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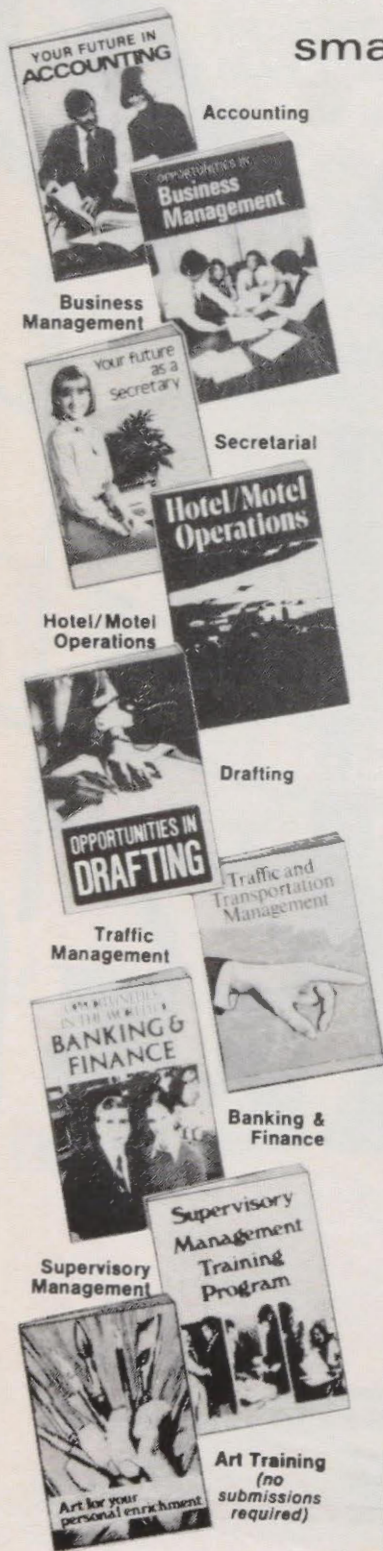
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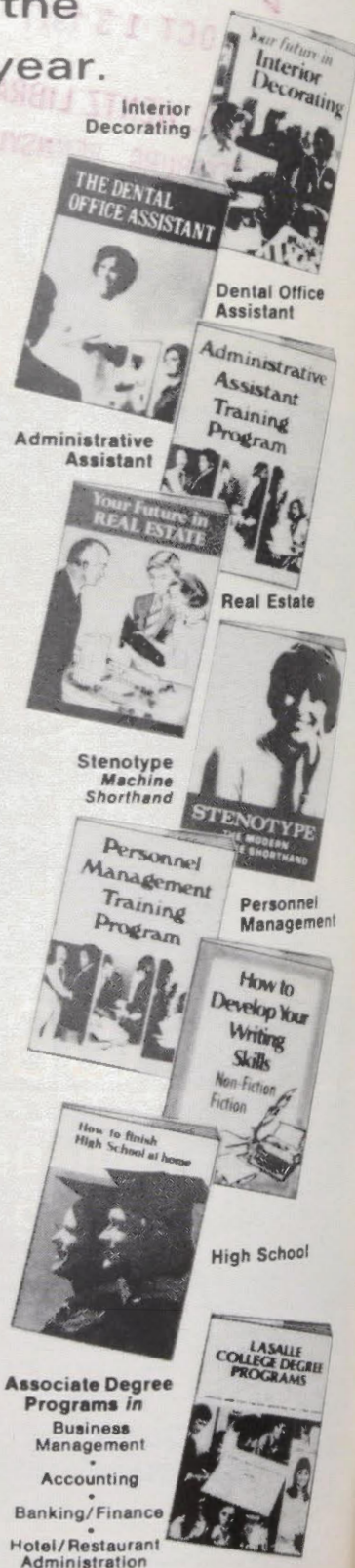


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# A Little Salt

It was chapel time in a nursing home. Since the residents were losing patience waiting for the visiting minister, a young aide led them in singing favorite songs. In the middle of "There is a tavern in the town" they noticed the pastor approaching. With one accord, and without instructions, they switched to "There's a church in the valley by the wild-wood."

—Margaret Johnson  
Minneapolis, Minnesota

Chris Bleich, a young farmer in our congregation, pointed out an error on the cover of a bulletin one Sunday last July. It showed a farmer plowing, but with a left-handed plow. There are no left-handed plows, as our LCA Sunday bulletin service didn't realize!

—Rev. Wayne V. Steele  
Grace Lutheran Church  
Rankin, Illinois

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

—Philip Melancthon



"This morning I want to sing you all a little song about the upcoming Every Member Canvass and about how our budget is much bigger this year because the church needs a new roof, the sexton needs a pay hike, the drug-abuse program needs to be expanded and the runaway-teen shelter needs more bread and because the membership continues to flee to the suburbs."

I have never been hurt by anything I didn't say.

—Calvin Coolidge

Commenting on my sermon, a parishioner recently remarked: "Your transgressions were very smooth."

—Rev. James H. McKinley  
Emmanuel Lutheran Church  
Elyria, Ohio

## From the newspapers...

Springfield, Massachusetts, Daily News: "First Lutheran Church of Holyoke will hold its annual meeting Jan. 18. Elections will be hell."

—Noticed by E.F. Wilhelm  
Indian Orchard, Massachusetts

Lancaster, Pennsylvania, Intelligencer Journal: "Rev. Jones Will Be Concentrated Today."

—Noticed by Mrs. Samuel E. Kauffman  
Columbia, Pennsylvania

Spring City, Pennsylvania: "Emmanuel Lutheran Church congregation to hold special meeting on roof Sunday"

—Noticed by Sylvia Denger  
Spring City, Pennsylvania

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## THE Lutheran

THE MAGAZINE OF THE LUTHERAN CHURCH IN AMERICA

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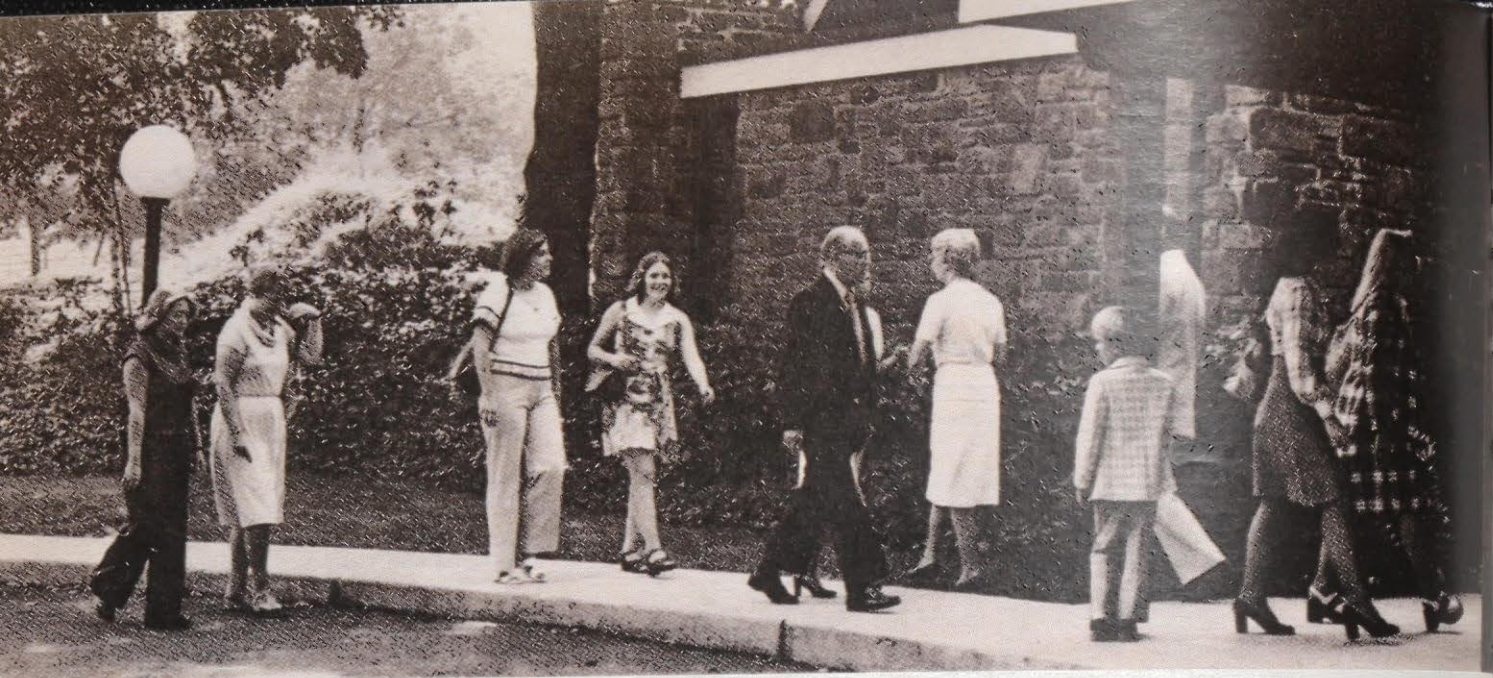
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Our cover shows St. Anna's Lutheran Church towering over Martin Luther Platz in Augsburg, Germany.

OCTOBER 19, 1977





Worshippers arriving at Gloria Dei Church for Sunday morning services

## Gloria Dei, Huntingdon Valley:

# A way of reaching out

This church in a Philadelphia suburb attracts people with diverse and meaningful programs

By Doris J. Wiencke

**W**hen I was separated from my husband," says Jeannette, "no one in the church I belonged to came to see me. No one, friends or the minister, asked how I was getting along. They were friendly to my ex — but not me. I'd volunteered a lot of time in that church, and this cold shoulder hurt me."

The gregarious, fortyish brunette frowns. "So I looked for another church. Tried all kinds. Finally I got to this one. I came to its program for singles. When I walked in," she gestures around, "I knew somehow this was the church for me."

The congregation Jeannette joined, Gloria Dei Lutheran Church in Huntingdon Valley, Pennsylvania, a suburb of Philadelphia, has a way of reaching out to people. At first, like Jeannette, they're attracted by the low sprawl of contemporary buildings that hugs a hillside. What keeps individuals there, though, is what happens to them when they get inside. During Gloria Dei's 21-year existence more than 3,000 members have been drawn to it, and countless people in the community have been touched by its ministry.

The senior pastor is Dr. Ernst G. Schmidt, who grew up in a Lutheran parsonage. Working with him on an ecumenical staff are a Presbyterian clergyman and a Disciples of Christ minister. Eight directors — of Christian education, junior high youth, senior high youth, fellowship, volunteers, a creative arts center, a mental

health clinic, a nursery school — and three music leaders complete the professional team.

Despite such diversity, the program this staff guides is connected by a single thread: the needs of individuals. Schmidt puts it like this, "We try to find where people hurt and where their needs are."

Inadequate counseling services in the community led the congregation to open a mental health clinic, Growth Opportunities Center, in 1975. The church council tapped a Gloria Dei member, Dr. Kenneth S. Barber, to plan the clinic. The chief psychologist at a Philadelphia mental health center, Barber says operating a clinic in a church fulfilled a personal dream.

Barber's dream grew quickly. One year after the clinic's opening, the number of visits to the center had doubled. Barber and three other part-time psychologists were scheduling almost 100 counseling sessions a month. Today more than half their clients do not belong to the church. All pay according to a sliding scale of fees, and financial help is available.

The center doesn't stop with treating problems, however. "The biggest thrust is to find trouble spots and do preventive work," Barber explains. Regularly he and his colleagues offer workshops on marriage enrichment, parenting, retirement planning, personal growth and the single lifestyle.

Another venture through which Gloria Dei reaches out to people is a singles group, Friends Incorporated. Dorrie Sillman, a Gloria Dei member, spearheaded its

The author lives in Southampton, Pennsylvania.





Church-owned van takes residents of Gloria Dei Towers to church



**Schmidt:**  
'We don't run old  
patterns of programs  
that were dead  
20 years ago'

grips nearly every singles group: attracting and retaining interesting people while helping those agonizing over personal problems. "Many members of Friends are divorced," Sillman says. "It's a traumatic experience. They feel the church shuts them out. When they come to Friends, they begin to feel once more the church is interested in them." Many renew participation in the church — their own or Gloria Dei, she adds.

One of the congregation's boldest undertakings was a housing program for the elderly. A \$4 million residential apartment, Gloria Dei Towers, now three years old, led the way. Last spring ground was broken for Gloria Dei Manor, a \$3 million apartment building with 111 residential units, and Luther Woods Convalescent Home, a 110-bed facility was opened. Gloria Dei Village, a 45-acre total life care retirement community with dining and nursing facilities, is under construction.

Of the four, only the Towers was financed by the federal Department of Housing and Urban Development (HUD). Private investors funded the others. "They finance, we manage," the pastor says.

Situated a mile from the church, the eight-story Towers dwarfs a pocket-sized shopping center on one side and a lilliputian commuter station on the other. For people with limited incomes, it has 173 one-bedroom and efficiency apartments. Rents range from \$138 to \$170 per month, "two-thirds less than they'd pay for comparable apartments elsewhere," observes the Rev. William W. Powell, the Disciples of Christ minister to the elderly and residential manager of the Towers. Like all HUD-financed housing, it accepts individuals of all religions and races.

