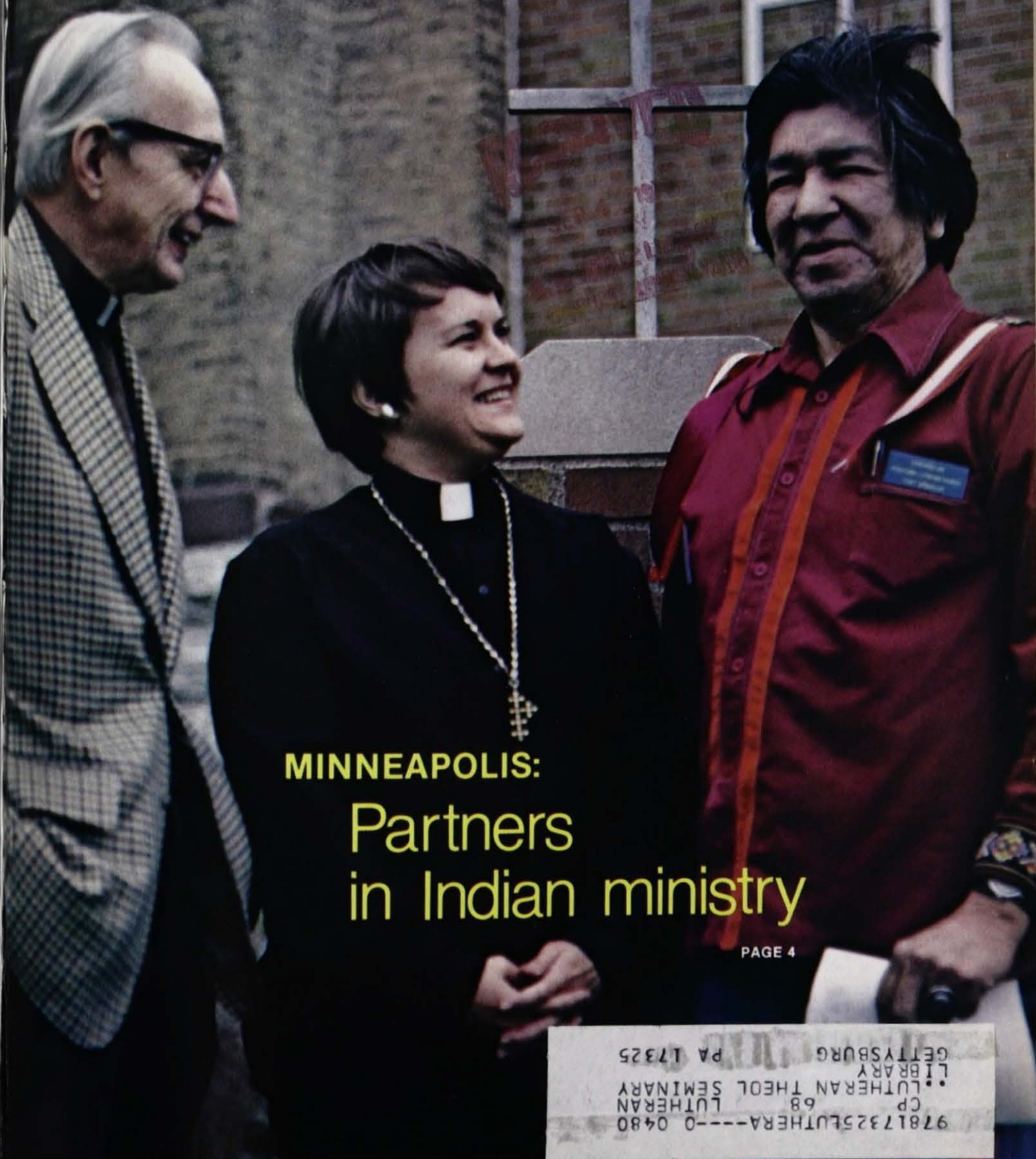


# THE *Lutheran*

SEPT. 5, 1979



**MINNEAPOLIS:**

## Partners in Indian ministry

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While sampling a raisin cake at the coffee hour after church, my wife bubbled to the hostess, "This is the best raisin cake I've ever eaten. Did you bake it?" "No," the hostess replied. "You baked it for the LCW bazaar last November. I just added the freezing and the thawing for that homemade touch."

—Frank Watson  
Westmont, N.J.

Never trust anybody not of sound religion, for he that is false to God can never be true to man.

—William Cecil

As Skylab plunged earthward this summer, St. John Church, Hagerstown, Md., posted a sign on its lawn: "Skylab is falling! At latest report all God-made satellites are steady on course!"

—Barbara Kidd  
Hagerstown, Md.

I overheard the friend of one of my children telling them the Bible story she had learned about Jesus turning the water into wine. "You see," she began, "Jesus was at this cookout..."

—Shirley H. Willis  
Charlotte, N.C.

# A little salt



"Of course we have termites. I had to take two of everything didn't I?"

One of the necessary salts of life is grief. It describes and creates a memory for us. Without it our loss would be total.

—Gerhard Kern  
Harrisburg, Pa.

## Bulletin bloopers

**WANTED, ROOM FOR RENT.** A young woman being considered for part-time Christian education and youth activities at this church would require a place to love in the area.

—N. Cornell  
St. John Church  
Rockville, Md.

**On Wednesday evening** the church women will have a rummage sale. It will be a chance for all the ladies to get rid of anything that is not worth keeping but too good to throw away. Don't forget to bring your husbands.

—Zion Church  
Camas, Wash.  
Submitted by Olin Dasher

**A senseless act** of vandalism saw the destruction of 10 of our widows over the weekend...

—Holy Nativity Church  
Kenosha, Wis.  
Submitted by Eric H. Olson

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## THE Lutheran

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Our **cover** shows Pastors William E. Berg and Kay L. Jurgenson of Augustana Lutheran Church, Minneapolis, with John Bobolink, head of the church's American Indian Fellowship. (Story on **page 4**.)

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SEPTEMBER 5, 1979



# Swedes and Indian

Chippewa John Bobolink is helping Augustana Church meet its Indian neighbors in Minneapolis

BY MARK A. STAPLE

**S**ome people have days that begin and end. John Bobolink's days run together.

Bobolink is a Chippewa who directs the American Indian Fellowship out of Augustana Lutheran Church in Minneapolis. He's also a key staffer on the church's Community Emergency Service program. His phone rings at all hours of the night. A relative has died on a northern Minnesota reservation, a caller will say. Is there a way to get emergency funds to go to the funeral? A spat disrupts a household. Amid a backdrop of crying children, Bobolink hears a plea to intervene. One of the parents is intoxicated.

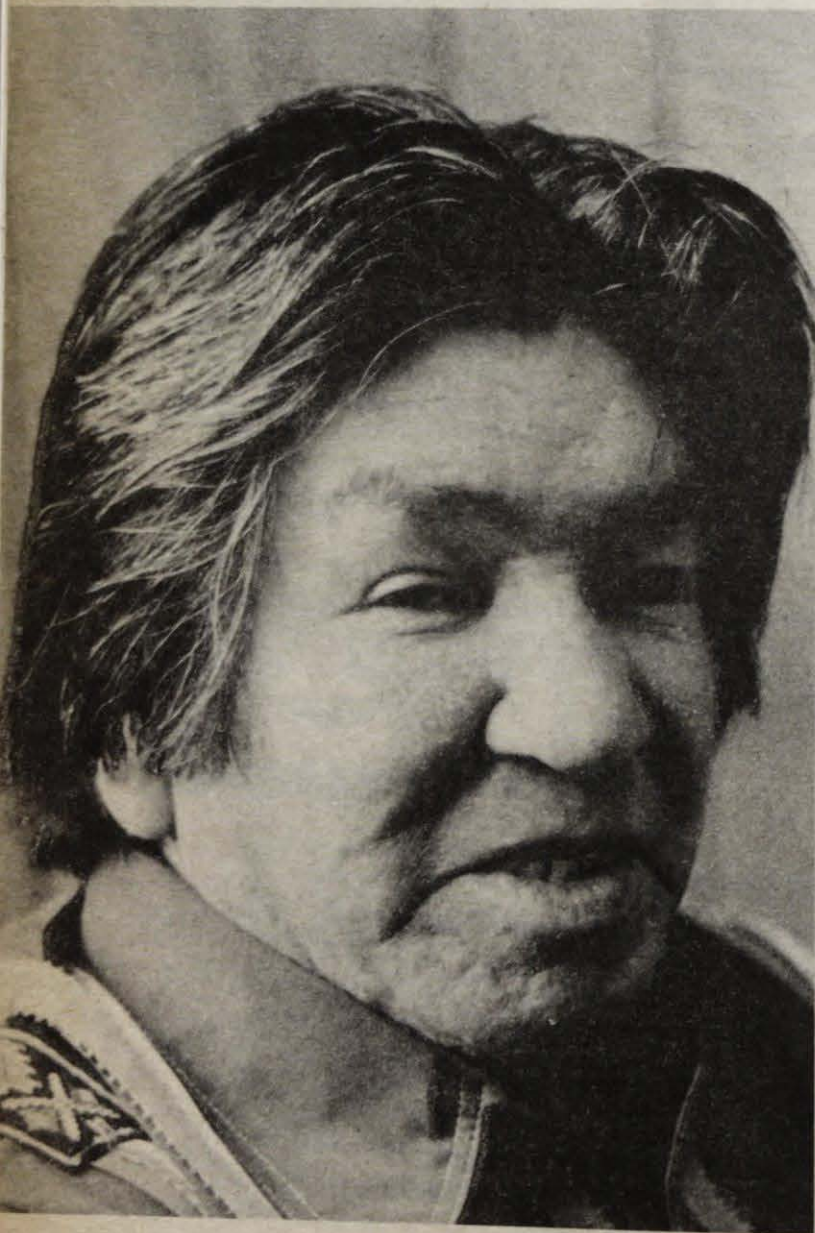
"Alcoholism is a frequent problem for the Indian as is for other Americans," explains the Dr. William E. Berg, Augustana's senior pastor. "It's the result of frustration and disappointment. It's the anesthetic that makes life bearable."

Bobolink, 50, has worked hard to develop the trust of the Indians of south Minneapolis. He didn't have it in 1974 when he took over leadership of the 5-year-old Indian fellowship. He had to overcome a past in which many Indians felt churches had made no effort to reach them.

"One Sunday afternoon at our fellowship an alcoholic man I had been ministering to tried to knock me down. 'Why do you betray us like this?' the man asked me. 'This is the white man's religion!'"

Through episodes like that one Bobolink has persevered. He recognizes the need for patience. A North Dakota Lutheran farmer practiced it on him once. As a young adult, Bobolink and some comrades traveled the Midwest looking for work. Shortly before Christmas one year he was working with the others mending the farmer's fences. "The farmer gave us a Bible and no one opened it. Then one night I heard the Nativity story on the radio. Something about it hit home with me. The night the Christ child was born he was shut out of the inn. A lot of Indian people feel shut out too."

Bobolink went on to study the Bible at a Christian Missionary Alliance school. Before coming to Minneapolis to live he spent many years touring reservations discussing Scripture with anyone who would listen. When he met Dr. Berg he discovered the Scandinavian-background congregation was looking for an Indian person to help make



**Bobolink:** 'I told them the Bible wasn't the white man's book—that its words were for everyone.'



# together



Esther Melander serves cake to Indian children at a Wednesday night supper on Augustana's parking lot.

the church's ministry to Indians more effective. Bobolink turned out to be the man.

But it wasn't easy. At first the fellowship had the reputation of a "wino church." Disruptions were frequent. Bobolink insisted on order and got it. "I didn't try to preach down to anyone. I welcomed anyone who wanted to be there. I told them the Bible wasn't the white man's book—that its words were for everyone." Gradually a core of leadership emerged. Some in the fellowship have been baptized and the Indian "church" has given impetus to a variety of other programs. The Christian Shield Society, an outreach to Indian alcoholics, meets weekly and has round-the-clock emergency telephone numbers. Warriors of the Rainbow ministers to Indians in prison. There is a Saturday recreation program. The Sunday afternoon fellowship now has a steady attendance of 100.

More than 4,000 people, many of them Indians or neighborhood elderly, received aid last year through the church's Community Emergency Service. Bobolink helps to staff. Bobolink says a major obstacle is overcoming stereotypes others have of Indians as "unemployed

alcoholics." To be sure, the emergency program has its failures. There is the woman alcoholic who frequently seems to be on the mend and at home with her family. But just as frequently she returns to the street.

"But we have many proud stories," Bobolink says. There's the Indian man Bobolink decided to advance a loan to some months ago. Now he's steadily employed as a welder, is paying the emergency program back and has dramatically improved his financial status. There's another former client who manages a supermarket. There are the Indians who hold steady jobs at a nearby medical center...

One of the people who's gotten a fresh start through this program is its director, Fred Anderson, a lifelong Lutheran. Anderson, 57, got into the program several years ago after he reassessed his life. The department store firm he had served for more than 30 years as a buyer wanted him to move to another city. "I didn't want to go. Getting involved in this seemed like an exciting change. I talked to Pastor Berg and he welcomed me. It's meant a lot. I think we're making a difference here."

**A**nderson's last annual report indicates that. Emergency food went to more than 2,000 people last year. Over 600 received financial aid. Clothing was furnished to 100 more. Nearly 1,000 persons were referred to an outside agency for a specific service the emergency program couldn't provide. On many occasions Anderson and Bobolink acted as advocates for the aging and Indian people too confused or frustrated to act effectively on their own.

"Indians are a proud, yet often reticent people," Anderson says. "The government welfare system sometimes has a way of treating people with little dignity and many Indians have had their dignity taken from them. Many are culturally or socially deprived. Through our experience here we can sometimes get the system working for them again."

If Augustana's long-departed members were alive today they'd probably be startled at changes in their old neighborhood. "It used to be a Swedish stockyard around here," laughs one parishioner. "There were three well-attended services every Sunday."

Now aging whites make up most of the population. Augustana plays a leading role in a 12-church corporation which sponsors a 380-bed nursing facility and an apartment complex two blocks from the church. An estimated 8,700 native Americans live in Minneapolis, many of them in Augustana's community. The neighborhood's residential base has shrunk dramatically however.

David Lang, a young adult parishioner, admits the locale is plagued with a lack of jobs and retail services. "Along with the physical decay there has come a spiritual decay," Lang says. To an outsider, the chances for growth at Augustana would appear to have demographic limitations. On one side is a freeway. On another is a tract of land on which a 65,000-seat athletic stadium is planned. Still essentially Scandinavian, Augustana's parishioners usually live miles away and pass a number of



other Lutheran churches to attend services at Augustana.

"We're not too concerned about the future," says Walter Johnson, a former Augustana council vice president. "The congregation has had an emphasis on serving others for a long time. More than 80 years ago our women started a nursing home. The community is changing today but the attitude here is the same. If it were different I wouldn't keep coming."

Were Augustana solely dependent upon its own resources it would have had to be worried about its future by now. But clearly, other churches and individuals see Augustana's program worthy of their support.

So the future remains promising. Some 35 congregations send volunteers and money to extend Augustana's outreach. Volunteers stock and organize the emergency service's pantry. Churches take turns each summer bringing food to a Wednesday night supper in which entertainment, Bible study and information about Augustana's varied programs are pushed. The Community Emergency Service program got its start in 1971 through a conversation between Berg and supermarket owner Russell Lund, a member of Mount Olivet Lutheran Church. He gives \$40,000 a year to the emergency program and contributed half the \$100,000 cost of purchasing a headquarters for it last year. Mount Olivet gives \$12,000 a year to the emergency service and \$14,000 to other Augustana programs. The congregation also receives support from the LCA's Designated Advancement Gifts program.

The congregation's Crossroad ministry, spearheaded by Pastor Kay Jurgenson, is a variety-filled program ministering to young and old and those in between. Ruth Youngdahl Nelson directs a Crossroad outreach to aging adults, rapidly increasing in number in Augustana's neighborhood.

