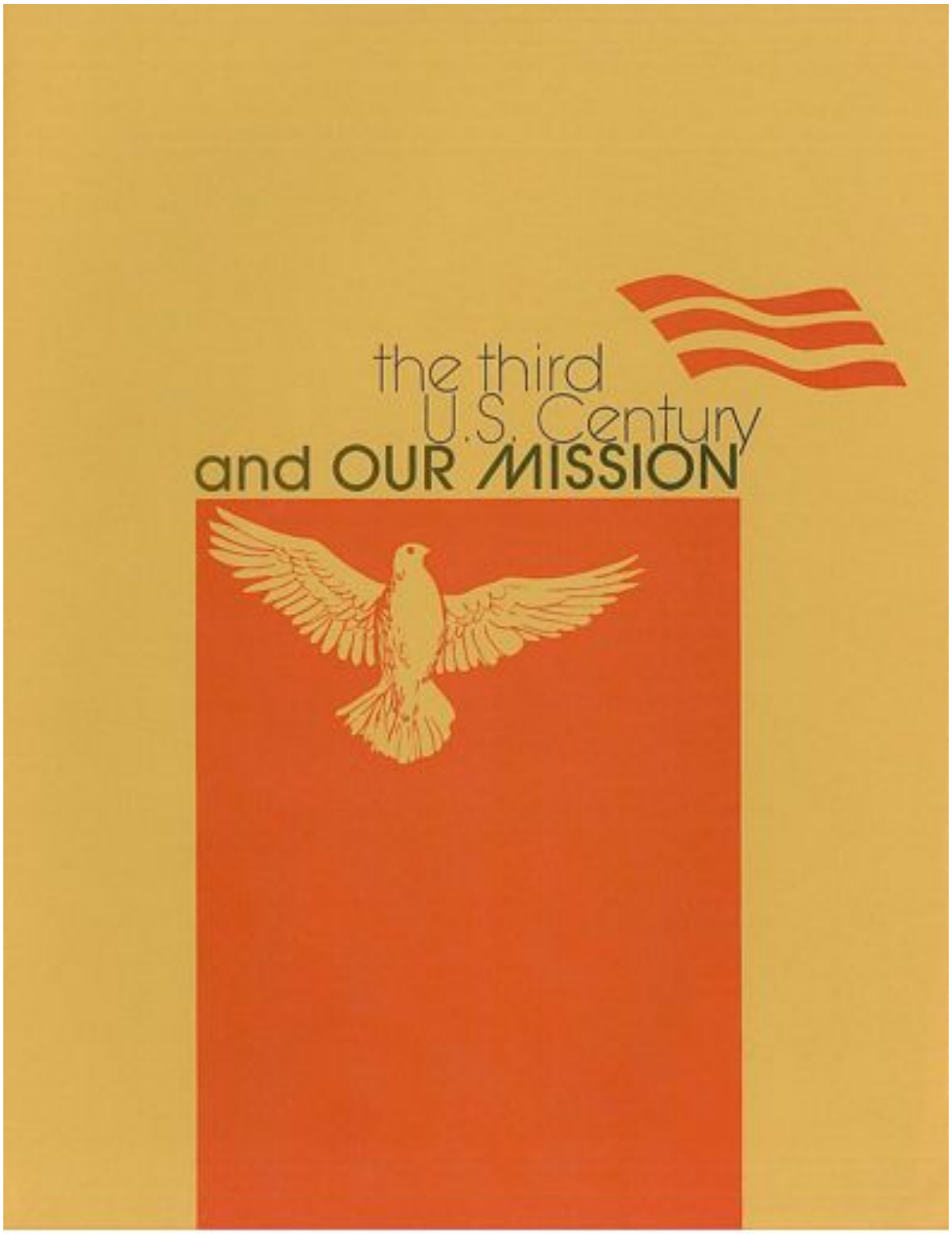
Appendix II: The Third US Century and Our Mission

ID 221, Box 6, Folder 12, Namibia Archives, Wartburg Theological Seminary, Dubuque, IA.

This appendix is a booklet which was written and distributed by the Commission on the Third Century and the American Lutheran Church. The purpose of the booklet was to inform congregations and members of the ALC about the *Manifesto* and their role in the changing nation.

This particular document shows the great extent that the ALC took to make sure her members were informed of the *Manifesto* and able to reflect on it. One of the more powerful pieces of the ALCs entire work for the Third Century might be that the product, the *Manifesto*, was presented with the intent that people would form their own *Manifesto*s based on it. This document provides a foundation for thinking about one's own ideals—whether personal or in a group—and gives direction to act on one's own ideals.

Additionally, suggestions for worship in this document are important. The suggestions integrate the *Manifesto* and life in America into things which can reflect God's glory and can give glory to God.


the third
U.S. Century
and OUR MISSION

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A Bicentennial Guide for Reflection and Action By Congregations and Other Local Groups

Prepared by the Staff Task Force on the Bicentennial in consultation with the Commission on the Third Century, The American Lutheran Church

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TO THE USERS... of this Guide...

The booklet you hold brings you two kinds of material.

- Aids for studying and responding to the Manifesto for Our Nation's Third Century. This brief statement is offered by the Commission on the Third Century, which has been at work for nearly two years to develop a word for The American Lutheran Church at the point of the American republic's 200th anniversary.
- Ideas for congregations, student groups, and others who identify with the ALC, to do their own thinking and planning about who they are and where they're going as they enter the third U.S. century.

An audio cassette, *Voices from the ALC Commission on the Third Century*, is provided via separate mailing to every congregation and is available to other groups on request. It should be used during study of the Manifesto for Our Nation's Third Century. It contains 20 minutes of conversation by four members of the Commission.

This booklet has five parts.

One. Introductory . . . how the ALC approach to the Bicentennial came to be and why churches should bother to use the Bicentennial occasion.

Two. Ideas for congregational reflection and action on their mission into Century Three.

Three. Ideas for worship celebrations.

Four. Guide for discussing "Manifesto for Our Nation's Third Century."

Five. Other resources.

One year from today, the Fourth of July 1976, marks the 200th anniversary of the signing of our Declaration of Independence, the birthday of the American republic. It happens that July 4 next year is a Sunday. It would seem appropriate that something special happen in every congregation of the ALC on that Sunday, something related to the national meaning of the day.

Whether your observance is concentrated on that day or is spread through the entire seven-month period beginning with Thanksgiving 1975, it will certainly be your own creation. There is no one ALC pattern for all 4,825 congregations. Rather, there could well be 4,825 variations. Some ideas for planning your observance may come through this booklet. Others will arise from additional sources.

But there are two convictions shared by those who worked on the Commission and those who developed this support material:

- Not much will happen unless it becomes *your own effort*, for which the Manifesto and these other helps are but aids and supplements.
- Fourth of July 1976 is not the end of something . . . *it's the beginning*—of the third U.S. century and of our mission within it.

Those who developed the ALC Manifesto are identified in Part V. These support materials were prepared by a group of staff persons in the ALC national offices. The worship section (Part III) was written by Pastor Mons A. Teig of the Division for Life and Mission in the Congregation, with the help of worship leaders in several parts of the country. The Manifesto study helps were prepared by Pastor Larry Denef of Life and Mission, with the assistance of Dr. C. Richard Evenson, pastor of American Lutheran Church in Huron, S.D.

Charles P. Lutz,
for the ALC Staff Task Force on the Bicentennial

Fourth of July 1975

1 The ALC and the American Nation at year 200

A. ONE CHURCH'S APPROACH TO THE BICENTENNIAL

The American Lutheran Church is not as old as the United States of America. Our earliest predecessor synodical organization, the Ohio Synod, was formed in 1818, when the nation was already nearing the half-century mark. Of the 4,825 congregations in today's ALC, only three are known to have roots in colonial times. Those three (out of an estimated 240 Lutheran congregations at the time of the Revolution) are:

Old St. Paul Lutheran Church of *Newton, North Carolina*, which was formed in approximately 1745. (It is known that the first German settlers arrived in the 1740s; the church building they erected in 1757 is still standing.)

Grace Lutheran Church of *Petersburg, West Virginia*, whose antecedent St. Matthew congregation dates from 1756.

Emmanuel Lutheran Church of *Brandywine, West Virginia*, whose antecedent Propst congregation was founded in 1769.

But you don't have to be 200 years old to celebrate in 1976!

The ALC as a national denomination decided, at its 1972 general convention, on a particular course for observing the nation's Bicentennial. The 1,000 delegates representing us resolved that *our church* should use the Bicentennial period as a time *to look ahead*. They felt we should be focusing on both national purpose and our church's mission into the *third American century*, rather than dwelling on the first two.

A further refinement of the approach was voted by our representatives at the next general convention, in October 1974 at Detroit. From the two conventions, this pattern evolved:

First, a Commission on the Third Century should be created, with one assignment: produce a statement, brief and prophetic, on the theme "The American Dream in the Light of the Gospel." This Manifesto should be addressed to congregations and members of the ALC, but also to the person occupying the U.S. Presidency in 1976.

ALC COMMISSION ON THE THIRD CENTURY includes (front row, from left): Al Quie, Ken Julin, E. W. Mueller, Al Rageas, Art Link, Grit Youngquist, Ace Schumacher, Ray Belcher, Evelyn Streng; (back row, from left): Chet Hansen, Dale Skaalure, Ted Speigner, Larry Barrientos, Dick Saltzmann, Cal Olson, Peter Kjeseth. Members not in picture: Mary Henry, Robert Anderson (see p. 4).

Second, congregations and other local or specialized groups (such as student groups in colleges and seminaries) should use the period from Thanksgiving 1975 to July 4, 1976, for their own "study and articulation of the application of the Gospel to national life, values and goals."

(Complete resolutions from the 1972 and 1974 conventions appear at the end of this booklet.)

A working draft of the Manifesto has been released by the Commission on the Third Century. It appears in the Study Sheet furnished with this booklet (and may be ordered in the form of bulletin inserts). Now, congregations and other groups are urged to think through its ideas as a springboard for developing their own expressions of the Gospel's "application . . . to national life."