"We operate on little profit margin," Powell says. Residents volunteer to mow lawns, run the coffee shop and reception desk and do maintenance tasks. Two women, both over 80, tend the flower beds. A tenant organization plans events like card games and sight-seeing/shopping jaunts. Such participation boosts the residents' pride in the building, Powell thinks.

A tall, affable Southerner, he believes church-related residences for the elderly carry a stamp of their own. "The church cares about people," he says. "When we had to raise rents, the congregation budgeted funds to subsidize tenants who couldn't meet the increase."

While the staff reaches out to help people, it also

organization a few years ago when she learned that 43 percent of all adults in the Philadelphia area are single—never married, widowed, separated or divorced.

A widow with three children, Sillman says, "Singles like to come to a group in a church. The setting inhibits the hustlers." She notes that men and women alike seem to more readily trust members of the opposite sex they meet in such an atmosphere.

Membership totals for the singles group are anyone's guess. Skiing and volleyball buffs become acquainted with people who share similar likes, thanks to the organization's recreational endeavors. Others turn out for the weekly self-development session, social hour and dancing. With a mailing list of more than 1,000, the group draws over-twenties from the entire metropolitan region, including many nonmembers of Gloria Dei.

Friends Incorporated struggles with a tension that





**Magill:**  
'In a church this size, you have to give members a sense of community'



Jean Powell, right, administrative assistant at Gloria Dei Towers, describes apartment house for prospective resident

works toward making members feel they belong. Janet Richards, director of volunteers, states it this way, "People come into Gloria Dei, get swallowed in the numbers and fall out the back door. I want to help so that doesn't happen."

Richards scouts out useful jobs around the church. As a result, on any working day one might come upon volunteers editing, filing, handling records, mimeographing or typing.

She sees that individuals get training, tools, a good place to work and supervision. "People want to contribute to the church," she says, "but not in the old 'Goody Two Shoes' way. They want meaningful jobs in line with their skills and abilities."

Another staff member who emphasizes belonging is Dr. John Magill, administrative coordinator. "In a church this size, you have to give members a sense of community," he contends. The United Presbyterian Church clergyman attempts it through adult education.

Working with a committee, Magill tries different programs and formats. "It's odd," he says, "but the format that works best is one where food is served."

A Sunday sandwich supper, for instance, preceded a discussion of various denominations' beliefs. For ten weeks it attracted between 85 and 125 people. In contrast, a rabbi who talked about major Old Testament prophets drew a small but consistent audience. "No food was served," Magill recalls.

An annual lecture and cultural series, sponsored by the congregation's adult committee, unites community and church members. Yearly Lenten dinner/study sessions focus on topics like the Gospels, church colleges and world mission.

Magill also supervises Fifty Plussers, an organization

for people over 50. Recently, when its membership of more than 300 outgrew facilities at the church, Fifty Plussers split into two groups.

A program for teenagers mixes recreation, religious education, and service and worship opportunities. Recently the youth renovated and moved into a new home, a one-story building on 2.8 acres located across from the church. Young people need a place of their own in which to meet and relax, many members agree.

Without question, Schmidt, 46, is the power behind the staff. His day typically begins at 7:30 A.M. and often ends with counseling sessions at midnight. A blond man with the swift stride of an athlete, he comes across as a friendly, easy-to-meet guy next door. He knows how to listen, psychologist Barber observes. "In staff meetings Ernie lets us give ideas and input. Our weekly meetings are amazingly democratic for a group chaired by a German Lutheran!"

Fresh out of the Lutheran Theological Seminary at Philadelphia in 1956, Schmidt started Gloria Dei as a mission congregation. He has developed a clear sense of his own priorities for Gloria Dei. "All programs," he says, "stem from the preaching ministry. Preaching is



Director of volunteers Janet Richards, right, teaches Helen Woehr how to run tape duplicating machine

the key. You have to get people into church first. Then you come along with programs.

"We don't run old patterns of programs that were dead 20 years ago," Schmidt declares. "You can't do that. We've got a flexible, mobile society. People want new things!"

Those objectives recently moved the congregation toward a new way of reaching out — a television/radio ministry. They raised a \$250,000 loan collateral and the Sunday after last Easter launched a 13-week TV series on three channels — in Philadelphia; Durham/Raleigh, North Carolina, and Tucson, Arizona. In addition, three radio stations broadcast Schmidt's sermons.

Summing up the congregation's total program, Schmidt says, "We've got every base touched here. Some programs need beefing up. Others need to be reorganized. But we've got a ministry for every age."



# Gifts of the Spirit

By Omar Stuenkel

## Wisdom

In some Lutheran confirmation services young Christians kneel at the altar as the pastor places a hand on them individually and pronounces a blessing. That blessing voices a prayer for the Holy Spirit's gifts. Prominent among gifts sought is wisdom.

Old Testament writings refer to "godly wisdom," that is, wisdom which is not shrewdness or great learning, but perceptive reliance on God coupled with inner peace and care for people. Aspects of this godly wisdom are indicated in David's psalm of penitence, Psalm 51, when he says, "Sincerity and truth are what you require; fill my mind with your wisdom."

New Testament statements frequently contrast the inadequacy of human wisdom with godly wisdom. In 1 Corinthians 2:13, for example, Paul says he does not bring his message of grace on the basis of human wisdom. He contrasts human wisdom with what the Spirit gives and says, "We have not received this world's spirit; instead, we have received the Spirit sent by God, so that we may know all that God has given us."

Perhaps the best description of the wisdom the Spirit gives is in Galatians 5 where the fruits of the Spirit are

listed. We might say godly wisdom rests in knowing the value of the qualities enumerated there and in having the capacity and desire to show them in our lives. Therefore, godly wisdom shows love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control.

Often wisdom offers counsel or hope to the uncertain, confused or despairing. Paul distinguishes between wisdom and knowledge when, in 1 Corinthians 12:8, he says, "The Spirit gives one person a message full of wisdom, while to another person the same Spirit gives a message full of knowledge."

In a gathering where sorrow prevails, such as a funeral home, a family member or friend may show this spiritual gift of wisdom by kindly and effectively directing thoughts of comfort and hope to the bereaved.

Likewise, in a debate about church organization or policy, when many proposals seem good but not ideal, someone may be guided by the Spirit to suggest something that restores everyone to the real question—namely, the glory of God and the good of people—in what is recognized as the voice of wisdom.

Questions arising in daily life con-

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Wisdom is perceptive  
reliance on God,  
coupled with  
inner peace  
and care for people

---

cerning interpersonal relationships, work or home duties, the call for integrity amid temptation, or the resolution of strained feelings are often helped when one who has the Spirit's gift of wisdom offers counsel.

In order to realize what words of wisdom really are, one needs only to read Jesus' parables or examine his replies when difficult questions are addressed to him. Small wonder that people called him a teacher sent from

God and said, "Nobody has ever talked the way this man does."

A characteristic of Jesus' words of wisdom is seen when he changes questions from mere academic religious problems to queries which compel confrontation with one's own weakness and hope. Asked "Who is my neighbor?" he gives a parabolic reply that makes hearers ask themselves, "To whom am I neighborly in a spirit of love and care?"

Similarly, when Jesus' opponents criticize him for eating with people considered public scoundrels, he tells them three parables (Luke 15) which show God's joy over acknowledged sinners who repent. The word of wisdom Jesus gives clearly tells his opponents that it would be wiser for them to seek the lost and sinning in order to restore them to God rather than to condemn and draw away from the sinner.

Our society generally needs words of godly wisdom. Too often, those who could offer such counsel withdraw from helping shape state laws, school policies or patterns for the community. Such withdrawal is partially due to personal weakness or self-indulgence, but it results also because some who profess faith in God do not rally to support the word of godly wisdom, preferring, instead, worldly wisdom that offers a temporary personal advantage. Not only should the person who has the gift of wisdom exercise it, but others who recognize this gift as word from God should support and endorse it. In that way, too, Christians can be the salt of the earth.

As with all other spiritual gifts, the spirit of wisdom must be tested to see whether it is of God. A good biblical study to see how human and godly wisdom collide can be drawn from the Old Testament book of Job.

God asks King Solomon, succeeding his father David to the throne, "What would you like me to give you?" Solomon's answer is given in the first chapter of 2 Chronicles. He asks for wisdom and knowledge, and God says, "You have made the right choice."

We do well to seek the Spirit's gift of wisdom.

**Read: Ephesians 5 and Proverbs 8**

**Next: The gift of exhortation**



# AUGSBURG, GERMANY: Famous name among Lutherans



*Augsburg and environs has nearly 300,000 population*

By Edgar R. Trexler



*Worshippers enter St. Anna's Church through side door*

**H**ighway 17 cuts a four-lane swath as it enters the city of Augsburg in southeastern Germany. The Roman troops who camped there centuries ago would be surprised by the gas stations, bicycle paths and gray and green stucco houses along the road.

Cars slow their speed as the pavement narrows and turns to cobblestone along the Maximilianstrasse in Augsburg's older section. Suddenly history appears from nearly every corner of this city which in 1530 gave its name to the basic confessional document of the Lutheran church, the Augsburg Confession. Lutherans in Austria, Poland, Czechoslovakia and other European countries are known as members of the Church of the Augsburg Confession. Our own former Augustana Church took its name from there too.

Augsburg was an important trade route when Charles V called the princes and theologians together for the religious and political settlement. Unfortunately, the "Golden Hall" where the confession was first read burned before World War II and the historic spot is now filled only with sidewalk cafes.

But a few streets away (around the corner from a McDonald's) is St. Anna's Lutheran Church. An open area opposite the church is named Martin Luther Platz, but the only indication is a sign halfway up a corner building. Furthermore, the entrance to St. Anna's is tucked away





Interior has been restored after war damages, including altar from 1508. Some 35 paintings dating from 1500 to 1700 hang in sanctuary. Stained-glass windows have not been replaced.



Pastor Schmid at church's main door



Worshippers sing during Sunday morning service



in a small alley marked by a marble plaque which commemorates Martin Luther's stay there from October 7 to 21, 1518, when he defended his writings before the papal legate Cajetan.

Just inside the entrance is the Carmelite monastery where Luther lived, with the window of his second-story cell overlooking a courtyard named "Lutherhofle" or "Luther yard." The monastery now houses church offices.

Further on is the church, parts of which were built in 1487. But one can only imagine its appearance during the sixteenth century when the church fluctuated between Roman Catholic and Protestant, depending upon the area's rulers. In 1525 the first public Protestant communion was held there but by 1547 St. Anna's was Roman Catholic again. It was not permanently Protestant until 1632 when Swedish King Gustavus Adolphus took over the area. (Augsburg is now 70 percent Catholic.)

The altar and ceiling of St. Anna's were badly burned during World War II but have been restored. Tall columns and a vaulted ceiling meet the eye, along with a wooden center pulpit carved in 1682, and pew backs that swing back and forth to face either the altar or the pulpit. At the far end of the nave is an original Lucas Cranach painting of Luther.

The Sunday service matched St. Anna's cathedral-like surroundings. Some 130 worshipers entered while a symphony of bells announced the 9:30 a.m. service. Most of the worshipers were middleaged and older, with the women wearing hats. The liturgy was chanted, the sermon lasted 25 minutes and the hymns were sung quietly. In an hour and ten minutes, the service was over.

It had all been dignified and impressive—1977 worship in a Reformation-era church in a city named for the emperor who ruled Rome when Jesus was born. ■



Small second-story window in corner marks Luther's room



Above, plaque noting Luther's visit. Left, cafes occupy spot where Augsburg Confession was signed. In background is present city hall which was built in 1615.





# Mission to 'Little Havana'

**Lenier Gallardo, a refugee from Castro's Cuba, is organizing a Spanish-speaking Lutheran congregation in Miami**

BY CARL T. UEHLING

If you want to fly to Latin America, chances are you'll leave the United States by way of Miami. "This city," says Pastor Lenier Gallardo, "is the gateway to Latin America, which is why it is of such great importance to the church."

Gallardo is developing a new congregation for the Lutheran Church in America among Miami's Hispanic people. He reports that tourists from Brazil and Argentina are filling the city's beaches, and that numerous Latin American periodicals are actually printed in Miami. Half of the population is Hispanic, and Dade County is probably the only legally bilingual county in the United States.

All traffic signs are in both English and Spanish. Legal documents must be executed in both languages. The *Miami Herald* prints a Spanish language edition and smart advertisers paint their billboard slogans in Spanish. For every Anglo, or English-speaking person who moves into Miami, there are 26 Hispanics who move in. It is possible that the day might come when, practically speaking, all of the city's population will be Hispanic.

And 80 percent of the Hispanics are Cubans, like Gallardo, a short, intense man in his late thirties. And like Gallardo, most of the Cubans consider themselves to be not immigrants, but refugees from communism.

In Cuba Gallardo had been an ordained Presbyterian minister and youth director for the Cuban Council of Churches. He left the country because of pressure from the authorities. "They tried many times," he remembers, "to find something in my home or in my church that was illegal, but they never did." He was sent to a concentration camp housing 30,000 people even though no charges had been made against him. "They simply wanted to change the way we were thinking." After six months he was released from the camp with the understanding that he would leave the country.

