



Lutheran Women

November 1963

Month's Emphases: Stewardship
Thanksgiving
Advent

Assignment: Thanksgiving

Entrusted with the Work of Giving Thanks	Luther R. Livingston	3
Sunday Laws and Christian Stewardship	Robert E. Huldshiner	6
Hymn for Thanksgiving, 1963		9
Into All the World	Evelyn A. Stark	10
An Advent Carol		11
Cover Story		17
A Middle Word		16

The Church in Mission

"... Like a Bit of Heaven"	John M. Mangum	12
Fellowship of Witness		17
The Missionary Task Today	Mary Jo Kimpel	18
I Shared in the March on Washington	Jean Bullock	20
What's Happening Here?		22
How to Write to a Congressman		32

Features

Publication Notes		24
Pot Pourri	Helen Snyder and Bette Cronmiller	25
Bible Studies in Philippians	Emily J. Werner	26
Current Books		28
Calendar of Intercessory Prayer		30
Correspondence		31

Cover: "The Believer" by Ernst Barlach, designed by Johanna Sperl. (See story, p 17.)

Other art by Carol Wilde, Amanda Boursault, Robert Krauss, Katherine Seidle, Unada Gliewe.

Lutheran Women

Volume I
Number 10
November 1963

LaVonne Althouse, Editor

Editorial Committee: Mrs. C. Gustav Bernstrom, Chairman; Mrs. C. W. Fagerlin, Mrs. Donald Lundgren, Mrs. H. Nore Olson, Mrs. Ralph Lindquist.

Published monthly except in August at 2900 Queen Lane, Philadelphia, Pennsylvania, 19129, for Lutheran Church Women. Second class postage paid at Philadelphia, Pa. Printed in U.S.A.

Subscriptions and Address Changes: Send subscription orders and address changes to LUTHERAN WOMEN, 2900 Queen Lane, Philadelphia, Pennsylvania, 19129. Subscription rate: \$1.50 per year. Remit by check, draft or money order. Renew promptly. Expiration date is printed on address label. Give at least six weeks' notice of address change with old as well as new address (see blank inside back cover).

ENTRUSTED WITH THE WORK OF GIVING THANKS

By Luther R. Livingston

God has given us life, with all its time, energy and resources.
His people thank him by offering to use these gifts in his service.

Marie Sorensen was just wiping off the counter in the sacristy when Rose Myers walked in from the chancel saying, "Do you know, Marie, the offering is still on the altar *again*? You'd think after we reminded them last week, someone would be here to take care of it."

Both women entered the chancel and picked up a few leaves and petals from the flowers which had fallen during the service. "It's quite a sight, isn't it?" Rose suggested.

"What's that?" mumbled Marie, without looking up.

"The offering I mean, all these gifts from so many different people. And it goes to so many places."

"What really bothers me," Rose responded, "are the words in the Offertory we sing every Sunday—you know where it says:

"What shall I render unto the Lord for all his benefits toward me?"

I will offer to thee the sacrifice of thanksgiving:

And will call upon the Name of the Lord."

"Pretty words aren't they?" Marie said. "Well, I've got to run. Burt hates to wait for me on Sunday morning. See you Saturday, Rose."

"Bye 'til then," Rose half shouted through the sacristy door.

After Marie left, the words of the Offertory came back to Rose:

"What shall I render unto the Lord?"

My offering is there, thought Rose, and I am on the Altar Guild. Picking up her handbag, she said,

almost aloud, "I wonder if it's enough?"

The Gnawing Question

It is a tough question to ask ourselves, isn't it? What is an adequate response from us toward God? There is no legislated answer, but there is some help which Christians should know and use.

One thing is sure—we are God's children and Christ has made it so. We live as the created in relation to the Creator, as the redeemed in relation to the Redeemer, as the growing ones in relation to the Spirit of Growth. It is not possible to say we are ever adequate to our response to God, that we have arrived at "enough." The question that bothered Rose bothers me, too, and I hope it bothers you.

There just isn't any doubt who the spenders are. They are the women! Answer it this way if you like: women do most of the buying. Even for the big items such as cars, houses, television sets and appliances, wives may not write the checks but more often than not they give the nod of decision! There is new recognition for women as "holders of the purse-strings" in the U. S. and Canada.

But more things are spent than dollars. For instance, who spends more energy than women? A young mother may walk miles a day chasing a couple of youngsters. Keeping the house clean and lugging the wash around may not "slim her down," but a full batch of energy is spent in such routine.

Then there is the item of time. We talk of spending it—wisely, happily or wrongly. In fact we are *spending* all the time. And our spending includes time, energy, abilities and resources—everything that God has placed at our disposal. Our gift of money on the altar isn't the sum of our spending that relates us to God.

A full life lived responsibly be-

fore God and people, however, is a very stringent order. We are pushed to ask, "What comes first?" Work? Family? Church? Community? Are my dollars a substitute for ME?

All of these considerations have to take their place. The Church has to help people move toward being more responsible sons and daughters of the living Lord. The question is: How? One way the Church seeks to answer this question is in terms of Christian stewardship—personal response and corporate action—at congregational, synodical and national and international levels.

Let's go back to the Offertory because it takes us to worship and worship is central in acknowledging our stewardship. At worship we become involved in the fellowship which renders praise and thanksgiving to God, and in turn we are strengthened by his presence for our action in the world.

At worship we put life in its eternal perspective. The rush of life has to be weighed there. The relationship is like that of the vine and the branches. Christ working in and through us can transform all our time, energy and talents into our "sacrifice of thanksgiving" (offering) whether they are spent at home, at work, or in our congregation and community. Christian stewardship is, basically, realizing that our whole lives belong to God and living in a way that shows we realize it.

Because there is the Great Commission—to go and act in the name of Christ, offering all our time, energy and talents in his service—the Lutheran Church in America has provided that one of the commissions administratively related to the Executive Council of the Church, shall be Stewardship. The By-laws say it so well:

"The underlying, pervasive purpose of the commission shall be to

arouse and lead the members of the congregations of this church to practice their Christian faith in all aspects of their daily lives."

The Individual Challenge

No matter what your station in life, as a Christian you are a steward through all you have and in all you do. Of course, you're asking, "Aren't there some specifics to all this?" Indeed there are. Let's take your congregation as you experience a church year.

Advent is the beginning point. Each year, early in December, every congregation will receive a "Tell-the-People" packet. In it the local stewardship committee will find a file of sample materials describing the work of the boards, commissions and agencies of the church for distribution by mail or through organizations or congregation-wide activities. These printed messages about the work of the church are geared to the major emphases running each month.

For instance, in January, World Missions are pulled into focus. There are thrilling epics to share about our 500 missionaries all around the world. All during the year there are the works of the church to emphasize and interpret within organizations and groups of the congregation. But who is responsible for this? The answer is the Congregational Stewardship Committee.

The approved constitution for congregations assigns these functions to the stewardship committee:

to evoke and promote the expression of Christian faith in daily living;

to teach the Christian use of money;

to diffuse knowledge of the congregation's local, national and world-wide ministries.

These local committee members may receive training by attending

workshops arranged by a synod's stewardship committee utilizing national staff leadership. Synod committees will encourage LCW to use mission studies as an important ally for interpretation.

Six Regional Stewardship Counselors are assigned by the LCA Stewardship Commission within geographical areas which necessarily span several synods. These men (some are pastors, some laymen) interpret the LCA's ministry to synodical stewardship committees and help congregations with special problems. They also make several working contacts with the pastors, councils and people of every new congregation.

Congregations link their stewardship efforts through these kinds of help from the Commission on Stewardship. They also receive another kind of help, however.

In close association with the Commission is the Lutheran Laymen's Movement for Stewardship. Functioning as an integral part of the Commission, 2,500 committed laymen help underwrite work of the church in second-mile giving.

Currently they sponsor a series of Stewardship of Life Conferences with small groups gathering to weigh the currents of life related to obedience to the Savior. There is also developed and provided for congregations a significant list of films and filmstrips.

In addition, there is the Capital Funds Service. Twenty-one men direct capital-fund campaigns in 170 congregations each year, enabling churches to build first and second units or remodel facilities.

Toward Informed and Grateful Giving

One of the three women mem-

bers of a certain church council spoke up, "Why is it this church never has enough money?" There was a shuffle of feet. The pastor cleared his throat and the treasurer reached for his book. Someone else said, "We need more stewardship education here!" Yes, this, too, is a part of the function of the Congregation's Stewardship Committee . . .

"to lead all its members to higher levels of proportionate giving for the Lord's work.

"(to) be responsible for the annual Every Member Visit and other congregational efforts which lead to informed and grateful giving."

Naturally, if our average response per member were thoroughly and proportionately Christian, the total work of the Church would leap forward. Even then we would still need to interpret, inform, instruct and inspire one another if we are serious about doing what Christ told us to do.

To assist the congregation's Every Member Visit, the Commission each May sends sample materials to help inform and challenge members to realize opportunities for increased giving during the coming year. Women in scores of congregations are already involved in this phase of stewardship, as leaders and committee members.

"Why I had no idea the church was beginning 100 new congregations in North America every year." In another council meeting an amazed Finance Committee Chairman said, "You mean to tell me we have a part in supporting ten seminaries?" In fact, when people learn what happens with the money which their parish invests through the apportionment to the synod, and on to the church, they want to increase it and soon!

Changing attitudes takes time. But it's here that women play another significant role. Support of Kingdom work isn't just "a man's job." It's the privilege of every

Christian. The guidance of our children is of vital importance, and teaching them the first things of God concerning time and giving in relation to the church is the most vital.