Young staffers are a key to the Crossroad program as well. Marilyn Garneau works with Indian mothers in the community. "We talk about family problems they may be having. We have Bible studies," she says. Jean Lynner runs a creative writing class for older adults. Mark

## Berg:

'We have a long way to go in earning the trust of Indian people. It's a lot easier to be a "benefactor" than to be a brother or sister worshipping side-by-side.'



Rustad directs an arts and drama program for children. Small groups are a key aspect of Crossroad. In all, 750 people participated last year in one or more Crossroad groups.

A strong pastoral ministry by Jurgenson and Berg seems to be a part of Augustana's ability to serve others. Diane and David Lang, recently married, like to recall Kay Jurgenson's premarital counseling. Jurgenson, referred to by many members as a lovable "hugger," has a special ability to counsel, they say. "She really relates to the trials and tribulations of young people. She gets people to remove their blinders and accept others the way they are."

Irrepressible enthusiasm characterizes both pastors. Berg came to Augustana after directing evangelism programs for the former Augustana Lutheran Church and the LCA. He's lost none of his drive. When he directs a morning staff meditation each day he's at his best, gearing others up spiritually for whatever lies ahead of them.

Jurgenson didn't quickly decide to enter the ordained ministry. She went to the Philippines for two years working in a Peace Corps program for hungry children. Then she came home to Richfield, Minn., to be a teacher. One day her roommate told her about Berg and his summer outreach program at Augustana. She decided to take part, though at first she was not enthusiastic. Gradually Berg's enthusiasm rubbed off and the accepting attitude of Augustana's members also drew her closer to the church. Jurgenson, now 38, decided to enter seminary. She was ordained four years ago.

Berg believes being a part of a church ministering to Indian people is especially significant. "The church as well as our U.S. government has failed to extend trust, respect, equal opportunity and understanding to native American people. In my view," Berg says, "this represents one of the darkest chapters in American history. It's one of the most serious indictments against the church and its concept and application of the Gospel."

"We have a long way to go in earning the trust of Indian people. It's a lot easier to be a 'benefactor' than to be a brother or sister worshipping side-by-side."

"We think we're on our way here to becoming 'an open fellowship of the Spirit.' We think our Lord is really working on us." ■



Three baptized members of Augustana are, left to right, Cecelia Benaise, Julia Iceman and Rodney Iceman, shown with Mitchell Greenleaf, a cousin of the Icemans. Augustana has 25 Indian members.



# WORSHIP



By Edgar S. Brown Jr.

## Washing

**Remember when you** were a child and it was time for supper? Everything came to a standstill, chores you were happy to relinquish, play that could have gone on forever. You came together with other members of the family, in the kitchen or perhaps in the dining room. For each one there was a chair and a place at the table. And do you remember your mother's voice: "Did you wash your hands?"

What was it about that solemn inquiry that somehow put a damper on what was to follow? Why did the expectation of sitting down with all the others and sharing the food, especially dessert, suddenly seem less appetizing as mother pointed to the soap and the towel and the kitchen sink? And how often did you . . . well, you didn't exactly lie but you dodged a direct answer and took your place only to have your mother suddenly look up, glowering: "Look at those hands! And you told me they were clean . . . march!"

Big deal. So what's so important about washing your hands before you touch food? But that's the way we were raised. Children are somehow expected to be caught up in activity which produces dirty hands. Dirty hands are, for some reason, incompatible with eating and drinking, therefore dirty hands must become clean hands.

It's a good feeling to be clean, especially after you've been involved in some activity that makes you sticky and sweaty and dirty. The prospect of a sudsy lather erasing all of the splashes of grime, followed by a rinse of clear, flowing water signals a new beginning. Where before there was a layer or two of the old, now there is the purity of the new. That's why the morning's shower is such an invigorating

beginning to each new day.

A new beginning is what most of us want, isn't it? Yesterday there may have been mistakes or disappointments. We'd like to be done with them, not brood over them or lament them. There may have been successes and delights. While the taste of them is pleasant, we know...or we should know...that these too are transitory and always there is need to be about today.

**It may seem** redundant to speak of "new beginnings." Are not all beginnings a venture into the new? Are they? Because you begin another job, another book, another meal . . . are these new to your life or simply variations on the same sort of thing that went before?

Newness, it would seem, implies a different direction. That's what John the Baptist was making all that noise about. Like more and more thinking people today, John was wondering out loud where humanity was headed. What he found was not good, not for himself, not for others. He demanded that they do something about it: *start over!* And to signify that they understood this need and that they would live by it, he called them to come into the river and be washed.

Evidently the custom continued to

have a marked effect upon both those who submitted to it and those who saw it done to others. The followers of Jesus, adhering to his direct order, required it of all who would join their company. But they taught that the washing was more than John's symbol of renewal. Baptism opened the door to membership in the spiritual body of Christ, thus placing one into a company enjoying certain privileges but of whom certain expectations were never allowed to be forgotten. Moreover, it gave to all who were washed the knowledge that no matter what their past performance or attitude, life in front of them was as clean and expectant of a unique joy as it could possibly be.

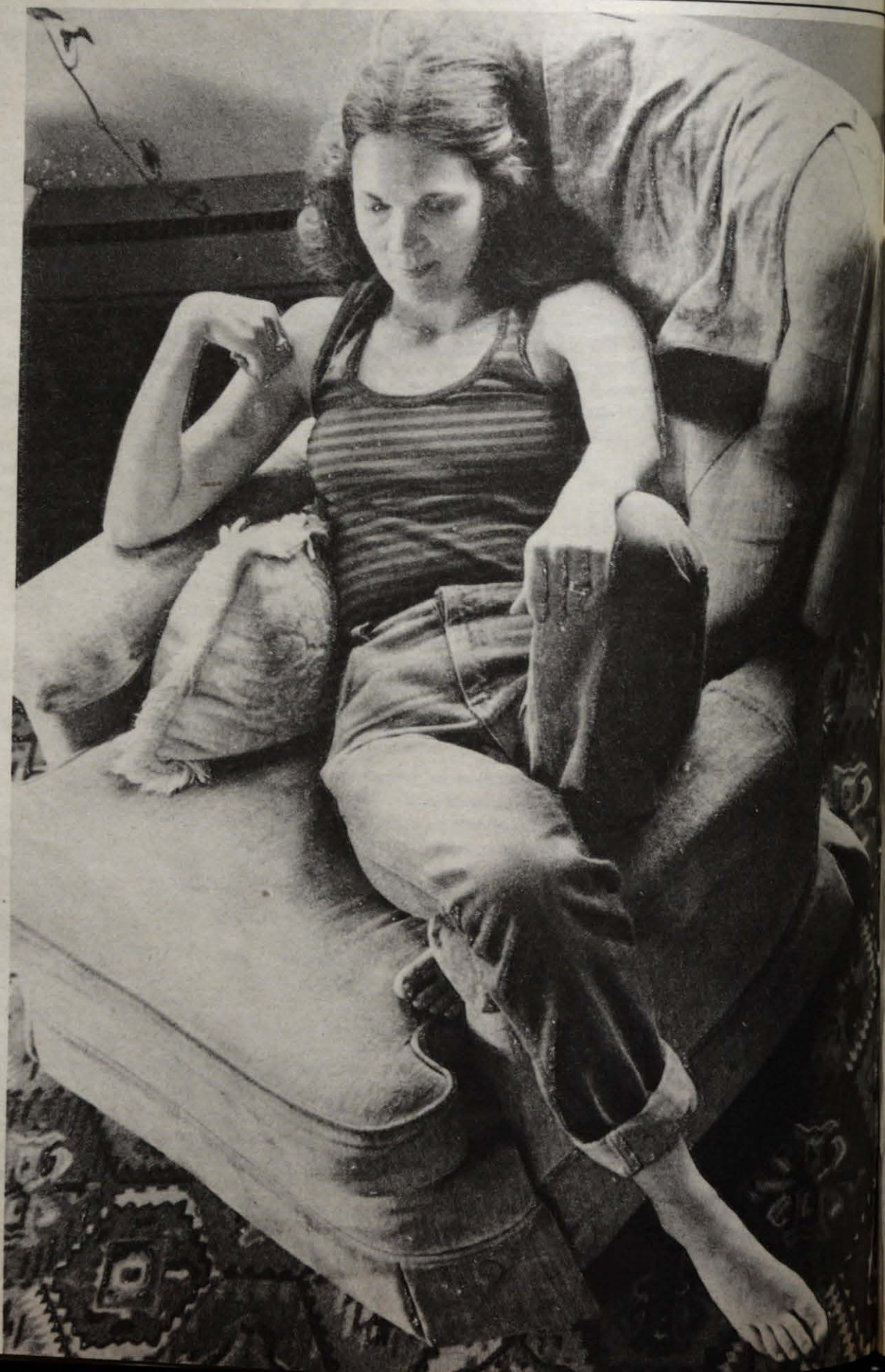
**It is sometimes** difficult to comprehend this when an infant in shimmering clothes with cute little bows is brought to the front of the church and proud family members watch as a few drops of water are dropped on the fuzzy little head. But that's what is happening. It is happening too when adults are led into streams or rivers to be pushed down under the splashing waters to those ancient words heard around the world for almost two thousand years . . . in the name of the Father and of the Son and of the Holy Spirit.

Baptism is done once. That's enough. You cannot get anymore from the gift by repeating the action. But the trick is to remember what it was you did get when it happened. I find myself thinking those words almost every time I plunge in for a swim or stick my head under a morning shower. A new beginning!

**Next: Silence**



**You were expecting** *ROSES?*





**Prayer purveyors suggest  
you can manipulate God  
with the right technique.  
But prayer is the way  
God tells us what he wants.**

BY BETTY GARTON ULRICH

In a group where spontaneous prayers were being offered recently, a woman prayed, "God, please pull the right strings to operate my life."

I cringed. The image formed in my mind of God as a cosmic Edgar Bergen and the petitioner as a mindless little Charlie McCarthy.

There's a tremendous upsurge these days of interest in prayer. Many people are hungry for help in learning how to pray effectively and how to use it to help them in daily living. But, as so often happens, the press (both religious and the secular publishing houses that have "religious departments") have smelled out a new market—and lo! Prayer is well on its way to becoming another "consumer item." We are being told in books and seminars that we can "tap the power." We can tune in to the robot control center—as if God were a giant power plant or huge computer in the sky.

In this sea of murky theology, a lot of flotsam and jetsam is being washed ashore. I call it prayer-pap and I'm afraid an over-consumption of it will lead to spiritual malnutrition.

You've probably read or heard some of it. The purveyors of it are trying to get everything down to the right technique. With the proper approach, you can get Jesus "running with you." You can get your pal Jesus to be your errand boy, your genie-in-the-lamp, your instant miracle-worker. He will find your lost wallet, reactivate your broken washing machine without your having to call a repairman. You can make your prayer list and chalk up the answers—a sort of running box score.

Don't misread what I am saying. I have a prayer list. I'm *not* saying that God doesn't love, guide and take a personal interest in each of us. I believe he does heal us (on occasion instantly and miraculously, though

normally by the more slow and "natural" means of the body's built-in powers to heal itself, plus the knowledge, skills and medications he has given us through doctors, nurses and the medical profession's scientists and researchers).

But I also believe that on occasion he does *not* heal us. Witness Paul's thorn and Luther's gastro-intestinal troubles. Why he is seemingly so arbitrary, I don't know. I can only conclude that whether we are physically without ailment or emotionally without any pain or unhappiness is not his major concern. As I think along these lines, the verse pops into my mind "For whom the Lord loveth, he chasteneth." That verse and those that follow can well stand some deep meditating!

What I *am* saying, however, is that when we put our priority in prayer on these personal concerns of our own, we may miss the whole point of prayer. It is supposed to be a basic attitude of our Christian life, namely, an openness toward God that places us in his presence and submits the totality of our being to his transforming power in our lives. This process of transformation often hurts before its blessings become evident. It often turns us upside down instead of what we think is right side up. It often presents hard options about our priorities before it gives us joy and peace. It's as if God were saying, "At all costs, you've got to shape up. It might hurt—but it's good for you!"

Author C.S. Lewis said in effect that answers by God to our petty, selfish prayers might not be a sign that we are specially favored. The truth might be that God considers us still "spiritual babes" that need a lot of coddling. He suggested that if we were really mature in our faith, we might be out on the "spiritual frontiers" of prayer, wrestling for great causes and for the grace to enable us to endure more for him in the way of self-sacrifice.

Some current literature on the subject of prayer indicates that there is a growing God-wants-us-to-be-

The author resides in St. Paul, Minn.

SEPTEMBER 5, 1979



happy cult. God wants us to be happy. Didn't Jesus say, "I came that your joy might be full"?

But here, as always, there is such a fine line between truth and error. Does God's true happiness consist in our being granted what we want—or rather in our finally (maybe with pain and struggle) coming into line with what he wants for us? The two may not be the same!

Or maybe God doesn't want us to be happy—at least, not all the time and not if what makes us happy will in the long run do us damage. If his main purpose is to cure our sick souls, then it doesn't make sense for him to coddle and baby and indulge us for the sake of sparing us unhappiness—any more than for a surgeon not to operate because it would be painful for the patient.

There are other misapprehensions that grow out of this devilish (and I use that word literally) insistence on our part that everything just has to come up roses. If we make a fetish of this, then naturally we have to make ourselves believe that everything that happens to us is God's blessing—in disguise, maybe, but a blessing, nevertheless. Here I have great sympathy for

If God's main purpose is to cure our sick souls, then it doesn't make sense for him to coddle and baby us for the sake of sparing us unhappiness.

the harrassed woman who confided to her friend: "I wish just once in a while I'd receive a blessing that's not in disguise!"

Again, don't misread me. I believe that misfortunes, accidents, sorrows, death—all can be handled to produce blessings. But that's a different story, to which we will return in a moment.

But if we fall into the error of thinking that everything is of itself good, just because it happens to us, then we are on a road that leads not only to hypocrisy but almost to blasphemy. What I call the "everything roses" type of person is in danger of getting onto this road. Such a person, for example, takes a Bible verse like Ephesians 5:20: "...always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" and interprets it to mean that anything that happens is okay. If my husband beats me, I should be thankful. If my friend dies by inches of cancer, I should thank God. If my children turn out badly, I should be down on my knees giving thanks.

This is a subtle perversion of the Gospel that blithely ignores certain paradoxes of the Christian faith. The Bible teaches that the power of evil is real and great and operative in our world. It also teaches that God is

the author only of good and is in no way, ever, the instigator of evil. If we do not hold these two facts in tension, we're in trouble.

Add to that the necessity of interpreting Bible quotations in the context in which they were written. In that verse from Ephesians, Paul had just been talking about how Christians should always be consciously relating, responding to God. They should sing and rejoice in him, come together to worship him. They should use their time wisely in these evil days and seek to know and do God's will—in contrast to the pagans he had just been talking about in previous verses, with their lewd lives and their vile worship habits. So now he's saying: "But you now as Christians have a basis for real joy and thanksgiving—and for all the things you are thankful for, be sure you recognize and thank the source of all these blessings: God, the father of our Lord Jesus Christ."

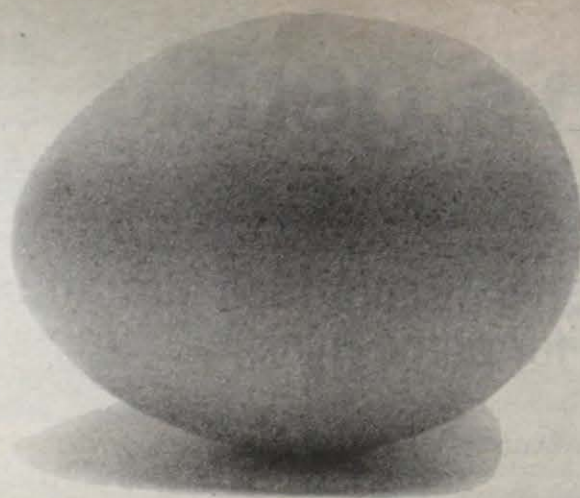
It is this, I am convinced, that is the true basis for our happiness as Christians—namely, that we are allowed to know God's nature and purpose for sure through his revelation in Jesus Christ. If we really believe Jesus Christ is who he said he is, then we read in his life and words, his death and resurrection God's love for us. We read God's sure purpose for our destiny and the destiny of our world. We read God's willingness as a master potter to work with us, bring us into his light, transform and redeem us from the destruction which is the end of everything ungodly.