He settled in the New York City area and started teaching school. Many Cuban refugees were then locating in northern New Jersey towns along the Hudson River and Lutheran churches were looking for ways to minister to the new arrivals. Soon Gallardo was "loaned" by the Presbyterians to the Lutherans. Before long he became a Lutheran, serving as Hispanic pastor

Gallardo, above, is widely known throughout Miami area because of radio and TV appearances. Monument, right, commemorates ill-fated Bay of Pigs invasion of Cuba.





in Good Shepherd Lutheran Church in Weehawken. When the English-speaking pastor accepted another call a few years later, Gallardo was named pastor of the church. He ministered in both English and Spanish.

Meanwhile Miami was emerging as the chief center for Cuban refugees in the states. The newcomers took over the city's slums and transformed them into model neighborhoods. Cuban tradition and culture blossomed. One section of the city became known as "Little Havana." Some of Gallardo's own parishioners migrated south, then wrote back to the pastor asking him to join them and start a congregation.

Their interest matched the interest of the LCA's Division for Mission in North America. The LCA is far removed from the day when most of its members were of Scandinavian or Teutonic stock. Now 37 congregations conduct services in Spanish, including 24 on Puerto Rico. In Miami St. Peter's Church suddenly found itself in the heart of a Cuban area, so DMNA made it possible for the congregation to add a Spanish-speaking pastor to its staff.

Why minister to Hispanics? Aren't they Roman Catholics?

A majority of Hispanics is at least nominally Roman Catholic. But Hispanics are as diverse as any other people, with varied emotional and religious needs. Shouldn't they be able to find a faith that matches their devotion?

Moreover, the fact is that many are not active in church life, yet desire to be Christians. Artie Mesones, for example, is now an insurance agent in Miami after having lived in his native Peru and in Puerto Rico, where he met his wife. "I was a Catholic," he says. "Most Spanish-speaking people think that the only good church is the Catholic church. But there are many similarities between the Catholic church and the Lutheran church, and I could never accept the idea of private confession. That was the main reason why I became a Protestant."

His wife, on the other hand, was raised as a Pentecostal, "but she didn't like that because it was too emotional." Mesones has served on the councils of three different Lutheran churches, and now is on the steering committee for the congregation Gallardo is organizing.

**W**ith the support of DMNA, Gallardo, his wife and two children moved to Miami in the spring of last year. They bought a small home where Eva has been making good use of the skills she learned at the New York School of Interior Design. Gallardo began calling on prospective members.

He started with the people who had preceded him south from New Jersey, like the Capiro family. The father worked for a bank in Cuba for 18 years. When the regime discovered that he had an interest in coming to the United States they sent him to work on a farm. Finally the family was able to leave. In Weehawken they became active members of Good Shepherd Church. Mayra, 19, was president of the youth group.

Now in Miami, Carmen, 22, is a bilingual operator for the phone company. Her father is again a banker, and serves the congregation as its treasurer. "A lot of

people in Florida," Carmen says, "are searching for help and for the word of God." She speaks of her still-small congregation with obvious enthusiasm, describing last year's Christmas pageant (the Presbyterian church loaned the group its costumes) and the Easter dinner when everyone brought a covered dish. "We're like a big family," she says, "with everyone sharing together."

That big family now numbers over 50 and Gallardo has a prospective-member file of more than a hundred names. The area where the congregation will be located is growing, with new homes selling for \$50,000 and up. Not far away from Messiah Lutheran Church, where the congregation has been worshipping until it has quarters of its own, is the modern campus of Florida International University.

Gallardo, moreover, has had unusual success in gaining access to radio and television time and this has made him widely known. "I've already been introduced



This article is about a ministry that is being conducted because of you. Much more could be done to begin mission congregations if funds were available. The Strength for Mission program will give members of the Lutheran Church in America an opportunity to meet this and other needs.

in two meetings of Cuban people," he smiles, "as their radio and television preacher, as if I were a celebrity."

A Good Friday television program was a highlight. The choir from St. Peter's sang, choosing two anthems in Latin because they couldn't sing anything in Spanish. Another Miami congregation, Christ the King, provided money for the broadcasting effort, enabling Gallardo to buy advertising in Hispanic newspapers and to print thousands of flyers. "We reached a great many people," he says, "because Good Friday is a holiday for Hispanic people and they were all at home." Hundreds took the time to send cards or letters, and some who wrote are potential members for the congregation.

Many of Gallardo's radio shows are broadcast over WQBA, the most powerful of the half-dozen Spanish language stations in Miami. Among the many who have heard him in his native Cuba, and have written to him about it, is his own mother.

Castro and the Communists are still subjects of hot debates among the refugees, and periodically violence punctuates the arguments. But, Gallardo says, "I never mention Castro or the revolution. That's not my function here. My function is to be a pastor, to preach the word of God." Now a naturalized American citizen, he does not plan to return to Cuba. "But I would like to



go back and visit," he says, "if Castro would be gone."

According to Gallardo, "Hispanic people listen to the radio all day long, so we need to increase our efforts to broadcast to them. This was true in New York and it's true in Miami." Artie Mesones first heard Gallardo over the radio, and came to the next Sunday's service.

The mission Gallardo is organizing is like almost any other congregation sponsored by the LCA. The pastor/developer's salary and expenses are paid by the Division for Mission in North America. A DMNA staff member counsels with the group as it begins to form, guides it as it sets policies, helps it obtain property and leads it toward formal organization. In some special cases funds from the Designated Advanced Giving program are also used. When a New Jersey couple moved to Florida a few years ago they had extra money left from the sale of their property, so they designated a gift of \$5,000 for the start of the Spanish-speaking ministry in Miami.

Dr. W. Baxter Weant is the DMNA staff member responsible for Florida missions. When he met with Gallardo's group he told them, "This mission is like a child. It will develop many of its characteristics in its first five years. So it's important that we get off on the right foot.

"This is especially true," he continued, "because this is our first attempt to develop a Hispanic mission in Dade County. This is a first for you and a first for us! You will have the opportunity to make history.

"But as with a child, many decisions are made without the child's consent ... being born, the choice of parents, where the child will live. We have already made some important decisions on your part. You had nothing to say about our decision to organize a Spanish-speaking congregation in this area of Miami. You had no choice with regard to Pastor Gallardo. However, later on you may decide to call him as your pastor."

Weant continued by outlining the responsibilities of the DMNA, which he called "a helping agency for congregations." He used his hands to illustrate the present ability of the group, holding his right hand at a very



Dr. Baxter Weant, right, illustrates present ability of the group in comparison to its greater needs

low level. To illustrate its present needs, his left hand was raised high. "We will try to close that gap," he said. "And as you become stronger you will fill in that gap yourselves."

The meeting continued for several hours. Weant explained the importance of benevolences, suggesting that even though their funds were meager they start sending 25 percent of their offerings to benevolences, "getting started on the right foot." "What if we can't?" they wondered. "Then send something," he answered. "Try to build up to the 25 percent." "When we give to benevolences," Gallardo added, "the money will return to the church many times. It's an investment." He pointed out that his own ministry in Miami was made possible by the benevolence giving of people throughout the LCA.

Since that night the steering committee has met frequently with Baxter Weant and other denominational officials. A few weeks ago their urgent need for their own church building was met when DMNA made possible the purchase of the building of a church that is relocating. The future of Hispanic Lutheran work in Miami seems bright.

But what of the long-term future? What of the time when the grandchildren of the Spanish-speaking people of today can hardly remember the language, when they want to be like everyone else in melting pot America?

Gallardo thinks that Cuban nationalism will delay this kind of integration into American life. "We are American citizens," he says, "but we are also proud that we were forced to come here because of the political situation. We're not ready to become completely assimilated by the American way of life. Cubans love this country and they are ready to fight for this country at any time. But we want to preserve our Cuban heritage.

"The Cubans came and rebuilt Miami, improved the slums. We are making a contribution to the mosaic of America. We now have here everything that we had in Cuba, our theaters, our restaurants, our music, our churches. We are making our contribution to the American scene by keeping our culture."

And the LCA is gaining from that contribution too! ■



Mayra and Carmen Capiro will be members of the congregation



# When a marriage breaks apart

**People who go through the pain of separation or divorce need support from their friends**

BY MARY NELSON

**T**he man sat in the chair across from me, his head bent, his eyes on his hands. After a moment or two of silence he lifted his head and spoke slowly.

"I can't understand it. I have known these people for most of the time since Beth and I were married. I thought they were my friends as well as her friends. Now that we are separating, it is as if I had leprosy. Hardly a one has phoned to see how I am. If I meet them on the street, they pass with a quick hello as if they could not get out of sight fast enough."

His eyes went back to his hands, his suffering evident on his face.

As I watched him, I thought of the woman who had sat in that chair earlier in the week, her hands clenched in anger as she tried to make some sense out of what was happening to her. Finally she burst out.

"I can understand the ones who think Harry is a little white lamb and I am a vicious bitch who made his life miserable. They are taking his side and supporting him. I have a few on my side, too. But what I can't understand is all the people who simply fade away, as if I were suddenly invisible. Why, do you

know, there is one woman I traded baby-sitting with for years. She hasn't done so much as phone to see if I am still alive. I can hardly believe it!"

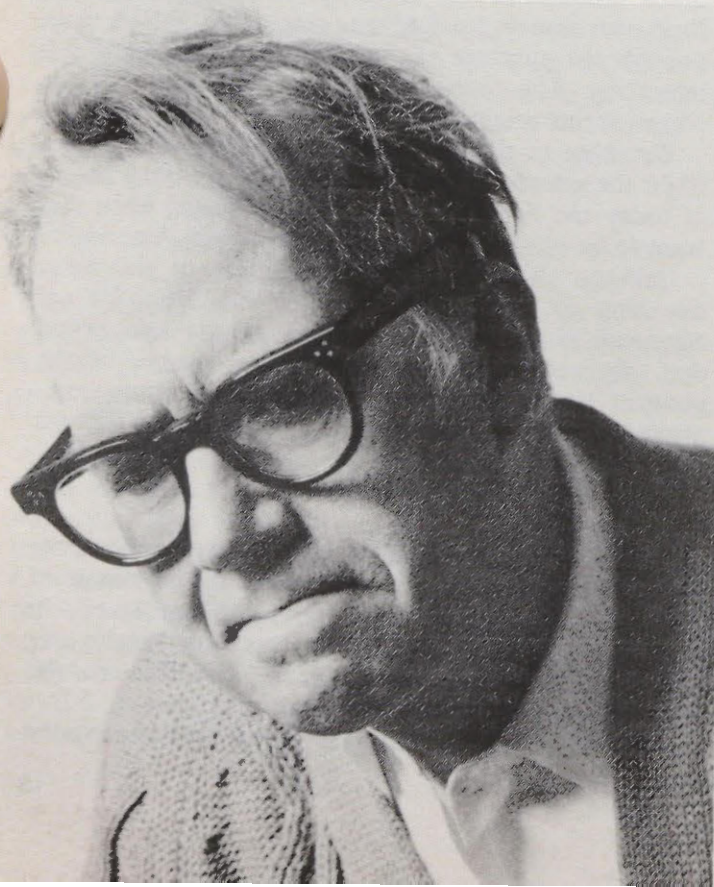
Sadly enough, I could believe it, for I know how often it happens. I am a professional counselor, and over the years I have listened to an increasing number of men and women who were terminating their marriages, some of them after a long period of years. Listening to them gave me some appreciation of their needs. And then, after a long period of struggling with my own marriage, I became one of them and discovered how it felt to sit where they had sat. I joined the many who had told me they were astonished, saddened and angered to find that suddenly they had become outcasts, and I shared these feelings.

As we have tried to deal with this situation, it has appeared to many of us that it arises more from the fact that our friends do not know how to act than from malice or disapproval. When a marriage is ended by death, there is a set of rituals to comfort the survivor. Friends and neighbors know how they are expected to behave. This is not true in the case of separation and divorce.

Yet thousands of marriages are being ended this way today. People seem no longer willing to continue in silent desperation for the sake of appearances, and the changes in social and economic climate mean they don't have to.

If there were ever a time in our lives when we needed the help of our friends, this is the time. Yet this is the time when so many of those we thought of as friends withdraw from the situation. They do not want to get involved. And since involvement has to be a keystone of the Christian life, I would like to offer the following guidelines from both my professional and my personal experience of what has and has not been helpful at the time of separation. Some, you will recognize, apply to other personal tragedies as well. Others are peculiar to our situation.

**Invite me to talk.** If you are sorry to hear that I am separating, please say so. Then invite me to tell you about how I am feeling if I am ready to do so. Please don't ask me a lot of questions. If you do, I am going to have trouble deciding whether you want to satisfy



An Interchurch Feature originally published in the April 1977 issue of the United Church of Canada *Observer* and reprinted with permission. "Mary Nelson" is the pseudonym of a Toronto professional counselor.



your own curiosity. Don't let my often-cheerful face fool you—there is a lot of pain underneath. Let me know you are aware of it and say something like, "You must be very unhappy right now. Would you like to talk about it?" I will appreciate your willingness to listen and, even if I am not prepared to talk at that moment, I may sometime later.