The Commission on the Third Century, 18 members from all parts of the country, worked at its assignment between the fall of 1973 and the spring of 1975. They met for two or three days of solid work on four separate occasions. They came to know each other's ideas and feelings through the pain of candid disagreement. They learned to accept one another as sisters and brothers in Christ, and joyfully affirmed their diversity. Finally, they were able to agree unanimously on the Manifesto working document which they commend to you for your reflection and stimulation.

The Commission members hope that the kind of experience they enjoyed as they wrestled with their assignment will happen in congregations or groups of congregations in all parts of the ALC. The feelings of some Commission members about their experience and their hopes for the congregational phase are recorded on the cassette, "Voices from the ALC Commission on the Third Century."

Pictures of Commission members and their names and addresses appear elsewhere in this booklet. As their schedules permit, they are available to consult with groups in their areas about the experience of articulating a manifesto.

What Happens Now?

Congregations are urged to take seriously the Commission's Manifesto—but *not to take it as the last*

word. Study it carefully—but feel free to reject parts or all of it if it fails to speak for you.

Then write your own, a manifesto suited to your congregation and its mission in its particular locale. Every congregation has a unique locale, shared by no other group of Christians. Even the way you respond to the global community we all have in common will be distinctly your own response.

Your manifesto can be brief or lengthy (the Commission's draft is 670 words). It can include a long list of issues or focus on just one or two. But it should include these two elements:

- what you see as human needs that your congregation can address as you move into the third century
- what you are committed to doing about the needs in specific plans for mission

Remember that if you only study the Commission Manifesto, you have done half a job. The thinking through of identity and mission in each place—with whatever new commitments each makes—that's the goal of the ALC approach to the Bicentennial. We may all hope for effects to be felt globally, but mission into Century Three will be worked out locally. There is no other way.

ALSO SERVING on Commission on the Third Century are Robert Anderson (right) and Mary Henry (below). Next to Mrs. Henry is E. W. Mueller.

B. WHY BOTHER WITH THE BICENTENNIAL?

It's a fair question. Why should religious denominations, local congregations, or individual believers pay attention to the anniversary of a nation's founding?

The Bicentennial as extravaganza may surround us by the latter half of 1975, so that we will all be tired of it before 1976 arrives! Must we bring it into our churches too? Let's admit that the Bicentennial can be used by any of us to promote narrow interests. Politicians may be tempted to make it an orgy of super-patriotism. Economic interests may seek to use it for super-selling. Religious organizations may just as readily turn it to their institutional self-interest, asking Americans who have lost interest in organized religion to join up again in the tradition of our ancestors.

It's exactly because of these temptations that religious communities should involve themselves in the Bicentennial. There are two major contributions that religious groups can make:

1. **Theological reflection on the nation's heritage and future purpose.** This service no other group or institution in our society will offer. Religious faith brings to any situation in time or space a view from the outside. In Christian terms, we believe in a God who transcends any one nation's interests. We are citizens of his Kingdom. We identify with our own nation, surely. We identify also with

that which goes beyond it. Our hopes about the future aren't limited to citizenship in the USA. We are the people whose "commonwealth is in heaven" (Phil. 3:20). We have a stance toward the Bicentennial observance that is different from that of the official government planners of the celebration.

But we are not alien to America, we who are both Christian believers and U.S. citizens. When we try to be prophetic to and for America, we are being *prophets to ourselves*. When we seek and speak the Word from God for this time and place, we are speaking to ourselves. It is the subject-of-God's-Kingdom-in-us speaking to the citizen-of-the-U.S.-in-us. We aren't called to schizophrenia, but we do have dual allegiances. The nation's Bicentennial is an ideal occasion for a new look at how these two allegiances are related.

2. **Stimulus and energy for a community observance.** In some locales, the push and power for a community celebration may come mainly from the religious community. The most effective and creative voluntary organizations in many places are churches. Thus, congregations may furnish the leadership for what happens in the broader community during the Bicentennial era.

It is helpful to distinguish between two kinds of involvement for churches. One is what we do as the church, self-consciously acting as a group of believers. The other is what we do as part of the total civic community. A general guide to follow is that distinctively *religious observances* be designed for voluntary gatherings of believers. And let *community-wide observances* be such that all members of the community may participate fully without offense to their own faith commitments.

C. SOME PITFALLS ROR RELIGIOUS OBSERVANCE

Lyle Schaller, a noted observer of US church life, points out three pitfalls in the path of religious observance of the Bicentennial.

One is the temptation of *nostalgia*. It's easy to make our observance past-oriented, because that may be less painful than to take a tough look at the present and future of America. The ALC has sought to avoid a preoccupation with the past by putting our Bicentennial focus on the *third* century.

A second pitfall is the temptation to *privatism*. I may prefer to focus on my own history and future, my economic security, my immediate family concerns. But the larger need is for the witness of believers to deal with public and community and whole-human-family matters. It will be rare indeed from other quarters. We can stress community well-being as the way to individual health. It's just as necessary and biblical as the reverse.

The third temptation is present in institutions of any kind. It's the desire to *glorify the institution*. The call to churches, during a Bicentennial year and always, is to put mission ahead of maintenance. Self-giving in meeting people's needs, not institutional self-saving, is the church's purpose. As Jesus reminds us, those able to die to self are the most alive. Likewise with church institutions: those focused outside themselves (mission-oriented) are both the most faithful and the most alive.

A church doesn't need a nation's birthday for focusing on mission. But a significant national event may be an occasion for a fresh look at mission. God gave the ancient Hebrews the concept of a jubilee year (Leviticus 25), every 50th year. Bible scholars disagree about whether the people of Israel ever observed the specifics of the jubilee: redistributing land, releasing captives, etc. But the idea of a new beginning was clearly part of their rhythm of life—a sabbath of days, a sabbath of years, a sabbath of sabbath years (jubilee). Jubilee especially was to be marked by grace in the public and social life. Like the Hebrew year of jubilee, let the Bicentennial year be our chance for a fresh start, marked by grace in our national life and our international relationships. Nations as well as churches need a new beginning whenever they can get one!

D. SHARE WHAT HAPPENS

One thing more. The Commission on the Third Century will report to the 1976 convention of the ALC (to be held in Washington, D.C., during October). The Commission strongly desires to have sharings from as many local experiences as possible, to gain some broad sense of what's happening throughout the ALC. We therefore ask that you send a brief summary of what occurs where you are. You might include these points:

1. Brief description of the format or process used.
2. Comments on the Commission Manifesto, with revisions you propose.
3. Copy of any manifesto or commitment statement you develop locally.
4. Report on any changes in congregation's mission which are being recommended (i.e., will your *budget* look any different next year?).
5. Changes you propose for the ALC as national denomination in its third-century emphases (again, think of budget as a measure of priorities).
6. Specific helps you'd like from conference, district, national levels of the church to support your mission into Century Three.

Please send your summary, by July 14, 1976, to:

ALC Commission on the Third Century
c/o Dr. Carl F. Reuss
422 South Fifth Street
Minneapolis, MN 55415

2 Ideas for Congregational Reflection and Action

Within the life of congregations, the Bicentennial might best be viewed as a time for taking stock. A major anniversary almost demands that a nation pause and look in two directions. Where have we come from? Where are we going? Groups of people within the nation can do that too. Congregations need to do it from time to time.

The look into the past raises questions about who we are. *Our identity.*

> We are Lutheran Christians. We are citizens of the United States, but probably with roots among another people not so long ago. What are the distinctive elements in my identity—both gifts and limitations? By geography, gender, generation? By nationality strain, by urban or rural origin, by economic level? What does my identity mean as I look to the future? In part, we discover who we are only when we . . .

Look into the future. It raises questions about what we are becoming, where we are going. *Our mission.*

> We wonder what we are to be doing under God's leading in the third century of America's life. What is the unique task to which our congregation is called? Do we really see a distinctive challenge, one that no other group, anywhere, can pick up because no other group is situated just as we are, with our skills and strengths and needs? The Bicentennial is a good time for congregations to state the question:
>
> *In the light of who we are—*
> *people of God united with believers in every time and place . . . American citizens united with fellow human beings called into global community,*
> *what is our congregation's particular mission into the third U.S. century?*

THREE STEPS TO TAKE

A step-by-step approach for your congregation's third-century mission planning might include these three elements:

First, *study the manifesto* from the Commission on the Third Century. Listen to the voices of some of its members on the cassette. Talk about the issues raised, using the discussion helps in Part Four of this booklet. Are these the issues of your community, your congregation, your family, yourself? If not, what are yours?

Second, *develop your own manifesto*, as a congregation or a group within the congregation which is given the assignment. What do you want to say at this point in time (1976) and place (Your Community, USA) about who you are and where you believe God is leading you? Keep it *short*, perhaps no more than 500 words. You can't say all you'd like, but if you could few would read it. Keep it *future-focused*. And keep it *localized*, for your congregation—but aware that your mission reaches to people throughout the world.

Third, *propose a specific mission plan* as one way of giving shape to the congregation's future. What new thing, what fresh challenge will your congregation tackle as you enter the third century? It may be big or small, involve major budget commitment or no funds at all. But let it be *tangible*. Let it *excite* the congregation. And let it be *outward-directed* in its purpose. Some examples, to stimulate your own brainstorming:

- Arrange a mission study/work exchange with churches outside the U.S. (Mexico, Canada, the

Genesis of

Caribbean) to underscore the two-way flow of mission in today's world.

- Create a new service in your community responding to a need which is not being met, e.g., child care, ministry with handicapped persons, services to the aging.
- If your property is debt-free, consider a mortgage to make new funds available for a special need outside the congregation, such as a world hunger or development project in a poor region.
- Launch a program that will leave a Gift of '76 to help humanize your community, perhaps in conjunction with other churches or community groups, e.g., an addition to the library's collection, a minipark.
- Exchange lay leadership ("members on loan") with a congregation of another culture for six months or one year.

FIVE WAYS TO GO

There are many possible formats by which your congregation might get at the identity and mission planning. Here are five suggestions:

1. Form a Third-Century Mission Group. Let it be small enough for effective working together, say 10 or 12 maximum. Let it be a good cross-section of the congregation by age, sex, degree of involvement, etc. Perhaps its leadership could come from among those who are *not* the visible or elected leaders. Give it a specific assignment. For example: "We ask you to develop a process for involving our members in thinking about our identity and mission, and for deciding upon a specific mission proposal for the future." (This could be done among several congregations jointly.)

