

LUTHERAN

witness

SEPTEMBER 1968

PUBLISHED IN TWO PARTS

How I Look at Synod's Schools

The Assignment

RECEIVED

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**When, Lord,
Did We See You Hungry?**

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GETTYSBURG, PENNSYLVANIA

White Racism

**Arnolfini Wedding
Sonnet for Dolores**

**It's Not How Strong
You Make It**

newscan

Test Bomb Verbal fallout in the aftermath of Pope Paul's pill-ban bomb explosion continues to shower heavily on the world news landscape.

Editorial adjectives have generally run along the "tragic" line, ranging from mild ("disappointing") to crunching ("disastrous"). Bishops in pastoral letters and diocesan papers have almost to a man followed a "Rome has spoken, the case is closed" line, usually embroidered with appeals to follow the Holy Father in "bearing the cross."

Resentful response to bishops' pastorals by many discerning laymen has led observers to see the encyclical cresting into a major "loyalty test." Laymen are keeping sharp ears cocked to dissenting Catholic theologians who fault the papal decree as unbiblical, untheological, and unhistorical.

Trend among American Catholics is to judge the pope's action as a bad mistake. Paul's encyclical, said a prominent Catholic psychologist, was "as wrong as the popes of the past who forbade the lending of money at interest, condemned Galileo, endorsed the divine right of kings, and condemned heretics."

Most church leaders saw the papal pronouncement as posing a sizable roadblock to current ecumenical dialogue, particularly by adding new complications to the touchy mixed-marriage issue.

Echo Meanwhile at least one other church body has found enough encouragement in the papal stand to undertake a birth-control ruling of its own.

won't be far from the stand taken by the pope of Rome."

Appetite A perennial brow-wrinkler in church editorial offices — why mail from the ladies consistently outdistances mail from men — has now been neatly solved by a pollster friend. Reader appetite for religious topics, he reports, runs twice as strong in women as in men.

Among the ladies he found that reading about religion ranks third, after health and home-family topics, while among men religious subjects finish a dismal last — in a list headed by sports, war-peace, and crime.

Topics which tease feminine appetites least, he discovered, were sports, science, and business.

Nonendorsee Though he consented to deliver benedictions at both Republican and Democratic conventions, Dr. Billy Graham said he wanted it clearly understood that he was not endorsing any candidate, either during or after the conventions.

The evangelist, seen in mid-blessing with the G.O.P. standardbearers for our "pic of the month," added: "During the next weeks we will hear many grand promises and pat solutions to America's problems, but the real gut problems will still be there. Unless the Lord helps us and the administration, our prob-

lems will become worse, not better."

(Like Dr. Graham this column is a nonendorsee. Only an Aug. 22 press date prevents giving Democratic nominees equal space.)

Reducing Pains Along with such headaches as marrying priests and crises of authority, problems of how to re-trench the church's educational system to supportable proportions has Roman Catholic churchmen reaching for aspirin.

Typical straw in the wind is an every-member survey taken in the Louisville, Ky., archdiocese. Some 19,000 replies showed that 35% preferred grades 1 to 3 eliminated if some grades had to be closed, while 37% thought grades 9 to 12 were most expendable.

More than half of the parents said they didn't like the shared time (with public schools) idea at either the high school or elementary level.

Church educators who had hopefully eyed the Louisville survey for possible solutions to dilemmas agree they got one answer: No easy answers.

Job Finishers "You Can Make Things Happen," the Missouri Synod offering scheduled for Sept. 8, takes a success theme straight from the collection efforts of Saint Paul. Folders publicizing the catch-up effort give the reference: 2 Cor. 8:10-11.

In case you haven't had time to check the words, here's how they read in The New Testament in Today's English version: "It is better for you to finish now what you began last year."



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Spokesmen for the Nederduitse Gereformeerde Kerk, one of three Dutch Reformed bodies in South Africa, say their church will take a stand on the matter at its next general synod in 1970.

"A decision will be taken,"



you began last year. . . . On with it, then, and finish the job! Be as eager to finish it as you were to plan it, and do it with whatever you have."

The offering is to close a \$1.5 million gap between the 1968 budget and anticipated

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in perspective

LABOR DAY MIRROR

Organized labor and the organized church may appear to have little in common, but they show remarkably parallel traits.

Labor unions were formed because they were needed. There was a desperate need to improve working conditions, hours, and wages. . . . The church of the Gospel is God's answer to the deepest needs of men. Without Christ people are lost.

Singleness of purpose marks organized labor: help the worker. Unions have helped bring about better working conditions, shorter hours, higher wages, job security, and fringe benefits. . . . Help the neighbor is a primary purpose of the church—help him here and help him into heaven. Corporate worship, stewardship, evangelism, education, and communication are stressed to help all and to help each help his neighbor.

Organized labor is democratic. It takes a majority to authorize a strike and to approve bargaining results. . . . In its organized endeavors the church follows democratic patterns. Increasingly the church strives to involve lay people in its mission to men.

Though labor unions enroll millions, the individual member is not a mere number. Each worker shares in pay gains and expanded benefits. Walkouts by hundreds are sparked by the firing of one union member. . . . The individual counts in the church, too, but it can be questioned whether church members consistently show like concern for each other. Worshipers have been known to feel lonely, even useless, in the congregation.

Labor has its problems. Interests of the rank and file don't always go beyond what comes home in the paycheck. Union spokesmen aren't always heeded. Union meetings aren't always well attended. . . . These and similar problems can be translated into church terms. Compounding the problems is the fact that "church dues" are voluntary.

Perhaps the influence of organized labor is on the wane. Perhaps the affluence of its members is sapping its strength. . . . Does the organized church face the same erosions? Do churchmen really care about what their churches are doing? Do worshipers punch the clock after Sunday morning services—glad to be off for another leisurely week?

Labor Day puts up a mirror for the church. What church people see in that mirror may be blurry, but it's just distinct enough to discourage God's people from walking away and forgetting what they look like.

BEST TO COME

For the duration of the 1968 presidential campaign the citizenry is due for grim recitals of what's wrong with America and glowing promises of better days.

In the church arena one hears much about "what's wrong" and little about "better days."

Critics on the outside see the church losing its impact on society in general, its hold on youth in particular. Critics on the inside see the church drifting from its moorings, ceasing to be a refuge from the storms—driving instead into winds of change to become a force for good in the world.

Churchmen will of course listen and learn from all their critics. But the church must not let its back be pinned against the wall. The church cannot afford to channel all its energies and resources into defensive tactics.

Twelve men started this movement called the church of Jesus Christ. They had no wealth, no vehicles for transportation behind them. But they expected great things of

...encies for publicity, no organization behind them. But they expected great things of
the Gospel of Christ—and from Him. He was with them, and they knew it.
Is it naive to suggest that His followers today remember who they are and whose they are?
You don't measure the results of preaching and living the Gospel by human standards.
You don't gauge the church by the fears and insecurities of members for whom the Golden
Age is in the past.
The best is yet to come for the church of the living Lord. The pain and anguish of this
tortured time are God's way of saying: "Forward with the Gospel!"

BY WALTER C. RUBKE
AUSTIN, TEXAS

How / Look at Synod's Schools

Preparation of students for professional careers in church work confronts new challenges today . . . one administrator of a synodical school states here his suggestions for the future boldly and directly.

Can we find a better way?

Our church has been preparing pastors for 129 years and teachers for 113 years. For this purpose today The Lutheran Church—Missouri Synod has two seminaries and a system of 14 junior and senior colleges, 10 of them connected with small high schools.

The day of these synodical high schools is almost over, and the demise of the smaller synodical junior colleges is not far away. Yet our church must maintain both seminaries and colleges. We should establish a system made up of a limited number of 4-year colleges, each with a unique emphasis.

The day of the synodical high schools is almost over.

They have performed a valuable service to the church and its Lord. Their closing is a loss. But parents will not send their children to boarding high schools—perhaps because public schools are much better today—and we have a number of community high schools in centers of Lutheran population.

The demise of the smaller synodical junior colleges is not far away.

Synod's junior colleges are admirable institutions—as judged by accrediting associations, the performance of their graduates, the quality of their faculties, and the students' development of personal commitment to Jesus Christ and His world. Despite valiant recruitment efforts, however, enrollments are not growing significantly.

Many superior high school graduates prefer a 4-year college. When a college is very small, the students attracted to it tend to be very much

is like and to sense the varied possibilities for Christian ministry in a secular world.