This was the rock-bottom assurance that motivated Paul's joy and enabled him to say, not that he thanked God for the evil things that happened, but that in those things we are more than conquerors in Christ. Nothing can separate us from the love of God (because he had seen that love in Christ and knew what it was made of!). It enabled him to say, "Thanks be to God who gives us the victory"—victory over evil, not a perverted ability to make ourselves believe that evil is good!

It is from this stance that we can then talk about handling evil, sorrow, misfortune in a way which will produce blessings. If I am told I have cancer, I don't have to bear that news *plus* the added burden of trying to make myself believe that God sent it to me! But I can go straight to my Father and say, "Oh, Lord, you know the shock and fear and grief this news is causing in me. I abhor the very thought of it and I am afraid of what lies ahead. But because I know your Son and what he said, I know you love me, will never forsake me and will be with me in whatever I must endure. Now show me how I can be a blessing to others through this and how I can show forth your love. If I live and conquer this, great! If I die, I know I will be in your kingdom forever!"

But this kind of attitude can prevail in us only when we keep the Gospel emphasis on prayer as a relationship between us and God wherein he can reach us with his power and communicate his will to us, rather than as a "tool" which we use to manipulate him into fulfilling the requests which we think will make us "happy." ■





## 14 percent of his income

By Richard Lee Peterman

It was a hot Sunday morning in mid-February. As the clock approached the 11th hour the temperature was nudging 90 degrees.

Perspiration trickled down my back as I sat on a straw mat on the sand floor of a small, mud-brick chapel in a South India village.

Slowly, the villagers were gathering for worship. As they congregated, they chatted, milling about the interior of the simple chapel. One man, standing at the entrance, kept checking the pathway to the village, then scanning the chapel. When he realized that most of the parishioners were present, he banged a large brass gong, to announce the beginning of worship.

Though the service was in the Telegu language, the structure was similar to the liturgy back home — Invocation, Confession of Sins and Absolution, Kyrie, Gloria in Excelsis. But when it came time for the offering I saw something unique: The pastor went behind the simple wood altar and emerged with a large aluminum basin, something like an oversized washbasin. He stood in front of the altar, facing the congregation, holding the basin at his waist. Then the people got up from the sand floor and went to the altar in a procession reminiscent of the practice of the early Christian Church — taking gifts to the altar.

One woman placed a few bananas in the basin, another a large green leaf which contained a handful of rice, another a live chicken (with its legs tied together), and a man offered a few coins. Then, a boy — perhaps 9

or 10 — put an egg in the basin. The missionary with me, Fred Lueders, whispered, "When the service is over, remind me to tell you about that boy."

As soon as the last hymn was sung, Lueders explained, "When I came to this village as an agricultural expert, I noticed there were chickens running all over the village. Obviously, they were not being fed properly and, therefore, were not producing as many eggs as they should have been producing. I said to the villagers, 'If you get your chickens together, we'll build a fence, put them inside the fence, feed them in the right way, and every chicken should lay one egg every day. Then you will have more eggs.'"

They did that.

"That boy," he continued, "has a chicken laying an egg every day. Each Sunday he gives one egg as his offering to the Lord."

"There's another fact about that boy that you should know," Lueders added. "He's an orphan. He lives in the doorway of a small shop in this village. He has no possessions. And the only money he has is that which he receives by selling his one egg every day."

I didn't need a calculator to tell me that this boy was giving more than 14 percent of his income as an offering every Sunday.

My mind raced halfway across the world. I thought of my almost-new and substantial home with its central heating system, indoor plumbing, comfortable furnishings, full refrigerator and freezer, automatic washer and dryer, color television, and an eight-cylinder car in the garage. At that point my tithe appeared miniscule. I was the rich young ruler. That boy was the widow, giving the mite. ■

The author is director of the Department of Resource Development for the Lutheran Church in America.



# Japan's gentle fighter

Lutheran legislator raps aircraft scandals,  
calls for prime minister's 'repentance'

BY WALTER A. KORTREY

**H**e seems a gentle man—a soft-spoken, kindly old Japanese grandfather, and he is. But Hiroshi Nishimiya is a fighter when the honesty of public officials is in question and when his nation's constitution is under fire. Now serving his fifth term and his 20th year as an elected member of the Japanese Diet (House of Representatives), Nishimiya is one of only 20 Christians and the only Lutheran in that legislative body.

I was not prepared for the easy smile and the quiet friendliness of the veteran legislator. Only a few hours before I had seen him in a Tokyo telecast of the Grumman aircraft sales scandal investigations. As a ranking

member of the legislature's ethics committee he was one of the principal interrogators.

The firm set of his jaw, the determined, probing eyes, the low-key but head-on style of questioning combined to project a cold and humorless image on the television screen. But now, as we talked about his career in government service and his life in the church, a natural warmth and sensitive spirit became apparent.

Now 72, Nishimiya has been a Christian and a Lutheran for more than 50 years. His childhood religion was "typically Japanese," an overlapping in his home, as in many others, between fidelity to Buddhism, with rice balls offered to ancestral spirits at the Buddhist family altar, and the Shinto ritual of clapping hands three times in prayers at a family "god-shelf." Many people were blessed at their birth, marriage and seasonal festivals according to Shinto, and were cremated and buried by Buddhist priests.

This mixture of religions, Nishimiya says, "did not seem strange or uncomfortable to me in my boyhood. I cannot say that I was seriously searching for something deeper in those days." But in his midteens, the focal point of youth activity in his Sendai neighborhood was the Lutheran church and Sunday school.

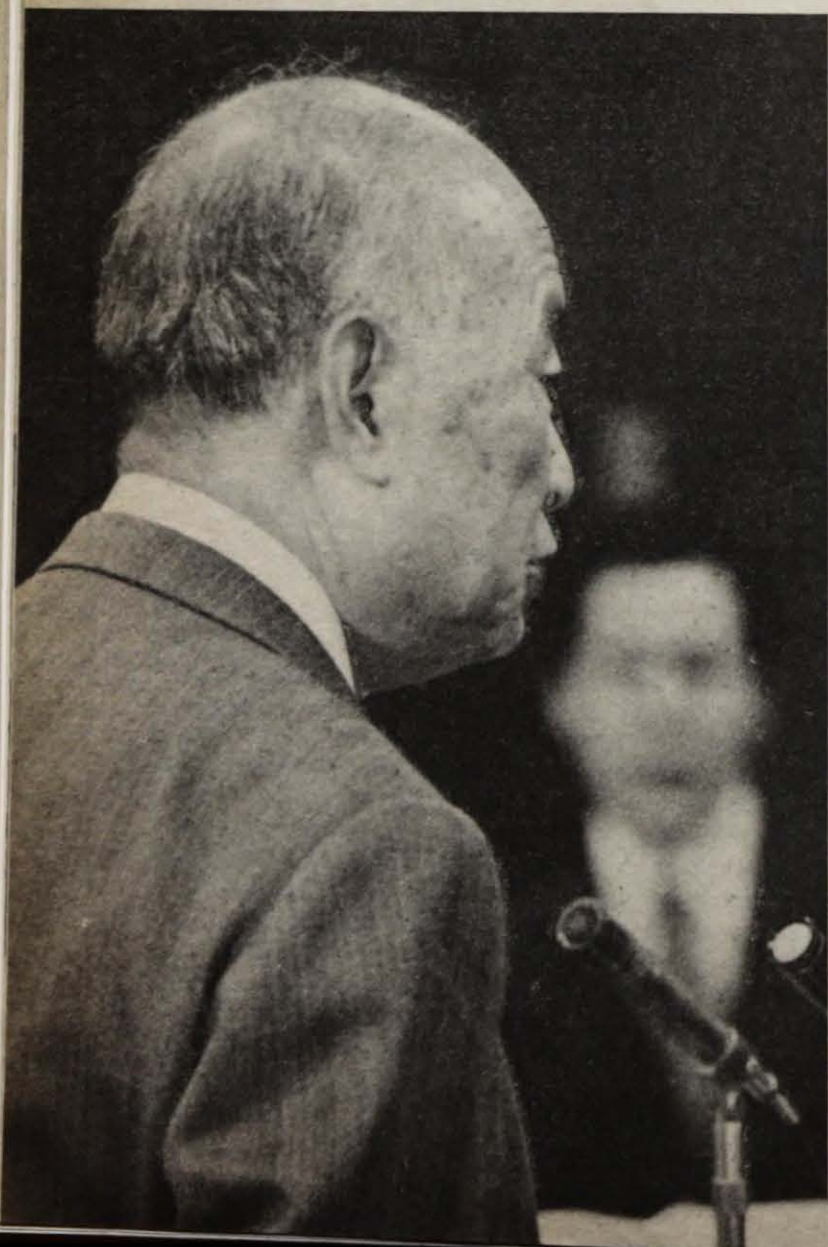
"At first, I was just curious," he remembers. "I wanted to be where the other young people were. So, I started to go to Sunday school. I liked the singing, the discussions about the meaning of life and God."

The old lawmaker spoke slowly and deliberately. "I was 21 years old when I was baptized," he said. "I chose faith over superstition." For young Nishimiya, the most compelling thing about the Christian faith in the Lutheran church was its emphasis upon learning. "We were encouraged to ask questions—to seek—to discover—to find out for ourselves and to make up our own minds."

Another important factor was the Christ-concept of gaining life by losing it. The idea of living and working to serve, not to be served, had special appeal. Nishimiya does not suggest that his conversion to Christianity led him to enter government service, but it is clear that the Christian ethic has been a vital force in the shaping of his life and professional style.

At one time he held the post of vice governor of the prefecture of Miyagi, the same state or province which he

*Nishimiya questions Home Ministry officers in the Grumman aircraft scandal investigations.*



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**Nishimiya:** 'I was 21 when I was baptized. I chose faith over superstition.'

now represents in the Japanese Diet. Since his initial election in 1960 he has been returned to office term after term by an overwhelming majority.

"Being Lutheran had nothing to do with it," says Nishimiya with a smile. "That doesn't mean much in Japan." Christians make up only 1 percent of the total population and Lutherans are but a fraction of that small minority.

"But there is no doubt," says Nishimiya's pastor, Teruo Sugiyama of the Sendai Lutheran Church, "that Hiroshi Nishimiya's Christian witness has been made in his long record of absolute honesty and unquestioned integrity. These have won him the continued respect and support of the people of this prefecture. He has not won elections because he is a Christian, but because of the kind of man and leader he is. And we like to think that he is that kind of man because he is a Lutheran Christian!"

**N**ishimiya's church membership is not a perfunctory exercise in behalf of good public relations. He is the president of the church council and has served in teaching and evangelism. He has also shared his talents in the wider work of the Japan Evangelical Lutheran Church.

Making a Christian witness in the Japanese government generally is a difficult undertaking, according to Nishimiya. Besides the fact few in the Diet are Christians, sometimes even those who are related by their common faith are divided by their differing party loyalties. A prayer fellowship sponsored by Nishimiya regularly attracts about 10 legislators, all members of his own party. "When we started the group," he says, "other parties were represented but, political pressures being what they are, we understand why some have had to absent themselves."

In addition to the investigation of the aircraft sales payoffs, much of the Sendai Diet-man's time and thought is taken with his confrontation of Prime Minister Masayoshi Ohira over the Yasukuni Memorial Shrine and other religion-state issues.

The Yasukuni Shrine was established by the Japanese government in 1869. It was a Shinto memorial to all Japanese soldiers who died for their country. In the years preceding and during World War II, the shrine became a

focal point of Shinto nationalism, emperor worship and militaristic demonstrations.

After Japan's defeat the shrine was "dis-established" by order of the Allied Forces. In the new Japanese constitution, the separation of the state from *all* religions was permanently guaranteed.

A new proposal for the re-establishment of the shrine is now before the legislature. Nishimiya, with other Christian and Buddhist legislators, is diametrically opposed to such an action. For them, the principle of separation of religion and the state is the critical issue. They see government support and financing of the shrine as the first step in the recognition of Shinto as the national religion. Their fears have been intensified by Prime Minister Ohira's recent visits to the Yasakuni and other Shinto shrines.

Ohira is, on the record, a Christian. In the past he has described how he was baptized in his youth and how he witnessed for his faith in the streets of Tokyo. Since becoming prime minister, however, he has followed his predecessors' policy of kowtowing to the Shinto majority. Now, Ohira admits to a lukewarm attitude toward Christianity and the church, publicly stating that he is no longer an active member and that he hasn't attended worship or read his Bible for a considerable time.

Nishimiya, a strong advocate of the separation of religion and the state and an outspoken proponent of constitutional government, sees the prime minister's Shinto worship and weak-kneed retreat from Christian witnessing as deplorable. With considerable courage in view of the odds against him, the Lutheran from Sendai has publicly denounced the prime minister and called him to "repent."

When asked if he saw any possibility of recognizing the shrine as a national monument without religious implications, Nishimiya leaned toward me across the table. I felt the probing eyes that I had seen on the television screen. His index finger pounded the table as he spoke. "This is a question of religious liberty," he said. "There can be no compromise, no bargaining. To be a Christian and a Lutheran means to take a stand on questions of faith and freedom. There is no other way." ■



The Yasukuni Shinto Shrine—focal point of a current religion-state controversy in Japan.



# Life's second

Midlife may bring tragedies and disillusionments. But there are gifts and glories, too.

BY ROBIN WORTHINGTON

**A**t 35 I was too busy to have the midlife identity crisis experts said was a necessary rite of passage. I couldn't fit it into the spaces between car pooling, buying sneakers and filling out emergency medical forms for our children.

At 40 I was driving less but worrying more as our teenagers obtained their own driver's licenses. I didn't seem cut out for the midlife affair-on-the-side advocated by television talk show folks. My idea of wild abandon was to get my hair frosted and my ears pierced.

At 44 I now hear my doctor—the same age as I—talking almost apologetically about checking cholesterol levels. I've invested in a pair of dime store magnifying glasses to read the phone book. By everyone's informal classification system, including my own, I am now entering middle age.

This awareness has come in jolts both large and small—sometimes funny, sometimes deeply painful.

There are certain voices on the phone and certain postmarks on envelopes that I have come to dread. These calls and letters from people I love bring news of marriages now as dead and shriveled as the bridesmaids' bouquets I carried in their weddings two decades ago.

Last week I went to the funeral of a 45-year-old college friend whose three teenagers sat stiff-backed in the first pew of the bland and impersonal funeral chapel. I drove home, wondering, "Is this what middle age is—another name for the Dark Ages?"

Some days it seems so. And yet . . .

All around me I find people enjoying middle age as a marvelous second chance. If there are tragedies and disillusionments specific to the age, there are gifts and glories, too.

If we so choose. If we see ourselves as people who *can* choose.

People who take positive action in their lives at mid-point choose different channels. They may go back to



school, work at deepening their marriages, pick up old talents or develop new ones, change jobs or be more content and positive about their old one.

The common denominator is that middle-age enjoyers make conscious choices and acceptances. They do not drift, complaining, into a life of bifocals, class reunions, and regrets that they did—or did not—marry their high school sweethearts. They're alert to both the problems and possibilities of middle age.

