

Interview with Anita Brander

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Interviewed by John LeDoux and Al Nielsen

LeDoux: This is an interview being conducted by the Central Minnesota Historical Center. The date is August 3, 1979. We're in Princeton today at the First Congregational Church, and we're talking with Pastor Anita Brander, it's pronounced? Okay, and the date—we gave the date already. Interviewing today are John LeDoux and Al Nielsen. Pastor, perhaps you could start out by giving your full name, your date of birth, and a little bit about where you were born and your education and so on.

Brander: Well, Anita Brander, 9-9-35. I was born in upper-Michigan.

LeDoux: Okay, what was--can I ask what was your religious background or upbringing?

Brander: Well, I went to a Presbyterian Church there. My father was Lutheran, my mother was Presbyterian. But as so often happens, we went with the religion of the mother. And I continued to be Presbyterian when I went to the University of Michigan—graduated in Music and got a master's degree and it's in teaching, married, and went out East. And there was no Presbyterian Church; it was in Massachusetts—Amherst, Massachusetts. And my former husband taught at the University there, and I became associated with the Congregational church. I came back to St. Paul and continued in the Congregational church there. Of course, there were Presbyterian churches, but I really thought I had--I don't know if the proper word is converted or not, but something like that. What I liked was the easy quality in the U.C.C. One of the slogans of the

U.C.C. is “unity and diversity”. And that really says a lot, I think, for the U.C.C. because the Presbyterian is much more governed by the elders and it’s kind of a hierarchical stance, whereas the U.C.C. is really more grassroots in coming out of the congregation itself. Then after I was divorced, I looked around for another vacation and sort of fell into the seminary. I was pushed actually into the seminary by another woman friend, and decided I liked it. And I was going into more clinically focused ministry and was in hospital chaplaincy for a while. But I really felt that I needed to know people over a longer period of time—that crisis ministry was not only very draining but it was a very—oh sort of instantaneous rewards, but I really wanted to know people over a longer period of time and become involved in not only crisis times but in other facets of life together, so that’s why I chose to approach the ministry.

Nielsen: Where did you go to serve this?

Brander: United Theological Seminary in New Brighton. There were not very many women when I went, but I did not exactly break ground. There were maybe 10 or so in there who had done some real groundbreaking by the time I got there.

Nielsen: You have had a career in music then before?

Brander: Yes. Uh-huh.

Nielsen: Was that in--

Brander: Elementary music.

Nielsen: Oh.

Brander: Uh-huh.

Nielsen: Elementary school.

Brander: Yeah, uh-huh.

LeDoux: Do you know when the Congregational seminary began to admit women and encourage them to--?

Brander: Well, I don't know. The encouragement might have come a whole lot later than the willingness to enter. You know, the U.C.C. is a little different about this than say the Lutherans who--I don't know. I think the terms overt and covert are very, you know, are very applicable here. Now, see when was that? Well it was probably around '73 that I went in, and the other women who had been there about two or three years at the most. So I think right at the beginning of the 70's was when--but when I went in, the person in charge of admissions essentially tried to talk me out of it. And so I decided to go ahead anyway.

Nielsen: What were his reason? Did he have any?

Brander: Ah, something like, "Well we place all our graduates but you know women are mostly in Christian education and I you know--" And I can't remember even what it--you know I've been trying to think back because he and I since have become friends you know, and at the time I do recall thinking, "well, that's Alan's opinion, you know and--" And I don't know, it's seems very strange because at that point I needed a lot of approval you know, to go into ministry. And it wasn't there, but I did it anyway. I don't know, it was one of those quirky things you know, you end up saying, "so what!"

LeDoux: Was there an effort or concentration on having women who were ordained pastors go to strictly urban churches as opposed to some of the smaller, rural settlements?

Brander: No, I think the emphasis that could come out of that really is-- Women had just gotten some kind of survey of where women had been placed, and there are since-- Since the seminary was founded in 1962, there are 184 men in single parish pastorates, and there are eight women. And I was astounded to read that. But I'm taking that in, because being solo pastor is very different from being an associate or on a team. And I think that is both the reluctance, I think, that women experience being the pastor, and also I think the reluctance with the placement of people. Naturally you think of women as being in a team.

