

THE *Lutheran*

MARCH 16, 1977

'TRUE GOD
AND
TRUE MAN'

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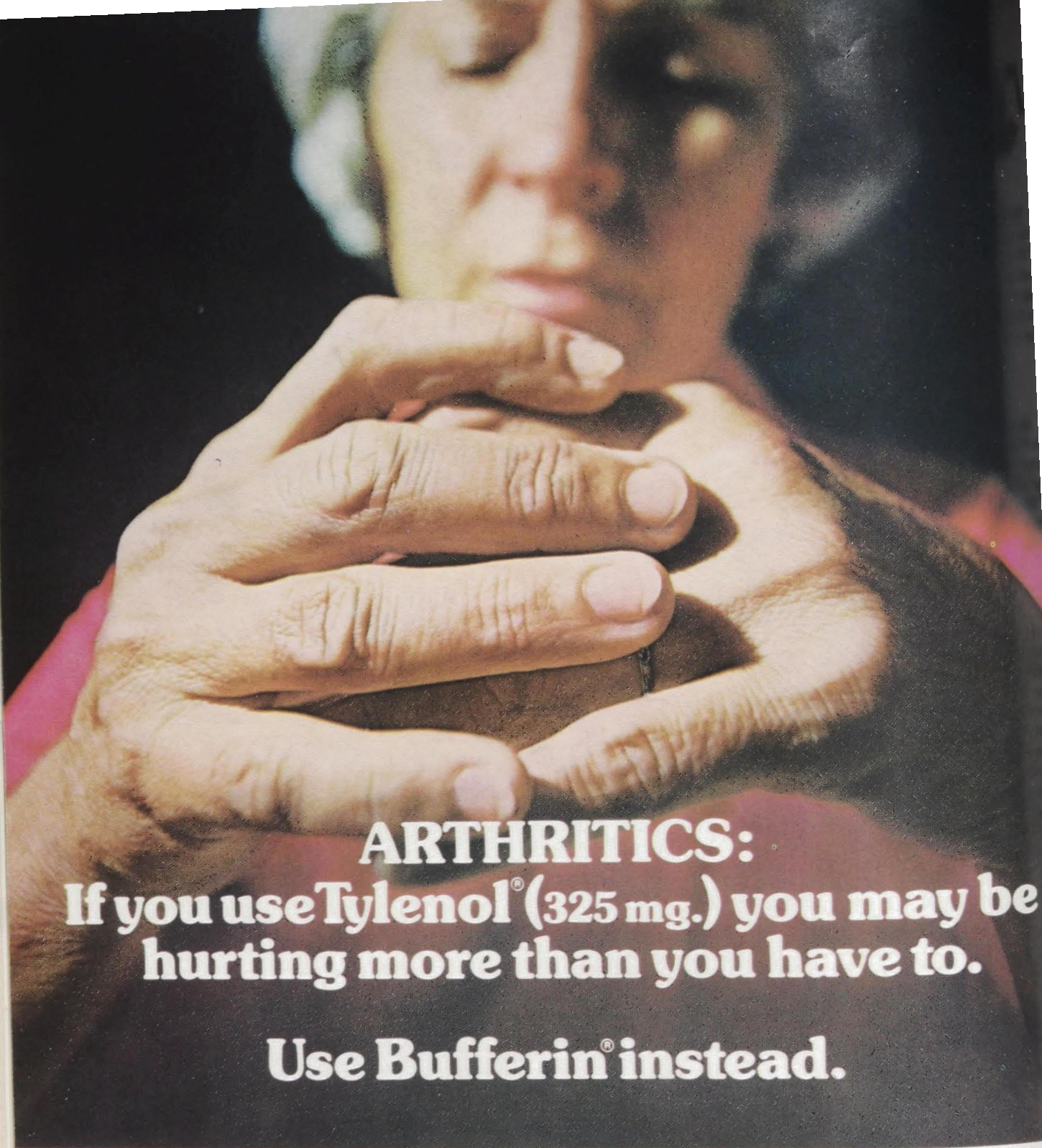
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A Little Salt

The teacher's guide for my adult class suggested I ask the question: "What would happen if the church went underground today?" That Sunday morning our services were held in the church's basement. We'd used up our supply of gas for heating.

—Jean B. LaBarr
Dayton, Ohio

Lisa, only 2½ years old, was escorted to the upstairs bathroom by a visiting cousin. Upon being seated the little girl said she wanted something to read. "What would you like to have?" the cousin asked.

Lisa answered, "The Lutheran."

—H. Paul Gerhard
Pittsburgh, Pennsylvania

I simply cannot understand how the ministry has worked itself into a position wherein a minister is trained to have a bad conscience and the people are trained to criticize if the minister is not in view holding a telephone, a steering wheel, a switch to turn on appliances, a piece of chalk or an offering envelope. Unless the person charged to "turn out messages" with great frequency has a chance to be alone, to drink in, to compose, to polish, the people are ill-served, whether they know it or not.

—Martin E. Marty



"Apart from that, Rodney, what do you think of the new hymnal?"

The impersonal hand of government can never replace the helping hand of a neighbor.

—Hubert H. Humphrey

A banner in Providence Valley Lutheran Church, Dawson, Minnesota: "If your day is hemmed with prayer, it is less likely to ravel."

—Noticed by Evelyn Medhaug
Canby, Minnesota

I always find that statistics are hard to swallow and impossible to digest. The only one I can ever remember is that if all the people who go to sleep in church were lain end to end they would be a lot more comfortable.

—Mrs. Robert A. Taft

We need to know how to listen. To listen means, first of all, being silent. All of us need silence, interior silence. Let us, during Lent, try to cultivate this silence, to reestablish within ourselves the capacity to listen reflectively. God speaks in interior silence.

—Pope Paul VI

To speak ill of others is a dishonest way of praising ourselves; let us be above such transparent egotism. . . . If you can't say good and encouraging things, say nothing. Nothing is often a good thing to say, and always a clever thing to say.

—Will Durant

Most of us spend the first six days of each week sowing wild oats; then we go to church on Sunday and pray for a crop failure.

—Fred Allen

Members of a large Baptist Church in Atlanta were having trouble finding space in their parking lot because Roman Catholics from a church in the next block were using it. The Baptists, hoping for a way to end the problem without offense, decided to put bumper stickers reading "I'm proud to be a Baptist" on each car in the lot. Since then they've had no problem.

—Dr. John R. Brokhoff
Atlanta, Georgia

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THE Lutheran

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MARCH 16, 1977

GOOD FRIDAY'S HOLY MYSTERY

The one
who suffered on the cross
was true man and true God,
our brother and our Lord

BY MARTIN J. HEINECKEN

In Jesus, the Christ, we are confronted by true man and true God.

Without this dual affirmation of faith, Good Friday cannot be "good" Friday, but only an evil day on which the forces of godlessness triumphed. Without this dual affirmation of faith there would be no Easter morn and no glad good news to proclaim to the ends of the earth. There would be no Christian church.

While Jesus stands before Pilate, the crowd is clamoring for his blood, and Pilate twice points to him. Once he says, "Behold the man!" and once he says, "Behold your King!"

At the beginning of Paul's letter to the Romans, when he introduces himself to a people whom he has never seen and to whom he must justify his mission, he says that he has been called and set apart to proclaim the Gospel of God, promised beforehand by the prophets. It was fulfilled in the man Jesus, "who was descended from David according to the flesh." But this man Jesus is also "designated Son of God in power according to the Spirit of holiness by his resurrection from the dead."

In writing to the Corinthians Paul is even more explicit. He leaves no doubt as to his conviction. It was God himself who was "in Christ reconciling the world to himself," in Christ bringing the whole world into a different relation to himself, so that their trespasses would no longer be counted against them.

The events of Good Friday undergird everything, and we must be fully aware of the mystery of that which confronts us here.

Take that word "mystery" in its original meaning (and in the way in which even today we are most apt to understand it). A mystery is simply something that dumbfounds us because we don't understand it. It literally dumbfounds us—that is what the word originally meant—something which makes you dumb, completely speechless.

This is more than just being astonished, for the won-

der of that might soon wear off. You may be astonished at the feats accomplished by the circus performers—the tightrope walkers, the trapeze artists, the strong men, the magicians. But you are not really dumbfounded.

For all these feats there is an explanation which brings them all under your control. They are all *human* possibilities. These are all ordinary people with whom you are confronted, and there is no impenetrable mystery. Their accomplishments are the result of hours and hours and months and years of the most painstaking practice to approach perfection as close as is humanly possible.

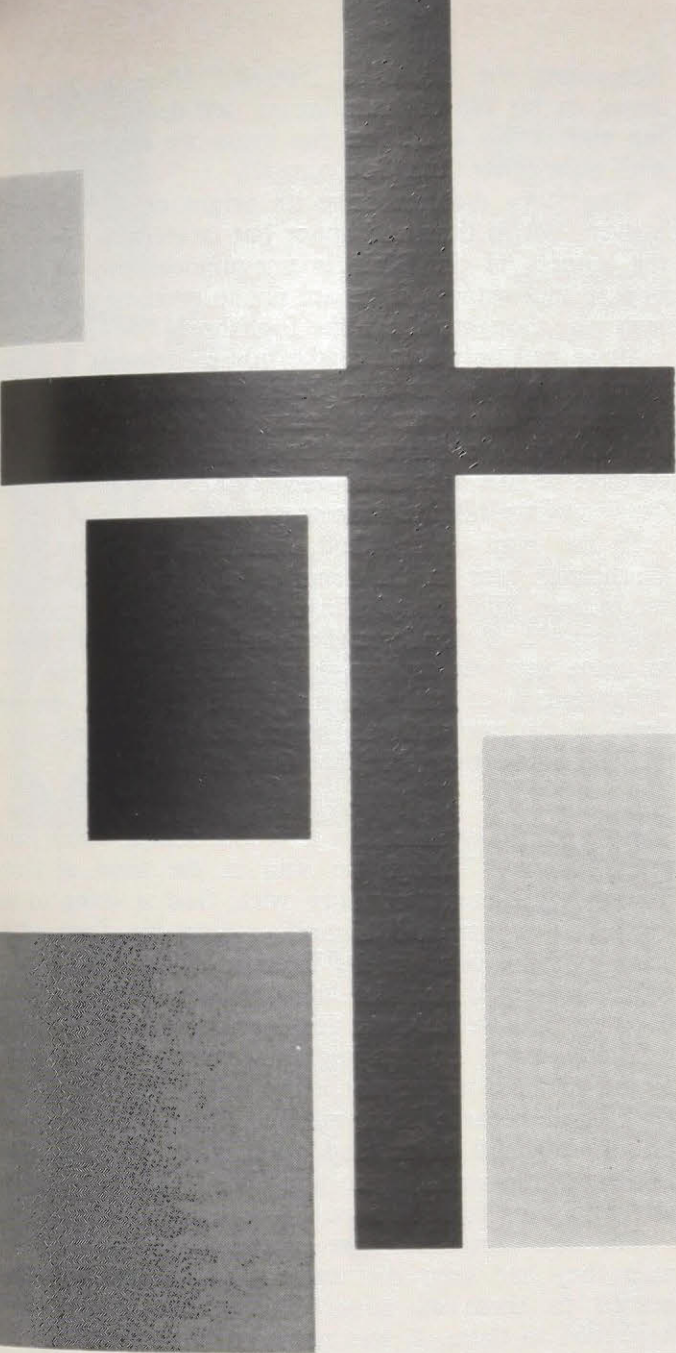
It is something quite different with which we are confronted in the mystery of the God-man. We talk too glibly about the so-called "divinity of Jesus," as though "divinity" were something with which we were thoroughly acquainted and which we could then ascribe to Jesus in the same way in which we ascribe "tenacity" to a terrier, "ferocity" to a lion, "cupidity" to a fox or "honesty" to a person. We know what we mean by these qualities because we have observed them in any number of cases and we rediscover the same quality again.

But divinity is not a quality which we can observe in any number of other instances and then also apply to Jesus. Divinity belongs to God alone. It is not a quality which he shares with anyone else. Divinity is what makes God God; it is his absolute and unqualified lordship upon which everything else is dependent.

There is no possible way of recognizing this divinity by some external sign, such as a bright neonlike glow or a luminous halo. No one knows or can know what God *looks* like. So there was most certainly no way of recognizing that Jesus was God from the way he looked, since he looked like just another Jew in Palestine.

We might qualify this and say, "Of course, it's not that Jesus *looked* like God, but that he *acted* like God. He did the sort of thing God does, and so we have no choice but to conclude that he was God." But this would be very curious reasoning, for we can only know

Adapted from *The Meaning of the Cross* by Martin J. Heineken, with permission of Fortress Press.



was divine. A woman or a box of chocolates may be "divine," but he to whom we owe all we have and are should not be put into the same class. Let us, therefore, go about it in an altogether different way and simply listen to the witness of the Bible and look at what is set before us there.

Then this is what we see. Good Friday presents us first of all with the most human story that was ever written. "Behold the man!" Yes, this is what we really see—a man, a true man, not God in disguise, not a phantom of some kind, not a fantastic half-God and half-man, but a true man who suffered and bled and died.

Why must he always be presented in such a phony way? He had grown up in the village of Nazareth just like everyone else. He was known by the villagers only as the son of Joseph and Mary, and if there was anything striking about him it certainly was not that on occasion he startled the villagers with his "tricks" to show that he was different. If he had any tricks they were the tricks of being obedient to his parents and, above that, of being obedient to the Father in heaven and seeking only to do his will.

Then later, when he began to preach, to teach and to heal, did he then somehow suddenly cease being a true man? By no means! He was still the carpenter from Nazareth, indistinguishable from a thousand like him. Why don't we take this seriously? I know a few carpenters and it has never yet occurred to me that one of them might possibly be God—except perhaps when they present their bills. People were no different in Palestine two thousand years ago. And even if the thought had occurred to them, their eyes and ears and all their senses would soon have told them otherwise: This is a man, a flesh-and-blood human like all the rest of us.

But when he began to preach and teach and heal, then didn't he suddenly drop his disguise and appear for what he really was—not a man at all but the Lord of the worlds? Didn't he speak with authority—not as the scribes—and didn't he simply set his own word against even the most sacred words of Moses?

Yes, to be sure, he did. But that is just what is so mystifying about it. All the while he remained what he was—the carpenter from Nazareth, with not even a degree from the seminary or some certificate of ordination to prove his authority. He had absolutely no external sign of authority—not even a bishop's cross—just his words, which themselves were spirit and life.

But what about the sick he healed, the storms he stilled, the loaves he multiplied, the dead he raised? Didn't these "prove" that he was not a man? By no means! This is just why there was all the stir, the wonder, the unbelief, the growing opposition and hatred. How could such power be given to a man? Who is this *man* that he forgives sins? Only God can forgive sins! Isn't this Jesus, the carpenter's son? How, then, can he do such great things?

We have to put ourselves in the temper of the times. The Jews were expecting a Messiah and some of them expected nothing more nor less than a mighty warrior

how God acts by looking at Jesus and not the other way around.

The fact is, Jesus makes known to us what God is really like and before we see this in him, we have no standard of judgment. We do not have in ourselves the standard by which to judge whether or not he is God. If it were otherwise, then we would not need him to show us what God is like. We would already know in advance and we would be deciding for ourselves whether or not Jesus conformed to our idea of God.

Yet we are not to sit in judgment on Jesus and decide whether or not he suits our notions of divinity. The whole point of the revelation of God is that when God reveals himself he does so in order to change our false conceptions of him. In Jesus we are first of all to recognize what God is like and we are to surrender to him, to trust him and obey him.

It would be good if we stopped talking about the "divinity" of Jesus. The Bible never says that Jesus

to lead them against the Romans. In that case, no matter what unusual miracles he performed he would be only a man, the one whom God had chosen and anointed to be his instrument, for that is what "Messiah" (Hebrew) or "Christ" (Greek) means, namely, "the anointed one."

Then there were others who expected something quite different. They expected the heavens to open and a mighty figure to appear with all the glory of God himself to put an end to their bondage and with one miraculous stroke of power usher in a glorious age of pomp and splendor. Whatever they expected, they were disappointed. Instead of the figure they expected, there was just this poor man from Galilee with his rabble followers.

And what if he did perform unheard-of miracles now and then? This was no convincing sign that he was the promised one! How could he be the representative of the king of the universe when the best he could do was to commandeer an ass and so make his triumphal entry through the same streets along which the proud Roman legions rode in irresistible force?

So the drama reached its climax, step by step, as he was brought before the high priests and found guilty precisely because he was *a man* in whom they could not see their high expectations fulfilled.

And if there was any doubt left about whether or not he was a genuine man, these doubts were soon dis-

'God did not leave us in our predicament; he himself became involved. In a humble, earthly life of suffering and shame and death it was the Lord and Maker of the worlds who was humbled, who suffered and who gave himself to us.'

pelled. Absolutely helpless he stood before Pontius Pilate and the crowd, a mock king if ever there were one. When they led him out to crucify him, he collapsed under the burden of the cross and it was not long before he died. He did not heed the mocking cries that he should come down from the cross. He cried out in agony and he died, as hundreds of thousands of others had died when they were crucified. Here was the final, decisive proof that he was a true man, identical with all humans, even to that last fearful cry before all cries cease and the stillness of death sets in.