Synodical financial support, the envy of other church colleges, cannot increase much every year. Associate professors with earned doctorates deserve more than \$800 total a month. The numerical growth of our church has slowed, and we do not have the funds to place missionaries where we have open doors. We need to find ways to economize. Incidentally, closing a synodical high school will cost the Synod money unless the college enrollment grows quickly to take up the slack.

Yet our church must maintain its own colleges to educate most of its workers.

Development of professional church workers seems to call for education under synodical auspices at the undergraduate as well as the graduate level. There are some people in our church who believe that public colleges can do a better job of educating our professional church workers at this level than the church can. To me it seems that we would hardly want to turn this task over to those who have a secular educational commitment.

A preprofessional, liberal-arts curriculum, as good as any, grounded on the assumptions of God's Word and taught by committed Lutheran scholars, makes our schools "centers of responsible heresy." They explicitly challenge the assumptions of a secular culture in the bright light of God's Word and positively present a distinctively Christian world view. For example, we are not limited to experience, experiment, and reason as



Dr. Rubke
and students
at Concordia
Lutheran College
of Texas

knowledge by which all others are judged and guided.

In a Christian community young people experience from administration, from faculty friends, and from each other both the Law and the forgiveness of God in Jesus Christ in everyday living together. Here God's Holy Spirit creates personal commitment to Jesus as Savior and Lord. He directs young lives to serve a world which needs the Gospel. Only schools operated by the church can do this. Visit a campus and see.

We should work toward a system of a small number of 4-year colleges in metropolitan centers.

Such a plan would produce colleges with larger enrollments than any of our present junior colleges. For example, if three or four of our smaller present junior colleges were consolidated, the new 4-year college would immediately enroll over 600 church-work students in the first 2 years.

Four-year colleges of this size can offer more varied programs, take advantage of the specialized competencies of the present junior college faculties, use facilities and staff all year around, and attract a larger number and greater variety of superior students. The Synod cannot afford many such colleges. Each should be more economical for the Synod than the several junior colleges it would replace and should attract more support from alumni and other sources. Some campuses would need to be sold to enlarge present sites or to develop new ones.

While 4-year colleges will have these advantages over small junior colleges, they need to avoid the dangers of overspecialization and divided purposes. They must also consciously strive to maintain the vital personal relationships in and out of the classroom between teacher and student. All this requires a unique kind of faculty person — and the Lord has given them to our church generously.

Each of these 4-year colleges should strive to make a *unique* contribution to the Lord and His church. While our church's basic professional needs with

ought to make it possible, therefore, for some future pastors to study Spanish or another language continuously. Others should specialize in youth work, social work, inner-city missions, academic careers, or communication.

Yet each college needs to guard against the drive for status and for being all things to the church. For this reason we need a Board for Higher Education (like a state coordinating board) with authority to make hard decisions which are not all subject to reversal by a synodical convention. Expensive, unnecessary duplication of programs must be avoided.

Our task is to educate young people as church workers in a world which is changing with blinding speed.

We know a great deal today. College students have more to learn than their parents did, and they had better learn as much as they can if they are to love people wisely. In 20 years there will be again as much new knowledge as we have now — if our Lord's judgment waits that long. And we don't even know what questions will be asked then.

How do you prepare young people for such a world? The fundamental need is a thorough grounding in the Word of God. Man's rebellion and God's plan of rescue have not changed. But the diagnosis and the remedy need to be made clear in a new setting; the questions being asked and the symptoms displayed are unique, at least in emphasis.

Students rarely inquire about the details of the Trinity; they wonder how we can know there is a God. The justification for any religious belief is: "I think." And so, it is thought, everyone should be able to do just as he likes — so long as he doesn't hurt anyone else and so long as others don't limit his freedom.

College students need to have clear replies to questions which Scripture answers and alternatives where it does not settle a question; but they need to struggle with the questions and not be led to conclusions too soon. Young people need the chance

as coming leaders of God's people, church workers need to know how to apply His Law and Gospel to every condition of man, *not simply to their personal problems.*

Today young people struggle with the problems of birth control, the population explosion, Vietnam, the draft, racism, urban congestion, poverty, open housing, pollution, current world-trade, and financial crises. No one appears to have all the right answers; if he does, he has not been able to convince many to follow him. Learning how to be God's spokesman now, not *only* hearing ready-made answers, is the best preparation to learn how to do it in the future with new problems.

For this kind of education we need faculties and teaching methods second to none.

Most faculty members now combine theological study with advanced degrees in their disciplines. Their common purpose is to serve their Lord and His church through their subject discipline. As they work together themselves, they become more proficient at teaching their students to work cooperatively in a world in which individuals alone can accomplish little.

To produce changes in small groups and in large groups calls for two different sets of skills. Continual striving to find more effective instructional techniques must be the hallmark of institutions which already use individualized program learning; closed-circuit television; small and large classes with discussion sections; language, art, and science laboratories; informal dormitory discussions; formal lectures by national authorities; volunteer and required fieldwork.

Christian commitment is essential, but it is not a substitute for competency.

If the kind of school I have described can properly equip the Lord's gifts of prophets, evangelists, pastors, and teachers, it ought to be the best kind of college for *all* Lutheran youth — but not at additional cost to the Synod. It is also wholesome for fu-

will continue to be parish pastors and teachers, they need to have unique competencies which vary in different parishes.

Teams of workers, each with a specialized function, will man many large parishes in the future. The exodus from rural areas and the concentration of people in metropolitan centers will demand specialists working in cooperation. The curriculum

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to fall if they are to learn to grow.

How shall we prepare people to serve God in a different world?

Not chiefly by equipping them with ready answers in isolation but by sending them out on expeditions from a Christian community and by deliberately bringing the world into the Christian community.

As responsible Christians now and

future church workers to live and study with fellow saints for whom the Lord has other lives of service in mind.

With a clear theological commitment, competent faculties, and students from Christian homes, a limited number of unique 4-year colleges of this kind can provide our church with the number, quality, and variety of professional workers it needs for the rest of this century.

You can make your faith
meaningful and strengthen
your personal testimony
by taking

THE ASSIGNMENT



Sam Cosby and Joycelyn Kline hear
personal testimony of a fellow student.

"Thanks for keeping me up half
the night!"

That was the greeting a student
taking part in an evangelism work-
shop brought her leader the morning
after "the assignment."

The assignment had sounded
easy enough: Write out a personal
testimony of faith. Just your own
simple answer to the question: What
does Jesus mean to me?

For this particular workshop the
down-to-grips tussle with that simple
question turned out to be a soul-
searching experience — as indeed it
is for many others who for the time
sit down to honestly face the rela-
tionship of Christ and me and mean-
ing.

Creed Personalized

That assignment, especially
when it involves "putting it down
black on white," is the key to Chris-
tian witness. Personal testimony in-
cludes not only an objective state-
ment of Christian truths, as we do in
statements of the Creed or the Cate-
chism, but also putting ourselves into
those truths with a resounding "I be-
lieve." Personal testimony is express-
ing in our own words what God has
done *for me*, what faith means *to me*.

Just as a person who has seen
an accident is called into court as a
witness, that is, to testify to what he
has seen, so John thumbnails the task
of the Christian witness: "We have

The vital role of personal testi-
mony in our Christian witness is dra-
matically illustrated time and time
again in the New Testament. After
Jesus had healed the demoniac who
lived among the tombs of the Gada-
rene seacoast, He would not allow
him to join the disciple band but told
him instead: "Go home to your
friends, and tell them how much the
Lord has done for you."

In the account of the woman of
Samaria who dialogued with Jesus
at Jacob's Well and then ran back to
town with the news that the Messiah
was out by the well, we are re-
minded: "Many Samaritans from
that city believed in Him because of
the woman's testimony: 'He told me
all that I ever did.'"

"To this we are witnesses," Peter
adds to his recital of the Gospel
events when he spoke to the crowds
at the temple gate. And the next day
we hear him add a resolute statement
to his testimony before the Sanhedrin:
"We cannot but speak of what we
have seen and heard."

In the Acts of the Apostles we
read how Paul used his own con-
version experience a number of times
to personalize his testimony. In his
letters too he weaves his personal
witness into the objective statement
of the Gospel in words like these:
"I have been crucified with Christ; it
is no longer I who live, but Christ,
who lives in me."

I am content with weaknesses, in-
sults, hardships, persecutions, and
calamities; for when I am weak, then
I am strong."

To make our witness count most
and give it real telling power, each
of us ought to take time to sit down
to "the assignment." As Dr. Elmer
Kettner reminds us in *Adventures in
Evangelism* (Concordia Publishing
House, St. Louis, 1964), "Each of
us ought to have a well-prepared tes-
timony of what God has done for
him."