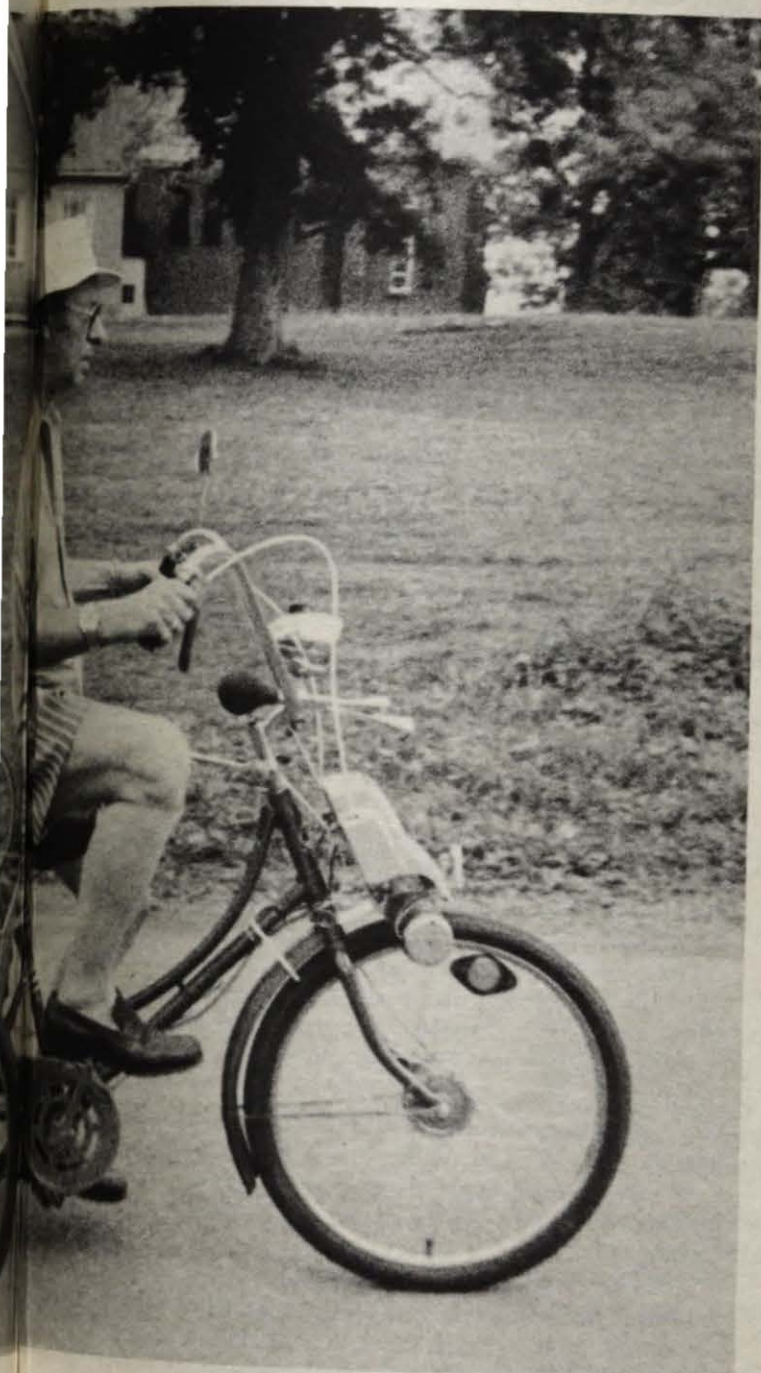
Gail Sheehy, whose book *Passages: Predictable Crises of Adult Life* is probably the most popular work on adult

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# chance



development, suggests that a recognition and acceptance of *aloneness* is a major factor in resolving many of the prickly problems dumped in the personal laundry basket labeled "midlife crisis." She believes that personal happiness takes a sharp upturn as soon as one realizes: *I cannot expect anyone to fully understand me.*

Perhaps one the best gifts of middle age is the quiet certainty that if God understands us we needn't demand understanding from everyone else. We are who we are—and it's all right.

For some of us this certainty was absent at other stages

of life. In my 20s, for instance, after a searing confrontation with a co-worker—an older woman whom I admired and whose admiration I desperately wanted—I shared my woe with a minister friend.

"But she didn't listen to a word I said! She refused to hear my side of the story," I wailed.

"Ah," my friend replied serenely, "you wanted to be understood. Well, you can't have it."

At 24 that seemed terribly unfair. At 44 the very notion that life might be "fair" has long since evaporated. When my husband and close friends *do* understand me (or try to), I am warmed and delighted.

**M**y neighbor Grace agrees. "My identity doesn't depend on other people's understanding or approval anymore. After all those years of 'measuring up' as Brownie leader, company wife and Heart Fund captain, I'm happy to find there's a real me that doesn't need to fit anyone else's idea of who I should be."

If letting go of the need for approval is a plus of middle age, so is the possibility for change.

A 45-year-old doctor I know finally threw down his surgical gloves over the hassles and pressures of a financially rewarding southern California practice. "Wrong rewards," he summed up. "No amount of money is compensation for that rat race." For a year he and his wife scouted new locations. Now they're happily settled in a small Oregon town where the air is clean and his medical practice gives him enough breathing space to enjoy it.

Few people, of course, have the exportable expertise of a medical career to fall back on, but many do take the risk of changing careers. They plan ahead for a midlife career switch, learning the necessary skills ahead of time.

A Washington, D.C., high school science teacher has, over the past several years, become an accomplished farrier (horseshoer) by practicing his skills in the horse country of Virginia and Maryland. Fed up with violence and red tape in the schools, he will retire early to pursue his new trade. He and his wife have bought a camper. They



will spend a season at a site of their choice (Grand Canyon is first on the list) and then move on to new territory. She, meanwhile, has been taking classes in photography to record their travels on film.

Other men come to terms with the fact they don't especially like their jobs, but a career change is unrealistic. "I let an 18-year-old kid—me—decide I was going to be a pharmacist," as one man explains it. "Now I feel like I'm running a combination beauty parlor and supermarket instead of a pharmacy. I don't like the turn my business has taken, but I no longer waste any negative emotion on it. I do the best job I can, enjoy the people, then spend my leisure doing what I truly enjoy—sailing on the bay."

Some dreams are simply not attainable, and coming to terms with our limitations is one of the tasks of middle age. One social researcher put it this way: Forty-year-old insurance salesmen, as a rule, cannot become pro quarterbacks or Shakespearean actors." We can decide to relish our bitterness over what might have been or start working on what might realistically come into being.

Back-to-school is a popular option for midlife women. School provides a setting and structure in which to re-evaluate. Some women come in by way of re-entry pro-

**Many couples fall in love again as they discover their mates have become more mature, more lovable — not just 'older'**

grams designed for them. Others plunge into Philosophy 1A on their own.

Often the returning woman is apprehensive. Has her brain atrophied after so many years of "Sesame Street"? In her polyester pantsuit, will she be out of place in a sea of blue denim? Once she's in the classroom her fears usually evaporate. Witness the comment of a friend:

"I've always felt ignorant because my husband had the education in the family. At home I was 'Good old Mom, what does she know?' Now I've got a lot more self-confidence. Everyone in the class listens to me with courtesy. I'm beginning to insist on the same treatment at home."

Other middle-aged students, both men and women, return to school with banners flying. "I've always wanted to . . ." is their theme song. "I've always wanted to study the Civil War, work toward a counseling degree, rebuild a carburetor, try a potter's wheel." Now they're doing it.

On the home front, marriage is better than ever for many people in midlife. In spite of the tremors we feel when a couple close to us separates, many couples experience a dramatic climb in satisfaction with marriage in the mid-40s. Even professional studies, so often gloomy, confirm this fact.

One million people in this country have chosen marriage enrichment programs of various kinds to improve

their marriages. Others have found ways of their own to improve their communication, rekindle their love, and generally stop trying to make each other over.

The special gift of middle-aged married couples is, it seems to me, the gift of discernment. "What's good for *this* marriage, no matter what the media climate" becomes their yardstick.

Our friends Charlie and Marcia were married in the 1950s, in what *McCall's* magazine declared to be the "Era of Togetherness." For years Marcia tried to convince Charlie they should attend the opera *together*. "I'd leave opera season brochures lying around on the coffee table, play Beverly Sills records, and hum along so he'd get the idea how great opera was," says Marcia. "Charlie would just slink down behind the sports page."

"One day I realized how foolish my campaign was. He didn't leave *Field and Stream* laying open so I'd be converted to fishing trips with him. I found another opera buff at the school where I teach. She and I buy season tickets every year and enjoy every moment."

"Charlie and I share loving each other. We don't have to share 'Tosca,' too," Marcia has learned.

Other couples with strong individual interests of their own know they need to invest high-quality time in *shared* interests, whether it's hiking or volunteer work. In one family, the husband's shift-work permits the couple to volunteer jointly at a school for handicapped children. She aids with speech and art therapy; he helps build the specialized play and self-help equipment the children need.

**M**iddle life does bring its physical apprehensions. Women have menopause to deal with. Men are, or are not, required to undergo "male menopause," depending on which newspaper medical columnist they read.

None of us welcomes bags, sags, and blue veins. But sometimes the recognition of these signs of aging gets us going on diets or exercise programs we know we need anyway. "When my husband gave me a waffle iron instead of a negligee for my birthday, I knew I was in trouble," says one woman who headed immediately for the nearest YWCA and twice-weekly exercise classes.

We might take heart from what William Travis wrote in *The New York Times* of his wife Anne's reaction to turning 40.

"I'm getting so old," she worried.

Old? Travis was startled by the idea, then he observed she *had* changed. "But what a remarkable change! This was not the 20-year-old girl I had married. It occurred to me unexpectedly, delightfully, that I was now married to a grown, mature, exciting woman!" He fell in love with Anne all over again.

Many couples fall in love again as they discover their mates have become more mature, more lovable—not just "older."

By the time we reach middle age, most of us have weathered our own personal storms, whether the turbulence swirled around our marriages, our children, our finances, our jobs, or our self-esteem. The beautiful part is—we survived. And no one can take the solid knowledge of our personal perseverances from us. ■



# News

## 55 leaders from 4 Lutheran church bodies study unity

MORE THAN ONE-HALF of the regional bishops and presidents from four major North American Lutheran churches spent four days studying church unity during a "first-ever continuing education event" in Vail, Colo., in late July. Twenty-three of the Lutheran Church in America's 33 synod presidents were present, along with 15 of the American Lutheran Church's 18 district presidents, 12 of the 38 district presidents of the Lutheran Church—Missouri Synod and all five synod presidents of the Association of Evangelical Lutheran Churches.

Using the Augsburg Confession as the theme, some presidents stressed local interparish opportunities and suggested that national union might put the emphasis at the wrong place. But others agreed that "our present divisions obscure our oneness" so that the "Lutheran image in this country is certainly not a helpful one." One participant said that the world hears Lutherans talk about their "marvelous" theological unity but "the world doesn't use the word (unity) in that

way and I question if we should either."

Dr. Gerhard Forde, professor of systematic theology at Luther-Northwestern Theological Seminaries, told the regional leaders that it would be "beyond imagination...and perhaps a bit ridiculous" to the drafters of the Augsburg Confession to discover several Lutheran denominations in the same geographic area.

The sessions were organized after LCMS representatives said they did not have time for "the mutual exchange we



### LBW in Sweden

*King Carl XVI Gustaf of Sweden receives a copy of the Lutheran Book of Worship from LCA Pastor Kenneth C. Stenman, until recently pastor of the United Christian Congregation of Stockholm. The Rev. Kempton Segerhammar is now pastor there.*

had hoped for" during a meeting of the presidents and bishops of the four churches last March. Representatives of the LCA, ALC and AELC are meeting three times this year in the Committee on Lutheran Unity to make proposals in 1982 about future organizational relationships among them.

### LCA benevolence up 1.3 percent

SIX-MONTH benevolence receipts by the Lutheran Church in America showed a 1.3 percent increase over last year but continued to lag behind the 5.5 percent increase which had been projected for churchwide causes during 1979.

As of June 30, \$11,970,422 had been received, an increase of \$157,874 over the same period last year. Twelve synods have contributed 100 percent or more of their benevolence goal to date, led by New Jersey with 108 percent.

The six-month report was a turnaround from the four-month tabulation which showed benevolence receipts 1.9 percent behind 1978.

Contributions to Designated Advance Gifts are \$568,298, 18.1 percent behind last year's six-month total. The Love Compels Action/World Hunger Appeal is \$29,733 ahead of last year for a total of \$928,666.

## Carter names liaison to church groups

A SOUTHERN Baptist minister from Georgia who formerly wrote speeches for President Jimmy Carter has been given the new job of cultivating favor for the White House among U.S. religious communities. Dr. Robert L. Maddox made his first appearance last month in New York to talk with religious leaders on behalf of the Strategic Arms Limitation Treaty.

"I want to develop a two-way street," Maddox explained, to talk with "religious groups about presidential concerns and to hear what religious groups want to say to the president. I know from my own experience that the president and the first

lady care what is being felt in religious circles."

Maddox said religious leaders in New York gave him a "skeptical but cordial welcome. I told them what I wanted to do. Right now we need some help with SALT II."

The minister denied that there was a "panic mentality" at the White House and said that he had not done any more counseling there than at his former 850-member parish in Calhoun, Ga. He said he was not leaving the ministry to take his present job, just "exchanging pulpits."

## Baptist evangelism angers Orthodox

OFFICIALS of the Greek Orthodox Church of America are angry over the Southern Baptist Convention's appointment of a Greek-speaking couple as evangelists among Greek immigrants in Boston. "That is our job to do, not theirs," said Bishop Maximos of Pittsburgh, a Greek Orthodox leader for interfaith matters. "We don't appreciate their trying to steal people away from another church."

"We are called upon to give Christian

witness to as many people as possible," said Glenn A. Iglehart, director of interfaith witness for the Southern Baptists. "To be a friend without sharing your faith is not to be a true friend."

Iglehart indicated that the missionary couple, Ignatius and Parthena Meimaris, is aiming at uncommitted people, not active Greek Orthodox members. The Baptists have 1,350 "language missionaries" working among 77 U.S. ethnic groups.

"Greece is one of the most ancient



Christian countries," Maximos continued. "St. Paul wrote most of his letters to the Greeks. Much, much later you had the Reformation, and now they are trying to bring the Reformation to us, but we don't need it."

## Court alters stance on church disputes

THE U.S. SUPREME Court ruled last month that state courts may decide disputes between congregational factions claiming the same church property. But the high court's 5-4 decision indicated that churches can settle such disputes if the denomination's constitution indicates that property reverts to the denomination when congregations split.

The high court ruling concerned the property of the Vineville Presbyterian Church in Macon, Ga. A congregational majority had voted to leave the Presbyterian Church in the United States. The local presbytery concluded that the minority was entitled to the church property. The state courts ruled that the majority could retain the property.

The U.S. Supreme Court upheld the lower court's ruling, saying that since the dispute involved no doctrinal or policy questions, "neutral principles of law" could be applied. The court hinted that Georgia courts may need to reverse their previous decision if the Presbyterian church can prove its polity requires disputed property to go to the denomination.

The U.S. Supreme Court ruled in 1871 that civil courts must give way to church tribunals. The Lutheran Church in America's model constitution for congregations states that disputed property reverts to the denomination.

## Catholics urged to celebrate Augsburg event with Lutherans

ROMAN CATHOLIC bishops in the United States are being encouraged to participate next year with Lutheran synod and district presidents in celebrating the 450th anniversary of the Augsburg Confession, the chief doctrinal statement of Lutheranism.

Bishop Ernest Unterkoefler of Charleston, S.C., chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs, wrote his colleagues that the reformers drafted the document in the hope that "the Lutheran reform movement could develop as a movement within the church catholic. Our Lutheran counterparts have informed us that they hope to enter this anniversary in a prayerful and thoughtful manner," he continued. "They do not intend any sort of polemical or triumphalist display."

## Churches in China get government aid

CHURCHES in China are being helped by the government to find buildings to use for worship, according to a Hong Kong Lutheran seminary president who spent three weeks in China. Pastors and other Christians who have been "falsely accused" are having their reputations officially restored, said Dr. Andrew K.H. Hsiao. New criminal codes provide for prosecution of government workers who interfere with worship or destroy religious objects or Bibles, he added.

The seminary president quoted the Rev. Chao Fu-San, an Anglican priest who is deputy director of the Institute for Research on World Religions in Peking, as saying that "the church in China has grown out of the Chinese climate and as a result has been accepted by the Chinese and identifies itself with the people."

Hsiao also said that Anglican Bishop K.H. Ting, president of Nanjing Theological Seminary, told him that two

streams of church life are likely in China's future—church buildings where public worship is held and "house churches" where Bible study and prayer meetings take place. Ting objected to the term "underground church" to refer to Christians in China.

Hsiao said Ting indicated that contacts between churches in China and Hong Kong may remain difficult because outsiders may not understand the changes that have taken place in China's churches and the Chinese may feel strange about accepting the outsider.

