authorized the CTCR to engage full-time personnel, including parish pasters, and to provide for leaves of absence for men appointed to the study committee. The Synod's board of directors was authorized to supply funds for the project.

The nine-member group chosen by the CTCR as its hermeneutics committee met three times in 1966. At an April 1967 meeting the committee concluded discussion of a paper on the hermeneutics of the Lutheran Confessions. It also considered a revised prospectus for its project and made assignments for an extended work session during the summer.

The committee, it was reported to 1967 synodical convention. "hopes to share some of the results of this work session with the Synod.

as the CTCR may direct."

A progress report, defining the basic hermeneutical concerns which "appear to be the source of tension and confusion," is being readied by the committee for the September meeting of the CTCR.

Two-Level Search

A third study referred to the CTCR takes in a number of subjects: the diaconate, work and leisure, therapeutic abortion, sterilization, and euthanasia. All are committee projects, and regular reports are made to the CTCR.

The abortion-sterilization-euthanasia issues are being studied on two levels. In addition to establishing a theological base the committee is studying medical and legal implications of the issues.

Since the 1967 synodical convention the CTCR has completed several assignments. Answers to questions concerning the "A Lutheran Stance Toward Contemporary Biblical Studies" document have been issued. A series of questions and answers clarifying "The Witness of Jesus and Old Testament Authorship" has also been released.

Following up on its "Civil Obedience and Disobedience" document, the CTCR recently published a report under the heading "Guidelines for Crucial Issues in Christian Citizenship."

The guidelines cover four areas: the Christian and government; the Christian and civic order; the Christian, violence, and war; and the Christian and conscience.

New procedures for doctrinal review (censorship) ordered by the 1967 synodical convention called for a number of preliminary steps. Each board, commission, committee, or other group responsible for official synodical literature was to advise the Synod's president of the number and special competency of reviewers needed.

In consultation with each group the office of the president was to appoint reviewers "broadly representative of the ministry of the Synod." From the reviewers an 11-member Board of Doctrinal Review was to be selected. The board was to develop guidelines for reviewers, concern itself with problem areas, and provide an appeals procedure.

Needs of each group have been ascertained, according to Synod president Oliver R. Harms, and reviewers have been selected for most of the groups. Among those chosen are parish pastors, professors of the St. Louis and Springfield seminaries. and professors of other synodical

As soon as all the reviewers have been selected and declared their willingness to serve, the Board of Doctrinal Review will be appointed.

Lutheran Hymnal Supplement

Acting on a 1967 synodical convention resolution, the Commission on Worship has completed a supplement to The Lutheran Hymnal.

The supplement will include an updating (in language) of the Order of the Holy Communion, of Matins, and of Vespers. It will carry two experimental Communion liturgies and three orders for services of prayer and preaching which may be substituted for the regular order of morning service.

There will be new music for the Communion liturgy as well as for matins and vespers. Music will be keyed to the average vocal range.

Of the 95 hymns in the supplement about 70 will be new to members of the Synod. Five of the new hymns are in the "Social Concerns" section

The supplement is ready for printing, according to Rev. E. Theodore DeLaney, executive secretary of the Commission on Worship. Copies will be available for distribution at the synodical convention next year, when the supplement will be dedicated for use. — M. W. M.

Rev. E. Theodore DeLaney (left) came from a San Francisco pastorate to be executive director of Suppor's Six members of the hermeneutics committee worked at the project full time from June 4 to July 29, 1967. Three major essays completed during the work session have been shared with the CTCR, according to its executive secretary, Dr. Richard P. Jungkuntz.

Commission on Worship and Dr. Fred L. Precht (a member of the Commission on Worship) from the Springfield seminary faculty to serve as executive director of the LCMS Foundation.

contra director or syn



PARISH EDUCATION

Without Fanfare

synodical convention for its decision to take steps toward fellowship with The American Lutheran Church. Others will see it as the convention which spoke out on social issues and set up an open-housing fund. But there are signs that the educational affirmations adopted without fanfare at the New York City convention will take on growing importance in many parishes of the Synod.

In a major resolution titled "To Strive for Parish Renewal Through Education" the convention declared that the entire congregation "is responsible for nurturing, edifying, and educating its members. Christian education is the means whereby Christians equip one another to participate in the mission of the church."

