

THE *Lutheran*

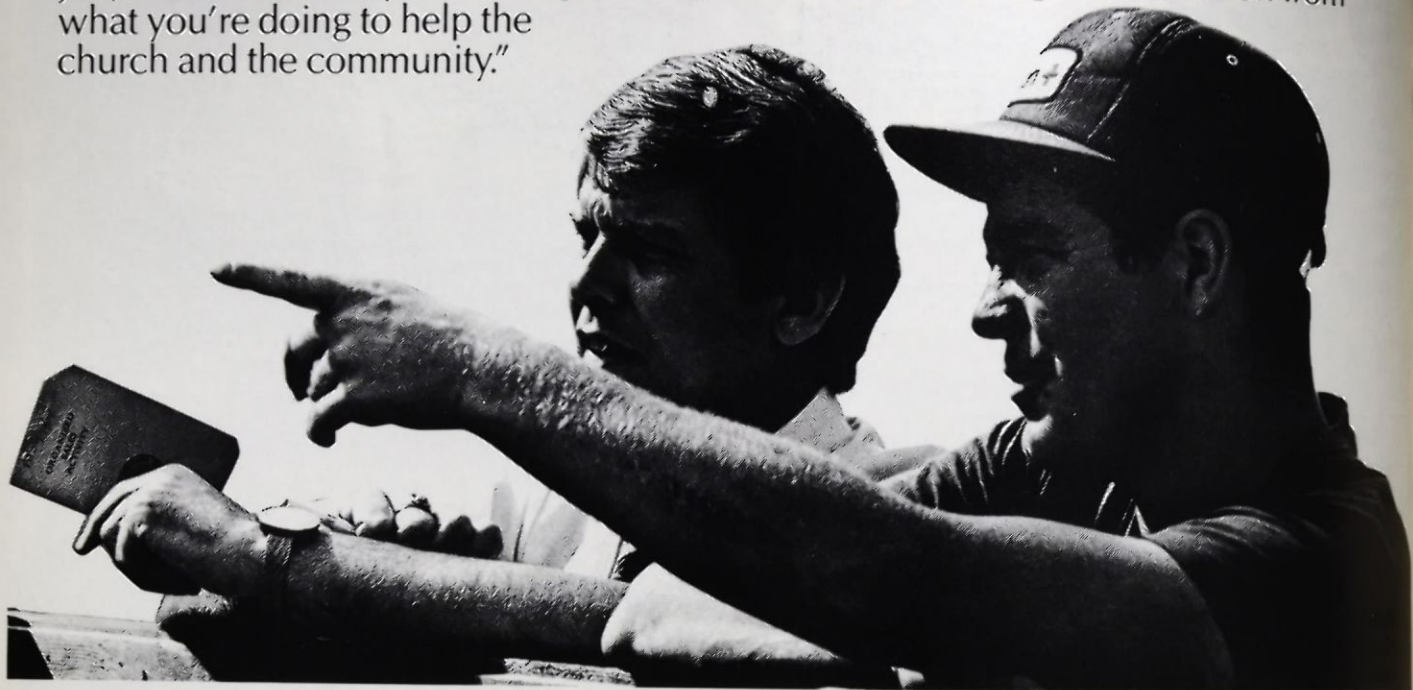
SEPT. 18, 1979



NEBRASKA: City kids and country cousins PAGE 4

97817325LUTHERA---0 0480
CP 68
• LUTHERAN THEOL SEMINARY
LIBRARY
GETTYSBURG PA 17325

"You feel like you're helping people. That's why I get a lot of satisfaction being a Lutheran Brotherhood representative," says Dick Unger. "It's more than a job, more than a way of earning a living, because you also get satisfaction from what you're doing to help the church and the community."



Being a Lutheran Brotherhood representative is being involved ...with people.

Planning! His contractholders know they can count on Dick Unger to take a little extra time to provide the best insurance protection.



Growing! Helping people build for the future is important to Dick Unger. He knows it will make his community a better place to live.

Caring! In addition to his full-time job serving Lutherans, Dick Unger gets involved. In his community—with the United Way, Visiting Nurses Association and other vital projects. In his church—where he's a member of the council, a lay reader and teaches confirmation class. He's concerned. So he takes time for others.



The Lutheran Brotherhood representative in your area can give you that same kind of extra care in planning for your future. Whether you need life or health insurance, money for education, disability income protection, or one of many other insurance options—your Lutheran Brotherhood representative is trained to help you plan wisely.

Lutheran Brotherhood is made up of people like Dick Unger. People who care a little more—and make brotherhood a way of life!



LUTHERAN BROTHERHOOD

®Home Office: Minneapolis, Minnesota 55402

In Salt Lake City, Joe Roberto has founded Astro Burial Limited, an extraterrestrial undertaking service. Roberto has proposed to the National Aeronautics and Space Administration that cremated human beings be sent aloft via space shuttle and set adrift in canisters in the outer reaches of space. Bereaved would get a plaque bearing launch date, orbital data and other information. As many as 20 canisters could go up at once at a cost of \$2,995 each. NASA has yet to respond to Roberto's idea, but he reports, "They think it's an unusual request..."

Anxiety springs from the desire that things should happen as we wish rather than as God wills.

—Anonymous

Litany

From battle, murder and sudden death,
Good God, deliver us.
From fission, fallout,
And fatal errors,
Good God, deliver us.
From quarks and snafus,
And mushroom clouds,
Good God -
Wouldn't it be quicker
If you delivered us from
Ourselves?

—Helen Carter King

A little salt



"We save all our garbage. Mike's convinced someday it'll be used for energy and worth a lot of money."

A layman was conducting a Bible service in a Minneapolis rest home. As he waxed eloquent on a Scripture theme a resident with impaired vision spoke out loudly, "This is a boring program! What channel is this? Can't we change the channel?"

—Willmar Thorkelson

Bulletin bloopers

John Henchey and Debra Van Wormer will be married August 18...Your prayers and good wishes are welcomed as well as your presents.

—St. Luke Church
Sidney, N.Y.

Submitted by Neada Hayner

The men of St. Matthew's will meet at the church to travel to Wildcat Park, Ludlow, to be the guests of the church men of Moriah Church, Ludlow. There will be recreation, fellowship and a smack.

—St. Matthew Church
Mount Jewett, Pa.

Contributions of original material for use on this page are welcome. We'll make a small payment for each item used, but we can't return unused submissions or acknowledge their receipt.

THE Lutheran

(ISSN 0024 743X Publication No. 322080)

THE MAGAZINE OF THE LUTHERAN CHURCH IN AMERICA
2900 Queen Lane, Philadelphia, Pa. 19129
Phone (215) 438-6580 (Editorial), 438-6179 (Advertising),
438-6193 (Subscription)

September 19, 1979

Volume 17, Number 16

Editor Edgar R. Trexler; Associate Editor Walter A. Kortrey; Managing Editor Mark A. Staples; Senior News Editor Carolyn J. Lewis; News Editors Rosemary Dyson, Judith I. Gotwald; Art Director Bernhard Speri; Production Manager Jack B. Burr; Copy Editor Joyce E. Nelson; Circulation Promotion and Advertising Manager James W. Morentz; Subscription Manager Helen McDermott; Business Manager Eleanor K. Eisenhower. Published on the first and third Wednesday of each month (except monthly in July and August) by the Lutheran Church in America at 2900 Queen Lane, Philadelphia, Pa. 19129. Subscription rate \$3.50 a year in the U.S. and Canada, 2 years for \$6.50, 3 years for \$9. Add \$1.50 a year for foreign subscriptions. Single copies 20 cents.

Second class postage paid at Philadelphia, Pa., and at Dayton, Ohio. Copyright 1979 by The Lutheran, magazine of the Lutheran Church in America. POSTMASTER: Send address changes to The Lutheran, 2900 Queen Lane, Philadelphia, Pa. 19129.

The Lutheran is a member of the Associated Church Press, Interchurch Features, The Interfaith Network and the Audit Bureau of Circulations.

SEPTEMBER 19, 1979

| | | |
|-----------------------------------|-------------------|----|
| City kids and country cousins | Judith I. Gotwald | 4 |
| Living with the dying | Mildred Tengbom | 6 |
| Steady hand for an interim church | Edgar R. Trexler | 10 |
| A snore more | Cheryl Forbes | 13 |
| Opening the China closet | Robert Paul Roth | 14 |

| | | | | | | | |
|---------------|----|---------|----|-----------|----|---------|----|
| Worship alive | 9 | News | 17 | Questions | 27 | People | 28 |
| Books | 31 | I think | 32 | Letters | 33 | Opinion | 34 |

Our cover photo by William Biggs shows participants in the LCA's church-to-church exchange program admiring a lamb used to illustrate a sermon at Grace, West Point, Neb. (Story on page 4.)



Who squealed louder: this struggling piglet or young Alicia Oliver of Grace Church, Omaha, Neb.?

City kids and

Children's Exchange helps kids learn about Lutherans in distant and not-so-distant places

Compiled by Judith I. Gotwald

The first time Grace Church, West Point, Neb., and Rejoice Church in Omaha tried a joint confirmation retreat it was a "disaster." "We just didn't fit together. We were too different," advisers decided after the event.

They tried again, however, this time taking part in the Lutheran Church in America's Children's Church-to-Church Exchange. Now the youngsters, some from a city and some from a small town, eagerly plan to pursue the friendships they have made.

"Our kids were quick to see differences," said Omaha adviser Bill Biggs. "But they seemed to be more surprised by the similarities." Overhearing his comments, one youngster added, "Yeah, we both have braces and brothers and they're both a pain."

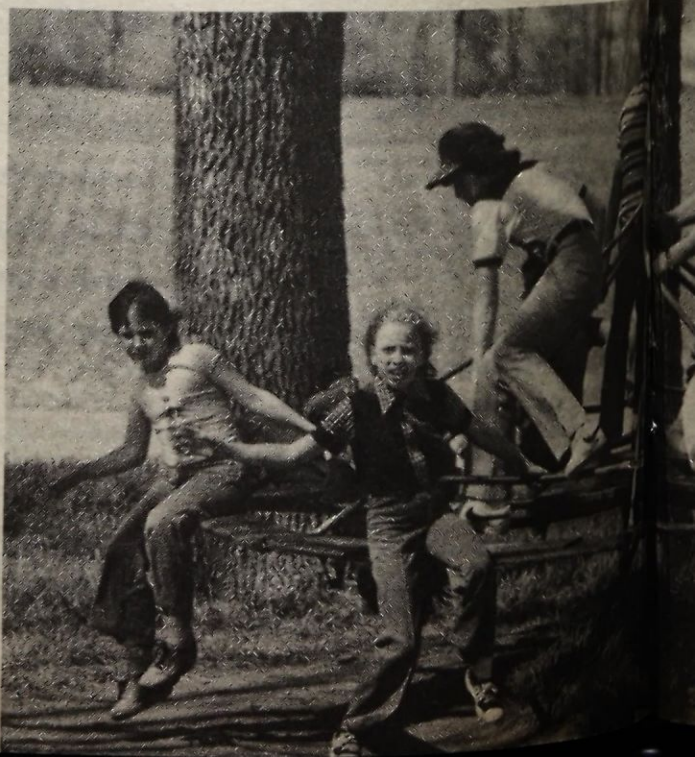
In Largo and Lakeland, Fla., 50 miles apart, two children's choirs exchanged visits, joined in leading worship and spent their first nights away from home—no tears shed.

In Arizona, kids from Shepherd of the Valley, Phoenix, "climbed" to Flagstaff to view life at Shepherd of the Hills.

A church in Saskatchewan asks, "Does anyone want to visit a prairie village?" The Lutheran American Church in



Above, junior choirs of Florida churches (Grace, Lakeland, and Prince of Peace, Largo) were entertained by older youth from the Lakeland congregation. Right, city kids from Omaha discovered this playground without a fence at a one-room schoolhouse near rural West Point, Neb.



country cousins

Berlin, West Germany, extends an open invitation. "You can come visit us," they write.

Children's Exchange grew from the United Nations International Year of the Child. "It's the only LCA program coming from this special emphasis for children, not about children," stressed the Rev. Thomas Sauerman of the LCA's Division for Parish Services. From his Philadelphia office, Sauerman plays matchmaker, trying to hook up congregations by region, size and interest.

"The program is geared to the fifth and sixth grades because sociologists tell us that children 10 to 12 years old are forming lasting attitudes about people from other cultures," Sauerman explained.

The Rev. Russell Mueller, pastor of Grace, West Point, added that churches don't have to travel far to find cultural differences. "A lot of people think all people in the Midwest are alike," he said. "But the people who live here know the differences between rural Nebraska and its cities. The people in West Point get all their television news from Omaha. It's easy for them to imagine Omaha as a city filled with crime and violence."

A high priority is placed on the wishes of the children in planning the visits. "I was surprised," said Mueller. "I thought the kids would want to do a lot of sightseeing, but they wanted time scheduled for visits with host families."

Sometimes the experiences weren't all the children had expected. The visit to West Point farms was the highlight of the trip for Omaha children. "They wanted to see cows being milked more than anything," one adviser said.

Yet advisers found one boy sacked out in a haystack trying to win a battle with his stomach. The boy had just seen a dead steer being loaded onto a rendering truck.



Visitors from Berkeley Heights Church in suburban Pittsburgh joined children from Vienna, W.Va., on an Ohio River boat excursion.

For some churches, seeing similarities was more important than noticing differences. "It was a new experience for our kids just to have contact with other Lutherans," said Pastor John P. MacDowell of Christ Church, Vienna, W.Va.

Four children from Christ Church participated in a three-way exchange with Berkeley Heights, Pittsburgh, and Trinity, Jeromesville, Ohio. "We are a small congregation in a town dominated by more fundamental denominations," MacDowell said. The children learned that there are other churches like theirs, he explained.

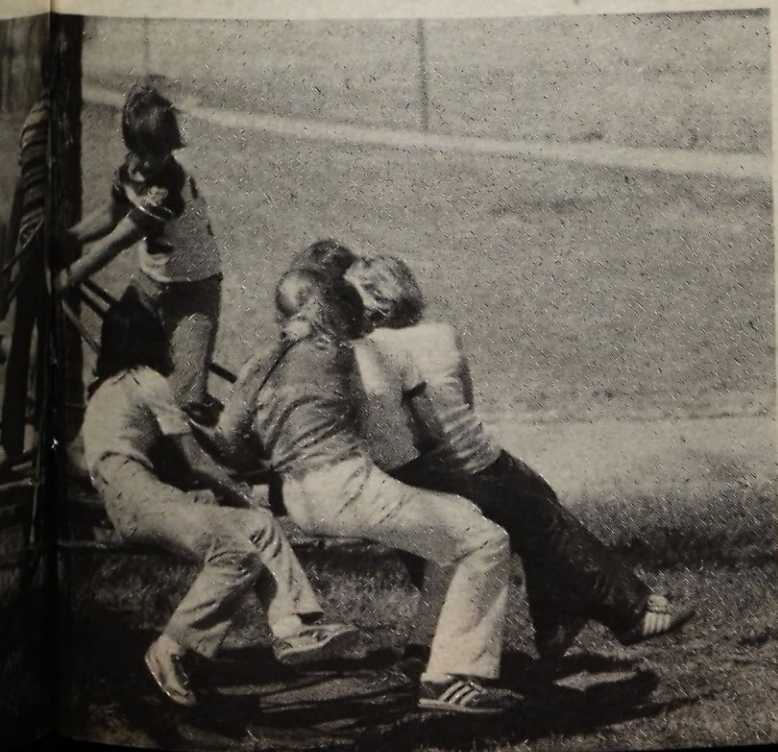
Shyness and prejudice had to be overcome to make the exchanges successful. One child from West Point recalled, "I liked the idea of visiting the city at first, but then I began to think about it. I didn't know what the other kids would be like or if they'd like me."