Women today are involved at all points beyond the home in every occupation and profession. This is good! Dr. Madeleine Barot stood before the Evanston Assembly of World Council of Churches and pointed out how remiss we are in not guiding and utilizing women in any other role than that of homemaker.

The work of Lutheran Church Women is powerful stewardship. Every meeting should be a relay point for the gospel and the mission that stems from it. The planned giving of our money to the work of the church through the LCW is second-mile giving, making possible a wider work in community and world service.

We know that two-thirds of the world's people are undernourished. Forty-five per cent of the world's children have no opportunity for schooling. Three-fourths of the world's families do not have an adequate and sanitary water supply. Average life expectancy in half the world is only 35, compared with our 70. Average per capita income for us is ten times that of South America and thirty times that of Asia. Now, look at your spending program. In the light of Christian convictions can we turn away from helping persons in need, in our own land and elsewhere?

The Christian faith is demanding. Recall the First Commandment. Couple it with Jesus' standard of cross bearing and we're about ready to say, "Lord, I believe, help my unbelief." We are included in a fellowship bent upon living out the expression of God's love for this world. God has provided. We use. We share. We give. This is our stewardship. ☩

ABOUT THE AUTHOR

The Rev. Luther R. Livingston is Secretary for Education Media of the LCA Commission on Stewardship.

Sunday Evenings

and

CHRISTIAN STEWARDSHIP

By Robert E. Huldshiner

There is a little country store three miles from where I live where people used to meet on Sundays. The farmer could go in and buy himself a pair of jeans. It would take him two hours to make up his mind, and the storekeeper didn't get rich on his Sunday business. But the chit-chat was enriching.

Customers chatting with the salesgirls in their Mennonite bonnets could have done the same thing on any other day of the week. But this was a pleasant way of spending an idle hour on a Sunday afternoon. And the farmer did need a new pair of jeans.

Now this little country store is closed on Sunday, victim of old-time laws and new-time competition. Here's what happened: Until five years ago nobody paid attention to the country store keeping open on Sunday, even though a 200-year-old law forbade it.

The law was so old it found it necessary to specify that "the dressing of victuals in private families, bake houses, lodging houses, inns and other houses of entertainment for the use of sojourners, travelers or strangers" was not forbidden. (This was pretty advanced language as compared to the Sunday-closing law in South Carolina banning "bear-baiting, bull-baiting, interludes, common plays and other games.")

In common usage, that law would be interpreted as allowing the sale of essential items and banning the rest. Now, what's essential for one man may be non-essential to another. It all depends on how many jeans the farmer had. All in all, it was hardly an issue to get excited about.

But then, big time business moved into the area in the form of a chain-owned discount house and upset the apple cart. Within six months the business community of the whole county was up in arms against the record Sunday sales rung up by the discount house. It was conveniently located on a major highway outside city limits, right in the path of weekend drivers. A special police detail was needed to untangle traffic snarls. Motorists, suddenly gripped by the irrepressible desire to buy that toaster for half price would pull over, leave their cars and scamper for the cut-rate paradise.

So the old law was pulled out of mothballs and invoked. There was a prolonged court fight. The chain store charged discrimination and violation of the First Amendment to the Constitution, which forbids the state from making laws providing for the establishment of one religion over another. Since Sunday is a Christian holy day, the chain argued, enforcement of a Sunday closing law imposed observance of a Christian custom on the community.

Aligned on the other side of the issue were the merchants, the unions (the out-of-state based chain store was careful in hiring non-union, non-resident personnel), local police (the traffic jam was good for the store but bad for the neighborhood) and, in most instances, the churches.

There were editorial pronouncements in newspapers and full-page ads from both sides appealing for fair play and respect of the American way of life. (Both sides wanted that, even though they had different conceptions of what it meant.) Finally, the legal battle wound up in the Supreme Court.

What happened in my county happened in well over half of the states in the Union. Most of them had outdated laws on the books, but since they could not be enforced literally, tacit agreement as to how much Sunday trade a community wanted took the place of written stipulations. Then, when the big-time boys moved in, and the town's trade moved out onto the highways and intersections, tacit agreements were no longer enough. The highest court of the land spoke.

Sunday Closings Ruled for 'General Welfare'

The Supreme Court ruled in 1961 on four cases in Massachusetts, Pennsylvania and Maryland. It agreed in an 8 to 1 decision that states had indeed the right to enforce Sunday closing laws. It is true, said Chief Justice Earl Warren, that the laws were originally motivated by religious concerns. But, he added, the "general welfare of society, wholly apart from religious considerations," demands regulations which "may coincide or harmonize with the tenets of some or all religions."

Murder, he explained, is condemned both by the Old and the New Testament, but that doesn't affect a state's right and duty to consider murder a crime. Essentially, Sunday-closing laws, he said, are of a secular, not religious, character even though they favor the Christian custom of Sunday worship and rest.

"We are a cosmopolitan nation made up of people of almost every conceivable religious preference" and almost any law might result in disadvantage to some religious sect, the court ruled. But since the state has the power to "provide a weekly respite from labor, a day of rest, repose, recreation and tranquillity," Sunday was the most logical day to pick.

The Supreme Court has spoken, but the fight goes on. Last Spring Sunday laws stirred up storms in half of the 50 states of the Union. Among them were Oregon where Sunday laws were being considered for adoption for the first time, and Minnesota where the legislators were talking about replacing outmoded laws with effective measures.

In practically all instances, the churches have been firmly on the side of stricter enforcement of the law even though Lutherans did not adopt the uncompromising stand of the Lord's Day Alliance. The Alliance is a non-denominational, nation-wide Sunday closing lobby of Baptist inspiration which equates Blue Laws with the American way of life and the American way of life with its own conception of Christian legalism.

(The term "Blue Law," by the way, was first used by the Rev. Samuel A. Peters, an ardent loyalist, who wrote in 1781: "Even the fanatics of Boston and the mad zealots of Hertford

What do Sunday closing laws mean in our society?
What significance do they have for Christians?

christened them the Blue Laws . . . i.e. bloody laws for they were all sanctified with whippings, cuttings of the ears, burning the tongue and death. . . .")

Accent on Pole of Love

Lutherans know that Christian legalism is a contradiction in terms. The Christian faith moves continuously between the poles of Law and Gospel, and while neither operates without the other, the thrust of Christian action, Lutherans believe, must be toward the pole of love.

This sounds like high-falutin' theological talk but it has a very practical meaning and nowhere is this meaning better exemplified than in the Blue Law controversy. Here's how:

Christians go to church on Sunday in weekly commemoration of Christ's resurrection from the dead which happened on Sunday. They're geared to a sabbath beginning with the rising sun on Sunday, just as the Jews are geared to a sabbath going from the setting sun on Friday to the setting sun on Saturday. Both Christians and Jews want their sabbath to be observed. The Jews have laws for that.

But Christians know that the Gospel, the message of love, is not enforced by law. Christ was quite specific about that when he said that man is not made for the sabbath but the sabbath is made for man. So, to enforce a law in order to enforce a Christian custom is like beating a child to convince him how much you love him. You may tell him how much this hurts you, too, but chances are it won't do his burning backside much good.

But, and here enters this matter of the Christian dilemma, God's love operates within the context of our society, and our society has laws to keep it from falling apart. So, if society is geared to a cycle of work and rest which makes Sunday the time for rest (leave the worship out of this consideration; you *could* worship even during a workday), then your Christian concern for your neighbor might well get you into the Blue Law tangle.

You might say, if 95 people out of 100 observe Sunday as a day of rest, it is obviously wrong for five people to disturb this peace just so they may make more money. In other words, your action in this case is not determined by fear that someone might desecrate what you consider to be holy. Nor by a desire to force your particular

schedule of worship on others. Your action is determined at this point simply by your concern as a citizen to give this society an orderly framework within which to operate.

Hard as this may be for us to understand, it means that the Sunday-closing battle *does* concern us *within the general context of social order*—but not beyond it! When the Supreme Court ruled that Sunday, while having overtones as a Christian day of worship, is basically a day of rest of *non-religious significance*, it got us off the hook.

The Supreme Court did not, however, exempt us from taking a close look at what we Christians are doing about Sunday and why we are doing it. And in looking at our actions we ought to be aware of the pitfalls in the Blue Law wrangle.


How Do You Choose a Cause?

The Blue Law controversy is for churches what a brand-new four-lane highway is for a motorist. It may not get you where you should get, but it makes traveling so easy. I think all churches, including ours, have paid far too much attention to the minor-league, basically non-religious Sunday closing battle while paying far too little attention to the very major-league, basically religious issues that threaten our society today. It is of course far more painless to get excited over whether a man can buy a drink on Sunday than to face up to the effect of racial integration in your own neighborhood. But is it really an important "Christian" issue?


We live at a time in which the whole world (not just Mississippi or Alabama) is in the grips of an explosive racial tension. At a time in which humanity has finally reached the technological wisdom to be able to blow itself to bits. At a time in which man-made machines endanger man's very day-to-day existence. At such a time, must the momentous issue as to whether Canadians may go bowling on Sunday (it's forbidden under the "Lord's Day Act") really be listed under the heading of "religious news"?

I think the "religious" angle of a Sunday closing law offers a scale with which to measure our eager involvement in the minor battles (often fought to preserve customs and traditions of a past age) against our so very reluctant involvement in the countless major battles fought through all strata of society today.