You can read this story over and over again, and the more you read and search, the more one thing will become clear. This is the story of a man who, as a man, struggled with the thought of his death and then submitted to it, as a man submits to the will of another to whom he is obedient and whom he trusts completely.

Yet this is not the whole story either. There is that other dimension to the story which simply lifts it out of the realm of human possibility or human understanding and makes of it the true miracle over which we have absolutely no control. "God was in Christ

reconciling the world to himself." Here in this man Jesus, in his life of humiliation, self-denial and suffering and in his death on the cross we are confronted with none other than God himself.

This story did not have its origin on earth but in heaven, not in time and space but in eternity. Here too the witness of the Bible is unequivocal and we must bow to that witness, if we are not to presume to put our own wise thoughts above the foolishness of God.

If we had only some of the biblical witness, it would seem as though the man Jesus was rewarded for his unswerving obedience by being adopted as God's Son and so given a share in God's rule and power and elevated to rule over us as our Lord. So we have to hear the rest of the biblical witness as well.

In the man Jesus, God humbled himself to enter the human race in the form of a servant. How shall we fathom this? People have racked their brains over this miracle of condescension and have not been able to come up with an answer without denying the very thing that is at stake, namely, the fact that here we have to do not with an angel, not with some intermediary being, but with Very God of Very God.

An ancient hymn of the first Christians, which Paul quotes, says: "Though he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

There just is no denying this overwhelming witness of the Bible. God did not leave us in our predicament; he himself became involved. In a humble, earthly life of suffering and shame and death it was the Lord and Maker of the worlds who was humbled, who suffered and who gave himself to us.

The first Christians were convinced of this when the man they had seen die on the cross once more appeared to them as alive. This was something that happened to them. It was not something they chose to believe because it suited them, but because the risen Lord himself persuaded them. So it was the risen and victorious Lord who made them see the cross in a different light: not as defeat, but as victory; not as an act of obedience merely on the part of a man, but as an act of atonement and reconciliation on the part of God himself.

True man and true God! This is not something you can assert in the same way that you could say of an actor whom you had seen perform: that the same actor portrayed the part of a humble commoner and of a king with equal conviction. If Jesus is true man and true God, he must be that to you, and you must acknowledge him as such, either by bowing before him in adoration and obedience or by crying out against him with equal passion. He must be your brother and your Lord.

A man like all others was obedient and loving to the end. A heart like mine was broken for love of humanity. I can understand this. I know what it means, for I have felt a brother's touch, seen the look in his eye, known the love that suffered for me.

Gifts of the Spirit

By Omar Stuenkel

Freedom in the Spirit

Just a short time ago in a hospital room I had one of those conversations that a pastor likes most. A person, known to me from only one previous visit, asked me all the right questions.

The man was past 80, still vigorous and mentally alert. Lately he had experienced increasing dizzy spells. He was not a member of the church I serve but a long-time friend of his asked me to call on him.

On my second visit he queried abruptly, "What is the Trinity?" I answered with the traditional reply: Christians give that name to God to express the concept of one God who is Father, Son, and Holy Spirit.

"Yes," he said, "Holy Spirit, what is that?" I replied that the Holy Spirit is God, and that Christians identify the Holy Spirit as the one who touches their lives so that they are able to believe in God and treat people differently than they would otherwise.

"That's another thing," he said, "about believing and faith. I read an answer by Billy Graham in the paper that said we don't go to heaven by righteous acts but because we have faith. I've tried to be righteous, so what does that mean for me?"

I replied that Billy Graham was right as he understood him because no one can ever be righteous enough. We have all sinned and still sin.

"I guess that's right," he said. "I've

tried to do right but I know I've often done wrong. So how does it work?"

"Well, you know about Jesus and his death on the cross and coming to life again, don't you?" I said.

He nodded.

"Jesus, who is God, did that so that we could safely trust God as merciful and forgiving toward us all. When we have faith we trust God because of Jesus."

Of course, there was more than this brief conversation. At one point I showed him the statement in Ephesians 2:8 and 9, where Paul says so clearly that salvation is not our doing but is God's gift. When he asked me whether God forgives even very bad sins, I reminded him of the thief who hung at Jesus' side on the cross and explained John's statement that "who-soever" believes in Jesus shall not perish.

It was a great day. I was grateful to God for having brought me to this 80-year-old man. His peace was evident as I left, and the friend who asked me to call told me later that the old man was grateful for the new assurance he had.

It seems to me that the freedom which the Holy Spirit brings as Paul describes it in 2 Corinthians 3 is basically the kind of freedom this old man experienced. It is freedom from the guilt God's law creates within us,

...for the written code kills, but the Spirit gives life

freedom because we accept his grace by the Spirit's working.

The other, consequent part of this freedom is that we now choose differently than we would before. We choose, when we are at our best, what God says is good and we rejoice in pleasing him. Even ordinary things we do at home or work have new significance because of our changed relationship to God and to people.

In 2 Corinthians 3 Paul contrasts the effect of a written law with the effect the Holy Spirit has on people. He says, "The written law brings death, but the Spirit gives life." Already there is freedom. The sense of bondage, of inescapable doom, which God's law creates because of our sin can only be

removed when the Spirit makes Christ real to us.

People everywhere yearn for freedom, and there are many different kinds and degrees of freedom. For the man or woman in prison, simply to be able to make elementary choices of movement and association may be the essence of freedom. For the revolutionary, freedom means throwing off regulations or rulers that seem to him tyrannical. For a handicapped person, freedom may mean restored sight, strong arms or legs, or renewed health.

Paul has in mind a more universal need when he says in 2 Corinthians 3:17, "Where the Spirit of the Lord is present, there is freedom." Such freedom all can have: people in prison, revolutionaries, handicapped people and all the rest. Even ordinary people like you and me, whether we live in East Germany, mainland China, New Guinea or North America, can have this freedom.

It is freedom from eternal damnation because one trusts and seeks God's mercy through Jesus Christ. It is freedom from overwhelming guilt for whatever reason because the Spirit has removed the veil that hid God's grace behind his law. It is freedom to stand for what is right and good and loving in God's sight because the Spirit opens our hearts to God's goodness and forgiveness because of Jesus Christ.

I recall a young man who started on the path of crime early in life and was wounded by the police as he drove away madly in a stolen car. This young man had shot others. He had stolen. He had broken out of jail. He was desperate for understanding and love though his background was not economically deprived. He had frequently abused trust placed in him. Now he felt guilty, worthless and forsaken.

From previous encounters I knew him well. Sometimes he wistfully longed to be useful to others and to use his considerable talents in other ways. He never refused to hear of God, but he made no real commitment and he broke the law again and again.

This time as I stood at his bedside with a police guard at the door I simply told him, "You know God always forgives, and he forgives you now. But it doesn't do you any good if you think you don't need forgiveness."

To be free we need the Spirit of the Lord. "Where the Spirit of the Lord is, there is freedom."

Read 2 Corinthians 3

Next: The indwelling Spirit

WE PREVIEWED THE NEW LITURGY

Here's how one congregation reacted when they tested the communion service proposed by the Inter-Lutheran Commission on Worship



BY JUDITH MATTISON

I've never gone to a sneak preview for a movie. But I think it might be fun to get in on something before others have a chance to see it.

Well, I got a sneak preview of the coming *Lutheran Book of Worship* in action, and I'm eager to tell you about it.

Wooddale Lutheran Church in St. Louis Park was one of 19 Minneapolis area churches who field-tested the first setting of the new communion liturgy. It's not easy to try something new, as Pastor James J. Martin acknowledged to the parishioners when they began their test.

"It won't be smooth at first," he said. But he cheerfully encouraged members to enter into the service with gusto and enthusiasm. "It's beautiful music. Don't worry if you're missing a note here or there."

The pastor's attitude was important as the members first met the new liturgy. Martin sang out loud and clear. He gestured often and warmly. He recognized that his role in this service is one of leadership. I appreciated that.

The field test was a final step in the 11-year process of developing this liturgy. Many individuals and congregations have previously contributed ideas and opinions to the formation of the new book. "No one has tested a liturgy as thoroughly, or as often," commented Pastor David F. Lindblom of St. Stephen's Lutheran Church, Bloomington, another field test congregation.

The people of Wooddale were to evaluate the new service after they had tried it four times. The evaluation would be scientific, but would allow for personal feelings as well. I was invited to participate in the testing and I attended two services: one of the first attempts and one

later, after people had become more familiar with the first setting for the communion service.

The fun was in the process of going through the new materials. Prior to the beginning of worship, the pastor welcomed everyone and highlighted the week's announcements. He also explained the field test and some of the reasons for the innovations. He suggested that we should keep a sense of humor when it was difficult. His voice and manner were very positive.

The confession was first. I learned that this was intended to be a reflective time to be set apart from the celebration of worship. There was time for silence. I liked that. Confession, reflection, absolution were prior to the joy of worship.

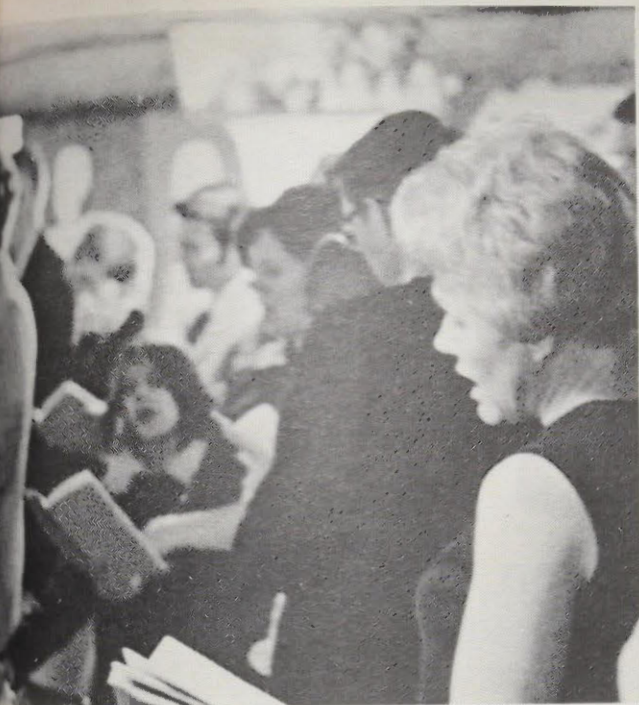
The words of the confession and all the service had been clearly printed, in readable type and arrangement. Not only that, the words sounded like me talking! I could identify with the confession because it sounded like me. And I was probably not the only woman grateful to hear, "To those who believe in him, he gives power to become *children* of God" rather than "sons" of God.

Most of the words of the minister were the same as in our present *Service Book and Hymnal*. In some instances a text portion ended with the familiar, "in the name of the Father and of the Son and of the Holy Spirit." The pastor had the option of using the sign of the cross at this point, as a reminder to all of our baptism.

Following this quiet, reflective time came the worship service. Looking back at it, I see that the contrast between confession and the commencement of worship was effectively uplifting. Pastor Martin had donned his colorful vestments. The music and the choir processional were energetic.

As we moved through the new music, it was helpful to have the organist play single notes. Each week w

The author, a frequent contributor to *The Lutheran*, lives in Minneapolis.



improved our singing. I was pleased to see that everyone really tried. Wooddale's members are of all ages, and old and young alike tried to learn.

The music was, on the whole, lively and bright. One woman, visiting Wooddale from Duluth, called it "lilting." I especially liked "Thank the Lord and Sing" which was not only joyous, but which encouraged us to go out to the world singing. The words of the liturgy were poetic and positive.

During the service the minister was the leader, but individual members participated actively. The pastor had an assistant. In this situation, it was helpful to have the strong voice of the choir director assisting the pastor. Later in the service, families brought the elements of communion forward.

Also, at Wooddale, lay members read the Scripture lessons. But it was a little hard to know when the congregation should respond in music to these readings. A closing statement like, "This is the Word of God" or, "So ends the lesson" would help the flow of the service. However, I enjoyed the Alleluia. People seemed ready to go and it was spirited!

I also liked the arrangement of text. The directions for using the liturgy (the rubrics) were printed in red and easy to find. There were many choices: two versions of the Lord's Prayer, three choices of closing prayer, usually two choices of musical portions. The book is easy to read, with choices opposite each other on the page whenever possible.

We used the word "catholic" in the Apostle's Creed. When used with a small c, catholic means universal.

There were personal moments of special inspiration. The prayers of midservice were sensitive, appropriate to the congregation and with natural, flowing words. Pastor Martin had explained the "kiss of peace" tradi-

tion and encouraged members to do what was comfortable for them. At that point in the service, people greeted each other according to their relationship—some embracing, some shaking hands. It was friendly and warm—a welcome sense of fellowship, not hurried or stilted.

It is important to realize that all was not new. The meaning and experience of communion did not change. We worshiped with a Kyrie, the thanksgiving, the "glory be to God on high," prayers and lessons. The form may sometimes have sounded different, but the intent for communication with God did not diminish. I also had a good sense of history and tradition in these services. They were a blend of the Old and New Testaments.

How did Wooddale's members react? They were "good sports" to start. They didn't complain and were generally optimistic. "I like a little change." "Of course, it's hard to teach old people. We grew up with the other stuff. We'll get used to it." And one woman burst out of the service saying, "I love it! I really love it!"

After four weeks they were heard to say, "It'll seem funny to go back to the old one." Some members felt let-down (a feeling I shared with them) as the service ended. It seemed to need the continuity and transition of some final words or music which would maintain the uplifting spirit of the service and send us out into the world with that spirit. "I feel flat coming out of it." Those kinds of comments were to be included in Wooddale's evaluation and perhaps changes will come from the suggestions. Generally, after a few experiences with it, people felt, as one person said, "It grows on you. I like it."

It used to be that the world moved slowly. We didn't change often, in the church or otherwise. These days the secular world is in constant change. There is a need for change in liturgy also.

In the past when people in huge churches or from certain nationality groups couldn't see or hear or read as well, unchanging ritual was efficient and expedient. Change was difficult. But today we try to be flexible.

We can appreciate hearing the sound of our own voices and language in a new liturgical setting. We should be less disturbed and more encouraged and stimulated by a new liturgy. It can keep us on our toes and in touch with the message of the worship experience.

Change can be an opportunity to grow in our self-examination and our faith, to concentrate anew on the meaning of the experience. We can look afresh at our relationship to God and to the world. He can speak to us in many ways.

This experience was greatly enhanced by clear preparation on the part of the pastor, the choir and the congregation. They came to the experience optimistically and they were not disappointed. They did not take it lightly, but tried their best! I was glad to be a part of it.

It seems appropriate to me that the new book will be green—bright green. Green is fresh and growing, yet it represents agelessness as well—evergreens. The communion service in which I participated was refreshing and vital, but it was centered on basic traditions of faith. Everlasting, but green and growing.

These children need help

More than a million American youngsters are physically abused or neglected each year

BY JOSEPHINE McDONALD

On a humid summer's evening in New Orleans two young boys are bouncing a ball against the side of their mobile home. Their mother, recently widowed, repeatedly begs them to stop. Finally, in tired frustration, she grabs a leather belt and beats them so severely that the neighbors call the police.

In Chicago a graduate student is studying in his apartment. Suddenly he notices his two-year-old son playing with a box of matches. He rushes the child into the kitchen and holds the youngster's hands over a lighted gas jet on the stove. "How else will he learn not to play with fire?" he asks by way of explanation.

At a San Francisco hospital a young couple wait in the emergency room. There is obviously tension and hostility between them. The mother has told doctors that their three-year-old fell downstairs, but later admits having pushed her. "She's so disobedient—always trying to provoke me," the woman complains. "It shows she doesn't love me."

Are all these parents sadistic monsters who care nothing for their children? Are they mentally or emotionally disturbed? Probably not. But they are typical of thousands all over America who abuse their children. They come from all creeds, colors and socioeconomic levels.

Most have certain characteristics in common. They are usually people without any real friends, since they find it hard to form satisfying relationships, even in marriage. There has been very little love or fulfillment in their lives. Most come from broken homes or were themselves abused or rejected as children. Having had no chance to mature emotionally, they tend to be self-centered, insecure and easily overwhelmed by problems.

A psychologist who works with such parents explains: "Abuse is usually caused by a crisis of unmet needs. If

people have not received a normal amount of support and affection in their lives they may turn to their children to satisfy their emotional needs. When the child is unable to do this, they mistreat the youngster." She adds that, because they repeat the child-rearing methods of their own parents, abuse becomes a continuing cycle.

Most of these lonely, unhappy people recognize their inadequacy as parents, but do not know how to go about improving things. "I don't know what comes over me," they will plead. "I feel terrible afterwards when I realize how I've hurt him."