In Florida, Grace, Lakeland, and Prince of Peace, Largo, assigned children pen pals a month before the visit. "This way each child eagerly awaited meeting a new friend," said Carolyn Huntley, Grace's adviser.

Others planned events such as scavenger hunts which took the kids in teams throughout the visited towns.

Parents had concerns too. "I couldn't believe it when they told me some parents in Omaha were worried about their children coming out here to West Point," said Mary Kay Fenske, coordinator. "Sure, I expected some hesitancy from a few of our parents about sending their children to Omaha, but I never thought they'd wonder about sending their children here!"

Sauerman reports that so far more than 20 churches have planned exchanges through his office. However he noted that through the grapevine he has learned that churches have been picking up the idea from brochures and arranging their own exchanges. "That's fine, too," he said. ■



LIVING WITH THE DYING

Hospice programs
are helping
terminal patients
and their families
live to the fullest
until death

BY MILDRED TENGBOM

The tearful woman had come to Hillhaven Hospice to talk to Chaplain Ivan Nielsen about her terminally ill husband.

"He says he wishes he could cry, but he can't!" she says, gripping the arms of her chair tightly.

"Do you ever cry in front of him?" the chaplain asks softly.

"Heavens, no! It's bad enough for him to know he has cancer, let alone having me break down in front of him! He won't even let me touch him. He pushes me away every time I try to get near him."

Nielsen gets up and approaches the woman, slipping an arm around her shaking shoulders. "Why don't we go together to see your husband?" he says. The chaplain also invites along the couple's two young adult sons, standing uneasily nearby.

They all walk the rust-carpeted hall of the Tucson, Ariz., hospice building. Hillhaven is one of at least a dozen non-profit hospice programs in the United States. The hospice concept originated in Great Britain and maintains that the greatest needs of the dying are relief from pain and closer contact with loved ones.

Americans have organized hospice societies in at least 33 states. Most encourage families to care for a dying person at home when possible. Nurses, doctors and others, like Lutheran Church in America chaplain, Nielsen, provide emotional and spiritual assistance. But some hospices, like the one at Hillhaven, provide a facility for brief periods of medical treatment. Once a patient is classified "terminal," hospices don't believe in using medical procedures and technology that prolong life at a cost of great suffering, or when a patient is in a coma.

The author, a free-lance writer, is a frequent contributor to *The Lutheran* and resides in Anaheim, Cal.

"Our main concern is the management of terminal disease in such a way that patients live until they die, that their families live with them as they are dying, and (the families) go on living afterward," says Dr. Sylvia Lack, medical director of Hospice Inc., New Haven, Conn.

Hillhaven looks institutional on the outside but it's not that way inside. There is laughter. A bulletin board may advertise a wine and cheese gathering. Visiting hours are around the clock. Rules are avoided. There is a small library. Oriental rugs adorn a waiting room. Sofas convert to beds for families wanting to stay overnight. On the way down the hall, Nielsen and the family he is comforting pass a room where the bed is next to a floor-length window. A mule stands tethered outside. "Donna has lived for years on the desert," Nielsen says of the room's occupant. "She missed her pet burro so much we arranged to have it brought here."

At the end of a hall Nielsen enters a cheerful room with a well-worn reclining chair, an oak chest of drawers and a rocking chair. A seascape painting and family photographs hang on the wall. The 55-year-old man in bed is gruff at first.

"Harry," Nielsen says, looking directly into the man's eyes. "You may not have a need to touch your wife, but she has a need to touch you." The ill man's lower lip quivers. "If there's something the two of you should talk about together maybe you better do it now," the chaplain continues.

Outside, Nielsen assures an inquiring housekeeper that Harry is in no immediate danger. "They're just getting all freed up to cry. Things will be better now."

Nielsen returns to the office he shares with 29-year-old Chris Munoz, director of Hillhaven volunteers. "If our volunteers continue to bring in new volunteers at the present rate, we'll jump from the 65 we have to the 100

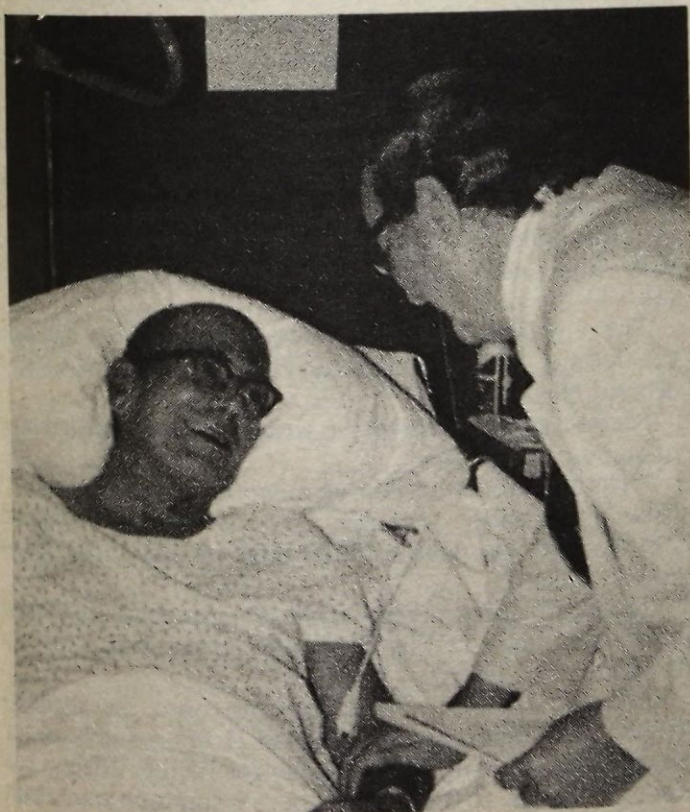
THE LUTHERAN



Wheelchairs and sickbeds surround baptismal service at Hillhaven Hospice.

we want by the end of the year," Munoz tells Nielsen. Volunteers begin with a 20-hour orientation session. Some receive additional training in bereavement counseling. They spend up to 20 volunteer hours weekly.

"Volunteers here feel rewarded," Nielsen comments. "The dying need the physical, psychological and spiritual help we can give them. We need the dying. They force us



Nielsen evokes a smile from a patient

to think of eternal issues and make us listen and gain new perspectives."

Next, Nielsen spends time describing Hillhaven's program to a couple with three children. The 48-year-old husband has cancer.

"We're all here because we want to be," he says. "The volunteers, the housekeepers, the maintenance people, the medical staff, the social workers. We're like one big family."

"That's great!" A sparkle appears in the wife's dull eyes. "We had hoped so for healing!"

Nielsen's hand reaches out to rest on her arm.

"I know," he says. "But healing doesn't only mean being cured from a disease, does it? Healing can come from learning to love one another more, to care for one another. Sometimes it means becoming reconciled to others. Or reconciled to God." He pauses, then goes on. "Even tougher, healing can mean becoming reconciled to dying too, or letting our loved ones die."

The tears were flowing down the visiting woman's cheeks.

Sue Rusch, coordinator of staff development, next tells the couple, "Control of pain is the first thing we consider."

"You can eliminate pain?" she is asked.

"Not always," Rusch explains, "though in many cases we can. But we can control pain. We use a Hospice Mixture, a combination of morphine, water, and flavoring. If we were in Britain we'd use heroin too, which in the right dosage can be very helpful for suffering patients. But legislation won't allow it here."

"But morphine," the woman protests. "Won't there be addiction?"

"No," Rusch assures her. "Not when it's administered

according to need. That's one of the special functions of a hospice. As a team we try to understand the components of pain: the psychological, the physical, the social, the spiritual. We pay attention to these factors and adjust the dosage of drug and frequency until we find the right balance. Then the patient usually is pain free, or at least the pain is reduced so it is relatively easy to endure.

"We often keep the patient here until we have the pain under control," Rusch adds. "Then if the family wishes, the patient can return home. Our home-care program will arrange for nurses to call to teach you how to care for the patient."

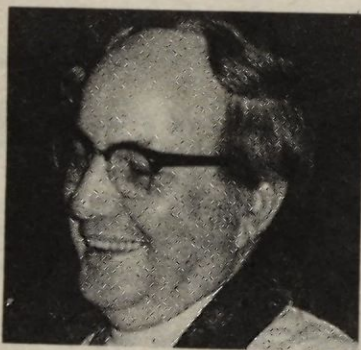
The ill man interrupts. "Don't you think it'll be too hard on my wife if I'm home day after day?"

"We'll help," Rusch says. "If she needs a few days off, you can come and visit us." She smiles. "We'll take care of you. Or if you need night-care and your wife needs her sleep, she can bring you here for the night, and you can be together for the day."

"But won't the days be long for Jim?" the wife asks.

"If he feels like doing things, our volunteers will keep him busy. We have classes in crafts and arts. Movies. Musical concerts."

"Even outings," Nielsen adds. "Our Lutheran Social Ministry van makes that possible. There'll be plenty of us



Nielsen: 'We need the dying. They force us to think of eternal issues and gain new perspectives.'

around to visit with Jim too. And Sunday mornings we have worship services."

A staffer takes the couple on a tour of Hillhaven. Nielsen goes to the nurses' station.

"How is Professor Anderson doing?" he asks Carol Blake, director of nursing.

"Good!" she beams. "Blood pressure's normal."

Nielsen smiles. "I remember the day he admitted his wife. Assured me he wouldn't need bereavement care, that he could handle it. Then two or three weeks after the professor's wife died his physician called—remember? 'I'm worried about the professor,' he said. 'His blood pressure is climbing. Since the hospice is so close to his home, I suggested that he stop once a week and have the nurses there check it.'"

Blake chuckles. "We've made lots of coffee for him, haven't we?"

"And listened," Nielsen adds.

"Thelma, our new nurse, will be on duty Thursday," Blake tells Nielsen. "Do you suppose you could find a few minutes to talk with her?"

"Sure. Symptoms of burnout?"

The nurse nods. "She's dreaming. About death. Her own and the patients'. And calling on her days off asking about patients. Worrying about them."

A slight, hunched-over old man comes out of a bedroom and shuffles to the nurses' station.

"It's Bessie," the man begins. "The good Lord knows I want her with me as long as I can, but . . ." His voice breaks. "I'm all worn out. She just hangs on and on. I know she can't live. It's so hard waiting for her to die. She wants to go and I . . ." His voice trailed off.

The nurse looks at the bowed, graying head.

"Have you given her permission to die?" she asks gently. "Have you told her you'll be all right even if she leaves you?"

The man stands staring at his bony hands. Minutes pass. Finally he turns and walks down the hall.

Five minutes later he's back at the nurses' station, both laughing and crying.

"Nurse," he says, "I can't believe it. I walked in and picked up Bessie in my arms. 'Honey,' I said, 'I'll be all right.' She looked up at me and smiled the most beautiful smile, and then," he stopped, brushed back his tears, "and then, Nurse, right there, in my arms she was released. She died."

Now Nielsen has a funeral to arrange. He wants to be sure a volunteer visits Bessie's husband at his home. He stops to see the receptionist, then digs in his briefcase for copy to be printed in a memorial service bulletin. "Be sure we've included the names of all who have died the past month," he tells the receptionist. "Be sure all the families know about the service. We'll need refreshments so they can linger and talk to each other afterward."

"It's been a good day," Nielsen says. "Not all are as rewarding as this one has been." He adds that it can be frustrating when patients or families don't want to admit the reality of death. "But let's face it, the best preparation for dying is to live all your life in a right relationship with God and your fellow pilgrims. It's hard to shift gears at the very end."

The shuffling figure of the old man appears again in the hallway. When he reaches the desk, he slips an arm around Nielsen.

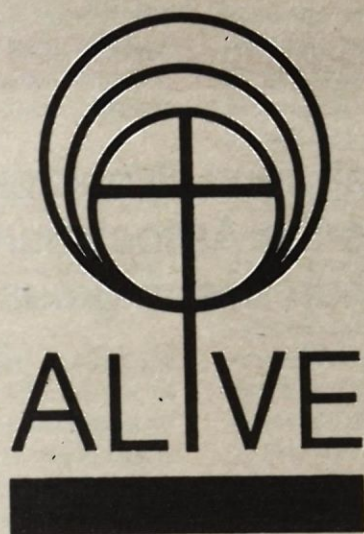
Nielsen smiles down at the wrinkled face, relieved now of some of its strain.

"Thank you for all you've meant to me these weeks," Nielsen says to the old man. "You've been so brave and strong. And you gave so much love to Bessie. She loved you so much."

The man's face quivers. Nielsen's arm squeezes the old man's shoulders. "Why don't you let me walk with you to your car?" he asks.

And the two men walk together onto the shadow-strewn patio entrance of Hillhaven Hospice and head for the parking lot. Another workday for Ivan E. Nielsen has ended—that is, if the phone doesn't summon him again after he gets home. ■

WORSHIP



By Edgar S. Brown Jr.

Silence

I live in an ancient farmhouse, beside a mighty river. All around are fields, now producing, now lying still. Our house is at the end of the road. We are pretty much alone.

About half a mile to the west, on the other side of the creek, traffic races up and down a major highway. Seldom does the whine of the trailer trucks not beat its rhythm into the bucolic stillness, even after midnight. Across the river freight trains roar up and down the valley, together with the trucks an ever-present reminder that commerce is not restricted to the city. At harvest time, nature's fruits fall beneath the clank-clank-clank of mechanical marvels. But with it all the shrill whistle of a small bird, the honking of the geese in spring and fall, comfort us. One can still listen to the land.

We are not really alone. Close by, others enjoy our pastoral seclusion. Some of our neighbors are younger and with the geese and the harvesters and the trucks, they bring their own sounds. We know when they awake, for suddenly the bang of disco shouts down other sounds. We cannot always tell when they retire. Sometimes their stereos are left to blast all night. For the most part they are considerate, taking note of the hour we retire and closing windows open to our side. But for them a stereo system is necessary for survival.