(Continued on p. 17)



hymn for thanksgiving, 1963



Not alone for mighty empire
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to thee:
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise thee most for things unseen.

Not for battleship and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.

For the armies of the faithful,
Souls that passed and left no name;
For the glory that illumines
Patriot lives of deathless fame;
For our prophets and apostles,
Loyal to the living word,
For all heroes of the spirit,
Give we thanks to thee, O Lord.

God of justice, save the people
From the clash of race and creed,
From the strife of class and faction,
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it find its full fruition
In the brotherhood of man! Amen.

—WILLIAM PIERSON MERRILL

This hymn is No. 345 in the *Service Book and Hymnal*. Used by permission.

Into All the World

The Story of Advent Prayer Day

By Evelyn A. Stark



Fellowship in prayer has been a strengthening experience shared by many Christians through the ages. Early in the twentieth century the women of the Augustana Lutheran Church together with church women of Sweden enjoyed such a fellowship on the First Sunday in Advent. In the early development of this endeavor within the Women's Missionary Society, the offerings received at such gatherings provided the salary for a woman missionary serving in overseas work.

There was a continued and expanding interest in the Advent Prayer Day observance. Prepared programs and outlines for the prayers were circulated; an accompanying devotional booklet, "Prayer Reminder," was also made available for wide distribution. The increasing response enlarged the offering support to underwrite several salaries and ultimately became a gift to the total missionary enterprise of the church.

Advent days are underscored by the church each year as days of special preparation. A guest is to arrive! Women especially understand how important and exciting the preparatory tasks can be if the guest is loved and respected. The duties are done with happy anticipation and with dedication. A genuine Advent observance beginning with prayer fellowship and continuing in daily preparations—including devotional and Christian expressions of love—can make this Christmas and the arrival of Christ Jesus, the kingly guest, a blessed event.

Advent Prayer Day observance on the First Sunday in Advent, through a fellowship in prayer, can be a blessing to you and to others. You are invited to participate individually in personal meditation or as a group in a service arranged under the guidance of your pastor.

A suggested service for Advent Prayer Day entitled *Into All the World* has been prepared by Lutheran Church Women. Details about it may be found on page 24 of this magazine.

To share in this prayer fellowship, even though you are not a part of a group, use for your personal meditation the scripture readings suggested in the prepared service: Matthew 28: 18-20 and Acts 1:8, 12-14. Hymns to open and close the service, numbers 342 and 335 in the *Service Book and Hymnal*, may be read when the service is used privately. Prayers for special situations and needs will include: the sick, aged, handicapped; students and young people; displaced people; nationals and missionaries; children and schools of the church—many of those for whom we are concerned as we carry the gospel *into all the world*. ☩

About the Author

Miss Evelyn A. Stark, formerly of the Augustana Lutheran Church, has special responsibilities with the LCA Board of Publication for researching women's interests in books and coordinating the church library program.

An Advent Carol

The carol printed below was originally intended for the book, *Advent Day by Day*, described on page 24 of this issue. Since it was not included in that book, it has been made available to *Lutheran Women* for its readers. The carol may be used either with the book or in other family worship and celebration of the Advent season.

Carol of the Humble Birth

Text from Lothringen
English paraphrase, Melva Rorem

Hans Kulla, d. 1956

Still, still, still, It was God's ho - ly will That a

Still, still, still, still, It was God's ho-ly will

lit-tle Child be born one night Who would bring the world a

sav-ing Light. Still, still, still, It was God's ho-ly will.

Still, still, still, still, still, It was God's ho-ly will.

2. Where, where, where
Is the little Child so fair?
In Bethlehem you'll find the Child
In a manger bed with Mary mild.
Where, where, where
Is the little Child so fair?

3. Sleep, sleep, sleep
'Mid the oxen and the sheep.
The angels sing of a Child of love
Who left a heavenly home above.
Sleep, sleep, sleep
'Mid the oxen and the sheep.

4. Praise, praise, praise
To God our voices raise
Good will to men and peace on earth
We sing who laud the humble birth.
Praise, praise, praise
To God our voices raise.

A
D
V
E
N
T



Song leaders vary from hymn to hymn. At left, two delegates. Below, the pastor of the host church, the Rev. Rajah Ratnam.



South India's warm climate permits the 100 delegates to meet in a pandal beside the church. Under a ceiling made of woven palm leaves supported by thin bamboo poles, the eager women sit in rows on the ground.

A delegate to East Guntur Synod's women's convention said, "I never attended a convention before. It is . . .

... LIKE A BIT OF HEAVEN"

Each morning at 4:30 the congregation at Parchur in Andhra State, India, has a Matins service that the Christians can attend before they begin their day's work. And each morning for several months before the women of the East Guntur Synod held their convention this year, Parchur's Pastor Rajah Ratnam prayed for the success of the meeting.

It was the first time that a village congregation had been host to the sessions and everyone was just a bit nervous about what would happen. Usually the conventions had rotated among three larger centers: Repalle, Tenali, and Chirala. In these cities were adequate facilities for feeding and sleeping the delegates. At Parchur some guests would have to stay in the travelers' bungalow in the center of town, rented from the government. Others would have to sleep in the school house. Many would have to crowd into the homes of church members.

A too prevalent attitude was expressed by the pastor of one city congregation. Trying to encourage his women to attend, he announced, "Even if the convention is in the horrible place, Parchur, do plan to go."

In the face of such a negative attitude, the Parchur people outdid themselves to display warm

hospitality. They erected welcome signs to direct conventioners to the church. They constructed two pandals, (temporary shelters or storage areas) one beside the church and the other at the rear of the Bible woman's house. They invited all the delegates to come to their homes for baths, a courtesy that demanded quantities of scarce water.

The pandal beside the church was an outdoor meeting place with a roof of woven palm leaves supported by bamboo poles. On the ground was a borrowed canvas on which the women could sit during the sessions. A man of the congregation had installed neon lights, which made possible the showing of slides at evening sessions. An amplification system was ready for the use of speakers.

The other pandal was outside the Bible woman's house, which had been temporarily turned into a storeroom for food supplies. Here delegates sat in two long rows for their meals, served on leaf plates sewn together with straw. East Guntur Synod's male worker among Muslims directed serving. Several delegates, assisted by local men, prepared the food.

Theme of the weekend convention was "I Believe." The inspirational part of the program was based on the three articles of the Apostle's Creed.

Text and Photos by John M. Mangum



Brilliantly-hued angel candelabra and full-color Last Supper tapestry are in striking contrast to dark

green chancel walls. White vestments are common because of hot weather.



Above, the correct way to teach a Sunday school class is demonstrated so successfully that the class literally grows before the audience's eyes. Children from outside the pandal keep joining the "model" group so they can hear the teacher more easily.

Right, Missionary Ruth Sigmon, dressed in sari, addresses group. Her work has been to supervise work of Bible women in the East Guntur Synod.





Above, drinking water is delivered to the convention in a cart pulled by buffaloes.



Above right, Mrs. Annamma prepares food for all delegates in a temporary, outdoor kitchen.

Right, raw cocoanut, tomatoes, chili peppers are pounded in mortar to make chutney.



service. A total of 1,200 rupees were presented for the support of the Andhra Church's Bible women and for the promotion of Christian home life. Money was given for missionary activity in northern India.

Officers elected for the coming biennium were: President, Miss M. Rebecca, correspondent of Iowa Girls' School and leader of Bible women in Repalle Taluq; vice president, Mrs. M. Devassahayam, a pastor's wife; secretary, Mrs. Salome, a school teacher from Tenali; and treasurer, Mrs. W. H. Luetkehoelter, Jr., a missionary's wife.

Despite the shift from city church to village church about 100 women attended. More than one group of eight to ten women walked several miles. Two women came more than 40 miles and had to borrow money to return home. Some women completed their work in the tobacco plant on Friday afternoon and came directly to the convention.

"I have never attended a convention before," one Parchur woman was overheard saying. "To have this opportunity is like a bit of heaven." ✠

Right, Christian girl cares for her baby sister while her mother attends sessions. After the child has been baptized, she will no longer wear the fetish on string.



Below, bright-eyed "auditors" at the convention.





A MIDDLE WORD

Thanksgiving, to the Christian, is something more than a national holiday to be observed once a year, in October (Canada) or November (United States).

Thanksgiving is really the first action of Christian life. Only persons thankful to God for creating and redeeming them are moved to confess sins and repent, to change, to love others in his name.

Many of us presuppose this, but probably do not often think about what this means for our lives.

In his article, "Entrusted with the Work of Giving Thanks," however, Luther R. Livingston asks us to think about thanksgiving in terms of our Christian stewardship.

Offering our time, our talents and our resources—in short, our total lives—to God as an act of thanksgiving is something we quite readily agree should be done by Christians.

Are we, in fact, eager or even willing to do this?

After Pastor Livingston outlines what such stewardship means in relation to the church and what the church is doing to educate its members in stewardship, Robert Hultschiner opens up a quite different aspect of the stewardship question. This aspect affects our relationship to what is happening in our society and what we as Christians are doing about it. That is to say, how do we allocate time, energy and resources as Christians to meet troublesome issues in our society?

Dr. Hultschiner points out that God "broke through the barriers of the temple that Dark Friday in Jerusalem to envelop the whole world within the outreach of his redeeming sacrifice.

"Ever since then, God's temple has been the whole world, and the Lord's Day has been every day," he adds.

Does this not have something to say about our sacrifice of thanksgiving, the offering of ourselves to God?