Because they are ashamed they try to cover up their treatment of their children. "She's so clumsy, always falling over things." "I took my eyes off him for a few moments and he climbed out of his high chair and fell." "The side of the crib was left down and the baby rolled out." Yet often, by their very acts of violence, they are really crying out for help.

The number of such cases is horrifying. According to a recent study funded by the United States Department of Health, Education and Welfare (HEW), more than one million American children are physically abused or neglected each year. At least 2,000 die as a result of their injuries. And Douglas Besharov, director of the National Center for the Prevention of Child Abuse and Neglect, says, "Recently I've gotten the unmistakable impression that we're seeing an increase."

What can be done to halt the suffering among little children and to help the parents who cause it? The obvious solution—to remove the child and punish the parents—is not always the answer. It does not reach the root causes of the problem, though there are times when removal will literally save a child's life.

But a nationally known consultant in child abuse cases, Dr. Alexander Zaphiris of the University of Denver's Graduate School of Social Work, says that "It is al-

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ing to Nancy Felker, who is on the staff of Lutheran Children and Family Service in Philadelphia, "and a friend can relieve the pressure."

Results are encouraging. Mothers who formerly regarded their children almost as adversaries have been shown how to guide their development and even to enjoy them. Fathers with totally unrealistic expectations in relation to the age of their children come to understand that the young develop only gradually. Many parents learn that there are other methods of behavioral training besides physical punishment.

I recently became part of such a program which was begun in my city. A series of lectures and workshops was

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the injuries are severe, but
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"good spanking" is very thin'**

first organized by the local child welfare agency to prepare volunteers and acquaint them with the facts. Here we learned that child abuse can take many forms—beating, kicking, burning, biting, hanging a child upside down or sexual molestation. Sometimes the injuries are severe, but often the line between abuse and the socially acceptable "good spanking" is very thin. The only difference seems to be that most of us are able to stop before any real damage is done, but some are not. State law, however, gives a specific definition to abuse.

Less easy to detect, but just as damaging, is emotional abuse—"the slow killer of children," as one expert calls it. Here a child may be denied normal expressions of affection, be subjected to constant tongue-lashings or be constantly "put down" and made to feel inadequate. Neglect in many forms is also widespread, "a result not so much of not caring as of being unable to cope," a psychologist says.

Perhaps most surprising, in many cases abused children were not unplanned or unwanted. Often the parents ardently wished for a family, perhaps to fill the emotional void in their lives. When the baby arrived, however, they found that instead of giving emotional support, the child made demands they were not able to fulfill. So parents must be shown, by patient, loving guidance, how to meet the needs of their children while growing in maturity themselves.

As I became involved in the program, I realized that very little will be achieved unless the volunteer is able to see the suffering human being beneath the often unattractive, wary, sometimes downright hostile exterior. Understanding and compassionate love must be offered, recognizing that here is a person of unique value, made in God's image and redeemed by Christ. There must also be a genuine humility, a recognition that, as one caseworker puts it, "given all the circumstances of the fam-

most impossible to break the child's emotional ties with his own home. And permanent removal may result in an identity crisis later in life when the child asks, "Who am I?" Even children who have been repeatedly abused often ask to be returned to their families.

Some authorities say that in 90 percent of child abuse cases the family can be kept together, given the proper help. Only in the remaining one out of ten instances is it necessary to remove the child because of real danger from psychopathic or psychotic parents. So today child welfare agencies place the emphasis on treating the family while keeping it intact.

Ideally, the family situation is first carefully evaluated, the parents psychiatrically tested and treatment given if necessary. Help then comes through counseling, provision for homemaking help, baby-sitters, day care and anything else which may be needed. But all this is very expensive and time-consuming. Unfortunately, there is neither money nor professional personnel to provide adequate therapy for all the parents in need of it.

To meet this difficulty child welfare agencies have set up volunteer programs in some areas. Men and women who are themselves successful parents act as "friends" to troubled fathers and mothers, under the close supervision of the social worker in charge of the case. "Most people don't want to hurt their children," accord-

ily we are trying to help, we might have made an even worse mess of things."

Volunteers work with the professionals to provide necessary support to parents in time of crisis and by genuine concern help to build up their self-esteem. They may also give valuable training in child rearing methods, teaching a parent who has never been mothered the art of mothering. They may know the satisfaction of seeing a formerly abused child living with his family, freed from the fear of injury and hurt, respected and loved as a person. They may see once friendless parents reaching out and interacting with others on a mature level, their former helplessness being replaced by an ability to plan ahead, so that they can meet crises and solve problems.

Those who do not feel able to help in this way may still take a valuable part in the child protection program. Volunteers are often needed to help with clerical work, to provide transportation for poor families, to baby-sit or to speak about the child abuse problem to church, social or professional groups. Anyone interested in any phase of volunteer work should contact a local child welfare agency.

In addition, we can make ourselves aware of the facts by reading some of the material published by HEW (Department of Health, Education and Welfare, Washington, D.C. 20201) and by the American Humane Association, Children's Division (P.O. Box 1266, Denver, Colorado 80201). Then we can share our knowledge with our friends and neighbors. The goal is prevention rather than treatment after the fact.

Lastly, we can all be on the lookout for families with problems among our neighbors, friends and acquaintances—a young widow or divorcee with children, perhaps; a family that keeps very much to itself; children who seem cowed, passive or unusually accident-prone (their injuries may not be caused by accidents at all). In an increasingly impersonal world we must strive for more neighborliness and must make an effort to extend the hand of friendship, even when our first overtures are rejected.

Dr. Vincent Fontana, director of New York's Foundling Hospital, said recently that if the problem is to be significantly reduced, "Everyone must play the part of a social worker," adding that often a kind word or the knowledge that someone cares can be enough to avert a tragedy.

In the last resort, of course, we should contact authorities about cases which seem to require professional help. Such reports are considered confidential and those making them cannot be held liable in civil action. Many states have special phone numbers which can be used.

Most of us have a natural tendency to be angry at those who mistreat their children. Because of the weakness and vulnerability of the little victims we long to console them and shield them from further abuse. Yet in their own way the parents are just as helpless, and to aid them is really to strike at the root of the problem.

As one experienced volunteer puts it, "We don't pay much direct attention to the child on our visits to the family. If the parents are helped, then the children are the ones who will benefit the most." ■

The poison of pessimism

By Carol Amen

My husband put his finger on it long before I realized what was the problem. Almost every time my friend Marge visited, Rob came home to find me worn-out and slightly depressed. "She's a saboteur," he finally said. "See if you can think of the last time you heard her give anybody an unqualified compliment."

I protested. Marge's husband and three children rated high on her personal list of priorities; she kept an immaculate home; she canned, sewed and generously gave her time in our church office as an unpaid typist.

But as the weeks passed, I found myself listening to Marge's seeming praise with a different ear. "Yes, she's talented, but did you ever notice how...well...untidy she is?" Or, "Pastor G's sermon was okay, but I didn't hear much scriptural back-up, did you?"

Over a period of months, I logged Marge's purely upbeat, happy remarks. Counting on my fingers, and leaving one hand in my pocket, I kept an accurate score. Not that I always feel like a twentieth century Pollyanna myself, but at least when I go to bed at night I believe the sun will rise in the morning. Marge was never sure. She usually expected the worst, and, with the excep-

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tion of sunrises, she was seldom disappointed.

Then I started analyzing my own activities and involvements. Which ones contributed to my happiness and which ones dragged me down? I also discussed the problem of pessimism with my friends. They agreed that it was sometimes like quicksand, and we searched for ways of extricating ourselves.

One neighbor I'll call Lucy went through many years on a "downer." If the family took a vacation she was convinced there would be car trouble or even an accident. If the winter was severe, she knew they would suffer flu, bronchitis and pneumonia.

In weather-forecast language, Lucy exhibited 80 percent probability of thunderclouds likely to rain on any convenient parade, with only 20 percent likelihood of being able to stop her self-destructive behavior.

But one spring Lucy wrestled through a personal crisis and announced a decision. "I'm going to operate on my outlook," she told me. "I'm going to excise as many negative attitudes as I can."

During the next two-week period, Lucy reported that something genuinely good happened to her every single day. "The miracle didn't just happen," she stressed. "I had a lot of help and was willing to work. But I began by looking for the good instead of waiting for the bad."

Few of us recognize how contagious negativity is. A minister once told me he sometimes wondered about Norman Vincent Peale's positive thinking philosophy, but he never for a moment doubted the potency of negativism. "One truly effective pessimist can poison a church, home or organization," he said.

Even children aren't immune to negativity. Years ago I brought my four-year-old daughter Valarie along on my visits to an elderly neighbor in the nursing home. Mrs. Calder was in good spirits considering her infirmities, but her roommate was something else! The nurses were unfeeling, she told us in her plaintive whine, her food arrived cold and tasteless, and she was positive the aides were stealing her valuables.

One day, after a number of these visits, I was shocked to hear that familiar whine as Valarie itemized reasons for not picking up her toys.

No one is 100 percent cheerful all the time or immune to the effects of negativity projected by others. Many times we become discouraged, irritable and downright perverse. But I have discovered that in order to fight futility tomorrow, I have to survive the little skirmishes today.

St. Paul told us: "He comforts us in all our troubles so that we may be able to comfort others." To me that sounds like a promise that the sun will rise tomorrow...and all the days thereafter. ■



Margaretha von Glehn Luther

MARGARETHA:

A special kind of artist

Using scissors, she turns scraps of black paper into intricate silhouettes of religious scenes

By Bonnie Dalzell

She is just a wisp of a woman, and visitors to the Lutheran Center for Education and the Arts at Glen Foerd in Philadelphia sometimes scarcely notice her. But Margaretha von Glehn Luther, the mansion's guide, is one of the rarest of the myriad treasures in the Victorian home that was bequeathed to the Lutheran Church in America in 1967.

Working without pay, Margaretha conducts as many as 60 tours a month in spring and summer when Glen Foerd is at its loveliest. People attending conferences, meetings and retreats delight in her Old World discourse on the awesome collections of etchings, paintings, sculpture, rare Bibles, china and crystal in the mansion. Garden-club visitors admire her flower arrangements, made chiefly from rare varieties of roses cultivated and cared for by her husband Fred who, with just one helper, tends the gardens in the 17-acre estate.

In the winter, however, when tours are fewer, Margaretha turns to her life's love and work, begun more than half a century ago in Europe. Margaretha von Glehn Luther is a very special kind of artist. She uses neither paint nor brush, but with tiny scissors and a scrap of black paper she creates art silhouettes of such delicate intricacy that her work is often mistaken for pen-and-ink drawings.

In her cozy sitting room in the Glen

Foerd gatehouse, Margaretha plies her scissors with imperceptible snipping motions as she tells about the role that the church has played in her life. It is a wonderful story—a fairy-tale, handsome-prince, happily-ever-after story. Margaretha unfolds it as magically as the shape of Noah's Ark that is forming on the paper in her hands.

"A Madonna was my original inspiration," she begins. Her eyes travel to a graceful unframed silhouette of a Madonna wreathed in stars which stands on the mantle. "A Madonna something like that one, which I have made for Pastor Hackenberg of Trinity Lutheran Church in Havertown. It was Pastor Hackenberg's best friend, Pastor Frederick Otto, who brought Fred and me to America.

"But wait," she says; "I am ahead

of my story. We must begin with the Bolsheviks."

In 1917, when the Russian czar was murdered, the von Glehn family was forced to flee its native Estonia. Margaretha's father placed her in the care of a German farmer who promised to tutor and care for her until the danger had passed.

"One day when I was about 12 years old I was on my way to a piano lesson," Margaretha recalls. "I passed a store window displaying all sorts of art objects. In the very center was a Madonna, stark and beautiful in black and white. I stood there for a long time, looking at it.

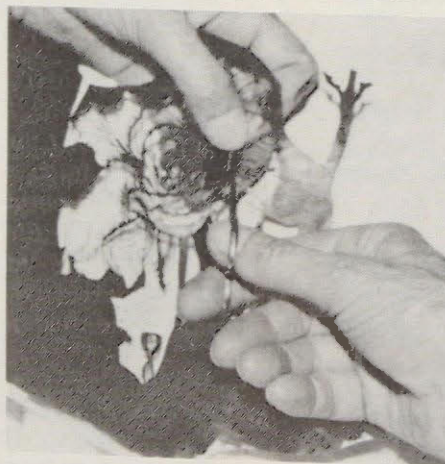
"When I realized that the Madonna was not a drawing but was cut from paper, I was utterly transfixed. Never before had I seen a silhouette. Never had I even imagined that such a thing could be done.

"Finally I turned, the piano lesson completely forgotten, and I ran all the way home."

Not even stopping to remove her hat and coat, Margaretha seized a pair of embroidery scissors and some paper. She began to cut. "I know what I am going to do," she told herself happily. "I know what I must be."

From that moment on, Margaretha was rarely without her scissors as she worked to perfect her art. Through all the perils of the two world wars, Margaretha von Glehn Luther crisscrossed Europe with her most precious possessions—her two little boys and her scissors.

Her husband Fred, whose uncle was a descendant of Martin Luther,



Margaretha's steady hands cut a silhouette of a garden flower

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was separated from her for many years, compelled to serve as a Russian interpreter. There were times when Margaretha thought she would never see him again. But one wonderful day he strode into the tiny town of Gluecksburg in the northernmost tip of Germany. He was free from the prison camp. He was home to stay.

In Gluecksburg, in the shadow of an old castle dating back to the eleventh century, Margaretha and Fred worked together in an art studio. She cut silhouettes for the princesses of Mecklenburg and for the Danish royalty who left their castle to visit her. Fascinated, they watched as

Margaretha's scissors cut perfect likenesses in profile.

Fred worked hard at carpentry and carving. But both feared there would not be enough money to properly educate their sons Lars and Holger.

"We wanted very much to come to America," Margaretha explains. "But at first, only skilled laborers were permitted. Then President Eisenhower expanded the immigration laws to include people of art and culture, and Pastor Otto came to Germany from Fremont, Ohio, as a representative of the Lutheran Church in America. I shall never forget the day he came to interview me."

When Otto first saw Margaretha's silhouettes, he didn't believe she had cut them. "No one could make such pictures with scissors," he declared. Later, convinced of Margaretha's unique talent, Otto arranged to sponsor the Luthers' trip to America. Then he asked Margaretha to cut a crucifix for his church.

The crucifix was the first of many silhouettes that Margaretha cut for Otto. And through the vehicle of the Chantry Music Press in Springfield, Ohio, knowledge of her work began to spread in America. Otto asked her to make art silhouettes that could be reproduced on the covers of sheet music published by Chantry. American composer Edward Beebe was so inspired by the crucifix silhouette that he wrote a new church anthem and dedicated it to Margaretha.

As a token of appreciation for all that Otto had done for her, Margaretha made a silhouette triptych of the Christmas story. Soon Chantry was selling reproductions of the beautiful piece. Chantry also published Christmas cards of Margaretha's silhouettes.

Recently, Otto's friend, Pastor Willard I. Hackenberg, has become Margaretha's best church patron.

"You see what it says here about the artist?" Hackenberg notes eagerly, pointing to the fine print on the back of a card. "It says that Margaretha is 'a great contemporary master of this difficult scissors art.' Well, I'd say she's the greatest!"

There are many who would agree. Margaretha von Glehn Luther's

silhouettes hang in the King of Denmark's palace and in the Franciscan headquarters in Rome. The president of the Hans Christian Andersen Society owns her pictorial version of "The Nightingale." Margaretha's church, Holy Communion on Chestnut Street in Philadelphia, displays yet another of her talents—ancient lettering with illuminated capitals on parchment—created in memory of Florence Tonner who owned Glen Foerd.

As important to her as all the accolades and awards, however, are the invitations from Pastor W. Carter Merbreier, star of the "Captain Noah" children's television program broadcast daily in the Philadelphia area. Margaretha always brings along her scissors. And when she sits down to cut a picture and make up a story about it, you may be sure that, like her own life story, it will end "and they lived happily ever after." ■



Uganda's Amin accused of archbishop's death

TERRORIST VIOLENCE spread in Africa last month. In Uganda, Anglican archbishop Janani Luwum and two cabinet ministers were killed under suspicious circumstances. The Ugandan government of President-for-life Idi Amin Dada claimed that the trio was killed in an auto accident after being questioned about alleged antigovernment plotting. Church leaders and neighboring government sources, however, condemned Amin himself for the crime.

The government-owned newspaper in Tanzania, the *Daily News*, charged that soldiers whipped the archbishop and that President Amin shot him twice in the side. Bishop Leslie W. Brown of England, former archbishop of Uganda, said after a memorial service in Nairobi, Kenya, that an "absolutely trustworthy" informant told him that the archbishop "had bullet wounds through each side of his chest and one in his mouth."

Archbishop Luwum, 52, was head of the Anglican Church of Uganda, Burundi, Rwanda and Boga-Zaire. He had denied knowledge of a cache of Chinese-made arms which was reportedly found near his home. The archbishop's body was "disposed of" by Ugandan authorities and was not seen by his family, according to Canon Burgess Carr, director of the All-Africa Conference of Churches.