**Listen.** I am probably going through the most difficult experience of my life. I will need to unburden myself in order to come to terms with what has happened to me. You may hear the same story over and over again, but if I keep telling it, I *need* to keep telling it. I will be struggling with strong feelings of grief, anger and frequently, guilt. Have patience.

**Don't give advice.** You are not I. You cannot get inside my skin. You can only see the scene from inside your own head. You can never know exactly what I am feeling. I am the only one who can make the decision that is right for me.

**Give information.** I may need to know that Mr. Brown is a good family lawyer. I may need to know about the availability of professional counseling. Offer the information and let *me* decide how to use it.

**Let me know you care.** Most of us find it difficult to come right out and say, "I love you and am very concerned for your happiness." If you cannot say the words, you can show it in the way you act. Keep in touch, even if the first move always has to come from you. A phone call now and then just to say, "I wondered how you were getting on," can do wonders for my morale. I may be thinking that, if I am unacceptable to my spouse, I likely am unacceptable to everyone else.

**Don't take sides.** A wise person once said, "The only people who know what goes on in a marriage are the husband and wife—and each of them only knows half." You have no way of knowing what happened between us. What seems obvious to you might be looked at in quite another light if you had more information. Don't let yourself be pressured by my need for justification. Simply keep assuring me that you think you understand how it was from my point of view, and that you are aware of my unhappiness and pain.

**Include me.** Having come to the point where I am no longer part of a pair, I must restructure my social life. Ask me to dinner or for the evening, both alone and when I will be part of a group. Give me a chance to try my social wings gently, without the accustomed presence of my partner. And especially, include me if I am an older separated woman who does not work outside the home. My days may no longer include any contact at all with a man, other than the clerk who weighs the fruit in the supermarket. It is a shock to be cut suddenly to contacts with only my own sex.

**Support me.** If you have enjoyed the friendship of both husband and wife, continue to support us both and completely refrain from reporting what each has said about the other. This may seem obvious, but it may be more difficult than you think.

Most of all, if I am a fellow church member, I will need at this time a sense of the community of the church. Encourage me to continue my contacts there so that



my Christian roots will not be endangered at the same time as my marital roots are torn up. Also encourage your other friends in the church to make me feel wanted.

And lastly, if you are my minister, I will need you now more than ever. If that statement seems unnecessary, I can assure you that it is not. I hope my own experience is rare but, from the time a year ago that I told my minister that my husband and I were separating, I have had no contact with him other than a brief greeting at an official function. I do know of ministers who have been extremely helpful to both members of a separating couple. I wish that were always the case.

Perhaps my minister expected me to come to him for help. It is difficult for me to ask when I am hurting. I am more inclined to crawl away alone to lick my wounds. If you sense that I feel like this, offer help. Even if I am unwilling or unable to accept it, I will always remember your warmth in my heart and it will make me stronger.

I think of a young man, not yet 20, from a different religious faith, and with whom I had only a slight acquaintance. When I told him I was separating, he replied, "I hope you will consider me part of your support system. If you want someone to walk down the street with, or someone to hold you while you cry, I hope you will call me." I will never forget him!

Separating, for whatever cause, is a wrenchingly painful experience. Both as a friend and as a church member, you can help me to realize that I am not alone and enable me to forgive and to receive forgiveness—to forgive my spouse, and to forgive myself for my transgressions as I accept the love of God through the love of those around me. ■



## LCA Executive Council approves publication of new worship book

LUTHERANS IN NORTH AMERICA will have a new hymnal and service book in the near future. Publication of the *Lutheran Book of Worship* was assured last month when the Executive Council of the Lutheran Church in America gave it final approval. Similar action had previously been taken by The American Lutheran Church.

Bringing to a close a 13-year period of preparation, the Executive Council acted to approve publication of the book as "an authorized body of hymnic and liturgical material" and to commend it to congregations. Decisions about the date of publication, price of the book and similar matters were to have been made at a meeting of the church publishers at Chicago on Oct. 7.

On the final vote of approval, only three hands in the 33-member Executive Council were raised in opposition. The resolution stated "that the Executive Council approve the *Lutheran Book of Worship* (pew edition) as an authorized body of hymnic and liturgical material and commend the *Lutheran Book of Worship* to member congregations for use as an enriching addition to the worship traditions of the Lutheran Church in America." The wording of the resolution avoided making the new publication "official" and thereby requiring its use, but it is expected to be the version used at assemblies, conventions and synod meetings.

Efforts to make the resolution read "the recommended" or "the authorized" body of worship material were soundly defeated. Council members, however, voted 20-6 to strengthen the original wording, which had called it "an appropriate body" of material, by using the term "authorized."

Questions were also raised about the timing of the action, since the instructions of the 1976 LCA convention had called for final action "by mid-1977" or referral of the matter to the 1978 convention. The council members felt that all testing and division approval had been completed by midyear and that this met the requirements of the convention action. A motion to defer a decision until the 1978 convention was defeated 20-10.

Still awaiting final approval is the minister's edition of the book, which will contain additional occasional services. The council asked the Inter-Lutheran Commission on Worship to delete from a special Good Friday service an ancient

chant known as the "Reproaches," based on Lamentations 1:12. Following the lead of the ALC, the council asked that these be eliminated "to avoid elements that might arouse anti-Semitic feelings of Lutheran worshippers."

The council also requested President Robert J. Marshall to propose to the presidents of other Lutheran bodies that an inter-Lutheran worship commission continue to function to permit further coordination of liturgical and worship materials.

The new book grew out of a proposal made by the Lutheran Church—Missouri Synod in 1964. Although LC-MS personnel participated fully in the preparation of the book, the recent Missouri Synod convention withheld approval pending further study. A special "blue ribbon panel" in that church is currently evaluating the book.

As it now stands, the *Lutheran Book of Worship* will include 544 hymns, three musical settings for the service of Holy Communion, a Service of the Word, order for confession, rites for Holy Baptism and Affirmation of Baptism (formerly called confirmation), marriage and burial of the dead. There will also be propers for Sundays and special occasions, Psalms for liturgical use and some other materials.

### Convention theme chosen

Among major concerns of the Executive Council in addition to the decision on the hymnal were plans for the 1978 church convention, the Strength for Mission program, budget proposals and long-range planning for churchwide agencies.

Selected as the convention theme was

"God's people in mission." The sessions will take place at Chicago's Conrad Hilton Hotel July 12-19. Convention format will include open hearings on major issues, such as the fiscal proposal; forums at which church agencies will describe their work and answer questions, and increased opportunities for Bible study. A special ecumenical event will probably be planned by the host synods for Sunday, July 16.

Adjustments to the 1978 church budget were made to provide for deficits that have been incurred in the Ministerial Health Benefit Plan because of high hospital and medical costs. Plans were also made to permit additional work by some agencies if the church's income continues to gain at a rate of more than 4 percent. Income for the first eight months of 1977 was reported by Treasurer L. Milton Woods to be running about 5 percent ahead of 1976.

## Lutheran-Catholic statement to be completed in 1978

PARTICIPANTS IN A SERIES of dialogues between Lutheran and Roman Catholic theologians agreed at a meeting in Columbia, S.C., last month to complete a statement on the teaching authority of the church early in 1978. Three drafts of the statement have been studied and a fourth and possibly final draft will be presented at the next dialogue, scheduled for Feb. 15-19. Thorny questions about papal infallibility have delayed the study, which has been under way since 1974.

In their discussions, the theologians have stressed recent developments which have placed a new perspective on Roman Catholic doctrine. They have emphasized the "indefectibility" of the church, declaring that "the church is so protected and guided by the Holy Spirit that its faith in Christ remains authentic through the ages." The group also emphasized the "clear affirmation of the supreme authority of God's Word through the Gospel."

These items will be included in the common statement. However, Roman Catholics and Lutherans are preparing separate statements on papal infallibility. An earlier document had proposed that Christian unity might be sought under a renewed papacy that is subject to the authority of the Gospel.

Theological conversations between Lutherans and Roman Catholics in the



U.S. have been held periodically since 1965. Sponsors are Lutheran World Ministries, the U.S. arm of the Lutheran World Federation, and the U.S. Catholic Bishops Committee for Ecumenical and Interreligious Affairs. Cochairmen are Dr. Paul C. Empie, retired general secretary of LWM, and Auxiliary Bishop Austin Murphy of Baltimore.

Other Lutherans participating in the Columbia session were Dr. Joseph Burgess and Dr. Eric Gritsch of Gettysburg Seminary (LCA); Dr. Gerhard Forde and Dr. Warren Quanbeck of Lutheran Northwestern Seminaries (ALC-LCA); Dr. Karlfried Froehlich of Princeton Seminary; Dr. Fred Kramer of Springfield, Ill. (LC-MS); Dr. John H.P. Reumann of Philadelphia Seminary (LCA) and Dr. William Rusch of the Lutheran Council in the USA.

## Church seen as bridge in impersonal society

DEALING WITH THE bureaucracy of the welfare state is a major American dilemma, Dr. Peter L. Berger told the National Conference of Catholic Charities last month. The Rutgers University sociologist, a Lutheran, said that modern society has divided life into an impersonal public sector and a private zone. He cited the church as one of the four social structures that can help bridge the gap between public and private life. Others named were the family, neighborhoods and voluntary associations.

Only these four structures are capable of helping individuals find meaning in their lives, Dr. Berger continued. He called for their strengthening in order to foster respect for the rights of particular groups and to advance society's universal goals, such as adequate health care, education and economic security.

The government and the large institutions which control public affairs seem to become more impersonal, the speaker claimed. He saw no alternative, however, to big government and "welfare state" programs with their increasing impersonal bureaucracy. The idea advanced by some conservatives that we can materially reduce the role of government in social welfare and return such programs to private charities is "utopian," he commented. He also discounted the "leftist" view that individuals are better off in a socialist society. "Bureaucracy is not better in socialist countries. It is worse," he declared.

While the government must continue its dominant role in welfare programs, it should take initiatives to help the family, the church, neighborhoods and voluntary associations "weave a new fabric of meaning between public and private life," Berger said.

## Uganda bans all but 3 Christian churches

THE UGANDAN GOVERNMENT of President Idi Amin last month ousted all but three Christian churches from the country. Only the Church of Uganda (Anglican), the Roman Catholic Church and the Ugandan Orthodox Church remain legal, along with Islam. Amin is Muslim.

Among the 27 church groups banned were the Seventh-day Adventists, the Salvation Army, the Ugandan Baptist Mission and the Propagation of Judaism. After an appeal from the Anglican archbishop of Uganda, Amin agreed to meet with representatives from the first three groups "to discuss their cases."

The Ministry of Internal Affairs said the churches were ousted because their activities are "not conducive to the security, peace and welfare of Uganda." On Radio Uganda, Amin was reported as saying that they "were working for the CIA." In 1975, Amin banned a Muslim sect because it was "political" and brought "confusion" to Islam.

Officials of the Southern Baptist Church in Richmond, Va., said that some 130 Baptist churches in Uganda, including 76 directly related to their denomination, are affected by the ban.

A spokesman for the All Africa Conference of Churches said he was "not surprised" at the ban. "President Amin feels threatened by the church as a whole because it is the only organization in the country that can provide formidable opposition to him," he said. In Nairobi, Anglican missionary David Barrett said that Amin "would like to get at the Roman Catholics as well, but as they are 30 percent of the population the idea of banning them is ridiculous."

## Accounting is sought for evangelists' funds

AUTHORITIES IN THREE STATES have asked prominent evangelical groups which solicit donations from the public to provide information about their assets and the disbursement of their funds. North Carolina's Department of Human Resources demanded a report from PTL, a television ministry with the Rev. Jim Bakker as its host. Minnesota's Securities Commission requested similar information from the Billy Graham Evangelistic Association, which is headquartered at Minneapolis, while in Massachusetts the state attorney general reported on an investigation of Sun Myung Moon's church.

Formerly known as "Praise the Lord" but now calling itself "People that love," PTL conducts fundamentalist talk shows



PASTORS AND LAYMEN in Spanish-speaking ministries met in New York last month with representatives of LCA agencies. Top photo shows Pastor Earl Townsend, Weehawken, N.J.; Dr. Massie Kennard of DMNA, sponsor of the conference; Pastor John Kidd, Allentown, Pa.; and Ludwig Martinez, San Antonio. Below, participants from Dallas, Brooklyn, Los Angeles, Washington and Miami listen to speaker. The group selected a task force to respond to President Carter's proposal about undocumented aliens, asked the LCA to create an office to deal with the Lutheran image in communities that have large numbers of immigrants, and pursued development of a prayer book in Spanish.



on TV stations. It solicits contributions to pay for the shows and recently announced plans to build a \$50 million to \$100 million complex on a tract near Charlotte, N.C., with the money to be raised through television appeals. The complex was to include a university, retirement village and a high-rise hotel.

Responding to the demand, PTL reported that its TV ministry had received donations of \$8,305,000 in the period from Jan. 1 to May 31, 1977. It reported its net worth as \$3,534,399. Robert Manzano, PTL public relations director, said the figures were released "to take the lead in accountability to the public. To my knowledge we are the first major religious organization to do so."