2. Have an All-Parish Third-Century Day. Perhaps it's the time of an annual meeting early in 1976. Or in June before vacations begin. . . . Pentecost is the 6th. Or Sunday the Fourth of July. Purpose: to bring the whole congregation together for celebration and reflection around the identity/mission themes. It could begin with a service of praise and thanksgiving in the morning, continue with an afternoon of work in small groups. Following a parish family meal, conclude with an evening assembly for decisions or affirmations about your future. Such a day could also be the parish-wide culmination of what smaller groups have been developing for several months.

3. Use a Sunday Morning Adult Forum Series. If you have an adult discussion group meeting regularly, try to schedule several weeks for wrestling with the Manifesto and the identity/mission questions faced by your congregation. Perhaps two series of four weeks each, separated by a few months . . . the first series dealing with Manifesto issues, the second seeking to formulate the group's own statement for sharing with the full congregation.

4. Let Midweek Lenten Series 1976 deal with third-century mission. A theme could be: "A Servant Congregation in a Suffering World." Format might include (a) liturgy reflecting on the sufferings of Christ; (b) brief presentation (talk, film) on one of the Manifesto issues; (c) discussion in small groups of the question, "What could *this* congregation be doing to help people in relation to *this* need?" and (d) action steps the congregation or its members may take.

NEW GROWTH

5. Do a Church Council Study. For about six sessions, starting in fall 1975 or January 1976, use an hour at each monthly council meeting to focus on planning for the future in relation to Manifesto issues. A kickoff question: "Where is our community (world) hurting?" Take what results to the congregation as recommendations, in the form of specific mission proposals.

Best of all will be to put together your own format, a combination of the above or something not imagined here.

Note: The time from September to Thanksgiving 1975 can be used for laying plans.

SIX SOURCES OF HELP

1. This booklet and the accompanying cassette are basic tools, prepared with ALC congregations and groups in mind. Use them for ideas that will work in your setting, but don't look for a single set pattern. There isn't any. And don't limit yourselves to these materials.

2. A second source of help is within the resources listed in Part Five. Most of these are items for sale or rent. Many were prepared with ALC congregations and persons in mind.

3. Most members of the Commission on the Third Century are available to speak or consult within their areas about their experience in developing the Manifesto and the meaning it has for their church. Their names and addresses are in Part Five.

4. A consultant with group-process skills, if available within your congregation or community, might be asked to advise you on setting up the format you will follow.

5. Persons from racial or cultural groups other than the majority of your congregation could be asked to come as resource persons on inter-cultural questions. Maybe persons who travel internationally or citizens from other nations connected with nearby educational institutions could be invited to discuss global interdependence.

6. For help with writing a congregational history and keeping historical records, contact the ALC Archivist, Robert C. Wiederaenders, Wartburg Theological Seminary, Dubuque, Iowa 52001.

THINGS TO DO WITH THE LARGER COMMUNITY

1. Borrow an unused building and make it into a Living History Center. Let it be the focus for a series of events in which people of your community share. The overall theme could be "Celebrating Our Diversity." You could include family-night programs where older citizens come to share experiences and mementoes from earlier days. You could schedule discussions bringing together various segments and specialties in the community to discuss the future of the community, including the role of its religious groups.

2. Through the local council of churches or ministerial association, arrange a series of discussions that would move from church to church. One night each week a congregation presents, in another

church, a program on the contribution of its denominational family to American life, e.g., "What the Baptists Have Meant to America." During the same time, you could plan for a joint project to humanize the life of your community.

3. In a rural area, invite agricultural groups to develop a food fair. It would show the diversity of foods contributed by various ethnic groups. It would also show the world's interdependence in food. Include:

- display of pioneer agriculture, with people demonstrating use of old machinery.
- food festival where people of differing ethnic backgrounds serve the types of food typical of their traditions
- display of agriculture today, including illustration of methods for current production and distribution of food
- exhibit on The World's Search for Food, perhaps sponsored by churches using materials from world relief agencies; have informed persons present to answer questions on world food situation

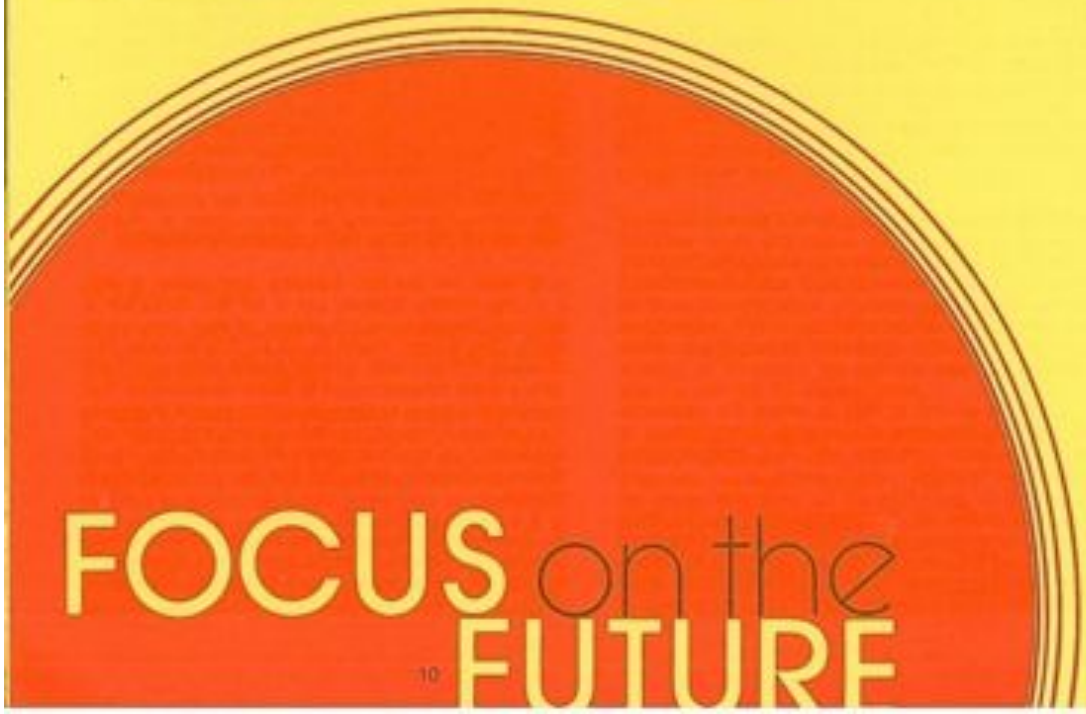
4. In an urban area, arrange a fair which exhibits the industrial world of the 19th century. Local industries could assist by lending old machines, photographs, products. Indicate where early members of your congregation were employed. Arrange displays to show the diversity of employment represented by the congregation today.

5. Consider twinning your community with one in a different part of the world, or one of a different culture within the United States. One organization, related to the United Nations, which works internationally to pair towns is *United Towns Organization*, 13 rue Racine, Paris 6 France. A new approach, which tries to pair communities in the third and first worlds, is *Covenant Communities*, Box 19096, Diamond Lake Sta., Minneapolis, Minn. 55419.

AGAIN, FOCUS ON THE FUTURE

In the total of what you do, try to lift up the future rather than the past. While working on the question of mission for the future, there are some things you could do to symbolize the preoccupation with what's up ahead.

- How about asking someone to prepare a congregation "history" from the perspective of 100 or 50 or 25 years hence? Write the story of what you'd like the congregation to be in the third century.
- Or, you might invite guests to come and preach in 1976 on "the message we'll need to hear in the Year 2000." It could be a way of celebrating Lent and Easter in 1976—or Pentecost and the four Sundays following.



3 Ideas for Congregational Worship Celebrations

A. A PROCESS FOR YOUR WORSHIP PLANNING

1. Your creation. Worship of the Maker of the universe and Reconciler of all persons dare not be separated from the specific situations in which we live our lives. Following the format in the rest of this guide, we are not supplying packaged, ready-to-use liturgies. It is hoped that your liturgies will grow out of and reflect your congregation's study, discussion, planning, and action on "the American dream as seen in the light of the gospel." We suggest that the study groups keep in mind ways to translate their work into suitable worship actions and ideas, or be in close contact with the worship planning group of the congregation. A planning group should be established immediately to coordinate the seven-month worship/celebration process.

The ideas which follow reflect ideas of worship leaders from Virginia to Washington and from Texas to Minnesota. They are pump primers for your own planning, idea starters rather than completed pieces. These persons became excited about the possibilities. We hope you will too!

2. Your planners and participants. Besides your congregation's study group(s) and worship planning group, think about using artists, musicians, cooks, costume makers, banner creators, dramatists, dancers, children . . . and the whole congregation as participants.

3. Your time frame and special dates. Observances on Thanksgiving Day 1975 and Sunday, July 4, 1976, would certainly be appropriate to mark entry and culmination of the period of celebration suggested by the ALC. Other dates might be the ecumenical Week of Prayer for Christian Unity (Jan. 18-25, 1976), Ash Wednesday, Pentecost (June 6), or national observances such as Memorial Day or Flag Day (June 14). The five-Sunday period from Pentecost through July 4 might well reflect, in worship, echoes of the Manifesto prepared by the ALC Commission or your own local manifesto.

4. Setting a theme. Without setting aside our attention to the progressions of the Church Year calendar, we could view them as related to themes or issues with a Bicentennial thrust. One possibility is the theme of the closing line of the ALC Manifesto: "And so, as pilgrim people of God we step boldly and firmly into the third century." With an emphasis on pilgrimage, one could consider the identity of the pilgrim, the nature and reality of the pilgrimage, the kinds of resources available to the pilgrim as he strikes out on the journey, and the point of the pilgrim's mission. A proclamation might be made announcing the "Year of the Pilgrim." It could be interesting to develop a rite of commissioning a pilgrim people.

