PRIVATE SCHOOLS, DESEGREGATION and the I.R.S.

Hearings held before the Internal Revenue Service in Washington, D.C. in early December are of special interest to members of The Lutheran Church-Missouri Synod, largely because they had to do with the tax-exempt status of many non-public schools, particularly those at the secondary level, within the church. The issue, as stated by the commissioner of Revenue, was whether private schools claiming tax exemption, have a racially nondiscriminatory policy as to students. According to law, schools that engage in discriminatory practices are not entitled to tax benefits accorded to charities, and those who contribute to such schools may not deduct such contributions as charitable deductions on their income tax returns. What the Internal Revenue Service proposed was some new rules by which it might determine that some private schools were engaged in discriminatory practices even though these schools publicly disavowed such practices.

What the IRS did not expect was the storm of criticism that swept the country, that lead to hearings far more extensive than the IRS had envisioned, that brought members from almost every religious community in the country to testify against the proposed rules, that evoke more than 120,000 letters of protest and criticism. The list of those who submitted written requests to testify and were included on the agenda of speakers numbered 247 representatives from every part of the US. Among them were 15 congressmen, distinguished American lawyers, Catholic, Jewish and Christian School Association representatives. They came from every section of the country. Their collective voice was one of loud dissent. Some spoke in reasoned legal language, others in homely similes, still others out of the deep convictions of their faith. With few exceptions, they made it very clear that they disagreed with the IRS rule proposals.

One cannot catalog all of the arguments that were advanced by the speakers during the four days of hearings. Yet certain themes came through repeatedly in the testimony. It is these themes that Lutherans who hold their schools dear to their hearts need to note.

Many speakers regarded the proposed regulations as a subtle attack on private religious education. They perceived the issue, not in terms of discrimination, but as an invasion of the free exercise of religion. They said it again and again: Our schools are an extension of our church. Our Sunday schools convey the essentials of our faith, and our Monday-Friday schools are no different. Even as government cannot propose quotas for minorities in Sunday Schools, so it has no business doing so in elementary and secondary schools that function on other days of the week. Private religious schools, whether Jewish, Roman Catholic or Protestant, have not arisen as havens for those who wish to discriminate—although there may be some that do; for the most part, they are a response to secularism in public education, to curriculum components that are objectionable to many people.

Indeed, to require that such schools have aggressive recruitment programs for minorities, employ minority teachers, and solicit minority students through scholarships might well constitute efforts to impose religious convictions on those in the community who did not agree with such positions.

What distressed many of the speakers even more was the presumption in the newly-proposed rules that a school would be presumed to be guilty of discrimination unless and until it could prove through a program of affirmative action that included recruitment, scholarships and employment of minority staff members that it did not engage in discriminatory practices.

In addition to these major arguments—interference in religious life and teaching activities of the churches, and the presumption of guilt, there were many other arguments as well. Some argued that the new tests were not necessary—that the IRS already had ample authority to test, to investigate and to audit the activities of non-public schools. Some argued that because of the nature of their constituency it would never be possible for them to meet the new standards the IRS was about to establish, no matter what their efforts to do so might be. Some regarded the proposals as a new financial burden that would have a depressing effect on their enrollments, largely because parents were already paying taxes for public education while at the same time bearing the total costs of the education of their children in non-public schools.

Some challenged the proposals as action beyond the authority of the IRS, that proposals such as those advanced by the IRS were properly the domain of the Congress, and that not even the courts had given the IRS any new directions or mandates in this area of public policy.

Continued on Page 3.
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The SWORD welcomes letters and opinion articles from readers and dealing with the subjects of general campus interest. Contributions should be signed with identification given (such as "CSP student," "Professor or Science," etc.) and typewritten. For verification, opinion article writers should also list their telephone numbers.

Contributions can be brought to the SWORD office, in the Student Union, or mailed directly to the editor. Letters and opinion articles will be edited for style and length and will not be returned. The SWORD retains the right not to print any contribution. Names may be released if requested by any other reader.