The Minnesota investigation of the



Graham organization's finances came after a report that it had an undisclosed fund of \$23 million, offered gift annuities and participated in a pooled income fund.

#### Graham defends secrecy

Graham said last month that the multimillion dollar fund was accumulated to provide disaster assistance abroad and that some of it might be used to help build two large religious centers. These are a projected \$15-million Billy Graham Center at Wheaton, Ill., and a center for the laity on a 1,200-acre tract owned by the association at Asheville, N.C. The evangelist added that the fund had not previously been disclosed because contributors might suspect that the organization did not need money and because disclosure could lead to a flood of requests for donations.

Unaudited figures released by the Billy Graham Association show that it spent \$26 million in 1975, of which \$23 million was provided by two million contributors.

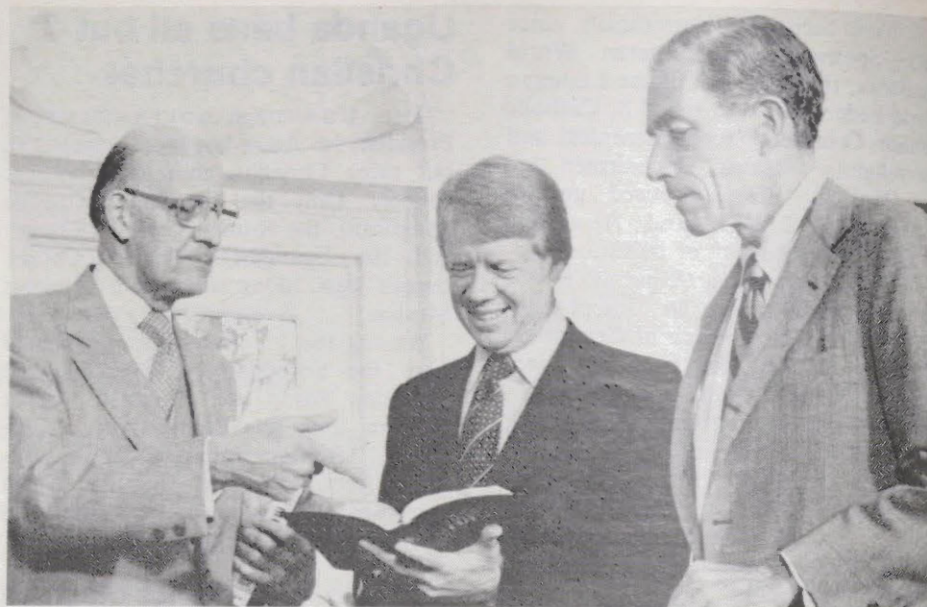
Possible violations of state law were turned up by a two-year investigation of Moon's Unification Church in Massachusetts, according to the *Boston Globe*. The paper said probes found inaccurate or incomplete records. The church reported raising \$1.2 million in Massachusetts during 1975-76 by collecting funds at street corners, parking lots and other public places. Most of this was sent to the church's headquarters in New York. The church was also reported to have business interests in the sale of ginseng tea, a tuna fishing operation and distribution of its newspaper.

#### Church leaders 'vague' about spiritual trends

RELIGIOUS LEADERS in the United States are "alarmingly ill-informed" about changing trends in religious commitment and have "only a vague notion" of where young people are headed spiritually, according to pollster George Gallup, Jr. Writing in *U.S. Catholic*, Gallup said there was a grave need for "measurements on the level of spiritual maturity." He added that "we know more about what breakfast foods people like than we do about the spiritual health of the American people."

Gallup said that the extension of his research work through establishment of a religion research center at Princeton would help provide "a realistic and sophisticated look at religion and how it is changing."

While acknowledging declines in churchgoing in the 1960s and early 1970s, Gallup said there had been a



PRESIDENT CARTER receives personalized copy of Good News Bible at White House ceremony from American Bible Society Secretary Laton E. Holmgren (at left). At right is Sen. Claiborne Pell (D., R.I.), honorary president of the society. Gift symbolized five-millionth copy distributed since version was published in late 1976.

resurgence of interest in religion among young adults in recent years. Young people are "remarkably religious ... hungry for the mystical and transcendent," he said. They are attracted by churches that emphasize the spiritual over the structural, but are turned off by those that seem to be "a middle-class country club for the affluent."

#### Lutheran mission conference cites interest in cooperation

SOME 175 PARTICIPANTS at an inter-Lutheran "Mandate for Mission" conference last month pledged their "interest in collaboration and cooperation" even though there is no immediate prospect for "meaningful union" among their churches.

Speakers at the four-day gathering at Overland Park, Kans., included President Robert J. Marshall and Dr. William H. Lazareth of the Lutheran Church in America, President David W. Preus of The American Lutheran Church and Dr. Jacob Preus, president of the Lutheran Church — Missouri Synod. The meeting was coordinated by the Lutheran Council in the USA. A group of 14 women also made a presentation and a number of Hispanics read a statement.

A series of "theses" were developed for "serious consideration" by mission personnel. To emphasize that Lutheran churches are "inclusive fellowships," it was stressed that ministries "to" various groups should be replaced by ministries "with" these groups. Cited specifically were situations involving oppressed

minorities, women, the handicapped, singles and divorcees. The need for materials which use more inclusive language was also noted.

Another statement referred to the lack of Lutheran unity. The Rev. Elwyn Ewald, executive secretary of the Association of Evangelical Lutheran Churches (an LC-MS offshoot), said the fact that "we have not been able ... to find complete fellowship between our denominations" is "a scandal and deters our witness." He was referring to the LC-MS' "fellowship in protest" with the ALC, its nonfellowship with the LCA and its selective participation in the efforts of the LCUSA.

Other emphases were that the church should make responsible use of media in carrying out its mission, study "biofeedback and psychic phenomena and engage in dialogue with proponents of those views," sponsor a consultation "on the conflict between the cultural work ethic and the Lutheran understanding of work as vocation" and that priority be given to missions in "places where Lutheran presence is not now available."

#### UCC, Disciples plan talks

EXPLORATORY TALKS about a possible merger will be undertaken shortly by the 1.3-million member Christian Church (Disciples of Christ) and the 1.8-million member United Church of Christ. Governing boards of both bodies have approved a resumption of merger discussions which the two bodies and their predecessors have held sporadically since 1912.

Under the plan, there will be two years of exploration after which formal negotiations will be conducted if both sides agree.



## Kentuckians scoop coal with LCA assistance

KNOTT COUNTY, KY.—When the increasing price of coal made it unaffordable for many families in this part of Kentucky, some citizens here wanted to mine it themselves.

Now, thanks in part to aid furnished by the Lutheran Church in America, the Knott House Coal Co. is a going concern with mining rights to 200 acres and grossing about \$1,500 a day, according to Merle Boos, director of town and country ministries for the LCA's Division for Mission in North America.

Mart Shepherd, 57, and disabled, had the idea of forming a coal cooperative with his neighbors. He had organized the Knott County Citizens for Social and Economic Justice in 1973. The citizens group operates a farm and store and gives assistance on problems relating to Social Security, black lung disease, veterans benefits and paralegal problems. Shepherd's desire for a coal cooperative developed because coal was becoming "entirely out of the reach of the homeowner," he said, reaching \$70 a ton.

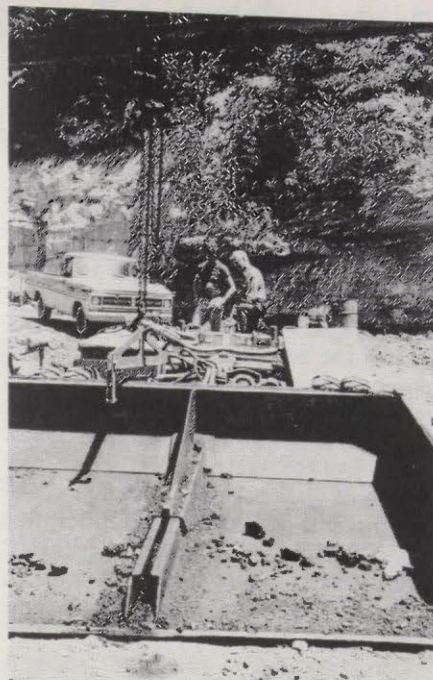
He formed the cooperative with hopes of selling coal for about \$14 a ton with distribution to approximately 100,000 residents in Kentucky, southwest Virginia and eastern Tennessee. Shepherd expects the coal project will serve 1,000 families this winter at \$14 a ton.

The mine first opened last March but had to close when it became too costly for a daily operation. The project needed a mechanized scoop badly to provide for more efficient and economical removal of coal.

That's when the Rev. Carroll Wesinger, Appalachia consultant for DMNA, brought the mine program to the attention of the division. Boos requested emergency funds so the cooperative could buy a mechanical scoop to speed operations. A \$6,000 DMNA grant became the down payment for a \$45,000 scoop so the mine could reopen in May. The sublease to the mining tract allows the Knott citizens to continue mining as long as they pay a 10 percent royalty to the owners.

The group employs five miners and a foreman on the day shift, three miners and a foreman on the night shift, a manager and a bookkeeper.

Shepherd says he believes the land will have a rich yield over a long period of time. He hopes the mine's production can gradually be increased. The cooperative's policies stress there will be no strip-mining of fields and that the mine will operate "without profits to any single individual," Shepherd says. He adds that all miners are experienced and



Kentucky miners look over coal scoop purchased with help of LCA funding

operate the mine with "safety being the highest priority, even above the need for increased production."

Lutherans also provided funds to help the Knott citizens get their store started.

—ROSE-MARIE ARMSTRONG

## Church's 15-year dream finally comes true

HELLERTOWN, PA.—St. Luke's Lutheran Church, a 249-year-old congregation in Williams Township near here, almost disbanded three years ago. Attendance was down and the congregation's 15-year dream of calling its first full-time pastor appeared doomed because of financial problems.

But the future is brighter now. The Rev. Thomas Cvammen, a 1977 Philadelphia Seminary graduate, has become the first full-time pastor at "Old Williams Church." That happened largely because the church eliminated much of its indebtedness two years ago.

Since its founding in 1728 the congregation had either been part of a charge of as many as three congregations or had been served by part-time pastors. The present building dates from 1813.

The congregation decided 15 years ago to call a full-time minister but felt new Sunday school facilities would be needed before a call could be extended. A building fund was started and by 1968 a new \$60,000 educational wing was completed.

In 1971, the congregation severed parish ties with a neighboring Lutheran congregation — another move thought to be essential before a call could be made to a full-time pastor. But then at-

tendance began to drop and in 1974 there was talk of disbanding. As one member explained, "Most active members felt that if the church were to close it should only be after the Sunday school addition was paid off. They didn't want it said that we took on a job we couldn't tackle." During the tense period that followed, the parishioner said, nerves were "easily frayed with the continuous projects we tried and the same people doing things. But the effort united us because we knew everyone was needed."

Under the guidance of Vice-Pastor Conrad Weiser the congregation mounted its first stewardship campaign in years through every-member visits. Dormant committees were restarted and began to function. The revived program encouraged a dramatic improvement in giving as commercial moneymaking efforts were deemphasized, the member said. The congregation was able to pay off the mortgage on its educational wing.

In May the opportunity finally arrived to call a pastor. The vote for Cvammen was unanimous.

—ERIC SHAFER

## Worship attendance up, Marshall tells Nebraskans

OMAHA, NEB.—Sunday worship attendance is noticeably higher in the Lutheran Church in America, much to the delight of the LCA's president. "It is gratifying to know people are going to church again," Dr. Robert J. Marshall told an audience here last month. "On an average Sunday," he said, "30,000 more people are in LCA churches than there were two years ago."

He spoke in Kountze Memorial Lutheran Church at an LCA Foundation dinner honoring Dr. Chester A. Myrom, retiring foundation director and secretary. The honoree, Marshall said, is an "unassuming but very persuasive person, who held that life without the church would be incomplete." And to Myrom the church president commented, "God has given you a full life and retiring is not the end of your ministry." An organizer of the foundation, Myrom has served with it since 1952.

—ART JOHNSON

## LSS thrift store destroyed

MINNEAPOLIS—The Economy Store-South, a clothing and appliances sales center operated by the auxiliary and chaplaincy auxiliary of the Lutheran Social Service of Minnesota, was among three businesses destroyed in a four-alarm building fire last month. The center leased space and was not covered by insurance, LSS reported. All contents were lost.



# TO HELP KEEP YOU IN TOUCH WITH GOD



## Pungent Prayers

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## Senior choir dwindles, minichoirs are formed

FOND DU LAC, WIS.—The dwindling senior choir at Our Saviour Lutheran Church had difficulty attracting new members. Some potential volunteers felt choir participation would allow less time for other church activities. Others saw the choir as a clique difficult to break into.

A program of minichoirs turned out to be the solution. The worship and music committee decided to encourage a revolving membership in the choirs by having them sing a new style of music every four to eight weeks. Each new minichoir was to have a different director focusing on styles with titles like "Bach," "Gospel," "Negro spirituals," "Christmas in many lands," "Twentieth century American composers" and "Lenten-folk."