It may. For it calls attention to a time-honored

concept of the Judaic-Christian tradition: that the world is the *place* in which God acts to work out his purpose, and history is the *time* in which he is working out his purpose.

"The earth is the Lord's and the fulness thereof, the world and those who dwell therein"; says one Psalm. This statement remains true in times of blessing and in times of stress. It is true in country and in city. All places, all times and all works of creation belong to God.

When we see ourselves as a part of this kind of creation and when time takes on this meaning, we can see how all of our time, energy and resources belong to God.

Women have long understood this in particular ways. The Advent Day of Prayer was one such understanding. Women of Scandinavian heritage in Europe and North America have for many years set aside this time to offer prayers and gifts to spread the gospel "Into All the World."

Another quite different kind of self-offering is recorded in the story, "Fellowship of Witness," on the next page. Lives committed to fighting injustice are also offerings of thanksgiving to God. Both Dr. Heinrich Gruber and Dr. Martin Luther King have found the source of their strength in Christian faith as they opposed unjust treatment of their fellowmen. Both were imprisoned for witnessing to Christian convictions about right human relationships.

As Dr. Hultschiner points out, "Christian stewardship must operate wherever there is need. Moreover, need must be judged according to its relative importance in the time and place where it is found."

The tasks that face each of us in her own community, home and office each day are a part of the world and history that God created and redeemed. Special services of worship in which we offer money and prayers for the world-wide mission of the Church will sometimes be a part of our life, too. And it may be that in our own time and place we must stand for justice in a situation where such a stand is difficult.

Do we see all of these—daily tasks, special services of worship and offering, and times of trial—as occasions for Christian stewardship? In each occasion, do we offer our time, energy and resources as an act of thanksgiving to God?

—L. A.

Fellowship of Witness

The ties which bind Christians who have fought against injustice can eradicate all distances of time and space.

Nowhere recently was there better evidence of the strength of such bonds than in a letter sent by Dr. Heinrich Gruber, the 72-year-old German church leader who spent three years in a concentration camp for his efforts to save the lives of Jews in Nazi Germany, to U.S. Negro integrationist leader Dr. Martin Luther King.

Identifying himself as one "united with you in the same faith and in the same hope," Dean Gruber expressed his sympathy and support for Dr. King's "righteous struggle in the spirit of Jesus Christ" for racial equality in the United States.

Drawing a parallel between Dr. King's experiences and his own, he recalled a time when he was beaten by a concentration camp guard.

"If I was able to pray for this man in the evening with my lips still bleeding, I know that it was not my own pious effort, but a gift from the Redeemer, who prayed for us on the cross, saying 'Father, forgive them, for they know not what they do', and who taught us to pray in the freedom He gave us, 'Forgive us our trespasses as we forgive them that trespass against us.'"

"We accept no injustice and we resist evil. We resist, but we know, too, that Christ died for all sinners. We speak and act not only to guard ourselves and those entrusted to us against pain and injustice, but also out of our responsibility for those who do injustice so that they may not heap even more guilt upon themselves. They should be brought to better things through our testimony in word and deed, through the testimony of resistance, but also through obedient suffering. God desires that all men receive help. But when we acknowledge that, we also see how He helps us in all situations and blesses us in all our sufferings. That, too, is the lesson of my life." —*Ecumenical Press Service, Geneva*

Cover Story

Ernst Barlach, who executed the statue of "The Believer" featured on this month's *Lutheran Women* cover, is well-known in Europe for his outstanding sculpture chiefly in bronze, wood and porcelain.

Unusual is the fact that from time to time this artist would describe in words what he intended to portray in his art. Of this statue he wrote that he conceived of "The Believer" as one who is homeless and, indeed, utterly without protection of any kind. But as he looks up he envisions the Archangel Gabriel hovering over him with wings extended. Rejoicing in the assurance of Gabriel's presence, the believer smiles and spreads his hands in surrender in response to the angel's outspread wings.

The photograph of the statue's head and torso is used by permission of the Ernst Barlach Haus, Kleinflottbek (a suburb of Hamburg), Germany.

The work of this contemporary German artist has been described by Alfred Werner in the *Kenyon Review* as a "proper balance between the formal and the expressive" by which the artist tries to make visible the invisible.

"The Believer" is a fine example of the combination of impulse and discipline, eloquence and restraint that characterizes Barlach's work.

—L.A.

Sunday Laws (Cont.)

A proper understanding of Christian stewardship might well begin with the awareness that some "good causes" are just convenient detours around the big danger zones we dare not enter. Meaningful stewardship may start in church (and on Sunday). But it must go beyond church walls to witness to the God who broke through the barriers of the temple that dark Friday in Jerusalem to envelop the whole world within the outreach of his redeeming sacrifice.

Ever since then, God's temple has been the whole world, and the Lord's Day has been every day. Ever since then, man has been freed to respond to God's love without regard to a legal framework setting place or time or norm for such action. Christian stewardship, thus, must operate wherever there is need. Moreover, need must be judged according to its relative importance to its time and place.



the Missionary Task Today

Mary Jo Kimpel

A new kind of missionary
and Christian lay people overseas
join national Christians
in extending the Church.

Deep in the Palnad section of India's Andhra State, the gospel is at work in the lives of people who are poor by earthly standards, but rich in their Christian faith. In one village the church building is the center of the community and a source of inspiration to the people within its reach—about 45 families—in a way that reminds the observer of the church's role in some North American small towns.

Of course the church is not central to life everywhere in Southern Asia and the Far East, as it is not central in life everywhere in North America. But on a recent trip to six countries in that part of the world I saw the fruits of the labors of many persons who have served through the years. Some of these fruits have ripened into firm and sturdy harvests. Some of the labors have been misused. In all places, however, the gospel has been planted and continues to grow.

In Malaya, India, North Borneo, Japan, Hong Kong and Taiwan the pastors and women workers encounter many difficulties. There are moments of stress as a missionary-pastor seeks to determine his new role in the life of world missions. Times are changing in missionary work, too. The mission-

ary is no longer the shepherd of a local congregation. He might be supervisor of an area directing the work of a district. Or he might be assigned to work under a national pastor.

In each case, he works closely with the leaders of the Lutheran Church in the country to which he is assigned and learns with them the best ways to interpret the gospel to the people of that land.

Faith's Steady Growth

The outreach in evangelism is slow, but seeds are being planted. One afternoon a missionary in India visited a Bible woman with a class of village women. There were twenty in the group; only one was a Christian. On that very day, however, another woman told the missionary that she wanted to be baptized. Twelve years had passed since this woman had first come to the missionary's class. Her husband had finally consented to her becoming a Christian; she would wait no longer. The following Sunday a national pastor baptized her.

In Malaya an elderly man who lives with a son and his family is the only Christian in that home. But he prays daily that his family will join him in his faith.

In Hiroshima, Japan, a Lutheran

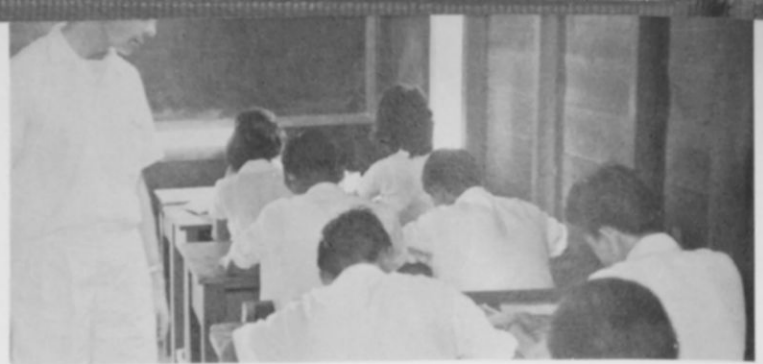
church has an LCA missionary assigned there to work under the direction of a Japanese pastor. The missionary is able to reach out into the community to make contacts with businessmen, and university students and to do hospital chaplaincy work. In these ways he serves the community in extending the Christian faith in a way that the Japanese pastor could not.

The Ministry of Healing

There are evidences of the Church's growth through medical work. Schools of Nursing at Kugler Hospital in Cuntur, India, and in the Lutheran Hospital in Rajahmundry, India, train girls who go out into many different branches of nursing services throughout that country. Through the training received from missionaries and Indian nationals they witness to Christian faith wherever they serve as Christian lay men and women.

In Malaya medical work is administered to Malays, Indians and Chinese. Each person is treated as an individual without discrimination. The church reaches out through mobile medical vans into communities otherwise not touched by medical aid.

Through many educational chan-



Above: The Rev. Donald E. Nelson helps students of Basel-Borneo Lutheran Secondary School in Sabah, Malaysia (formerly North Borneo).

Below: Chiayi Christian Hospital, Taiwan, serves rural villages near it with a mobile clinic which in six months in 1963 treated 20,000 patients.

nels the church seeks to prepare young people to live deeper and richer lives. In Hong Kong and in Japan missionaries teach in LCA supported middle schools and high schools. While many of their pupils enroll in the English classes and Bible classes primarily to learn to converse in English, they at least come in touch with Christian teachers and observe these Christians in action.

Through extra-curricular classes which require many hours in addition to their classroom time, many of these same teachers are able to reach into the lives of professional people through Bible classes they teach in the community and through Lutheran student centers.

In North Borneo two missionaries who serve as principals of the two schools are hard at work trying to raise the educational standards of each school. The work is not easy. Teachers with educational standards are difficult to find. Physical equipment in the schools is poor. But we are heartened when we learn that last year the Sandakan School placed second highest in the Colony of North Borneo in educational standards.