Also on the China scene, three Christians, three Buddhists and two Muslims are attending the World Conference on Religion and Peace in Princeton, N.J., the first interreligious group to leave China for an international religious meeting in nearly two decades. Elsewhere, the American Bible Society is preparing a "Today's Chinese Version" of the Bible.

## 15,000 charismatics

*'Spirit baptism' not needed, Preus tells conference*

"Baptism with the Spirit" is not needed by Lutherans and it is dangerous to claim that it is," Dr. Jacob A.O. Preus, president of the Lutheran Church—Missouri Synod, told an estimated 15,000 participants at the Eighth International Lutheran Conference on the Holy Spirit last month in Minneapolis.

Lutherans "should always guard against the tendency to divert attention from the word of God and the sacraments to religious experience, whatever such experiences may be," Preus said. "It is dangerous to teach the opinion that God desires every Christian, following water baptism, to have a spiritual experience called 'baptism with the Holy Spirit' and that such an experience is necessary for...Christians in order that they may be certain of having faith and salvation. We must take care lest the impression be given that people who have not had such an experience have incomplete faith."

The LCMS has no "desire to condemn people involved in the charismatic movement," Preus continued, but the church is eager not to compromise "the simple scriptural promise of the forgiveness of sins in Christ."

Preus received enthusiastic, standing applause when he was introduced and lesser, seated applause when he concluded. The audience included several hundred LCMS members. Among participants who came from six continents were a Lutheran pastor from East Germany, a Methodist minister from Australia and a Roman Catholic bishop.

The Rev. Morris Vaagenes, an American Lutheran Church pastor who chaired the conference, said the decline in attendance to 15,000 from last year's 22,000 did not indicate that the charismatic movement has peaked. He blamed the smaller crowd on the energy crisis.

The conference included prayer, Bible study, workshops on healing, witnessing, family living, music and other subjects, and institutes for persons in health work, education, business, law and government. Some visions were reported along with some singing-in-tongues. The conference is not sponsored by any church body.

—WILLMAR L. THORKELSON

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# Scientists, theologians debate energy

CAMBRIDGE, MASS.—An international group of scientists and theologians representing various churches and faiths gathered for the first time in July to discuss "Faith, Science and the Future." "Just, sustainable and participatory" were words heard repeatedly at the 12-day conference sponsored by the World Council of Churches and held at the Massachusetts Institute of Technology.

One report acknowledged that Christians do not expect a perfect society "but we are capable of more profound justice, fuller participation and greater concern for sustainability than we now know and practice." Fifty-six persons from the Lutheran Church in America attended the event.

Energy was a major concern. After much debate participants called for a five-year moratorium on the building of new nuclear plants. Wide public debate about the costs, risks and benefits of nuclear power was encouraged. The five-year moratorium was a compromise from a report which had proposed unlimited moratorium. A minority report opposing any moratorium was signed by 12 persons including two LCA representatives.

Donald Sandstrom, one of the LCA signers, said that during the debate "sensational and emotional statements were made with no substantiation. They didn't make any kind of rational sense and only polarized the group. They talked about switching to solar technology as if it were easy. It isn't. There are no simple solutions."

Sandstrom, a metallurgical engineer at the Los Alamos, N.M., scientific laboratory and a member of Bethlehem Church there, added that "this conference proved to me how interdependent the whole world is."

## Unanimous vote

Although delegates disagreed on nuclear energy, they agreed on nuclear disarmament. In a unanimous vote, the conference called for worldwide nuclear disarmament and advocated programs for conversion of military research and production to civilian use. A proposal for unilateral disarmament was overwhelmingly defeated.

A social scientist from Yugoslavia was critical of capitalism's role in causing crises but said that neither capitalist nor socialist systems appear to have the answers. "East and West are going to have to work together with the Third World to solve global environmental problems," he said.

Approximately 900 persons from 56 countries, including Third World and communist nations, took part in the conference. Various Protestant denominations, Roman Catholic and Orthodox

churches were represented among the 313 official delegates. Muslims and Buddhists also took part.

The LCA had eight delegates and 34 accredited visitors. Among LCA consultants, stewards and conference staff were the Rev. Gordon Schultz, a missionary who coordinated conference arrangements at MIT, and Nancy Nolde, who supervised television coverage and assisted with two CBS television programs about the conference. The number of LCA participants was increased when other churches were unable to fill their allotments.

After listening to 39 speeches, delegates divided into 10 smaller groups to discuss the implications of what they had heard. Their reports and recommendations to the WCC were received in the conference's final days.

Recommendations included calling for development with the United Nations of guidelines on genetic manipulation; establishment of study groups of at least 40 percent women to deal with questions surrounding such issues as abortion,

newborns with serious defects, artificial insemination by donor, and donor egg and embryo transfer.

Formulation of a code of conduct for transnational corporations, exporting firms and governments involved in transfer of technology to developing countries was also recommended. A group of Third World participants denounced the transformation of their countries into "the sewer for the world...by the transfer of polluting industries from the rich to poor countries."

The WCC was asked to support local self-help projects and urban ministries, especially to people in industrial settings. Churches were urged to promote awareness of the injustice of environmental damage and to play a greater role in financing and supporting science education.

"World conferences of this sort are extremely difficult because so many countries are represented—the developed and the developing—and some of the issues do not apply in the same way," said Dr. Ruth Wick, LCA staff person and a conference delegate.

Dr. Philip Hefner of the Lutheran School of Theology at Chicago, a leader of one of the 10 groups, said the diversity made statements difficult to produce. "The range of Christian opinions is staggering and in a way rather embarrassing," he said. It shows how unreflective we've



The Rev. Gilbert E. Doan Jr. (facing, second from right) of National Lutheran Campus Ministry, and Dr. Ruth Wick (facing, fourth from right), Lutheran Church in America staff member, attend the women's caucus at WCC conference.



been." He added that many delegates "had real problems relating science and technology to faith. Many see science as the enemy."

The report from Hefner's group affirmed the need for ethical control of science by society and said the church should help foster moral awareness among scientists but not repress scientific inquiry. It recommended that the WCC follow up the conference with smaller meetings devoted to issues concerning the relationships of science and faith. Another group suggested churches should bring together scientists and technologists to discuss the ethics of their work and train pastors to help congregations understand the problems in these areas.

Conference follow-up was an aspect in the selection of LCA participants, according to Wick. "It is important for those who have had the opportunity for this enrichment to return to their local situations and continue the discussion of these issues in congregations and synods," she said. Some participants who represented LCA colleges plan to develop courses on conference concerns.

The conference was preceded by a meeting of science students. They were especially critical of science education which they saw as an elitist weapon to preserve power and institutionalized values.

—CAROLYN J. LEWIS

## Worldscan

**More than 12,500 young people** filled the Kansas City Municipal Auditorium for the opening of the National Youth Gathering of the American Lutheran Church. Another 2,500 persons viewed the service via closed circuit television in an adjacent music hall.

**Armed abductors in civilian clothes** have kidnapped the Rev. Gudina Tumsa, general secretary of the Evangelical Church Mekane Yesus (Lutheran) in Ethiopia, according to German press reports. The pastor's wife was also abducted but was released on the outskirts of Addis Ababa, the country's capital. No reasons have been given for his abduction or his two arrests during the last year by government authorities.

**Czechoslovakia has deported** three Americans who were charged with attempting to smuggle Bibles into the country. The three employees of the Slavic Gospel Association of Wheaton, Ill., were held by Czech authorities for more than a month.

**More people in the world are hungry now** than in 1974, according to Maurice Williams, head of the United Nations' World Food Council. An additional 72 million people are born yearly, he said, and the situation remains one of "inadequate progress, of challenges yet to be met and opportunities yet to be seized to drastically reduce hunger...."

**Lutheran Freddie van Stegeren**, a Dutch-born disc jockey in Milan, Italy, has written a best-selling disco record about Pope John Paul II: "He's the groove, he's the man, the new pope in the Vatican." The record "associates a nice pope with disco in the same way Jesus Christ was associated with rock music 10 years ago in 'Jesus Christ Superstar,'" van Stegeren said.

**Four religious figures** have been included in *Time* magazine's profiles of 50 young American leaders. Among them are the Rev. Jesse Jackson, a Baptist minister who heads Operation PUSH, Sister Elizabeth Morancy of the Rhode Island state legislature, Jim Wallis, editor of *Sojourners* magazine and founder of a socially activist evangelical religious community in Washington, D.C., and Garry Wills, nationally syndicated columnist who spent six years in a Roman Catholic seminary and has written extensively on religious issues.

**About two-thirds of Episcopal laypersons** but only one-fifth of clergy want to continue using the Episcopal Church's *Book of Common Prayer* and its 16th century language, according to a Gallup Poll. The survey was taken by a group which hopes to block the final adoption of an updated version of the worship book at the church's convention this month.

**A 1982 goal for an anti-abortion amendment** to the U.S. Constitution has been set by 2,000 delegates to the National Right to Life convention. The organization claims 11 million members and 1,800 local chapters. Thirty to 40 percent of those attending the convention were estimated to be Protestants.

**The General Synod of the Church of England** has defeated a proposal to allow Anglican women priests from abroad to conduct services in England. The archbishop of Canterbury, Donald Coggan, had supported the measure.

**Residents of Greenland** have the highest per capita alcohol consumption in the world, so Denmark, which governs the island, is rationing alcohol. Each resident over 14 is said to consume six gallons of alcohol annually. Under new laws, each person will have 72 liquor coupons each month which are redeemable for 72 beers or 12 bottles of regular wine or three bottles of stronger spirits. Greenland has 57,500 residents, almost all of whom are Lutheran.

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# Capitol currents

## Regulating the cults

**W**hy doesn't the government do something about those crazy cults? The answer, frankly, is because there are limits to the investigative power which the U.S. Congress may use when it comes to religious organizations and their activities. The First Amendment guarantees that the Congress shall not establish religion or abridge its free exercise. In the 1944 Ballard decision, Justice Douglas wrote, "The fathers of the Constitution were not unaware of the varied and extreme views of religious sects... They fashioned a charter of government which envisaged the widest possible toleration of conflicting views."

Those seeking to regulate religious activity will sometimes agree that Congress cannot limit *beliefs* but that government may control *acts* which may be labeled "religious." Even in these acts, however, only the most grave abuse can justify a compelling interest on the part of the state to regulate religion. There must be resistance to restricting the non-criminal acts of new religious groups or cults.

At the same time, existing criminal laws should be employed in the proper prosecution of crimes, whether committed in the name of religion or as individual acts. For instance, the forced use of drugs and fraudulent fund raising are criminal acts in themselves. But they are not an excuse for using the power of the federal government to prosecute unpopular beliefs of causes or groups.

Some are fearful for their lives because of the power of a cult that they have deserted or opposed. Others are angered by methods used by cults to solicit funds or members, by efforts to control people's wills, intellects and emotions, by the alienation of youth from their families, by messianic-type leaders, and by other practices in the name of religion. But even when psychological coercion may be involved, civil rights and religious liberties are to be respected.

The cult phenomenon is also compounded by various coalitions and committees. Some new ones in Washington seem to be supported by the Unification Church of Sun Myung Moon and by the Church of Scientology. These groups add to the difficulties of the government action and control of cults.

Senator Robert Dole's so-called "infor-



*The Rev. Kleopas Dumeni, right foreground, leads the procession during his consecration as bishop of the Evangelical Lutheran Ovambokavango Church in Namibia. Dr. Paul A. Wee, general secretary of the USA National Committee of LWF, at left, took part.*

## Fear stalks Namibians but faith gives hope

ONGWEDIVA, NAMIBIA—The constant element is fear. Twice during my brief trip I had a gun pushed into my stomach and several times there were guns aimed at me during searches of our car and suitcases.

Fear is found not only where the heaviest fighting takes place, but among the common people, the church leaders, school teachers and hospital personnel who are part of the country's struggle for independence from South Africa. The spiritual depth of the life of the churches is the single most potent force in keeping hope alive in Namibia.

The people maintain only the slightest hope that elections will be carried out under U.N. supervision. There is very little hope that western nations will be able to present an acceptable plan for Namibian independence. Among the black population is the fear that a Rhodesia-like "solution" will be imposed on Namibia and that under the guise of ostensibly "fair" elections a solution will be found which only appears to be democratic.

The people who came to the consecra-

mal" but raucous hearing last February led to no clearly discernible conclusions about abuses by cults or by deprogrammers. The free speech of some cannot be restricted because that can lead to the restriction of the free speech of all.

—CHARLES V. BERGSTROM

*(Capitol currents is a new monthly column beginning in this issue to inform readers about pending legislation and to explain the increasing number of church/state concerns. The author directs the Office for Governmental Affairs of the Lutheran Council in the USA.)*

tion of Kleopas Dumeni as the new bishop of the Evangelical Lutheran Ovambokavango Church sang many songs relating their situation to the major themes of biblical history. The 4,000 church members from many tribes listened and prayed, sang and celebrated for six hours under the Ovambo sun. There is an oral tradition which uses word-of-mouth and the ever-present cassette recorder to recount the blessings of God in the face of adversity.

The evidence of suffering is everywhere—the shattered wrecks of cars and trucks blown to pieces by land mines, the graves of many victims (usually innocent farmers and children caught in the middle of the conflict between the soldiers and South-West Africa People's Organization partisans), as well as the hundreds of stories one hears these days of intimidation, torture, detention and death, primarily at the hands of South African army units.

But evidence of a deep faith in Jesus Christ is also to be found at every turn, first in the words and style of the church's patriarch, retiring Bishop Leonard Auala, and in the strong spiritual leadership already demonstrated by the new bishop. Evidence of deep faith and commitment can also be discovered in quiet conversation with those who have experienced mental and physical suffering as the result of their arrests.

Although Namibia has been experiencing a gradual escalation of terror for two decades, there is no doubt that the primary source of the escalation is the South African army. The evidence of army brutality among all segments of the



black population is so overwhelming and pervasive that it makes a mockery of the South African government's claim to be "responding to the request of the Ovambo people for protection."

After 10 days among the people of Namibia, including students, families, church leaders, SWAPO members, South African soldiers and government officials, I can only conclude that the people of Namibia, both black and white, are on the threshold of a new wave of conflict and suffering which will test the integrity of their faith, challenge the meaning of solidarity among the churches of the world and determine whether the people of this country, scarcely a million in number, will be able to survive at all. Nearly one-third of that population is Lutheran.

—PAUL A. WEE

*Dr. Wee is general secretary of the USA National Committee of the Lutheran World Federation and recently completed a visit to Namibia.*

## Lenoir-Rhyne receives grant

HICKORY, N.C.—Lenoir-Rhyne College has been awarded a \$200,000 recognition grant from the William R. Kenan Jr. Charitable Trust, announced Dr. Albert Anderson, president of the college.

The grant will be added to Lenoir-Rhyne's unrestricted endowment fund and maintained in perpetuity as the William R. Kenan Jr. Fund. Under provisions of the grant, the president shall have authority to designate the annual use of the fund.

Anderson said income from the grant will initially help support a proposed orientation program developed in conjunction with the North Carolina Outward Bound School.

## 1,500 attend Global Mission Events at Muhlenberg, Bethany colleges

NEW YORK—"Confessing Christ Today" was the theme of Global Mission Events held at Muhlenberg College, Allentown, Pa., and Bethany College, Lindsborg, Kans., in July. Nearly 1,500 attended the four-day sessions to learn about mission activities in North America and overseas.

Twenty-one missionaries participated in approximately 65 small-group presentations held at both locations. They told the groups about their mission work in countries such as Sweden, Japan, Hong Kong, Tanzania and Ghana.

"Global mission is Christians everywhere witnessing to their faith," said Dr. David L. Vikner, executive director of the Lutheran Church in America's Division for World Mission and Ecumenism, which sponsored the events with the Division for Mission in North America.

David W. Vikner, presently a missionary to Hong Kong and a third generation missionary ministering to people of Chinese descent talked about mission work in Taiwan with young people under the age of 21. Vikner said that Christianity is able to bring "a sense of hope" to these young people who make up 50 percent of the population of Taiwan.