Directors have included trained members of Our Saviour, two previous choir directors, a music instructor from a nearby university and a junior high school vocal music teacher. A black student from a nearby college directed the Gospel segment. Our Saviour's Pastor Gerald V. Goodrich directed one called Advent-Christmas. Participation in each choir ranged from 10 to 25. Last year 33 adults participated in the program with 14 taking part in three or more of the choirs. Only one person participated in all of them.

Goodrich acknowledges that the choirs "cannot develop the kind of quality that occurs when a group of singers works with one director over a long period." But he adds that no feeling of the old "cliqueishness" has developed.

And choir volunteers speak favorably of the idea. Anita Weigelt said she "really enjoyed" the spiritual choir. "A person didn't have to be able to read music to participate." Another volunteer said the Gospel choir was "fun. I enjoyed the friendship that we shared."

Worship and music committee polls of the congregation have also been positive, according to Mariel Heinke, church council president. Her husband Warren is on the worship and music committee and suggested the minichoir concept.

The polls indicated that more than 90 percent of the congregation felt the new program provided special music equal to or better than the traditional choir, that choir leadership of congregational singing was at least as good as before, and that the new choirs provided for a worship experience better than or equal to that of before.

## Fire-safety aspect halts church recycling project

SHEBOYGAN, WIS.—First Lutheran Church has halted its milk carton recycling project in the interest of fire safety.

Started in 1974, the project amassed 49,352 plastic containers, which when converted into cash brought \$493.52. First Lutheran forwarded the funds to the Lutheran Orient Mission to provide medical care in the Middle East.

But Pastor G. William Genszler notified the congregation in a newsletter last month: "The last of the plastic milk cartons has been taken for recycling. Since the bottles constituted a fire hazard ... (because the fumes from smoldering bottles is deadly) we have stopped collecting the containers."



CAMERA CREW films Brownsville, Tex., segment of seven-minute *Strength for Mission* film, now available for congregational use. Scene shows the Rev. Charles T. Kelly, pastor of Spirit of Joy Lutheran Church, which was recently organized. Other film segments concern social ministry in Appalachia and training of church leaders in Tanzania.



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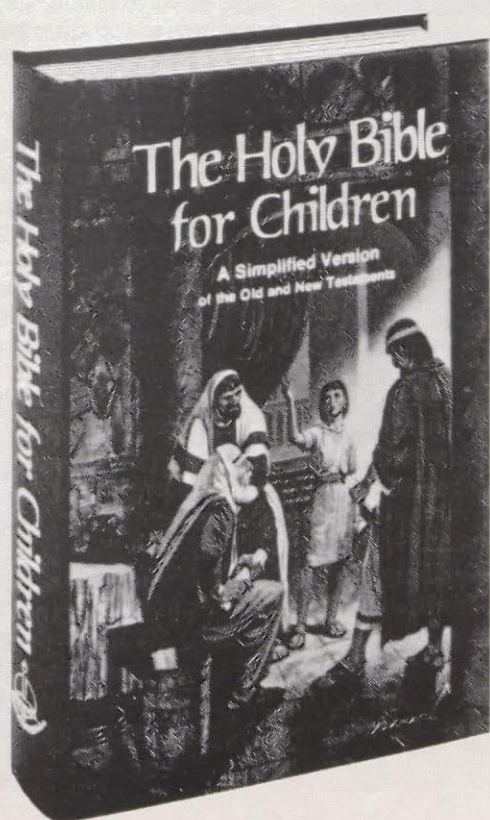
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## 3-year pact settled by Wagner, faculty

STATEN ISLAND, N.Y.—A three-year contract agreement has been reached between Wagner College and the Lutheran school's faculty. Representatives of the college and faculty confirmed that it calls for a 6.5 percent across-the-board salary increase in each of the next three years.

Wagner suspended classes Sept. 12 after college officials said negotiators reached an impasse. Classes were resumed Sept. 20. The faculty ratified the contract terms Sept. 23, according to Dr. C. Carlyle Haaland, chief negotiator for the Wagner chapter of the American Association of University Professors. The association represents about 80 percent of Wagner's 105 full-time faculty members. Haaland chairs the Wagner department of religious studies.

Other terms of the agreement include increases in summer school salaries and promotion differentials. Insurance coverage benefits were doubled to a level of twice the annual salary.

Lost class time is being made up by extending the length of instruction periods through the balance of the fall semester, according to Dr. Norbert Leeseberg, Wagner's assistant to the president. He was a key negotiator for the college.

## Southeast Pa. approves unifying social services

SOUTHAMPTON, PA.—Southeastern Pennsylvania Synod delegates last month approved establishing a Lutheran Social Services (LSS) umbrella organization. It would cover all social ministry agencies and institutions recognized by the synod. Initial membership would total six, should they choose to join.

The proposal, presented to a special convention, was approved by a better than 2-to-1 margin. The vote, however, did not reflect the high emotions which the issue generated. Boards of some of the affected institutions and agencies had campaigned hard for its defeat. Motions calling for a delay in implementation and for further study of the LSS proposal were defeated by the delegates.

The new Lutheran Social Services will play four major roles in synod social ministry efforts — planning supervision (including budgetary matters), coordination, and provision of services. The proposal was patterned after LSS operations in several other LCA synods, officials of the synod said. The proposal was contained in a 135-page report distributed to delegates at the regular May synod convention.

Much of the debate at the special

convention centered on the issue of "bureaucratic proliferation." Opponents of the proposal argued that LSS would be doing the same things which are being done individually by the agencies and institutions—but at a greater cost. Proponents, on the other hand, argued that LSS would eliminate much duplication. They added that the benefits of a coordinated social ministry plan would include greater funding possibilities and a stronger voice in the development of state and local government regulations.

Each board must now decide whether to affiliate with the LSS or operate independently. At least two of the boards have hinted they may find it difficult to participate.

The convention voted to delay the election of LSS board members until the June 1978 synod convention.

—TOM KADE

## Bergland endorses LWR as efficient channel

WASHINGTON—The revamping of the U.S. government's foreign aid program "Food for Peace" will make it easier for food to reach the two-thirds of the world which is hungry, a Lutheran gathering was told last month.

U.S. Secretary of Agriculture Robert Bergland told the gathering that the revamping includes removal of the stipulation that only surplus grain can be sent to the hungry. He addressed a Maryland Synod symposium on "World Hunger and Public Policy."

Bergland also endorsed Lutheran World Relief and urged the synod to support it. He said the federal government prefers to distribute food through LWR because it distributes aid to the needy so efficiently.

Other symposium speakers included the Rev. Charles Bergstrom, executive director of governmental affairs for the Lutheran Council in the USA, and Palmera Peralta, advocacy coordinator for global justice and development for the Lutheran Church in America's Division for Mission in North America.

—JOAN RA

## No spade was too small

SAFETY HARBOR, FLA.—Though the day's weather was oppressively hot, nearly 200 people took positions along the taut string that outlined the site for the first worship house of St. Matthias Lutheran Church, serving East Clearwater and Safety Harbor. At a given signal, all simultaneously broke ground with shovels, pitchforks, spoons and even pancake spatulas, according to *Florida Sonshine*, the newsletter of the Florida Synod.

THE LUTHERAN



## Bible is promoted across North Carolina

RALEIGH, N.C.—A three-month celebration of the Bible is being launched under the theme, "Good News North Carolina."

The Rev. Terry Agner, administrative assistant to the North Carolina Synod, chairs the campaign's steering committee. He says the purposes of the event are to promote awareness and appreciation for the *Good News Bible*, published by the American Bible Society, and to encourage the distribution of Scriptures.

The campaign, involving Protestants of several denominations and Roman Catholics, features billboards, radio and television spot announcements, and newspaper advertising. An exposition of rare manuscripts and Bibles is being held at the Perkins Library of Duke University.

A painting, commissioned by the steering committee and funded by the American Bible Society, depicts persons of various ages and walks of life using the Bible in their daily lives. It will be reproduced on 10,000 posters and one million bulletin inserts sent to North Carolina churches.

Thirteen denominations, including the Lutheran Church in America are taking part in the events.

## Motorist damages church

SAN JOSE, CAL.—The sanctuary wall of Immanuel Lutheran Church gave a sharp awakening to a young man who had fallen asleep while driving home in the early morning hours recently.

The unidentified man's car crashed through the wall, demolishing three pews and breaking a three-inch water pipe connected to the emergency firehose. The driver was not injured.

Dr. Karl E. Kniseley, II, pastor, estimated damage to the sanctuary at \$15,000. In addition to repairing the wall, pews were replaced, and because of flooding the sanctuary floor had to be repainted. There was no other major structural damage.

Just recently Immanuel took out an LCA comprehensive insurance policy.

## Racine gardens grow well

RACINE, WIS.—Parishioners arriving at Holy Communion Lutheran Church carry bags of fruits or vegetables, the surplus from home gardening. Between the early and late services, tables are set out and the food is offered for purchase. Money received is donated to world hunger relief (about \$100 in the first month of operation) and leftover staples are put in the church pantry for distribution to needy families during the week.

# Teamwork made it happen, \$7,000 worth.

They had a typical teen-age problem. They needed money! Far from being frivolous, they wanted to support Lutheran Youth Encounter's new regional office. And they needed help to attend the Chicago Lutheran Youth Congress.

These kids with a cause made things happen when they teamed up with Lutheran Brotherhood's North Du-Cook area branch in Des Plaines, Ill. They staged a volleyball marathon, after recruiting sponsors who pledged dimes, quarters and more for each game. The youngsters played for 10 hours—and raised almost \$3,500. The Lutheran Brotherhood Challenge Fund then contributed a matching amount.

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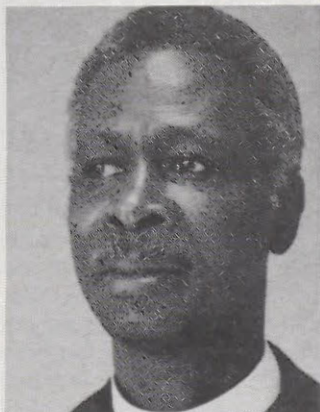
TL



# People

The first Doctor of Ministry degree conferred by the Lutheran Theological Seminary at Philadelphia, Pa., has been presented to the Rev. **Ronald C. Yergey**, pastor of Holy Spirit, Philadelphia.

Atty. **Michael Fernolend Markel**, 80, of Washington, D.C., a founder and director of the Corporation of Lutheran World Relief, died Sept. 11 while vacationing in Germany. The internationally respected food and drug law expert had been a counsel for the Lutheran Immigration and Refugee Service of LCUSA since World War II and helped many refugees flee war-torn Europe.



Parkinson

The Southeastern Pennsylvania Synod's institutional chaplain has been given an outstanding service award by the Pennsylvania Prison Society. The Rev. **John A. Parkinson** was recognized for his "notable

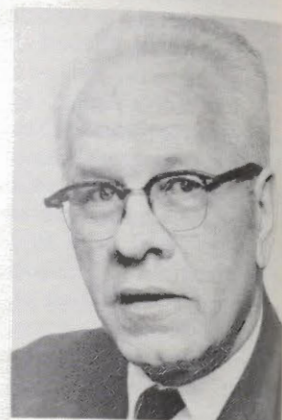
contribution to the improvement of correctional service in the state of Pennsylvania."

This year's Indiana State Fair queen is a member of Holy Trinity, Lafayette. **Benita R. Landis** clinched the title in the evening gown competition, wearing an ensemble she designed.

Dr. **Carl M. Fisher**, an LCA missionary serving the Lutheran Church in Malaysia and Singapore since 1958, has stepped down from the Asian church's presidency. He has accepted a call from the Lutheran World Federation to continue study projects he helped initiate while in the presidency.

**Lady Bird Johnson** is scheduled to address a Roanoke (Va.) College audience later this month. The former first lady will speak during

the Oct. 29 dedication of the Lutheran school's new F.W. Olin Hall for Arts and Humanities.



Messinger

Pennsylvania Senate Democrats elected **Henry C. Messinger** of Allentown as majority leader. The 62-year-old legislator, a member of St. James, Coopersburg, taught in public schools and headed the Pennsylvania State Education Association. He took state office in 1971.