Ringing Affirmations

The delegates then affirmed:

— that Christian education is an essential function of the church;

— that Christian teaching must provide occasions for Christians to speak of God's love to one another, to witness to their Lord by dealing with one another in love and forgiveness, and to reach out in love to others in their community;

— that the church must encourage more extensive, intensive, and evangelical use of the Bible in its educational programs for the renewal of the church's life and spirit;

— the need to train consecrated teachers who will proclaim and teach the Word;

— that in the process of Christian education every member of the church must be both teacher and learner;

— that the Christian family is an influential agency of Christian edu-

The Board of Parish Education has issued two documents for the study. "The Church at Work — Teaching" is a guide for discussing the theological basis of the educational affirmations. Designed for study under lay leadership, the guide suggests involving in the discussions each congregation's board of elders, board of parish education, and other officers and leaders, as well as a self-evaluation committee of from 10 to 15 members.

Membership Analysis

"Inventory Planning and Action in Christian Education" is a 76-page manual to aid congregations in their self-evaluation program. Chapter I suggests basing the self-study on a comparison of the congregation's program with its objectives. Chapter II applies the educational affirmations to the congregation.

Chapter III suggests a way of analyzing the congregation's membership by age levels. The next two chapters propose ways (1) for examining the adequacy of parish education provisions for children, youth, and adults and (2) for using findings to blueprint future action.

Both the discussion guide and the manual are being field tested in 40 congregations, one or more in each synodical district. Revised copies will be ready for Synodwide distribution early enough so that congregations can begin their self-study in the fall of 1969.

Parish renewal through education

has "great potential," says Dr. Arthur L. Miller, executive secretary of the board.

"But it will take someone in each congregation to head the program," he adds. "It will also require supporting action from the congregation and help from the pastor and other educational leaders in the congregation."

Delegates to the New York City convention encouraged congregations to participate in "Patterns of Performance," a 5-year project to strengthen and improve Lutheran elementary and secondary schools.

"We're getting fabulous participation in this project," Dr. Miller said, "We have as close to 100 percent participation as we could envision."

The program will bring to each school, in an organized manner, the resources of colleagues, of education specialists, and of District and synodical education leaders.

Prejudicial Attitudes

In a 1967 synodical convention resolution warning against prejudicial attitudes and practices toward persons of other religions, races, and ethnic groups, the delegates called on departments of the Synod to "continue to provide for adequate instruction on the nature of prejudice, deliberately teaching against it and dispelling both the fear and ignorance that often breed prejudice."

Significantly, the theme of Parish Education Month for 1968 is "Christian Education for Social Responsibility," and the slogan is "I Am My Brother's Keeper."

Suggestions for observing Parish Education Month include: "Set up a program for discussing and dealing with prejudice in order to be renewed in understanding, love, and concern for all men." — M. W. M.

Among newer staff members of the Board of Parish Education: Nancy Corbett, editorial associate,



adults for their important Christian mission;

— the need for administration and supervision to carry forward programs of Christian education.

Each congregation of the Synod was encouraged to make a searching examination of its educational program. The synodical Board of Parish Education was instructed to develop self-study documents to help congregations in their self-study.

AUGUST 1968

Interaction;
Rev. Daniel R.
Burow, editor,
My Devotions;
Rev. Harold W.
Rast, associate
editor, secondary
school material



Resembles an Army

In MANY FIELDS OF ENDEAVOR the Missouri Synod resembles an army slowly taking new land. In the lead are individual members. Then come groups such as congregations, and then circuits, districts, and finally the church at large.

Most of the cheering — call it word-power — comes from the rear. Most of the ground-taking is done in the front, and it may take years before the whole army passes over the land now contested.

Progress since New York in social action fits this picture perfectly. Credit the results to individuals and congregations. Convention resolutions have cheered the ground-takers while also massing the entire army, including many stragglers, into formation.

Washington, D. C., Jacksonville, Fla., and Springfield, Ill., are three examples of open-housing progress. Lutherans have banded together in these areas to provide and improve housing, especially for Negroes.

Way back in synodical headquarters the open-housing treasury, approved by New York, has netted \$4,300 in a year.