LeDoux: Do you think this was kind of, I don't want to say a biased, but just a concern of placement or do you think there was some worry of acceptance, you know, by a community, you know whether or not they would accept the idea of--?

Brander: You mean was it--was the fear generated from a placement end or from a community end?

LeDoux: Strictly from a placement end, right. I was wondering if that was the case.

Brander: Oh gee, it may take me a couple of years to sort that all out, but I think that I experienced more reluctance to accept me at the administrative level than at the congregation level. Although, you see even in the U.C.C. where there's--you know, I'm saying that it sort of springs up from the congregation and so forth. To get your profile before committees takes a filtering down with some conference ministers and so forth. And so in our denomination it's crazy, and I'm not sure, I think there are other denominations that do this, but you can't be ordained until they say, "Well, here she is, but she's not ordained." And I got absolutely no response from half of the states, which was under the government to associate conference

ministers. And I said--I said to another one, I said, "Why?" And he said, "Well I'll tell you, it's because, you know, you're not ordained, and this is being handed out with your program."

Nielsen: So you were finished before you were started.

Brander: Sure, I was "in care". We have a little catch group, you know, that when you're approved for ordination, and you go in what they call an "in care" status. Just this Tuesday I went to my ordination review and passed—thank the Lord. And so I will be ordained on September 9 which is my birthday. So I'm going to have a nice birthday party.

Nielsen: Sure.

LeDoux: Was the--now was the call put out by this church for a pastor? And how did the process work—how did you happen to come here? Could you tell about that?

Brander: Ah, I decided to look for parish ministry work. So I prepared, you know, what is called a profile docile, or something like that. And we do this through the national office in New York, and I had eight recommendations in the whole deal, and then I send it to New York and they process it. And then they start sending me a list of all the vacancies. Well I sat for a long time and didn't quite know what to do with it until I realized that nobody was going to do anything unless I got busy. We had--one thing did happen that the person at the seminary who was in charge of getting together those people who were interested in parish ministry and the conference ministers from all over the nation. He forgot to call me to tell me they were interviewing that day. I--it took me about, oh 4 days to come out of that hump. But so--I've never said anything to him about it, but I found it very extraordinary. But two men did call me; they saw my name on the list and called me. And so from that, I got some leads. But what I started doing, I had a terrific phone bill, but what I started doing was just calling up places and

saying, “Hello, this is who I am. Is that job still available? Could you tell me something about it? If it sounds like, you know, it’s a possibility, I’ll send you my profile, and this sort of thing.” So there were places, but I really had to scrounge, oh. But I had come up to Princeton to interview for an intern position. They were looking for somebody to take over while they looked. And so I came up for an interview, and they—the people on the committee liked me. They did not choose me for intern; they chose another woman. And--but from that, I think some good things happened and so what I’m saying is that some--there was a personal contact. And I think in certain ways whether--I don’t know, I think its probable advantageous if you’re a man or a woman or whatever, you know, to make the personal contact because I think that is essentially what got me here. I came up for an intern interview, and there was some interest generated, and some other people read my profile and said, “She’s got some interesting points.”

Nielsen: Uh-huh.

Brander: I had done a lot of work in clinical stuff—drug treatment centers, hospitals, halfway houses and stuff like that. And there is an interest here in that, if you know anything about Princeton. There’s a really caring kind of atmosphere—like the church is in the community, it’s not just, you know, a private little place for us.

Nelsen: Uh- huh.

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LeDoux: Yeah, this whole area seems to--Cambridge, Princeton—both the churches and the medical communities seem to kind of bond together.

Brander: Right, uh-huh. Yesterday I went to the first meeting of the Council--that's where all the clergy gets together with the counselors from the schools and from the halfway houses get together and sort of talk about things, and talk about educational things, and you know I just can't believe it. I just think it's great.

Nielsen: Uh-huh, it is. Marvelous.

Brander: I was going to say in the smaller area I think that is really possible to do, but mostly the apathy takes over, I think, in that it's not generally so easy to close your eyes to any of that stuff. So--

LeDoux: You mentioned you were in the clinical part of the indiscernible? Where did you serve?