Thought Starters

As for approaches to preparing
"the assignment" for one's personal
testimony, Dr. Oswald Waech in
How to Witness has these ten sug-
gestions:

1. I have the assurance that my
sins are forgiven through Christ.
2. I have peace of mind and
heart.
3. I find comfort in the hour
of distress.
4. I worship God with other
Christians, and thus God is near to
me.
5. I realize my own unworthi-
ness and God's wonderful mercy to-
ward me.
6. I want to have a part in His
great program of world evangeliza-
tion.
7. I want to be a member of
the established church.

seen and do testify that the Father sent the Son to be the Savior of the world." (1 John 4:14)

who lives in me. . . . I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. . . . For the sake of Christ

His church, which He established to do His work.

8. I want my children to receive a good Christian education.

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Dr. Erwin J. Kolb, right, and students in the Christian Witness class at Concordia Teachers College, Seward, Nebr.



tification." *My relationship to Jesus is not much different today after 40 college credit hours in religion than before then. Evidently Christian faith is not merely based on understanding or knowledge. No, I simply believe and trust in my Lord. . . . He is a Lord not to be merely read about but a Lord to live with, to talk with, to listen to, to love and be loved.*

Jesus as Friend

The conscious meaning of faith differs in depth and breadth from person to person. Thinking of Jesus as Friend, for example, led a student to this meaningful testimony:

As my Friend, Jesus walks with me wherever I go. I never need to look around to find Him because He is always by my side. In times of deep distress of mind and heart I can quietly sit and talk things over with my Friend. He not only listens, but He even wipes away my tears that I may shed and fills both my mind and spirit with the wonderful feeling of truly being loved. Oh, yes, Jesus helps me celebrate any happy occasion too, be it a new awareness of the beauty of the night or day, a good grade, a date, or some unexpected gift received. In fact, things are even more joyful with Him by my side in these events.

Another student thinks of Jesus as Master who is "guiding and leading me down the paths that He wants me to take." She says:

Every day I just keep saying over and over, "Lord, show me what You want me to do; help me to realize it is Your will, and then, Jesus, most of all, help me to do it."

Faith According to You

In the tension of today's changing and challenging world more and more people express their Christian faith in terms of meaning and purpose in life. One student put it like this:

Without Jesus my life would be bare and empty. . . . There would

9. I want my life to count for Christ.

10. I have the gift of eternal life through Jesus Christ.

But why wait for someone to give you "the assignment"? You can apply an assignment to yourself. Make it a devotional exercise. It can result in a soul-searching experience. And it will certainly make your faith more conscious and real. Write at the top of a piece of paper: "What Jesus Means to Me." Think it through, and put it down black on white, honestly and in words that come from deep inside yourself.

As thought starters you may want to ask yourself some questions:

How aware am I of His presence in everyday activities?

When I start to worry, does He really help?

When I am tempted, do I really rely on His leading?

When I get sick or when trials afflict our family, do I actually trust His power?

These are some of the questions the students struggle through in our Christian Witness class at Concordia



Seward teachers college students Alice Brandt and Paul Schumann listen to Garth Snodgrass' reactions to "the assignment."



Author • Professor of religion and dean of men at the Seward teachers college since 1963, Dr. Erwin Kolb is a former military chaplain and served three southern Illinois parishes — Highland, East



Bethalto, and Centralia. While in the ministry he helped edit *Christian Parent, My Chum, and Nurture*. He has authored the parents' guide for the new Concordia sex education series. He earned his doctor of theology degree at the St. Louis seminary.

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Christian Witness class at Concordia Teachers College in Seward. The insights they reach vary. This is what one student discovered:

I began to realize that a Christian doesn't experience God as "three Persons and one Essence" or as "true God and true man," etc. . . . Nor does a Christian experience the terms of dogmatics, "justification" or "sanc-

tion." . . . I would be nothing to live for or look forward to except emptiness and nothingness.

How will your version of the self-imposed assignment read? As you sign your name to it, let it be with the prayer that others will hear from your lips your own conviction: "for to me to live is Christ."

and a long way out of the clutches of the misery of actual poverty.

Poverty followed us even to the shores of America when we arrived here with debts for the journey instead of work and a bank account.

But one thing we had lacked when we were in the deepest clutches of the monster poverty was ours now: a personal sense of dignity and self-assurance. With that to build on we had confidence, and we were able to work ourselves up and out and beyond the grip of this paralyzing some-

before they learn to begin. This is what makes them look at the better dresses with envy and jealousy. It makes them stop to think, and when they start thinking along these lines, their thoughts whirl in a sorry merry-go-round: "Why? Lord, why?"

And if color is a factor, then the fear of "Whitey" and dread of becoming "Uncle Tom" is drummed into the little heads along with the hopelessness. Such misery breeds the defiant, turbulent youth that we face now and the adult problems we try

to do work for others — sewing, altering, and making new of old. If these classes were spiked with lively discussions that convince them that they have dignity if they only cultivate it — that they can build self-respect by doing something out of their own free will with their own mothers have to be called for and after. The mothers need to learn that there is hope for everybody and anybody who is a child of God and loves, pleasing Him.

The whisper-campaign lullaby of the poor has to be stopped and the song of discouragement replaced with one of hope and joy. Then the child will not peer from behind his mother's apron, afraid to face the world or refusing to open its eyes to it.

There is no one solution to the vast problem. Not any two of those afflicted by poverty have the same beginning for their misery or the same "excuse" for it. But all of them suffer, and the sooner they know that they are just as "called and redeemed" as the next person in their city, the sooner they open their hearts to hope. And hope is the beginning to open-mindedness.

Hope Builds

Hope is the only real enemy of despair. Where hope lives, not all is lost.

Hope will help build up confidence, and where confidence mends, self-respect returns. Where people respect themselves, they become worthy. If they are worthy, they have dignity and take pride in their person and community. In these steps there lies redemption and freedom from the poverty in which dignity is lost.

There will always be comparative poverty. It has been with this earth almost as long as it exists, and the Bible is full of stories about the poor. But it makes a difference whether poverty is seen as something that is unreachable and simply has to be and unreachably and simply has to be and should therefore be tolerated and expected or whether poverty (deserved or undeserved) is a state that can be overcome.

And soon!

To make poverty something temporary for people should be our goal. To instill hope and enable them to keep it so that despair can never paralyze the poor completely and kill hope and trust in other persons should be a mission for which we must motivate and strength from

thing that lurks behind and looks over the shoulders of its victims, whispering into their ears: No use even trying.

What's the Use?

When I look around now in the big city slum pockets filled with misery, I note much. I hear the voices of the "little fry" leering and heckling. I see the stares of the mothers huddling in the doorways, snatching a little one away from danger and pushing a larger child away because he wants something. I watch half-grown girls dress to attract a certain clientele, and teen-age boys eye my purse and that of people ahead and behind me.

I see the despair of the poor in the schools and hear the repeated phrase: "What's the use? We can't ever get decent jobs anyhow!"

I hear the mothers on the doorsteps whisper into the baby's ears: "I'm sorry, baby, that I got you born. What're you alive for? There's no hope for you in life."

It is a sing-song and lulls the little ones to sleep.

This is what they grow up with.

to overcome with handouts and work programs.

Our welfare system seems to punish the ones who try to lift themselves by their bootstraps because there is no interim pay provision. Salaries are paid at the end of the month; welfare pays at the first. For the month worked the pay will be withheld. And what do they live off in the meantime?

Unskilled workers are paid so poorly that the money won't provide for large families. Checking beds and bank disclosures add to the sense of loss of dignity. Where is the way out for people caught in these doldrums?

Church Can Start Here

Could not the churches start their work of redemption here?

Poor people themselves mostly don't dare come to church anymore. It's no use. They don't look decent enough to mingle with the "decent folk." But they might come to classes that teach how to be a short-order cook. They might come if remedial classes were offered that let them catch up on subjects missed when they were still in school. They might



Arnolfini Wedding

by JAN VAN EYCK

THE MARRIAGE OF GIOVANNI ARNOLFINI and Giovanna Cenami was so meticulously painted that some of the details cannot be seen in a reproduction. It may seem Jan van Eyck (about 1390–1440), who may have painted with a magnifying glass, put too many "trivia" in his picture. But actually these details were chosen carefully, and most of the people of his time would have known their meaning.

The painting is as much a marriage certificate as it is a wedding portrait. It documents a private wedding that took place in the bedroom of the bride, a place sanctioned by the medieval church as a nuptial chamber. Thus the removed pattens (slippers) are a reference to the Lord's words: "Put off your shoes from your feet, for the place on which you are standing is holy ground."