After the archbishop's death, Ugandan refugees reaching Tanzania said President Amin, a Muslim, had launched a purge against the predominately Christian Langi and Alcholi tribesmen in Uganda's army, air force, police and prison service. They said Amin (who had defended his actions in the past by saying that he received instructions from God) was replacing the Christians with Muslims and members of his tribe, the Kakwa. Archbishop Luwum was a member of the Alcholi tribe and the two Cabinet ministers slain with him were Christians. About one-half of Uganda's 11.6 million population is Christian; some 7 percent are Muslim.

The deaths sparked an international outcry against Amin, who has been accused of murdering thousands of Ugandans since he seized power in 1971. The Vatican Radio said Uganda's explanation of the deaths was "unswallowable" and called Archbishop Luwum a martyr. The World Council of Churches, the

National Council of Churches, the International Commission of Jurists, Amnesty International and other groups appealed for an investigation of the deaths.

Elsewhere in Africa, representatives of 18 Lutheran churches meeting in Botswana thanked the government of that country for receiving children who have fled there from Zimbabwe (Rhodesia), Namibia and South Africa. Recently, more than 300 students from a Lutheran school in Zimbabwe were persuaded to cross the border to join insurgent forces training in Botswana.

The ten-day consultation was one of a series of regional meetings in preparation for the Lutheran World Federation's Assembly in June in Tanzania. The group denounced the "institutionalized violence" of *apartheid*, called for increased aid for refugees of racially oppressive systems and asked the Evangelical Church in Germany to help the German-speaking churches in southern Africa "actively implement integration in their church life."

Bergstrom heads LCUSA Washington office



Dr. Charles Bergstrom, 54, pastor of Trinity Church, Worcester, Mass., since 1963, has been named executive director of the Washington Office for Governmental Affairs of the Lutheran Council in the USA. A graduate of Augustana College and seminary, Dr. Bergstrom served parishes in Springfield, Mass., and Bridgeport, Conn., from 1948-63. For some years he was president of the LCA's Board of Social Ministry and is currently a member of the Executive Council.

Church agency thought to have terrorist ties

A PUERTO RICAN TERRORIST group FALN (*Fuerzas Armadas de Liberacion Nacional*) has claimed responsibility for the bombing of historic Fraunces Tavern and other buildings in New York and for the shootings in the U.S. Congress in 1954. Early this year investigation of the organization by federal grand juries and the Federal Bureau of Investigation led to Carlos Alberto Torres, a member of the Protestant Episcopal Church's National Commission on Hispanic Affairs. Though Torres, the son of a minister of the United Church of Christ, was not to be found, his Chicago apartment yielded a cache of 211 sticks of dynamite, 50 pounds of carbon nitrate and other explosives.

While denominational officials cooperated with law enforcement agents in the search for Torres, two staff members of the commission balked. Maria Cueto and Raisa Nemikin, executive director and secretary respectively of the commission, refused to testify even under immunity before a grand jury. Their lawyer said they felt the federal probe was "intended to frighten the churches from funding progressive elements within minority groups."

Friends of the women staged a demonstration at New York's Interchurch Center, charging that the grand jury was trying to "intimidate and harass individuals and groups working for a more just society." Federal Judge Marvin Frankel sent Nemikin to jail for a possible 14-month term for refusing to testify.

Sweden eases restrictions on church activities

SWEDEN'S NEW COALITION government has voted to end some restrictions on Swedish church life. The small Roman Catholic minority in Sweden will benefit from the lifting of a law which required prior permission from the government for opening convents or monasteries and for admitting anyone under 18 into religious orders. The dominant Lutheran State Church, which includes virtually all adult Swedes, will be given a greater measure of autonomy. Church Affairs Minister Johannes Antonsson said new proposals governing church-state affairs would be ready late next year.

Roman Catholic membership in Sweden consists chiefly of refugees who have found homes in the land or immigrants from southern Europe. The church maintains one monastery and about a dozen convents.

Mr. Antonsson also stated his support for women priests, indicating that the

offices of bishop and archbishop should be open to women as well as men. Church officials said that while there is a "hard core of opposition" to women in some quarters of the church, many women have now been ordained and are being accepted without question by most parishioners.

Church restructuring seen evading issues

PRACTICALLY EVERY major U.S. denomination engaged in a restructuring process during the past decade. Among those doing so were the Lutheran Church in America and The American Lutheran Church. Last month two Duke University professors issued a book examining the change in five major church bodies (not including the two Lutheran churches) and found the results unsatisfactory. The book *What New Creation? The Agony of Church Restructure* by Methodists Paul Mickey and Robert Wilson was published by Abingdon Press.

Examining the Methodist, Episcopal, American Baptist, Presbyterian U.S. and United Presbyterian churches, the authors found that the new structures failed to develop clear theological directives and that they were "neither more efficient nor more economical than the old."

Major criticism was leveled at the "superboards" which new structuring produced in most denominations. "Their blueprint versions far exceed the performance characteristics of any previous model," they write. "But they are too large, too powerful, too autonomous, too cumbersome to handle and too expensive, and they move too high through their trajectory. By contrast, the body of Christ metaphor calls for more emphasis in the humbler regions, the middle and lower judiciaries."

Lutheran relief agency asks reconciliation with Vietnam

THE RAVAGES OF WAR in Vietnam have resulted in severe damage to Vietnamese society so that there is a pressing need for international agencies to come to the aid of the people, the board of directors of Lutheran World Relief declared last month. LWR provides material aid and development assistance as an agency for the Lutheran Church in America, American Lutheran Church and Lutheran Church—Missouri Synod.

The Carter administration could initiate a "policy of fostering reconciliation by helping Vietnam take its rightful place within the family of nations

through membership in the United Nations," the resolution said. It pointed out that until communication channels with Vietnam are cleared, there is little possibility for carrying out substantial aid programs.

The agency pointed to its long-standing policy to aid people in need regardless of the political situation in their country. It asked the U.S. specifically to "eliminate the special requirements or licenses" needed for the export of "supplies and equipment for relief, rehabilitation and development in Vietnam."

In other actions, the LWR board approved grants to aid Namibian refugees in Zambia and Angola, Africa. Reports presented to the board indicated that the continued political turmoil in Namibia (South-West Africa) is forcing thousands of persons into exile.

Marshall letter to launch 'Strength for Mission'

A LETTER FROM President Robert J. Marshall to be read in all Lutheran Church in America pulpits on March 20 will launch the church's Strength for Mission program. The program approved by the 1974 and 1976 church conventions provides for a funding appeal with a minimum goal of \$25 million and for a long-range plan for "intensified Christian giving." Funds will be used to develop the church's mission at home and abroad. Its chief mission is "proclaiming explicitly the Good News about Christ," Dr. Marshall's letter states. "There come times when the church must concentrate in a special way on the source and strength for mission, upon Christ's salvation for us and for all humanity."

Judge stops NLRB vote by Catholic teachers

A FEDERAL JUDGE has stopped the National Labor Relations Board from conducting a union election among 2,200 teachers in 269 Roman Catholic elementary schools in Philadelphia. The archdiocese had argued that the U.S. Supreme Court called the schools religious and ineligible for public aid whereas the NLRB claimed the schools were secular and had to submit to federal authority.

In his ruling, Judge Donald W. Van Artsdalen said that "if the NLRB or any government agency has the right to control the relationship of teachers of religious schools or their administrators, then inevitably there will be entanglement of religion. This is not a labor case but a First Amendment case."

Before the decision was announced, Father Virgil Blum, president of the Catholic League for Religious and Civil

Rights, told Cardinal John Krol of Philadelphia that he should be ready to go to jail to combat federal interference in the schools. "Nothing would do more to summon the Catholic people to the defense of their religious freedom rights than 'Letters from Your Archbishop behind Bars,'" he wrote.

In South Carolina, a district judge ordered the First Baptist Church of North Charleston to pay employees of its child-care facilities \$1,256 in back pay because the church had not met minimum wage laws. The U.S. Labor Department held that First Church's child-care program was a commercial enterprise while the church claimed that it was a part of the church's ministry. The program is licensed by the county welfare department and receives no federal or state funds. Judge Solomon Blatt, Jr., said an "enterprise clause" in a recent federal law had the effect of classifying preschool activities as "enterprise operations."

In Rhode Island, two communities are considering the taxation of some church properties. A Roman Catholic order which rents rooms to three private schools and to students of Rhode Island University for nonreligious purposes may be taxed for the income on the rentals, according to the town manager of South Kingstown. In Barrington, all church property not specifically exempted by law will be taxed as soon as reevaluation is completed, according to tax assessor Joyce Lewis.

Ordination of lesbian stirs Episcopal Church

WITH THE CONTROVERSY over the ordination of women to the Episcopal priesthood still simmering, a new dispute flared up last month. New York's Bishop Paul Moore ordained the Rev. Ellen Marie Barrett, an avowed homosexual. As a result, at least six other bishops have demanded the ouster of Bishop Moore and several congregations have withdrawn all financial support from the diocese.

Bishop Moore admitted that his action drew "a lot more negatives than positives." He said he was "amazed" at the reaction to the ordination, adding that "it wasn't some sort of gesture condoning homosexuality or licentiousness." He said Miss Barrett was highly qualified "intellectually, morally and spiritually to be a priest" and that problems came only because she was "candid" about her sexual preferences.

During the ordination at New York's Cathedral of St. John the Divine, a protesting group interrupted the service. The Rev. James Wateley read a statement saying that "homosexuality is a sin against the order of creation. You

have not rejected it as a sinful lifestyle. This service is a travesty and scandal."

Protesting dioceses included those of Michigan, Georgia, Northern Virginia, Tennessee, North Florida and Southeast Florida. Some congregations in Bishop Moore's diocese said they would withhold all diocesan assessments until the bishop made a "public rectification." The Rev. Ernest Johns of Christ Church, Suffern, N.Y., said, "We can no longer look to him as our spiritual father in God." The vestry of the Church of the Holy Communion in Mahopac, N.Y., said the ordination violated the Scriptures and the sacramental vows of ordination in the Protestant Episcopal Church. The Rev. Joseph Dedde of St. Mark's Church, Yonkers, N.Y., said he was "shocked and mortified to find that our church is in favor of sexual perversion."

Presiding Bishop John Allin cautioned Episcopalians against "over-reaction" to the ordination. "One ordination does not make or break a church at any place, point or diocese. The church has not gone down the drain," he said. Admitting that the church "has produced some damn fool decisions," the Episcopal leader added that it also "has the capacity to learn from its mistakes."

Women's role still disputed

The flap over the ordination of a lesbian came while the church was still split over the action of its general convention last September approving the ordination of women as priests. Eight bishops took part in a Dallas meeting last month of the "Evangelical and

Catholic Mission," a group which refuses to recognize the validity of ordaining women.

Several parishes have voted to sever their connection with the national church body over the issue. In California, Glendale's Holy Apostles Church withdrew, saying that the denomination itself became schismatic and heretical by authorizing ordination of women and "tampering with Christian doctrine." The parish voted to join with others to "reconstitute the lawful structure of the Episcopal Church." Three other parishes took similar action. Bishop Robert Rusack responded with a lawsuit seeking to obtain physical control of the property of the Glendale church, along with parishes in Hollywood, Sun Valley and Los Angeles.

Roman Catholics were having their own controversy over the ordination of women. Feminist groups demonstrated in several cities on Feb. 27 in protest against Pope Paul's declaration excluding women from the Catholic priesthood. Prayer vigils were held by the Women's Ordination Conference to "register disappointment" and to call attention to the church's discrimination against women, according to Sister Dolores Brooks, spokeswoman for the group.

Church attendance increases

CHURCH AND SYNAGOGUE attendance increased in the U.S. during 1976 for the first time since 1958, according to a new Gallup Poll. Some 42 percent of those inter-

viewed attended church during the previous week, compared with a 40 percent response during polls conducted over the last five years. Least likely attenders are people under 30, persons living in the West and those with high school educations. Most likely churchgoers are people living in the South and Middle West and those with a grade school education. Attendance by college-educated persons comes between those groups. Whites and nonwhites have similar attendance figures.

Prejudice against religion charged to Postal Service

PRESENT POLICIES of the U.S. Postal Service threaten the existence of 700 religious publications, a hearing by the Postal Study Commission in Washington was told last month. Testifying on behalf of four church press-associations, David E. Kucharsky, senior editor of *Christianity Today*, charged the service with "irrationality and inequity" in attributing costs, with the result that postage rates for nonprofit publications are "far outstripping the increases visited upon profit-making publications in the same category."

Presenting a statement from the Catholic, Jewish, Evangelical and Associated Church Press groups, Mr. Kucharsky pointed out that when current postal rate changes are fully effective, "postage rates for second-class, nonprofit mailers already adopted will exceed pre-reorganization postal rates by over 1,000 percent in some cases.... With the announced deficits facing the Postal Service, we can only anticipate that this crushing spiraling of costs will continue. We do not believe that Congress intended that its delegation of authority to the Postal Rate Commission included a mandate to penalize the nonprofit, church-related press or the nonprofit press of veterans, labor, fraternal and other organizations."

The spokesman for the church press urged the elimination of the rate-setting commission and "substitution of a postal rate setting forum whose members are responsible to the Congress and, thereby, responsive to mail users."

Mr. Kucharsky said that *Christianity Today* was moving its offices from Washington to Wheaton, Ill., because "to remain viable the magazine must reduce some budget items to offset rising postal costs."

Approximate cost of postage for this issue of *The Lutheran* is more than \$9,000, according to Helen McDermott, subscription manager. She noted that the corresponding issue in March, 1972, five years ago, cost \$3,028. In 1969 the cost was approximately \$2,000 per issue.



NAMED TO LEAD Lutheran World Ministries, U.S. arm of the Lutheran World Federation, were (seated) Dr. Paul Wee, general secretary, and Dr. James R. Crumley, president; (standing) W. William Billings of Detroit, vice-president, and the Rev. Marshall Mauney of Norfolk, Va., secretary. The agency replaces the former U.S. Committee/LWF.



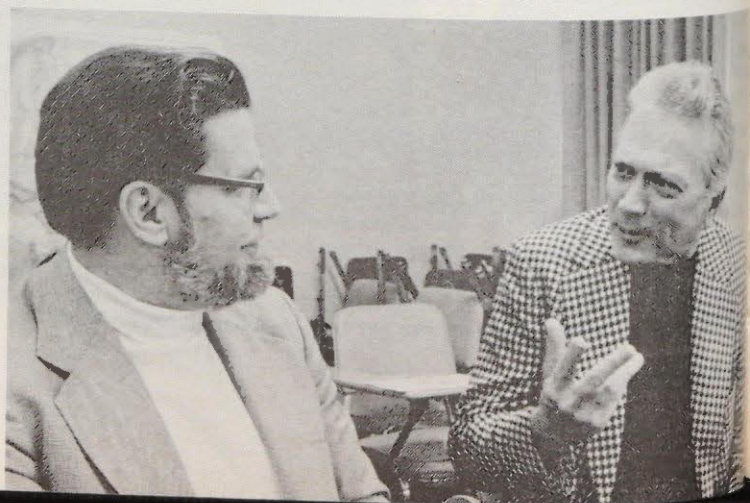
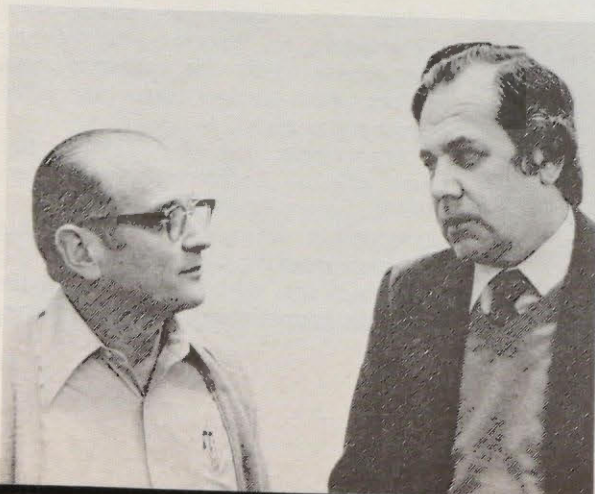
LCA staffers meet with the President

EIGHTY STAFF PERSONS from churchwide agencies of the Lutheran Church America held a two-day meeting with Dr. Robert J. Marshall, LCA president at the Freedoms Foundation in Valley Forge, Pa., early in February. Aim of the meeting was to discuss organizational problems, goals and theological directions.

"The whole church is a charismatic movement," Dr. Marshall said. "It receives the gifts of the Spirit to interpret and proclaim the Gospel, and to offer service to the world." Among issues raised by staffers were the need for flexibility in the church's structure, better communications to help overcome resistance to change and a better understanding of "what it means to be Lutheran."



PHOTOS (counterclockwise): Staff listens during discussion; Dr. Ken Senft (DMNA) gets a chuckle from Dr. Marshall; R. Marshall Stross (PRT) and Dr. Kent Gilbert (DPS) compare notes; LCA Secretary James Crumley chats with Bill Cedfeldt (OC); OAF Information Services director Len Sibley with Dr. John Mangum of DWME; Dr. Don Trued (OAF) and Dr. Crumley study a map with Dr. Ralph Eckard, assistant to the president.