So it is wherever I roam: in the bank, at the supermarket, getting a haircut, in a restaurant, and especially at the new mall. There the ceaseless flow of tunes running into each other competes with loudspeakers from record shops, radio shacks and the pinball concession. What ever happened to the normal sounds of life which occasionally offered the delight of just plain silence?

Something or someone is squeezing me and I don't like it! And don't tell me that's a sign of old age and I have not learned to adapt. There were some good old days and silence was part of them.

But I find more and more people today are unable to deal with silence. My young neighbors who turn on the dial before they are even out of the sack are a case in point. Is it that they are lonely, that the sounds thumping out of the big boxes reach out to console them?

If that is so, what does that say about their ability to cope with living? Are we in danger of becoming so dependent that we satisfy this need by filling our waking hours with sound? What sort of a presence does sound provide?

It isn't much fun to be alone; that is why we seek out another and once we find that other one, we want to share. So is the communication between lovers, an interplay moving back and forth, full of giving and receiving, so that both are delighted. This communication takes many forms. Sometimes it is verbal, sometimes it is simply a touch that needs no words. Sometimes not even the touch is needed. Stillness prevails. Silence. Love flows just as deep if not deeper;

nothing needs to be said.

Sounds make demands upon a person. I once sat in a plane awaiting take-off. It was hot; I was uncomfortable. Music filled the cabin; not soothing melodies but the clatter of jumping notes and unintelligible lyrics. The loudspeaker was just above my head but all I could hear was the beat. I became on edge, my discomfort grew. Sound had me in its control. I was not free.

The disco freak refutes me, arguing that the trill of a wren does the same thing to him. True. That's why at times I feel the need for silence. To be as still as possible so that *nothing* insinuates itself into my consciousness, nothing, that is, except God, for is not the Almighty everywhere? The author of Psalm 46 (verse 10) must have understood this. Contemporary versions do not have the same simple force found in the Authorized Version ("Be still . . .") but their meaning is the same: Stop! Cease! Let God . . .

Provision is made for silence in our worship and rightly so. The trouble is that we have become so disciplined that for many a time of utter quiet is unnerving. We don't know quite how to handle it; better the organist should play some mood music. Not so! Let the coughing and the squirming and the paging through books and bulletins cease. Let everyone present, especially pastors — for they set the example — simply sit and do nothing. No sounds, no movements, nothing. Try it. Overcome your urge to whisper or to turn about, to find your place for the next hymn. Don't even read. Simply be still and as someone has so beautifully suggested, "Waste time for God."

Next: Play

Steady hand for an interim church

Former Missouri Synod executive William H. Kohn heads the Association of Evangelical Lutheran Churches, a group he hopes will be part of a future Lutheran merger

By EDGAR R. TREXLER

The time was Christmas Eve with the 8th U.S. Infantry Division somewhere in Europe during World War II. Chaplain Bill Kohn joined other division chaplains crawling on their stomachs from foxhole to foxhole to read a bit of Scripture and sing a carol with the soldiers.

The experience changed Kohn's perspective on the church. "I had grown up in the isolation of the Lutheran Church—Missouri Synod," he recalls, "attending our parochial schools from grade one through high school, then our college and our seminary. I was a third-generation LCMS pastor.

"There were 15 chaplains in the division—Baptists, Roman Catholics, Methodists. I was the only Lutheran. I soon found they were all good Christians, not liberal modernists as I had been led to believe. It was a rebirth for me, for I learned that the LCMS did not have a corner on the Gospel. I've been ecumenically oriented ever since."

Now, more than 35 years later, Dr. William H. Kohn is president of the Association of Evangelical Lutheran Churches, pastor of Capitol Drive Church in Milwaukee, and a leader in inter-Lutheran efforts. The AELC is comprised of about 260 congregations which have broken away from the LCMS in recent years. It was the AELC's "Call to Union" which led in part to the current conversations in the Committee on Lutheran Unity among the Lutheran Church in America, the American Lutheran Church and the AELC.

Kohn admits that the AELC is an "interim body" of 110,000 members and five synods which are in a limbo period between their LCMS past and their future with other American Lutherans. "Being an interim body makes us willing to say we have no future in the AELC but we look forward to the potential of a new Lutheran church," he says. "Our actual role in Lutheran unity is minimal because we don't have many resources. But some think of us as a catalyst."

THE LUTHERAN

The CLU, which meets again next month, is devising a timetable for synods and districts of the three churches to discuss structural options during 1981 and vote about future directions in 1982. The six options being studied include separate churches with increasing cooperation, several forms of regional groupings and a single, merged church.

"All our eggs are in the CLU basket," says Kohn. "We have to know where we are going by 1982. We have enough pastors, congregations and Christ Seminary—Seminec to make us a viable church. There is some surprising financial support. We could make it beyond 1982 but that's not our goal."

The AELC president "never dreamed" of leaving the LCMS clergy roll, of leading Capitol Drive Church out of the LCMS into the AELC, or of becoming president of the AELC. At various stages of his life, he made heavy investments in both churches and is convinced that each decision was the right one at the time. The decisions are vintage Kohn—deliberate, thoughtful, made without vindictiveness toward others or second-guessing of himself. He is a man of gentle dignity.

That demeanor comes partially from Kohn's grandfather who was president of the LCMS' Northern Illinois District (synod) and then president of Concordia Teachers College, River Forest, Ill., for nearly 20 years. Kohn Hall there is in his memory.

Then there was Kohn's father, an LCMS circuit pastor based in Winnipeg when Kohn was born 63 years ago. When young Kohn was 6, the family moved to Merrill, Wis., where he started first grade in an LCMS school along with a little girl named Marian who is now his wife.

"I was always ticketed for the ministry," Kohn says, "It was a foregone conclusion for the people in the Merrill congregation." Even so, he didn't get a call (only two of the 130 LCMS seminary graduates in 1939 did). "So I began assisting my dad on an unordained basis," Kohn says. "After six months, he had surgery and I carried on a lot of his work. He was the North Wisconsin District president at the time. I channeled his mail and even taught my youngest brother in catechetical class."

In 1940, Kohn was ordained as assistant pastor to another LCMS district president, Dr. J. George Spilman, at Bethlehem Church, Baltimore, a medium-sized downtown congregation. Then came three years in the chaplaincy and a return to Bethlehem Church in 1946 as senior pastor.

It was 1954, though, that Kohn recalls as a "big year." He made a hole-in-one playing golf, was elected president of the Southeastern District and was called to Redeemer Church, Hyattsville, Md. Over the years, he led the parish in building a new church and still found time to participate in the Civil Rights March on Washington in 1963.

His election in 1963 as the district's first full-time president gave him even more insight into "the political factors of running a national church body. I saw a lot of good sense being used in how things were done," he recalls.

That's why he accepted an invitation in 1967 to move to St. Louis as executive secretary of the LCMS Board of Missions. He was thrilled about the joint mission meetings held in 1968 with the ALC and the LCA. The LCMS also hosted a meeting of the Lutheran World Federation's Commission on World Missions. (The LCMS has never been a member of the LWF.)

But storm clouds were gathering. As early as 1965, Kohn says, LCMS conservatives began planning for a major thrust within the church. "Some of us were positive we could keep LCMS on the direction it was taking," Kohn says. "We had just joined the Lutheran Council in the USA and had adopted the progressive mission affirmations. I went to St. Louis on that basis, and I don't know whether I couldn't read the negative signs or whether I didn't want to believe them."

The election of Dr. J.A.O. Preus in 1969 set the Missouri Synod on a course which led to the purge of most of the faculty of Concordia Seminary over their interpretation of the Bible. Concordia Seminary in Exile was founded and an exodus of pastors and congregations culminated in the formation of the AELC in 1976.

Despite the criticism Kohn received from some quarters, he remained in his mission post until 1974. At one point, he was re-elected as the chief executive on the third ballot. "I knew a lot of people were depending on

'All our eggs are in the unity basket. We could make it beyond 1982 but that's not our goal.'

someone to stand up for them," Kohn says, "or I would never have considered staying there if I couldn't make it on the first ballot."

When he resigned, Kohn recalls that Preus didn't try to change Kohn's mind. "I had reached that decision with great anguish and then it was handled abruptly," he says.

The resignation began a new chapter in Kohn's life. He had regretfully turned away from the church of his father and grandfather, away from 34 years of his own LCMS ministry, away from the church where his three brothers are still members, one of them an LCMS pastor.

"The spirit is good among all of us," Kohn says. "One problem is that one of my pastor-brother's daughters has completed seminary and is eligible for a call. But the LCMS does not ordain women; the AELC does. Perhaps I will have the privilege of ordaining her."

"Our three daughters really suffered," Marian Kohn recalls, "not because of the church but because of their love for their dad." Today, the daughters are married, one belonging to an AELC congregation in Maryland, another to a joint AELC/LCA congregation in Missouri, and a third is a member of the church council of an LCA congregation in New Jersey.

"Every day I could see Bill's heartache at having his hopes pushed aside," Marian continues. "For example, he had hoped to have the LCMS join the LWF. That never materialized. He was optimistic by nature, but he

went through so many anxious hours and days and that took its toll. The thought went through his mind over and over, 'Could I be wrong?'

"By the time we reached Milwaukee later in 1974 I could see in him a return to the man I knew," Marian says. "The anxiety was gone. The parish welcomed us and the love of people surrounded us."

Capitol Drive Church "was very sympathetic to the moderate cause," says Don Van Buskirk, a junior high school principal and president of the congregation. "We wanted our pastor to be that way too."

"We had previously recast our constitution to neutralize some of the LCMS provisions," adds Elmer Matter, a telephone company executive. "The vote was 80 percent in favor of leaving the LCMS."

The church is located on two choice blocks at the fringe of Milwaukee's inner city. The population around it has shifted slowly and steadily. Cooperative efforts are carried out with other Lutheran and Christian congregations in the area.

Because of this new mobility, the communing membership of Capitol Drive Church stood at 2,400 in 1965 but is now 1,250. The Sunday school has slipped from 600 to 120. Nevertheless, the long 800-seat nave of the church is well-filled on Sundays, with Kohn and Associate Pastor Lowell Timm conducting services from the *Lutheran Book of Worship*. Black marble soars 30 feet high to form a backdrop for the chancel.

"We have a solid core of members," Kohn says, "but our age level is going up. A debt of nearly \$300,000 hangs over our heads too. We're property-rich and need to in-

I'm keenly conscious of the high investment our family made in the LCMS. But I feel that if they were given the same circumstances, they would have done the same thing I did.'

roduce more new programming like our day-care center in conjunction with a hospital across the street, and our monthly NOURISH study group for young couples."

"Kohn is a very conscientious pastor in calling on shut-ins and the sick," says Timm. "His personal warmth comes through. The same is true with his preaching. He's at his best when he just talks, particularly at weddings and funerals."

Although Kohn is often pressured by congregational and AELC concerns, "he doesn't panic," Timm adds. "He's very steady. He's almost always emotionally 'up' also. It's not obvious when he's down or depressed. And if he's angry, he usually teases you or jests to make a point."

The church president is also a homebody. He walks about 15 miles a week by going home for lunch, enjoys his pool table in the basement and his lawn work. Visitors to the home will sometimes note that the phone will ring one time and then become silent. When the Kohns are



Bill and Marian Kohn enjoy a few moments at home together

thinking of their children (or vice versa) they'll dial their phone number, let it ring once and hang up. Those on the other end then know the rest of the family has them in mind.

Then there are the spectator sports that have taken over Kohn's former hours spent in basketball and tennis. The Brewers and the Packers are his favorites, although when he was in Maryland, he would conduct a Sunday service, have a sandwich and change of clothes in his office, and drive to a specially arranged parking place at Memorial Stadium in time to see the Baltimore Colts' kickoff.

In his office, Kohn sits at his desk surrounded on three sides by stacks of frequently used materials. "It's my own filing system," he says. Orange, yellow and green tones in the carpet and chairs give the room a warm feeling. A "Live in Mission" banner hangs on the wall.

Kohn's blue-and-brown checked suit is neat and he speaks in measured phrases. He takes off his glasses when he talks, revealing deep-set eyes. A black onyx with a cross on it sparkles when he gestures.

"I'm firmly convinced that the Lord is guiding us and that something positive will happen for the welfare of his church," he says. "Money continues to come in for Seminex, most of its graduates are placed, the AELC's shoestring budget is adequate. The Lord seems to be saying 'stick with it.'"

"I'm keenly conscious of the high investment our family made in the LCMS. But I feel that if they were given the circumstances I was in, they would have done the same thing I did. My dad once said, 'You must never count the value of the ministry in terms of the institutional church. You count it in terms of people and their relationship to Christ.' That's where I'm staking everything now." ■



A snore more



What do you do when you don't like a sermon? Tell the pastor? Grit and bear it? Take it up and apart over the white and dark meat?

Try snoring. That's the biblical approach. Paul once preached until midnight and a young man named Eutychus, who was sitting in the window, went to sleep and fell from his third-story perch to the ground below.

Fortunately, since most churches have plenty of pews and window seats have become obsolete, you won't run quite the same risk as Eutychus did. Nor will you have to commit yourself so completely. But you have to applaud his creative approach to criticism.

Look at the advantages of snoring. It's noticeable. Certainly the preacher will notice it if you sit up front. I know it's a well-respected evangelical principle to sit at the back of the church. Resist it. That's the coward's position. If you have convictions, you should be willing to snore and be counted. Of course, if you seat yourself next to the pastor's spouse you could achieve the same critical effect. You can be sure the message will be relayed (if the spouse hasn't joined you, that is).

Then, too, snoring is direct and to the point. No hemming, no hawing. You don't stumble when you snore. You don't say less than you mean. Try telling the pastor in a waking moment that the sermons have just not been meeting your needs or that he or she doesn't know where it's at. A tough assignment. But asleep—can you help it if you snore?

Also, it could catch on. What happens when someone yawns (or even mentions it)? Everyone else follows. The same with snoring. Just as there's safety in numbers, there's impact, too. Maybe one snoring body could be discounted. A sinus problem, the pastor might reason, or a late night in front of the television. But a chorus of snorers. . . .

Think of the potential. No more heated business meetings. Fewer church splits. All arguments snored through. All for the good of the body.

And if snoring works for the congregation, maybe the pastor should try it while preaching. ■

—Cheryl Forbes

This column originated in the Jan. 19, 1979 issue of *Christianity Today* and is reprinted with permission.

OPENING THE CHINA CLOSET

The new China has the appearance of a 'Godless' society. But its present practices show significant parallels—and differences—with Christian behavior.

BY ROBERT PAUL ROTH

Is China a "Christian society" without Christ? Are China's goals and achievements moving in the same direction as those of Christians? Some China observers maintain that certain present-day Chinese principles and practices show significant parallels to Christian beliefs and behavior. In numerous instances the Chinese performance may be closer to the ideal than is the Christian. Certainly the zeal of the 37 million Chinese Communist Party members is hard to match. Since this is the case, it might be well to examine some important similarities in the two systems of society.