In September, 1963, two young women arrived in North Borneo and were assigned to the Sandakan School to teach English and other related subjects. Next year the Board of World Missions hopes to send two young men to the Jesselton School.

Special Needs Are Met

Lutheran missions also serve in the gospel's name through the field of social ministry. In Kumamoto the "Colony of Mercy" has a concern for handicapped persons—deaf and blind. Children are being cared for during the day while their mothers work. The nursery and kindergarten program prepare children for public school. Folks rich in years find a home here, too, because the Church cares.

In the Tokyo and Chiba areas the Church is concerned for

widows with young children. Homes are offered to them for a reasonable rate; children are cared for and contact is made through the schools for the children.

The Church serves and proclaims the Gospel through these many channels because it is interested in the total life of a person. This, it seems, is what our Lord commanded.

Some "younger" churches are in the "growing pains" stage, but out of this may well come sturdier leadership because of the difficulties that they are encountering. We of the West need to remind ourselves that these nationals come from different backgrounds and cultures. Many are unaccustomed to the newly found freedom through Christianity. They must learn to live in this new life just as others around the world have also had to learn to live in new settings and new cultures.

Christian lay men and women from our country who are working overseas can have a profound effect in the areas where they live. Whether people serve officially under the Board of World Missions or are Christian laymen working in business, government or other ways overseas, each Christian has the responsibility to carry his faith with him and to join forces with the Christian Church in the country where he is working.

In Singapore a Canadian nurse

ABOUT THE AUTHOR
Mary Jo Kimpel is Associate Secretary for Missionary Personnel of the LCA Board of World Missions.



At Holy Light Church, Wujih, Taiwan, the Rev. Anders Hanson, pastor, confers with Chow Chingchou, church evangelist.

working with the World Health Organization is an active member of the Lutheran Church of the Redeemer. In North Borneo Peace Corps participants attend church regularly. An American businessman assigned to open a branch-office in Japan became acquainted with a missionary family and sought out this church. In Taiwan there are many evidences of American military service families who actively participate in the life of the Church there.

Since my responsibility involves finding people who are qualified to meet the personnel requests that Lutheran churches overseas present to us, the purpose of this journey was to observe these churches at work so that I might better interpret this work in our own land.

I was impressed by the continued need for high calibre missionary personnel to work in specialized areas, to work as co-workers with the national personnel.

In this day when the missionary is not the leader, but works under national leadership in another culture, we need persons who will have the strength to take second place, yet contribute a valued service. Communicating in another language is difficult. Seeing work to be done but not being free to move ahead to do it is a time of testing.

It is highly important that the persons we send overseas be sound and mature in their own Christian faith, that their patience and diligence be firm, and that they be alert with nationals to the opportunities of extending the national church in the land of service. ☩



GATHERING AT AUGUSTANA CHURCH. Authors stands at right in back row between flag and group of three pastors.

I SHARED IN THE MARCH ON WASHINGTON

By Jean Bullock

Freedom . . . equality . . . brotherhood . . . fair practices in housing, employment and educational opportunities. All of these "Americanisms" were in my mind as our car headed toward Washington to take part in the never-to-be-forgotten march for jobs and freedom on August 28.

The Rev. Norman Hjelm of the LCA Publication House was driving; the Revs. Elwood Stark of Irwin, Penna., and Carl K. Proefrock, pastor of Nativity Church, Philadelphia, and I were passengers. Anticipation and spirits were high as we rode along, though doubts and fears were also expressed. What would the march be like? What, exactly, did we hope it would accomplish?

Perhaps each of us was participating for different reasons. My intention was to protest years of indignities, mistreatment, humiliation and abuse.

We drove to Augustana Church in Washington, where we were invited to join members of the congregation for the march.

We walked from the church to the Ellipse, and before we had gone very far, our group had more than tripled its original size. We proceeded to the Washington Monument, singing freedom songs and thoroughly enjoying the throng around us.

As we walked, I saw faces that moved me deeply. All of them shared an indescribable serenity and dignity. There were old faces worn with care, grief and hard work. There was the round, full face of an expectant mother. There

were soft young faces, and faces showing firmness and determination. I suppose the faces were black, brown, tan, white and maybe even freckled, but to me they became one mass of united humanity. As such, they lost their individual identity.

I also saw feet—I always notice feet. There were high heels and low, sneakers and sandals, loafers and oxfords; black, brown, red, tan and white-shod feet. There were even some bare feet. All were dusty with walking.

As we neared the Monument, we saw an unbelievable number of people. We waited for our turn to merge with this group, and when we were able, we began the long trek on Constitution Avenue towards the Lincoln Memorial.

Thousands of persons converged on the grounds of the Memorial from all directions. Each and every voice was lifted in one kind of freedom song or another. It did not matter too much that we did not know the words, or that the tune of a particular song was more than 200,000 people could manage at once.

Even though I was beginning to tire from the long and unaccustomed walk, I was exhilarated. In a huge crowd where I knew almost no one I was experiencing a kinship that just cannot be put into words.

We finally settled under some trees on the Memorial grounds. After we had rested and eaten lunches we had packed at home that morning, we became aware of sounds that proved to

be performances of entertainers who were contributing to the great day. We were too far away to see, and could hear only snatches of the proceedings.

Whether we walked or stood, the crowd's mood impressed me more than I can say. It changed gradually from a holiday type of gaiety to an atmosphere of deep seriousness. I had thought there might be a kind of anger or hostility, but these emotions simply could not be seen or felt. Instead the people, many of whom had traveled hundreds of miles, were serene—astonishingly secure and confident in the realization that they were at last being heard.

Whether we moved or stood, the people were all absolutely polite. If someone bumped into another, a soft, concerned, "I'm sorry" followed immediately. In a crowd of more than 200,000 people!

I found myself comforting a 15-year-old white girl who had come from Georgia. Somehow she had gotten separated from her group. I asked if I could help and, in tears, she said she was lost.

I tried to calm her and succeeded by offering her one of my sandwiches. She accepted with thanks, and a little later we maneuvered to a nearby first-aid station that doubled as an information center. There I left her with someone who could try to help her locate her friends.

We were inspired by a number of speeches delivered by various religious and civil rights leaders. Martin Luther King's speech moved me most deeply. I now have the text at home, and it is like the Gettysburg Address to me. His "I have a dream" statements—those are my state-

ments, too. I felt, and feel, the same way. I have a dream, a dream of a world in which I can be myself, and more important, be appreciated and respected because I am myself.

The grounds at the Lincoln Memorial have long since been cleared, and the thousands of participants have long since returned to their work, churches, businesses, homes.

But what about the problems that caused this whole thing to come about?

Will I always have to skip certain listings in the want-ads when I am job hunting because I know I won't be considered anyway?

Will I have to continue drinking at a fountain marked "Colored" when I visit my mother in North Carolina?

Will my brothers have to continue to get a second rate education at a segregated school?

Will my husband and I be able to buy the house we might want in five more years without fear of being tormented by white neighbors?

Will my friends be eternally condemned to remain in ghettos in New York and Chicago because of inadequate salaries for inadequate jobs?

Or will Congressmen really pass legislation to protect citizens from racial prejudice?

I and my people have a dream that I pray is shared by all kinds of men and women everywhere—a dream of being accepted as useful Americans. Let us all work diligently together to make this dream a reality soon. ☩

An office secretary in the LCA Board of Publication, Mrs. George Bullock is a member of Christ Church, Phila.

OTHER LUTHERANS ASSEMBLED before Martin Luther statue in capital.



POSTERS proclaim support.



WHAT'S



happening here?

Reaching Out

Helping others share in the organization's life is a primary responsibility of the Christian Action Committee of Trinity LCW, Topeka, Kans.

One of its members is blind and deaf. Each week someone sees that she gets to church; each month she is brought to group meetings. Not only does she participate in the group's discussion; she has also taken charge of its devotions and prayers from time to time.

Braille books are secured for her by the Christian Action Committee from the Braille Circulating Library, Inc., in Richmond, Va.

An outreach responsibility of this committee is securing six cakes from Trinity LCW members each month for the state hospital.

—EDITH COULTER

Hospital Visit

Holy Shepherd Church, Kansas City, Mo., is a mission church with 66 members, 18 of whom belong to LCW. Looking for a way to serve the community, Mrs. Mary Kjellberg called Trinity Lutheran Hospital to ask whether they could entertain the children and perhaps other patients.

The eight ladies free to share in the first Sunday afternoon program found the undertaking a large but rewarding one. They prepared punch and cookies for all the children and a dramatization of David and Goliath, complete with costumes and sound effects. Children were delighted.

After this, the women went through the hospital, serving punch and cookies to all patients and visitors. They also visited with patients who had no friends or relatives visiting that afternoon. (I learned about this service from Miss Virginia Axene, Director of Church and Public Relations for Trinity Hospital.)

—MRS. ALVIN E. BLOOMBERG

Japan-in-Ohio

A survey of the congregation may turn up a new type of program possibility. At least that's what happened at First Church, Leipsic, Ohio.

LCW members considered Mrs. Jack Arlen,

who lived in Japan for two years during World War II with her serviceman husband and returned to North America with Japanese costumes for herself and her family, dishes, figurines, chairs and an ottoman, lamps, cushions, dolls, pictures and other items that give her home a Japanese decor.

This setting and Mrs. Arlen's first-hand knowledge of Japan, her LCW decided, would provide an interesting and informative program for them. She agreed to help and committees planned as authentic a program as possible.