Church response to divorce examined

COLUMBIA, S.C.—Divorce is not “an act of betrayal” or “infidelity” but of “honesty” and “fidelity,” Dr. Sam Keen told a convocation audience at Lutheran Theological Southern Seminary last month.

The author, who is a consulting editor for *Psychology Today* magazine, said we are a marrying society and thus also a divorcing society. Keen was the keynote speaker at a two-day program entitled “Separation, Divorce and the Church.”

Noting that there have been no positive models for divorce, he described conditions for a “creative and loving divorce.” He said the church has not looked on the divorced as blameless and so “divorce has meant not only the loss of a partner, but also the loss of faith.” We should sacramentalize separateness as well as union in the marriage ceremony, he indicated.

Keen said divorce is agreeing not to hate each other because a subsequent relationship (remarriage) is “truly a three-way marriage.... You must draw nourishment and not resentment from the old marriage.” He said the process of a loving divorce takes a long time and usually begins only after such issues as property and children are settled. “Getting out of the blame game is best for the children,” he added.

“What has the church done for the divorced?” was the title of a subsequent panel discussion. A divorced panelist said her pastor had called on her suggesting that she “get a girlfriend to live with.” She noted that was all the pastor knew to say and that was “more than I expected because I did not expect him to call....” She attempted to lose her loneliness and pain in business, the choir and teaching and ministry projects “but the emptiness remained.” Now five years after the divorce her church has formed a group called Singles Again. She said she finds the group supportive.

Another panelist, a mother of five, stated she felt support from her church after a divorce but she decided to join another congregation with a special group for divorced people. This program features a five-session seminar for new group members. The first session is a Bible study emphasizing forgiveness. The second deals with grief and crisis analysis. Others focus on how to get started again, being a single parent and facing the future with confidence. Bible study has been the main format for the 50-member group.

One church began a program for the divorced following a sermon on the Christian family. The pastor had so many

Keen



calls from divorced people calling for counseling appointments that he realized the need for a special support group.

A panelist suggested that churches need special groups for divorced people because others “may know I am divorced but neither I nor they will take the initiative to talk about it, and I need to talk about it....” The panelist said “the authority of the pulpit should regularly proclaim the good news that forgiveness includes those who are divorced.”

—MURRAY SHULL

Tight finances seen curtailing new missions

NEW YORK—Concern that development of new congregations will suffer “severe cutbacks due to financial stringency” was expressed here in a report to the management committee of the Lutheran Church in America’s Division for Mission in North America.

“There is tremendous opportunity to enter at least 40 new mission fields in 1977, but there are not the resources to do it,” said the report from the Department of Church Extension.

“The present church grant allows for only 12 new entries in 1977,” the committee learned. Nine additional entries could be made with external funding from a fraternal benefit society.

During 1976, 32 new fields were entered and 19 congregations were organized.

The management committee asked that these concerns be brought before the LCA’s Executive Council and that staff “intensify its...consideration of alternate gradual steps leading to the establishment of congregations through Bible classes, extension of the role of the diaconate and lay associates and alternate places of worship without diminishing the quality of theological expression.”

In other business the committee ap-

proved a procedure for informing the church constituency on stockholder actions. All church-related entities which may hold securities will now be informed of the LCA’s reasons for participating in stockholder resolutions. The LCA recently joined other churches in filing a resolution with Citibank, asking the corporation not to make or renew loans to the Republic of South Africa “unless and until the South African government has committed itself to ending the legally enforced form of racism called *apartheid*....”

A study of institutional trends for each of the LCA’s 18 colleges and universities was also approved. The study will look at finances, enrollment, synodical support, tenure percentages, personnel and building needs in an effort to provide early warning of problems “which will arise in the next decade.”

11 named to committee on minority interests

NEW YORK—Eleven people have been named to two-year terms on the Lutheran Church in America’s Consulting Committee for Minority Group Interests.

They are Sydney Beane of Tempe, Ariz.; Dr. Alonzo Crimm of Atlanta; Jean Gregory of Toledo, Ohio; Dr. Edith Halvorsen of Maplewood, N.J.; William Heard of Chicago; David Perez of San Antonio, Tex.; Carver Portlock of Philadelphia; the Rev. Arthur Seyda of Easton, Pa.; Iris Sosa of Washington, D.C.; the Rev. Carlos Torres of Chicago, and the Rev. Wilson Wu of Monterey Park, Cal.

Surprise!

COLUMBUS, OHIO—Pastor Brian Matevia’s ministry to apartment dwellers had a surprise development recently.

Setting out to meet people in the large apartment complex where he lives he spotted a harried young mother in the laundry center. Seeing that she had a huge load of clean garments to take home, Matevia offered assistance. Neighborhood children saw Matevia entering the woman’s residence, however, and informed her husband that “a strange man is in the apartment.” The husband burst into the living quarters and demanded to know what the startled Matevia was doing there.

The situation was quickly explained and the husband volunteered his help in Matevia’s ministry.

Lutheran-sponsored refugees gaining self-support, reports indicate

REPORTS FROM LUTHERAN sponsors indicate a growing number of Indochina refugees are achieving self-support.

Lutheran churches sponsored slightly more than 10 percent of the 144,000 Indochinese resettled in the United States since April 1975. Many refugee-church relationships have extended to 18 months. Here are sample reports.

- Christ Lutheran Church in Woodstock, N.Y., has completed resettlement of a Vietnamese family. After occupying the church parsonage for a year, the newcomers have a home of their own. The father has an industrial job and studies electronics at a community college. The mother developed a home-based business, baking and selling egg rolls. They have children in school and the family's youngest member was born last spring.

- At Elbow Lake, Minn., Pastor Paul R. Petersen of the Bethlehem-West Elbow Lake Lutheran Parish reports the eight-member Duong family has become independent of sponsorship which involved all six community churches—four of them Lutheran. "Though organized sponsorship has been discontinued," Petersen states, "the fact remains that in a small community of 1,500, and with all six churches involved, there is an arm of love and affection and concern that will reach around the family for many years to come." One year after the Duongs arrived at Elbow Lake, Petersen baptized them at Bethlehem Lutheran Church.

- Faith Lutheran Church at Ashtabula, Ohio, sponsors the Yangs, a Laotian family that arrived last September. The nine-member family includes a child less than a year old. As they make progress in adjusting, they have chosen to attend Faith's Sunday worship and church school, according to Pastor Dennis E. Stylski. He adds: "We hope to get the Yangs as self-sufficient as possible so we can be free to sponsor another family."

The Lutheran Council in the USA (LCUSA) has been a channel for resettling about 18,500 of the refugees, nearly 16,000 with Lutheran sponsors. An October 1976 computer report—the latest made available by the government—shows 11.3 percent of the refugees LCUSA helped settle are on welfare.

The largest number of Indochina refugees—30,495—has resettled in California, according to LCUSA's Lutheran Immigration and Refugee service. Texas is next with 11,136, then Pennsylvania with 8,187. Virginia, Florida and Washington follow with more than 5,000; New York, Illinois and Minnesota with more than 4,000 and Louisiana,

Oklahoma, Ohio, Iowa and Missouri each with more than 3,000. Figures above 2,000 are posted for Michigan, Maryland, Wisconsin, Oregon, Hawaii, Colorado, Indiana and Arkansas. And those states with between 1,000 and 2,000 are Kansas, New Jersey, Georgia, Arizona, Alabama, Massachusetts, Nebraska, North Carolina, Connecticut, Tennessee, Kentucky and New Mexico.

Synod convention

April 15-17

IOWA: Olmsted Center, Drake University, Des Moines, Ia.

Housing service offered for patients' relatives

ANN ARBOR, MICH.—A young woman, seriously burned, is flown to the University of Michigan's research hospital. Accompanying the patient are her parents and fiancé, who have nowhere to spend the night.

A man travels to Ann Arbor for a kidney transplant. His elderly parents want to be near him but cannot afford motel accommodations. Where can they stay?

The answer in both instances has been supplied by Trinity Lutheran Church.

Since 1972, 35 Trinity families have

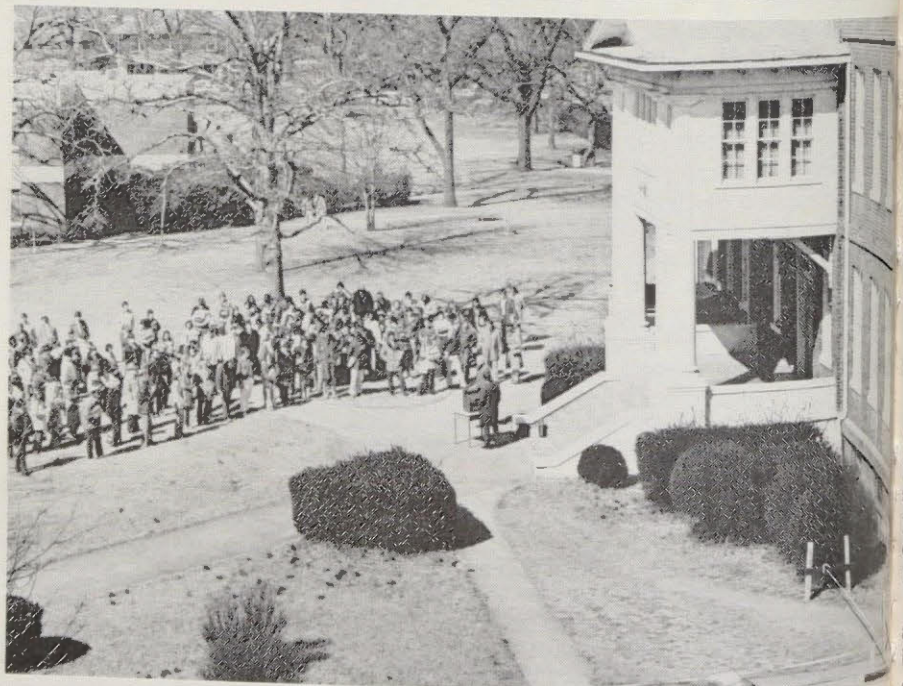
provided free housing, meals and transportation for relatives of Lutheran patients at St. Joseph Mercy and Most Holy Children's hospitals and the research facility. The length of their stays ranged from one day to three weeks.

The congregation began the hospital program when, as Pastor Richard Preis explains, "we took a hard look at the church's role in ministering to the community." By letter, Dr. Preis asked Lutheran pastors to encourage parishioners contemplating hospitalization in Ann Arbor to take advantage of Trinity program. Chaplains at the three hospitals also inform the congregation of Lutheran families who need the assistance.

For many chronically ill patients at the children's facility, a hospital stay is nothing new. But Trinity members have found that by sitting with a youngster's parents in hospital waiting rooms, the congregation lets families know that "friendship and an emotional or spiritual lift are available," Dr. Preis says.

One product of the original program was a second group—of 80 members—who donate baby-sitting services or meals to Trinity families with a hospitalized parent.

The Preises recently realized the idea's benefits when wife and mother Constance underwent surgery. Thanks to Trinity members who delivered meals to the minister and the couple's three sons, Dr. Preis recalls, "I didn't have to prepare a single meal during my wife's hospitalization!"



STUDENTS AND FACULTY at Lenoir-Rhyne College, Hickory, N.C., stand at the proposed site for a new \$1 million classroom building at the Lutheran college. The structure which will replace the 65-year-old Yoder Building, right, is the top priority in the college's "Forward Together" campaign, which has raised pledges of \$1,531,787 so far in a statewide "Pledge Sunday" this month aimed at pushing the drive over \$2 million.

Retain Sunday closings, synod president urges

BOSTON—A statement supporting the continuation of Sunday closing or "blue laws" has been signed by six Massachusetts church leaders, including Dr. Eugene A. Brodeen, president of the Lutheran Church in America's New England Synod.

The six leaders maintain repeal of the laws would have "a negative impact on the quality of life" in Massachusetts.

Noting that the issue of economic benefits from repeal is "immensely complex and strongly debated" and "deserves lengthy and careful study, not exaggerated advocacy on either side," the religious leaders appealed to legislators and the public to weigh those alleged benefits against the probable loss of quality of life in the state.

"Society needs a regular period of rest, relaxation and renewal, a shift of pace from our pervasive consumerism and commercialism... Sunday closing laws are a device to protect the quality of human life in a complex, intense and almost constantly gyrating society. The rest from labor, the relief from the clamor of perpetual motion, is such a fundamental need as to be a sacred duty," the statement said.

The religious leaders acknowledged that retaining the sanctity of the sabbath "is one of our commitments," but added that in a culturally diverse society they cannot seek "the sanctions of civil law" for that reason alone. They said their intent is to "preserve the benefits for human well-being in a uniform time for rest and renewal" for family and friends.

The statement was circulated by the Massachusetts Council of Churches to the commerce and labor committee of the state legislature and to 1,800 member churches of the council. Other signers represented state and regional Episcopal, United Methodist, American Baptist and United Church of Christ bodies.

Committees on women started by 11 synods

NEW YORK—Eleven of the Lutheran Church in America's 33 synods have reported establishing task forces or consulting committees to increase women's participation in the synod's work, according to the Division for Mission in North America (DMNA).

Last summer the LCA convention approved a recommendation presented by the division's Consulting Committee on Women in Church and Society that synods "incorporate in their structures programmatic means for dealing with issues of justice and equality for women and men." The recommendation spe-

cifically asked synods to design "strategies to secure increased representation by women in synodical leadership positions" and to "effect a more just treatment of women and men as equals in the body of Christ."

Dr. Elizabeth Bettenhausen, coordinator of the consulting committee, said she has received information from 25 synods so far. In addition to the 11 reporting they have acted on the recommendation, five have done nothing and nine reported no need for a programmatic change in this area, she said.

Canadian synod to share in pastors' moving costs

KITCHENER, ONT.—The Eastern Canada Synod can now assist congregations with the sometimes high cost of moving a called pastor. A policy statement adopted by the synod executive board commits Eastern Canada to share proportionately. The amount would depend on conditions of need.

Reasons for the policy involved congregation size and the synod's vast geographical area.



IN HIS ARMS IS A BIG ANSWER TO WORLD HUNGER— more food grown overseas in the very areas of acute hunger

This Ethiopian farmer flashes the joy of harvest. Lutheran world hunger funds helped bring a crop surplus last year in the Henna district of western Ethiopia for the first time in history.

The race against famine can be won if we care and share enough. Most monies now contributed to the Love Compels Action/World Hunger Appeal are being used to increase food production in Asia, Africa and Latin America.

Set aside weekly contributions at home for world hunger. Bring them monthly to your church so designated in thankfulness to God for Christ.

LOVE COMPELS ACTION/WORLD HUNGER APPEAL

The Lutheran Church in America / 231 Madison Avenue, New York, N. Y. 10016

— Please send the free leaflet,
"Multiplying Food on a Dirt Floor."

Name _____

Address _____

City, State, Zip _____

— Enclosed is my gift of \$ _____

Congregation _____



A musician volunteer conducts a workshop for handbell choir members

200 churches exchange ideas at resource fair

SAN FRANCISCO—More than 600 Lutherans from 200 congregations in northern California gathered here recently for an all-Lutheran resources fair.

Literature informed participants that the fair was "designed to acquaint you with the resources and experiences of people whose ideas or services you may tap again in the future." Resource people's mailing addresses were given in the material.

The format combined 50 workshops, 35 exhibits and two worship services led by lay leaders and pastors from the Lutheran Church in America, The American Lutheran Church, the Lutheran Church—Missouri Synod and the new Association of Evangelical Lutheran Churches.

Workshop titles included "use of multimedia," "more effective parishes," "meditation," "marriage encounter" and "understanding homosexuality." Dr. William E. Leshner, president of the Pacific Lutheran Theological Seminary, attracted more than 70 newly elected church council members to his seminar, and church treasurers, secretaries and organists found workshops geared to their concerns. Special ministries for youth, senior citizens and apartment dwellers were also explored. And participants could learn more about worship options such as folk music, bell choirs and youth music combos.

The fair's opening worship service was led by Dr. William H. Lazareth of the LCA's department of church and society. He underscored the "royal priesthood of baptized people." Closing the fair was a mime liturgy led by an ALC pastor and professional clown, Floyd Shaffer. He was assisted by 12 Pacific Lutheran Seminary students who attended Shaf-

fer's clown workshop.

One fair planner, LCA Pastor Milton Johnson of Livermore, commented, "The exciting part was that Lutherans across synodical lines discovered the amazing amount of resources we have among us." The fair's literature stated, "Here in northern California we are beginning to explore and to demonstrate the reality of one Lutheran church, in function if not in form."

The fair was developed by Coordinated Lutheran Ministries (CLM) of San Francisco, with planning help from leaders of the four participating Lutheran bodies. LCA Pastor Paul J. Schultze directs CLM.