The most prevalent slogan one sees and hears in China is "Serve the people!" This is not unlike the Christian injunction to love your neighbor. It may be that in modern, western Christianity the neighbor is interpreted more in individualistic terms, while the Chinese concern for people has a stronger communal dimension. But both the ideal and the practice in China stress personal, human values. Everywhere in China much is said and done about bringing people together. Perhaps they have had to learn from their crowded conditions and enormous population not to trample on each other. Children are loved and well cared for, the aged are honored and given valued tasks in retirement.

The value given to people contrasts with the cruel rigidity of legal structures and fixed customs. This approach is similar to the teaching of Jesus that man was not made for the Sabbath but the Sabbath was made for

The author is professor of systematic theology at Luther-Northwestern Seminary, St. Paul, Minn. Earlier this year, he was part of the first Lutheran Church in America group to visit China in nearly three decades.

THE LUTHERAN



man. The person is not to be broken by the law, but the law is made to serve persons. So much has China adopted this principle that lawyers and litigation are almost nonexistent. One wonders how this works, but it is claimed that disputes are settled at the neighborhood level through discussion and negotiation.

In the modern Chinese view, there are many ways to express truth and to practice goodness. People must therefore be allowed to express and practice their diversity, even in religion, and they must not be confined and coerced by a rigid pattern of laws. One is reminded how Jesus scolded the teachers of the law for loading people down with burdens they could not carry.

Another major similarity in the practice of modern China and of Christianity is the advocacy of liberation through radically changed persons. Goals for China have been eradication of social evils: hunger, disease, illiteracy, unemployment, inflation, crime. In a minimal but real way, compared to conditions 30 years ago, China has succeeded. Jesus began his ministry and ended it by calling people to feed the hungry, clothe the naked, set free the captives and liberate the oppressed.

Moreover the prevailing view in China today is that without changing the hearts and minds of individuals, society cannot be changed. The revolution of man must precede the revolution of the economy. This sounds something like the Christian call for repentance and rebirth. Christians are admonished to seek first the kingdom of heaven and then material things will be given to them. They are asked to die to themselves so they can rise as new persons. Chinese Communists do not speak of heaven at all, but a radical change in the human person is required, and then it is expected that this changed person will effect a new society.

Chinese Communists date everything before and after liberation. Christians also, especially Lutherans, speak glowingly about freedom, "You will know the truth, and the truth will set you free." For the Chinese, liberation means freedom from the four "olds"—old habits, old ideas, old culture and old customs. This sounds familiar to Christians who speak about freedom from the legalistic traditions of ancient Judaism. The Law for the Christian is contrasted with the Gospel, but not in a completely negative way, for the Law is from God to keep



Chinese Communists date everything before and after liberation. Christians also speak glowingly of freedom.



The Chinese say all work has dignity and purpose. This parallels Luther's teaching about secular calling.

order and to bring us to repentance. Yet in another sense, when the Law becomes hardened into cruel, outworn habits, ideas, and customs, the Gospel truly delivers us. This deliverance from a corrupt and crippling social system is precisely what has happened in China.

On the other hand, the distinction between Law and Gospel begins to show us a fundamental difference between Chinese and Christian theory and practice. Liberation in China is truly, but merely, a social matter. In older days China was crushed by domestic and foreign warlords who set up their own laws, hampered by customs that crippled, like foot binding, and caught up in religious ideas that were monstrously superstitious. Now China is free to stand up and work in the world with pride and purpose.

This we can applaud. But the Christian vision and experience of reality says that man does not live by bread alone. There is more to life than the organization of society. There is the freedom of our destiny with God.

Yet another parallel may be found in the way Chinese and Christians approach work. The Chinese say all work is the same in both dignity and purpose. This parallels Luther's doctrine of the sanctity of the secular calling and the priesthood of all believers. Marx stole a page from the Book of the Acts of the Apostles when he proclaimed the slogan: "Work from each according to his ability, pay to each according to his need." The Chinese tried this during their Cultural Revolution of the late 1960s and it proved disastrous. Consequently they have revised it: "From each according to his ability, to each according to his work."

This seems to be proving successful, and is akin to the development in early Christianity when Paul had to admonish the Thessalonians to earn their bread: "If a man will not work, he shall not eat." Furthermore in all matters of work the Chinese stress self-reliance to the utmost, just as the Thessalonians were admonished not to be dependent on anybody. The full materialism of the Protestant work ethic is confidently and uncritically embraced by communist China, except that the one who gives rewards is not God but history.

Finally and most astonishingly, there are parallels in religion. This may sound silly when it is recalled that

China is happy with
her newfound freedom
but naive
to her possibilities
for error



Chinese communism derives from the atheism of Karl Marx. But it has been said that "Chinese culture and values today resemble nothing so much as a religious society without God." Others have cited the parable in which Jesus said two sons were asked to work in a vineyard, and one said he would not but then he did, while the other said he would and he did not. This is supposed to describe the people of China with their response to God's demand for justice in contrast to unemployment, inflation, crime, and social malaise in the West. China's pragmatism simply asks us to use the biblical criterion, "By their fruits you will know them." While this can be simplistic, it cannot be denied that a social order has been established which is filled with religious fervor.

We must not be taken in by the success of the new society, however, because it has a long way to go before it will even enter the 20th century in many parts of China, let alone prepare for the year 2000. There are also evidences of disruption amidst the dedication. But I am struck by the genuineness of the religious story China is playing out in its movement for liberation. The Long March to Yanan in 1934-35 has all the mythmaking qualities that characterized the ancient Hebrews in the Exodus and was repeated by the early colonists in America and by the blacks in their trek for freedom.

In China there is a new vision for society, and the story they tell of their struggle to achieve it has the mark of God upon it. It has been suggested that if Isaiah could see the Lord of history working through Cyrus the Persian, we might also see Christ working in China apart from his church. God loves the world, but the church is not his goal; it is his means for reaching people. If the church has not been an effective means in sustaining and liberating one-fourth of God's people on earth, God will use other means.

This is a hard judgment, for I am not willing to give up on the future of the church in China. For one thing, the church is capable of correcting its past mistakes. For another, China lacks the one thing that the church can give — the transcendence of God who both judges our idolatries and lifts us to our ultimate destiny. China is almost deliriously happy with her newfound freedom and her possibility for prosperity, but she is also naive to her possibilities for error and short-sighted in her restriction of hope to this world.

It is significant that China's four goals for the year

2000 include modernization in agriculture, industry, scientific technology and defense.

Nothing is said of the contribution of the arts or religion toward the good of society or toward what it means to be human. But wherever I travel around the world it is religion that has produced the grace and beauty that adorns in every culture. China's monodimensional view of reality has produced a monochrome society. Buildings and the dress of people are literally of one color and one shape, with slight variations of gray and blue and green in the single design of clothes for men and women.

In the midst of all the goodness that liberation has brought to China, two things are lacking: a structured system for dissent and a transcendent vision to lift her people beyond history and themselves. Perhaps China needs to remember the dismay of Oliver Cromwell who, having won his revolution, found he could not control his own party in Parliament. Above the din he is said to have shouted, "I beseech you, my brethren, by the bowels of our Lord Jesus Christ, bethink yourselves, you may be wrong!" Another word may be fitting for the Chinese in the joy of their social victory lest they forget the limita-



China is a communist
society with Christ,
for although they do
not know him he is
present with his cross

tions of their humanity. Goethe said: "The shudder of awe is humanity's highest quality."

China may be able to examine and correct itself. They have the democratic walls in Peking and Shanghai. They have a wall in Peking beside the zoo for unpublished authors to post their stories and poetry. They have dialectical discussion in the newspapers. They have the chance to register complaints about their superiors and to be judged with impunity by their peers. But as in most communist systems there is no structure for orderly transfer of power at the top, no structure for loyal dissent in the press, no prophetic function of a church which can call a nation to repentance. The little people are subject to a system of "struggles" with the process of "criticism and self-criticism." This boils down to ideological instruction that is reminiscent of the public confession and witch-hunting in our heritage. It bears little resemblance to a genuine Christian theory and practice of repentance and forgiveness.

Is China a Christian society without Christ? No, China is a communist society with Christ, for although they do not know him he is present with his cross, working at the point of their pain, to bring all things under his Lordship. When the time is right his church will open there to proclaim the good news of forgiveness and resurrection. ■

News

LWF asks racial practices of southern Africa churches

AFRICA IS BEING used as a "playground" by foreign powers that do not care whether "Africa and its people remain in slavery," the Tanzanian president of the Lutheran World Federation charged last month. Bishop Josiah Kibira, first non-Western head of the federation which brings together 53 million Lutherans from 99 churches in 66 countries, said he was "concerned that politics enters, rules and makes the church dumb instead of speaking out against injustice and sin." The situation is worsened, he continued, when the denial of human rights "is tolerated and even defended by some Lutheran churches outside Africa."

Kibira made the statements at the meeting of the LWF executive committee in Joinville, Brazil. The committee responded by endorsing protests against the continued South African jailing of church leaders in Namibia, and by launching an inquiry as to whether LWF-member churches, particularly white ones in southern Africa, are implementing a 1977 LWF statement which opposed racial segregation.

The statement said that "on the basis of faith and in order to manifest the unity of

the church, churches would publicly and unequivocally reject the existing apartheid system." The committee thanked those southern Africa churches which have reconsidered their past support for apartheid and requested that other southern Africa churches discuss the statement and submit a written report to the committee next year.

The inquiry originated with the four U.S. members of the 30-member committee, President James R. Crumley Jr. and Dr. Dorothy Marple of the Lutheran Church in America, and President David W. Preus and William T. Billings of the American Lutheran Church.

A representative of the Vatican Secretariat for Promoting Christian Unity told the committee that a growing number of Roman Catholic theologians "believe the



Attending his first LWF executive committee meeting, LCA President James R. Crumley Jr. talks with LWF staffer Dr. Daniel Martensen, an LCA pastor.

Augsburg Confession can be interpreted in a Catholic way." But Professor Aloys Klein said problems have developed over the word "recognition." Some theologians try to avoid the word whenever possible, he said, but no substitute has been found.

Also in an ecumenical vein, the committee approved a LWF-World Council of Churches liaison committee to strengthen relationships between the two groups which are based in the same building in Geneva, Switzerland. The committee will

LCA tops 100 women pastors

THE NUMBER of women on the Lutheran Church in America clergy roll topped 100 this summer, nine years after the LCA approved the ordination of women.

The LCA Registry reported 108 ordained women in 28 of the church's 33 synods at the end of August. Fifty-six are serving as the sole pastor of a congregation, 26 are associate or assistant pastors and one is a mission/developer. Others are members of LCA churchwide agency staffs, seminary faculties, and staffs of ecumenical organizations or social service agencies. Three are campus pastors, four are chaplains, one is retired. Nine do not currently have calls. The total clergy roll of the LCA is 8,100.

The Division for Professional Leadership reports that 41 women were among the 284 members of the 1979 classes at LCA seminaries. Projections for future years show 54 women and 173 men graduating in 1980, 55 women and 194 men in 1981 and 36 women and 67 men in 1982.

Israel's pork begins to hog market

THE WIDE availability of ham, bacon, spareribs, pig's knuckles, sausage and other pork products is one of Israel's best-kept secrets, the *Wall Street Journal* reported last month. Furthermore, since religious tradition outlaws the consumption of pork by Jews, pigs in Israel masquerade as "penguins" or "ducks" and restaurants that serve pork call it "white steak," the newspaper said.

"I have been told by Americans that our pork is delicious, better than in the States," said an Israeli butcher who frequently sells to diplomats. "Never in my life have I seen animals raised so clean as are pigs in Israel."

Kibbutz "X" in the Negev Desert has been a large producer of pigs for 20 years, according to the *Journal*. Utilizing the latest American farm equipment and dietary mixtures and working under the guise of researching how iron injections raise the blood oxygen of pigs, the kibbutz slaughters some 3,000 pigs annually. Most of the pork is sold through an underground network at retail prices up to \$1.75 per pound. By comparison, beef costs twice as much. Non-kosher shops also sell pork which has been legally purchased from the Nazareth area where Christian Arabs are allowed to raise swine.

Jewish restrictions against pork stem from dietary laws in the Old Testament books of Leviticus and Deuteronomy.

also help coordinate mission, social service, international affairs, communications and research activities.

Dr. Daniel Martensen, an LCA pastor who is LWF secretary for interconfessional research, said the LWF has recently taken on a more churchly nature than that of an agency which serves the member churches. He cited the 1977 adoption of the anti-apartheid statement which "appealed to the doctrinal base of the federation." Some committee members disagreed with Martensen's assessment.

The committee expressed keen interest in negotiations with broadcasters in Sierre Leone and the Seychelles Islands to replace the Radio Voice of the Gospel which was nationalized by the Ethiopian government in 1977. The LWF would spend \$1 million to increase the transmitting power of the Seychelles station and to improve the antennae system in Sierre Leone. In return, the LWF would receive three to four hours of free air time daily over each station.

Catholics asked to aid U.S. census

U.S. OFFICIALS have turned to the National Conference of Catholic Bishops for help in persuading several million undocumented aliens to be counted in next year's census. Most of the aliens are Spanish-speaking Catholics who fear deportation if they are included in the census. Officials hope the church will be more readily believed than the U.S. government that census data are confidential.

"We're caught in the middle," said Paul Sedillo of the bishops conference. "The Hispanic community wants a good census" because federal grants to cities and congressional representation are based on population.

"But the church is not going to risk its credibility with Hispanics who don't trust any institution except the church," Sedillo said. He called on President Carter for assurances that the aliens would not be rounded up after being counted.

Elsewhere, rivalry erupted between the Archdiocese of New York and the United Nations over the less than 24 hours which Pope John Paul II will spend next month in New York. With the announcement that the pope would take only three hours for his address to the U.N. General Assembly Oct. 2, the archdiocese won the lion's share of his time.

The papal visit will begin in Boston Oct. 1, and continue to New York, Philadelphia, Des Moines, Chicago and Washington. On Oct. 6 the pontiff will meet with President Carter and conduct a mass that is expected to attract about one million people to the mall in front of the Capitol.

LCA offices cut energy use 17 percent

ENERGY CONSUMPTION has been cut 17 percent at Lutheran Church in America headquarters in New York since mid-1978, according to the Office for Administration and Finance. The announcement was made following President Jimmy Carter's call to reduce energy use.

LCA President James R. Crumley Jr. said energy conservation "is going to have to become even more intentional. All of us have to sense more urgency."

Crumley added that the energy crisis is causing people to re-examine values. "You begin to question whether you really need some things," he said. "Sometimes there's just a challenge in seeing how you can do with less."

Major change at the 231 Madison Ave.