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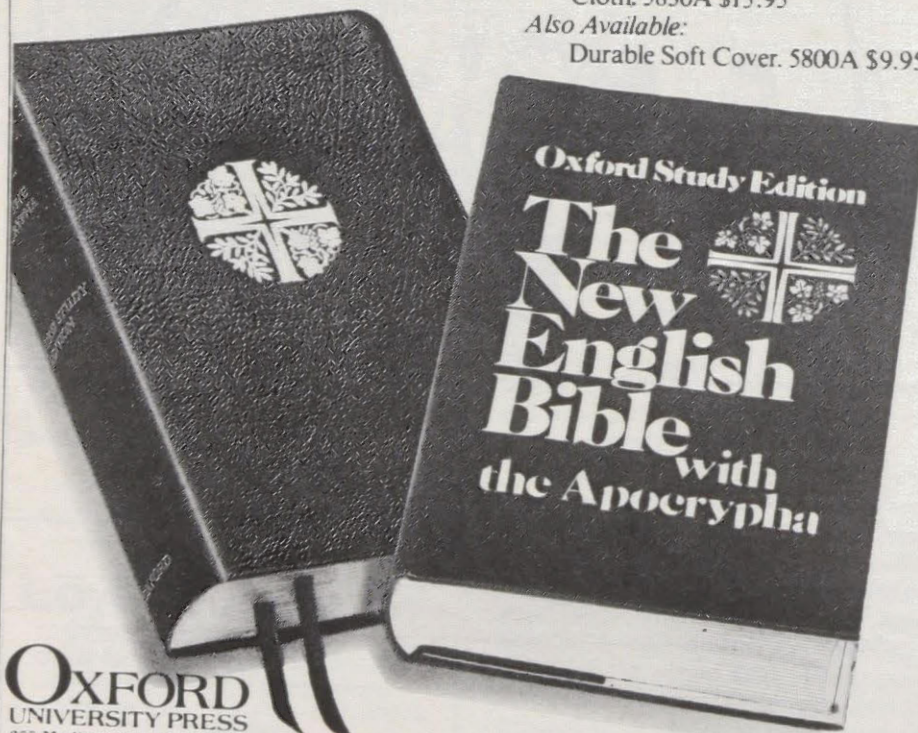
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## U.S. helps Miami church in social-offender work

MIAMI, FLA.—The Center for Dialogue, an agency St. John Lutheran Church operates for disenfranchized people, has been awarded a \$50,000 federal grant to open a support project for social offenders — violators of the criminal justice system.

The plan is to service a minimum of 200 adult offenders and their families. Aims are to 1) provide offenders with family-based motivation and support during rehabilitation, 2) provide families with information and support needed to fulfill their role as the link between the offender and society, and 3) prevent other family members from becoming social offenders. This would be done with referral services, counseling and assistance with such needs as employment and day care. Volunteers would be sought from area Lutheran churches, according to the Rev. Don Ellert Olson, pastor of St. John's.

## Registry adds two houses

WASHINGTON—The Zelienople, Pa. house that was the birthplace of Dr. William Alfred Passavant, nineteenth century Lutheran leader, and the parish house of St. Matthew Lutheran Church, Jersey City, N.J., have been added to the National Register of Historic Places.

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# Books

## Women of the Reformation from Spain to Scandinavia

by Roland H. Bainton  
Augsburg, Minneapolis  
240 pages, \$9.95

IF THE THIRD time is the proverbial charm, then Roland Bainton has charmed his readers with his latest book *Women of the Reformation from Spain to Scandinavia*, final volume in his trilogy on women and their contributions to the Reformation.

Author-scholar Bainton has more than numbers going for him. The man obviously loves history and research as anyone acquainted with his earlier works on the Reformation can readily attest. He's most popularly known for his biography of Luther, *Here I Stand*. In addition, his 42 years as professor of church history at Yale Divinity School have helped underscore his wide reputation as a respected authority on the Reformation.

Bainton is further blessed with a congeniality of spirit and a humanness that shine through unmistakably when he writes. It's his readers who profit.

This time we are treated to 27 vignettes of courageous women who played roles in the Reformation drama but until now have seldom held stage center. Some have only bit parts although, as Bainton hints, that may be

due more to the dearth of information recorded in those days about the "common woman" than to lack of involvement. In many cases he could only glean historical facts from letters and documents written by their husbands.

Others, like Jadwige Gnoinskiej of Poland had her own utopian community in which, contrary to sixteenth century sensibilities, women even preached!

There are accounts of individual bravery — like Maria Cazalla and others who stood firm in their beliefs in the face of tortures inflicted during the Spanish Inquisition. And of corporate bravado — such as the 200 women who stormed the castle of Sweden's John III in an attempt to free two pastors imprisoned by the monarch for refusing to return to Catholic practices.

There are examples of some good (and not so good) poetry and devotional writing, fields in which, according to Bainton, Reformation women had a recognized role. There are also the mystics and the saints and the queens. But Bainton uncovers few examples of women writing on systematic theology, a gap which he attributes in part to the prevailing negative attitude toward the education of women.

This third *Women of the Reformation* is a good offering. It can tease even the unbelieving into thinking history and theology can be fun.

—NANCY J. STELLING

(The reviewer is associate editor of World Encounter, the LCA's mission magazine.)

## The Christians

by Bamber Gascoigne  
William Morrow, New York  
304 pages, \$17.50

## The Bible: A Pictorial History

By Claus Westermann  
Seabury Press, New York  
152 pages (paperback), \$8.95

THIS IS the season when publishers issue Christmas gift books at prices that buyers would be unlikely to pay if they were buying the books for themselves. Every year a few of these books are especially beautiful or original. Both books listed above fall into the latter category, because, in place of the drawings of biblical scenes that often are used, they use actual color photography of artifacts, statuary, landscapes and architecture that lends authenticity and depth to the text.

*The Christians* is a rather thorough history of the Christian church from the time of the disciples to the present. It includes 250 photographs taken by Christina Gascoigne, who has previously collaborated with her husband on other major volumes. The photography, much

of it in color, is striking.

*The Bible: A Pictorial History* opens with a 40-page survey of the Old Testament by the noted German Lutheran Bible scholar Westermann. Supplementing this are about 75 full color photographs by Erich Lessing, depicting some landscape, statue or relic. Appropriate Bible passages support each photo. —A.P.S.

## Lutheran College Days continue into November

NEW YORK—"Lutheran College Days" regional events are under way and will continue through November. Coordinated by the Lutheran Council in the USA's Division of Campus Ministry and Educational Services, these programs give prospective students and their parents an opportunity to learn about the colleges and universities sponsored by The American Lutheran Church, Lutheran Church in America and Lutheran Church — Missouri Synod.

At each College Day, high school students meet informally with admissions counselors to discuss questions of admissions, financial aid, course offerings and other aspects of their education plans.

Remaining dates are:

LOS ANGELES AREA: Oct. 23, Inn At The Park, Anaheim, Calif.

SAN FRANCISCO AREA: Oct. 25, Sheraton Inn-San Francisco Airport, Burlingame, Calif.

SEATTLE AREA: Oct. 26, Sea Tac Motor Inn, Seattle, Wash.

MINNEAPOLIS-ST. PAUL AREA: Nov. 6, Bloomington Marriott Inn, Bloomington, Minn.

ST. LOUIS AREA: Nov. 7, St. Louis Marriott.

DETROIT AREA: Nov. 8, Ramada Inn-Detroit Metro Airport, Romulus, Mich.

CHICAGO AREA: Nov. 9, Holiday Inn-Glen Ellyn, Glenn Ellyn, Ill.


A total of eleven events are scheduled. Four took place earlier this month in the New Jersey, New York, Philadelphia and Washington, D.C. areas.



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## My question is...

**Q.** Why do some churches, like the Roman Catholic Church, forbid cremation? Is there a biblical reason?

**A.** The historic reason for a ban on cremation by some church bodies was the belief that it destroyed the body and therefore denied the basic Christian doctrine of the resurrection of the body. Now we know that the body crumbles into dust eventually, no matter what the form of burial. Besides, in any "resurrection to eternal life" we would hope not to be inhabiting a decrepit and diseased body but rather a glorified body. The God who created mankind out of dust can surely bring a body back from the dust or ashes from which it was formed. Recognizing this, the Roman Catholic Church ended its ban on cremation in 1963. Lutherans have traditionally preferred interment, but have never had a doctrinal ban on cremation.

**Q.** Is there a special rule about the order in which to light the altar candles?

**A.** Normally the candle nearest the crucifix on the Epistle side (that's the right side as you face the altar) is lighted first. Then the rest of the candles on the right side are lighted. The candles on the Gospel (or left) side are then lighted, following the same order. In extinguishing the candles, the opposite method is followed with the candle farthest from the crucifix on the Gospel (or left) side put out first.

**Q.** What is process theology?

**A.** It's a theological system based on the philosophy of Alfred North Whitehead (1861-1947) who developed "process philosophy." To describe it briefly is difficult, but in essence Whitehead viewed all existence as a continuing process, with God as the "primordial created fact" or the ultimate cause of everything. He regarded God as impersonal and as the originator of the whole process of nature of which we are part. While Christians cannot define or describe God fully, our idea of a personal God who knows and loves his children is not compatible with the Whitehead philosophy. Nevertheless, some theologians have embraced the concepts introduced by Whitehead and believe they have many points of contact with traditional Christian thought.

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# Ministerial Roll Changes

## Arizona

HESS, Gary C., newly ordained, to assistant, Shepherd of Valley, Phoenix.

## California

DAHLSTROM, Kenneth, St. Luke, Huntington Park, to on leave from call.

DRURY, James H., newly ordained, to Peace, Lompoc.

GRESKO, Andrew P., Jr., Transfiguration, Los Angeles, to on leave from call.

HARJUNPAA, Toivo K.I., faculty, Pacific Lutheran Theological Seminary, to retirement.

JOHNSON, Milton C., Holy Cross, Livermore, to retirement.

## Colorado

AUSTIN, James H., Shepherd of the Hills, Colorado Springs, to on leave from call.

BALDWIN, Deirdre, newly ordained, to associate, Holy Cross, Wheat Ridge.

## Illinois

HEINS, John L., St. Philip, Glenview, to associate, Alpine, Rockford.

HENRICKS, Kevin C., newly ordained, to associate, Bethlehem, St. Charles.

## Iowa

BUHR, Robert H., Immanuel and Swede Valley, Ogden, to Bethany, Burlington.

HOUGEN, Philip L., Our Savior, Pekin, Ill., to St. Andrew, Cedar Rapids.

## Kansas

EKLUND, Milton A., Good Shepherd, Washington, Zion, Clyde, to on leave from call.

## Kentucky

CRESS, C. James, newly ordained, to Messiah, Louisville.

## Maryland

BARRINGER, John E., Epiphany, Burtonsville, to on leave from call.

BRANDIS, James F., St. Paul, Doylestown, Pa., to assistant, Trinity, Hagerstown.

CARL, Bernard W., newly ordained, to St. Paul, Aurora, W. Va.; St. John, Red House.

DRUMM, Larry E., assistant, St. John, Linthicum Heights, to Bethany, Baltimore.

## Michigan

ANDEER, Jarl A., newly ordained, to Trinity, Hillsdale.

BLAKEMORE, John D., assistant, Trinity, Grand Rapids, to Faith, Flat Rock.

HARRISON, Wayne A., newly ordained, to Faith, Saline.

KIMMELL, Jere R., Church of the Apostles, Belleville, to on leave from call.

## Minnesota

BAUM, Donald F., Immanuel, Mora, to First, Lafayette; Swan Lake, New Ulm.

BERGIN, Brian G., Cannon River and Cross of Christ, Welch, to associate, Incarnation, St. Paul.

HULTGREN, Arland J., faculty, Wagner College, Staten Island, New York, to faculty, Luther-Northwestern Seminaries, St. Paul.

## Mississippi

BUTT, James C., newly ordained, to St. John and Beth Eden, Louisville.

## Nebraska

YURK, Helmut, newly ordained, to Christ, Pierce.

## New Jersey

ANDERSON, Donald F., St. John, Jersey City, to assistant, Calvary, Cranford.

BENITO, Carlos A., associate, Christus, Epiphany, Grace, Nazareth, Trinity, all Camden, to retain pastorate at Christus, Epiphany, Grace, Trinity, Camden.

BENSON, Barry N., newly ordained, to Christ, Union.

DORWARD, Dallas D., Holy Trinity, Burlington, to St. Michael, Cherry Hill.

ENGLEHARDT, Glenn A., assistant, Our Savior, Haddonfield, to St. James, Folsom.

GOEBEL, V. Hans, Christus; Epiphany; Grace; Nazareth; Trinity, Camden, to retain pastorate at Christus; Epiphany; Grace; Trinity, Camden.

## New York

ARNOLD, Robert H., St. Paul, New York (Queens), to St. John, Lynbrook.

HEYDT, Curtis B., newly ordained, to Concordia, Kendall.

HOLST, Wayne A., assistant to the president, Central Canada Synod, Winnipeg, Man., to coordinator of consultant services, Division for Mission in North America, New York.

JENSON, Janice C., newly ordained, to St. Paul, Berne; St. John, East Berne.

## Ohio

ANDERSON, David P., newly ordained, to Brandt, Tipp City; Casstown, Casstown.

REICHERT, Warren A., newly ordained, to associate, Our Saviour, Toledo.

## Oklahoma

CAPPS, Donald E., on leave from call, to faculty, graduate seminary, Phillips University, Enid.

## Pennsylvania

CLARK, David W., Grace, Trinity, Northumberland, to associate, Evangelical, Waynesboro.

DANIELS, James A., Bethany, Philadelphia, to St. James, Pottstown.

DOUGLASS, Albert I., St. Luke, Obelisk, to Little Zion, Telford.

HIGGINS, James A., newly ordained, to Oak Grove, Zelenople.

HORN, Edward T., III, Trinity, Philadelphia, (Germantown), to retirement.

MILLER, Clarence E., St. Michael, Harrisburg, to retirement.

## South Carolina

BURKE, Kenneth O., newly ordained, to Faith, John's Island.

BURNS, Ernest T., St. Andrew, Plains, Ga., to Mt. Pleasant, Ehrhardt.

## Texas

BOGGS, Terry K., team pastor, St. John, Salina, Kans., to St. Matthew, Fort Worth.