Baltimore's handicapped get busing service

BALTIMORE—"Mobility," a bus service for the handicapped of metropolitan Baltimore, is being set up by Lutheran Social Services of Maryland in cooperation with the Maryland Department of Transportation.

The project has state and federal funding and is a subscription service using ten small buses each equipped with 13 seats, 3 wheelchair spaces and a wheelchair lift.

Directing the program is Thomas M. Povlitz, formerly council vice-president at Hope Lutheran Church, Newcastle, Del., a Lutheran Church in America congregation. Povlitz earlier coordinated establishment of the Delaware Authority for Specialized Transportation. That authority was the nation's first public agency to offer transportation services to the handicapped, according to Lutheran Social Services of Maryland. Under Povlitz's guidance the Delaware authority had a 47-member staff and 41 minibuses.

Chicago vocalist plans tour as missionary

CHICAGO—A black gospel singer and Lutheran Church in America member soon will realize a long-held wish to use her vocal talents for missionary work. Herese Connor Bowman, whose church is Bethel in Chicago's Garfield Park section, departs in mid-May for a three-week Indonesian tour with a stopover in Africa.

The opportunity arose when Bethel Pastor David Nelson visited Djakarta, Indonesia, last year and met Dr. William Hekman, a Youth for Christ (YFC) director. Hekman was seeking a nonwhite Christian who could witness to the people of the South Pacific, and Nelson suggested Bowman.

She will be paying her own travel expenses and will be singing for YFC rallies and at Lutheran mission centers.

Concerts and international travel are entirely new to her. Last spring, for example, she read an advertisement for a European-Holy Land tour and decided to join the group.

What does her family think of the tour? Her 87-year-old mother isn't surprised, recalling that as a teenager, her daughter wanted to become a missionary. And husband Brady is "proud," says the singer. "He's my biggest promoter."

Born near Tyler, Tex., she remembers her grandfather as a country fiddler and her father as having "perfect pitch" and being able to play anything on the piano, even though he couldn't read music.

At 14 she was directing a neighborhood church choir. A high school instructor recognized her vocal ability and arranged for a scholarship to Texas College at Tyler.

Bowman married, taught school and during World War II, moved to Chicago where she worked for the U.S. Treasury Department. Resuming her musical education—this time at the American Conservatory of Music—she sang in a radio *a cappella* choir.

But there were discouragements. Her first husband, Julian Bruckner, died of cancer. She became a county social worker, daily confronting poverty and distress. For 20 years she served with the public aid department and, since 1973, has been a social worker for the Christian Action Ministry, an educational and service program in which Bethel Church participates.

Nine years ago Herese Bowman, former Methodist, was Bethel's guest Christmas soloist. "My niece was the parish worker at Bethel and thought that the Lord needed me there," she recalls. "And the church was close to home." So it was that the singer, now Bethel's music director, became a Lutheran.

—MARION YOUNGQUIST

\$1 goes a long way in Iowa transaction

ALBIA, Ia.—You might say it was too good a deal to pass up. For \$1 and "other considerations," members of St. Paul's Lutheran Church here secured a permanent home for themselves.

The congregation sold its old building in 1974. While the Lutherans pondered whether to buy or build a new facility, they were invited to move into neighboring Monroe County United Presbyterian Church. The two congregations had cooperated since 1962 by running a joint vacation church school program. The new sharing scheme worked smoothly. The congregations maintained separate worship hours but formed joint Sunday school, youth and choir programs.

Recently the congregations decided it might be a good idea to seek a more permanent arrangement and won approval from the Iowa Synod and the Presbytery of Des Moines.

The complete terms? According to the Rev. William Flemr of St. Paul's, the Lutherans forked over \$1, pledged \$5,000 to a joint building fund and agreed to share maintenance costs. Flemr, who has been pastor of St. Paul's since spring 1975, said the move for joint ownership "is...an opportunity to be Christians together and a strong sign of hope for cooperation in our community."

'Listening Post' survey prompts rapid responses

NEW YORK—More than half the people receiving the first questionnaire of the "Lutheran Listening Post" responded in less than two weeks.

The questionnaire project is a two-year experiment seeking attitude and opinion responses from the Lutheran Church in America's laity and clergy. At random, 2,150 lay members and 850 pastors were selected to receive the first questionnaire. There had been 1,650 responses received when a report was presented to the management committee of the LCA's Office for Research and Planning.

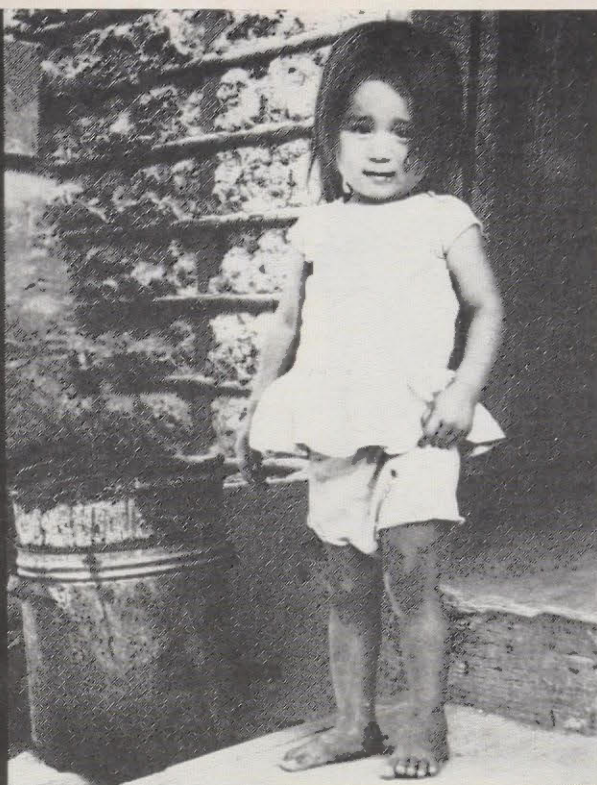
Reasons for joining a congregation, extent of church activity and evangelism efforts and other basic information were sought on the first questionnaire, the report said.

Dr. Albert Haversat, director of the planning office, said the listening post "should provide information that will help all units and executives of the church in planning and policy making."

Reports from the first questionnaire's results should be released in May and three more questionnaires are planned for random distribution this year.

Just Imagine Yourself As a Foster Parent!

And
Without
Sending
Any
Money!



Little Angela Margarita has lovely chestnut brown hair to match her mischievous brown eyes. She suffers from a serious respiratory problem, and lives with her family in this mud and cane house, with a floor of damp packed earth. By the time you read these words, a Foster Parent will have come to her rescue. But so many other children are waiting for your love...

When you become a Foster Parent to a little boy or girl, you'll learn the child's name, receive a photograph and a detailed case history—and discover the problems facing the child's family.

Just imagine the joy of sharing your love!

And all this—without cost or obligation! Then, if you decide to accept your Foster child, you will receive a complete Foster Parent Kit.

You will keep in touch through regular letters from your Foster child and progress reports from her social worker.

You see, your love and support are not lost in a massive, impersonal relief program.

Instead, you will learn exactly how your \$19 monthly support is helping your Foster child, the family, and the entire community where the child lives.

So many needy children are waiting for a Foster Parent. Your love—and help—is urgently needed. You can select a boy or girl from any of the countries in the coupon.

Or, you can request a "Child of Greatest Need" from our Emergency List. Then, after you receive the photograph and case history, you will have 10 days to make your final decision.

Won't you help? Today? Just imagine yourself as a Foster Parent....

As a Foster Parent, here's what you will receive:

- Foster Parent Information Kit
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- Annual Progress report
- New photo each year
- Personal history of child
- Information about family
- Fact sheet on country
- Regular letters from child
- Privilege of sending letters and special money gifts
- The opportunity to show your love

CALL TOLL FREE!
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Information
will be sent
immediately.

(In Florida 800-432-5024)

Write to: Reinhart B. Gutmann, A.C.S.W.

Foster Parents Plan

155 Plan Way, Warwick, R.I. 02887

I want to become a Foster Parent to a ☐ Boy ☐ Girl
Age _____ (3-16) Country _____

I want to help a "child of greatest need" from your

☐ EMERGENCY LIST

☐ I understand you will send me a photograph and case history introducing me to a specific child. After 10 days, I will become a Foster Parent to the child, sending support of \$19 monthly, or return the material to you.

☐ I've made my decision and here's my check for \$19. Please send me a child's photograph, case history and complete Foster Parent Information Kit.

I am unable to become a Foster Parent at this time but I want to contribute \$_____.

☐ Send more information about becoming a Foster Parent.

Name _____

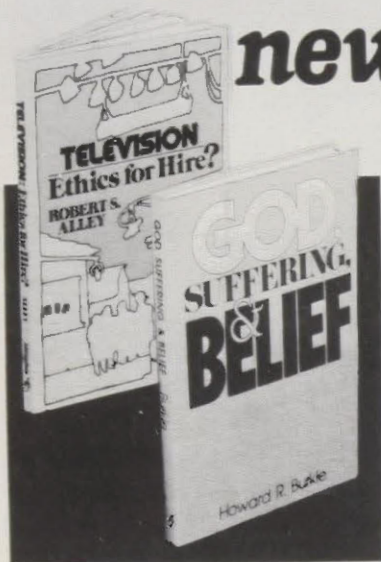
Address _____

City _____ State _____ Zip _____

Foster Parents are needed for children in Bolivia, Colombia, Ecuador, El Salvador, Ethiopia, Haiti, Indonesia, Peru, The Philippines and Upper Volta. Contributions are tax deductible. We are a nonpolitical, nonprofit, nonsectarian, independent child care organization. An Annual Report is available on request from either Foster Parents Plan, or the New York State Board of Social Welfare in Albany, N.Y.

LUH3167

New visions... new vistas... new decisions!



Television: Ethics for Hire? *A Constructive Look at TV's Creative Community*

Earl Hamner, John Hawkins, Norman Lear, and thirty-seven other well-known television directors, writers, and producers reveal the motives and ethics behind many of the well-known shows and much more! Robert S. Alley. \$4.95, paper

God, Suffering, and Belief

From the absurdist viewpoint of Albert Camus to the ardent feminist stance of Mary Daly, this non-technical, provocative book explores, criticizes, and evaluates the major philosophical arguments against belief in God. Index. Howard R. Burkle. \$5.95

The Best of Your Life Is the Rest of Your Life

Now, discover ways to live each moment, day, and age as the best possible time of your life! Thirty-five-and-over persons and others learn how to overcome hopeless conditions and enjoy life with God as their guide! Donald L. Deffner. \$2.95, paper

What New Creation?

The Agony of Church Restructure

Four-part study of theological, sociological, and psychological make-up, foundation, functions, future directions, problems and their solutions of five Protestant denominations and their national boards and agencies. Paul A. Mickey and Robert L. Wilson. \$5.95, paper

Salvation Tomorrow

This important study surveys the growth of worldwide concern of Christian churches for bringing about total global evangelism and salvation. Stephen Neill. \$3.95, paper

Getting It All Together

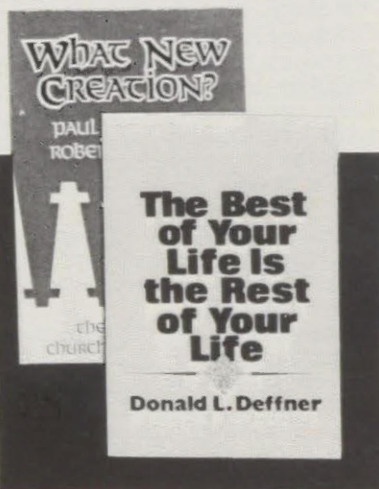
A Study in Ephesians

In a world constantly under siege by evil, Ephesians and Jesus provide a basic theology and inspirational guide for Christian living through the Holy Spirit! The message, mood, methods, manner, and motivation of the church as defined by the Apostle Paul in Ephesians are examined. Roy C. Putnam. \$3.95, paper

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Lutherans owe \$13,243, Marriott lawsuit claims

MINNEAPOLIS—The Marriott Hotel Corp. is suing three Lutheran church groups for allegedly failing to pay \$13,243 of a hotel bill to the New Orleans Marriott for a youth convention last summer.

The suit, filed in U.S. District Court here, named The American Lutheran Church, the Lutheran Church in America and the Lutheran Church—Missouri Synod.

The three denominations were sponsors of the All-Lutheran Youth/Adult Gathering (ALYAG) which convened the meeting attended by 25,000 in New Orleans Aug. 11-15.

A statement by ALYAG steering committee said that it had already paid the hotel \$94,974 but had withheld \$13,243 because the hotel did not live up to its contract. The New Orleans Marriott had agreed to provide rooms and services to 3,300 participants at a nightly cost of \$8.50 per person for a total cost of approximately \$110,000. However, the committee said a large number of rooms which were to have been reserved for participants were not available and hundreds of young people were forced to sleep on the floor in hotel rooms for one or more nights.

The ALYAG statement said that reports following the gathering indicated residents and retail businesses in New Orleans "appreciated the wholesome attitude of participants."

Canadians set \$1.7 million for world relief programs

WINNIPEG, MAN.—A 1977 self-help and development program valued at \$1,773,000 was approved last month by Canadian Lutheran World Relief. If achieved, it would surpass the record \$1,600,000 program completed in 1976.

The church agency said this year's effort covers projects in 19 countries in Asia, Africa and Latin America. The largest involves \$250,000 for development in northeast Brazil. Other major programs are planned for India, Mauritania and Ethiopia.

The agency approved participation in the Interchurch Committee on Human Rights in Latin America and continued participation and increased funding for an interchurch program of assistance to low-income, self-help groups in Canada.

A \$1,000 grant was voted to the O. A. Olson Memorial Fund for an annual lecture program. Dr. Olson was president of the Lutheran Church in America's Central Canada Synod at the time of his death last April.

People



Miller

An LCA pastor with many years of service in the campus ministry has been named director of the National Lutheran Campus Ministry. The Rev. **Jerry H. Miller**, 45, of Madison, Wis., assumed the post this month. Since 1969, he has directed the ministry's central region, covering Illinois, Michigan, Ohio and Wisconsin. In his new post, Pastor Miller replaces Dr. **Donald F. Hetzler**, who resigned at the end of 1976 because of family concerns.

Three LCA youth will be among 50 stewards serving at the Lutheran World Federation Assembly in Dar es Salaam, Tanzania, this June. They are **Eleanor Sander** of Winnipeg, Man.; **Gary Johnson** of Raleigh, N.C., and **Kim Hunt** of Seattle, Wash.

Pastor **Ernest E. Ryden** of St. James, Barrington, R.I., has been elected to the board of trustees of the Rhode Island Bible Society.

Dr. **John Morey**, president of Muhlenberg College, Allentown, Pa., has been elected vice-president of the Lutheran Educational Conference of North America. Named to two-year terms on the conference's board of directors were Dr. **Arvin Hahn**, president of Bethany College,

Lindsborg, Kans., and Dr. **Mark Mathews**, president of California Lutheran College, Thousand Oaks.

Recipients of alumnus of the year awards from the Lutheran School of Theology at Chicago (LSTC) are Dr. **Luther Mueller** of Harvard, Ill., and the Rev. **Robert V. Johnson** of Wakefield, Neb. They were recognized for lengthy service to rural congregations and dedication to their synods, the seminary and the LCA...LSTC's Alumni Association also honored Dr. **Arthur Voobus**, a long-time professor of New Testament at the school.

Books by two LCA pastors have recently been published. *The Best of Your Life is the Rest of Your Life* is a collection of essays by Dr. **Donald L. Deffner**, professor of Christian education and homiletics at Pacific Lutheran Seminary, Berkeley, Cal. *People Prayers* is by the Rev. **Richard F. Bansemer**, pastor of Lord of Life, Dillon, Colo., and author of *When sleep won't come*, an article which appeared in the Jan. 19 issue of *The Lutheran*.



Ermarth

Wittenberg University presented its medal of honor this month to Dr. **Margaret S. Ermarth** of McLean, Va., professor emerita of history at the

Springfield, Ohio, school. The award recognizes special dedication to Wittenberg as a liberal arts institution. Dr. Ermarth retired from the faculty in 1974 after 24 years of service. She is a former member of the LCA's Commission for Comprehensive Study of Doctrine of the Ministry and of committees of the Division for Mission in North America.

Nield Gordon, coach of the Newberry, S.C., College basketball team, has been named coach of the year in District 6 of the National Association of Intercollegiate Athletics. His team finished the season undefeated with 32 wins and a number one ranking in the NAIA.



Weber

The Rev. **Gloria Weber**, an American Lutheran Church pastor who serves as parish assistant at Holy Cross (LCA), Creve Coeur, Mo., has been named one of the year's "women of achievement" by the *St. Louis Globe-Democrat* newspaper. She was the second woman in America and the first in the St. Louis area to be ordained by the ALC.

Humor and Happenings from Augustana Days is the title of a 200-page book compiled by Dr. **Theodore E. Matson**, former president of the Wisconsin-Upper Michigan Synod. Copies can be ordered from the Lutheran School of Theology at Chicago, into which Augustana Seminary was merged, for \$2.25 including postage.