SFM income over \$18 million

TOTAL receipts for the Lutheran Church in America's Strength for Mission program reached \$18.4 million July 31, according to the director Folmer H. Farstrup. Some \$18,035,322 came from contributions with \$370,011 added from investment of the receipts.

Campaign and collection expenses from the beginning of the SFM program in 1976 to the present total \$2.6 million, leaving \$15,781,823 for allocation to projects at home and overseas.

To date, mission development abroad has received \$1.3 million. Another \$896,513 has supported mission efforts in North America and \$901,343 has been devoted to strengthening evangelism by LCA congregations. Allocations have not matched receipts because a number of projects are funded over a period of several years.

Protestant membership slide slows

THE SEVEN-YEAR decline in mainline Protestant church membership in the United States appears to be slowing, reports the *Yearbook of American and Canadian Churches*. Total membership stood at 132,812,470 for the 222 religious groups surveyed in 1977.

The Roman Catholic Church remains the largest group with 49 million members, 22.6 percent of the U.S. population. Second largest is the Southern Baptist Convention with 13 million.

Rounding out the 10 largest churches are the United Methodist Church, 9.8

million members; the National Baptist Convention, U.S.A., 5.5 million; the Lutheran Church in America, 3.1 million; the Episcopal Church, 2.8 million; the Lutheran Church—Missouri Synod, 2.7 million; the National Baptist Convention of America, 2.7 million; the United Presbyterian Church in the U.S.A., 2.6 million and the American Lutheran Church, 2.4 million.

Largest membership gains were reported by the Association of Evangelical Lutheran Churches, up 12 percent; the Church of Jesus Christ of Latter-day

office was the installation of solar bar film on some windows. The tint reduces heat from the sun and lessens need for air conditioning. Other precautions included checks on thermostats, steam traps and valves.

In the American Lutheran Church President David W. Preus, appointed an eight-member advisory committee to develop recommendations for energy conservation by congregations, agencies, institutions and national offices.

Sixth priest slain in El Salvador

ROMAN CATHOLIC bishops in El Salvador have appealed to Pope John Paul II to intervene on behalf of human rights in the Central American country. The appeal came after the assassination of the Rev. Alirio Napoleon Macias, the sixth priest to be killed in the last two years. Macias was cut down by machine-gun fire Aug. 5 as he was offering mass in San Esteban Catarina.

In a separate statement, the clergy called on the government "to investigate crime" and "observe the laws." Church sources said Macias was killed by a right-wing organization linked to the government.

Church-state tensions have been high in the country since May when 19 people were killed as government troops opened fire on peaceful demonstrators who had gathered on the steps of the Catholic cathedral in San Salvador.

In Argentina, the military government has been accused by Amnesty International of holding 2,665 political prisoners, most of them without charge or trial. The prisoners come from 28 countries, including the United States. In February, the Argentine Supreme Court told AI that the court's efforts to locate the missing persons had not met with cooperation by the country's police or security forces.

Saints (Mormon), up 4 percent; the Church of God of Cleveland, Tenn., up 3.5 percent and the Seventh-day Adventists, up 2.5 percent.

Mainline Protestant bodies reporting losses were the Lutheran Church—Missouri Synod, down 3 percent, the Episcopal Church, down 2.2 percent and the United Presbyterian Church in the U.S.A. down 1.8 percent. Recent figures in the Official Catholic Directory show Roman Catholic membership down 234,141 from one year ago.

Canadian church membership rose slightly, the *Yearbook* reports, with most of the gain in the Roman Catholic Church. Both the United Church of Canada and the Anglican Communion lost members during 1977.

The number of clergy in the U.S. increased by 11,132 during 1977, bringing the total to 490,360. The United Church of Christ, the United Presbyterian Church in the U.S.A. and the Episcopal Church currently have an oversupply of clergy. The Roman Catholic Church, already facing a clergy shortage, registered a decline of 55 priests during the last year, for a total of 58,430.

Ethics issues fare well at meetings

NEARLY ONE-HALF of the resolutions on ethical issues submitted by church and advocacy groups to corporate shareholders this year have received enough votes to be resubmitted next year, according to the Investor Responsibility Research Center. Resolutions must receive 3 percent of the vote the first year in order to be resubmitted, keeping the issue before the corporation.

Stockholders voted on 98 resolutions involving 71 corporations. An additional 28 resolutions were withdrawn before the company meetings were held.

Slightly more than one-third of the 26 resolutions about South Africa received enough votes to be resubmitted in 1980. The best showing was at the BankAmerica Corp. meeting where a resolution to halt loans to South Africa drew 8.4 percent of the shares voted, almost twice the 4.8 percentage recorded in 1978.

Five of six resolutions opposing nuclear construction survived. Three of the six resolutions asking banks to stop making loans to Chile survived as did two of the three resolutions asking for policy revision on infant formula marketing in Third World countries.

Six of 11 resolutions asking companies for information about military production plans were withdrawn when the companies agreed to supply the information requested.

Worldscan

Seven organizations that undergird Billy Graham's evangelistic ministry took in \$39.9 million last year but still had a deficit of \$971,680. Chief expenditure was \$11.2 million for radio and television time and for films.

U.S. Roman Catholics have kicked off a campaign to evangelize 80 million unchurched Americans, including 12 million "fallen away" Catholics. More than 1,500 people attended workshops aimed at reaching persons through lay witness and ecumenical efforts.

The Church of Scientology in Portland, Ore., has been found guilty of fraud and ordered to pay a 22-year-old woman \$2 million. Witnesses testified that the church charged high fees for Scientology courses and then harried members who left the church. Founded by science fiction writer Ron Hubbard in 1955, the cult uses an "E-meter" to help members erase past psychological problems to help them cope with the future.



Linda Joy Holtzman of Beth Israel Synagogue, a Conservative congregation in Coatesville, Pa., is the first woman to be the presiding rabbi of a temple in the United States. Most of the dozen women previously ordained are assistant rabbis in large congregations or engaged in campus ministry.

Admission of children to communion in the Church of Scotland is being studied. The recommendation urges that children receive communion when they can respond in faith to the invitation "take, eat." Communicants now are usually 16. Elsewhere, the Presbyterian Church in the U.S. voted to admit baptized children to communion at an age agreed upon by the child's parents and the congregation.

Lifting the ban on birth control could be discussed at the Roman Catholic Church's Synod of Bishops in 1980, says a Vatican spokesman. "It will depend on the suggestions which reach Rome" from conferences which are responding to the synod's documents, he said.

A homosexual minister in Catskill, N.Y., the Rev. John Kuiper, has been granted permanent custody of a 13-year-old boy he adopted a year ago. "The reverend is providing a good home and the boy loves his adoptive father, a family court judge said in making the decision. Kuiper is a minister of the Reformed Church of America which is seeking to cancel his ordination.

Roman Catholic school teachers should have the right to organize a union, according to a Labor Day statement by the U.S. Catholic Conference. The appeal came about because the U.S. Supreme Court ruled in March that teachers in church-related schools are not subject to the jurisdiction of the National Labor Relations Board.

Attempts to revise the 1934 Communications Act have been dropped by Rep. Lionel Dan Deerlin (D-Cal.). The revisions were opposed by religious groups because radio and television stations would have been relieved of the obligation to provide public interest programming.

The Carter administration has told the U.S. Congress that it "opposes peacetime registration for the draft." A number of churches and Pentagon chief Harold Brown have opposed the measure but it has been supported by the Joint Chiefs of Staff.

Hispanic group plans new worship book

MIAMI—Thirty ministers serving Hispanic pastorates in the United States and Puerto Rico met here last month for the Third Annual Hispanic Conference. They represented the three main Spanish cultural groups in the Lutheran Church in America: Cubans, Mexicans and Puerto Ricans.

The assembly resolved to proceed with plans to develop Spanish-language liturgical resources. Both original liturgical forms and adaptations from the *Lutheran Book of Worship* will be tested. The long-range plan is to produce a new Spanish-language worship book.

The need to develop Hispanic leadership in the LCA was emphasized, including people to produce Spanish-language worship and educational materials.

In its statement on minority ministry the LCA committed itself to "inclusive" ministry. Dr. Kenneth C. Senft, executive director of the LCA's Division for Mission in

North America, told the gathering that the way the church allocates its budget will determine how Hispanic ministry is handled now.

The conference voted to continue exploring establishment of a Lutheran Center of Theological Education in conjunction with the Evangelical Seminary in Puerto Rico. Efforts will be coordinated with the Caribbean Synod and the LCA's Division for Professional Leadership.

In other actions the conference expressed concern for undocumented Spanish-American aliens in the United States. It also approved continuing the Hispanic Conference on a biennial basis due to budget restrictions.

Approximately 7,000 LCA members are Hispanic. The estimated number of Hispanics in the United States varies between 9 and 15 million.

—N. EARL TOWNSEND

Upper Midwest regional youth event draws 900 participants to Minneapolis

MINNEAPOLIS—The first Lutheran Church in America regional youth gathering in the Upper Midwest was held here Aug. 7-10. Participating were 902 youth and adult leaders from Central Canada, Illinois, Minnesota, Red River Valley and Wisconsin-Upper Michigan synods.

"Go Where I Send You" was the theme for the gathering which sought to help participants identify personal missions in today's society and explore current issues. It was also expected to provide a stimulus for parish youth ministries.

An interview with a former member of the Rev. Sun Myung Moon's Unification Church, a visit to a local funeral home, clown ministry and discussions of human sexuality were among the topics explored in 35 workshops.

A multimedia program, dramatic presentations, sing-alongs, dances and group games "created a spirit of fun and fellowship," according to participants.

The gathering theme was carried out in Bible study conducted by the Rev. June Nilssen, campus pastor at the University of Wisconsin-Milwaukee; in worship led by the Rev. Richard Swanson, Augustana College, Rock Island, Ill., and in stories and songs by the Rev. Herb Brokering, Minneapolis theologian, poet and lyricist.

Youth and adults were urged to gather each day for reflection and sharing. Free time was reserved for groups to tour Minneapolis. During a closing festive communion service using the new *Lutheran Book of Worship*, participants were exhorted to "go in the name of God and be his agents of peace and healing."

In an evaluation of the gathering, 94 percent of those responding indicated a

desire for additional, similar events.

A grant from Aid Association for Lutherans, Appleton, Wis., helped fund the gathering.

Regional youth gatherings are planned for this year and 1980. A churchwide youth event is scheduled for 1981.

—J. CYRUS WARMANEN

LCA expects to stay in Soul City, N.C.

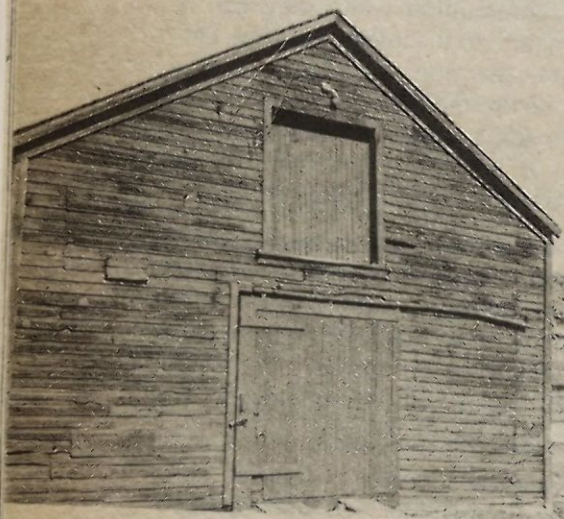
SOUL CITY, N.C.—The Lutheran Church in America plans to maintain its interests in this model interracial planned community despite the recent withdrawal of support from the federal government, said the Rev. Malcolm Minnick, director of church extension for the LCA's Division for Mission in North America.

The U. S. Department of Housing and Urban Development announced its decision to cut support and pay off \$10 million in guaranteed bonds following an analysis by a consulting firm. Federal officials expressed the belief that the community could not survive on its own.

The LCA owns 13.5 acres which it purchased for \$50,000, the largest tract sold in Soul City's 10-year history. Minnick said that the LCA will continue its participation in the community's Interfaith Committee, a group of six denominations planning for the area's religious needs.

Minnick said the LCA's continued participation is based on the belief that Soul City, which now has a population of approximately 200, will develop because utilities such as water and sewer are available. He added that appeals against the HUD withdrawal are anticipated.

THE LUTHERAN



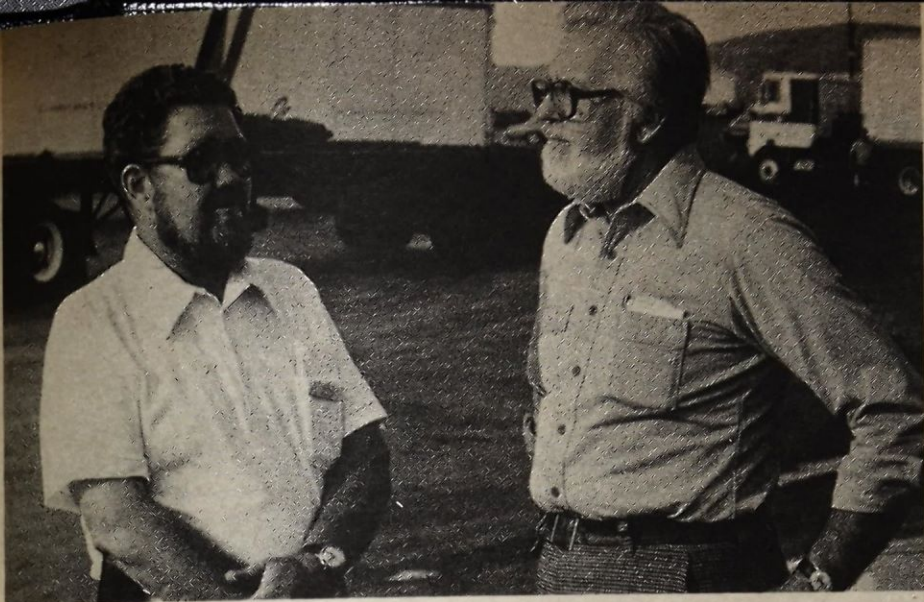
Frontier Finns

Finnish Lutherans who helped settle the West left their mark on the frontier community of Almy, Wyo. Long after most of this once-thriving coal-mining town disappeared, the Lutheran church built by the Finns in the 1880s remains. Once the center of worship and Finnish social life, the church is now used as a storage shed.

Have you considered a Lutheran school of nursing?



Lutheran Hospital
School for Nurses
555 6th Street
Moline, Illinois 61265



Sell and Lady express concern for truckers at turnpike truck stop

Turnpike ministry helps drive away problems of truckers on the road

BREEZEWOOD, PA.—Chronic fuel shortages. Marital problems. Boredom. Loneliness. For many of the nation's long-distance truckers, problems like these make everyday living a nightmare. Especially when no one seems to care.