The seven-month period then could reflect this theme in the following way. *Thanksgiving:* Our *identity* as pilgrim people of God. *Advent/Christmas/Epiphany:* The Christian pilgrim moving from *birth* to *life*. *Ash Wednesday:* Pilgrim people not only have future vision, they are also realistic about themselves, the times, and their land. *Lent:* A good time to recognize

the forces of death confronting us on pilgrimage from birth to life. *Good Friday:* A time for confession, cleansing, absolution, and commitments to the reality of new life. *Easter/Pentecost/Independence Day:* In response to the call of the gospel, we prepare for our pilgrimage by recognizing the source of power (Spirit of God), our need for dependence on God and *interdependence* with one another before we announce our *independence* and freedom to "step boldly and firmly into the third century."

Another possibility would be to take separate sections from the ALC Manifesto for each of the five Sundays from Pentecost through July 4, letting these themes help mold the petitions, thanksgivings, actions, affirmations, etc., in the services. Pentecost, for example, could focus on "Christ's vision for the human community." It fits well with the assigned texts in Ezekiel 37 (vision of Israel, the nation, as a valley of dry bones) and Acts 2 (people from various nations hearing a unifying Word).

B. SPECIFIC IDEAS AND RESOURCES FOR WORSHIP

1. Thanksgiving Day: An appropriate time to introduce the ALC Manifesto. Try to find a striking way to present it. A town crier, dressed for the part, might read it while a worship leader guides the congregation in appropriate actions. For example, as "Grateful to God . . ." is read, the arms could be raised in supplication; as "We repent . . ." is read, arms could be crossed over chest and heads bowed. Or use a speech choir along with congregation responses to present it in varied ways. After each part of the Manifesto, an appropriate hymn stanza might be sung and a banner raised to reflect that particular theme.

Processions would be proper. Here is the bulletin description of one congregation's Thanksgiving procession: "The Christian and American flags (carried by acolytes or choir members) remind us to give thanks for our nation, under God. The choir children carrying fruits and vegetables remind us to thank God for the fruits of the earth. The church council members carrying the altar Bible and baptismal and communion vessels remind us to give thanks for the Word and Sacraments. The flags of the nations remind us to thank God for his universal Word."

A detailed dramatic service created by an Iowa pastor for Thanksgiving with a Bicentennial theme is available for those who wish it.*

OLDEST CONGREGATION in today's ALC is Old St. Paul Lutheran Church of Newton, North Carolina, founded in the 1740s. Building shown here with canopied pulpit (above), was erected in 1757.

2. July 4: While Thanksgiving marks a kickoff for the observance, July 4 can be a culmination. It should reflect much of what your parish has been studying, preparing, and acting upon. Again, you may write for a copy of a service prepared by a rural Minnesota pastor titled "One Nation Out of Many."* He suggests a Fourth of July picnic following, which features dishes from many nations and provides for continued dialogue about your congregation's plans and preparations for entry into the third century of American life.

3. Pentecost (June 6): The affirmation of peoples from various cultures and nations could be emphasized in the service through prayers, national costumes, procession of small national flags, readings of the Scripture in a variety of languages. The text in Acts assigned for this day is suggestive in allusion to dreaming dreams and seeing visions as we consider *the American dream in the light of the gospel.*

4. Potpourri of ideas: Projects or actions for the third century will be adopted by many congregations. Certainly you should find a way to offer them to God in worship. It may be an offering of your congregation's manifesto, signed by those who wish to do so. Or, as a sacramental church, you may wish to find ways of sharing bread (and wine) with the world's hungry.

A celebration wall or board in the worship area could make visible art, poetry, posters, ideas arising from the congregation. Certainly it would contain a copy of the ALC Manifesto and your own manifesto.

A map of the world could be posted and used in several ways. It could be a visual reminder for worshipers to think of our nation in the light of God's concern for all nations. Perhaps it would be meaningful for members to put their name where their ancestors lived and to think about their pilgrim dreams.

Visuals associated with words like "step boldly" might be used on Pentecost or July 4 to remind of our mission. Paper footprints might be placed from the sanctuary to the street or parking lot and beyond. Step boldly!

Outdoor services with retreat groups or the full congregation might be held at an historical marker or building. Or a service could reflect relationships to the native American and this land.

The date of organization of the congregation might be checked out in relation to historical events at that time. Your contribution to *the American dream in the light of the gospel* could be discussed.

Or, taking the pilgrim theme seriously, a congregation may want to exchange "Pilgrim Epistles" with another congregation in another part of the country. These could be read in worship as Paul's letters were once shared. It might help develop a sense of common purpose between churches of very different geographical locations.

You may want to have a special service which incorporates much music. For that purpose the cantata, Dream of Shalom, was commissioned; see Part Five. Its use would be appropriate for Pentecost, July 4, or another special day.

* * *

This is just the beginning of possibilities. Your congregation will add many more as you realize the gifts of the Spirit in your midst and as you take seriously the particular context in which God has placed you. Be a pilgrim! Step boldly!

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* Single copies will be sent free; address request to Charles P. Lutz, 422 S. Fifth St., Minneapolis, MN 55415.

4 Guide for discussing Manifesto for our Nation's Third Century

Four sessions of about 60-90 minutes are suggested. Adaptations can readily be made.

PURPOSE:

- To grasp what is being said in the ALC "Manifesto for Our Nation's Third Century."
- To collect our own thoughts toward preparation of a manifesto by our congregation or group (it may be developed by the study group or by a separate group assigned this task).

MATERIALS NEEDED:

- This discussion guide
- Sufficient study sheets (one for each participant)
- Cassette, "Voices from the Commission on the Third Century" (mailed to each congregation, August 1975)
- Cassette player
- Paper for several large wall charts (butcher, shelf paper, or newsprint sheets work well)
- A number of felt tip markers
- Bibles and Small Catechisms

* * * * * *

SESSION A

Content:

Section 1 of the Manifesto, "We declare . . . our loyalty to Jesus Christ"

Preparation:

- Have available a quantity of the Manifesto Study Sheets (10 are included with this booklet; you may duplicate additional copies for study pur-

poses, but not for sale, provided each copy carries the copyright notice).

- Prepare the chart suggested for Step 5 below.

Procedure:

1) Distribute copies of the Manifesto Study Sheet.
2) Announce the purpose of these study and discussion sessions (see above). Note that the Manifesto is printed at the left side of the Study Sheet and that the right side has space for recording thoughts, ideas, and concerns.
3) Read the Manifesto aloud, indicating briefly how the various sections will be dealt with in the coming sessions.
4) Listen to the cassette of "Voices from the Commission." It runs about 20 minutes. You could play it straight through or stop at any point for sharing insights, impressions. You could play Side One here and Side Two at the end of this session. Ask participants to make notes on any points made by Commission members that they wish to discuss.
5) Post a large chart that looks something like this:

The Dream of the Gospel

Christ's Vision for the Human Community

The American Dream

Indicate that the entire Manifesto hinges on these three concepts—and therefore we will try to grasp what they mean to us.

6) Read Section 1 of the Manifesto again.
7) Direct attention to the three dream or vision phrases copied on the posted chart. Point to each in turn. Call for key ideas and list them directly on the chart or on a chalkboard. When the listing is completed, invite comments from the group.
8) Assign to individuals (pairs or clusters if group is large) the parables listed on the Study Sheet. Allow a few minutes for preparation. Have each parable read aloud. After each reading, ask for comparisons or contrasts with the list of key ideas about the dream phrases.
9) Refer to the Study Sheet again. Invite observations on "the dream of the Gospel" and "Christ's vision for the human community." Are these the same as Jesus' "Kingdom of God"? In what ways are "the dream of the Gospel" and "the American dream" alike? Different? (Participants may jot their responses on their Study Sheets.) List

"alike" and "different" comments on a chart or chalkboard.

10) Ask for comments on any part of Section 1 of the Manifesto that now seems in need of some revision. Lead the group to restate what they feel would be a more representative statement from their group.

11) Make preparations for the next session. Ask half the group to conduct two or three individual interviews with members of the congregation on Questions 1-5, related to Section II of the Manifesto (see Study Sheet). Ask the other half to conduct interviews on Study Sheet Questions 6-11, related to Section III of the Manifesto.

EXPERIENCE OF PREPARING MANIFESTO is discussed on audio cassette by four members of Commission on the Third Century (from left): Al Rogness, Al Quie, Grit Youngquist, Dick Salzmann.

SESSION B

Content:

Section II of the Manifesto, "We repent for the ways we have strayed"

Section III of the Manifesto, "We declare anew our intent to live as Christian people"

Preparation:

- Have Bibles and Small Catechisms available.

Procedure:

1) Remind participants of the purposes of the study.

2) Read Sections II and III of the Manifesto aloud.

3) Ask those who conducted interviews for Section II to report what people have said, and what they themselves think, on the first three items in the Study Sheet. List the replies on a chalkboard or chart.

4) Invite comment on the three items from others in the group.

5) Call attention to the fourth question (God's will) in the Study Sheet. Read the Catechism sections indicated. Ask for reports on what people interviewed said. Invite comments from the group. Offer your own observations.

6) Have the group turn to Matthew 25 and read the parable of the bridesmaids, 1-12, and the parable of the judgment, 31-46. Invite comment on question 5 on the Study Sheet.

7) Read Section III of the Manifesto aloud.

8) Ask persons who conducted interviews on Questions 6-11 to report, taking the questions one by one. List replies and comments on a chalkboard or chart. Invite comment by others in the group.

9) Make preparations for the next session. Divide the 11 declarations in Section IV of the Manifesto among the members of the group (one or more to each individual). Ask each person to be ready to report examples and ideas in the three categories indicated.