When they arrived at the Arlen home at the appointed time, guests were met at the door by their hostess and her two sons dressed in Japanese kimonos, who bowed and, saying, "Welcome to Japan," bade guests remove their shoes and accept paper slippers. Everyone was seated Japanese fashion on the floor in a circle on cushions.

Mrs. Arlen described life in Japan, the culture and religions, and answered questions. She also showed slides taken in Japan.

Lunch included rice and fish-shaped cookies with tea; it was served in Japanese dishes with chopsticks which everyone mastered to some degree.

Visit State Hospital

Holy Trinity LCW of Massillon, Ohio, paid a coffee hour visit to a cottage of eighty women at the Massillon State Hospital last Spring. They took the coffee and cup cakes and also gifts of jewelry, individually wrapped, as a surprise gift for each woman. Games with candy bar prizes helped visitors and patients get acquainted and form new friendships. —MILDRED C. LEHMAN

Indiana Unit Retreat

About 70 Lutheran Church Women from the Indiana-Kentucky Synod gathered at Camp Lutherwald, near Howe, Ind., on June 14 and 15 for a two-day retreat. Its purposes were to seek a closer fellowship and understanding of God and to deepen Christian faith.

Using the theme, "Led by the Spirit," Mrs. Marcus Aurelius of Creston, Iowa, led a Bible study on the eighth chapter of Romans.

Discussion and prayer groups, a campfire, fun, relaxation, fellowship and personal devotions were included in the program.

Morning Praise was led by the Rev. Donald

Dow, camp director; camp personnel sang the call to worship and an anthem. Pastor Dow also led the challenging consecration service that closed the retreat.

—PAULINE E. ROBESON

LCWs Visit Synod Institutions

Trips to various of Nebraska Lutheran institutions have been included on the summer and fall program schedule of some LCW organizations.

One group visited Bethphage Mission at Axtell, delivering some articles they had made for the mission. Another traveled 275 miles, round trip, to tour Tabitha Home in Lincoln. Still another paid a visit to Immanuel Deaconess Institute. (From the *Nebraska Synod Lutheran*.)

Argentine Churchwomen Organize

In the seaside city of Mar del Plata, Argentina, late last Spring, the 23rd Sociedad Femenina (Women's Organization) of the Argentine Lutheran Church met for the first time.

Climax of the evening's program for these women of varied national backgrounds was the showing of a filmstrip, "Each with His Own Brush." From Friendship Press, New York, the strip depicts the life of Christ through the work of oriental artists.

Each woman was given a folder with the symbol and aims of the synodical organization, a listing of monthly program titles and an explanation of the budget.

Women of the Argentine Lutheran Church write most of their own monthly programs, although occasionally a North American LCW program is translated.

The synodical organization contributes to the Argentine church's home for the aged, the Women's Bible Institute and an Evangelical (Protestant) hospital. Fifteen per cent of monthly offerings are set aside for administrative expenses and fares of delegates to the annual convention.

Social service projects for local hospitals and institutions are being encouraged this year by the synodical organization.

The Rev. Leslie von Hefty is pastor of the Mar del Plata church. Speaker at the organization meeting of the Sociedad Femenina was Mrs. George M. Walborn, wife of another Argentine missionary, who has served for several years on the Argentine synodical women's education committee.

—EVELYN L. WALBORN



PUBLICATION NOTES

For Advent Observance

Into All the World is the title of an Advent Prayer Day Service for LCW use the First Sunday in Advent. This simple yet dramatic service can make the Advent season more meaningful. A multilithed instruction sheet serves as a Leader's Guide with step by step preparation for observing Advent Prayer Day. (For more about this prayer day, see page 10 of this issue.)

Leader's Guide with 1 copy of the service costs 15c.

Additional copies of the order of the Advent service cost 10c each; 30c per dozen; \$2.00 per 100. One may be provided for each worshiper.

Be sure to specify whether you wish a leader's guide and sample order of service or a quantity of the orders of service.

Advent Day by Day is a booklet of meditations specifically designed for daily personal use during this season. Various meditations suggest thoughtful acts to make the days prior to Christmas more meaningful to individuals and families.

Booklets are 45c a copy or \$4.50 per dozen.

The Advent Wreath is a pamphlet containing a history of the Advent wreath, instructions for making one and a short meditation as one more candle is lighted each Sunday during Advent.

Pamphlets are 15c each; \$1.65 per dozen; \$12.50 per 100.

All of the above may be ordered from the nearest Lutheran Church Supply Store.

The Great Adventure

A new Board of American Missions color filmstrip with this title shows parish development in Lutheran congregations of North America.

Three case histories of parishes in Iowa, Pennsylvania and Wisconsin portray the ingenuity and vitality of Lutheranism in changing times.

The Lutheran Church—Missouri Synod and the American Lutheran Church cooperated with the Lutheran Church in America to produce the 36-minute filmstrip. Script was written by Robert E. Huldshiner. Imaginative artistry and sym-

bolism have been combined with photography to tell the story. Filmstrip with 33 1/3 rpm recording and discussion guide is available for \$7.50 only from the Lutheran Church Supply Store at 2900 Queen Lane, Phila. Penna. 19129.

Journal of Church Music

Women who work closely with the music program of churches may find help in this monthly magazine of articles, reviews and anthems. A leaflet describing its contents is available free. A year's subscription to the magazine costs \$3.50. For further information, write Journal of Church Music, 2900 Queen Lane, Philadelphia Pa. 19129.

When You Renew Your Subscription

Fall is the season of the year during which the largest number of LUTHERAN WOMEN subscriptions expire. It is also a time when the swiftest possible processing of subscriptions is important, because many women use the Bible studies in their groups and not only do not wish to miss an issue of the magazine, but cannot afford even to receive it late.

Each reader can help the circulation department serve her by being sure the following correct information is included with her renewal:

1. Her COMPLETE address.
2. The name and location of her church.
3. Her name as submitted last year (if Mrs. Harry Bolt renews as Mrs. Mary Bolt, we may not be able to find, from our records, when her subscription expires).

If you renew personally, please include a copy of your mailing label. If your organization's subscription secretary submits it, please double check the above information with her or, better, give her a copy of your mailing label with any necessary corrections clearly marked.



by Helen Snyder
Bette Cronmiller

Hawaiian Dinner

Spare ribs take on a glamorous role in a recipe that comes to us from the Hawaiian Islands. Sweet Sour Spare Ribs is really part Hawaiian and part Japanese. This is quite understandable when we realize that the Japanese people now represent a third of the population of Hawaii.

The spare rib dish was introduced by the Japanese. Then the Hawaiians added a few ingredients to the original recipe. The final result became so popular that it is now considered a Hawaiian specialty.

We are indebted to Georgia Herb (Mrs. James), of Willow Grove, Pa., for sharing the recipe with us. Georgia is a "navy wife" who spent several years on the island of Oahu,

where her husband served as a supply officer in the U.S. Navy.

Georgia tells us that the recipe was a gift to her from Mr. and Mrs. Peter Sasaki, who live in Aila, Hawaii. Mr. Sasaki is an architect and his wife is employed in the City Hall at Honolulu.

In this recipe (as in many Oriental dishes), you will note the use of soy sauce in the two mixtures called for. Georgia says that one of the first things she learned in Hawaii is that "nearly everything is cooked with soy sauce." The sauce is always purchased in gallon jugs. In Western countries, we usually find it only in small bottles.

Preparation of Sweet Sour Spare Ribs is quite simple. Just one secret should be remembered—do not overcook. The meat should not fall away from the bone.

You will want to serve an appropriate dessert to complete your Hawaiian treat. We suggest a lime sherbet, garnished with fresh red raspberries or bright red strawberries. Serve this with your favorite cocoanut cake or with your prettiest cookie plate filled with fresh macaroons. ❧



Georgia Herb

Sweet Sour Spare Ribs

2 lb. spare ribs (cut in 2" pieces)
1½ cups cooking oil

Mixture #1:
1 tsp. salt
2 tbsps. cornstarch
4 tsp. soy sauce

Mixture #2:
2 c. sugar
1 c. vinegar
1 slice ginger (or 1 tsp. powdered ginger)
2 c. water
1 tbsps. soy sauce
½ tsp. dry mustard
1 c. pineapple juice
½ c. brown sugar

Marinate pieces of meat in first mixture about 10 minutes. While meat is marinating, place ingredients for mixture #2 in a large stewing pot (a Dutch Oven is good). Heat this mixture. Pour cooking oil in frying pan and heat. Add marinated meat and brown quickly. When meat is brown, place it in the mixture in the large pot. Bring to boil, then turn burner low and simmer from 30 to 40 minutes. Be sure not to overcook. Meat should not fall off bone.



LIFE THAT IS WORTHY

BIBLE STUDIES IN PHILIPPIANS

BY EMILY J. WERNER

STUDY III: Paul's Demonstration of a Worthy Life

(Philippians 1:12-26)

As You Begin

"Only let your manner of life be worthy of the gospel of Christ . . ." (1:27)

Having looked into the background of Paul's letter to the Philippians and into his reasons for writing, in the rest of these studies we shall consider more specifically what is involved in living a "life that is worthy." Our concern this month will be to look at Paul himself.

Among the harshest words Jesus spoke concerning the scribes and Pharisees, the religious leaders of the Jews, were: ". . . practice and observe whatever they tell you, but not what they do; for they preach, but do not practice" (Matthew 23:3). Surely this is all too familiar, for who of us does not know from experience how much easier it is to preach than it is to practice!