Letter to the Editor

THEATRE THOUGHTS

December 22, 1978

Dear Editor:

After reading two issues of The Sword, we were shocked and hurt at the failure to mention in any way the resignation of Jack Kettles and the current theatre situation. Although some will call this old news, it is an atrocity that it was allowed to become this old.

I've been involved with the theatre for several years now, and I've seen the change from a group of students who were simply acting for the sake of entertainment, to a group who seemed to be the leader was really, men follow them.

Some students may have heard Kettles' resignation through the efforts of Sue Koehler and her printed interview with Kettles and President Hyatt. However, since only 75 copies were distributed, it is necessary that The Sword, which still calls itself the official publication of the student body, cover the precarious situation of theatre at CSP, a theatre which, frankly, is dying.

Hyatt maintains that the cause of his adverse reaction to recent theatre productions (Stop The World, Butterflies Are Free, A Marriage Proposal) was due to the use of cursing and/or sexual innuendos. As former theatre participants, we know that the type of plays presented has not taken a sudden shift for the racy or the unchristian; rather, some of the students and viewers have increasingly sensationalized such language, and these reactions have been given more and more consideration by the administration.

Professor Kettles believed that theatre could not only entertain but could also deal with themes relevant to the lives of contemporary Christians. Stop the World presented a person who, like all of us, became consumed by his selfish desires. He realized too late that a rewarding life involves loving others as one's self.

Butterflies are Free depicted three individuals' struggle to grow up and deal with inevitable change. These are certainly not the themes of a director and cast deliberately attempting to shock or anger an audience, but of a theatre concerned with aiding the audience's awareness and growth.

The question, then, is of the purpose of theatre at a Christian institution. Theatre can present themes that are relevant to our struggle to be Christians in the modern world. When, however, the primary function becomes one of presenting plays that are soothing, comfortable, and guaranteed not to offend, the result is theatre which does nothing for an audience. And when questions are raised about the appropriateness of an American classic like Our Town, which has been performed in high schools everywhere (including Concordia Academy), one wonders what play can be performed at CSP without being labeled offensive.

This issue of the theatre's purpose is what Jack Kettles struggled with, and it is the issue that must still be confronted at Concordia today.

Sincerely,
Craig Hergert
Mark Rosenwinkel
Michael Gabriel
Keith Golke
Steven C. Erickson
Debra D. Erickson
(Alumni of CSP)

PARABLE OF THE CAMEL

(This article is taken from The Hospital Fabricator and was used to illustrate leadership in a talk given by H.E. Rice of Porter Sanitarium and Hospital at the Institute on Nursing Service Administration, Denver, Colorado.)

We so journeyed in Egypt, and we rode on Donkeys, and we were under the lead of the King, and the King was in a coach. And the crowd of people was large, and it was a long journey. And we were all tired and hot. And we were thirsty. And we were hungry. And we were cold. And we were dirty.

And we beheld a string of five Camels that belonged in one Caravan, and they were tethered every one to the Camel in front of him. But the foremost of the Camels had on a halter that was tied to the saddle of a Donkey.

And I spake unto the man of Arabia who had the Camels, and inquired of him how he managed it.

And he said, "Each Camel followeth the one in front and asketh no questions. And I come after, and prod up the last Camel." And I said, "Doth not the first Camel consider that there is no other Camel in front of him, but only an Ass?"

And he answered, "Nay, for the first Camel is blind, and knoweth only that there is a pull at his halter. And every other Camel followeth as he is led, and I prod the hindmost one."

And I inquired, "How about the Donkey?"

And he said, "The Donkey is too stupid to do anything but keep straight on, and he hath been over the road."

And I spake unto Keturah, "Behold a picture of human life, for on this fashion have the processions of the ages largely been formed. For there be few men who ask otherwise than how the next in front is going, and they blindly follow, each in the track of those who have gone before."

And Keturah said, "But how about the leader?" And I said, "That is the profoundest secret of history; for often he who seemed to be the leader was really behind the whole procession, and at the head was nothing more sensible than a Donkey."

The fools make the fashions, and wise men follow them.