SESSION C

Content:

Section IV of the Manifesto, "Out of this freedom we dream"

Preparation:

- Make and post a large chart:

	Positive Policy/Life	Negative Policy/Life	Ideas to Do
INTERDEPENDENCE			
NATURE			
CHURCH/STATE			

Procedure:

1) Recall the purpose of this study.
2) Read Section IV of the Manifesto aloud.
3) Brainstorm for biblical stories and themes which occur to the group for each declaration—take a couple minutes for each of the 11 items.
4) Take the declarations one by one. Ask the persons who have prepared for their reports. Write on the chart. Invite other comments.
5) Look at the completed chart. Invite comment on which declarations should be of highest priority for our country. Star the five items considered most important by the group.
6) Examine the right-hand column ("Ideas to Do") for each of the top-priority items. Invite comment on what our congregation would need to decide if it were to undertake these actions.
7) Make preparations for the last session. Point out the "balance" items in Section V of the Manifesto. Ask each participant to be responsible for preparing comments for both questions relating to at least one of the balance items. In addition, ask each person to prepare an additional, new balance pairing of particular importance for our congregation in this part of the country.

SESSION D

Content:

Section V of the Manifesto, "We commit ourselves"
Section VI of the Manifesto, "We seize with joy"

Preparation:

- Make and post a large chart of Section V as it appears in the Study Sheet.

Procedure:

1) Recall the purpose of this study.
2) Read Section V of the Manifesto aloud.
3) Take the balance statements one by one. Ask the persons who have prepared comments to report. Write on the chart. Invite additional comments and discussion.
4) Add any new balance pairings proposed by members of the group.

5) Invite comment on the last sentence of Section V, "We pledge. . . ." What would it mean to *us* to become involved, so that the social systems and structure become more faithful?

6) Read Section VI of the Manifesto aloud.

7) Invite discussion on each of the four questions on the Study Sheet.

8) Does this group recommend that:
   - the Manifesto be adopted by our congregation as written?
   - some group be named to rewrite portions of the Manifesto for our use?
   - some group be named to prepare an entirely different statement for our congregation?

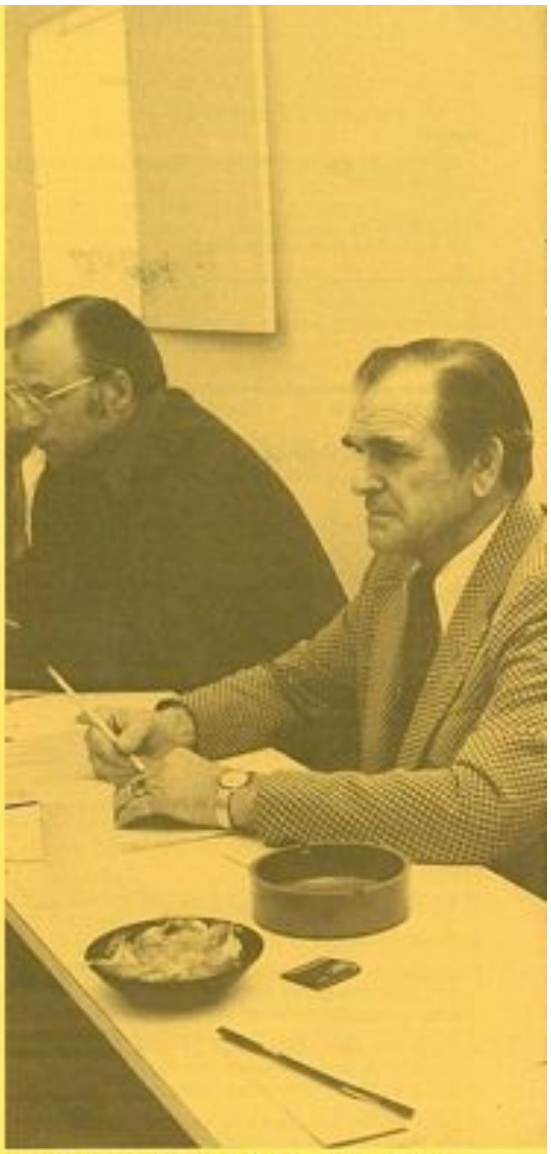
9) Ask the group to discuss and decide on a strategy for getting its recommendations pursued. Arrange for follow-up responsibilities as appropriate.

10) As a conclusion, you may wish to hear again the cassette of Commission voices.

ADDITIONAL NOTES FOR DISCUSSION LEADER

- The text of the Manifesto is also available in the form of a bulletin insert (8½ by 5½ sheet, printed two sides). Copies sufficient for Sunday morning use in your congregation may be ordered from ALC Bicentennial Task Force, c/o Charles P. Lutz, 422 S. Fifth St., Minneapolis, MN 55415. To avoid duplication of orders, check with your pastor or church office.
- You may wish to use worship ideas or materials from Part III of this booklet to open or close sessions.
- The cassette provided for this study can be used in other ways within the congregation. Be sure that other groups, committees, boards, and individuals are aware of its availability.
- Please see that the results of your study become part of your congregation's sharing with the ALC Commission on the Third Century. (See page 6 of this booklet.) The summary should be sent, not later than July 14, 1976, to:

ALC Commission on the Third Century
c/o Dr. Carl F. Reuss
422 South Fifth Street
Minneapolis, MN 55415



ELECTED OFFICIALS of two parties serve on Commission: Congressman Al Quie, a Minnesota Republican (left), and Governor Arthur Link of North Dakota, a Democrat.

5 Other Resources

A. MEMBERS OF THE COMMISSION ON THE THIRD CENTURY

(As their schedules permit, members of the Commission are available to consult with groups in their areas. Please offer to cover expenses.)

(1) Dr. Alvin N. Rogness (chairman)
1555 Branston
St. Paul, Minn. 55108
President Emeritus, Luther Theological Seminary

(2) Dr. Robert Anderson
735 Linden
East Lansing, Mich. 48823
Institute for Community Development, Michigan State University

(3) Mr. Larry Barrientos
3466 S. 13th St.
Omaha, Nebr. 68108
Student, University of Nebraska, Omaha

(4) Mr. Ray Belcher
4238 Central Dr.
Stone Mountain, Ga. 30083
Variety of private businesses

(5) Mr. Chet Hansen
125 Niemi Rd.
Longview, Wash. 98632
Retired business agent, American Federation of State, County, and Municipal Employees, AFL-CIO

Mrs. Mary Henry
3517 S. Avalon Blvd.
Los Angeles, Calif. 90011
Executive Director, Avalon Carver Community Center

(6) Mr. Kenneth Julin
614 N. Old Ranch Rd.
Arcadia, Calif. 91006
Custom Component Switches, Inc.

Dr. Peter Kjeseth
333 Wartburg Pl.
Dubuque, Iowa 52001
Associate Professor, New Testament, Wartburg Theological Seminary

(7) The Honorable Arthur Link
State Capitol
Bismarck, N.D. 58501
Governor, State of North Dakota

(8) Dr. E. W. Mueller
217 Splitrock Blvd.
Brandon, S.D. 57005
Director Emeritus, Center for Community Organization and Area Development

(9) Mr. Cal Olson
1102 Broadway
Fargo, N.D. 58102
Managing Editor, Fargo Forum

(10) The Honorable Albert Quie
2162 Rayburn Building
Washington, D.C. 20010
Representative in Congress, Minnesota First District

(11) Dr. Richard R. Salzmann
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589 Fifth Ave.
New York, N.Y. 10017
Directing Editor

(12) Dr. A. C. Schumacher
322 E. Washington Ave.
Madison, Wis. 53703
Pastor, St. John's Lutheran Church; Bishop-Elect, Southern Wisconsin Dist.

(13) Mr. Dale Skaalure
Big Sandy, Mont. 59520
Rancher, County Commissioner

(14) Dr. T. R. Speigner
2114 Otis St.
Durham, N.C. 27707
Chairman, Dept. of Conservation and Geography, North Carolina Central College and University

(15) Mrs. Evelyn Streng
Box 3530
Texas Lutheran College
Seguin, Tex. 78155
Associate Professor, Science

(16) Ms. Grit Youngquist
Augsburg College
Minneapolis, Minn. 55404
President, Luther League, The ALC

B. MATERIALS FOR THE BICENTENNIAL AND 1976

1. PRINT ITEMS FROM ALC SOURCES

Manifesto for Our Nation's Third Century. The 670-word statement prepared by ALC Commission on the Third Century is available free in bulletin-insert form (two sides of 8½ x 5½ sheet). Order quantity needed from ALC, c/o Charles P. Lutz, 422 S. Fifth St., Minneapolis, MN 55415. Please limit request to amount for one Sunday's use during Bicentennial period.)

Behold the Days. A shalom calendar for the Bicentennial year prepared by Life and Mission in the Congregation, ALC. Offers daily biblical and devotional reflection on events in our national and religious heritage—for family, classroom, individual use. $2.50.

Children and Community. Ministry ideas for children and the Bicentennial, a 16-page resource offering ideas to assist congregations in involving children in Bicentennial observance. Includes suggestions for special events, camping, Sunday church school, etc. Will be sent free to each ALC congregation, fall of 1975.

1976 Shalom Series for Vacation Church School. Seeks to lead children into greater understanding of the biblical vision of community, peace, justice in contemporary application. Available January 1976.

Mission '76. Program helps for junior and senior-high ministry, with emphasis on shalom and the Bicentennial: Declaration of Independence and the Christian faith, Lutheran perspective on American history, the third century and youth, Bible studies on the Christian and government. Available January 1976.

A Beggar's Dream. Six-session adult study portrays shalom experience as that of beggars whose personhood is restored by grace. Prepared by Pastor Harold Schumacher, International Falls, Minn. Available January 1976.

Peace, War, and Conscience. Six-session course developed jointly by ALC, LCA, LCMS, based on study by Lutheran Council, USA. Includes Lutheran ethical stance on peace and war, responsibility of individuals to governing authority, making global justice a priority. Student booklet and leader's guide, $1.25 each.

Peace on Earth Handbook. An action guide for people who want to do something about hunger, war, poverty, and other human problems. By Loren Halvorson. Augsburg paperback, approx. 128 pages, to appear January 1976, $3.95 (tentative).

Shalom: A Word for Today. Resource book for 1976 ALCW Bible study, prepared by Dr. W. A. Poovey. 60¢.

Shalom Celebration. Idea book prepared by Mary E. Jensen for ALC Women's 1976 program planning. Sent to every local group with resource packet, summer of 1975. Extra copies, 60¢ each.