Before the Council of Trent a couple could perform a valid marriage by themselves. They solemnized the wedding by taking an oath and joining hands. In van Eyck's portrait Arnolfini, the all too sober-looking groom, is shown with arm upraised for the oath in the very moment of solemnizing his vow with his seemingly disproportioned bride (she is wearing an unusual clothing fashion).

There are witnesses, however. Above the mirror in a legal script



is written: *Johannes de Eyck fuit hic* 1434—Jan van Eyck was here—a truly unusual signature for a painting, but one which makes the picture a legal document with van Eyck as a witness. Also reflected in the mirror are van Eyck and another gentleman looking through a doorway into the nuptial chamber.

The convex mirror, which actually reflects more of the ceremony and its details than the picture does, symbolizes the all-seeing eye of God, who is also a witness. The burning candle on the chandelier has reference to both the presence of God and the

single light that was traditionally carried in wedding processions. St. Margaret, patron saint of childbirth, is sculptured on the bedpost. The light coming through the window and falling sharply on the bashful bride suggests her purity, while the presence of the dog Fido symbolizes fidelity.

It is this seeming overabundance of objects that not only gives the picture an enduring fascination but also relates the viewer closely with the persons and their happy event, visited across a span of five centuries.

WILLIAM R. WOLFRAM
Seward, Nebr.

SONNET FOR DOLORES

You, whose eyes are clear as leaves, as bright,
As mixed in color as the fall; a sense
Of movement, as the leaves are falling,
As the leaves are falling, as the leaves are falling,

You, whose eyes eternal and alone
Go softly through the moments of your day
As water chucks against the smoothing stone,
As water chucks against the smoothing stone,

...ent on the limb, but silent, white
 Against the trees at night, a moon immense
 And still, reflecting quiet on the pond.
 You, whose eyes have told the path I take,
 The themes I make, the loneliness beyond;
 A mirroring of dreams I dream awake.

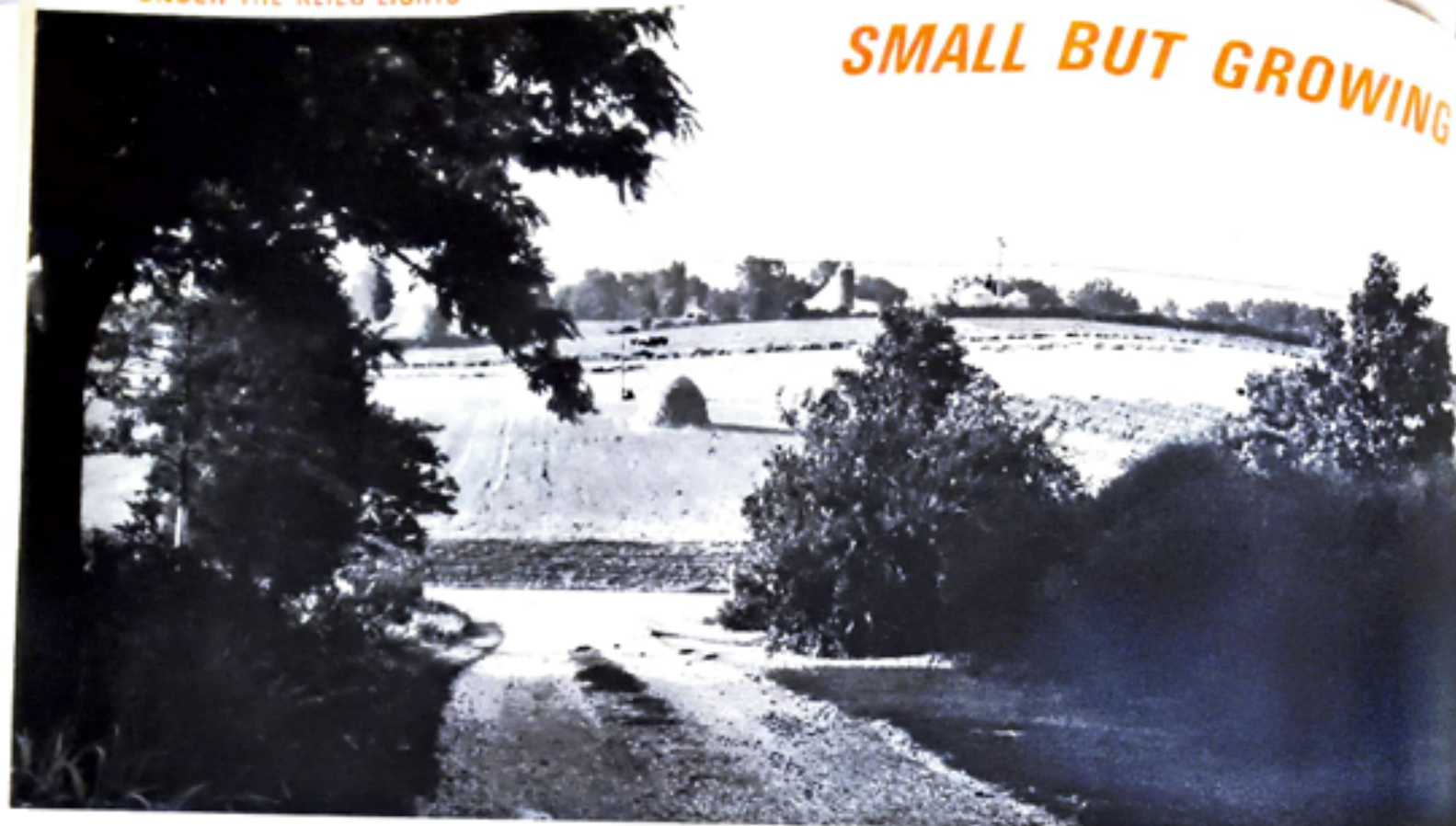
UNDER THE KLIEG LIGHTS

As water chucks against the smoothening stone
 Beneath the bridge, a deepness run away
 Must know the song, the sense, the untold ways
 Which mirror in your eyes my quiet praise.

Inglewood, Calif.

JACK TRACY LEDBETTER

SMALL BUT GROWING



SOUTHERN ILLINOIS DISTRICT

Typical of the southern Illinois countryside are scenes of small-farm serenity and hustling trucks hauling coal from the strip mines dotting the area.



future. And internal growth is measured in communicant membership increases of less than 2% each year.

Yet it must be said that the Southern Illinois District is growing. It is growing in the awareness of its total mission and ministry. It is growing in its understanding of the approaches needed for effective witness for its place and time. It is growing in the realization that the members who have the responsibility in a given area must be vitally involved in both the planning and decision making for those areas.

Equipping for Change

Awareness is growing that, despite its compact size, the District can best serve all areas only through ministries of a wide variety. There is the East St. Louis community, where social tensions are of staggering proportions and few churches of any denomination have an effective ministry. There are the counties of the southern tip where the confessional mechanism is

What does a District do when all but five of its counties have declining populations? When the congregation total is decreasing instead of increasing? When the need for opening new congregations is seldom present?

in Belleville, and none is more than 150 miles away. To drive from the southern tip at Cairo to the northern boundary just south of Springfield takes little more than 4 hours. Cross-

These questions describe the Southern Illinois District, smallest geographically of the 35 Districts of the Synod on this continent. To indicate the District's compactness, 75% of the 100 congregations are

congregations is seldom present. Crossing east to west from the Mississippi to the Wabash takes even less.

The 100-congregation figure will drop to 99 at the end of the current year — down 5 from just a few years ago. Only one new congregation has been founded since 1960.

southern up, where churches are few and Lutheran sadly underrepresented.

Lake Carlyle, one of the newest and largest man-made lakes in the state, has now opened a new chapter in tourism and recreation. The canal, running along the Mississippi River, runs westward.

richer coal deposits, holds promise of a new era of industrial development. And the completion of the interstate highway system indicates a rapid increase in population in the communities fringing the District's metropolitan western sector, known as Saint Louis' East Side.

District people and churches are in the middle of all these developments. Some congregations have been on the scene for more than 125 years, predating the organization of the Missouri Synod. Others are of more recent vintage. Some are quite large, others very small. Almost all appear to be strategically located for the changing scene and the different emphases that may be required.

This year's convention of the District again alerted its members to their new dynamic tasks in our age of dynamic social change. Deploring that too often change has been resisted instead of being faced realistically, the convention urged all congregations to "examine their present strategy in order to determine its effectiveness for today."

In planning both immediate and long-range strategy, congregations were asked to be alert to what other congregations are doing and to seek to do together what could be done more effectively than by acting alone. They were also asked to seek ways to better understand and strengthen the strategy of other Lutheran and Christian congregations.