The Rev. Massie Kennard, the LCA's director for minority concerns, discussed the practical application of integrating blacks into all-white Lutheran churches. "There is racism in this church," said Kennard. "But things are getting better," he concluded.

Slide presentations on missions in Africa and Asia were featured, along with



*Dressed in Japanese kimono, Debbie Kistler, 12, plays with paper balloon during mission festival at Global Mission Event in Allentown, Pa. She is the daughter of missionaries to Japan.*

films that dealt with issues facing the missionary and their ever-changing role. Prayer sessions and Bible study conducted by Dr. H. George Anderson, president, Lutheran Theological Southern Seminary, were held each day.

Dr. Emilio Enrique Castro, former president of the Methodist Church of Uruguay and present director of the commission on world mission and evangelism of the World Council of Churches, said "only a church struggling for justice will be meaningful to the world's suffering peoples."

Dr. James R. Crumley Jr., president of the LCA, who attended both mission events, voiced his concern about the lack of trust in all leadership including church leadership during a two-way discussion session. "There is a disillusionment with leadership across the boards," declared Crumley.

While at the Lindsborg event Crumley received the Lindsborg Medal of Recognition by John F. Riggs Jr., mayor of Lindsborg "because of his support of institutions of higher learning, including Bethany College of Lindsborg, Kans."

—ROSEMARY DYSON

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## Original Table Talks endangered by mold

SYRACUSE, N.Y.—Syracuse University recently turned to book-binding specialists to help save a rare first edition of Martin Luther's *Table Talks*.

One of three first editions in the United States, the book was in danger of being "devoured by mold," said James M. Powell, Syracuse professor of medieval history.

*Table Talks*, a collection of Martin Luther's after-dinner discussions with students, was printed in Germany in 1566. The Syracuse copy came to the United States as part of the 24,000-piece collection of Leopold von Ranke in 1886. The deterioration was noticed by archivists during the recataloging of the collection.

Ivan Ruzicka, a bookbinding specialist from Sarasota, Fla., performed the restoration which included repairing the first and last three folios, cleaning the volume and fumigating each page to stop the growth of mold.

## National Register lists Pennsylvania church

HUMMELSTOWN, PA.—Zion Church, built in 1815, has been placed on the National Register of Historic Places.

The building's architecture features large stone quoins, a gable roof with boxed cornices and a frieze decorated with dentils. The church is bordered on two sides by a graveyard, also included in the register.

The structure, still owned by Zion's congregation, was replaced as a place of worship in 1893 but is leased by the local historical society as a museum and meeting place.

The National Register, maintained by the U.S. Department of the Interior, is the listing of the nation's cultural resources.

## Missions start services

NEW YORK—Two Lutheran Church in America mission congregations have begun holding Sunday worship services.

Grace, Carrollton, Ga., worships at 9:45 A.M. at Oak Mountain Academy, Newnan Rd. The Rev. R. Gregg Kaufman is pastor/developer.

St. Paul, Cape Cod, Mass., worships at 3 P.M. at St. Christopher Episcopal Church, Main St., Chatham Center. The Rev. Paul A. Laurell is pastor/developer.



## Philadelphia strike

On Aug. 1, 37 shipping and custodial employees at the Lutheran Church in America's Philadelphia headquarters went on strike against the Board of Publication. Members of the Service Employees' International Union said the primary issue was increased costs of family health coverage. The strike was settled Aug. 17.

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Lutheran charismatics praise the Lord at Central Pennsylvania Synod's Holy Spirit conference held at Susquehanna University, Selinsgrove, Pa.

## Holy Spirit conference draws 1,200 charismatic worshipers

SELINGROVE, PA.—More than 1,200 people, most of them charismatic Lutherans, were admonished to gird for "spiritual warfare" at the Central Pennsylvania Lutheran Conference on the Holy Spirit at Susquehanna University. Conferees came from at least 12 states to worship and discuss the spiritual renewal of the church.

Charismatics claim to have been given special gifts, such as speaking in tongues and the ability to heal, as a result of a special baptism by the Holy Spirit. Unlike Pentecostals, charismatics do not believe the gifts are essential to Christian faith or salvation, and most of them are members of mainline denominations. Their worship is free-flowing, resembling a prayer meeting. Shouts of "Praise the Lord" and "Thank you, Jesus" filled the air at the two-day conference.

Families, singles, young and old attended the gathering which was sponsored by the committee for spiritual renewal of the Central Pennsylvania Synod. In a message to the assembly, Lutheran Church in America President James R. Crumley Jr., wrote that he hoped conferees would experience "a time of true spiritual renewal." Crumley said the church "needs to be more open to the leading of the Holy Spirit."

Charismatics criticized Lutheran liturgy for its lack of spontaneity. "We're getting so ritualistic and prim and proper," complained one man. "It disturbs me when we can't open up as persons. It's marvelous to see people raise up their hands to the Lord."

Synod President Howard J. McCarney responded, "It's true the Lutheran church comes out of a background which emphasizes the head over the heart. But both the *Service Book and Hymnal* and the *Lutheran Book of Worship* offer great possibilities for innovation."

McCarney said charismatics should work in the "context of the church" rather than form their own sects because Lutheran tradition leaves plenty of room for the movement. "The charismatic movement is simply saying that baptism must be renewed daily, which is the same thing Luther said. Unfortunately, the Lutheran emphasis on justification by faith has sometimes led us to forget that."

McCarney admitted he felt "some anxiety" when the idea for the conference was broached. "I'm not a charismatic. I don't have all the spiritual gifts and I'm not used to lifting up my hands," he said. "But I certainly don't think it's bad."

McCarney told the workshop about criticism he received from some pastors in the synod who feared that his participation in the conference would invite a split in the church. And he warned charismatics not to use their spiritual gifts in an arrogant way. "These gifts can't be used as a measure of everyone's faith," he said.

Mary Peterman, author of a book on healing, told a workshop not to confuse "healing ministry" with "faith healing." She said, "Healing ministry means using every avenue of healing the Lord provides, including medicine, to handle brokenness of mind, body and spirit."

Peterman later participated in a healing

## Topton home undertakes halfway house for youth

TOPTON, PA.—The Lutheran Home at Topton is undertaking two new projects: a "halfway house" program for delinquent youth and a housing and nursing-care complex for the elderly.

The home recently received approval for funding from the Pennsylvania Commission on Crime and Delinquency for a youth program called Orientation House.

The \$125,231 grant will help subsidize the halfway house program to be located in nearby Allentown. There, boys aged 13 to 18 will participate in a residential program designed as an intermediate step between institutional placement and return to the community.

Caseworkers, six residential counselors and volunteers from the community and local Lutheran churches will work with the youth.

The recent emphasis on foster home care for children has opened space for Topton's other project—Tower Court Retirement Community. The Topton board of trustees has approved plans for a 200-apartment and town house project estimated to cost \$14 million.

Tower Courts will be located on the Topton campus. A centrally located building will be renovated to house services including grocery and drug stores. In addition, infirmary care, home food service and a physical therapy clinic will be available.

## Nawakwa, Calumet set observances

ARENDTSTVILLE, PA.—Camp Nawakwa will dedicate a new dining hall and swimming pool during its 50th anniversary celebration, Oct. 15.

Representing the Lutheran Camping Corporation of Central Pennsylvania will be the Rev. Conrad B. Youse, president, and the Rev. James Bricker.

Camp Calumet, on the shore of Lake Ossipee in New Hampshire, celebrated its 20th anniversary Labor Day Sunday with Dr. James R. Crumley Jr., LCA president, preaching. Over 200 young people vacation at the camp each week during the summer season.


Last year the town of Walpole, Mass., sent its entire sixth grade to Camp Calumet to study the natural sciences for a week.

service led by her husband, the Rev. Richard Peterman, at which more than half of the conferees went forward for the laying on of hands.

—MARK F. BALDWIN

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## Medicaid rules force homes to transfer sick

SALISBURY, N.C.—North Carolina Lutheran Homes is caught in a medicaid dilemma which has resulted in the transfer of residents to non-Lutheran institutions.

The transfers occurred after residents were reclassified from needing full-time nursing care to intermediate nursing care. The homes did not have intermediate care beds available and medicare does not pay the additional cost involved in more skilled nursing care for reclassified patients.

This year, 20 patients have been reclassified and 16 transferred, with more expected.

The Rev. Robert Q. Beard, executive director for the homes, said the patients were reclassified in some cases because they had improved and in others because state review committees were more stringent in their evaluations, including medical but not social need. "In the past, if a husband and wife needed different types of care, concessions were made to keep them together. That is no longer the case," he said.

All three units of the homes are operating at capacity with over 400 on the waiting list. Finding places for the reclassified residents has been difficult.

Beard said that because of the pressure to keep nursing-care costs low, he sees the reclassification and transfer of patients as a continuing problem.

## Vandalized church gets Catholic gift

WAUCONDA, ILL.—When Messiah Church was vandalized, damage included 63 broken windows at an estimated loss of \$5,000. Insurance covered less than \$2,000.

Hearing of the church's plight, neighboring Transfiguration Roman Catholic Church, also in Wauconda, took a second offering at a Sunday mass. The gift to help their neighboring Christians totaled more than \$500.

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# Divorce

State reviews 1929 code to end marriage ties

HARRISBURG, PA.—Proposed divorce-law reform in Pennsylvania received the support of the Lutheran Coalition on Public Policy.

The coalition, comprised of the four Lutheran Church in America synods in Pennsylvania in partnership with the Division for Mission in North America, is the only LCA-sponsored advocacy group at the state legislative level.

Pennsylvania divorce laws are undergoing revision for the first time since 1929. Among the proposals called for in House Bill 640 and Senate Bill 450 are guidelines for awarding alimony and distributing property. Provision is also made for counseling when requested by one spouse or when children under age 15 are involved.

A key feature of the bills is "no-fault" divorce. "Under present Pennsylvania divorce law, one spouse must testify that he or she is entirely blameless and the other is entirely at fault," explained Kay Dowhower, coalition director. No-fault divorce would permit both spouses to agree to divorce and provide counseling guidelines for separation when one parent does not agree to divorce, she said.

"As Lutherans we are concerned about the quality of relationships in marriage," Dowhower said. "We view marriage as a covenant of fidelity, but we realize that such a covenant may in reality have been broken even though legal marriage remains."

## Church's curb service cools gas lines

HUNTINGDON VALLEY, PA.—When the gas shortage hit recently, Gloria Dei Church here developed a "ministry of hospitality."

Long lines at a service station across the street from this large, suburban Philadelphia congregation prompted members and staff to offer coffee and doughnuts and to visit with those waiting in line.

"The idea came at a staff meeting," explained Associate Pastor Charles Gills. "Some of us had been in that line ourselves."

As many as 60 to 70 cars lined up for fuel at 6:30 A.M. even though the pumps did not open until 8. "We just met them there at 6:30 A.M. and exchanged stories and a few laughs," said Gills.

The drivers generally were pleasantly surprised although some rolled up their windows, preferring to fume in private, he added.

One of the most appreciative persons was the station owner who reported customers less hostile than earlier.

"I think we created some good will," Gills concluded. "We even had a couple people volunteer to assist in our vacation church school, though we certainly weren't after anything like that. What we were really up to was getting away from the tradition of getting people to come to see us with their problems. We switched

from defense to offense and went where the problem was—across the street."

—THOMAS E. KADEL

## Largest LCA mission opens with 525 members

THORNTON, COLO.—St. John Church, with 525 baptized members at the time of organization in May, is the largest congregation organized by the Lutheran Church in America, the Rev. Malcolm Minnick, director of church extension for the LCA, said.

The Rev. Benjamin F. Elger began developing the new congregation last September. The first worship service was held in December at Cherry Drive Elementary School where services were still being held this spring.

Elger says he believes in a strong visitation program. "Making people feel that they are a vital part of the life and mission of the church is to me a key in the success of developing and organizing a mission," he said. Morning and evening Bible study, youth programs, a fellowship committee, a Lutheran Church Women group and educational programs have been started. Each month a congregational activity such as an ice cream social or potluck dinner is planned.



# My question is...

**Q.** In Scripture we read "Repent and be baptized." Since the word "repent" comes first, does that mean we should not receive baptism until we have repented?

**A.** All four Evangelists record the words of John the Baptist which call for repentance as a prerequisite to his baptism (see Mark 1:4-8, Matthew 3:1-11, Luke 3:3-16, John 1:19-34). In these same passages the Gospel writers also describe John the Baptist's understanding of the difference between his baptism of repentance and Jesus' baptism of the Holy Spirit. In John's baptism of repentance, the prerequisite is a penitent heart. In Christ's baptism, the Spirit's gift of the "washing of new birth" is freely given with no preconditions, for "by grace are you saved."

**Q.** During the administration of communion in our congregation the wife of our pastor received the wafer from her husband but refused to receive the cup from the assisting pastor who is a retired, ordained minister of 40 years experience. Is it acceptable for one to receive only part of the Lord's Supper in the Lutheran church? This has caused a stir in our congregation.

**A.** Some people are not able to receive the wine of communion due to dietary restrictions, prescribed medication or for other valid reasons. They may receive only the bread in communion. The sacrament is no less efficacious for them. Surely the veteran pastor who administers the cup does not take this omission as a personal slight and neither should anyone else. The "stir" in the congregation is more disquieting than the refusal of the cup.

**Q.** In the *Lutheran Book of Worship*, the Apostles' and Nicene creeds say "I believe in the holy catholic Church." Why do we say that? I do not believe in the Catholic Church.

**A.** The word "catholic" means, according to Webster, "universal or general; affecting mankind as a whole." The use of this good old word in the creeds reminds us that we are a part of Christ's worldwide, universal community of believers. As Lutheran Christians we rejoice to be part of Christ's universal, worldwide and catholic church.

Answers for My question is are researched and compiled by Associate Editor Walter Kortrey.

SEPTEMBER 5, 1979

## \$1.3 million given to Mount Olivet

MINNEAPOLIS—A gift of \$1.3 million from C. Herbert and Ruth Cornell will be used to build an overnight facility at the Mount Olivet Church retreat center here.

The facility, which will house about 50 people when completed late this year, will be named the Ruth Cornell House. The Rev. Paul M. Youngdahl, Mount Olivet's senior pastor, said he believes the Cornell gift may be the largest ever made to a congregation by living donors.

The Cornells originally offered \$1

million for the project. When plans for the facility were completed and the cost rose to \$1.4 million, they agreed to provide an additional \$300,000. An anonymous donor is giving \$100,000 for a swimming pool and recreation area on the first floor of the facility.

Some 20,000 people from more than 90 different churches have used the center since it opened in 1976. The original unit cost \$1 million.

—WILLMAR THORKELSON



LWR photo

## She's thanking you

This little girl in Brazil seems happy. Does she know that world hunger contributions from North American Lutherans are working hard in her country?

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 Congregation \_\_\_\_\_



## Newsmakers

The Rev. **John R. Cochran**, director of 23-congregation Center City Lutheran Parish, Philadelphia, received the 1979 Human Rights Award from the city's Commission on Human Rights. The award goes to citizens "whose activities have helped improve harmony among diverse groups or who in related ways have served Philadelphia."



Peterson

**Paul G. Peterson**, Gettysburg, Pa., assistant to the president of Gettysburg College, will leave his post to join Lutheran Brotherhood as manager of higher education support.

A scholarship fund for theological education of black or other minority-group candidates for the ordained ministry and other church-related vocations has been established in recognition of the late **Earnette C. Johnson**, Good Shepherd, Detroit. Johnson served on the Michigan Synod executive board, examining committee and justice and social change program, and was a member of the LCA's former commission on evangelism.

The LCA's Finnish Special Interest Conference has elected as president the Rev. **E. Olaf Rankinen**, chaplain for the Senior American Center and

Finnish chaplaincy project, Hancock, Mich. He succeeds **Dr. Raymond W. Wargelin**, Rio Rancho Estates, N.M., who was president of the Finnish Evangelical Lutheran Church in 1962 when it joined three other church bodies to form the LCA. The Rev. **Wayne W. Niemi**, Zion, Fairport Harbor, Ohio, was elected vice president to succeed **Rankinen**. The Rev. **Rudolph Kempainen**, Immanuel, Negaunee, Mich., was re-elected secretary and Mrs. **Elma Krym** of Hancock was re-elected treasurer.