The Shalom Woman. Written by Margaret Wold, former executive of ALC Women, this is a reflection on woman as freed in Christ for full personhood. Grows out of international churchwomen's consultation on "Sexism in the Seventies." Augsburg, paperback, 1975, $2.95. Includes free discussion guide.

That Wonderful Word Shalom. Six one-act plays by W. A. Poovey, using from three to six players each, on shalom themes. Available December 1975. $2.95 (tentative).

2. OTHER PRINT MATERIALS

Bicentennial Broadside. A 44-page tabloid newspaper collection of articles for thinking, celebrating, acting during the Bicentennial period in local churches. For free single copy, write Charles P. Lutz, 422 S. Fifth St., Minneapolis MN 55415.

Defining America: a Christian Critique of the American Dream. Serious, fascinating look at theological meanings in the American dream, by two teachers at Lutheran School of Theology, Chicago: Robert Benne and Philip Hefner. Fortress, 1974, 150-page paperback, $3.75.

I Pledge Allegiance: Patriotism and the Bible. A biblical study of the relation between love of God and love of country by theologian Paul Minear. Geneva Press, 1975, 140-page paperback, $2.65.

Signs of Shalom. Collection of theological and biblical writings on shalom, plus activity ideas for church schools. By Edward A. Powers. United Church Press, 1973, 160-page paperback, $2.95.

The Nation Yet to Be: Christian Mission and the New Patriotism. By United Methodist bishop for the Dakotas, James Armstrong. Friendship Press, 1975, paper, $2.25.

The Parish and the Patriot: a Process for Creative Celebration. By Lutheran pastor and former editor of *Lutheran Women* magazine, LaVonne Althouse. May be used as guide with Armstrong book, above. Friendship Press, 1975, paper, $1.95.

The Patriot's Bible. A valuable reader on themes from our founding documents with parallel materials from biblical, historical, and contemporary sources. Orbis Books, 1975, 187-page paperback, $3.95.

The Pro and Con Book of Religious America. A two-part book about America's religious heritage: What has gone right and what has gone wrong—in contrasting chapters for 12 subthemes. By Martin E. Marty, Lutheran historian; Word Books, 1975, $6.95.

America's Birthday. A planning and activity guide prepared by People's Bicentennial Commission. Lots of ideas for citizen participation and initiation; 1975, paper: $3.95 from Simon and Schuster, 630 Fifth Ave., New York, NY 10020.

No Idle Pastime: Guidelines for Projects in Local Church History. By Linda J. Clark and James W. Fraser, 16 pages. Available from Presbyterian Historical Society, 425 Lombard St., Philadelphia, PA 19147, 50¢.

Futures Conditional. Information service published as packet 10 times yearly to share ideas for thinking about the future. Especially designed for groups and communities which are using the Bicentennial for future thinking. Developed by socio-economist Robert Theobald, now published by Northwest Regional Foundation, Box 5296, Spokane, WA 99205. Write for comp copy or subscribe for one year, $20.

3. AUDIOVISUAL MATERIALS

Echoes of the Revolution. A 26-minute color documentary film which questions whether the American Revolution continues its struggle for freedom and justice in the economic area. Ordinary persons, church members and others, from both rural and urban areas of Ohio, talk about their problems and hopes for the future. Rental $20. Augsburg Films.

Shalom. Color filmstrip, 80 frames with record. Examines meaning of shalom as basic biblical theme relating the purposes of God to the whole of life. Sale $13, Augsburg Films.

Women of the Faith. Series of 50 five-minute radio programs related to International Women's Year and the Bicentennial Year, developed by several national church women's groups. For details on local use, write Ms. Lois Anderson, Broadcasting and Film Commission NCC, Rm. 852, 475 Riverside Dr., New York, NY 10027.

4. A SERVICE/CANTATA

Dream of Shalom is the work of author Gracia Grindal of Luther College and composer Paul Fetler of the University of Minnesota. They have created a multi-purpose service/cantata of easy to medium-easy difficulty for use with congregation, choir, organ, narrator, and optional flute and trumpets. Approximately 35 minutes in length, the work can be used in varied settings. The theme offers much for the Bicentennial/Third Century celebrations of the near future. It moves from Eden through Babylon to Jesus and on to the dream of the New Jerusalem. Publication: December 1975, Augsburg Publishing House.

Unless otherwise indicated, all print, film, and music items may be ordered from your nearest branch of Augsburg Publishing House.

C. BICENTENNIAL ORGANIZATIONS AND COALITIONS

Afro-American Bicentennial Corporation, Box 4300, Washington, DC 20012. Implements projects that express the desires and meet the needs of black Americans through "present-day application of American revolutionary principles."

American Revolution Bicentennial Administration, 736 Jackson Place NW, Washington, DC 20276. (202) 382-1776. Official federal agency. Publishes monthly Bicentennial Times. Aids in co-

ordinating and assisting events and projects of states and communities. Write for address of your State Bicentennial Office and for free materials.

Ecumenical Task Force on Religious Observance of the Bicentennial, Room 576, 475 Riverside Drive, New York, NY 10027. Coordinates Bicentennial planning for coalition of religious organizations and denominations. Write for "Guidelines for Religious Participation in Community Observances" and "Christian Perspective on the Bicentennial of the American Republic."

People's Bicentennial Commission, 1346 Connecticut Ave. NW, Washington, DC 20036. (202) 653-9121. Seeks to use Bicentennial as occasion for continuing to press for social justice in U.S. around ideals of liberty, justice, equality. Offers kit for organizing, $7. Many other publications—ask for list.

Project FORWARD 76, Room 1675, 475 Riverside Drive, New York, NY 10027 (212) 870-2231. Bicentennial project sponsored by Interchurch Center in New York City. FORWARD stands for "Freedom of Religion Will Advance Real Democracy." Has study material to help groups focus on the American heritage of religious freedom. Write for information.

Women's Coalition for the Third Century, c/o Ms. Taffy Tarbell, 99 Dearhurst Blvd., Buffalo, NY 14217. Seeks to explore women's role in the U.S., to establish women's leadership, and to distribute a Declaration of Interdependence for 1976 (ask for copy).

Appendix

ACTIONS OF ALC CONVENTIONS IN 1972 and 1974

1. Resolution adopted by Sixth General Convention, Minneapolis, 1972 (including an excerpt from a lengthy preamble—full statement appears in 1972 Reports and Actions, Part III, pp. 955-57).

We have a dream for this church, this American Lutheran Church. That dream is that this people of God, which we are, will discover and continue to discover its mission; that is, it will know what God wants it to do in this generation. Life is not altogether the same today as it was in the last generation. There was a certain kind of comfort we had when we lived in our own ethnic ghettos. We knew our identity then even though we were struggling to find our way in this new land. Our chief mission seemed to be that of preserving ourselves. And we found comfort in another dream, the American dream. It was a laudable dream to which we could legitimately aspire. We were told that we lived in a society which is a melting pot of all the races of the world and we lived together in joy and in acceptance of each other. We told ourselves that in this great and miraculous society there was enough for all. And we have believed that Christian values underpinned the national decisions. No one could therefore challenge our views as a nation. God was guiding us and blessing us and we believed that we sized over and above all the nations of the world and indeed of history. And we repeated the error of the Corpus Christianum of the middle ages, that of believing that we lived in a society of special divine righteousness for God's chosen people. We said that we lived in a Christian society. That society could be trusted to go its chosen way. It would take care of itself. We could in comfort relax in the church and celebrate the success of having settled in America.

Now we are beginning to awaken. It is not because of the failure of the nation. This is a good nation, indeed a great nation. It has both the grace and the power to examine itself and to see where it is wanting. It has been our failure. We have been slow to see that the nation itself has begun to become honest about itself. We have lived the lies of the old folk church, believing the church is that non-controversial place into which we put the words that we choose and let the rest of the world swirl about us and never mind it. We're beginning to see that we are little different from the church of Jerusalem or Ephesus or Hong Kong or Tanzania or even from the ancient people of Israel.

> "By the waters of Babylon, there we sat down and wept when we remembered Zion. On the willows there we hung up our harps. How shall we sing the Lord's song in a foreign land?"

For we do not live in a Christian society. We live in a wilderness. We live in a desert. We live in the world.

But this is not a time for weeping, as did the ancient Israelites. It is a time for strong persons and it is a time for mission. It is a time to discover what the mission is and then to do it. It is time to bring the power of God to bear in all human life. It is time to be a people sent, and not a people who sit and rejoice. It is no longer a time to celebrate our gracious values and our ethnic ties, for our class values cannot sustain us any longer as the harbingers of our destiny. . . .

God calls us to mission. It is a mission of preaching his Word, teaching his people, creating a fellowship of love and acceptance. It is a mission to the world. "Go," he said, "Go into all the world." We are a sent people. Let us go.

Therefore:

WHEREAS, The 1972 General Convention has committed itself to mission in and for the world; and

WHEREAS, The challenges of the general president and the vice-president have called this church to live out that commitment in bold new ways; and

WHEREAS, In 1976 the United States of America will observe two hundred years of existence as an independent republic; and

WHEREAS, In these observances American history, tradition, ideals, and character will be restated, glorified, and otherwise celebrated; and

WHEREAS, The Christian community in the United States has a unique responsibility to share in the American experiences and to serve as prophet to the nation; therefore be it

Resolved, That The American Lutheran Church through its general president create a Commission on the Third Century to prepare a manifesto on the "American Dream" as seen in the light of the gospel; and be it further

Resolved, That the congregations and units of this church, in cooperation with the Commission on the Third Century, be encouraged to study and articulate their own statements on national purpose in the light of the gospel; and be it finally

Resolved, That the statement of the Commission on the Third Century be submitted to the President of the United States, and his response sought for the 1976 General Convention.

2. Resolution adopted by Seventh General Convention, Detroit, 1974

It was voted to approve the recommendation of the Commission on the Third Century.

a) that the period from Thanksgiving 1975 to July 4, 1976, be designated as a time for grass-roots attempts throughout the church to assess the American Dream in the light of the gospel and to develop a Dream adequate for our future;

b) that congregations and other local or specialized groups within the church be encouraged to enter into such a study and articulation of the application of the gospel to national life, values and goals; and

c) that the Commission on the Third Century be instructed to provide suitable materials and do the work of promotion so that local groups will be enabled to carry out this task.