Decentralization Plan

The District is also growing in the awareness that ultimately the congregations and people in a given area determine the effectiveness of any endeavor. The District accordingly is introducing a changed concept of administration which places more emphasis on the circuit unit and less on District staff and committees.

Under the new plan each of the seven circuits has a circuit council, made up of the pastor and chairman (or other elected officer) of each congregation. Councils will meet at least quarterly in order to keep under constant review the opportunities for ministry within the area and to plan effectively for fulfilling the needs.

Each circuit council will have a representative

District has converted the office of executive secretary to that of administrative assistant to the District president. The administrative assistant will function primarily as a resource person to the president, the working committees, and the circuit councils.

Compactness has been a benefit rather than hindrance to the District in many ways. It has enabled experimentation not only in administration but also in structures and styles of mission.

Since the need for additional congregations has dwindled, funds have been more readily available for more specialized ministries. The three state mental hospitals within the District:

at Alton, Anna, and Menard, each have District chaplains. Mushrooming Southern Illinois University at Carbondale is the scene of a vigorous and vital campus ministry under Pastor Reuben Baerwald. And the proximity of congregations to one another in many rural areas provides open-end opportunities to determine ways to carry on still vitally needed ministries in areas of declining population.

The Southern Illinois District is small but growing, growing in the awareness that it is caught up in Christ's mission to the whole man, the whole society, and the whole church.



Zion Church, Belleville, is District's "cathedral." Its pastor is President Herman Neunaber. The District office (left) is across the street from Zion.



The office staff — bookkeeper Alice Germann, secretaries Betty Hipkiss and Laverne Deterding

Circuit counselors work closely with the president's office under a restructured administration.

L. to r.: President H. Neunaber, H. Kering, D. Loeth, A. Wagner, Secretary W. Mueller, A. Kallmann, Administrative Assistant E. Blumenkamp, K. Weierich, First Vice-President R. Baerwald. Absent: Counselor D. Stevenson, Second Vice-President L. Lockhaas.



...ative on the working committees on the District level so that all circuits may contribute to overall planning and draw on the resources of the committees. The three elected members of the working committees plus the District officers make up the District board of directors.

As part of the restructuring the

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What can churches do about racism?

With deliberate earnestness a theologian fulfills the consistent prophetic role: calling men to repentance and pointing the way to hope.

WHITE RACISM



Author • After teaching at Concordia Teachers College, Seward, and Concordia College, Milwaukee, Herbert T. Mayer joined the faculty of the St. Louis seminary in 1959. Chairman of the department of historical theology, he is also managing editor of *Concordia Theological Monthly*. Six years' pastoral experience was gleaned in McLeanboro, Ill., and Jonesville, Wis.

WILL THE CHRISTIAN CHURCH rise to the challenge of white racism? The odds are against it. She has muffed similar opportunities in the past.

Roman slavery, which turned men into beasts, confronted the church from her first days. Five centuries later slavery was still an intolerable institution, more degrading than American ghetto life.

The church was silent about the cruel exploitation of human beings in the early decades of the Industrial Revolution, and she did very little to help the American slave. Religion became the opiate of the people.

The odds are against the church today; decisively so. She needs to begin with this kind of sobering realization; she needs to see that white racism can represent another resounding defeat or become the stepping-stone to a new role of effective leadership.

The Kerner Commission report fingered white racism as the basic cause of racial unrest in the United States. Describing white racism as "the racial attitude and behavior of white Americans toward black Americans," the report suggested that it was connected with racial prejudice.

Indictment of the Church

This part of the report becomes a charge and a challenge to the church. Because the church's business centers around human relations based on a new relation to God and to one's fellowman in Jesus Christ, the widespread existence of racism in a Christian country is an indictment of the church.

But because the Kerner report identified the problem as one of human relations, the church needs to see a special challenge in the report. If man cannot live by bread alone, as the report concludes, then maybe the

What is white racism? Basically this assumption of superiority over nonwhites is the reaction of guilt in a man's conscience when he discovers that he does not, perhaps cannot, regard all men as his brothers and equals. It is connected with the realization that he is afraid of the threat which he thinks these human beings pose to his cherished ways of living.

Patterns of domination, paternalism, and colonialism set early in our history have become essential parts of the American way. Over the years unreasoning fear and emotion have completely obscured the economic and social origins of racism.

Today the major product of racism in the nation is ghetto dehumanization. There is nothing uglier. A whole mass of ancient clichés and stereotypes about biological inferiority (always coupled with rumors about sexual prowess!), property devaluation, aimlessness and will-lessness, coupled with the legend of the curse of Ham, continue to build high the walls of American ghettos.

The major consequence of ghetto life is hopelessness, an attitude quite close to mental disorder. A person without hope is not a full, normal person. The breakdown of family structures is a second consequence with serious implications for the long future.

White racism has robbed the black man of his vote, of decent housing, of social and recreational opportunities, of economic advancement — in short, of his basic humanity. As the report observes: "What white Americans have never fully understood — but what the Negro can never forget — is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, white society condones it."

wonder if anyone is listening, outside or in the church. Few people are interested in the church's answer or believe that she is even worth listening to. While Rome burns, we fiddle around with fellowship, someone has said, "nerotically."

Inner-city pastors and lay people ask the church for answers and guidance, only to be greeted by pious platitudes or by blank stares. Thousands of congregations have as yet done nothing about white racism in their communities.

Activism vs Quietism

Christians who try to remain loyal to the church's past are pulled today by two diametrically opposed forces. This tension has in the past been creative. Will it be so again?

There is the pull of "activism" and the pull of "quietism." Activism calls for deeds and action; pitching in to help with hands, minds, and money. Things are beginning to happen within the church. This response is a good sign. Individual Christians and congregations are involving themselves in a wide variety of programs.

Quietism stresses the corporate worship life of the Christian community, the sacraments, and the forgiveness of sins. Quietism stresses the goodness and grace of God, while activism tends to emphasize man's responsibility and his achievements.

This is an agonizing tension for many Christians. Probably it has proven to be also paralyzing for many. The quietist fears the activist; the activist is suspicious of the quietist.

When both come to exist side by side within the individual, Christian love and service happen. It is time to recognize the importance of both elements in a healthy, serving Christ-



Carl Stokes
Mayor, Cleveland, Ohio



Richard Hatcher
Mayor, Gary, Ind.



Edward Brooke
U.S. Senator, Mass.



Thurgood Marshall
Supreme Court Justice



Bill Cosby
Narrator, "Of Black America"

in heaven will be determined by what we have done. His words in Matthew 25 sound almost as if He had read the Kerner Commission report. We are under order to love our neighbor in deed. The time for endless theological debate and talk is past. The need of the poor is massive and frightening.

The Christian has—or should have—a special quality of love for his neighbor because of his own experience of God's forgiving and restoring love in the life, death, and resurrection of Jesus Christ. The unique contribution of Christians to society has been selfless love.

Christian love is different from every kind of humanitarianism and altruism, although men devoted to these principles have contributed much to social betterment.

The nature of Christian love is different, and this difference is created and maintained by God's Spirit in the corporate worship life of the community. Apart from this root in Word and Sacrament Christian activism will quickly become work-righteous humanitarianism. And apart from a program of active service Christianity becomes a flight from this world.

Moral Gutlessness

The church fought this battle through in the 5th century in the person of Pelagius and Augustine. Pelagius was offended by the moral gutlessness of the church. He pleaded for a program of vigorous activism, a full-fledged attack on the evils of society. He taught that God had

influenced Christian thought to our day, he taught that God has guaranteed salvation to Christians and that they could sort of lean back and enjoy His grace.

Augustine won this debate, and in a very real sense the church lost. She retreated from the world. But if Pelagius' teachings had carried the day, the church would also have been the loser. She would have lost her essential appreciation of the renewing grace of God.

Christians today want to profit from the Augustine-Pelagius debate. They want both to love God with all their hearts, minds, and strength and to love their neighbors as themselves. If they can do this, the church will achieve rebirth in our generation.

Shocking Conclusion

Dignity and self-respect are the names of the game, according to the Kerner report. Jobs and financial security are secondary concerns. This radical conclusion shocked many Americans who believed that once again they could buy their way out of a shocking moral problem.

The present basic need can be put simply: new men and women who regard all human beings as brothers. This attitude will generate a frontal attack on white racism. But it's going to be a long hard fight.