Promotion is needed, officials believe, and an executive (Dr. Eugene Linse) has been appointed through loaned synodical funds to do that and to help the front lines plan their moves. A committee of pastors and laymen is functioning to alert the whole church to open housing and to get the army moving. Some adventurous plans are on the drawing board.

The open-housing treasury, to be filled by earmarked contributions, was a compromise decision at New York. Another was Vietnam.

Dr. Oliver R. Harms, Synod's president, communicated the Vietnam message from the convention in the Nov. 19, 1967, Lutheran Witness Reporter. He set Nov. 26 as the Sunday when this message from the convention was to be conveyed by pastors to the congregations.

Delegates at New York presumed they had written a final chapter on the church's response to Vietnam. It's tive to assist the Board of Social Action in its studies. Nominations are now being processed.

The Synod moves slowly. Some believe too slowly, while others hold contact must be maintained between the ranks: the "firstest" are not the "mostest."

YOUTH

Roles for Youth

THE WALTHER LEAGUE isn't dead. It's been hiding in a state of confusion.

New York delegates were con-

roles of the Walther League and the synodical Board for Young People's Work. This month's decisions at the Purdue "youth gathering" (formerly known as the WL convention) should clear up the mystery.

If teen-age decisions are predictable, the Walther League will emerge from Purdue as a youth-led auxiliar, concentrating on specific world issues

— the first being hunger.

Through synodical and District boards for young people's work the church has assumed the administration of youth work, has begun staffing the structure from the top down, and has begun coordinating, publishing stimulating, advising, and programming.

As requested by New York delegates, young people have assumed leading roles in youth work, being named to youth commissions in the Districts and congregations. A new magazine, Edge, published by the "big-three" Lutheran church bodies, has succeeded Arena and Arena-One.

Hawaii's youth will be represented at the Purdue Gathering by (l. to r.)
Colleen Kam, Joyce Marmo, Harumori Akiba, and Daryl Utsumi of Good Shepherd Church, Honolulu, and Kathy Mayes (not pictured) of Trinity, Wahiawa.



MISCELLANEOUS

FOLLOWING UP miscellaneous actions of the New York convention seems like amending an amendment. But under Special Ministries the delegates called for two actions which should be reported.

Delegates directed the Board for Higher Education to study whether Valparaiso University should be reimbursed for its students who enter full-time church service. It's been studied and discussed by board and Valpo officials, but no action has re-

Three points in these discussions are: the number of Valpo grads goAlthough delegates urged congregations to increase their support of Valpo, suggesting a 50-cents-percommunicant goal, the congregations have not come close to such a figure

In another miscellaneous item convention delegates wanted a committee named immediately to plan the 125th anniversary of Synod in 1972. Committee members are to arrange for a \$500,000 expansion of Concordia Historical Institute. This committee has not yet been named.

Incidentally, New York delegates decided conventions would continue in various cities rather than only back this year on District convention floors, prompted by the Paris peace talks and the escalated casualties,

By a close vote in New York, delegates said there should be an execuother colleges and universities; and the effect of indirect synodical subsidy on Valpo Sunday.

ing into synodically approved min-

istries; the precedent, if applied to

St. Louis. The Synod's delegates comvene in Denver next year and subsequently in Milwaukee, New Orleans Toronto, Los Angeles, and Kansas City. — R. A.

THE LUTHERAN WITNESS

HIGHER EDUCATION

Unanswered Questions Remain

ANSWERING THE UNANSWERED QUESTIONS about the Synod's higher education system could well be one of the more significant tasks for delegates attending next year's synodical

convention at Denver.

For several reasons the 1967 New York convention was unable to settle on major objectives sought by the Board for Higher Education and the colleges and seminaries. Since then the schools have maintained the educational caliber to which the Synod has become accustomed, though they have been stymied for the most part in efforts to expand either their educational programs or facilities.

One of the main reasons for hesitancy by the delegates at New York was an uncertain financial outlook, particularly in view of the lagging response at the time to the Ebenezer Thankoffering. The availability of money will be a prime consideration

at Denver, too.

Educational officials expect that the colleges and seminaries will get about \$5.5 million from the Ebenezer Thankoffering — far short of the \$18.6 million anticipated if the special appeal had reached its \$40-mil-

lion goal.