**William Vanderslice**, St. Michael, Philadelphia, was recently awarded Upsala College's Kenneth Deitz Award for outstanding non-academic activities. Vanderslice, a recent graduate, was active in student government and campus ministry. He plans to attend the Lutheran Theological Seminary at Philadelphia this fall.

A Grace, Hamilton, Ontario, couple recently earned distinction in their community of Dundas. **Herbert Bowes** was named Dundas Jaycee's Citizen of the Year. **Dorothy Bowes** was named president of the Dundas Business Association.

Several LCA publications won awards recently. *Lutheran Women*, edited by **Terry Schutz** for Lutheran Church Women, received two awards for graphics from the Associated Church Press. *The Congregation*, edited by **Wilbur Volker**, received from Neographics, promotion program for the graphic arts, a silver award in the newspaper category. *World Encounter*, edited by **William A. Dudde**, received the Neographics silver award for trade, religious and technical journals.



Shoemaker

**Dr. Louise Shoemaker**, University/Incarnation, Philadelphia, was the keynote speaker at the 1979 Human Relations Institute at Valparaiso University, Valparaiso, Ind. She is dean of the University of Pennsylvania's School of Social Work, chaired the LCA's consulting committee on women in church and society and served on the task force which developed the LCA's goals and plans for minority ministry.

**Dr. Elizabeth Bettenhausen** has resigned as LCA secretary for social concerns to become associate professor of social

ethics and theology at Boston University beginning this fall. **Bettenhausen**, 36, chairs the LCA staff team on women in church and society and serves on the standing committee on studies of Lutheran World Ministries and on the Commission on Faith and Order of the National Council of Churches.

Lutheran Church of Guyana Pastor **Geoffrey Tannasse** was among eight people killed when a four-engine commuter plane crashed on takeoff at an airport on St. Croix, U.S. Virgin Islands, July 24. **Tannasse**, a graduate of Waterloo Lutheran Seminary, Waterloo, Ontario, served as Lutheran tutor at United Theological College of the West Indies and Jamaica. His work there was supported by the LCA.

## Ministerial Changes

### New York

**Bealer**, Luther H., director, Wartburg Orphan Farm, to retirement.

**Damrow**, William J., newly ordained, to St. Mark, Elmsford.

**Haase**, Ferdinand K.W., St. Paul, Red Hook, to St. Luke, Rochester.

**Lamberton**, Dodd A., newly ordained, to Holy Trinity, Elmira.

**Rusch**, William G., director, Fortress Press, Philadelphia, to director for ecumenical relations, Division for World Mission and Ecumenism, New York.

**Sutterlin**, Gregory J., newly ordained, to Augustana, East Elmhurst (Queens).

### North Carolina

**Bolton**, Dennis R., newly ordained, to Shepherd of the Sea, Atlantic Beach.

**Eichhorn**, Gary W., newly ordained, to associate, Christ, Charlotte.

**Menees**, Mark W., newly ordained, to Mt. Olive, Hickory.

### Ohio

**Hathaway**, Bruce B., St. Luke, Toledo, to Church of the Master, Bedford.

**Mueller**, Charles T., St. John, North Woodbury, to Holy

Redeemer, Pickerington.

**Winkler**, Edward T., St. John, Zanesville, to assistant to president, Ohio Synod, Columbus.

### Oklahoma

**Rupp**, David B., Zion, Perry, to on leave from call.

**Wagner**, Frank R., St. Mark, Midwest City, to retirement.

### Pennsylvania

**Aarsand**, Torben G., newly ordained, to St. John, East Earl.

**Bennethum**, D. Michael, newly ordained, to Redeemer, Allentown.

**Bringman**, David J., newly ordained, to New Columbia, New Columbia; St. John, West Milton.

**Davis**, Bruce T., newly ordained, to Advent, Philadelphia.

**Eastlack**, Robert D., St. Michael, Klingerstown; Zion, Erdman, to Grace, Berwick.

**Elliott**, Richard H., newly ordained, to assistant, Trinity, Lansdale.

**Hardy**, Keith R., newly ordained, to Peace, Cornwell Heights.

**Hopkins**, Robert I., newly ordained, to Our Saviour, Philadelphia.

**Irwin**, Thomas F. Jr., newly ordained, to Ben Salem, Andreas; St. John, New Mahoning.





Pennsylvania Governor Dick Thornburgh (right) congratulates the Greater Reading Area Involved Lutherans for their service to the community. The 25-church coalition received the 1979 Community Service Award of the Reading-Berks Chamber of Commerce for such work as its day camp and emergency food pantry, transportation and health-care programs. Earl Seasholtz (center) accepts the award from the chamber president, Frederick Ruccius Jr.

**Johnson, Joyce A.**, newly ordained, to St. Paul, York.  
**Johnson, O. Franklin**, on leave from call, to St. Paul, York.  
**Kaltenbaugh, Robert G.**, newly ordained, to Trinity, Avis.  
**Knapp, G. Edward**, St. Peter, Philadelphia, to retirement.  
**Koberlein, Ivan E.**, newly ordained, to Christ, Mt. Bethel.  
**Kreider, David D.**, newly ordained, to Second, Chambersburg.  
**Kuschel, John R.**, newly ordained, to St. Peter, Allentown (Ridge).  
**Majeroni, Ronald L.**, St. Andrew, Carnegie, to Atonement, Philadelphia.  
**Martin, Nicholas**, newly ordained, to St. Luke, Roaring Spring.  
**Miller, Raymond A.**, newly ordained, to Trinity, Fairless Hills.  
**Newoehner, Richard D.**, Shiloh, Lewisville, N.C., to First, Warren.  
**O'Hara, William C.**, newly ordained, to assistant, St. John, Stroudsburg.  
**Rappold, William G.**, St. John, Tyrone; Mt. Olivet, Altoona, to chaplain, Allegheny Lutheran Home and Lutheran Social Services, Hollidaysburg.  
**Roberts, Edith B.**, newly ordained, to assistant, Good Shepherd, Easton.

**Ruff, Richard A.**, received from Lutheran Church—Missouri Synod, to associate, St. Paul, Carlisle.  
**Schwartz, Donald J.**, newly ordained, to Trinity, Wind Gap.  
**Williams, Robert H.**, newly ordained, to St. Paul, Summit Hill; Zion, Nesquehoning.

## South Carolina

**Aull, James S.**, faculty, Lutheran Theological Southern Seminary, Columbia, to secretary, South Carolina Synod, Columbia.  
**Fritz, Charles E.**, newly ordained, to associate, St. John, Spartanburg.  
**Fulmer, G. Alvin**, Grace, Prosperity, to Holy Cross, Charleston Heights.  
**Kern, Eugene H.**, newly ordained, to St. Mark, Isle of Palms.  
**Knaus, Earl T. III**, newly ordained, to associate, Ebenezer, Columbia.  
**Setzler, John L.**, Ascension, Columbia, to chaplain and faculty, Newberry College, Newberry.  
**Wiediger, Edward H.**, Prince of Peace, Chester; Abiding Presence, York, to retirement.

## Wisconsin

**Antonson, Thomas W.**, newly ordained, to assistant, St. John, Oshkosh.

**Behrendt, Donald W.**, newly ordained, to Trinity, Pell Lake.  
**Briggs, Charles W.**, Pioneer Lake, Conover; Shepherd of the Lakes, Sayner, to on leave from call.  
**Burmeister, Charles F.**, St. John, Elkhorn, to retirement.  
**Engen, Richard T.**, associate campus pastor, Carthage College, to Christ the Servant, Waukesha.  
**Junior, John B.**, Incarnation, Milwaukee, to retirement.  
**Kinens, Janis J.**, newly ordained, to assistant, Mt. Pleasant, Racine.  
**Miller, Christopher M.**, newly ordained, to associate, Trinity, Kenosha.  
**Morton, David M.**, All Saints, Oak Creek, to Mt. Zion, Hudson.

**Obinger, Michael L.**, St. Luke, Waukesha, to Shepherd of the Hills, Hubertus.  
**Pedersonk, Thomas E.**, Holy Communion, Racine, to Reformation, Brookfield.  
**Sabin, Mark E.**, newly ordained, to assistant, Emmanuel, Racine.  
**Swenson, Keith E.**, newly ordained, to assistant, First, Wisconsin Rapids.  
**Thomas-Echelbarger, Christine A.**, newly ordained, to assistant, St. Luke, Waukesha.

## Wyoming

**Evens, Thomas L.**, Christ, Cheyenne, to on leave from call.

## CANADA

### Alberta

**Sedo, Reinhold, G.**, St. Paul, Rolly View, to retirement.

## Deaths



Busch

**The Rev. Gerard D. Busch, D.D.**, 78, former president of the Kentucky-Tennessee Synod of the United Lutheran Church in America, died July 12 in Louisville, Ky. Ordained in 1927, he served Grace and Holy Trinity, Toledo, and St. Peter, Lancaster, all in Ohio, and Grace, Louisville. He retired in 1971.

**The Rev. Roy Baxter Setzer, 79**, of Alamance, N.C., died July 26. Ordained in 1930, he served St. James, Brunswick, Ga.; Salem and Luther Memorial, Cocke County, Tenn.; St. John, Anderson, Ind.; Memorial, Louisville, Ky.; Mizpah, St. Louis; Hope, Pueblo, Colo., and Alamance, Alamance, N.C. He retired in 1970.

**The Rev. Albert O. Wollert, 51**, of New York died July 4. A native of Bridgeport, Conn., he was or-

daind in 1954. He served his entire ministry in the Bronx, N.Y. He was pastor of Trinity from 1954 to 1967 and of St. Thomas from 1967 until his death.



Young

**The Rev. Alfred W. Young, D.D.**, 79, former president of the Nebraska Synod, died July 6 in Kansas City, Mo. Ordained in 1926, he served St. Mark, Verdon; Trinity, Stamford; United, Scribner; Immanuel, Snyder, and First English, Omaha, all in Nebraska; Unity, Des Moines, Iowa, and St. Timothy, Eau Gallie, Fla. He served as superintendent of Tabitha Home, Lincoln, Neb., from 1951 until 1957, when he was elected synod president. He served as president until 1964, when he resigned to return to parish ministry. He retired in 1969.



## Fund goes \$5,000 over family's need

CLEVELAND—St. Thomas Church, which began efforts earlier this year to raise funds to help an ailing foreign visitor, exceeded its needs by \$5,000. As reported in *The Lutheran* (April 4), Sara Nagy of Transylvania, a western region of Rumania, was visiting her son Michael Tischler in Cleveland when she suffered a massive stroke. International agreements mandate that Tischler assume full financial liability while she was in the United States. Her (uninsured) hospital costs

soared to \$33,000.

St. Thomas, Tischler's home congregation, started the Sara Nagy Fund to help the family with its debt. More than 600 gifts from 28 states, totaling \$15,047, were received. In addition, the hospital forgave \$23,000 of the total owed.

St. Thomas's church council voted to donate the \$5,000 oversubscription to the hospital to help others in distress.

Nagy is now at home in Mediasch, Transylvania.

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Confirmands from St. Paul, Clearwater, Fla., give facelift to halfway house for youth.

## Youth learn to serve in confirmation class

CLEARWATER, FLA.—Scraping, painting, sanding and sawing are not parts of a traditional confirmation program. But at St. Paul Church they are used to teach confirmands how to minister to others.

The young people of St. Paul recently renovated the 75-year-old Quest Inn, a halfway house for young drifters.

The confirmands built frames for ground floor windows, replaced old screens and repainted the outside of the building. Paint, lumber and other materials were donated by member congregations of Religious Community Services, an ecumenical organization which runs Quest Inn.

Lasting from seventh through the 10th grade, St. Paul's confirmation ministry is designed to teach young people a sense of "churchmanship," the Rev. Richard Krogmann of St. Paul said.

"We've had generally positive reactions from everyone who's been involved," Krogmann says of the program, now in its fourth year.

Tenth-grade catechism classes at St. Paul use the "seminar/action project" concept. In seminars each fall, confirmands and their parents join congregational lay leaders to think through the congregation's role in the community. Students also interview townspeople to determine the needs for ministry in Clearwater. From the list of possibilities they select one and then get to work.

Previous projects have included ministry to people in nursing homes, help for a developing sister congregation and paramedical service at the Clearwater Free Clinic.



# Sight and sound

## The adoption triangle

SEPTEMBER'S NOTEWORTHY television programming is a mixture of the old and the new. On Sept. 10 (8-10 P.M. EDT), Sept. 11 (9-11 P.M.), Sept. 12 (9-11 P.M.) and Sept. 13 (8-10:30 P.M.) NBC will rebroadcast "Holocaust." This movie-made-for-television has been seen by nearly 240 million people around the world. It has received more than 30 awards and citations.

Another significant production returns when PBS on Sept. 23 begins a 13-week consecutive rerun of the "The Long Search," a film in which people around the world express in their words and daily activities what religion is all about.

Of the new programming, an "ABC Afterschool Special" is highly recommended for young people and their parents. In the past decade more and more adopted children have gone on a "search" for their natural parents. This quest has often brought stresses and strains to all sides of the adoption triangle—the adoptive parents, the natural parents and the seeker.

In "Which Mother is Mine?", airing Sept. 26 from 4:30-5:30 P.M. EDT, the adoption triangle is explored from another angle. Alex is 15 years old. She has been living with a foster family (Tom and Lila Dennis and their two children) for six years. They look forward to making her a permanent member of the family through adoption. But when they begin the paperwork Jill Benton—Alex's natural mother who, because of an alcohol problem, abandoned her 10 years earlier—indicates her desire to assume custody.

One of the best things about this drama is that no one is cast as a villain. We understand why the Dennis family is threatened and put on the defensive by Jill's return. We realize Jill's strength in overcoming alcoholism and trying to make up for deserting Alex. And we empathize with Alex who, not wanting to hurt anyone, is caught in an emotional tug of war. When Alex finally sees that her future is in her own hands, she meets with the judge presiding over the case and makes her position known.

"Which Mother is Mine?" stars Marion Ross ("Happy Days"), Melissa Sue Anderson ("Little House on the Prairie"), and Eric Scott ("The Waltons"). Here is a story that gives youth an intimate look at the adoption triangle with all its tangles of rights and duties. It is a fitting drama for the International Year of the Child, clearly illustrating how an adolescent may prove capable of taking responsibility for her own future. —FREDERIC A. BRUSSAT

in America, perhaps the greatest writer indigenous to Appalachia.

Stuart's first heart attack occurred in 1954. In the hospital at that time, lying under an oxygen tent, he also had dreams of entering "a beautiful world long past." He wrote of that experience in a book called *The Year of My Rebirth* (McGraw-Hill, 1956), using the first person. One wonders why he didn't tell his story the same way this time, for the use of an alter ego seems awkward.

But the real point of this book is the author's discovery of a fundamental faith in God, a reverence for life, a renewed appreciation of the beauty and wonder of nature and a reinforced belief in life after death. It is indeed a spiritual autobiography from which anyone who has ever had a heart attack or any other life-threatening illness can draw courage and comfort. —GEORGE H. STRALEY

## CLASSIFIEDS

**WANTED:** Part-time organist/choir director. 2 choirs; 2 Sunday services (LBW & SBH). Contact: St. James Lutheran Church, Box 186, Chalfont, Pa. 18914.

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**LUTHERAN HERITAGE, OBERAM-MERGAU PASSION PLAY** July 1-15, 1980. Midwest departure; first class performance tickets confirmed. Ten places still available. RESERVATIONS CLOSING SHORTLY. Dr. & Mrs. Ernest Tonsing, P.O. Box 1494, Topeka, Kan. 66601.

**THE MOST FOR LUTHERANS:** Cities of Luther in E. & W. Germany plus Oberam-mergau Passion Play, Vienna, Prague, E. & W. Berlin, Amsterdam and more. May extend stay in Europe if desired. Special prices from N.Y., Chicago, Minneapolis, Seattle. Leave July 31, 1980. Hosts, 4 Lutheran pastors. Brochure: Pastor Reitan, 10867 Onondaga, Boise, Idaho 83709. 208-362-3030.