We spoke somewhat disparagingly about the church's chances to succeed. The same thing must be said about society's efforts. Until a new will is created in America which resolves to solve the race problem, it

Optimistic Signs

However, there are also some optimistic signs. The incidence of rioting in the summer of 1968 fell far below even sober predictions. Constructive black leadership is beginning to assert itself. Congress is slowly being prodded into funding programs. Major corporations are building plants in the ghettos and investing millions of dollars in job-training programs.

Several Lutheran synods hope to raise \$5- to \$7 million to secure better housing in the ghettos. Church bodies are acting against discrimination in hiring. Some are thinking about a 1-year moratorium on all building projects while they consider the best uses of their resources in the present critical period.

Where does the individual Christian begin? He begins with an act of repentance for his own contributions to racism and his failures to work against it. He seeks the clear mind of Christ with respect to loving his neighbors. He views each person as created and redeemed by God.

Regularly the Christian draws on the strength of God's love available within the worshiping community. He needs to generate the will to do something about racism and the ghetto, as the Kerner report emphasizes. Resources are available; the Christian collective will has not yet resolved to use them.

The individual must consciously reject the clichés and stereotypes which have been the basis of so much racism. He needs to inform himself

do not leave them free so that they
can do something worthwhile with
their lives.
Augustine was far more pessimistic
about what Christians could do. He
knew them as weak and dependent
people, and he emphasized the sacra-
mental grace of God. In his great
work, *The City of God*, which has
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will remain unsolved.

Sobering statistics in the Kerner
report indicate a pattern of abdication
of responsibility on the part of white
Americans. In many cities the
amount of money spent on suburban
schools between 1960 and 1964 sub-
stantially exceeded that spent on city
schools.

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of the realities of American history
and the contemporary scene. He must
resolve to get his hands dirty. He
must commit himself to some pro-
gram of active rebuilding and restora-
tion.

There still is time, we are told.
Only the people of the ghetto know
how much is left.

15



Lay M i n i s t r i e s

Carl and Sylvia Boerger

DOUBLE EXPOSURE DOUBLE EXPOSURE

The church is slowly recognizing that its teen-age members need exposure. The teens have the ideas, the talents, and the energy; the church provides the chances for purposeful service, the avenues for expression, and some type of audience, be it parents, pastors, or parishioners. Here's just one example.

The Texas District convened this year in Corpus Christi. During all worship and business sessions the delegates met under banners designed and made by teens Sylvia and Carl Boerger, members of Trinity Lutheran Church, Corpus Christi. Regular, active, exceptional—or typical of almost all teens in the church?

In the photos Carl and Sylvia touch up a Christmas banner for Trinity Church, and parents Mr. and Mrs. Arthur Boerger hold a Lutheran Laymen's League convention banner while the teens remove some lint.

Sylvia, 19, graduated from high school last year. She's spent a year as a certified laboratory assistant at Memorial Medical Center, and she plans to earn a degree in medical technology. Carl, 16, is a junior in Mary Carroll High School. He expects to enter the service after high school.

Brother and sister are active Walther Leaguers, sing in the choir, teach Sunday school, and, like many teens, commune frequently. They take responsibility seriously.

As a lab technician collecting blood samples, running tests, and filing reports, Sylvia says "you have to be

Like most teens everything to them is either all good or all bad; there's no middle ground. Carl says about marijuana:

"It destroys your body. Your body is the only thing besides your faith to work with. Your body is an instrument of your faith. It is a tool and way of transportation. He steers clear of teens on drugs because "they want to expand in life, but they don't know where they're going."

Carl's not embarrassed or shy about being a Christian: "It does kind of set me up as odd and in a minority. But others feel I have my convictions and accept me for what I think and believe."



tests, and thing topist. Sylvia says you have to be careful. Being a Christian, you feel the responsibility of helping other people. If you foul up, you are really in trouble. You may harm the patient."

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THE LUTHERAN

Ernest Hofmeister

RURAL RENEWAL

Consolidating several farms, reshaping the landscape, rerouting irrigation, rotating crops, and driving bigger and better machinery, Ernest Hofmeister farms about 3,800 of his 4,350 acres in the Arkansas Valley of Colorado.

He bought the property 6 years ago, when only 2,600 acres could be farmed. He's increased the tillable acreage by almost half again as much as he started with. He keeps about half in alfalfa and rotates sugar beets, tomatoes, milo, and corn on the other half.

The work has even included removing topsoil, digging out sand pockets, and replacing the topsoil. But the gains have been less water needed and less water pumped for an 85 percent reduction in the cost of irrigation. Hofmeister has done his own surveying and levelling.

He's been active in the Arkansas River Compact Administration, which determines how much water is used by whom, and the Lamar Chamber of Commerce. In July he was named to the Lamar City Council. His success as a farmer earned him the title of 1967 Colorado Farm-Ranch Family of the Year, an annual choice of the Advertising Club of Denver.

The Hofmeisters, including sons Brent, 19, and Gary, 17, are members of Grace Lutheran Church, Lamar. Dad has been president, and he currently serves as trustee. His special interest—the church grounds.



E. A. Heiden

INVESTED INTEREST

More often than not churches choose bankers or accountants to be the finance specialists. The president of Farmers National Bank, Osage, Iowa, is that . . . and much more.

In Trinity Lutheran Church E. A. Heiden has served as treasurer since 1940. In the circuit he's been stewardship cabinet member for a dozen years. For Iowa District East Heiden was financial secretary from 1948 to 1956 and has been treasurer since. Even the national church invites him to budget review committee sessions.

Heiden's specialty is service, however.

He's served two terms as president of the Lutheran Laymen's League in Iowa East. He recruits each year as membership secretary.



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as membership secretary.

In Trinity he's been superintendent of Sunday school for 12 years. He still teaches an adult Bible class each Sunday. In Osage Heiden has been school board member 19 years, including 9 as president.

Nor is the bank president unwilling to cut stencils and crank mimeograph machines to get out church reports. Pastor Edward M. Lang estimates Heiden puts in at least 2 hours daily in church service. That's a substantial investment.

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17

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MISSION MATTERS

SEPTEMBER

CHRISTIAN EDUCATION MONTH



FOUNDED IN 1950, Our Savior Lutheran Church and School in Hong Kong held its first service in a classroom of Hong Kong College. The congregation's modern plant is pictured at left.

A TEACHING CHURCH

At home and abroad The Lutheran Church—Missouri Synod has an enviable reputation as a teaching church. Much of its time, talent, and treasure is directed at teaching the whole counsel of God to young and old through a wide variety of facilities and programs. Here are examples in Hong Kong.

OUR SAVIOR PRIMARY SCHOOL

HONG KONG—A second generation Christian, Rev. Martin Chiang, is pastor of Our Savior Lutheran Church and School, pictured above. Pastor Chiang was attending the Lutheran Seminary in Hankow, China, when the communists took over in 1948. The \$320,000 plant was built into

the side of a solid granite mountain. The congregation has some 1,900 members of whom 722 are communicants. More than 600 children are enrolled in the elementary school. The congregation also operates several roof-top clubs attended by more than 600 children.

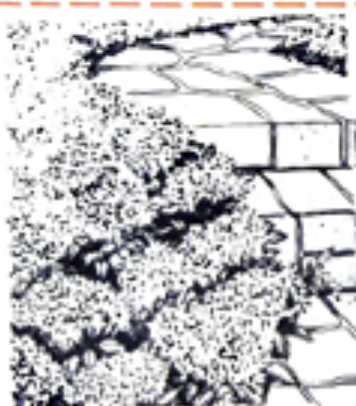
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HONG KONG SCHOOL OPENS THIS MONTH

HONG KONG—A new secondary school, Concordia Lutheran School in North Point here, will be opened this month by the Missouri Synod.

This brings to 18 the number of schools and clubs maintained in this British Crown colony by the Synod's Hong Kong conference. Some 7,500 students and about 260 teachers are involved in the educational programs.

The new \$370,000 school has 15 classrooms with accommodations for 600 students. Additional grades and classrooms will be added each year, Principal James Luedtke said.

He noted that a quality program of studies and activities would be offered to the Anglo-Chinese community within the framework of the Christian ethic. The curriculum is designed, he said, to equip the pupils to communicate well in English, to prepare the students for continued education overseas, and to aid the pupils in developing a wholesome personality.

There is another Concordia Lutheran School in the Kowloon section here with an enrollment of some 1,800 students in a building which has 38

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a curtain — sends out 8
to 12 tiny new plants!



classrooms, three science rooms,
and administrative offices. It is also
a middle school.

The schools have received aid
from the colonial government.

THE LUTHERAN WITNESS

Stare at this picture for sixty seconds



You've just spent an hour in the world of a paralytic.