The Ebenezer funds, some of which have already been committed, were earmarked for building and improvement programs. The regular synodical budget was expected to take care of operating expenses at the schools, including faculty salaries. But contributions to the Synod's treasury did not keep pace with needs, and a recent increase in faculty salaries was a long time coming and then not enough to bring pay rates up to income levels of most college and university faculty members in the country.

Education Changing

The move for fellowship with The American Lutheran Church, which is to be voted on at Denver, also will figure in overall educational lanning among Lutherans in the

a state of flux, with assorted experts raising various questions about the goals and functions of mass education. This questioning attitude has been apparent in the Missouri Synod, too, with a number of pastors and laymen asking whether changes in education would force the church to revise its traditional methods of training pastors and teachers in a separate educational system.

Almost certain to come before the delegates at Denver are specific questions affecting several of the synodical schools and at least one school in the planning stage, a junior college in southern California.

The Detroit convention in 1965 gave the go-ahead on planning for the new school at Irvine, south of Los Angeles, but the New York convention deferred construction and asked that the educational board restudy educational needs on the West

Concordia College at Milwaukee probably will join two other colleges in seeking synodical approval of plans to expand from junior colleges to 4-year schools. The schools at Bronxville and Ann Arbor, turned down on expansion plans at New York, are expected to revive their pleas at Denver.

STEWARDSHIP

What Will Happen?

YOU CAN MAKE THINGS HAPPEN. That is the theme for a special collection to supplement income for the synodical budget. Goal of the collection, which will be taken in most congregations next month, is \$1.5million.

The offering is an outgrowth of a 1967 synodical convention resolution in which the Districts and congregations were urged to "rise to the challenge" offered both at home and abroad. But lagging receipts for synodical purposes have continued to cut deeply into the Synod's worldwide program.

What things will happen if the special collection reaches its goal?

Synodical officials hope to return all the mission workers who were forced to leave Nigeria during a civil war, to open more new mission stations in the U.S. and Canada (only 41 were opened last year, compared to 94 in 1964), to give overdue salary increases to faculty members at same period contributions for work in local congregations rose 20 percent while receipts for work in the Districts went up 21 percent.

In other words, the Synod hasn't been sharing adequately in the general increase in giving by church members. And the little increase the Synod got was practically wiped out by the devalued worth of the dollar resulting from inflation.

That's why the Synod's Board of Directors is now appealing to the church's members: You can make things happen. — R. J.



years to come. If the fellowship proposal is finally approved by the delegates at Denver, some cooperative educational plans and programs might well result, especially in parts of the country where the Synod either has not developed or has not been able to expand its institutions.

Education in general has been in

seminaries and colleges, to accelerate work in the slums and ghettos, and to expand some programs planned long ago.

Dr. John E. Herrmann, synodical stewardship counselor, points out that receipts from congregations for synodical work increased only 1.6 percent from 1964 to 1967. In that



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Efficiency, Economy PR Target

THE MEDIUM IS THE MESSAGE.

Applied to Christianity, that McLuhanism makes every individual Christian a purveyor of the Good News.

The church's use of mass media — publications. radio, television — is not intended to be a substitute for the personal witness of Christians through their life and testimony. Rather, mass media play a supporting role in "Proclaiming the Redeemer."

Members of the Synod's Division of Communications and Public Relations have been studying the possibility of reorganizing "in an effort to avoid duplication and overlapping, especially in broadcasting," according to Rev. Kenneth Lindsay, director of the public relations department and chairman of the division.

"I hope our efforts will result in a unified operation, similar to that which was effected when the various mission boards were combined," he added. "I believe these changes would result in efficiency and economy."

And the Department of Public Relations can point to a number of

1,000 Suggestions

More than 1,000 names have already been received for the slates to be elected at the Synod's convention in Denver next July, according to a report by Robert Garmatz, St. Louis, corresponding secretary of the Board for Convention Nominations.

In addition to electing a secretary, treasurer, and six members of the Board of Directors the convention will also choose members for nine boards, two commissions, and the college boards of control. changes since the Synod's convention in New York City last summer:

- Pastor Lindsay, formerly editor of the Detroit Lutheran and executive secretary of the Detroit Council of Lutheran Churches, was installed as director after the post was vacant for a year when Dr. Norman Temme left to join the staff of the American Bible Society.
- The department's headquarters were moved from New York City to St. Louis. However, Mrs. Marie Maier, secretary in the New York office of the department since its inception in 1948, continues to represent the Missouri Synod in the New York City area. Other administrative arrangements were made with the Lutheran Council in the U.S.A.
- The Chicago office was phased out on June 30 and its operations moved to the St. Louis headquarters.