Paul in a sense has been preaching to the Philippians even in this informal, friendly letter. He has set before them the high call to worthy Christian living. What about his own living? Does he practice what he preaches?

Searching On Your Own

Read the letter through, and as you read look again at Paul's own life: What attitudes does he reveal that to you seem worthy of the gospel? What motives do you find? What evidences of Christian conduct are here? Jot these down, with the references for each.

Now read thoughtfully 1:12-26. If you had never heard about Paul before, what would be your outstanding impression of him from reading this passage? What is he saying in 1:12-14? Try putting it into a short telegram to the Philip-

pians! What does he deal with in 1:15-18? What various motives are here? In 1:19-26 select those statements which relate to Paul's prospects, those which state his expectations and his reasons for them, and those which reveal his deepest desires.

Probing Deeper

As you reread the whole letter, did you really see Paul and come to understand "what makes him tick?" If we were to choose one thing he says that tells it all, it might well be: "For me to live is Christ . . ." (1:21). In the New English Bible this reads, "To me life is Christ . . ." And in Phillips' translation, "For living to me means simply 'Christ' . . ." Nothing in life can compete with Christ's claim upon him: "For his sake I have suffered the loss of all things." ". . . Christ Jesus has made me his own." Here is the center of Paul's life: Jesus Christ. Self can no more occupy that central place. Here we find the secret of his attitude toward his fellow Christians, toward those who seek to afflict him, toward suffering, toward death, toward material advantages. Here, too, we find the secret of his motives: to advance the gospel, to honor Christ "whether by life or death," to "gain Christ," to "know him and the power of his resurrection." So, in spite of the fact that he is a prisoner and is facing possible death, he can say again and again, "I rejoice." He also dares to say, ". . . join in imitating me, and mark those who so live as you have an example in us;" and "What you have . . . seen in me, do; and the God of peace will be with you."

Coming to our main passage in this study, what impression did Paul make upon you as you considered the things he says in 1:12-26? Did

you see how everything here bears out his claim, "For me to live is Christ . . .," how he refuses to let self become the center of his concern?

As you will recall, his purpose here is to reassure and encourage the Philippians because he knows they are worried about him. Have you noted the facts he gives to help them stop their worrying?

1:12-14 — I am a prisoner, but because of it *the gospel has been furthered*. My guards have all come to know Christ, and the brethren have been strengthened in their faith and are more boldly preaching the gospel.

1:15-18 — Some, because they are envious, are seeking to afflict me by preaching Christ, but *Christ is being proclaimed* and I rejoice in that.

1:19-26 — My trial is near at hand and the outcome may be life or death, but I am not afraid to die. If I were thinking only of myself, I should prefer death because *to die is gain when it means being with Christ*. Yet you have been praying for me; the Spirit of Christ is helping me, and I believe that you need me for your further growth in the faith. Therefore I am convinced that I shall be released and shall see you again. So you will have plenty of reasons to glory in Christ.

Do you remember Jesus' words (Mark 8:34): "If any man would come after me, let him deny himself . . ."? Is not Paul strikingly demonstrating this denial of self in each of the above situations? For the sake of the gospel and of those who have not heard the good news, he gladly gives up his freedom. If only Christ is preached, he can rejoice, ignoring the fact that some in a spirit of rivalry try to displace him. Though he would rather be released from this life in order to be with Christ, for the sake of the Philippians

who still need him, in his love for them, he readily sets aside his own desire.

Coming to Grips with the Word

Again and again in this letter, and especially in the passage just studied, we are face to face with Paul's own joyful acceptance of suffering for the sake of Christ. Moreover, he expects the Philippians to manifest the same spirit. Long before, at the end of his first missionary journey, as he was going back from church to church to strengthen the new Christians, Paul had told them: ". . . through many tribulations we must enter the kingdom of God" (Acts 14:22). What has happened to us? Because we are Christians, are we to be spared all trouble?

Have you personally recognized the fact that to be a follower of Christ costs something—even today?

What might it cost you if you were living in Jackson, Miss., in Birmingham, Ala., in Philadelphia or in New York? One Christian couple living in Virginia felt that they must do something to break down barriers between Negro and white Christians. Accordingly they began to invite small mixed groups to their home for fellowship and discussion. It was not long, however, before the wrath of the community began to make itself felt. They were snubbed by old friends. They received threatening letters and telephone calls. Their children were taunted by schoolmates. Yet, for those who ventured to come it was an enriching experience in oneness in the Spirit.

How often do you think of and pray for the Christians in East Germany, in China, in Russia, and in other countries where to be a Christian and to remain loyal to Christ is a costly choice to make?

What has your faith cost you? To what extent are you finding out that "it's not what happens to you that matters; it's how you take it?"



CURRENT BOOKS



OUTPOSTS OF MEDICINE. By Steven and Mary Spencer. 127 pages. New York: Friendship Press. 1963. Paper, \$1.25.

This interesting little book is written by a husband and wife team who are well versed in the art of medical reporting. They have traveled extensively and observed intensively; this book records what they have seen and heard of medical missions overseas.

The scope of their travels is wide—from Africa and Ethiopia to India and Pakistan, from Cameroun to a glimpse of a medical outpost in the U.S.A. They describe vividly the lands they visited as well as provide an accurate picture of medical efforts in every instance. One is impressed, too, by the realistic viewpoint of most reports.

Chapters on special aspects of medical work are enlightening and varied—leprosy mission, diet, sanitation, and education of nationals all receive due consideration.

Perhaps the most important aspects of the book are: 1) the variety of medical centers—(the village dispensary to the wide-reaching medical colleges like Vellore and Ludhiana); 2) the massive number of patients treated with their multiplicity of diseases; 3) the ecumenical effort in so many areas; and 4) the oneness of purpose among Christians, Buddhists, Hindus and Muslims in the art of healing. One rejoices that place has been given to the World Health Organization and Church World Service, as well as medical work given certain government subsidies.

This is a book that any one will enjoy reading who is interested in the spread of the gospel through medical missions. It will also serve as

a source of collateral material for teaching purposes.

—BARBARA E. DEREMER, M.D.

(Dr. DeRemer served the United Lutheran Church in America as a medical missionary to India for 26 years.)

REFLECTIONS. By Harold E. Kohn. 190 pages. Grand Rapids, Mich.: William B. Eerdmans Publishing Co. 1963. \$3.95.

Here is a book of approximately fifty meditations written by a minister whose ability to speak the language of the average person is altogether evident throughout the volume. *Reflections* is aimed at meeting a need for contemplation in this busy world and for careful reflection on the meaning of life. Mr. Kohn suggests that everyone needs time for wondering and a wondering-place in his life—an appropriate place conducive to meditation. His own cabin in the woods is the wondering-place in his life, and from there he has written this helpful book.

According to Mr. Kohn, the meditations are reflections on the nature of world and man, on life's values and destinies. His shrewd and discerning, as well as wise and practical, observations on human life and on the life of nature make excellent reading.

The illustrations, from the author's own drawing board, are numerous and lovely and give indication of the nature of the surroundings of the hideaway cabin. Because Mr. Kohn is an artist with words and ideas as well as pictures, he successfully captures the mood of reflection in many ways.

The author displays versatility as well as artistry in his writing. His subjects are varied. His forms are even more varied. Some of his meditations are very brief. Some are in poetry. Others combine poetry and prose. Some are profusely illustrated. Others are single sentences artistically arranged. All in all, this is a stimulating book to read.

Beside being a delightful book for one's own personal meditation, *Reflections* will make an

ORDER THESE BOOKS FROM YOUR NEAREST
LUTHERAN CHURCH SUPPLY STORE.

excellent gift book for a special friend—especially one who will share its loveliness by reading it out loud.

—ALICE B. CROUSER

ONE LIFE TO LIVE. By Arndt L. Halvorson. 93 pages. Minneapolis: Augsburg Publishing House. 1963. \$1.75.

The five chapters of this little book were initially a series of lectures given by the author at a Minneapolis church, where the reception given them seemed to indicate that they might well be put in print for a reading audience.

As the title suggests, the central theme is concerned with the one life we have to live. Since it is a gift of God, we, who profess to love him, should want to use this life wisely and usefully in all our relationships and circumstances. We should hold it as a trust, hoping to prove ourselves worthy stewards.

This requires continual re-examination and evaluation. Pastor Halvorson, who is professor of homiletics at Luther Theological Seminary, St. Paul, Minn., helps us to do just that with *One Life To Live*. First he discusses man discovering himself, then follows with four areas or relationships with which man is concerned: his job, his moral choices, his God, and his church.

Each reader will discover the sentences or paragraphs over which he will want to linger and give thought as he is encouraged to live a life that will point to God. —JUDITH SUTCLIFFE

THE SWEDISH IMMIGRANT COMMUNITY: Essays in Honor of Dr. Conrad Bergendoff. 245 pages. Rock Island: Augustana Historical Society. 1963. \$4.95.

Reading history can be a chore—and not a few think so. But when it is divided into many aspects and each aspect is described by a good author with a good background, one is bound to find something of interest. Such you will in this book, published in honor of Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., from 1935-1962 and now executive secretary of the Board of Theological Education of the Lutheran Church in America.

The early history of the Swedish immigrants, who founded the Augustana Church now melted

into the Lutheran Church in America, is presented in 14 parts or chapters by 14 excellent writers, each one interpreting his special field of interest in Swedish immigration.