Brander: Oh, I worked at Jamestown Drug Treatment Center as a family counselor.

LeDoux: North Dakota?

Brander: No, no. Jamestown is out by Stillwater.

LeDoux: Oh.

Brander: Uh-huh, yeah. It's a residential treatment center for teenagers. And then I worked at... oh, I did some family counselling for a year as an intern down at an agency that worked out of a Community Center down in Bloomington. I worked with two Lutheran pastors. And then I worked in a halfway house for schizophrenics--the only one in the nation called Andrew Care

Center. You've never heard about it? It's right downtown Minneapolis; it's a residential place—schizophrenics, 200 schizophrenics. That's heavy--heavy-duty working. And then where else did I work? Oh yes, then my internship was at Northwestern Hospital. There's a chapel and training and then residents to see and--

Nielsen: Was there any certain point where you wanted to get away from your music background?

Brander: Yes, uh-huh. When I--after my divorce, I was looking for another vocational area, and I didn't like to teach music--it was so gimmicky. And you know my hope is that my ministry won't be gimmicky. I don't like gimmicks. And so I've decided that the music was the avocational part, and it still is, you know, and I think the whole thing of music--and I'm very interested in psychology. And all of those fit together in the Church for me, so it really feels very centering, you know, to be swiveling in this chair. (Laughter)

LeDoux: We talked about your experience with the placement office in the ministry. Just going through the seminary--what the response of some of your male colleagues to the idea of a woman becoming a pastor in the Church?

Brander: Well, part of that if unknown to me because when I went through the seminary I was fighting parish ministry. It was much too confining for me--much too like doing family therapy of 100 to 1, you know, or 200 to 1, and I wasn't in for that. You know, if you've ever done family work, you know that the family cluster of 4 or 5 is enough. At least I found it--you know to get to the particular, I guess, is what I was interested in. So, I really don't know--I kept hollering in the seminary about, "what is all this business about parish ministry, you know, let's define ministry in other terms." And I still think that that's necessary to do. I felt a lot resistance,

I think, not me as a woman, but me as a carrying feminine values, which-- And the big one for me is all of those things that are related to women but are not the bright qualities that are carried by the master, and all the focus and the knowledge and the rational and the let's-- you know the mind over matter is carried to extremes. And I think that is killing all the seminary professors now, as far as I know--this cancer of the brain, you know. And it's just--it's just tragic.

LeDoux: Was--did you get the feeling at all that--while you were in the seminary, that there was a conception of women can enter the ministry but--come into the seminary, but the ministry--the town ministry was still the man's bastion, and that women maybe should go into other areas.

Was that the case or is that an exaggeration?

Brander: I think I was operating under some of that stereotype, so it's very difficult for me to say how much was me and how much was others, because even before up. "Are you man enough for the job?" And that just knocked me over, but essentially its right, I think, that I have to face because I am not a man, but I need the strength. I need some of those manly qualities, you know. So--and part of that is to rely on my own self--is to be the kind of independent person that men have been allowed to be. And that is really scary.

Nielsen: What did the other women at the seminary--did you talk over into this?

Brander: Well, I picked my women friends at the seminary very, very carefully, because the anger quotient was high that--and my own anger was so high- my defensiveness and my anger was so high. That's the way I got through seminary; I did battle three years, you know. "Hold it! You're not going to do that to me." You know, at one point I went in to talk to the vice president and I said "You know, I'm tired of being formed. I thought seminary was for exploring, and all you're trying to do is just form me, and I don't like it. "So--but that's what they do in all

seminaries, but men, I think, have an easier way of being formed. I don't know why, but-- So, anyway, I didn't go into any women's groups and I didn't-- I stayed away from that because the air there was so destructive and it still is. I go back to the seminary now, and there are many more women. It's more like they're equal men and women in numbers. But what I fear is being masculine as women; I don't care for that. But still we incorporate that masculine strength.

Nielsen: Well, do those women today at the seminary seem less angry then?