Associate Director Edgar Albers has accepted a call to Immanuel Luthera: Church, Mokena, Ill.

— Rev. William Wessler, former of the public relations staff of Valparaiso University, joined the Schools PR headquarters on July 15 His task will be to provide "much needed public relations materials for the District and congregational levels."

"If a good job is being done locally I am convinced we have done a good job nationally."

Plans for the future include stepping up the number of area workshops "to share techniques and encourage public relations," increasing the number of news releases issued by the department, editing and distributing a public relations news letter for the Synod's 600 PR contact people, and publicizing the Synod's convention in Denver next year.

Kenneth Lindsay, since Oct. 1, 1967, director of the Department of Public Relations (formerly located in New York City), scons news releases in his St. Louis office near the Gateway Arch.



Probes

Synod's work, including the Board of Parish Education.

Because the work of the commis-

"We have had a good response geographically." Garmatz said, "and I believe we'll have a fine slate of candidates for all positions."

The next meeting of the board is scheduled for September with the nominees scheduled for release by next March.

The Board for Convention Nominations secures the names of possible candidates, obtains biographical and other information on the suggested names, and then screens the suggestions to provide an adequate number of candidates for each position.

Charged with evaluating the Synod's past procedures in missions, education, and ministries and authorized to probe for new strategies and to recommend their implementation to the Board of Directors, the Commission on Mission and Ministry faced up to its task of study during the past year.

In addition to examining several background papers supplied from various sources by its consultant, Dr. Martin L. Kretzmann, the commission also heard individuals and panels representing various areas of the sion requires so much study, analysis, and listening, it is difficult at this stage to point to any concrete progress, chairman Rev. William S. Graumann, Riverside, Calif., noted.

"On the other hand the commission members have been eager to hear varying points of view, analyze possible new procedures, and be ready for recommendations as they arise from thorough study," he said

Two- and three-day meetings are being held on a quarterly basis with the next session scheduled for St. Louis in September. — E. F. K.

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THE LUTHERAN WITNESS

from our correspondence

From recent WITNESS correspondence the following two pieces suggest ideas so provocative that they are offered here for reflection and response from our readers. Space demands that length of letters be kept to a minimum.

Righting the Triangle

"The time is out of joint," said Ham-Jet — and so have said the spokesmen of practically every generation before and after.

The time is indeed out of joint and has been since the first Fall, but more particularly, since the second fall of

man.
What was the second fall? Episcopalian theologian Albert Mollegen suggests it occurred during that period
known as the Enlightenment. Prior to
the 18th century, Western man — for
the most part — saw himself as a crea-

While he often rebelled against God and against the rules, man did not deny the existence of God and did not repudiate the rules. In short, while man was alienated from God, there was always the possibility that by the grace of God this alienation could be over-

With the Enlightenment, something radical happened in human history, almost as radical as what happened in the Garden of Eden. Christian ideas were not so much rejected as they were secularized. Man was good not because he was created by God but simply because

ing man as motivated by frustrated desires rather than by reason. But unlike Christian theologians who also see man as essentially a nonrational being. Freud saw man's salvation to be through psychoanalysis instead of through repentance.

The political philosophers of the 19th century, in contrast to those of the preceding century, held that man should be subordinated to society or to the state. Man set up false gods in place of the true God.

Extreme nationalists worshiped the state, racists the "master race," and communists the "classless society." But just as man had become alienated from the true God, so he became alienated from his false gods. The difference was that the false gods — being powerless to offer grace — were unable to effect any reconciliation.

As long as man worships false gods he is doomed to eternal alienation.

To put it another way, one might picture the universe — as does another Episcopalian theologian, Dr. Trotter as a triangle with God representing one side, individual man a second side, and society the third side.

In Biblical and medieval times, God was the base of this triangle. With the 18th-century Enlightenment the triangle was tipped over so that man became the base. By the 19th century the triangle had tipped once again, and now society was the base.