**MOVING TO ARIZONA?** Let a Lutheran real estate salesperson help you. Yvonne Hoarn, Tucson Realty & Trust, 4717 E. Sunrise Dr., Tucson, Ariz. 85718. 602-299-4544.

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## Books

### The Kingdom Within: A Spiritual Autobiography

by Jesse Stuart  
McGraw-Hill, New York  
169 pages, \$8.95

ON AN APRIL morning in his Kentucky hill-country home, Shan Powderjay suffers a severe heart attack — his sixth in 23 years. His wife drives him to the nearest hospital, 20 miles in 12 minutes, where he is put in the intensive-care unit. During the next several days, half-conscious, half-dead, Shan Powderjay dreams that he walks out of the hospital, through a Gate into a place of boyhood memories where he visits his long-deceased parents.

Then he returns to his hill-country community and watches his own funeral in the little Plum Grove chapel!

It's all a dream, of course — a strange hallucinatory experience. Eventually Shan Powderjay recovers and goes back home to rest for a year in bathrobe and slippers, and to write this book. For Shan Powderjay is Jesse Stuart, poet and novelist, and these things really happened.

Born in 1907 in a one-room log house in Greenup County, Ky., Stuart grew up to become one of the great regional writers



# Now, I think

## Lutheran unity—with regionalism

By Carl W. Segerhammar



**T**hirty years ago the regional judicatories of eight Lutheran church bodies held concurrent conventions in San Francisco. Dreams of a merger of western Lutherans into a Lutheran Church of the West filled the minds of some leaders. A regional church did not come to birth but the idea has not died.

The years since 1949 have seen the seeds take root and grow ever so slowly, but with a virility born of need. In 1974, the Lutheran Church in America's Pacific Southwest Synod voted unanimously to work toward the development of a regional Lutheran church and to favor total Lutheran unity on a national level. Invitations were extended to the American Lutheran Church, Lutheran Church—Missouri Synod and LCA judicatories in 12 western states and a regional consultation was officially established. It continues to meet regularly.

The purpose of the resolution was to get national Lutheran unity discussions off dead center and to further cooperative Lutheran work in the western United States. The facts which made—and make—regional Lutheran unity imperative in the West focus on several circumstances which characterize the area:

- a geographic area that spans five time zones;
- a broad socio-political makeup;
- a unique historical development;
- a population that travels on land, sea and air;
- a variegated cultural population with ethnic diversity different from that which has characterized Lutherans in the past.

The years have seen increasing cooperation among Lutheran churches in the West:

- regional planning for new congregations;
- Lutheran Social Services, church camps, homes for the aged, Lutheran Hospital Society of Southern California;
- Pacific Lutheran University, California Lutheran College, Pacific Lutheran Theological Seminary;
- ecumenical and minority ministries.

The author is president emeritus of the Pacific Southwest Synod.

"Now, I think" is a regular feature in *The Lutheran*. Readers may contribute cogent, timely and varied analyses of issues in church and society. Material should be 800 words in length.

But there needs to be more such work, along with a deepening commitment to unify all facets of witness. Wherever work has been done jointly, it has worked well and produced a better product.

What is the next step? Preferably, total Lutheran unity on a national level. Other models might be a federation of synods or a confederation of territorial churches. Still another, and the model for which most western Lutherans would opt, is total Lutheran unity with more regional responsibility and authority.

I think the last option offers the greatest opportunity to achieve God's purposes more fully and efficiently. Western Lutherans operate in a milieu of secularism, materialism, apathy and disillusionment. At the same time, there is excitement in doing new things in new places in new ways. We can be future-oriented. We must be inter-cultural in our witness. We must develop communicative fellowship, understanding and appreciation for other religious faiths—a fellowship which listens and learns from them and shares our faith with them.

**D**reams are not enough. But western Lutherans in the future can and should:

- build stronger, binding cooperation within the context of the Lutheran Council in the USA;
- do nothing unilaterally which can be done cooperatively;
- hold more all-Lutheran conferences and meetings for information, planning and action;
- join administrative staffs to serve the life of the Lutheran church in the area;
- form congregational clusters to work cooperatively in local communities;
- develop joint ownership and support of Lutheran institutions in the region;
- develop a joint approach to ecumenical and interfaith partnership.

Most of these visions have been in focus for 30 years. But they have tended to be minority concerns. Today we are about to see the realization of those dreams. ■



# Letters to the editor

## Seminary life study questioned

Sir: I am disappointed in the unofficial study paper "Seminary Life Today" (News, August). Its demand for sexual celibacy apart from heterosexual marriage and its denial of the validity of the expression of homosexual love are naive and unrealistic as well as judgmental and exclusionary. Leaving matters regarding the use of drugs and alcohol up to what is permitted by law is certainly vague and non-proscriptive, particularly in California. To say that students should live in a manner "consistent with Christian life" seems to imply the conservative "middle America" view of how a Christian should behave... A responsible use of money by this panel would be to focus on the enhancement of the "disciplined devotional life" and have faith that in matters of personal morality the Holy Spirit will

provide guidance so that private practices do not interfere with an individual's ability to effectively carry out his or her ministry.

GINNY WAGENER  
Concord, Cal.

Sir: If the description given in the article of permissible conduct for our future pastors is true, I certainly wouldn't have my son go into that profession. I am referring to the part that "a person's sexual orientation, whether heterosexual or homosexual, is neither a cause for nor against acceptance into or continuance in the ministry." I am of the opinion that we have enough filth and immorality in this world without our church promoting it.

CLARE E. SHIRA  
Muskegon, Mich.

### Banishment no answer

Sir: Banishment of capital offenders (Now, I think, August) in no way solves any of the problems with the death penalty, the penal system and the courts. It is the political equivalent of sweeping your dirt under the rug rather than dealing with the problem. Also why should "those of us who call ourselves Christians" wish to inflict the dregs of our penal system on other countries. Let's learn to deal with what's wrong, not to hide it with all our other skeletons in the closet. If banishment is worthwhile because "it was known and practiced by the ancient Egyptians and other advanced civilizations of the distant past," why not opt for crucifixion, for that too has historical precedence.

ROBERT R. WARD  
Orange, Va.

### Where are the pastors going?

Sir: In reading the ministerial changes in a recent issue, I saw the phrase "on leave from call" so often that I took a closer look. To my alarm I found that roughly 30 percent of all the changes had this stipulation. It appears that an awful lot of pastors and congregations are having an unhappy relationship.

RAYMOND W. SPRINGMAN  
Montoursville, Pa.

### Visiting Caracas?

Sir: El Salvador Lutheran Church of Caracas, Venezuela, maintains an English-language ministry and invites you

to become part of this Christian community while you are in our country. For information in advance of your move, write c/o Apartado 60387, Caracas D.F. 106, Venezuela, or phone 76 34 82 upon your arrival. English-speaking members of El Salvador will be happy to assist you.

W.A. RUMSCH  
Caracas, Venezuela

### Don't omit Jesus

Sir: I was greatly disturbed by *Lutherans and Jews unveil joint liturgy* (August). It is well and good to love our fellowmen, the Jews. But to hit a happy medium for their benefit by omitting Jesus and reference to the Holy Spirit in the proposed service is beyond my comprehension. To omit the name of Jesus in a joint service is the same as to deny him. We Christians had better wake up and stop trying to fit in and conform to all the ways of the world.

ANITA MASCHAK  
Johnstown, Pa.

### Pardon us...

We thought the gremlins in our office went on summer vacation, but...

Several letter writers have noted that the numbers of black and white representatives in Zimbabwe Rhodesia's new government were reversed in July's *Editor's Opinion*. The legislature correctly has 72 blacks and 28 whites.

An answer in August's *My Question* Is stated that "again" was omitted from the responsive prayer in the *Lutheran Book of Worship* "to correct a grammatical redundancy." Actually, its deletion was a publishing error. In the fourth printing of the *LBW* and the second printing of the minister's desk edition, "again" has again been inserted.

The August issue also incorrectly listed the new address of the Illinois Synod office. The address is 18 S. Michigan Ave., Suite 800, Chicago, Ill. 60603.

## Match these LBW hymns with jobs!

Sir: Earlier this year, an interesting article matched towns and pastors (*Pastor Boggs...of Sinking Spring*, Feb. 21). I have a different idea. How about matching the titles of hymns from the *Lutheran Book of Worship* with various occupations. Below is a short list (and answers).

- |   |                              |
|---|------------------------------|
| 1. ___ #170 - Crown him with many crowns    | a. typesetter                |
| 2. ___ #165 - Holy, holy, holy              | b. house builder             |
| 3. ___ #370 - Blest be the tie              | c. novelist                  |
| 4. ___ #501 - He leadeth me                 | d. dentist                   |
| 5. ___ #58 - Lo, how a rose is growing      | e. lawyer                    |
| 6. ___ #558 - Earth and all stars           | f. obstetrician              |
| 7. ___ #507 - How firm a foundation         | g. tie salesman              |
| 8. ___ #73 - All hail to you                | h. pothole repairman         |
| 9. ___ #30 - Come, thou long-expected       | i. policeman                 |
| 10. ___ #390 - I love to tell the story     | j. gardener                  |
| 11. ___ #106 - In the hour of trial         | k. conductor                 |
| 12. ___ #205 - Now the silence              | l. meteorologist             |
| 13. ___ #80 - Oh, wondrous type             | m. wide receiver in football |
| 14. ___ #429 - Where cross the crowded ways | n. astronomer                |
| 15. ___ #489 - Wide open are your hands     | o. librarian                 |

KEN VOGLER  
Jeffersonville, Ind.

Answers: 1-d, 2-h, 3-g, 4-k, 5-j, 6-n, 7-b, 8-l, 9-f, 10-c, 11-e, 12-o,



## Room for the refugees

WE DON'T OFTEN get letters from young readers. Frankly, we don't have as many such readers as we would like. But that is understandable because *The Lutheran* is geared more to subjects which are likely to interest persons of high school age or older. We are considering, however, initiating a "young reader's page" next year, partly because of the younger following which *A Little Salt* is attracting.

That's why a recent letter from 12-year-old Michelle Lynn Pearsall of Parma Heights, Ohio, was such a delight. Michelle is concerned about the Indochinese boat people who are adrift and homeless.

"Isn't it strange that the same refusal which was made to Mary and Joseph is being made to our refugees today?" Michelle wrote. "They have small, old boats not built to last on the rough seas. Their voices rise together in a plea for a place to live. But they are refused. They are told to stay at sea.

"Hundreds of children die each day but the innkeepers do not watch. They have too many people, they say; try some other place. Isn't it funny, all the other inns are filled?

"The people float on a sea of hopelessness. Over half of them, after they are refused, die. The sea becomes their resting place. For most of them even a barn would be better than nothing; a bed of hay better than the sea. But their cries go unheard, their names unknown, their lives unlivd."

Michelle's plea is simple and eloquent, for overcrowding and death continue to stalk refugees on Indochinese waters and islands. But fortunately, the United States and Canada are admitting larger numbers for resettlement. The Lutheran Immigration and Refugee Services and other church relief agencies have received deserved commendations for the roles they have played in helping resettle 75 percent of some 210,000 refugees who are already in the States. That's a heartwarming outpouring of love, money and neighborliness which Michelle will soon experience first-hand. Her home congregation, St. Matthew, is sponsoring a refugee family.



## Editor's opinion

### Conserving energy

DOES YOUR CONGREGATION have a plan for conserving energy? It should.

Some suggestions, such as checking the efficiency of the heating system, increasing insulation, raising thermostats in summer and lowering them in winter, are easy to follow. Others require more effort, such as coordinating organizational meetings at the church on one or two nights a week.

Help is available. The LCA's Department of Church Building and Financing makes energy surveys for congregations. For information, call (212) 481-9600 or write 231 Madison Ave., New York, N.Y. 10016. The department is part of the Division for Mission in North America.

Two books for council study can be ordered. *Reducing Energy Costs in Religious Buildings* is available from the Center for Information Sharing, 77 N. Washington St., Boston, Mass. 02114. Minimum order is two copies for \$4.50. Also, *The Energy Efficient Church* is available from the Office of Church Architecture, United Methodist Church, 475 Riverside Dr., New York, N.Y. 10027, \$4.95 each.

For a study of "just and humble lifestyles," adults should try *Food, Fuel and Future*, a course by the LCA's Division for Parish Services. It is available through Lutheran Church Supply Stores.

The challenge of conservation is one of the few topics that nearly everyone interested in energy can agree on. Aside from the virtues and liabilities of coal and oil consumption, nuclear power, solar energy and synthetic fuels, self-discipline in the use of currently available energy sources is a moral issue with roots that go deep into Christian understanding. A Uruguayan Methodist reminded participants at our church's two Global Mission Events (see page 22) this summer that Christians in some countries are paying with their lives for their faiths, but Christians in the affluent West may have to pay with their way of life—their standard of living—in order to witness to their faith.

—EDGAR R. TREXLER

THE LUTHERAN



# SALLY STRUTHERS' LOVE LETTER.

"Four years ago, I would not have been able to write this letter.

"Because Marites was an eight-year-old girl with little hope.

"Working to help support her poverty-stricken family, she had no dream of a better tomorrow.

"But today Marites has hope.

"She has nourishing meals and warm clothing.

"And she's going to school.

"I was able to sponsor her, thanks to Christian Children's Fund.

"To help give her the basic needs of life.

"Without taking her away from the family she dearly loves.

"For just \$15 a month, you too can help a child like Marites.

"You can become a sponsor through Christian Children's Fund.

"You needn't send any money right away.

"Just send the coupon.



"We'll send you a child's picture and background information.

"We'll tell you the child's age, how the child lives, what the child wears, and how your 50¢ a day can help make a world of difference in a poor child's life.

"We'll also tell you how the child will be helped, and explain how you can write to the child and receive very special letters in return.

"Please send in the coupon today to learn more about a child you can help.

"Somewhere there is a child who is waiting to share letters of love with you."

Dearest Marites ...

It's really nice to come home after a long day at work and find one of your letters waiting for me. Thank you. I enjoy hearing about your school and I'm glad you like it and are doing well. I agree... some subjects are harder than others. You know what? I hated math, too. But if you keep up with your studying, it will seem a little easier. I've been well and very busy. But not too busy to think about you every day. I hope your mother is feeling better. Having you home must be a great comfort to her. Please give her my love.

Say "hi" to your sisters from me. Take care of yourself and please write again soon. Your letters are precious to me.

I love you,  
Sally



## For the love of a hungry child.

Dr. Verent J. Mills

CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261

PLUN91

I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help.

Please send my information package today.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.

☐ I cannot sponsor a child now but would like to contribute \$\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Member of American Council of Voluntary Agencies for Foreign Service, Inc.  
Gifts are tax deductible. Canadians: Write 1407 Yonge St., Toronto, Ontario M4T 1Y8.  
Statement of income and expenses available on request.

## Christian Children's Fund, Inc.



## JEFF AND ANN GRADUATED FROM COLLEGE TODAY...thanks to AAL.


Aid Association for Lutherans is committed to one basic purpose: to enable Lutherans and their families to aid themselves and others. One way we fulfill our commitment to that purpose is through benevolence programs like AAL scholarships, which give deserving Lutheran students like Jeff and Ann a chance to get the education they need.

Another way is by providing

AAL members with life, health and retirement insurance and other fraternal benefits. AAL is one of the largest insurance organizations in the United States. Through our field staff of more than 1,200 professionally trained representatives, we meet the diversified insurance needs of Lutherans and their families.

Since 1902, our driving force has been our commitment to AAL's basic purpose. We renew that commitment every day. That's what keeps us going. We call it **common concern for human worth**. But it's more than just a theme. To us, it's a way of life. Just ask Jeff and Ann.



Aid Association for Lutherans  Appleton, Wisconsin  
Fraternal Insurance

TO: Aid Association for Lutherans  
Appleton, WI 54919

I'd like to know more about AAL, and about insurance in the following area(s):

☐ Life ☐ Health ☐ Disability ☐ Retirement  
☐ Other: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

Church \_\_\_\_\_

Pastor \_\_\_\_\_

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