Brander: I think they're finding an avenue for their anger. And I think that's what women need to do. I think that may have something to do with number. You know, there is no-- you can't say they're in the minority now, at least in the seminary. But I don't know. All I can say I guess that I think they're finding that they don't have to work so hard to get themselves heard. And maybe, at least for my own self and of other people. I still think it's going to be a long, hard struggle to really get the feminine values accepted by women. That's where it had to start. You know, I can't ask you to accept my own--my feminine values if I don't know what I mean by feminine values?

LeDoux: I think so, but maybe you better elaborate.

Brander: I just mean the more receptive qualities--the more reflected. And I think one of those ways is meditation and prayer. The prayer life of the church is zilch in most churches. That's been my experience--praying from the pulpit, praying in small groups, praying homes. I think that's where I have learned a lot from the Catholic renewal--charismatic renewal. Not that it has to charismatic, but it does catch a lot of fire out there.

LeDoux: I realize that you've been here only a short time.

Brander: One month.

LeDoux: And I wanted to ask you--from your short time here, what do you conceive of your more or less day to day duties will be in the church here? And kind of the second part of the question would be are there any things that you feel right now that you want to add or bring to your duties. In other words, more counselling, more of this, less of that? That sort of thing.

Brander: My approach to coming here, John was to say," It's just like to wait to see what's happening in _____ They've been going, you know, for a long time and they've just had a pastor. Well, there was only one different pastor here before him, and he was a great guy. And I think what I'm picking up that the congregation really liked about Forest was that he cared. That's all. You know he wasn't _____ power or being an intellectual whiz, or telling _____ you know, up and down. He somehow was there and he cared. And that is not as easy as it sounds because life has its demands. But I think; I know one of day to day tasks is to keep my _____ nourished, so that I have something to give and that is I think-- I've always known that as being one of the tasks of a minister. So--

LeDoux: We talked about that you had mentioned counselling and I've talked about this with some other pastors- if--whether or not they feel that there's more of a need in the modern world with all its complexities for an increased amount of counselling by the church. Now how do you feel about this?

Brander: Well, this is essentially what I hoped was my whole focus in the ministry. You know I have a real heavy kind of expectation I guess of my own self as far as some of the others, but I've really gotten off because counselling in a chemical setting is very, very different than counselling in a church setting. And I was thinking of this yesterday- I used to want to know I

guess the word is etiology, the root causes? Why is this so? And I spend so much energy you know in my own life, in my own analysis of my own self – going back and all that. But there's one beautiful, liberating thing; I think about letting God doing the counselling. And that simply is just stay where you are. There doesn't have to be a whole long series for what's been going on and you know I think this whole idea of acceptance is possible in Christian ministry Christian counseling. But I think what I intend to do with that is to somehow let people know that I'm ----- I have a fear of being a meddler. And I'm trying to sort out what those lines are. That's one of my main concerns, I guess, is how to be in people's lives and still give them the privacy and the determination, you know, for their own lives to say I want, you know, either I want the pastor, here or I don't. And that's. I guess, some protection because I have to be really not wanted. That's all, I think.

LeDoux: I've asked this of other pastors. Also in the late 60's I think we saw perhaps a greater involvement of the clergy in political matters and political concerns. Again, kind of a two-part question. How involved do you feel a pastor should be in the civic, political concerns of their community region? Second part- how involved does your synod or conference body feel? Do they give--?

Brander: Oh, uh-huh, I'm not sure that there are guidelines. I think if I asked a direct question to maybe an associate or conference minister, they could probably give me some helpful suggestions about that. But then again, the U.C.C. is so broad, you know, and that's a beauty, you can do your own thing, you know within a certain context of Christian love and concern. I see a lot of the 60's stuff is coming out of guilt. Look, the church hasn't been in moral, political issues. Where has it been? And it was nowhere. And then, it was sort of like the caboose was going by, and the church jumped on it, you know just to get on the train. So--and I'm saying,

okay better late than not at all. But I think in lots of ways, the tendency is to escape our own selves in trying to help someone else. Oh, you poor this and that, you know, and meanwhile you don't recognize that we are that poor- indeed that poor- indeed that poor black person – you know, you know, and... So, I don't know, I guess the tension is there between recognizing that as my own need and then seeing honestly what I can do about that. And just to bring it home, I guess, if I wanted to be of help at all to people in drug treatment centers or whatever, I'm not going to go out and the direct thing and do the _____, and all that. Not from the moral ____ (inaudible). But I think to let them know that the church is n available resource for support. And in a community way that--