In other words, 18th-century man committed the heresy of self-worship; 19th-century man the heresy of stateworship; and contemporary man in his schizophrenic way commits both heresies simultaneously.

Where does this leave us today?

We can see that much of the thinking of our governmental leaders is based upon 19th-century ideas, on the collectivist approach to human problems. To solve a problem, another law must be passed another agency created. powers of centralized, federal government and a greater reliance upon the activities of state and local government, and advocated "greater participation by private interests and citizens, with less control by federal bureaucrats and regulations."

What is the role of the church in all this?

It too must walk a tightrope, avoiding both the extremes of irrelevancy on the one hand and action for the sake of action on the other hand. While the church must not submerge itself in the struggle for a just society to the point of becoming merely another secular pressure group or action agency, it must not cease to speak out against such injustice wherever it exists, as did the prophets of old.

The church must not become a "nonprophet" organization! It must provide a sound theological basis for the proper mix of individual and collective action to resolve some of the problems facing our society. Above all, it must bear witness to man's need for God but also to God's "need" for man.

ORVILLE H. SCHMIDT St. Cloud, Minn.

Farm Problems

Troubled farmers? Yes, we farm folk are nearly eased off our land in the cost-price squeeze. There is an increasing number of farm sales — people sell out to find more lucrative employment.

However, farmers and all fellow citizens are in ever greater trouble healthwise. When Khrushchev was in the U. S., he said that the U. S. S. R. didn't have to worry about the U. S. because we are destroying ourselves.

Statistics show more and more people are dying at age 30-40, or even younger, of cancer, leukemia, or heart attacks. Farm magazines and fellow farmers tell us: "Disease in animals is he was man — rational man.

Natural law ceased to be the will of God and was equated instead with human reason, consisting of certain "selfevident" truths. God was no longer a personal being but simply a first principle.

In politics, this stress on individualism led to laissez-faire liberalism, a philosophy according to which government should ensure the legal equality of its citizens but not be concerned with the problem of trying to create a just

society.

By the 19th century, even these ideas

were questioned.

Natural law as a limitation on human activity was replaced by the utilitarian principle of "the greatest happiness of the greatest number." God was proclaimed to be dead by Nietzsche and (according to Hegel) was replaced by

Psychologists such as Freud began to question the rationality of man, see-

The protest groups, on the other hand, are reverting back to 18th-century individualism, to a rejection of the "establishment," and in some cases to sheer anarchy. The tragedy is that we see these two heresies struggling with each other to control the course of human events.

Wherein lies the solution?

Easily stated but not so easily implemented: we must somehow tip the triangle so that once again God is the base. Only then can the individual and the group be seen in their true perspective.

We must steer between the Scylla of radical individualism and the Charybdis of doctrinaire collectivism. One of the tragedies of Los Angeles was that the late Senator Robert Kennedy was beginning to see this very fact.

According to Tom Wicker of the New York Times, Senator Kennedy saw the need for a "diminution of the on the rise.

It seems too that there are not so many wild birds and animals as there once were - few pheasants to hunt. wild animals lying dead in groves, and dead fish in lakes and on the shore.

Why? The labels on pesticides, herbicides, and nitrogen tanks all tell us to use extreme caution, that these are very poisonous products.

Yet we apply such scientific controls to our land, and they destroy the life in the soil. The result: the soil becomes sick; so it produces sick plants, making sick animals and then a sick man.

Since the soil is lifeless, it blows away with each strong wind. Also preservatives and additives in package foods are poisons contributing to our

What should we do?

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Fine print (with a heart)

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Three simple but moving stories about Christians of young Lutheran churches in Hong Kong, India, and the Philippines indicate the Gospel potential of

MAKE THINGS HAPPEN

BY ROLAND P. WIEDERAENDERS



Children of every nationality are winsome. The children attending the rooftop school I visited in Hong Kong were especially so. They were eager to learn English. They were very attentive as they heard the simple truth of God's love in Jesus their Savior.

Before being dismissed for the day they lined up to receive a bowl of porridge — parched wheat, cracked and cooked in a large kettle, seasoned with powdered milk and brown sugar — provided through Lutheran World Relief.