For so long as the world is content with the kind of leadership that now doth guide the fashion in clothes, politics, and such like, the Donkey will not lack for occupation.
Apart from all these arguments of lesser significance, far and away the major argument was that Government was attempting through one fashion or another to exercise control over private, religious education. If the government can establish quotas for minorities, standards of conduct, dictating fundamental moral philosophies, in short, controverting most of the principles and purposes for which private schools have in recent years been established! Might not the power to tax—or to grant favorable tax status—involves ultimately recruitment practices, what would deter it from prescribing curricula, imposing new standards for hiring, require evidence of scholarships, demand certain most of the principles and purposes for which private schools have in recent years been engaged in discrimination. The keen perception of the religious community refused to permit the IRS to define the issue as one of discrimination. Rather it put it in quite another, larger, and perhaps more important perspective—that of religious liberty.

by Prof. Linse

Can you find 20 books from the Bible hidden in the rectangle above

Definitions:
If it stinks, it's chemistry.
If it doesn't work, it's physics.
If it's green or wiggles, it's biology.

Dear Mrs. Adams,

Not yet engaged

Dear Mrs. Adams,

Is it proper for a young couple, though not yet engaged, but knowing it to be a pretty sure thing, to kiss at parting, after being out together? REX

The fact that a man and woman expect to become engaged will not allow them to have the same privileges that engaged couples enjoy.

In Need of a Mother's Advice

Dear Mrs. Adams,

I am a girl of 15, and although young, I attend a good many social functions. On returning from these affairs, a boy, of good family, usually escorts me home, on approval of my mother. Under these conditions, is it proper for the man to put his arms around me or assist me by taking my arm? Is it proper for him to take me in fond embrace and kiss me in bidding good night? JENNIE WREN

I am astonished to think that your mother would allow one so young to have social engagements, but feel sure that, if you would confide in her, telling of the young boy's familiarity, she would immediately reconsider the matter. It certainly is not proper for the boy to act as he does, and you should not hesitate to tell him so.

While Learning to Swim

Dear Mrs. Adams,

Will you kindly advise me, whether it is proper, while at the seashore, to allow a young man to aid me in learning to swim by catching me around the waist. IGNORANT

It would not be proper to accept such aid unless the man is your fiancé or some near relative.

Twenty-one and Fifteen

Dear Mrs. Adams,

I am a young man of 21 and am in love with a young girl of 15, who I frequently kiss. These kisses are very sincere because I love her very much. Her father and mother have seen me kiss her and do not seem to object. Do you think it proper? Would you advise me to propose to her at this tender age? I feel that I cannot wait much longer. There is only one objection I can see to her, and that is her family is very ignorant and poor, and mine is very aristocratic. I don't think they would become friends. FRANTIC SUITOR

Because the girl's parents do not object to your kissing her does not signify that you should indulge in such familiarity. You should be manly enough to refrain, knowing it is improper for you to kiss a girl unless engaged to her. Do not propose to her. She is too young to think seriously about such a subject.

Taken from an early nineteen hundred Clarion edition of Kindersley, Saskatchewan.
L.Y.E. TEAMS

BUSY GROWING

Concordia Lutheran Youth Encounter (L.Y.E.) teams have been keeping themselves busy in the last few weeks.

For instance, Captive Free, a regional L.Y.E. team visited our campus on January 10th to help “perk-up” Concordia teams by sharing new skits and songs.

It seems as though the teams are getting to know each other much better and are growing together in Christ.

Do you think that your home congregation might like to be visited by an L.Y.E. team? If you think they might, then contact any L.Y.E. member.

Sharon Marg

GROW

Concordians do not know everything. They are far from having established a perfect relationship with God. They have a long way to go before becoming morally pure. They need to grow intellectually, spiritually, morally. We all do.

The growth process does not stop on graduation day. It must be a life-long process. When a person stops growing he starts dying.

Growth involves change and change is a frightful experience because it is a leap into the unknown. We resist change because we are more comfortable with the known and the familiar. Yet growth is necessary to prevent us from becoming stagnant. It is necessary for development into more mature manhood and womanhood.