LeDoux: Contrasting what you remember in your early experiences in the Presbyterian church, with your experiences since then the political aspect, the seminary and--what ideas, attitudes, values do you think people are bringing with them today--bringing to their faith than they did years ago? Do you see any kind of differences or growth at all?

Brander: Oh, wow. That's a very broad question. Is it fair to say why people are coming to church now?

LeDoux: Yeah. Are there any other attitudes they're bringing with them- ideas about their faith that they didn't have years ago? Sometimes we hear the thing- the attitude expressed that I'm going to church now because I'm really believe not because I'm kind of feel I don't go, there will be pressure on me from different corners. That's been my concept.

Brander: Sort of a lack of--

LeDoux: Well, ah I guess years ago, some people expressed it to is that we more or less had to go to church because of parents, our relatives, the community would put a great deal of pressure

on us. Today, we were going to church because we want to go to church, we want to be there, etc. I guess that was one concept behind my question. But it was also kind of an open question.

Brander: Yeah, ah I think that may be true.

Brander: The whole thing about it will be punished if I don't go to church because God will find out. I think basically that people are coming to church now, and I guess there has been a reduction in numbers, as that sort of what you're talking about too- the sort of decline in the church? I think that's okay. And I'll favor that because then I think in a sense we have to make up our minds_____ who will not be coerced by the social attitudes or by our parents of whatever. You know if you really believe that faith is in life- if those things have any meaning for you, you know, then I think I'm willing to trust. Well then what in the Church is needed, you know, what is it? And they may have the tendency to either go to the bar or go smoke a joint or come to church. Who knows? So, I don't know, I feel very good I guess about people really wanting to seek the pleasures and the call. And I guess my task as pastor I see is to say yes God is here and God is with you, you know. If that has any relevance with you at all. And the Sunday church service I think is to confirm, that you know when you leave God behind you. And so I really feel very good about the honest seeking. That's very funny because after the first two weeks I was here I thought I need to know why those people are in church. I need to... so I put other things aside- all of the cleaning- cleaning the office, cleaning my house, but I just said I need to contact some people of their needs are, some people- their values, some of it is bringing people here on Sunday.

Nielsen: Were they willing to open up to you?

Brander: Oh, incredible, just incredible. I said to them to a woman while at her house, you know if people meet me with this love, I may just crack. There's nothing like love to open up.

Nielsen: Did they then open up?

Brander: Yeah, uh-huh. That's an interesting question too, because it's difficult for a man to rely on a woman. I think it takes a special amount of trust.

Nielsen: That's what I was what I was kind of wondering, if they'd would be more willing to open up to a male pastor.

Brander: I wonder, that's an interesting point. Of course men are very, very protective with their_____, and just in general. But I have been aware, I've had my eyes on a couple of men who are kind of like bright movers- ones a lawyer, and one is very active in government stuff, and I'm aware that their reaction to me is going to... you know I will be getting into that disapproval-approval thing. And that really bothers me too. And so I'm aware that--I don't know if I-- If there's something about I will have to prove that I'm as smart as a man you know, and that's--in order for them to be able to come to men, I will have to earn their respect or something like that. And that's a bunch of hogwash. But it is there. Well, there's some interesting things, if you can just stay loose with all that. (Laughter).

LeDoux: Can you give us some idea as to how autonomous the church is in a Congregational church?

Brander: Very, very. And this church, I think has a record for being very autonomous. I think in the dealings, you know, of the pastoral search, I found that out. It's almost like--I don't know if the headquarters of the Church were not in the city, if they were in Brainerd or Duluth--maybe

Duluth might be just as bad. But it's like those--somehow there is a resistance to those people from the cities coming up and telling us what, we should do and what it's like, or explaining things. So there's- there are- I think it was handled very well, both on the local level. But it can get to be very, very sticky because of the need for autonomy. When I lived out east in Massachusetts we used to go to town meetings and stuff, and I just got a sense of this incredible need for autonomy, and if there--I think if there's something that characterizes the U.C.C. or Congregation Church, it's this kind of town meeting concept, you know that there has to be so much autonomy. And boy, you better not step on me. I didn't intend to because (Inaudible).