KELLY, Charles T., pastor/developer,

Brownsville, to Spirit of Joy, Brownsville. KOLANDER, Daniel A., pastor/developer, Austin, to Triumphant Love, Austin (Northwest).

## Virginia

HOLLEY, Robert F., pastor/developer, Woodbridge, to Epiphany, Dale City.

## Wisconsin

BIDWELL, Richard O., assistant, Grace, Kenosha, to Calvary, Two Rivers.

NILSSEN, Jerome W., campus ministry, University of Wisconsin, Milwaukee, to Lake Park, Milwaukee.

PETERSON, Robert A., on leave from call, to tent-making ministry, Epiphany, Milwaukee.

STEFFENSEN, Vernon J., Peace, Belmont, to Holy Trinity, Marshall.

## CANADA

### Manitoba

ARNDT, Theodore K., First English, Winnipeg, to on leave from call.

DUMPYS, Hans G., St. Timothy, Oak Park, Mich., to St. Peter, Winnipeg.

### Ontario

BESKAU, Darcy A.R., St. Peter, Sullivan Township; St. James, Williamsford, to on leave from call.

GRIEBLING, G. Erich, St. John, Aylmer, to First, Toronto.

### PERU

BERETTA, Troy D.J., Faith, Burnaby, B.C., to missionary, Lima.

## Deaths in the Church

**THE REV. CARL REMERS GOLDENSTEIN**, 69, of Papillion, Neb., died there Aug. 15. Ordained in 1931, he served Zion, Hanover, Kans., and the Nebraska pastorates of Immanuel, Lodgepole; Trinity, Columbus, and for 15 years Trinity, Papillion. He served army chaplaincy posts in California and Texas during World War II and for ten years was Protestant chaplain at Boys' Town near Omaha, Neb. He retired in 1971.

**THE REV. CLARENCE THEODORE NELSON**, D.D., 74, of Edina, Minn., died Sept. 22. Ordained in 1929, he served Mount Olivet, Minneapolis; Arlington Hills, St. Paul, and Holy Trinity, Duluth, all in Minnesota; Augustana, Washington, D.C. (1947-61); the Protestant Fellowship, Dhahran, Saudi Arabia; the English-speaking congregation of the Evangelical Lutheran Church of Geneva, Switzerland, and Tabor, Chicago (Escanaba), retiring in 1972. He was a member of the Board of World Missions in the former Augustana Church.

**THE REV. BILLY LEE VANDERFORD**, 42, pastor of St. Luke, Lexington, N.C., died Sept. 22 at Lexington, apparently the victim of a heart attack. Ordained in 1960, he served North Carolina pastorates at Mount Hermon, Statesville; Redeemer, Kannapolis, and A Mighty Fortress, Charlotte, before going to Lexington in 1974.



# Letters

## TO THE EDITOR

### What's the real Missouri Synod?

Sir: Your editorial on the meaning of fellowship (Sept. 7) was appropriate and to the point. Yet I would like to underscore something to which you refer, but don't spell out. I sincerely hope that members of the LCA and ALC don't see Missouri Synod conventions (at least not the last three) as being at all representative of the opinions and attitudes of Missouri Synod members. I was a delegate at the Dallas convention and, in spite of expecting it, I was still amazed at the orchestration of the whole thing. *Affirm*, a fundamentalist publication within the Missouri Synod, published a list of about 132 "preferred" candidates. Of these "preferred" candidates about 125 were elected to office. That election was typical of the convention's orchestration. When you hear of resolutions of the Dallas convention regarding fellowship issues, the hymnal and others, don't make the mistake of assuming that "the synod has spoken." It hasn't. Only the fundamentalist minority and those they have brought into power have spoken.

(REV.) R.J. BALINT,  
Union City, N.J.

### Leftist LWF?

Sir: The most revolting item in your article (*Aiding Africa's oppressed peoples*, Sept. 21) is the statement that the Lutheran World Federation was asked "to facilitate the return of more than 20,000 Mozambicans" to the FRELIMO regime. This is not a legitimate relief function. It is *de facto* proof that LWF is a puppet of Marxist/Leninist "liberation" forces in southern Africa. The same political sophistication which was operating when LWF took a stand on South Africa is apparently blind to the manipulations of leftist governments.

MARK S. WASESCHA,  
St. Paul, Minn.

### Troubled about abortion

Sir: I must compliment you and Pastor Seyda for the article *Abortion counseling troubles me* (Sept. 21). I too have been troubled by the LCA statement which I view as giving acceptance of the church to an abortion performed for any reason or whim. Hopefully in the future the LCA will adopt a statement recognizing the fact that the unborn are human beings, created in the image of

God, and that the ending of that life must be undertaken only after careful consideration and under extreme circumstances.

WENDELL L. ANDERSON,  
Oxon Hill, Md.

Sir: So abortion counseling troubles Pastor Seyda! Well, it troubles me, too, and I do a lot of it. But one thing is certain: no matter how troubled the counselor may feel, it can't possibly compare to the desperation and distress the pregnant woman herself feels.

I talk to women almost daily who are struggling with this decision and I have yet to see anyone who is taking it lightly. Abortion for most women, especially for most Christian women, is a very difficult step, but we must consider the only alternative, which is bearing an unwanted child. Talk about "troubled!" How does Pastor Seyda think a woman feels about bringing a child into this world that she cannot take care of, either financially or emotionally?

It would be wonderful if every pregnancy were planned and the need for abortion would cease. This can be accomplished only through extensive education and foolproof contraception....

Yes, a fetus is important and terminating its life is a very serious matter, but let's not lose sight of the woman and the importance of her life. To withhold the church's support and Christian compassion could only serve to compound the grief and anguish a woman in this situation already feels.

LINDA C. KIRK,  
Albuquerque, N.M.

Sir: Right-to-life people are involved in a campaign to force everyone to live with their viewpoint that personhood is automatic at conception. Most of the rest of us have a theology which holds that our humanity has something to do with the capacity for awareness and feeling which transcend the biological and is in continuous development all during our lives. I would certainly agree with anyone that the fetus deserves respect just because of its potential personhood. But the problem comes when our respect for potential human life collides with the needs and values of actual persons.... I deal closely with organizations and clinics which provide abortion services. It is hard to find many women who could be said to be having abortions for "frivolous" reasons. And possible abuse of this service does not provide grounds for removing it; we do not eliminate freedom of speech because some abuse it. We all need to work harder to eliminate social conditions which lead to unwanted pregnancy. One of the more positive aspects of abortion is the opportunity it offers carriers of genetic disease to risk pregnancy and have

normal children. And is it worth nothing that there has been a 90 percent drop in maternal deaths since abortion became legal?

DEE RUPPENTHAL, Glyndon, Md.

### Meditation and yoga

Sir: It was a great disappointment to me to see the article by Bev Smith (*Experiencing the presence of God*, Sept. 21) concerning meditation printed in our *Lutheran*. I cannot believe that "spacing out" your mind so that you cannot concentrate is a Christian kind of meditation. When an individual creates this kind of mind emptiness he or she is inviting a whole host of satanic influences to fill the vacuum. God speaks to us through his Word. We should meditate on his Word and listen to his voice, but not in a mind-altered state of consciousness....

MRS. LOUIS ANDERSON,  
Center City, Minn.

Sir: Please don't sanction the practice of yoga! It is a religion and a false religion. Putting yourself in a state of passivity is a dangerous counterfeit exercise. To open our minds and allow them to be receptive to all the thoughts and suggestions which enter is perilous. Meditation with our Lord Jesus Christ, on the other hand, is fulfilling. We should listen for his leading and go in his direction....

PATRICIA HUTZ, Franklin, Pa.

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## Editor's opinion



### The depth of the Reformation

I'VE LONG WONDERED whether contemporary American Lutherans have difficulty appreciating the depth of the Reformation which we celebrate at the end of this month. The heart of the Reformation — and of the Gospel — is that God came to humanity to give us his grace and forgiveness even if we don't deserve it. That seems simple enough even if one wonders why God would do such a thing.

On the other hand, the American culture in which each of us works, lives and plays teaches the opposite. As children we are taught to study hard so that we can succeed. As adults we try to carve out a comfortable living by working our way up, striving to attain higher goals, incomes and positions. There's nothing wrong with that, of course, as long as our striving doesn't rub someone else's nose in the ground.

But the onward-and-upward principle of American society has spilled over into religious understanding. For many it has become natural to think that they should earn their way into God's good graces. Some faithful church members get tempted too. And virtually every sect that seems so attractive to so many today — the Unification Church of Rev. Moon, Hare Krishna, the Mormons, Jehovah's Witnesses, Eckankar and dozens of others — have their basis in some kind of working one's way into God's favor. I suspect that part of their appeal is the American feeling that a person can accomplish anything he or she sets out to do, even to entering the kingdom of heaven.

That's not what the Reformation or the Gospel teaches. We respond to God with whatever talents we have at our disposal, but the initial movement is from him to us. That's why faith is liberating — no worries about when we've accomplished enough, whether we'll be acceptable, or whether we have — or have not — achieved enough by the measuring sticks of society. This distinction between our culture, which expects people to work their way up, and God's way — which is his coming to us — must be kept straight.

### 'Soap' is only suds

ASIDE FROM NEWS, sports and occasional documentaries, I don't watch much TV. But I've been reminding myself on recent Tuesday nights to watch "Soap." After all the hullabaloo about its inappropriate sexual content, it seemed wise to make a personal judgment. Now after having wasted parts of three evenings — well, that gives an indication of my reaction.

To be sure, the sexual innuendo is there, although not necessarily more so than in some other shows. But if it weren't there, one wonders if the show would be telecast at all. It lacks drama, there's very little character development, and each individual is stereotyped to the extreme. That's the nature of spoof and satire, but the half-hour is so barren of cleverness that "Soap" is only suds. In "All in the Family," which also tackled touchy topics, Archie and Edith Bunker developed characters which were true enough to make the humor believable. That can't be said for Jessica and Chester and Burt and what's-her-name.

Furthermore, can't any character in "Soap" speak kindly to or about someone else? The dialogue is cruel, piling up one put-down after another. Where's the tenderness, the sharing, the genuine human moments? When this is mixed with sexual overtones, the viewer is given the mistaken impression that family life, including the expression of sex, is merely brittle and exploitative. The network's disservice is not sex in the dialogue but the script's demeaning of humanity.

I can get cynical enough about "Soap" to wonder if the network knew that it had a dud on its hands and hoped the opposition to the show would encourage viewers to watch it anyway. That's probably unfair to ABC. But the letter-writers and other protesters shouldn't worry too much. "Soap" should soon slip on its own boredom.

—EDGAR R. TREXLER



# BECAUSE OF YOU

Because of you a native of India is ministering to native Indians in America.

That's unique!

The native of India is Subhadra Devi Raju.

She's an attorney. And she uses her time and talents — as a lay associate of the **Lutheran Church in America** — to help impoverished American Indians and Chicanos in the valley around Los Alamos, N.M.

She doesn't do it by a hand-out, but by helping them to help themselves through Self-Help, Inc.

Self-Help, Inc. was started by the members of Bethlehem Lutheran Church, Los Alamos. It's through this agency that Subhadra gives assistance to the underprivileged American Indians and Chicanos in clearing titles, adjudication of water rights, incorporation of village libraries, guidance in organizing co-ops, and assistance in establishing farmers' markets.

Subhadra has opened many doors — because, as she puts it, "Since I am from India, the people from the valley are not having any hesitation in communicating with me, hence

I can be very effective in helping them relate to the people in Los Alamos who are genuinely interested in helping them."

Through Subhadra's lay ministry the poor of New Mexico experience — in a person — Christian love.

Contrary to the words of a popular song ("Love is never having to say, 'I'm sorry.' ") love is reaching out to another with no thought of return. Indeed, love is more than remaining mute; it's actively moving toward the one in need and meeting that need.

Subhadra Devi Raju is doing just that!

...and she's doing it because of you.

You, through your gifts to benevolence, enable your church — the **Lutheran Church in America** — to support this ministry.

Remember Subhadra next Sunday as you place your offering in the offering plate.





# IS HISTORY EXCITING?



*The home of Albert Voecks, one of AAL's three founders, served as our first home office (1902-1905).*

Well, yes. At least we think it is. So do the more than 1.15 million AAL members nationwide. And they also are finding the month of October exciting. You see, many of them are busy planning special events to "Celebrate with Thanksgiving" next month, thanking God in their own special ways.

What are they celebrating? AAL's 75th Anniversary. By happy coincidence, it occurs on Thanksgiving Day, November 24. They're celebrating 75 years of exciting history. Seventy-five years of touching lives. Of helping people in need. Of AAL's special brand of fraternalism.

They're celebrating the fact that when you buy insurance from AAL, you get more than just insurance. You become a *member*, and that can mean exactly as much as you want it to.

Our members join together to form local units called branches. The branches give individual members the opportunity to combine skills, talents and resources in a variety of local benevolence projects. Like the ones they're planning for November. In this way, our branches help carry out AAL's basic purpose: "to enable Lutherans and their families to aid themselves and others."

We call it *common concern for human worth*. It's been happening for 75 years. And we think *that's* exciting.



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