Growth involves openness to expanding knowledge, to new discoveries and dimensions, to a renewed evaluation of previously held concepts. We cannot afford to allow the threat of openness to our comfortableness to make us closed- or narrow-minded.

We must grow in knowledge, knowledge about man, about our world, about God, about Jesus Christ, about many people and things. God never changes, neither does true scientific data, neither does the good news of our salvation in Christ. But our mental image of these profound truths needs to be broadened and deepened. Only too often are we content with kindergarten concepts. In Biblical times the earth was assumed to be flat. It took Christians a long time to accept the fact that it was round. Are we prepared to assimilate into our mentality new discoveries, deeper insights, etc.?

We must grow in faith. The object of our faith never changes, namely, an unchanging God with His faithful promises. But since our confidence in Him hasn't reached the stage where we will stake our whole life on His providence, we must grow in child-like trust without ever becoming childish.

We must grow in love. The object of our love never changes, namely, our God and our neighbor with his unchanging needs. We need to grow in our understanding of them, otherwise we can not effectively put our love into action. We need to grow in our resistance to making rash judgments and condemnations.

To grow, we need to expose ourselves to the sunshine of God's grace, to allow the gentle rains of His Gospel to fall on our ears, to remember daily our Baptism, and to be nourished by the Sacramental food of Christ's body and blood.

When I graduated from the Seminary in 1938 I thought I had learned all that I needed to know to be a full-fledged pastor. But I soon discovered that you never stop learning. Forty years later I am still learning and growing.

Al Mack, campus pastor
Concordia Seminary, St. Louis, Announces Institute on the Ministry

Concordia Seminary, St. Louis, invites all CSP junior and senior men who are considering the pastoral ministry in The Lutheran Church-Missouri Synod to attend an Institute on the Ministry. This will be held February 1-4, 1979, on the Concordia Seminary campus.

The weekend is designed to reinforce the decision to enter the pastoral ministry as well as to introduce the nature and scope of seminary education.

Registration will begin Thursday evening, February 1. The Friday morning activities will include visiting classes, chapel, and coffee hour. In the afternoon there will be campus tours and presentations on the ministry by various faculty members and students. A social program is scheduled for Friday night.

Saturday morning will be devoted to presentations on the structure and content of seminary education, the field education and vicarage programs, and various aspects of seminary life. The afternoon will be left open for tours of St. Louis with host seminarians. An Institute Banquet will be held Saturday evening before the Preacher basketball game.

Before returning home on Sunday, Institute participants will accompany their host seminarians to their field work congregations to observe the parish field work program first-hand. This will be the last scheduled activity for the Institute.

More information and pre-registration forms are available from the pre-ministerial advisor. All students attending were asked to pre-register by January 15. There is a $10 fee to help cover the cost of renting a bus. Concordia Seminary will provide meals and housing during the Institute. In addition to this, a $10 grant will be given by the seminary to help cover the bus cost for each participant.

The Institute has been quite successful in past years. Concordia, St. Louis, invites and encourages all interested men to join in this year's Institute on the Ministry.

A church was in need of a pastor. One of the elders received the following application from a man who was interested. He read this letter before the congregation:

Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have had some success as a writer. Some say that I am a good organizer. I have been a leader in most places I have gone to.

Some folks, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time, and at times, I have moved great distances from one place to another. In some places I have had to leave town after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any real wrongdoing. My health is not too good, though I still get a good deal done. The churches I have preached in have been small, though located in several large cities. I usually had to work at my trade to help pay my way.

I have not gotten along with the religious leaders in the different towns where I have preached. In fact some of them threatened me, took me to court, and even attacked me physically. I am not too good at keeping records. I have even been known to forget whom I had baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read the letter to the congregation and asked them if they were interested in the applicant. They replied that he would never do for their church. They were just not interested in any unhealthy, contentious, trouble-making, absent-minded ex-jailbird. In fact they felt insulted that his application had ever been presented. The committee asked the name of the applicant and they were dead silent when the elder answered: "Paul, the Apostle."
EXAM

INSTRUCTIONS
Read each question carefully. Answer all questions. Time limit: 4 hours. Begin immediately.