LeDoux: Have you had any experience with former pastors in rural or country churches, or have you been pretty much confined to churches in larger towns?

Brander: Yeah, that's right. My hometown is 17,000. Strangely enough, the most experience I've had with a small church is in the city, because I went to a large historic church there, but there only about like maybe a hundred people in church on Sunday – maybe sixty people in church on Sunday. And so, it was kind of a--it was kind of--and they came from a large area. So there's a lot of similarity, I think, only you know when the people come in here, they come from farms or they come from, you know more rural areas, but it certainly is the same thing.

LeDoux: We've had people in rural areas express the same concept to us and also in the churches in larger towns have too high of turnover, too high of mobility, people didn't stay long enough to develop deep roots. And I'm wondering would the experiences throughout your life in different religious rural and urban areas if you had observed that to be true with all? Do you have any feelings on that?

Brander: I don't think I have any feelings like that. I don't know why the word (inaudible) comes up with that. But I see that in the Lutheran church. I don't know why, I think it may be because Lutherans are so family oriented. And they, they tend to be younger families. Um, one of the problems I guess in a congregation church is that I think is how to appeal to the younger families. And I think that's one of the problems is this church is um well, I think Lutherans so that awfully well they think they get the whole family involved. You know, and so, so it's the younger people that move around a lot. You know, the late 20's and in their late 30's. And then you've got--you just can't take that pace anymore. So you settle down.

LeDoux: You obviously in the way you've talked about it have given some thought to how to deal with youth in your monastery ah. Do you have any conceptions at all on any programs you've mulled over to--?

Brander: No.

LeDoux: Such as youth counselling.

Brander: Well, you're not talking about confirmation.

LeDoux: I guess I'm thinking just of something to interest the young people to keep them much closer to the church.

Brander: Well.

LeDoux: Based on your experiences I guess you better.

Brander: Yes, okay I think sexuality and drugs that's the biggest things. You know I don't think they want to face that particular article it's too exclusive. What I jumped on mentally was keeping people in the church and I guess that was nor what I wanted to do. Um, and I think if

people don't feel that they have a right to be there or not be there and come to church when they need church and to stay away from church when they don't need a church when they need something else like to sleep in or to go out and hunt or whatever they need to do then, um--I really don't need to keep people in church, um.

LeDoux: You realize though I mean when I asked the question I was thinking of another phase--the programs to keep the young people in the church.

Brander: Well you see I don't believe in that. But to have something you know for teenagers, that will interest teenagers is a problem. My feeling is that you know, you look at the spectrum of, of ages, where is the most vitality. Teenagers are just bubbling over with vitality. And you know, to somehow give them some space to develop a (inaudible). I'm reluctant I guess just generally to apply programs. You know to say let's just do this. I always think in area of congregation to let the programs come out of where the interest is and if nothing is supposed to be there. Um, I'll have to see, I'll have to test that out you see because people are not going to accept the fact that there is nothing for that age group. But I think that's why it's really so great that I'm in a small church. In a large church you would have to program. In a small church I think you can say let's wait and see. And then whatever comes is going to be right.

LeDoux: There's less pressure from different sides.

Brander: You're absolutely right. There's more pressure from within the self to be doing. So that I earn my salary or I like good all of those things. But I really would like to be able to, to have the church as a, as scaring place for a lot of people it. I just love it, just the fact that they need you and they consider this a place, I went to a meeting last week and they all said oh (inaudible). It was a church! So I don't know the drug concern for kids, for parents in schools is

pretty high. So I'm hoping something will, perhaps some counseling will help. Hi, are you Steve?

Steve: Yes.