When your waking hours are ceilings and walls, life is endless minutes of tedium; tedium too often mixed with anxiety over loss of income and the draining away of your financial reserve.

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LUTHERAN MUTUAL

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Anything but the Truth
William McGaffin and Erwin Knoll
G. P. Putnam's Sons, 1968, 250 pages, \$10.95

It's Not How STRONG You Make It

Sundry specialists have been hovering anxiously over the feverish American body politic for several months, finding symptoms that point to a vague condition referred to by some of the best Washington columnists as the national malaise.

But one does not have to be an expert diagnostician to recognize that something is dreadfully wrong with the American spirit as well as with the political system. One of the causes, though not the only one, is the Credibility Gap, the subject of a new book, *Anything but the Truth*. The authors are veteran Washington correspondents, William McGaffin of the Chicago *Daily News* and Erwin Knoll of the Newhouse National News Service, who have seen the Credibility Gap widen into one of the nation's most critical problems—possibly the source of some of the distress usually blamed on draft resisters, peace demonstrators, black militants, and poverty marchers.

Using words like "most critical" to describe the Credibility Gap is not an exaggeration, even though the studied art of lying has become a standard operating procedure in many areas of American life. The Credibility Gap deserves serious consideration because it has brought on a crisis of faith—distrust of government leaders and, perhaps more important, grave doubts about the democratic process.

"It is a new idea to Americans—the idea that the government lies to them—and one that does not go down easily," McGaffin and Knoll write. "It runs counter to the American grain. It does not square with what the civics textbooks say about democracy or what the Founding Fathers said about the people's right to know, the people's need to know."

Such statements will not go down easily for Lutherans who have been brought up to believe, as St. Paul wrote, that "there is no authority except from God, and those that exist have been instituted by God." Recognizing that in a democratic form of government the people themselves share the responsibilities of government, we might ask ourselves how our indifference, our selfish interests, and our unquestioning allegiance to men in power contributed to the crisis of faith in government.

Troubles with Truth

The authors of *Anything but the Truth* do not spare their own craft, for they find that the news media "have performed with all too little distinction as the guardians of the public's right to know."

"With only a few notable exceptions," they continue, "the press has been acquiescent rather than enterprising, docile rather than intransigent, in the face of unprecedented efforts to suppress the news."

Although the term Credibility Gap will be linked in history to the Johnson administration, the President and his aides did not originate the practices of deception and news management. President Eisenhower was caught in a flagrant falsehood when the U-2 photo-espionage plane was downed in the Soviet Union in the spring

that incident as the most regrettable experience of his 8 years in the White House. President Kennedy had troubles with the truth over the ill-fated Bay of Pigs adventure and the Cuban missile crisis.

But the Johnson administration, the authors contend, has widened the Credibility Gap "by the use of unprecedented techniques of news suppression and outright falsification. Never in the memory of senior Washington correspondents has it been so difficult to ascertain the truth about major decisions and developments within the government."

The book recalls some of the curious and contradictory reports circulated by government officials when the North Koreans captured the U.S.S. *Pueblo* in January, when Israeli planes and torpedo boats attacked the U.S.S. *Liberty* last year, when 400 marines were sent into the Dominican Republic "to give protection to hundreds of Americans" during an uprising blamed on communists, when the President blocked a price rise by aluminum manufacturers by threatening to dispose of 200,000 tons of aluminum in government stockpiles.

Casualty in War

McGaffin and Knoll trace the Credibility Gap to the 1964 presidential campaign when the President promised the voters that he would not "risk the lives of millions and engulf much of Asia" by enlarging the war in Vietnam. Sadly, truth, along with thousands of American men, became a casualty after Mr. Johnson escalated the war early in 1965.

Massive American military intervention was legally justified by the Gulf of Tonkin resolution approved by both houses of Congress on Aug. 7, 1964, after administration officials reported attacks on two U.S. destroyers. Yet today there remain doubts that such attacks occurred, at least in the manner described by administration spokesmen. The Senate Foreign Relations Committee has established beyond reasonable doubt that the administration began drafting the resolution of intervention long before the incident in the Gulf of Tonkin.

The authors devote one chapter of their book to the "Saigon Follies," the term applied by reporters to the administration's attempt to manage the news of military operations in Vietnam. The events of the war itself have discredited the optimistic reports of battlefield progress issued periodically by the President, his cabinet officers at the State and Defense departments, and his commander in the field, General Westmoreland—reports intended to discredit the President's critics at home.

President Johnson's other war, the one on poverty, also contributed much to the Credibility Gap, according to McGaffin and Knoll. In a chapter entitled "The Great Snow Job" they recount numerous attempts by the administration to convince the American people they can afford both "guns and butter."

Striving to demonstrate that the Great Society had mounted a massive assault on

proposed a total outlay of \$25.6 billion for "poor people under all government programs." On close analysis Washington reporters discovered that the dollar amount advertised as help for the poor included such earned benefits as social security and veterans' pensions plus public security and highway construction and urban renewal projects.

The Office of Economic Opportunity was armed with what Congressman Charles Goodell of New York called a "bulldozer budget of \$2.4 million" and soon had a public relations force outnumbered one by the elaborate operation at the Pentagon (an Associated Press survey last year revealed that more than 6,800 federal employees are occupied full or part time in the government's public information effort, with the military assigning 3,000 persons to publicity duty).

Investigation by Demand

Trying to drum up public support for the antipoverty program in the fall of 1966 when Sargent Shriver, then the OEO director, was under fire in Congress, regional offices of the agency opened publicity campaigns. The Kansas City office, according to McGaffin and Knoll, spent nearly \$3,000 to send 3-page telegrams to 40 newspapers. One of the recipients, Al Schmah, managing editor of the *Grand Island (Nebr.) Daily Independent*, was so annoyed he complained to his congressman, who in turn demanded and got an investigation.

"The grave question raised by OEO's extravagant merchandising effort," the authors suggest, "is to what extent it has, by raising false hopes, contributed to the fury and frustrations to be found in the nation's urban ghettos . . . In the search for causes of the ugly violence that has flared across the country in recent summers, serious students have not overlooked the implications of the antipoverty agency's hard sell."

Except for the expressed hope that in "due time an aroused citizenry will demand candor and truthfulness from public officials," the two Washington correspondents offer few practical suggestions for narrowing the Credibility Gap or possibly eliminating it entirely. And perhaps they are right in avoiding a list of things that need to be done. It may be as uncomplicated as they say—citizens demanding candor and truthfulness and, as was the case with the *Grand Island* editor, complaining when the government uses shoddy publicity techniques.

Arthur Krock, who was for many years the chief of the New York *Times* bureau in Washington, once observed, "When the electorate no longer trusts the government, the deterioration of public order begins."

That's where we are today, wondering why we must endure riots, demonstrations and overt acts of hatred; why we must listen to those who are discontented over the war in Vietnam and those who are disillusioned with government leaders who promise and short on fulfillment. We must be sacrificed

LETTERS

EXTREMELY IMPORTANT AREAS OF CONCERN

Like most publications, the LUTHERAN WITNESS occasionally rises to unusual heights and speaks in a particularly meaningful manner to the Lutheran Church. Such an issue is the May 1968 one, particularly because of two articles — "Why I Hope for Fellowship with the Missouri Synod" by Dr. Gordon Huffman and "My Experiences with the Risen Christ" by Ed Heyne. These articles deal with the inter-Lutheran relationships and racial relationships, which are not the only tensions of our time, but they certainly are extremely important areas of concern. The warmly compassionate and evangelical way in which Dr. Huffman spoke to his fellow Lutherans from Missouri and the very understanding way in which Ed Heyne discussed the tragic problems of racism were indeed stimulating and relevant for our day.

WILLIAM M. STIEVE

New York

EXCELLENT

"Sleep . . . or People?" (June) was excellent. Church funds should not be used for the selfish purpose of building elaborate churches when so many people live in poverty. New churches are needed when they do not actually aid the poor dweller in his basic need for food, clothing, and shelter.

Darborn, Mich.

JAYNE MOSHER

PERSONAL INVOLVEMENT NEEDED

"A Lutheran Approach to Social Issues" (June) was excellent.

The majority of us live a life of isolation and concern ourselves only with our own individual needs. Harmony and personal involvement with others are needed in the world today if we are going to live peacefully with each other.

Darborn, Mich.

DIANA RAY

THRILLED

I was really thrilled to see the prayer by the "father of his country" on the cover of the July WITNESS.

Portland, Oreg.

ANNA C. SHORT

PRAY, PAY, AND OBEY?