Appendix III: Timeline of Namibian Rule through the 1970s

This is a timeline of events pertaining to the control of Namibia by different groups over time and the independence of Namibia. These are the political/governmental actions taken by multiple nations over nearly 500 years in regard to Namibia. This timeline serves for a general background regarding the political authorities of Namibia.

- 1485 - Portuguese land on Namibia coast en route to India
- 1652 - Dutch East India Company traders arrive at Cape of Good Hope
- 1805 - Two German representatives from the London Missionary Society arrive in Namibia
- 1842 - German Rhenish Mission begins work in Namibia
- 1863 - First Christian community established
- 1884 - Namibia becomes a German Colony
- 1910 - Britain transfers power to white minority in South Africa (Union of South Africa EST.)
- 1914 - South Africa (British) invades Namibia
- 1915 - Germans surrender & Namibia goes under interim military rule
- 1919 - League of Nations entrusts Namibia to South Africa
- 1925 – Black laborers are recruited to leave their families to work in mines
- 1945 - UN denies South Africa request to incorporate Namibia
- 1948 - South Africa becomes independent of Great Britain. South Africa continues to control Namibia; Nationalist party wins election
- 1963 - South Africa plans for permanent apartheid on Namibia in Odendaal Commission
- 1964 - Odenall Commission: official plan for apartheid to be officially imposed
- 1966 - UN General Assembly terminates South Africa mandate and claims administration of Namibia
- 1966 - SWAPO forms to work against the Apartheid in South Africa
- 1969 - UN Security Council terminates South Africa's mandate over Namibia
- 1971 - International Court of Justice declares South Africa’s occupation of Namibia illegal
- 1973 - UN declares SWAPO to be representative of Namibian People

Appendix IV: Interview with Peter and Solveig Kjeseth

January 2012 – via Skype

The following notes are from an interview between Peter and Solveig Kjeseth and me in regard to this paper. A recorded copy of this interview can be found in the Namibia Archives. Some of the sound was garbled in the recording. I have done my best to add in parentheses the general content of what was said based on my notes and/or memory of the conversation. Key: P refers to Peter Kjeseth, S refers to Solveig Kjeseth, and K refers to Katherine Chullino.

S: Do you have an idea of how you'd like to do this, or should we just plow ahead?
K: Well, did you guys get the email with the things I'd like to talk about?
P: "1. How Namibia Concerns started. 2. I'd like to know more about the Commission on the Third Century? 3. Would you have some knowledge of other movements in the US?" Is that the email you're talking about?
K: Yep. For the first one, the Namibia Concerns Committee, I kind of know some of the history about the family that was here—
S: The Shejavalis, yeah.
K: But, I'm wondering what kind of foot work you had to do to start the committee.
S: Well, at that time there was a big umbrella, the Global Concerns Committee.
K: Mhmm.
S: And, out of that were little concerns. I mean, you know, people chose what they wanted to work on. And, there were about seven of us who were a Namibia Concerns Committee. Yeah, that was the beginning of it. And, Selma Shejavali, she and Susan Burchfield and I started just going out to any women's group, high school, or church to tell the story about Namibia. That just slowly, slowly, slowly [began]. The global mission events that the church had every summer were a big source of building the network. I think I said, the network was at 11,000 by the time of Namibia independence. So, it went from seven… And, then they were in all the different states by the end.
P: Coming back to the beginning, Solveig will have to help me because I'm old and forgetful, but there was a terrible bombing up in Angola that sort of gave special push—what was the name?
S: Kissinga Massacre was March 4, 1978—You've seen that probably.
P: Kissinga Massacre is something you've got to put in your research.

S: The second big push was when the Shejavali's returned to Namibia that summer, 1978, about August. Within 24 hours of getting to their home in Namibia, the security people took Abisai away in a pickup truck. And the next morning they came and got Selma and took her, and left the two little girls who just two weeks earlier had been riding their tricycles around the quadrangle at Wartburg. They could not speak to their grandparents, they did not know the Oshiwambo language… The next day, Bishop Dumeni, hearing that Abisai had been taken then Selma, drove all night to the place where the little girls were. He got back to the grandparents homestead just in time to see the soldiers come and take the two little girls—they were terrified of course. Then the older, who was eight, said, 'Our parents don't let us ride with strangers.' Then Bishop Dumeni said, 'If the girls must go, I will take them in my car.' And, one of the soldiers started to get in the car and Dumeni said, 'I never let anyone with a gun in my car.' And then the soldiers put their gun up to his head. It had to be traumatic for those little kidlets. They were released—the whole family—later that day after the girls were taken. It was an effort to scare them. When Susan Birchfield and I sent out the report about this incident, that's when it really got the attention. We sent it to all the Wartburg alums who had been at Wartburg during the Shejavali years.
K: Okay.
S: You know Abisai and Selmer were there for about six years, so you've got six classes of people who know them, that was the beginning of the network.
P: Let me interrupt saying that was sort of the absolutely enduring core of Wartburg people—there were people outside of Wartburg who for other reasons got involved deeply with Namibia. Those people had personal experience of the Shejavalis and later other Namibian students at Wartburg. They were something of the core group. Wouldn't you say so?
S: Yes, always we could count on the Wartburg grads, no matter. You know because for the next 29 years, was it? There was always one Namibian student or a family on campus.
K: I've seen, we have a list back here we have this big folio, if you can see it.
S: Oh, yeah, I can see those are John Liebenberg's photos.
K: Yes it is.
S: I heard you got ahold of him. I got a wonderful, quick email back from him. Just really. He said, "I don't get to Cape Town very often. But, I will get there." And, he couldn't believe we now live here.
P: We're all still alive, we have to hang in 'til he gets here!
S: How did you make contact with him.
K: Well, when Jeremia was here in October—
S: --Kashalulu?

K: Kashalulu. He found himself in one of these pictures, he was leading a protest. He was leading hundreds of students.
S: Really.
P: (Laughing in background)
K: And, he wanted to know if he could have a copy of the picture. I didn't know if he could or not because I didn't know our copyright laws. So, I just Google searched for John [Liebenberg] and found him, his page. And, he had a little link to click that said, "Email Me." So, I emailed him and asked.
S: Oh come on!
P: See, you're young and know how to work these crazy machines, and I don't!
S: We go back. He is exceptional, a brilliant photographer.
P: Exceptionally crazy.
S: Who's had an exceptionally rough life.
P: Yes, very much.
S: He was abandoned as a child. He sent me a letter once explaining how he had come—he's South African, obviously. And, uh, how he had come to Namibia looking for himself, I mean he is just so sensitive, in a search for himself. Instead, he said, "I found a country and a cause." And, he was exceptionally courageous during the struggle.
K: Clearly.
S: And then since then, oh, unbelievable.
K: His pictures—
S: When you consider it's against the law to take pictures of military vehicles, you've got them in the background there! (Note: There was a display of Liebenberg's photos behind me.)
S: The first time we were in Namibia—
P: In [19]88--
S: --we were over at the council of churches offices with Abisai Shejavali, and they brought a man who was totally beaten, that's terrible. They had just brought in a guy who had been totally, brutally beaten. And, John was called to take pictures of this and document it. And, after he had done that we were standing out front of the council of churches offices and a military plane flew overhead, and John immediately on his camera flicks the telephoto on and was taking pictures of it, just in open defiance. And, then once, when I was in Denver, that would have been in 84, I got this incoherent phone call in the middle of the night from, I couldn't imagine who, and it was John. And, he said, "I am about to leave for this place, there is action there, and I want somebody outside of the country to know where I am heading so if I don't come back that the people will know where to search." Anyway. Then, later, really almost at the end of the struggle, I think it was in '88. One night he got a phone call saying there's been a bomb going off in Katutura, which was ____ Township. He

jumped into his pickup truck and headed out that way and in a certain place, which I can see in my mind, kind of an overpass almost, and another car pulled up beside him and just whittled his with bullets. And, he went to the police station to report that somebody had tried to kill him and there on the bulletin board was his picture with a target. So, he said, "I don't think they were taking my concerns very serious."
P: You see, Katie, this stuff seems so strange. Even now looking back. But, though, those times were brutal, brutal times. You know when we, the reason we got into Namibia in 1988, was that I had a chance to teach at the University of Zimbabwe. And then met all kinds of people—some still our friends today—who were in life-threatening exile in Zimbabwe. And, you kind of got used to it. Looking back you don't believe that it was like that, but it was. The place where I would have walked over to get fresh bread in the morning, a little shopping center in ___, that had been the place—
S: The Italian bakery, there was a car-bombing there just before we arrived.
P: So, it wasn't games, it was deadly, deadly serious.
S: And, Liebenberg, was just very courageous.
P: Yep.
S: But, now we got off the track a little.
K: That's okay.
S: I was glad you put me in touch with him.
K: Well, good.
S: Where are you sitting?
K: This is our Namibia Archives.
S: Really?
K: I'll show you around the room.
S: Where is it?
K: It's in the basement, I believe it used to be the Business Office.
P: Oh sure.
K: We've got back here, a bunch of Ilah's [Weiblen] stuff, that she had archived. And as we go around, I believe this is more of your guys' stuff, at least there are quite a few boxes that have your name on them. In fact, I'm going through one of them this month. Back there in the corner is our pictures, the display of John's pictures. And, then we just have my lovely computer station over there.
S: I have one question and then we're through with John for the moment. When Ilah and I visited in Namibia in 1997 or so, and after independence, we were at John's house and he said, his works had just come back from a show in France. And, he said, they were framed, I'd like you folks to choose one, and we chose one large one of two men each in wheel chairs—
K: One second—(I moved camera to show Solveig picture)