As each child received his bowl of porridge, he held it as if his life depended on it. This may well have been true for those who had eaten no substantial food since yesterday's bowl of porridge and would have no substantial food to eat until tomorrow's.

The happy faces of the children filing past prompted me to say to myself: "This is wonderful! You are a part of this blessed work, for each year you contribute to Lutheran World Relief."

Then the good voice of my heart asked, "Roland, how much did you give for World Relief last year?"

I quickly answered: "Why ask how much? You know that I gave something last Thanksgiving Day."

"Yes," the good voice replied, "I know you gave something, but how much did you give?"

Evidently it was not very much because I could not remember. I hung my head in shame.

Before leaving the rooftop school I made a contribution; however, I fear that I gave not so much because



After descending the steep trail from the landing strip where our "missionary" plane had landed, we came to the little church built by the people of a small Philippine village. Some of the members, dressed for comfort rather than show, together with their pastor were waiting to receive us.

The church was built of bricks which the members had made with a small hand press. The walls leaned and sagged. The windows were openings of uneven size and shape. The roof consisted of bamboo poles placed vertically and horizontally, roughly tied together and covered with palm leaves.

The floor was clay beaten hard, smooth in some places but bumpy in others. There were no pews for the congregation's comfort, but in the back of the church I saw several hand-hewn boards resting on blocks to accommodate aged members who found it difficult to sit on the floor.

As I took inventory of each ugly detail of the building, I thought, "What a church!"

Then I looked at the reception committee and noted how their faces beamed with joy and pride. I heard the missionary explain the toil and sacrifice which the erection of the building demanded of the members. I saw the altar with a crucifix in the otherwise bare chancel.

Through the missionary's interpretation I listened to an elder of the church. He expressed his and the congregation's gratitude for the message of God's love in Jesus which he and his people heard regularly as it was proclaimed in their church.

Suddenly the imperfection and ugliness I first saw in the sagging walls, the crude windows, the inadequate roof, and the bare and bumpy floor disappeared. Through the eyes of the members I now saw a beautiful church which reflected the grace of God and the response of faith on the chancel appointments? Or the message of God's grace in Christ, the response of faith in the hearts and lives of those who hear and live this message, their eagerness to share the blessings of the Gospel with others?



was scheduled to preach in a small village church in India. Though we arrived early, I thought we were late because the sound of singing greeted us as we approached the church. The members of this congregation do not linger outside their church to talk but go right in to begin their worship with singing.

The missionary and I took our places to the right and the left of the altar. This gave me an opportunity to watch the people come in.

Immediately upon entering their house of worship they brought their offerings to the altar. Some placed coins on the altar. But most of the offerings consisted of a bowl of rice, a hand of bananas, a coconut or two, and other produce which was in season. These were placed in a heap at the side of the altar to be sold after the service.

Among those coming forward was a woman who held her offering carefully as if it was fragile. It was not until she placed it carefully on a little pile of rice that I recognized what it was. Her offering was an egg.

After the service I learned that she was a poor woman who had only two hens. The egg was precious food, rich in protein, which she might have eaten for Sunday dinner. The Savior's love, however, constrained her to place it at the Lord's altar as her offering.

When the evil voice in my heart complains, "Your offerings are too large; others are able to give much more than you," the good voice replies, "If you really fear that you are giving too much, then give as did the woman in India."

Have you ever partially emptied

hungry children but so that I would be able to sleep that night.

Friend, how much did you give for Lutheran World Relief last year?

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part of people numbered among the

ful? Its architectural style, art-glass

windows, padded pews, flawless

What makes your church beauti-

saints of God.

your pantry on a Sunday morning so that you might bring God an adequate offering in response to the Savior's love for you? That is what the woman in India did.

THE LUTHERAN WITNESS

hen rioting and looting broke out in Detroit last year, I said, "What a shame!"

When it started in Washington, D. C., last spring, I wondered what the capital city would look like when I went there the next week.

Then a few days later it was happening in the city where I live, Baltimore. Now it was more than feeling pity for unknown people. Now it was more than curiosity. Now, finally, I realized — much too late, perhaps what I should have been thinking all the time.