But at a turnpike truck stop at the Breezewood interchange in south central Pennsylvania, that's beginning to change. In an experiment sponsored by the Pennsylvania Council of Churches, a Lutheran ex-truck driver is using his experience to minister to truckers and anyone else who needs help.

"I'm still a trucker at heart," explains 44-year-old Fred Sell of New Paris, a member of St. John, Cessna.

Sell drove 18-wheelers until last October, when he discovered he has diabetes. The Pennsylvania Department of Transportation immediately revoked his license to drive trucks, leaving him without work.

When his pastor, the Rev. Roger Lady, heard about plans for the experimental ministry, he recommended Sell for the job. The council wanted a trucker, not a pastor, to be its chaplain.

Since March, Sell has spent five hours each Tuesday, Wednesday and Thursday evening at Snyder's Gateway Truckstop, which serves approximately 2,000 travelers each day. He earns \$5 per hour for his work.

The affable Sell spends most of his on-duty hours leaning on a garbage can near a phone booth outside the restaurant-service station complex. "You can tell if a person's got a problem by what they say on the phone," he says. "I don't eavesdrop, but if someone seems upset, I'll ask him if I can help." His other favorite hangout is the lounge where truckers wait to shower. "They loosen up and talk about themselves down there," he says.

Signs posted around the complex announce Sell's presence. But he primarily relies on his own openness to meet drivers. "I want them to know this driver's as human as anyone else," he said, pointing at his chest. "I want them to feel I'm someone they can talk to."

"A lot of their problems come from the fact that they spend so much time alone," he continued. "They can just sit and brood all the time they're on the road."

The current gas crunch has made trucking even more emotionally draining. Drivers must now live with the uncertainty of not knowing whether gas stations will have the fuel they need.

"And all truckers worry about what their wives are doing while they're away," said Sell, whose own first marriage ended in divorce. "This is the most self-made problem of all. It's caused by that great, green giant, jealousy."

"Lots of truckers are churchgoers," said the Rev. Charles Lady, assistant to the president of the Central Pennsylvania Synod. "Unfortunately, most pastors feel far removed from them because they live outside the community much of the time."

At times, truck drivers are objects of derision by tourists. "Drivers are pictured as big, burly guys who don't care about anything but themselves," says Sell. "The truth is even if they are big and burly they have hearts as soft as anyone else."

Sell and Lady say they are more concerned about the quality of the service they give than the number of people they serve. "This kind of ministry is difficult because people like head counts," Lady said. "But this is precisely the kind of ministry the church must do. If Fred can help just one driver, he's done his job."

—MARK F. BALDWIN

Cheyenne task force aids tornado victims

CHEYENNE, WYO.—A Cheyenne Interfaith Disaster Recovery Task Force has been formed to offer both immediate and long-range help to victims of a tornado that tore through the area July 16. One person died, 37 were injured and 530 homes were damaged in the 50-yard-wide path of the storm which also uprooted trees and fences and downed power lines.

Emotional needs are becoming as great a problem as the material concerns, according to the Rev. Robert Chalstrom, pastor of St. Paul, Cheyenne.

Chalstrom's house was missed by one block. "We were out of town at the time but our children were home. They let us know they were OK just before the telephone lines were cut off."

The Lutheran churches of Cheyenne received \$3,000 from the Lutheran Council in the USA. Each of eight Lutheran families whose homes were so badly damaged that they could no longer live in them received \$300. The task force was given the remaining \$600.

The task force at P.O. Box 1062, Cheyenne, Wyo. 82001 is receiving gifts of money, clothing, time and services from across the country.

—FAITH WALDMANN

Late to the plate

WALHALLA, S.C.—After 37 years at six locations in three states, an offering envelope of the late Julia Brandt Hunter finally arrived at its intended destination of St. John Church here.

The envelope, dated April 19, 1942, was accidentally included in a letter sent to Hunter's daughter, Rachel Schultze, who was living in West Virginia. It remained unnoticed in her possession during three moves in West Virginia and one to Columbia, S.C.

Hunter died in 1970 and her daughter in 1978. The offering envelope, and other papers, went to Schultze's daughter, Margaret Lance, in Knoxville, Tenn. While going through her mother's papers, she discovered the offering envelope stuck inside the larger envelope containing the letter sent in 1941.

Lance sent the offering envelope to Pastor George Shealy and it finally made it to the offering plate June 24.

—D. MURRAY SHULL JR.

Nuclear scare provides trial run for emergency disaster network

JOHNSTOWN, PA.—Ham and citizens band radios, four-wheel drive vehicles, snowmobiles and boats are all part of an emergency disaster-preparedness network which had an unexpected trial run during the recent nuclear accident at Three Mile Island.

The network was initiated by Lutheran Social Services—Allegheny Region, shortly after the 1977 Johnstown flood. By March 1980, all areas of the Central Pennsylvania Synod are expected to be part of the system.

"The Lutheran Disaster Response is designed to supplement assistance normally provided by the federal government, the Red Cross, Civil Defense and the National Guard," said Bruce Decker,

disaster relief coordinator for the Allegheny region LSS. "They normally provide food, housing, clothing and transportation. In our planning we met with representatives of each agency to establish communication before disaster strikes," he said.

Communication with these agencies is the key to the disaster network, Decker said. "Radio contact with synod headquarters in Harrisburg and other agencies guarantees communication when telephone lines are out. Lutheran volunteer radio operators can be quickly linked to each county's Civil Defense."

Congregations throughout the Central Pennsylvania Synod completed surveys indicating what services could be provided within each parish during a disaster. "Red Cross and Civil Defense have shown particular interest in knowing which Lutheran facilities could be used as mass-care centers," Decker said.

Also listed were members volunteering use of radios and vehicles.

Lutheran Social Services has developed a congregational disaster-response model that can be used as a guide for developing individual congregational-preparedness plans. "If each church is aware of its capabilities in time of danger, response to disaster can be swift and effective," Decker said.

VCS project benefits Catholic building fund

MT. JOY, PA.—Vacation church school teachers at Trinity Church here needed a student project to fit the theme "The Church: God's Own People." "They wanted to do something dramatic, like help someone overseas," said the Rev. David Klepper, Trinity's pastor.

One teacher suggested a contribution to the building fund at a local Roman Catholic church instead. The idea was unanimously approved and \$111.94 was donated. "With grateful hearts we accept your offer as a treasured gift, no matter how small or large, realizing that the real value lies not in the number of dollars but in the number of hands reaching out with Christian love and friendship," wrote the Rev. Victor Maksimowicz, pastor of Assumption Blessed Virgin Mary Church, in a letter to the people at Trinity.

JOIN US ON OUR

*Religious
Heritage Tour*

TO THE PASSION PLAY
At Oberammergau
Germany, Austria & Switzerland
16 Beautiful Days

Departing SEPTEMBER 1, 1980

\$1598.00

Price includes: transportation via regularly scheduled airline; 3 meals daily; first class hotels; local guides; deluxe touring bus; transfers. Departure from Philadelphia.

Write us for details & brochure.

REV. RICHARD C. KLINK
St. Paul's Lutheran Church
25 W. Springettsbury Ave.
York, PA 17403

Volleyball marathon raises hunger funds

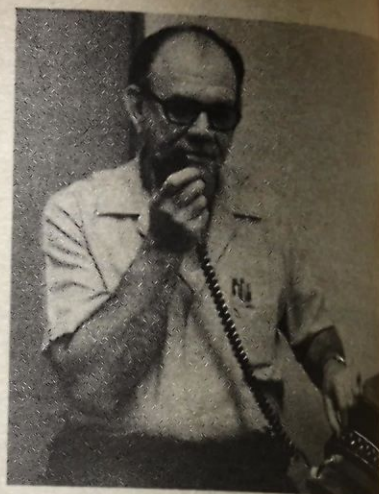
MASPETH, N.Y.—For 29 continuous hours the youth group, cheerleaders and basketball team of Trinity-St. Andrew conducted a volleyball marathon in support of their youth program and the Lutheran Church in America's Love Compels Action/World Hunger Appeal.

Sadie May, youth adviser, reported that over \$700 was raised from sponsors and friends who pledged donations for each hour of the marathon.

Local merchants and business people provided hot dogs, sauerkraut, soft drinks, ice cream and doughnuts. A complete lunch was donated by Joan Tiedemann, a member.

Parishioners, neighbors and friends dropped in at various times during the marathon. Trinity-St. Andrew's pastor, the Rev. Norman S. Dinkel, made a surprise visit at 3 A.M.

The youth even agreed to an unusual demand in connection with their marathon. Any participant failing to attend church following the marathon would forfeit the money pledged by their sponsors. Not surprisingly, no one had to forfeit.



Daun McKee, Moxham Church, Johnstown, uses network's communication equipment.

LCA agency dissolves non-existent college

PHILADELPHIA—A non-existent Lutheran college is being dissolved.

The management committee of the Lutheran Church in America's Division for Professional Leadership has approved the dissolution of the Lutheran College of Women. The college was incorporated in Maryland in 1927 in anticipation of its founding in the Washington, D.C. area, according to Dr. Lloyd E. Sheneman, the division's executive director.

The college, also known as Grace College, has assets of \$50,000 invested in the LCA's Common Investing Fund. The division receives income from the investment as restricted funding. "This has been spent for a variety of purposes, always related to the development of the leadership of women in the church, most often in relation to scholarship assistance," Sheneman said.

Under the proposed dissolution, which must be approved by the college's directors, the division will be permanent custodian of the funds. "I think they will continue to be used to develop leadership of women in the church," Sheneman said.

California college accredited

THOUSAND OAKS, CAL.—California Lutheran College's probationary status has been terminated and full accreditation reaffirmed by the Western Association of Schools and Colleges Accrediting Commission. The school was placed on probation in June 1978 over concerns with the administration of off-campus continuing education and graduate programs. The probationary status was removed after the commission evaluated steps taken by the college to comply with commission recommendations.

Tressler places 1,000 'special needs' children

YORK, PA.—Tressler-Lutheran Service Associates' adoption program has placed its 1,000th "special needs" child in a permanent adoptive home.

Tressler began its specialized adoption program in 1972, focusing on the placement of children of minority parentage, biracial, or foreign-born children more than 8 years old. The goal of the program is to find healthy home and community settings for these children.

Tressler seeks families with or without children of their own to adopt "special needs" children, a practice which Tressler officials say is part of an innovative approach to adoption.

Another innovation is the parent-training program which incorporates such concepts as Parent Effectiveness Training and Transactional Analysis to help prospective adoptive parents.

The training is given in group sessions. Six to eight couples or single parents meet for eight or nine weeks to discuss their feelings and concerns about adoption. The sessions provide them with the opportunity to talk with families who already have adopted children.

Tressler-Lutheran Service Associates is a non-profit, social service agency affiliated with the Central Pennsylvania and Maryland synods of the Lutheran Church in America.

Worship service goes on despite earlier blaze

RINCON, GA.—The sign in front of St. John Church here greeted Sunday worshippers with the message, "We're still in business." Only hours before the sanctuary had been ablaze, the worst of seven cases of arson in the area that weekend. The fires included two other church buildings.

The Rev. Donald Poole reports that the fire destroyed a large portion of the roof over the altar and did extensive damage to the interior, including the church organ, furnace and vestments.

Copies of the *Lutheran Book of Worship* suffered minor smoke damage but were cleaned and removed to the parish building where services were held.

Illinois agency changes name

CHICAGO—Lutheran Welfare Services of Illinois changed its name to Lutheran Social Services of Illinois July 1. The word "social" better describes the services provided, explained Reuben T. Jessop, executive director. The agency is the largest Protestant social service agency in the United States.

Unity

2 congregations decide to join 3 church bodies

LAS CRUCES, N.M.—While merger talks among the three major Lutheran church bodies continue, two congregations here have decided to set an example for unity.

The two churches, Bethlehem and Holy Trinity, have formed what they call a federation. Bethlehem, affiliated with the Association of Evangelical Lutheran Churches, and Holy Trinity, affiliated with the Lutheran Church in America, share the same building, pastor and programming. The *Lutheran Book of Worship* has been in use since October 1978. The two congregations have a combined baptized membership of 400. They plan their budgets together but send mission monies to both the AELC and the LCA.

The congregations voted this spring to pursue affiliation in three major Lutheran bodies. Bethlehem has applied for recognition in the LCA. Likewise, Holy Trinity has applied for membership in the AELC. Together the congregations are applying for membership in the American Lutheran Church. According to the Rev. Paul Hofer, an AELC pastor, Lutheran Church of the Cross, the local ALC congregation, is supporting their request for membership.

Hofer said, "We are convinced that full union is the most desirable direction. We know that there are many serious constitutional questions to dual and triple membership such as property ownership, membership and voting privileges, but we hope that our requests will speed up the solutions to these problems."

Christian day schools increase

NEW YORK—Christian day schools in the Lutheran Church in America have been increasing. The 1979 LCA *Yearbook* lists 30 such schools, up from 22 reported five years ago.

The LCA had its first high school graduation this June when Zion Lutheran Christian School, Deerfield Beach, Fla., graduated 14 students. The school opened in 1964 with nine kindergarten students. It now has classes for preschool through grade 12, an enrollment of over 500 and a staff of 35.

A new Lutheran junior/senior high school is being developed in Suffolk County, N.Y., where Lutheran congregations are being asked to take part in the planning of Long Island Lutheran High School East. Classes are expected to begin September 1980. Many participants are Lutheran Church—Missouri Synod members, although the LCA is also represented.

St. Paul, Hametown, Pa., reports that its Hametown Christian School program will include classes for children through grade 5 this year. Classes will be offered for children 2 and up and nursery care is provided for children 6 months and older. The school, which began holding classes in 1977, is open from 6:30 A.M. to 5:30

P.M. to accommodate children of working parents. Summer sessions are also held.

Donald R. Howard, founder of a movement to establish fundamentalist Christian schools, reported in *Religious News Service* that "a new Christian school opens in America every seven hours." His movement, called Accelerated Christian Education, Inc., expects to attract 100,000 people to a convention in New York next June.



RETIRED?

UNIQUE VILLAGE

Low Cost, Safe, Secure, Quiet,
Moderate Climate

Live independently, with dignity, in beautiful
Bristol Village designed for your
pocketbook.

Imagine leasing 1 floor home for \$75 monthly,
or \$7,500 for life, plus improvement charges
and modest monthly fees. Apartments too.

Arts, crafts, social and spiritual programs.
Clean air, beautiful hills, lakes and people.

111 Wendy Lane
Waverly, OH 45690

National
CHURCH RESIDENCES

A TRUST AGREEMENT WILL DO BOTH—

help the important work of
these LCA Theological Seminaries
and
assure you guaranteed income for life.

You can select from a number of rewarding Trust Agreement plans through the foundation...all with the same basic "2-WAY" gift benefits. Under the agreement your gift of cash, securities or real estate can be designated to support vital work of any of the theological education institutions of the Lutheran Church in America named below. At the same time, you receive income from careful investment of your gift for the rest of your life. And for the life of a beneficiary if you choose to name one.