I have some strong suspicions suggested by the letter of "Thank You, Pastor" (July) that this particular congregation could not function as a church without a called pastor.

Where is mention made of the essential task of the Paid Preacher — that of equipping ALL of the people of God to minister to one another? His real job is to the whole community of believers.

Is it true that all the laity is to do is pray, pay, and obey — the preacher? I get the distinct impression the laity are still Frozen People. I don't want to do it all "for them." I wonder if I could be her pastor? I wonder . . . I wonder . . .

A CANADIAN CLERGYMAN

FASTEST-ANSWERED PRAYER

I read "Five Seconds to Eternity" (July). I recalled an experience in World War II, the shortest and fastest-answered prayer.

During the invasion of Holland we were flying C-47s carrying the British "First Airborne" parachute them into Holland at Eindhoven. We were 72 planes flying in nine-ship formations. I was in the center and 3 on each side in V formation. We were leading the third formation of three miles before the drop zone we were to drop a signal of orange smoke on the ground to signify the end of the mission.

We were next. What to do? We couldn't do any evasive action since we were flying close formation. It looked like certain death.

Suddenly I thought: Pray! I closed my eyes for a second and prayed silently: "Lord, help us."

We were seconds away now. I could hardly believe my eyes as two of our fighters flew in from the right and blew up the gun emplacements that had shot down our planes. We flew over untouched. We then dropped our paratroopers and headed home. To add to the miracle, the fighters were P-38s, which were high-altitude fighters.

Later in London I talked to Major General Doolittle, and he said he was flying over us that day. Believe me, he wasn't the only one flying over us that day. The Lord was our Shepherd.

Canton, Mo.

EARL W. VOLLBRACHT

COMMON GROUND

"We Stand on Common Ground" by Dr. Theodore A. Ohlrogge (July) really hits the target in this Lutheran layman's heart.

My prayers accompany his that Lutheran fellowship will increase along the lines of his article. I agree wholeheartedly that we should be doing more together against secularism and modern-day thinking that God is dead. There is truly great danger here as elsewhere that the future generations will not take religion seriously or find a need for it, as he points out.

Having made 10 trips to Europe, 3 to the Middle East, and just recently returned from the Orient, the good Lord willing, I will be visiting Russia, Romania, Bulgaria, Poland, and Czechoslovakia in September. All of these trips point out the tremendous challenge that faces Christianity around the world.

It will take an all-out effort to combat the world's evil forces, and that, of course, can best be done by being effective — and we cannot be effective if, as the article points out, we have "many of our little congregations wrestle with each other for one soul in a declining community."

New Berlin, Wis.

ARNOLD RICHERT

When did Synod establish that the WITNESS is to be a one-way-street propaganda agency to line up with The American Lutheran Church?

When will we have some article counteracting those which have appeared lately? Are you not following the path of intellectual dishonesty?

El Paso, Tex.

WALTER P. CLAUSEN

I have just finished reading "We Stand on Common Ground," and I heartily agree with everything the author has said.

It is about time that the Missouri Synod starts thinking and acting about the real problems of the church. We should be working with the other Lutheran churches for a common program. At the present time we are keeping people away from church and isolating ourselves by separation. Is this spreading the Word?

Oakland, Calif.

MERLE GARING

I began reading the Ohlrogge article until I came to the second paragraph, to the statement: "We hold to the same doctrines."

Then already I had to begin to question: Hasn't this gentleman read the ALC "Theological Perspectives" by members of the Department of Religion, Luther College Press, Decorah, Iowa? In this booklet's Foreword we read: "The essays recorded in the pages that follow, originally delivered as public lectures in the fall of 1962, represent an attempt by faculty members of Luther College to stimulate a serious consideration of the theological position of the Lutheran church."

Christmas Art Competition

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the editors, who may reject, print in full, or omit portions.

Hasn't Pastor Ohlrogge read the ALC's *The Bible Book of Faith* by theological professors of the ALC? In the introduction to this we read: "This book brings us help from scholars whom the church has called to lead its theological thought and to prepare its future pastors. In this book we can 'listen in' on the seminary classroom and be instructed by our theological professors on the nature and purpose and central message of the Bible."

I thank God, Pastor Ohlrogge, that I wasn't instructed by these professors in the materials printed in these two booklets.

Haven't you, sir, read Mail's books for confirmation instruction, in which he rejects Bible inerrancy and peddles evolution?

How can you, sir, say that "we hold to the same doctrines"?

Are you acquainted with Missouri's "Brief Statement"?

Dodge Center, Minn.

M. G. KIRSCH

Re "We Stand on Common Ground" by Dr. T. A. Ohlrogge — A Prayerful Amen.

HERMAN C. KRETZSCHMAR, M. D.
Alexandria, Va.

"REVAMP SCHOOLS"

In response to "Revamp Schools" (July): Cheers!

Our schools do need to reach out to all our people — those preparing for secular teaching and industrial occupations too so that the Christian influence is ever more forcibly felt everywhere.

Texas

N. L. W. F.

Re: Lampitt's letter saying that we should train teachers for public schools. How does he plan to do this? We cannot train enough teachers for our parochial schools. He says the majority of children are in public schools. True. Because there are not enough parochial schools and teachers to go around.

Lampitt envisions a program which would train teachers in Christian ethics, law, and morals. That is not enough in order to prevent rioting, rebellion, and assassinations. It requires religious instruction. But it is unlawful to teach religious subjects in public schools.

Lampitt and other Lutherans should write to their congressmen and demand federal and/or state aid for parochial schools. That would be more logical than asking the churches to assume the cost of training public school teachers.

Palmer, Kans.

HERMAN HORNBOSTEL

Rev. Carl R. Lampitt is to be highly commended for "Revamp Schools" (July). Not only do I agree 100 percent with him that the system is now hopelessly outmoded, but I believe the system has for far too long hid in hypocritical fashion behind a false and pretended holiness which it has never possessed.

In my first congregation I taught in a parochial school and have had a close acquaintance with the system for nearly 20 years. The fruits of the system (as I have found them) are (a) we the graduates are holier than all other men, (b) we who are engaged in this type of activity have no responsibility to those without Christ or to our fellowmen in general, (c) our only duty is to perpetuate the system and let others pay for it, and (d) "Thank God we are not as other men are."

Riceville, Iowa

LUTHER H. ANDERSON

Perhaps someone can enlighten Lampitt about Lutheran school statistics respecting their educational and economic status. The point I wish to make is his fallacious reasoning: the fact that the majority of Lutheran children are in public

...erved 3 miles before that, which meant
...ound forces had been pushed back. We
...y at 1,200 ft. and could see enemy gun-
... ahead. They were concentrating on the
... lead planes in the formation of nine.
... All there were hit and burst into flames. Some
... of the paratroopers and a few crewmen bailed
... out. The planes crashed and exploded.
... Now the second wave
... home position
... a De

For 1968 the LUTHERAN WITNESS invites
artists to submit original paintings of the
Christmas theme. The winning entries will be
reproduced in the December 1968 issue of the
LUTHERAN WITNESS. Three awards will be
given if suitable entries are received.
Entries should be addressed to the Editor,
LUTHERAN WITNESS, 3558 S. Jefferson Ave.,
St. Louis, Mo. 63118, and should reach him by

...ing of Lutheran children in public
schools constitutes an acceptable criterion for
Christian education. Don't we want to bring up
our children in the nurture and admonition of
the Lord?
Lampitt's whole proposition boils down to
this: Let us all become more secular, then
we'll be the salt of the earth. But there is no
real education without morality inculcated by
the Holy Spirit, no pious world without

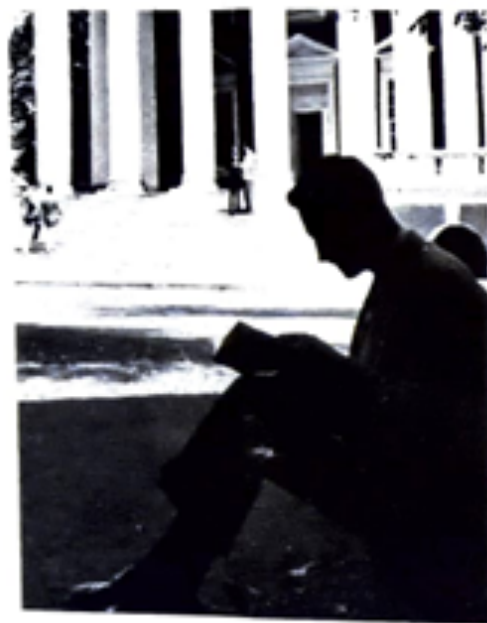
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