Rectanus

Retired Vice-Admiral **Earl F. Rectanus**, a member of St. James, Ligonier, Pa., and former director of U.S. Naval Intelligence, has been presented the National Order of Merit by the French government in recognition of his service to that country. Earlier this year Rectanus was awarded the National Intelligence Distinguished Service Medal by the U.S. government.

A performance of *God's Sheep Dog*, an original play by the Rev. **Kenneth Reichley**, helped open the theater complex in Muhlenberg College's Center for the Arts last month. The complex is a gift to the Allentown, Pa., college by the Northeastern Pennsylvania, Southeastern Pennsylvania and Slovak Zion synods. Reichley, a Muhlenberg graduate, is associate pastor at St. Peter (Manhattan) New York, N.Y. The play dramatizes the lives of the Rev. **Henry Melchior Muhlenberg** (for whom the college is named) and his family during the American Revolution.

Allison Lippard, 12, excels in most sports and recently said she would like to be "the first girl on the men's basketball team at North Carolina State." The young member of Epiphany, Winston-Salem, N.C., may be on her way. She was runner-up last month in the North Carolina Elks's Hoop-Shoot (basketball free-throw contest) for youngsters aged 12 and 13.

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LUTHERAN BROTHERHOOD

Nine summer workcamps offered for LCA youth

PHILADELPHIA — Workcamps, short-term summer events for youth, are again being offered by various synods in cooperation with the Division for Parish Services of the Lutheran Church in America.

The one- to seven-week programs include working at a home for the aging in North Carolina, day-care and recreational service to farm and migrant workers' children in South Carolina and Florida and assisting developmentally retarded persons in low-income North Carolina and Washington. Inner-city churches in Detroit and Chicago offer another kind of experience, and in Ontario, youth can work with inmates in a correctional institution.

Participants are responsible for their own transportation to and from the work site. A small registration fee covers living expenses.

For more information contact Dorothy Jeffcoat, Workcamps, Division for Parish Services, 2900 Queen Lane, Philadelphia, Pa. 19129.

LCUSA agency urges Latins to publish

NEW YORK — Publicaciones El Escudo, an inter-Lutheran agency which publishes church materials in Spanish, is concluding its South America operations. The decision was made by the agency's trustees to encourage indigenous development of literature by the member churches of the Lutheran Council of the River Platte in Argentina.

El Escudo has operated in Latin America for more than 20 years, said the Rev. Milton J. Olson, the South America secretary for the Lutheran Church in America's Division for World Mission and Ecumenism. During that time, El Escudo has published a Spanish Lutheran hymnal, congregational literature and four volumes of Luther's works. Three more volumes by Luther are being translated this year.

Related to the Lutheran Council in the USA, El Escudo has a board of six trustees, two each from the LCA, The American Lutheran Church and the Lutheran Church—Missouri Synod.

Hymn society to meet

CHICAGO — "Hymnody in the context of worship" is the theme for the 1977 national convocation of the Hymn Society of America May 15-17 at Fourth Presbyterian Church here. Dr. Martin Marty, Lutheran theologian and associate editor of *The Christian Century*, will be a preacher. The society is based at Wittenberg University, Springfield, Ohio.

My question is...

Q. Why do we sometimes call the Lenten season the "Passion"?

A. The word comes from the Latin *passus est*, which means to permit or allow. The term comes from Jesus' willingness to suffer death on the cross in obedience to God and to allow himself to become the instrument for the redemption of humanity. The remembrance of Jesus' sufferings and death reminds Christians of his admonition, "If any man would come after me, let him deny himself and take up his cross and follow me."

Q. Where do we get the names for parts of the church, like chancel and nave?

A. Most such terms are taken over from Latin. Chancel, for example, comes from the Latin *cancelli*, meaning lattices or crossbars. The area around the altar was

in ancient times separated from the rest of the church by a screen or latticework. Even today, there is often an altar rail around the chancel. The term nave comes from the Latin *navis*, meaning ship. The church was often likened to a ship and the long, narrow hall of the church very often looks like an inverted ship. An inexpensive little book by Dr. Edgar S. Brown, *Symbols and Terms of the Church*, explains these and many other words. It's published by Fortress Press.

Q. How many new congregations of the Lutheran Church in America were "born" last year?

A. Twenty-two congregations were received by synods during 1976 and ten others were being organized and were expected to complete organization before the end of the year. The Division for Mission in North America says that increased costs and fund limitations will permit only 12 new congregations to be organized this year, although a grant from an insurance company may increase that number to 21.

Q. What is "natural theology"?

A. Natural theology is the effort by theologians to correlate human reason and experience with divine revelation. It has been stressed throughout the centuries by some great thinkers, notably Thomas Aquinas, Hegel and Kant. A modern example of natural theology would be the doctrine of creative evolution, which finds God the motivating force but operating through the processes of nature in creating and perfecting all that exists.

Q. Is there a book available on etiquette and rules in regard to flowers and other decorations in the church?

A. Two excellent handbooks containing much good advice and full information about this subject are *Altar Guild Workbook* by G. Martin Ruoss (\$5.75 plus postage) and *What an Altar Guild Should Know* by Paul H. D. Lang (\$4.25 plus postage). The books are available from any Fortress Church Supply Store. They'd make a good investment for altar guilds and church libraries.

Q. Is it proper to expect the departed souls to intercede for us before God, as the saints are said to do?

A. There is no word in the Bible supporting the notion that either angels or saints intercede for us. There is also no example of this happening. The teaching that saints pray for us is, in Martin Luther's words, "nothing but human twaddle, man's own invention apart from the word of God and the Scriptures." To call upon departed saints to intercede for us is actually a sign of mistrust in Jesus Christ, who is our only intercessor before God and in whose name we pray.

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MARCH 16, 1977

TV REPORT

BY DICK SUTCLIFFE

Six families probed

A UNIQUE AND FASCINATING series of one-hour television programs, "Six American Families," previews Monday, April 4, during prime-time hours.

Designed by Westinghouse Broadcasting Company as an in-depth examination of American family life, the series was produced in association with the United Church of Christ and the United Methodist Church. Extensive publicity is being distributed throughout the three major Lutheran church bodies and nine other Protestant denominations.

"Stars" of the series are half a dozen typical-but-different families from divergent backgrounds and locales. The Pasciaks, a blue-collar Chicago family of eight, are featured in the first show, followed by the Greenbergs, a separated couple with two children living in Mill Valley, Cal.; the Stephens, an Iowa farm family of eight; the Georges, a black Manhattan policeman, his wife and three teenage children; the Kennedys, five Missouri Synod Lutherans from Albuquerque (one family member is a retarded child), and the Burks in Dalton, Ga., a rural family of 12.

All six families, representing as they do the social, economic, geographic and

ethnic mix that is America, meet, wrestle with and endure common concerns—inflation, hunger, violence, divorce, crime, race, environment, employment, success, freedom and duty. Viewers will feel at home.

The series was *not* designed to be entertaining or to give viewers an emotional lift. Rather, it is intended as a candid examination of family life in contemporary America.

Evidence of spirituality is noticeably lacking (which may bother some). Yet the absence may well prod practicing believers to search for the "why" and "wherefore" to the Christian community's good.

To quote Producer Paul Wilkes, "I found that just about everybody has a belief in a transcendent God, but people are not working it out through the institutional church. The church is a social vehicle, form and not matter. Religion is not a wholistic approach to life. We could have found a religious fanatic, but we didn't want to do that!"

The series will air on the PBS network and by Westinghouse-owned TV stations in Philadelphia, Baltimore, Pittsburgh, Boston and San Francisco. (Check local listings for times.)

Study guides are available for thoughtful viewing. Among them: Thomas Orrin Bentz's six-page guide in the February issue of *A.D.* magazine, 475 Riverside Drive, New York, N.Y. 10027, and "Six American Families" by Paul Wilkes (Seabury/Parthenon) available from Six American Families, 1525 McGavock Street, Nashville, Tenn. 37203...\$2 per single copy; \$1.85 each in orders of ten or more going to same address.



The Kennedys of Albuquerque in "Six American Families" are Lutherans. Here father Jim helps retarded son David with reading and numbers.

Worth watching (all times EST)

Wednesday, March 16—THE MIRACLES OF NATURE, an informational special deals with human conception, gestation and birth. CBS, 8-9 P.M.

Sunday, March 20—WOMEN OF VALOR. An NBC religious special drama, it relates experiences of the first Jewish settlers in New York. 5-6 P.M.

Tuesday, March 29—THE INCREDIBLE CHINESE. This National Geographic Society production explores the innermost recesses of the human body. PBS, 8-9 P.M.

ALL CREATURES GREAT AND SMALL. Hallmark Hall of Fame adaption of James Herriot's novel about a young veterinarian. NBC, 8-9:30 P.M.

Detroit church property donated to social service

DETROIT—Calvary Lutheran Church, an American Lutheran Church congregation on this city's east side, has donated its church, fellowship hall and parsonage to Lutheran Social Services of Michigan.

Members of Calvary's small congregation voted to disband last year. The property is valued at more than \$250,000.

LSSM will operate Calvary Social Center out of the church and fellowship hall, located in an area where 40 percent of the citizens are of retirement age, according to the 1980 census. Latest estimates place retirement population at 30 percent, giving the area the highest concentration of senior citizens in Detroit.

"This is a significant gift for the city," said Dr. Carl E. Thomas, a Lutheran pastor and director of LSSM. "It enables us to expand our services to the aging here. The agency already operates a combination home for the aged and nursing home in Detroit, nursing homes in Saginaw and Grand Rapids and a retirement center in Grand Rapids."

Property defiled at CLC

THOUSAND OAKS, CAL.—Trespassers using the cover of night have turned a rural property on California Lutheran College's North Campus into a dump ground. The college reported that rocks, concrete and broken paving stones have been left by contractors trying to avoid a recent boost in cost at authorized dump sites.

While asking neighborhood residents to help with surveillance and prosecution for violators, the college said two dumpers recently caught in the act were forced to remove their debris.

Conferences set on worship, music

MINNEAPOLIS—Ten regional Lutheran Conferences for Worship and Music are scheduled throughout the United States and Canada beginning in June and continuing through the first week of August.

The five-day conferences are designed to provide resources and ideas for pastors, church musicians and lay congregational worship leaders. A seasonal focus this year will highlight Holy Week and the Easter cycle. Worship services and daily sessions will further introduce some contents of the new *Lutheran Book of Worship*. The faculty for each conference will include a theologian, organist, choral directors, a chaplain and a national Lutheran staff member who has worship responsibilities.

Dates and locations of the conferences are:

June 19-24, Texas Lutheran College, Seguin Tex., and Wilfred Laurier University, Waterloo, Ont.; June 26-July 1, St. Olaf College, Northfield, Minn., Pacific Lutheran University, Tacoma, Wash., and University of Evanston (Ind.); July 10-15, University of California

at Los Angeles and University Lutheran Chapel, Los Angeles, Cal.; July 17-22, Muhlenberg College, Allentown, Pa., and Colorado Women's College, Denver; July 31-Aug. 5, Concordia College, Ann Arbor, Mich., and Newberry (S.C.) College.

A brochure and registration form will be mailed to every Lutheran congregation next month. Inquiries may be addressed to Lutheran Conferences for Worship and Music, 422 S. 5th St., Minneapolis, Minn. 55415. The conferences are jointly sponsored by the Lutheran Church in America, The American Lutheran Church and the Lutheran Church—Missouri Synod.

South Carolina Lutheran Men boost missions fund by 45%

SPARTANBURG, S.C.—The Lutheran Men of the South Carolina Synod reported a 45 percent increase in the assets of its loan fund for mission congregations. The sum rose to \$126,967 from \$87,145 in the past two years.

A minimum goal set for 1977 would add \$20,000 to fund assets. Ten thousand dollars would come from individual \$100 gifts.

Augustana College to open record funding campaign

ROCK ISLAND, ILL.—Augustana College will launch an \$11.7 million campaign later this month to be conducted over the next three years. The Agenda for Leadership drive is the largest fundraising effort in Augustana's history, according to the Rev. Harold J. Skirrud, who chairs the Lutheran college's board of directors.

Dr. Thomas Tredway, Augustana president, said the college is seeking:

—\$2,297,000 for academic facilities and programs, including a redesigned science complex and major renovation of Old Main

—\$3,540,000 for student and community services, including construction of a new college center to replace the present union and improvements to Centennial Hall

—\$1,400,000 for current operations

—\$4,500,000 to double the college's present endowment.

One of the principal goals of the campaign, Tredway said, is to provide a major science complex. The college union will become a science facility.

Books

The case for outreach

BOTH THE LUTHERAN CHURCH in America (LCA) and The American Lutheran Church (ALC) have recognized the need for emphasis on evangelical outreach this year.

Right in time with the effort are two little books from Augsburg Publishing House that underscore the weight and importance of the Christian imperative.

In *Go With the Gospel*, ALC President David W. Preus says that "God's word calls Lutheran people, together with all Christian people, to a strengthened Gospel outreach." He notes, however, that "Lutherans have lacked confidence, have been intimidated, uncertain whether they have what people need for Christian health and well-being."

In short sentences of simple language, Dr. Preus makes a tight case for evangelism which anyone can understand. Stripped of the nomenclature of theology, basic truths are presented in terms both clergy and lay people will appreciate.

"People need to hear you say that God is the center of life, life in general and your own life," Dr. Preus says. "You

talk about your work, your trip, your garden. You are asked also to talk about God."

Evangelical outreach, Dr. Preus points out, is always the church's task, but "there are times that call for special emphasis. Such a time is now. We have been caught in the secularizing rush of twentieth-century society. There has been an uncertainty generated by the strong attack on all social institutions. There has been persistent questioning about the relevance of the church for our age."

The ALC president quotes LCA President Robert Marshall on three ways to participate in evangelical outreach: 1) prayer, 2) friendship and 3) witness. In a calm and reasoned way, Dr. Preus affirms that when a congregation uses these avenues, people will be reached.

Much in the same vein is Walter R. Wietzke's *Believers Incorporated: The Message of Ephesians for Evangelical Outreach*. But where Preus's book challenges individual responsibility, Dr. Wietzke's describes evangelical life in the context of the church, and gives meaning and definition to the church's witness. His work deals with the Ephesian letter in which Paul addresses the "believers incorporate." It takes seriously our vertical relationship to Christ and our horizontal relationship within the church.

By nature, says the author, we are not evangelical and we are not evangelists. "Evangelists are made—not born."

Nevertheless, "we, the people of God, believers incorporated, the church of the twentieth century, have it 'laid on us'—we the unworthy but still concerned servants who pray for expanded hearts and extended arms."

Dr. Wietzke is confident that church members will handle that responsibility more effectively as they "grow in the awareness of being a called people, an incorporated people, a covenant people."

—GEORGE H. STRALEY

GO WITH THE GOSPEL. By David W. Preus. Augsburg Publishing House, Minneapolis. Paperback, 112 pages, \$2.95.

BELIEVERS INCORPORATED: The Message of Ephesians for Evangelical Outreach. By Walter R. Wietzke. Augsburg Publishing House, Minneapolis. Paperback, 112 pages, \$2.95.

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Ministerial Roll Changes

Arizona

TUBESING, Karl A., assistant, Shepherd of the Desert, Sun City, to retirement.

California

SHONK, Ronald E., associate director, Lutheran Coordinated Ministries, San Francisco, to First, Palo Alto.

Florida

FERGUSON, Kenneth, mission developer, Bethel, Plantation, to Ascension, Boynton Beach.
SWANSON, H. Luther, St. Luke, Lake City, to on leave from call.

Georgia

TAYLOR, Michael H., Ascension, Savannah, to on leave from call.
UZUPAN, Daniel, Advent, Augusta, to Bethel, Springfield; Laurel Hill and Wingard Memorial, both Clio.

Iowa

EDINGER, Jennifer, newly ordained, to St. Paul, Fort Madison.

Minnesota

VEDELL, Robert F., Messiah, Assiniboia, Sask., to Bethel, Hoffman; Aeneas, Kensington.

New Jersey

STAUFFER, George E., St. Michael, Cherry Hill, to on leave from call.

North Carolina

CRAWFORD, Claude E., Jr., Pilgrim, Lexington, to on leave from call.

Ohio

BORG, David E., St. Paul, Dayton, to on leave from call.
FISCHER, Carl H., Jr., Trinity, Sebring, to North Riverdale, Dayton.
HOMRIGHAUSEN, Ronald D., Zion, New Middletown, to retirement.
KERRICK, J. William, St. Paul, St. Louisville; St. Luke, Vanatta, to Christ, Springfield.
MILLER, James P., Casstown, Casstown; Brandt, Tipp City, to Resurrection, Lebanon.

Oregon

BORNZIN, James K., on leave from call, to Gloria Dei, Coos Bay.
MOLLER-GUNDERSON, Mark R., newly ordained, to Pilgrim, Portland.
MOLLER-GUNDERSON, Mary Ann, newly ordained, to Mt. Carmel and Pilgrim, both Portland.
PETERS, David W., Faith, Clatskanie, to on leave from call.