Your gift through a Trust Agreement will yield between 5% and 8%. Earnings are revalued annually. Income tax benefits are immediate, payments are prompt and automatic, and estate handling problems are greatly diminished.

Consider the rewards of making a gift for the future growth of the Church represented by these LCA theological institutions dedicated to the preparation of students for Christ's ministry. Consider, too, the satisfaction of providing life income for yourself and for a beneficiary...now, and in the years to come.

THEOLOGICAL SEMINARIES OF THE LUTHERAN CHURCH IN AMERICA

- LUTHER-NORTHWESTERN THEOLOGICAL SEMINARY...
St. Paul, Minn.
- LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO...
Chicago, Ill.
- LUTHERAN THEOLOGICAL SEMINARY...Gettysburg, Pa.
- LUTHERAN THEOLOGICAL SEMINARY...Philadelphia, Pa.
- LUTHERAN THEOLOGICAL SOUTHERN SEMINARY...
Columbia, S.C.
- PACIFIC LUTHERAN THEOLOGICAL SEMINARY...
Berkeley, Ca.
- TRINITY LUTHERAN SEMINARY...Columbus, Ohio

in CANADA:

- LUTHERAN THEOLOGICAL SEMINARY...Univ. of
Saskatchewan Campus
- WATERLOO LUTHERAN SEMINARY...Ontario

LCAF LUTHERAN
CHURCH
IN AMERICA
FOUNDATION

Office for Administration and Finance

The Rev. Victor O. Mennicke, Director
231 Madison Avenue, New York, N.Y. 10016 • (212) 481-9646

USE THIS COUPON TO GET COMPLETE INFORMATION

Please send me, without obligation, information on ways I can make a Trust Agreement Gift to:

Name of Theological Seminary _____

I have \$ _____ to invest in the work of the Lord.

My birth date is _____ (indicate whether cash, real estate, securities)

Second Income Beneficiary _____ Sex _____

Birth Date of Second Beneficiary _____ Sex _____

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

TA 919

Students oppose arms with daylong fast

VALPARAISO, IND.—Approximately one-third of the 200 students attending the annual national assembly of the Lutheran Student Movement dramatized concern for disarmament with a one-day fast.

Armaments issues were highlighted at the assembly, "Responding to the Call," which marked the movement's 10th year. The students endorsed a World Council of Churches document advocating the international reduction of nuclear weapons and defeated a resolution endorsing the second Strategic Arms Limitation Treaty between the United States and the Soviet Union. In addition, they called for a two-year study project on arms questions.

In other action the students affiliated with the Lutheran Coalition on Southern Africa. The coalition advocates a complete end to U.S. involvement in South Africa and considers opposition to apartheid to be required by Lutheran confessional writings.

An LSM committee was asked to develop a statement on refugee problems and immigration policies. Church agencies were asked to designate a special Sunday for refugee concerns and called for a task force to study the question of refugees in Sudan. It also called for humane treatment of Christian student prisoners in the Philippines.

The students, representing 75 colleges and universities, called for its groups to develop Christian growth and evangelical outreach programs.

Words from LBW linked to familiar SBH tunes

SYRACUSE, N.Y.—A recent survey conducted in the Upper New York Synod indicated that 80 percent of the congregations were using or about to begin using the new *Lutheran Book of Worship*. Pastors reported that although congregations were adapting to the new liturgy with little difficulty there was dissatisfaction among the people with hymn settings.

Research conducted by the Rev. Frederick Gotwald, assistant to the synod president, indicated that 25 percent of the hymns retained in the *LBW* from the *Service Book and Hymnal* were set to, what were for upstate New Yorkers, unfamiliar tunes.

Gotwald compiled a list of 76 hymns from the *LBW* and matched them with more familiar tunes in the *SBH*. The list was sent to all synod pastors to help congregations ease into the use of the *LBW*.

The 1978 parochial report forms show that 40 percent of LCA congregations are using the *LBW* and another 31 percent are using the *LBW* and the *SBH*.

THE LUTHERAN

Colorado congregation supports touring sacred dance ministry

BOULDER, COLO.—A sacred dance group which grew from the interests of a few 15 years ago has grown to a company of trained dancers which tours internationally and teaches the art abroad.

As new members of Trinity Church, Bill and Paula Douthett were asked what talents they could contribute to the congregation. Paula was sure her background in modern dance could not be used.

Several weeks later she was asked to dance at a World Day of Prayer service. She danced to a reading of psalms. Afterward an elderly woman commented, "That's how I feel when I pray."

That was in 1964. Now the Sacred Dance Group of Boulder includes 16 women whose international dance ministry is managed by the Douthetts and sponsored by Trinity.

On invitation the group performs one of a number of programs. "The Marriage Feast of the Lamb" and The 150th Psalm are joyous celebrations. "The Way of the Cross" shows Christ's agony, the mourning of his followers and Christ's loving redemption. Most works are presented to music or Scripture reading.

Clothed in long, flowing dresses, their arms gracefully stretched heavenward, faces reflecting joy, they dance in praise. In another presentation the movements



Dancers from Trinity Church, Boulder, Colo., perform "The Way of the Cross."

are angular and quick, heads are bowed and arms clutched, to express anguish.

Cheryl Yarusso, the acting director in Boulder, says, "People are affected by dance, music and art because they bypass the mind and go directly to the heart."

Trinity's Pastor Don Knudsen says there are differences of opinion about sacred dance in the congregation, but members are open to it as one way to worship. He views their work as an outreach ministry.

An apprenticeship program trains new members who come from throughout the United States and Canada. They range in age from 18 to 43. Some have had no dance training.

The apprentices take modern dance classes at the New School for Creative Dance and Ballet, of which the dance group is an affiliate. Spiritual growth is promoted through prayer and Bible study. The training period usually lasts a year or more. The religious dancer is then commissioned.

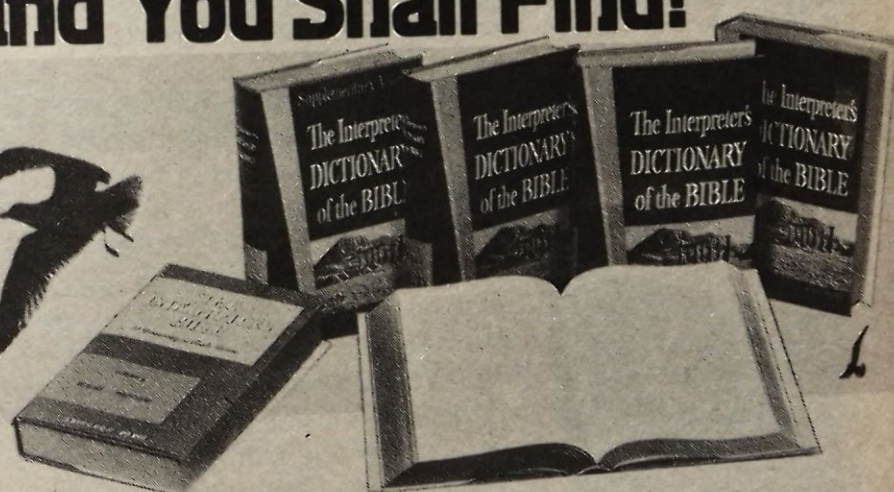
Trinity's Sacred Dance Group has toured extensively in the United States and Canada and has performed in England, Holland, Switzerland and Germany. In response to an invitation, the group has presented programs and seminars to churches throughout England and Scotland.

—JESSIE A. BRYANT

Mission starts services

SAN ANTONIO, TEXAS—Resurrection Church, a Lutheran Church in America mission, began holding services Sept. 9 at Leon Valley Elementary School, 6632 Bandera Rd. The Rev. Dennis W. Wright is pastor/developer.

Seek and You Shall Find!



The Interpreter's Dictionary of the Bible

The five-volume IDB is an engrossing and fascinating ticket to the world of the Bible. It explains virtually every person, doctrine, or object mentioned in the Bible. In addition, there are numerous photographs, maps, and illustrations. And with the *Supplementary Volume*, the whole IDB is brought up to date with the latest discoveries and best contemporary scholarship. Keith R. Crim, general editor. *Supplementary Volume*, \$17.95. Five-volume set, \$84.95.

The Interpreter's Bible

The IB is an indispensable twelve-volume magnum opus. It has expository comments on, and explanations of, the Scriptures, introductions to each Bible book, and informative articles on a variety of subjects. Also, full-color maps enhance this resource's usefulness. Both the King James and Revised Standard Versions of the Bible are used. Single volumes, \$14.95. Twelve-volume set, \$159.50.

published by

abingdon

at your Lutheran Bookstore

Pichaske oversees curriculum changes during 24 years in parish education

PHILADELPHIA—If you have used any Lutheran Church in America parish education curriculum, you have met the education of the Rev. Donald Pichaske, director of the Department for Program Resources of the LCA's Division for Parish Services.

A compact, wiry man with short gray hair and a mischievous twinkle in his eyes, Pichaske has been part of education curriculum in the church from the days of "Christian Growth" and "Augsburg Uniform Series" through the expansive "Parish Education Curriculum" of the 1960s to the current "Educational Ministry" materials. After 24 years in parish education, he retires this month.

"When I started, two of us and a secretary did seven age-levels and a major commentary in each quarter in the 'Augsburg Uniform Series,'" he recalls. "Now we have a larger staff, but I'm not sure we get out any more material. We do a lot more coordination, review more carefully and more skilled people have a say in each item. But if the money grows tight, we may have to go back to the old

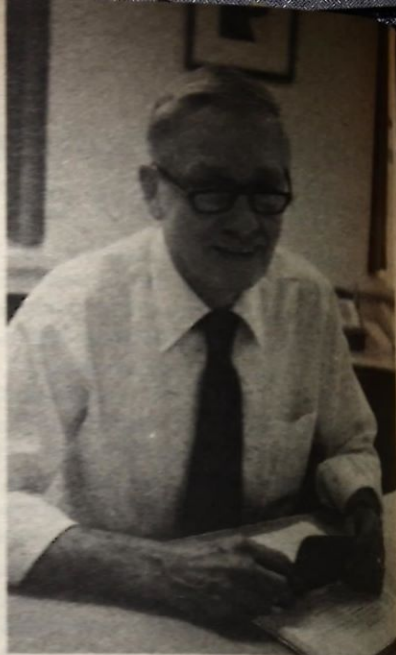
system. Coordination has advantages, but it takes time and energy."

The multimillion dollar curriculum of the 1960s was a real breakthrough, Pichaske said. "People were aching for new material. It enjoyed spectacular acceptance. I think it did a great deal to raise educational standards in our church."

Pichaske feels one of the biggest changes in parish education has been a shift toward individuality. "Congregations used to put stress on their sameness, their commonality as congregations. Now they accent their uniqueness."

"The division does more now to serve special audiences—urban congregations, the mentally retarded, handicapped persons and Spanish-speaking people." He sees Spanish-language materials as a positive thrust. "We have always had the advantage of serving our Caribbean Synod, which gives us a base of Spanish-speaking Lutherans. Now we have thousands of Hispanics in the United States."

"Educational Ministry" provides varied resources which congregations select and customize for their local needs.



Pichaske

"We faced a serious problem when the American Lutheran Church pulled out of 'Educational Ministry,'" he said. "Our two churches would have given a base of 11,000 congregations. You need a large base to make multitask curriculum really economical. However, I think we have done a good job in keeping costs down."

He added that criticisms of "Educational Ministry" materials come from those who want only to tell Bible stories, as they remember being taught, and from those who don't wish to invest time in planning. "But I cannot see any other way for parish education to become effective, other than having a clear objective and identifying what the planned experiences we call education can contribute."

When the call came to the Board of Parish Education back in 1955, Pichaske wasn't sure he wanted to accept. He had been pastor at St. Mark in Kenmore, N.Y., since 1942. The congregation had grown from 17 at worship to an average Sunday attendance approaching 300. They had a new building and educational wing.

"I looked for excuses to stay in Kenmore. I told my synod president that I was too involved to move. He said pastors were always involved. So I asked my congregational president. He smiled and told me, 'No one is indispensable.' That was a lesson I have never forgotten."

Pichaske and his wife Martha, who have five children and three grandchildren, plan to move from Philadelphia to a new home in New Market, Va. "I have always wanted to live there. It is in the one county of Virginia which has more Lutherans than Baptists." His new home relies solely on wood for heating, so as a farewell present from the staff, he received a chainsaw.

"When I'm not cutting wood, I hope I can serve as pastor in some way to a small church. It would be good to do that again."

—JOHN STEVENS KEAR

"...by far the best translation in English that exists." —Francis A. Schaeffer
L'Abri Fellowship

The New International Version of the Bible has ushered in a new era of Scriptural clarity for Christians around the world.

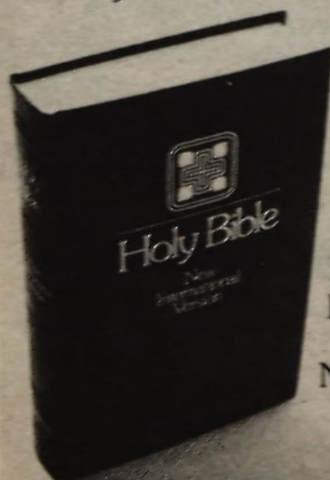
More than one hundred scholars representing many denominations labored fifteen years to complete the NIV. Released in the fall of 1978, the NIV Bible was enthusiastically received: "... the Bible I am using in my present

studies." — Rev. Billy Graham

"... a monumental achievement and a stellar service to the English speaking world." — Dr. Carl F.H. Henry, World Vision International

"... the best translation of the Holy Scriptures in modern times." — Stephen Olford, Encounter Ministries Inc.

The New International Version Bible. Now in a wide selection of editions at fine bookstores everywhere.



N.I.V. The beginning of a new tradition.

ZONDERVAN BIBLE PUBLISHERS
OF THE ZONDERVAN CORPORATION
Grand Rapids, MI 49506

My question is...

Q. A recent issue of *The Lutheran* reported that a pastor was dropped from the clergy roll of the Lutheran Church in America for his charismatic leanings. Other pastors of the LCA have taught study courses, have been "baptized in the Spirit" and are counselors of local charismatic groups. Should they too be censured or removed for these activities?

A. There is room in the church for a variety of expressions and practices as long as they are consistent with the doctrinal position of the church and are not destructive of a congregation's well-being and wholeness. Many pastors in the charismatic movement have continued to minister to *all* their people in constructive, unifying ways. But those whose special interests and persuasions, charismatic or otherwise, threaten a disruption and division in the body of Christ, should be counseled in a spirit of Christian love. On occasion they may be encouraged to make their witness elsewhere.