MEDICINE
You have been provided with a razor blade, a piece of gauze, and a bottle of Scotch. Remove your appendix. Do not suture until your work has been inspected. You have fifteen minutes.

PUBLIC SPEAKING
2500 riot-crazed aborigines are storming the classroom. Calm them. You may use any ancient language except Latin or Greek.

BIOLOGY
Create life. Estimate the differences in subsequent human culture if this form of life had developed 50 million years earlier, with special attention to its probable effect on the English parliamentary system. Prove your thesis.

MUSIC
Write a piano concerto. Orchestrate and perform it with flute and drum. You will find a piano under your seat.

ENGINEERING
The disassembled parts of a high-powered rifle have been placed on your desk. You will also find an instruction manual, printed in Swahili. In ten minutes a hungry Bengal tiger will be admitted to the room. Take whatever action you feel appropriate. Be prepared to justify your decision.

POLITICAL SCIENCE
There is a red telephone on the desk beside you. Start World War III. Report at length any socio-political effects.

PHYSICS
Explain the nature of matter. Include in your answer an evaluation of the impact of the development of mathematics on science.

ASTRONOMY
Define the universe. Give three examples.

GENERAL KNOWLEDGE
Describe in detail. Be objective and specific.

HISTORY
Describe the history of the papacy from its origin to the present day, concentrating especially but not exclusively, on its social, political, economic, religious and philosophical impact on Europe, Asia, America, and Africa. Be brief, concise, and specific.

THE SWORD

HOW IT FEELS TO HAVE A HEART ATTACK

The way a heart attack feels can vary. So how can you be sure that what you're feeling is really a heart attack?
By remembering this.
If you feel an uncomfortable pressure, fullness, squeezing or pain in the center of your chest (that may spread to the shoulders, neck or arms) and if it lasts for two minutes or more, you could be having a heart attack. Severe pain, dizziness, fainting, sweating, nausea or shortness of breath may also occur.
Sharp, stabbing twinges of pain are usually not signals of a heart attack.
Your survival may depend on getting medical attention as quickly as you can. Call the emergency medical service immediately. If you can get to a hospital faster in any other way, do so.
Don't refuse to accept the possibility that you are having a heart attack. Many heart attack victims do just that. They say it's indigestion or tension. They worry about embarrassment. They often wait three hours or longer before getting help. But before those three hours are up, one out of two is dead.
Remember what you've just read. The time might come when your life will depend on it.

Two Seas

"There are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to dip of its healing water. Along its shore the children play.
The River Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.
The River Jordan flows on south into another sea. Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers choose another route, unless on urgent business. The air hangs above its waters and neither man nor beast nor fowl will drink. What makes this mighty difference in these neighbor seas? Not the River Jordan. It empties the same good water into both. Not the soil in which they lie; not the country round about.
This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.
The Sea of Galilee gives and lives. This other sea gives nothing. It is named the DEAD.
There are two seas in Palestine. There are two kinds of people in the world. Which kind are we?"
POETRY

IESUS CHRISTUS DOMINUM EST
O so foolish be the man who affirms, “It is as I plan.”
Woe unto him, does he not know? All will be as the Lord wills so.
O how common is this hubris. Such is the plague that besiege us.
Listen ye who feel they are the best, Jesus Christus Dominum est.
O how small will be your pleasure, eternal death will be your treasure.
Of this fact be assured, there is but one way to be cured.
O that only these words you heed, that you repent of this evil deed.
Place the Lord upon the throne and give to Him all that you own.
O then how greatly will you be blessed from the time you had confessed.
For the Lord sent us Jesus the Christ. With his blood were we not priced?

Jonathan M. Smith

SCULPTURE

The above mobile is a creation of Prof. Marxhausen's which was on display during the Christmas Concert. Not pictured here is the mobile by Prof. Rickels that added light to the concert.

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