LeDoux: One thing I wanted to pick up on you mentioned, we've talked about this area and other areas the growing area of health care in our modern world and our concern for it and the church concern for it. Do you see the church getting involved in the medical community? Do you see this kind of drawing together for the future? It seems to happen in this community from what you've experienced in the past. Does it like elsewhere a possibility of it?

Brander: I don't know and I'm not really sure that it's the best thing for instance there's a Lutheran church down in Minneapolis that has started their own holistic health care center. And I wanted very badly to be with them in fact. But they were hiring on counselor, one nurse and you know and they had their Lutherans all picked out and that was fine with me but you see, but it's sort of like a mission you know and extension of their own church concerns for health into a holistic health care center.

LeDoux: Listen we're not familiar with this could you explain the holistic?

Brander: Well, I think it's the psychological approach to health. But I have an article right here "Top Doctors Say Psychic Healing and Other Mind over Matter Techniques Really Work." And that's, I'm very much into that in my own, my own life trying you know to figure out some of the psychologic. What is this eating at me? And, so anyway I think perhaps some dominations can get more into that or some local churches can get into that rather than everybody doing this as a community effort of cooperative effort. However the chaplain here at the hospital is cooperative and that's really good and he kind of shares the responsibilities.

LeDoux: I just have one last question. Again one of those open questions.

Brander: Excuse me just one second.

LeDoux: Okay, I just have one last question. Looking ahead now from 1979 at the role of women in not just his church but in the clergy in general how do you see the role, do you think it will expand? Do you think other faiths will begin to admit women or do you think there's a possibility of it going the other way?

Brander: I have no idea. But what I could talk about it what is meaningful to me is what women do for the ministry. I think, I think, I think that women in ministry, I took at it very positively. I think that it's going to get recognition of some of the families that have been super lost in society. As that, that I--just lost my train of thought. I think is to know that God is here and somehow you know with all our made to rationalize everything and to explain and analyze you know we try to do that with our relationship with God. And I think it's worked particularly well, I think there's a real hunger and an active faith in it to life's demands you can't make it with money. You simply can't and I think if you try money and power and control a long rope and I think women at least for my own life, I know, I have to be straight about those issues before I can bring them to anybody or at least you know present to them whether or not anybody wants them. But, I really see that as a revitalizing the church and life in general, the Liberation theology is one of them.

LeDoux: Are you kind of saying that women might bring a less a materialistic oriented focus to the church I'm not sure I quite understand.

Brander: Well, I think women can get just as hung up on material needs. You know as men can. I'm not saying that, particularly I mean I don't think women are into voluntary poverty. For fun I

grant you that, that's not good. I wasn't born into poverty--scratch that. There is a difference. It could be the poverty of spirit you know if you don't mind my jumping off that. But I think women are more into realizing poverty of spirit and when you do that you say Lord I need you, you know without a need there's no way to fill it and so I really feel that women can feel that vulnerability and use it as a means for, I really do believe that church is a God, and really believe in it and I don't know I think that's the only way ministry is possible.

LeDoux: I was just thinking while you were talking on this subject. Are you trying to say people may realize that there isn't an answer that since WWII science will not provide all the answers, I think that maybe they way your train of thought is going people are financially beginning to realize that maybe we can't find all the answers just sitting down with a calculator.

Brander: You see, but my problem is that I couldn't work a calculator if my life depended on it. So I have to hold on to the fact that calculators are useful and the people who use them are using them for a good purpose. But to be a calculator to have you mind work only as a calculator or to have our whole bodies work as machines or computers, I think even to live in the world the way it is now and to still be aware of my own flesh and blood is a real task. So instead of running into (inaudible) I mean I know I do, I mean I don't like it, but it's the only way I can live. You're sort of interested in that kind of pursuit.

LeDoux: Yeah, very much. We need to play up more than emotions like this part is not deniable.

Brander: Yeah, okay, and it's not that I think the mind is fouled up or it is the devils whatever. It's just that it has to be balanced.

LeDoux: Ah, pastor is there anything we haven't brought up you'd like to add before the conclusion of this interview?

Brander: Well, we haven't brought up all the potential histories and I don't think-- No, I really can't think of anything.

LeDoux: Okay that concludes this interview.