Pennsylvania

ALDERFER, David L., institutional chaplain, Deaconess Community, Philadelphia, to on leave from call.
ANDERSON, David B., Messiah, Pittsburgh (Plum Boro), to on leave from call.
HAUSER, William L., associate, Holy Trinity, Akron, Ohio, to Zion, Pittsburgh (Penn Hills).
KRAMP, Paul F., Jr., Little Zion, Telford, to associate, Christ, Allentown.
MANRODT, Paul T., Christ and Friedens, both Bernville, to remain at Friedens, Bernville.
RIDGE, Barry M., assistant, Christ, Oreland, to Messiah, Downingtown.

SOLBERG, Daniel N., Trinity, Donora, to St. Mark, New Stanton.

SPITTAL, John S., staff, Lutheran Children and Family Service, Philadelphia, to on leave from call.

TICKNER, John W., Prince of Peace, Erie, to Trinity, Ellwood City.

South Carolina

JEFFCOAT, William E., St. Matthew, Lexington, to on leave from call.

Texas

COOPER, David F., St. John, Grand Prairie, to Our Saviour, Tyler.
SLOOP, Perry L., associate, Holy Cross, Yoakum, to Trinity, Miles.

Washington

BRAUN, Robert E., Grace, Horseshoe Bend, Idaho, to St. Paul, Spokane.
CHELL, Paul A., assistant, to pastor, Salem, Spokane.
JENSEN, Everett J., administrator, Columbia Lutheran Home, Seattle, to on leave from call.
SWANSON, Roland H., Salem, Mt. Vernon, to on leave from call.

CANADA

Manitoba

CONE, Michael T., St. Andrew, Liberty, Missouri, to Ardal, Arborg; Geysir, Geysir.
MUTTOO, Francis X., St. Luke, Winnipeg, to on leave from call.

Ontario

EK, Robert L. O., Advent, Thompson, Man., to Bethesda, Kenora.
LEONARD, Ronald V., St. Matthew, Hanover, to St. Matthew, Mildmay; St. Paul, Neustadt.

LIBERIA

SCHMIDT, James D., St. John, Warren, Ohio, to missionary, Lutheran Church in Liberia, Monrovia.

Deaths in the Church

THE REV. ARMAS K. E. HOLMIO, 79, a retired professor and dean at Suomi College, Hancock, Mich., died Feb. 21 in Hancock, where he resided. Ordained in 1921, his first service was to the Finnish American Society in Helsinki. After arriving in the United States in 1929 he served the San Francisco Seamen's Mission, Finnish congregations in Quincy, Mass., and as a U.S. Army chaplain. Joining the Suomi faculty in 1946, he was a professor of religion and philosophy before becoming dean. His most recent post there was as archivist. He retired in 1975.

THE REV. CASPER A. KIPPS, 90, of High Point, N.C., died Dec. 12 in Albermarle, N.C. Ordained in 1918, he served in Wisconsin at Advent, Cedarburg; St. Paul, Waterloo; Trinity, Marshfield (1930-49); St. Paul, Neenah, and at Ascension, St. Paul, Minn. He retired in 1955.

Videotape pen-pal project begun by Ohio youth group

MANSFIELD, OHIO—A videotape pen-pal network begun at First Lutheran Church here now involves the youth groups of four congregations in three states.

The idea for a network originated with the Rev. Stanley Sneeringer, associate pastor at First Church. He read about a school network which exchanges educational programs via videotapes.

First Church originally got St. John's Lutheran Church, Cumberland, Md., and Emmanuel Lutheran Church in Port Townsend, Pa., to join the network. First purchased a portable taping unit and put together a tape explaining some of the programs and introducing its youth to the other congregations. More recently Holy Trinity Lutheran Church, Hershey, Pa., has said it would like to participate.

Sneeringer said the hope is to exchange about six tapes a year with cooperating congregations. "But the trouble is, we are amateurs," he laughs. "It takes about 10 hours to produce a ten-minute tape."

The pastor said he would like to get more churches involved and hopes to start a "chain-letter" tape format. So the participating churches own their own equipment, he said, but he pointed out that congregations with budget limitations may be able to borrow or rent equipment from a neighboring school or industry. "In our experience borrowed outnumber owners ten to one," Sneeringer said.

'All-Lutheran' meeting affirmed by chaplains

ZION, ILL.—By a large majority, participants in a recent consultation for clergy in specialized pastoral care agreed that the all-Lutheran character of the five-day meeting was preferable to one which would have had an ecumenical dimension.

Responses to a questionnaire distributed at the meeting's close indicated that for most of the participants the special theme of "accountability" and "responsibility" took on special meaning when discussed in the context of traditional Lutheran theology.

A total of 160 Lutheran chaplains took part in the consultation held here. The chaplains serve in prisons, general and mental hospitals, and as pastoral counselors in Lutheran and community agencies. The third of its kind, the event was organized by the Division of Mission and Ministry of the Lutheran Council in the USA. The division serves institutional chaplains from the Lutheran Church in America, The American Lutheran Church and the Lutheran Church—Missouri Synod.

Letters

TO THE EDITOR

Death penalty supported

Sir: I am disappointed to learn that one of our Lutheran leaders was a protester at the execution of Gary Gilmore (Feb. 16, page 18). He did not represent me and I have been a Lutheran all my life.

Given proper press and media treatment, the execution of murderers can have a deterrent effect but that consideration is minor compared with the requirements of justice. The Bible states that a person who deliberately and willfully takes another's life thereby forfeits his own life. No murderer can be excused on the basis that his parents or society programmed him wrong; all people have free will regardless of background. If the church is to take stands on social and political issues it had better create structures that properly reflect the majority view.

LLOYD HALVORSON, *McLean, Va.*

Sir: Many of the Lutheran laity are for capital punishment regardless of the feelings of some leaders. To say that capital punishment does not deter crime is like saying that churches do not deter sin. Shall we abolish churches, seeing that in these latter days sin has increased by leaps and bounds?

M. M. BERNARD, *East Chicago, Ind.*

Sir: Bill Lazareth is a beautiful example of *chutzpah*. First he stages a carnival at the time of the execution of a murderer and then decries the execution being held in a carnival atmosphere. I have no great affection for the death penalty but absolutely prefer it to any way that releases these human beasts back into the unsuspecting public. Why isn't Bill Lazareth using the same effort and devotion to fight against the mass murder of a million unborn infants a year whose only crime is being inconvenient?

PAUL L. NORLIE, *Fernley, Nev.*

Sir: If indeed the church's leaders are "putting their bodies on the line for others"—I wonder who is paying the airfare—what about the families of the two persons whose lives were wantonly wasted by Gilmore? Did anyone out of that ecumenical group summon up the pastoral nerve to visit them to assure them of the church's concern for their pain and grief? And just maybe the whole matter cannot be put under the heading of "a desire for revenge." People have a deep need to see justice done. As you must know, there is a wide-

spread feeling among people that the victims of violent crime are low man on the totem pole.

CHARLES E. LEPS, *East Orange, N.J.*
Sir: The concept of putting criminals to work who have committed non-violent crimes is good (*Opinion*, Feb. 16). But please do not saddle the elderly with these people. In nursing homes and homes for the elderly, we need staff who have freely chosen this work out of a deep and loving concern for the elderly and for their care and rehabilitation. It is doubtful that conscripted criminals could really give the kind of loving, sympathetic care needed.

JOHN R. BINDER, JR., *Jasper, Ind.*

Freedom in Africa

Sir: Albertus J. Maasdorp's statement (*Our freedom will come*, Feb. 16) has a familiar ring. It is the voice of a revolutionary using the church and its offices as a base of operation. The article does not indicate that the people he supposedly represents are ready to assume the responsibility of maintaining a self-sufficient and economically sound government. Admittedly, there has been a great deal of suppression and unfairness by the whites in their development of his country's resources for their selfish needs. In spite of this, Pastor Maasdorp must realize that there have been benefits for his people. It is evident that the whites, blacks and coloureds need each other for their mutual benefit and success. This is the direction he should take.

JARL ENGLUND, *Carlisle, Pa.*

Sir: "Free nations are fewer," said your news article (Feb. 16, page 19). I studied the map with the article, especially Africa, and I see that the only free nation in Africa is Rhodesia, with South Africa portrayed as partly free. Is it not true that free nations have freedom of religion and the nonfree nations persecute and harass religious groups? I have only one question. Why does the World Council finance the revolutionaries that are trying to overthrow Rhodesia and South Africa? Majority rule is not the answer. The churches should be helping nations stay free so they can worship in freedom and truth.

WARREN BOO, *Chesterton, Ind.*

(*The Fund to Combat Racism sponsored by the World Council of Churches is intended to provide only humanitarian aid. Council officials insist no such funds are used for military purposes.*—Ed.)

Warning about the cults

Sir: Thank you for the article *I was a Jehovah's Witness* (Feb. 2). This article, like the one on Mormonism some time ago, may help Lutherans and other Christians gain an insight into the cults

which work against Christianity today. Although these heresies have been plaguing the church long before Joseph Smith, Charles Russell or Mary Baker Eddy were born, the modern religious scene has surely promoted them. Perhaps articles concerning Unitarianism and Christian Science will enlighten Christians about them as well. It is important for us to realize that one is a Christian because he worships the triune God, not because he is a "good person." Christianity is defined by its three ecumenical creeds, not by a moral law.

MARK S. SHIREY, *Long Beach, Cal.*

Sir: Your article *I was a Jehovah's Witness* was excellent. Please continue to print such articles on different religions.

MRS. CHARLES AKERS,
Sulphur Springs, Ohio

Faith should be contagious

Sir: Thank you for the article *Keeping the glow* (Feb. 2). Our Christianity is shallow until we really feel the deep, warm and intense glow of God's love in our lives—and then show and tell it! The Spirit does move in all manner of forms and expressions and brings tremendous excitement to many. For them it is sad to see that others don't understand and can't experience this new and continuous joy. Let's pray for contagion!

MARGARET WILSON, *Litchfield, Minn.*

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Editor's opinion



Terrorism or decency?

TERRORIST CRIMES like hijacking airplanes or bombing public buildings are especially repulsive. They make innocent people their chief victims and win no sympathy for the causes they claim to represent. Because of political intrigue, terrorists are all too frequently able to escape punishment.

Christian people and church agencies cannot conscientiously condone or support terrorist activity, even when there may be some sympathy for its ultimate goal. Responsible citizenship demands that we work for decent, orderly and peaceful change. Those who wantonly resort to murder and destruction must be brought to justice. They cannot be permitted to hide behind the shield even of a good cause.

For this reason it is unfortunate that the Episcopal Church's Commission on Hispanic Affairs has been linked to terrorist bomb-throwers in New York City. Some employees of the commission have attempted to hinder a grand jury investigation into the criminal acts and the commission has endorsed their refusal to cooperate with law enforcement agencies. Unless there's obvious conflict with the higher laws of God, Christian citizenship requires obedience to the laws of the state. The alternative is chaos.

Let's not encourage tyranny

SPEAKING OF TERRORISTS, they are not always extremist outsiders. In many lands Christian people are suffering danger and even death at the hands of those who control the government. Africa particularly has more than its share of rulers who use their power abusively. The desire for freedom from colonialism seems to have trapped most African lands into a complete blackout of all freedom. In South America and Asia there are also regimes that resort to imprisonment, brutality and torture to maintain their rule. While our great democracies would violate their own principles by attempting to overthrow these despots by force, we ought to be careful not to encourage them. By shipping military goods to Africa and South America and money to almost everybody, the United States may unwittingly be supporting the very kind of tyranny we deplore. Secretary of State Vance has started to reduce U.S. grants to some countries which violate human rights. The biggest infringement on human rights is war.

A kind word for synod correspondents

ABOUT 100 YEARS AGO the committee of clergymen who were then responsible for publishing *The Lutheran* appointed a business manager. His job was to travel around securing subscriptions and also "gathering sufficient news to fill the paper." Dr. G. W. Frederick was evidently successful in this work, for the magazine survived.

Today we have better facilities for securing news. Hundreds of pages from news services, press agencies and other sources pour into this office every week. Yet our most important news reporters are the 33 synod correspondents who serve as our eyes and ears in all parts of the Lutheran Church in America. Some of them have been with us for a long time and have earned our "distinguished service medal." Three of these veterans recently relinquished their posts, each after about 30 years service—Dr. A. Kenneth Hewitt of South Carolina, Dr. Arthur Yeagy of the Central Pennsylvania Synod and Dr. Norman Berner of Eastern Canada. We gratefully salute these three and all the others who are faithfully helping this magazine grow in circulation and in service to the church.

—ALBERT P. STAUDERMAN

BECAUSE OF YOU

Because of you a young mother walked ten hours—with a baby strapped to her back—to get to the hospital. . .

It was a hot, humid morning.

The sun was beginning to beat mercilessly, and the humid air hung heavy over the dry and dusty hospital grounds.

A crowd of several hundred persons milled about, their sandaled feet stirring up small eddies of dust as they waited their turn at the out-patient clinic at Curran Hospital, in the village of Zorzor, Liberia.

Among those weary folks was Gamai, a young mother, who spent ten hours—on foot—making her journey to Zorzor, with her listless and feverish baby strapped to her back.

Gamai was seeking healing for her child, a child who—incidentally—was one of the 1,200 babies born at Curran Hospital last year. And, now, Gamai was returning to the place where she knew her child

would be helped.

No less than 40,000 Liberians will experience the healing hand of the Great Physician this year at Curran Hospital as medical personnel minister to men, women, and children in the name of Christ.

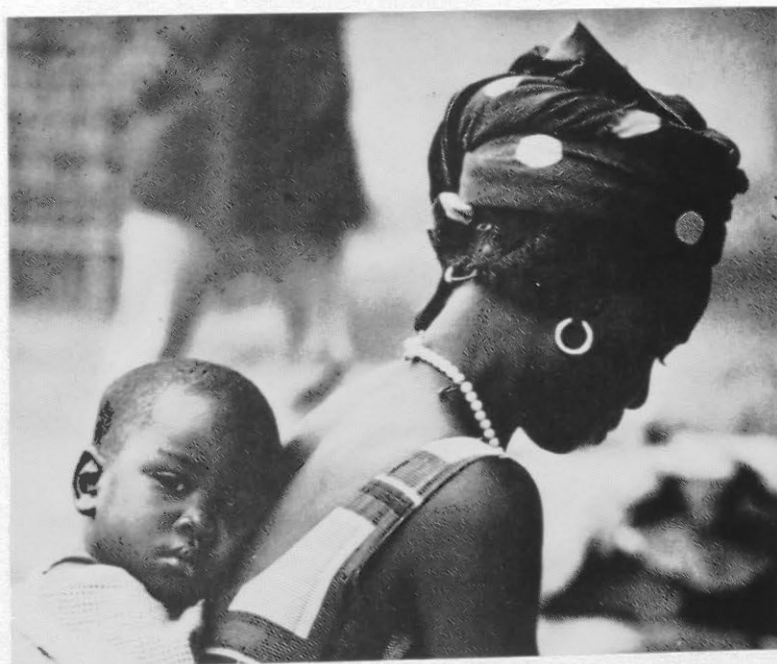
. . . all of this *because of you*.

It's your gifts to benevolence that enable your church—the Lutheran Church in America—to make this healing ministry possible.

And, if you didn't make it possible, Gamai—and 40,000 others—would have no place to turn for medical care.

So, even though Gamai had to walk those ten hours, she could look forward during that long and lonely trek to the healing hands which reached out to her and her child at Curran Hospital.

Remember Gamai and her child as you put your offering in the offering plate next Sunday morning.



First Aid For Lutherans.

Disability income insurance that pays if you become sick or injured.



Think about this.

How much does it cost you each month to cover just the bare necessities? The essentials . . . like shelter, food, clothing, utilities. Think about it.

Now, say your paycheck stops. Where do you get the money for those essentials?

But wait a second, you're thinking. You work hard. You've got a good, secure job. Your paycheck isn't going to stop coming.

True enough.

Unless you become sick or injured for a lengthy period. That's the catch. It's also the reason we urge you to consider protecting your income in case of a lengthy sickness or injury.

The protection is disability income insurance. We call it *First Aid for Lutherans*. Because if you're sick or injured and you can't work, the first kind of aid you're going to need is money.

*Sources:

1. 1952 Report of Mortality and Morbidity, 1946-1949 Ultimate Basic Tables

But now you're probably thinking — a lengthy sickness or injury. Chances are it won't happen to me. Well, chances are it may happen to you. If you're a man 35 or older, the odds are one in three that you will suffer a disability that will last 90 days or longer before you reach 65.


Or put it another way. If you're a man 35 or older, the chances of a disability lasting 90 days or more are nine times greater than the chances of death before age 65*.

And, get this. The chances are even higher for women.

If you earn an income, protect it. Get more information about AAL's disability income plans by sending in the coupon below.

Remember, if your paycheck stops, the first thing you're going to need is financial first aid. And you can get it with *First Aid for Lutherans*.

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