S: There it is! That would be it. I didn't know, when we came back I told Ilah she must keep it because Wartburg was the Namibia place. But, I don't know, I think she had it in her home for a little while.
K: She probably did. When I got to the archives—do you guys know about the kind of scholarship thing they're doing with the archives?
P: Just briefly, Winston wrote something, but review it for us.
K: They have a program set up where students, they pick senior students every year, to write a thesis on Papua New Guinea and on Namibia and each student gets a $500 stipend or scholarship. For Papua New Guinea they do a thesis. For Namibia project you pick a box or two off the shelf and you start to archive it and from that box you come up with a thesis. So, when I got here the students who had started to do this in the past, hadn't started to archive on the computer. So, the archives weren't set up for people to visit either. The only people who could navigate the archives are the students who had worked in here.
S: Is that right?
K: In fact, our sign on the door was spelled wrong. So, when Jeremia Kashululu came to visit, my husband quickly engraved and painted a sign to put outside the door. Because, we figured if someone from Namibia was coming to visit, they deserved a sign that actually said, "Namibia."
S: Oh yes, I bet it said Nambia. Everybody, in fact, when our mailing list got really big, everybody would get the newsletter quarterly, but we had a list of 1100, not 11,000, who would get updates and calls to action. Probably monthly, and we called them Nambia Nuts, because everyone mispronounced Namibia.
P: I wanted to ask, who in the faculty supervises the Namibia scholarship, the yearly thing?
K: Winston does, because he was on sabbatical, Sam Giere is supervising me right now.
P: Okay. So, we should contact him if we're going to say somebody from Namibia would like to come and spend a year archiving. Haha.
K: You know, I wish I could take these with me, because I want so badly—I came up with a system to archive and I want so badly to get stuff in it so people can use it.
S: It needs to be accessible.
K: You know, they're doing what they can to get there, I realize that.
S: You had asked, about students that would be able to tell what it was like. Really, Susan Birchfield of course. And, Dan ____, Dan would be the good source there. And, Peter has his email, so he should send that over.
P: And, Katie, I've also got about four or five other names, and one of the names I wanted to share with you is Kent Johnson…He started out as a book-keeping.
S: He was in his senior year at Luther College, with accounting, he was a CPA already, just this really bright guy. And, he had, what was her name that was so

active at Luther College…any way the student who was campus pastor at Luther, Julie Denison is her name. And, he went to a conference on Namibia in New York City. At that time, Kent Johnson looked like he was nine-years-old. And, there I was so worried that this baby going off to New York City, you know I met him at the conference and he seemed fine, but after that, he called me one day and said, "What could I do? I'd like to spend a year in Namibia." And, I called up Selma Shejavali and the guy that's now Bishop Kameeta, and said, "Can anybody use a certified accountant." And, Kameeta almost fell off his chair in his eagerness, "Send him, send him!" And, so Kent worked with the church in the south for a year, trying to organize their completely disorganized office system. And, he is one that would be interesting to talk to.
P: He never really quit.
S: He has always been interested. But, now I want to speak on a different issue.
S: One thing you should find in the archives there, now I'm blocking on what it's called, the ELCA did a Namibia[Anniversary Year?] (The recording is garbled up here). That would have been after the Cassinga Massacre but before independence.
P: Between 78 and 94
S: --and 90
P: 90, yeah.
S: Do you see something? That's not the formal name of it, but it's Namibia emphasis and Susan Birchfield wrote liturgies for about 2 or 3 years for every year, the Sunday that was closest to Cassinga, May 4, was declared National Namibia Sunday. And, the liturgy centered on the struggle in Namibia.
P: I'm sure you get (more garbled up recording).
K: Yep, and I have her phone number, actually, because…I felt like a bit of a creeper, any name I find, if I think it's a pastor in the ELCA, I'll go on the ELCA website and search for them. I figure that's what the resources are there for!
S: Absolutely. She was just, such a, unbelievable. For one thing, she set up our database. Susan can do anything. She set up our database so ____ that we could locate a person, for example which people on the mailing list joined Namibia Concerns and Global Mission Emphasis in 1988, or we could sort them by zip code or phone number.
K: Do you know if those lists still exist?
S: You know, I don't know what happened to that thing. There is, I believe, in our attic in Denver, not the final, but a list, a printout of probably the Nambia Nuts. But, there should be that at Wartburg too, I would think.
K: I bet there is somewhere.
P: Katie, I suspect Ilah has saved it someplace.
S: But, all of that went off to Chicago when we closed the Denver Namibia office.
K: Oh.

S: Our films and videos and everything went to what was then called Southern Africa Network in Chicago. You know who might know about that is Jim [Knutson?].
P: Yeah.
S: I don't know, that had ceased to exist, the Southern Africa Network. But, he was active right as long as it existed.
P: We used to drive in the early morning to Chicago to meet with him after Namibia Concerns ____. Ilah and I would take the ____ and get up in the early mornings and go to Chicago.
S: Were the meetings at the ELCA office?
P: Yes.
K: Do you know, was it the ELCA who started the Southern Africa Network?
S: Yeah, it was the outgrowth of National Namibia Concerns. We went from National Namibia Concerns to Southern Africa Concerns and then Southern Africa Network.
P: This is so interesting, because, you know, you open one memory door and all kinds of others creek open. Well, I'm just wondering when is your next class?
K: Well, I don't have any other classes right now, this is it, this is my J-Term.
P: Well, I was just going to say, we could go on for hours. Say a couple of things on the Commission for the Third Century, I could do that.
K: Yes.
P: Did you find a copy of the Manifesto?
K: I did. I found a couple different copies.
P: Is there any way you can send me one by email?
K: I can, I tried to send you a picture of one, because I had taken a picture on my phone so I could read it at home that night.
P: I haven't gotten anything. What address are you using? Was it peter@sunnycovemanor.co.--
K: Yep, that's the one I sent it to, it might have been too big to send. I will go scan a copy of it.
P: Unless you did it in an attachment that I can't manage.
K: That could be it too, I don't remember what it saved as.
P: Did you have a list of people who were on that commission?
K: I do.
P: Mary Henry, remember the woman, the big black woman from Los Angeles. Al Quie, before he became governor, was he the governor of South Dakota or North Dakota?
K: North Dakota, I believe. I have the list right here. I have a few copies of it. Al Rogness?
P: Al Rogness, yes.

K: I also found a copy of—the governor from North Dakota wrote a poem about, I think it was about drilling maybe for oil or something in North Dakota and preserving the land. Anyway, I found a signed copy of it.
P: Think low key, good guy, I (or Ilah?) liked him.
K: Arthur Link, that's his name.
P: Yes, Arthur Link, right. I used to correspond for years after with Mary Henry. Do you got any pictures? She had the biggest afro you ever saw.
K: Nope, I haven't found any pictures of her. But I did find a cassette tape recording of, I think, part of the second meeting for the Third Century and the third meeting. I plan to listen to them in the car when I'm travelling this weekend.
P: Oh, great! We talked about (garbled sound). Al Quie was more concerned than I would be with radical ____ of the commission. (P says something about Mary Henry and Peter differing from Quie. From what I can recall from the original conversation, Quie presented the Manifesto in a less radical light than Peter and Mary felt it should have been.)
P: I just thought I should give you both sides of it.
K: Details!
P: I wondered if you would find different forms and options of it. We worked awfully hard on it.
K: I did.
P: The first, second, draft. I just wondered if any of that stuff was in there.
K: Those are in there. I have probably at least eight different drafts
P: (laughs)
K:--because I have different people's drafts. There are individuals, I would say their initial thoughts, and then their early group thoughts put together. And, then there's finally the final Manifesto that was sent out, I'm guessing, to congregations. It's little half-sheets.
P: Yeah. It was an interesting, interesting time and interesting discussion. I look back and see where we continued and where we failed. We battled with the church administration on the ____ and that came after the Manifesto, but all things were related. Where the ELCA is now…
K: It's fascinating to see that document and how those ideas—whether or not they were intentionally played out later on—were played out through things like the Namibia Concerns Committee.
P: Yeah.
K: You can see a transition in the mindset of the church.
P: Exactly.
K: So, it's really neat, because it totally changed the scope of my thesis. Now, my thesis is looking at the Manifesto and where the American Lutheran Church was in the 1970s and then looking where the Namibian Lutheran Churches were in the

1970s, and Namibia as a whole. And then seeing where the missions of both of those kind of met.
P: You know Katie, I would say, some of those things which came through the Manifesto was the seed planted that (garbled sound).
K: Can you say that again?
P: I said, I think some the seeds from that are displayed in what I think is the very correct decision on gay and lesbian ordination. There's a trajectory there that somebody is going to explain someday.
K: I think so. Which works well with my thesis too. My goal is that, I don't want this to be a thesis just for people who want to reminisce about these things. I want it to show that the work done during these time periods can inform mission today.
P: That's exactly it. And, part of what it should be both in the Namibian thing and the Third Century, trace the dynamic, trace the development. So, that you can catch a hold of the dynamic.
S: One quick question, shortly before we left the US, Ilah was already really, before her husband had died, Yale University sent thirty boxes of stuff, are they still there?
K: I am assuming they are some of the boxes behind me.
S: I just wondered, because Ilah was in no place to tag half of those and I was out of the country so, I don't know.
K: Yeah, I'm not entirely sure. I haven't seen anything marked with Yale. But, they could be boxes that just say "Namibia" on the outside.
S: Could be. It was just an overwhelming shipment. A lot of it looked like UN documents.
K: Yeah, I bet.
S: There was a picture on propaganda that we did not have. It was boring stuff for the most part.
P: Katie, is your husband also a student there?
K: Not anymore.
S: Is that right? What does he do now?
K: He is a marketing director for a company that works on industrial sized boilers. His background is in entrepreneurship.
S: Okay, wonderful.
P: Where are you from?
K: I'm from Mason City, Iowa. He's actually from Aurora, Colorado.
S: Oh!
K: And, his job is actually taking us back there this next year.
S: Colorado is a great place!
K: I'm certainly not complaining!
P: Anyway, this was a good start. We can do more stuff like this if we sharpen your questions.

K: I have one quick question about the Third Century. Do you know whose idea having the committee and writing the Manifesto was?
P: I do not. If I looked at the box, (garbled sound).
K: I know it came from the American Lutheran Church meeting in 1972, but I don't know whose idea it was beyond that.
P: Very good.
S: Anything else?
K: I don't have anything else right now.
S: Our connection was kind of fading, but lets do it again.
K: Alright, goodnight!
P: Bye bye, Katie!
S: Buh-bye!

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