Loot Cleaners

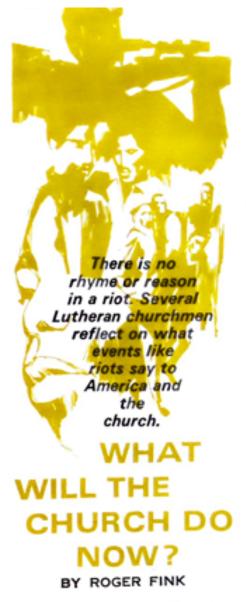
Rev. William Schiebel, pastor of Mount Olivet Church in Washington, D. C., helped me see what it was like to live in the middle of that kind of

upheaval.

He said: "I quit desk work and looked out the window. Just why was everyone bringing home so much dry cleaning? I soon realized that it was not their clothing at all, but the cleaners had been looted. And then the most horrible of all sights. Smoke — black, black smoke — began to rise just two blocks from us. As darkness set in, we could see not only smoke but the flames too. It was a horrible sight.

"We went into our homes and stayed there. Radios kept us informed, but to try to call friends and members was almost impossible since it took as much as 15 minutes to get a dial tone. The welfare department asked for churches to open and hand out food and clothing, which was sent to us by the truckloads. Phyllis and I worked endlessly, and finally I called our ladies chairman and said something would have to be done.

"At noon we had four ladies and two men, and after that more came. With a curfew at 5:30, of course, people had to get off the streets; so we were not as swamped with requests for food at the door. Then came the orders over the phone. One person took them, about six filled them, and we had ever so many drivers to take them to the people. This went on till early in the morning. Then David and Phyllis worked all night taking care of the police and soldiers with doughnuts and coffee.



he thought this kind of thing happened in our city.

"Why does it happen? Why did it happen here? Or anywhere? No one really knows for sure," he said. "But when sanitation services are wholly inadequate, recreation facilities for youth are nonexistent, people are treated by others as something less than human, and no one really cares enough, the wonder of it all is that this did not happen long ago.

"There is no rhyme or reason in a riot. Like the child who lashes out at his brother or sister because he is angry with his mother, so the dammed-up anger and frustration of certain Negro youth vents itself on whatever happens to be closest at hand.

"Because we in white America live by a kind of materialistic ethic which The big question for us is, What will the church do now? Will she abandon people of the inner city because some of them have not "behaved themselves"? Or will her real message of love and concern and forgiveness also for the lawless and the violent ring out loud and clear?

"What will the church do now? Will the people of gentle goodwill back off in holy horror and righteous indignation with their wills broken and their dreams shattered? Or will they hear this hopeless, desperate, impassioned plea for help and work shoulder to shoulder with their concerned Negro brothers and sisters to show love and concern for the oppressed minority?"

Admit Racism

Rev. Herbert Schwandt of Peace Church, Washington, D.C., reminded me that before any of us can do anything to help, we must admit that we are surrounded by racism.

"Racism developed in this country by plan. Only here, in Hitler's Germany, and in countries of Southern Africa has racism been such a thoroughly developed way of life," he said. "It will take many an honest effort to even begin to recognize its insidious effects, to say nothing of removing it.

"If you want to find a plot behind the riots, say it's racism. If you want to find an explanation for black militancy, say it's racism. If you want to understand how the church can tolerate discrimination in its midst, realize you can't understand it because it's in our midst — it's racism.

"Racism is an emotional excuse to hate. You won't fight an emotion with logic, only with love. Some of us love property more than people. Some of us feel black people are worth little more than animals. We should not be surprised that people begin to act like animals if you have treated them like animals. I marvel that it took so long.

"It will end one day. It will end when all men are "brothers." If we do not become brothers in life, we'll become brothers by death. If love does not move us to become brothers, law will. If man's law won't, God's judgment will." "We had hundreds of volunteers working with us the next day, and many of them were the long-bearded, long-haired, and mini-miniskirted; but believe me, we all worked together and were happy to be able to help whoever needed us."

I asked Rev. Ronald Schlegel of Berea Church in Baltimore just why mate in status and success, the anger and frustration of such an individual moves him to seek such an accumulation of things as his way of saying, 'I'm someone too!'

Ron was quick to let me know, however, that I still had not asked the most important question. Things haven't changed much, have they? On dusty roads in Palestine stood dejected men whose only cry was, "Lord, have mercy on us." The roads are now paved, and they run through our cities. From them comes the same plea, "Lord, have mercy."

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