Like all immigrants, the Swedes brought their faith, music, literature and ideas to this new and rugged land. Here they planted churches and schools so that their young might have a better life than they. They were forward-looking people, yet they refused to give up their language and their ways without a good fight, and it is this latter that brings humor into the book, especially the two chapters, "Town and Country by the Mississippi," by Dr. J. Iverne Dowie, and "Language in Exile," by Dr. Nils Hasselmo.

Essays like these inspire. Why is it that those with so little dared to do so much, and we with so much dare to do so little? Because of the pioneers' daring we have our church and its institutions. To appreciate our great church, we must learn about the church of the past and its people.

"Although this book," states the Introduction, "is dedicated to Conrad Bergendoff, in a larger sense the Augustana Historical Society has sought out this son of Swedish immigrants in recognition of all immigrants contributing to the American epic."

—CHARLOTTE ODMAN

BETWEEN AN ATOM AND A STAR. By Reynolds W. Greene, Jr. 89 pages. Grand Rapids: William B. Eerdmans. 1963. \$2.50.

"In size, the scientist tell us, man is exactly midway between an atom and a star. In spiritual attainments man is exactly at the point of his own willingness to respond to the God who made him. Jesus came to show man how to come to the Father."

This quotation which appears in the first of a series of thirty-six devotional messages contained in the book, *Between An Atom and a Star*, keynotes its style and approach. Reynolds W. Greene, Jr., has a gift for using the commonplace and the ordinary and show the relevancy of the Gospel to today's world. He has developed these messages under four sub-topics: God's Search; Life's Challenge; Man's Response and Prevailing Power.

Its appealing and direct presentation of modern Christian living would make this book attractive to youth as well as to adults.

—DORIS S. SPONG



CALENDAR OF INTERCESSORY PRAYER

November, 1963

Let us unite in prayer each day and include the following specific concerns:

1. *World Community Day*. "Give to all men the mind of Christ, and dispose our days in thy peace."
2. Congregational stewardship committees, that God will guide their work.
3. The Church in Argentina and all who share its life.
4. Users of the Bible studies in Philippians, that God will illumine their study.
5. Planners of Every Member Visitations.
6. The Board of World Missions, its staff and missionaries.
7. The Church in India and all who share its life.
8. A fuller realization of brotherhood of all who call God Father.
9. The Church in China and all who share its life.
10. Overseas students studying in North American colleges and universities.
11. That we continue to increase in Christian understanding in family relationships.
12. All who suffer persecution for the faith, that God will be with them.
13. That we may always be willing to share the gospel with Jewish neighbors.
14. Educational institutions of the LCA, their staffs and students.
15. The Commission on Evangelism and its staff.
16. All who are afflicted in body or spirit, that God will help them.
17. The Church in North Borneo and all who share its life.
18. Medical outreach of the LCA, staff members and all helped by this ministry.
19. The Board of Social Ministry and its staff.
20. All who govern, that they may seek God's will as they make decisions.
21. The Church in Korea and all who share its life.
22. That we may give our time, talents and resources to God in thanksgiving for creating and redeeming us.
23. All who serve full-time in church work in North America.
24. All Christian broadcasters everywhere, that God will bless their work.
25. The Division of Foreign Missions Assembly of the National Council of Churches.
26. Synod social ministry institutions and all whom they serve.
27. Missionaries on furlough.
28. *Thanksgiving Day*. "Almighty God, we give thee praise and hearty thanks for all thy goodness and tender mercies."
29. All men and women in military service and the chaplains ministering to them.
30. The Triennial General Assembly of the National Council of Churches.

Correspondence

Bible Studies

TO THE EDITOR: Thank you very much for the new *Lutheran Women*. I really like the way you have decided to print the Bible study in your magazine. I enjoy Bible study very much, and more than appreciate this.

Book reviews are very helpful. *Lutheran Women* gives me much inspiration. Thank you.

DOROTHY ANDERSON
Edison, N. J.

TO THE EDITOR: We, too, are happy that you are printing the Bible lesson in our *Lutheran Women* magazine. This way we can study our lessons and also get the other interesting articles and information in the *LW*.

We understand 10 copies of the *LW* are free for promotional purposes, and since we are striving for the *LW* magazine in every home of our congregation, may we ask for the 10 copies available?

We are learning to enjoy *LW*. Keep up the good work.

MRS. ADRID HAGBERG
Hector, Minn.

General Impressions

TO THE EDITOR: . . . I edited our Augustana Lutheran Church Women's magazine for a few years previous to the merger. Have followed the development of the new *Lutheran Women* with a great deal of interest. I am placing my extra copy on the reading table in our lounge. This is a Methodist-sponsored Retirement Residence and we see *Together* (Methodist Church magazine) all the time. I am so very proud to display our fine publication. Thank you so much for the fine work you are doing.

MABEL F. OLSON
Des Moines, Wash.

TO THE EDITOR: I have been reading your magazine for over fifty years as my wife (now deceased) was a member of your organization until three years ago.

I would like to send a five year subscription if you will advise the price.

I wish it to come in her name, Mrs. Adell Dietz, 436 4th Ave. S., St. Petersburg 1, Florida.

I am 96 years old and still in business.

GEORGE E. DIETZ
St. Petersburg, Fla.

TO THE EDITOR: Please permit me to use the correspondence page to ask the individuals who object to the "intellectual" contents of *LW* to do some soul-searching.

If we are really honest with ourselves, I believe most of us would admit that we shun what appears to us to be "intellectual" because we don't take the time to read and digest that material which is challenging and thought-provoking.

Is it not true that in the past we have kept our copies of *LW* in the magazine rack or on the bedside table, to be picked up at the end of the day when we could enjoy the pictures of the missions we had supported and perhaps get some new ideas for our next meeting? By then it was time for our favorite TV program or the baby's two o'clock feeding, so we closed our magazine, only to refer to it again when we were in need of information regarding mission study themes or the address of the nearest church Supply Store.

As I listen to comments and read the correspondence, I am convinced that the editorial staff would relieve our frustrations if they divided the magazine into two sections—one for those who are eager to learn and are challenged by new formats and con-

ceptions and the other for those who would rather not be bothered.

MRS. EDWARD H. WIEDIGER
Ozone Park, N. Y.

TO THE EDITOR: . . . To add my two cents, I think your magazine is *tops*. I wonder what sort of ladies think it is "too intellectual." I like the format, and though I'm not fascinated by every article, I read each one thoroughly. In the past year, since I've taken *Lutheran Women* and *The Lutheran*, I've learned more about the working of my church than in all the previous 30 years.

MRS. BEN MEADOR
Clearfield, Utah

TO THE EDITOR: I might add my personal opinion of our *Lutheran Women* to those others that have been published.

Considering the fact that I have been an active member and pastor's wife some forty-nine years, my status would naturally fall in the Old Fogey class.

That is it! for I surely am not at home in our missionary magazine since the merger, which magazine appears in its stilted style and modernistic art seemingly in competition with the secular commercialized magazines.

I have heard many of our very best pastors preach and *always* they spoke words to the humblest, emulating to the best of their ability the simple sermons of our Christ while he was on earth among men.

Yours for less art and more gospel with a return of the fine pictures of real live work being done at home and abroad by our Lutheran Christians.

MRS. JOHN B. GARDNER
Hickory, N. C.

TO THE EDITOR: Thank you for informative and worthwhile reading in *Lutheran Women*.

C. LEROY JOHNSON, Pastor
Providence Valley Church
Dawson, Minn.

Are You Moving?

If so, fill in this form and mail it to *Lutheran Women*, 2900 Queen Lane, Philadelphia, Penna., 19129.

Paste or fasten a copy
of your present
mailing label here.

New Address _____
City and State _____
Congregation _____

NOTE: Please allow two months for this change to be effective.

How to Write to a Congressman

"Nothing is more fallacious in American political life than the popular idea that Congressmen pay no attention to letters from their constituents," wrote James Reston, Washington correspondent of the *New York Times*, in a recent column. The Presbyterian layman went on to point out that "all of them want to be re-elected, and all of them know the political power of the church, even if they never go there except for votes."

When he wrote these lines, Mr. Reston was pleading for citizens who are church members to express their opinions on pending civil rights legislation to their Congressmen. But his point is important in relation to all kinds of legislation that Congress—either house—or any other legislative body may consider at any time.

Christians can make their opinions known by writing to legislators. Christian stewardship in a democratic republic includes the responsibility of making opinions known, and writing letters is one effective way to express them.

Here are a few simple rules to follow when writing to legislators:

1. Write your own letters based on your own views and experience. One thoughtful personal letter from a constituent will outweigh a flood of form letters or petitions in the mind of a Congressman or state legislator.

2. Be brief and courteous; write about one subject only in any one letter.

3. Your first letter should be of a positive nature. Remember that support of a courageous stand is as important as criticism of a position with which you do not agree. Particularly when his taking the stand you favor would be a risk for him, a legislator will appreciate knowing you understand the risk involved and support him.

4. After expressing your views, seek your Congressman's opinion. Ask a question that requires more than a simple "yes" or "no" answer. Ask the kind of question which will require your Congressman or legislator to indicate where he stands on the issue.

5. When writing to Washington keep these things in mind:

Senators may be addressed Senator John J. Jones; Dear Senator Jones.
Representatives: The Honorable John J. Jones; Dear Congressman Jones.
Addresses: Senate Office Building or House Office Building, Washington 25, D. C.

6. If you do not know the names of your Senators and Representatives and of your legislators in the state capital, call or write your local or state League of Women Voters.

Above all, it is important to remember that individual opinions count, but only if they are expressed.