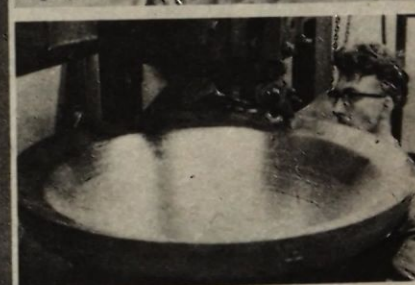
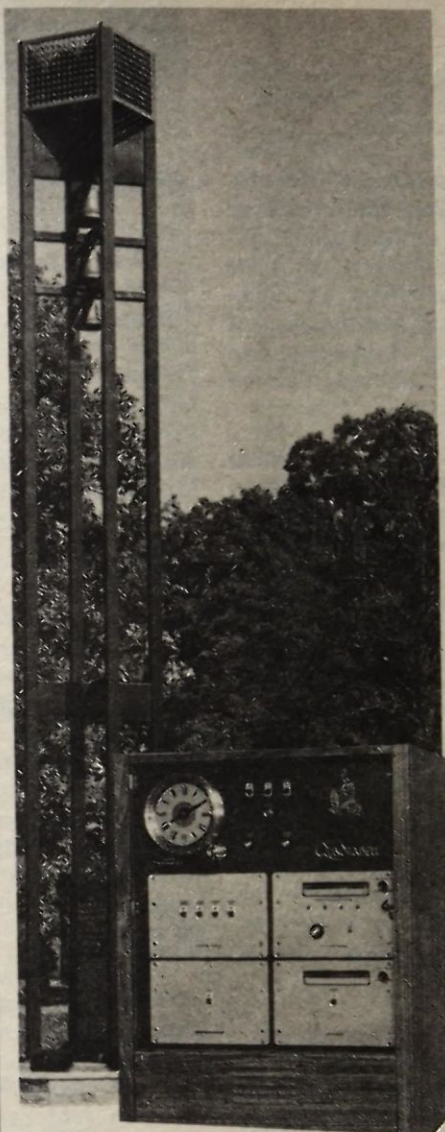
Q. I am 19 years old and pregnant. My husband is presently out at sea. For many years I have said there is no God. Now that I am expecting I fear the baby has odds against it for being born healthy. My husband is a Lutheran and believes that it is God's will that the child will be born healthy. I've tried to read the Bible but it doesn't sound real to me. I sometimes pray to God and feel nothing. Please tell me how will I know that God is really talking to me.

A. In addition to his word in the Bible, Christians believe that God acts and speaks through the lives and experience of other people. Seek out your family doctor or obstetrician and speak to him or her about your fears. Talk to your pastor or a Christian family counselor and don't be afraid to freely share your doubts. Join a future parent's or expectant mother's class. Perhaps there is a woman in your community or congregation who has known some of the same anxieties you have. Ask her to talk with you about them. Above all, don't try to go it alone. There are people near you who want to help.

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

SEPTEMBER 19, 1979

Schulmerich Bells:



The Sound of Excellence

Thousands of churches have come to know the beauty of Schulmerich bells. For when it comes to selecting bells, Schulmerich is the first choice of churches everywhere.

At Schulmerich, our craftsmen combine the centuries-old tradition of bell making with the latest in technology to create the finest and most complete range of bells available. And all our bells, regardless of size or price, have the famous Schulmerich sound of excellence.

Whatever your needs, we have the right bells for you. We can supply a single cast bell or a cast bell carillon. Our selection of electronic bell instruments ranges from single module units to our magnificent Americana keyboard series. We have the bell towers and steeples in which to house your bells. And thousands of bell choirs ring our handbells.

Isn't it time your church started ringing Schulmerich bells?
Mail the coupon today.



**Schulmerich
Carillons, Inc.**

3147 Carillon Hill, Sellersville, Pa. 18960

Send me Schulmerich's free full line brochure.

Name _____

Church _____

Address _____

City _____ State _____

Zip _____ Phone _____

A department store fashion model for more than 50 years, **Mamie Fehler** at the age of 91 recently returned to her profession. Now a resident at the Lutheran Home in Topton, Pa., she participated in the 82nd Anniversary Day Celebration modeling "Fashions of the Gay Nineties." She is a member of St. Paul, Allentown.

Cheryl Hart, 12, Resurrection, Madison, Ind., took two firsts in a state AAU swimming meet. She set a state record of 37.8 seconds in the 50-yard breaststroke in the 14-and-under age group.

Dr. Karl W. Kinard, president of the South Carolina Synod from 1943 to 1971, attended his 52nd consecutive convention this year. He is currently the synod's president emeritus.



Urmys

As one answer to the energy crunch, **Ken and Ruth Urmy**, Christ the King, Houston, rode their Honda Goldwing to the LCA Global Mission Event in Lindsborg, Kan. Both are active in lay ministry.

Ramona Carlin, Salsburg, Smolan, Kan., has been appointed to the National Advisory Committee to the White House Conference on Families. Carlin is past president of the Central States synodical unit of Lutheran Church Women.

Charles A. Wilson, a blind member of Holy Trinity, Martinsville, Va., has been elected Virginia state commander of the American Legion. A former educator and personnel specialist, Wilson has worked as a motivational consultant since he became blind in 1964.

Dr. George W. Evans, an LCA pastor, recently became chaplain of the U.S. Marine Corps. Capt. Evans, 45, is the senior adviser to the commandant and all agencies of the Marine Corps on matters related to the religious life of Marines.

Jean Marie Warpus, St. Peter, Scranton, Pa., was named Orthopedic Nurse of the Year, a distinction granted by the Dillon Co. through the Orthopedic Nurses Association, Inc. Warpus received an all-expense-paid trip to that organization's national convention held in Anaheim, Cal.

Four books have been added to the library shelves of Holy Trinity, Greenville, Pa., each written by a current or former member. They include *The History of Thiel College*, Dr. Roy Johnson, former Thiel College history professor, now living in Anaheim, Cal.; *Doughboy Chaplain*, Dr. Edward K. Rogers; *Final Proof*, a murder mystery, Marie Reno, New York, and *Evangelical Outreach Foundations*, Dr. Louis Almen, Thiel College president. Five other books in the collection were written by former or now-deceased members.



Grislis

The Rev. **Lorraine Sommers Grislis**, pastor of St. Luke, Winnipeg, Manitoba, has been named chaplain for the LCA's 1980 convention in Seattle. She is the first woman appointed to that post. The 1980 convention marks the 10th anniversary of LCA approval of ordination of women.

Dr. Stanford Stenson has been appointed administrator of the Life Long Learning Center at Thiel College, Greenville, Pa. He will plan programs for the community, church, and alumni and supervise the year-round conference program on campus. He previously worked with the LCA's Division for Professional Leadership, directing continuing education.

Nancy Anderson, Grace, Lansing, Mich., received five gold medals at the 1979 regional Cerebral Palsy games. She won gold medals in the javelin throw, shotput, slalom, clubthrow and backstroke. She won a silver medal in bowling.

Libby Flowers, Nativty, Arden, N.C., represented the North Carolina branch of the National Association of Emergency Medical Technicians where she was elected "speaker" of the association's house of delegates.

Hans M. Link, president of Immanuel Medical Center, Omaha, Neb., has been elected to the board of trustees of the Lutheran Hospital Association of America.



Whitesides

Newberry College President **Glenn E. Whitesides** again was selected as a national judge for the Miss America pageant in Atlantic City, N.J. He was also one of eight judges for the pageant competition last year.

Cobbler, Michael L., newly ordained, to St. Michael, Philadelphia.

Driesen, Robert L., newly ordained, to Trinity, Sidman; Dunmyer, Elton.

Harbaugh, Gregory P., newly ordained, to associate, Lakeside, Harrisburg.

Hegge, Pearl A., Yellow Springs, Williamsburg; Geeseytown, Hollidaysburg, to retirement.

Heikkinen, Jacob W., faculty, Lutheran Theological Seminary, Gettysburg, to retirement.

Herbener, Henry E., newly ordained, to Holy Trinity, Greensburg.

Kishino, Yutaka, newly ordained,

to assistant, Zion, Philadelphia (Olney).

May, William Robert, Zion, Marietta, to on leave from call.

Pearson, Thomas D., on leave from call, to graduate study.

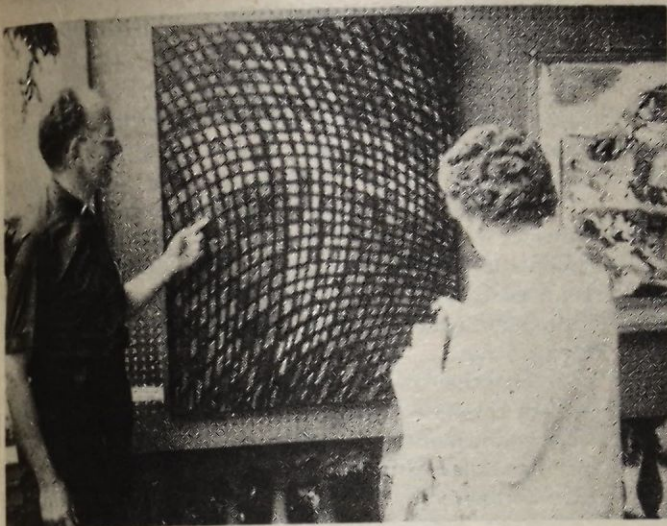
Reeser, Richard A., newly ordained, to Shepherd of the Hills, Dushore.

Seyda, Arthur R., St. John, Easton, to retirement.

Smith, Ann M., St. Paul, York Haven; Zion, Goldsboro, to on leave from call.

Stenman, Eric B., St. James and St. Luke, Red Lion, to Zion, Manheim.

Stenman, Joanne P., St. James and St. Luke, Red Lion, to Zion, Manheim.



A Christian Art Show sponsored by the Lutheran Center at Glen Foerd, Philadelphia, attracted 21 local artists. The Rev. Richard Bergman, show director, displays one of 60 works of art depicting biblical and liturgical themes.

Trout, Stanley R., coordinator, Allentown Area Lutheran Parish, to Christ, Hazleton.
Walters, Jeffrey L., newly ordained, to St. John, Steelton.
Warren, John R., Christ, Jim Thorpe, to on leave from call.

South Carolina

Miller, Wilbur D., St. Mark, St. Joe, Ind.; St. Peter, Spencer-ville, Ind., to St. Philip, Prosperity.

Texas

Garrity, Paul F., military chaplain, San Antonio, to on leave from call.
Heimbecker, Murray A., newly ordained, to Bethel, Lyford.
Kirchner, Paul K., newly ordained, to associate, Our Saviour, Victoria.
Richards, Clements O., newly ordained, to Lord of Life, Lancaster.
Romsa, Donald I., youth coordinator, Edmonton Council of Lutheran Churches, Edmonton, to campus pastor, Texas Lutheran College, Seguin.

Virginia

Chapman, Randall A., newly ordained, to Bethlehem, Waynesboro.
Martin, C. Jackson, Muhlenberg, Harrisonburg, to deployed staff, Virginia and Maryland synods.
Olbert, Scott M., newly ordained, to St. Peter, Shenandoah.
Price, James C., newly ordained, to associate, Trinity, Newport News.
Wood, William C. II, associate, Grace, Winchester, to on leave from call.

Washington

Danielsen, E. Edwin, restored to roll, to director/institutional development, Seattle Lutheran High School, Seattle.
Hillerman, Timothy G., on leave from call, to assistant, University, Seattle.

Swenson, Norris C., St. Paul, Postville, Iowa, to pastor/developer, Everett.

West Virginia

Huber, Phillip C., newly ordained, to St. Peter, Wardensville; Ebenezer, Rio; Hebron, Yellow Spring.

Wisconsin

Echelbarger, David L., newly ordained, to associate, St. Luke, Waukesha.

CANADA

New Brunswick

Himmelman, Donald J., Holy Trinity, Belleville, Ontario, to St. Matthew, Fredericton.

Nova Scotia

Innes, Mark H., Christ the King, Thornhill, Ontario, to Resurrection, Halifax.

Meindl, Rolf, St. Luke, Baker Settlement; St. James, Branch LaHave; Christ, Camperdown; Redeemer, Conquerall Bank; Ascension, Conquerall Mills; Calvary, Middlewood; Trinity, New Germany; St. Matthew, Newburne; All Saints, Newcombville; St. Paul, North River; Mt. Calvary, Upper Northfield; St. Mark, Walden; St. Andrew, West Northfield, to retirement.

Moore, Gregory C., newly ordained, to 13-point parish listed above.

Nunne, John F., Peace, Lower Sackville, to on leave from call.

Ontario

Ashick, Cheryl I., newly ordained, to assistant, Trinity (independent congregation), London.

Berner, Norman A., assistant to president, Eastern Canada Synod, Kitchener, to retirement.

Boyd, Gregory C., newly ordained, to St. John, Arnprior.

Dahle, Guenter W.F., Peace, Mississauga, to assistant to president, Eastern Canada Synod, Kitchener.

Ehrhardt, Lawrence E.C., newly ordained, to St. Peter, Williamsburg; St. Luke, Dunbar.

Hackbusch, Edward C., St. John, Arnprior, to St. Matthew, Hanover.

Lorch, Albert A., St. Luke, Kitchener, to assistant to president, Eastern Canada Synod, Kitchener.

Lurvey, Thomas J., newly ordained, to assistant, St. Peter, Kitchener.

McGee, Pamela J., St. Paul, Morrisburg; St. John, Riverside Heights, to on leave from call.

Scharf, Gilbert A., Resurrection,

Halifax, Nova Scotia, to assistant to president, Eastern Canada Synod, Kitchener.

Weber, Eric R., assistant to president, Eastern Canada Synod, Kitchener, to St. John, Waterloo.

ARGENTINA

Meier, Richard J., Christ the Servant, St. Paul, Minn., to missionary.

ENGLAND

Ansons, Gunars J., research professor, Institute of Ecumenical Research, Strasbourg, France, to London Southwest Parish.

GERMANY

Peterson, Thomas O., associate, St. John, Bloomington, Ill., to missionary.

SINGAPORE

Anderson, Noel R., newly ordained, to missionary.

Lunder, Karl B., St. Mark, Aurora; United, Gilbert, Minn., to missionary.

TRINIDAD

Williams, Kim Eric, Good Shepherd, Lindenwood, N.J., to missionary.

Deaths

The Rev. Ernest N. Bauer, 77, of Zelenople, Pa., died Aug. 16. Ordained in 1928, he served with the Lutheran Welfare Society, St. Paul, Minn., and pastorates at Grace, North Tonawanda, N.Y.; English, Minersville; Zion, Hollidaysburg (1944-63), and the New Franklin Charge, Chambersburg, all in Pennsylvania. He retired in 1973.

The Rev. Otto T. Eklund, 94, of Camrose, Alberta, died July 17. Ordained in 1917, he served Augustana, Vancouver, British Columbia; Calvary, Wetaskiwin, and Meeting Creek, both in Alberta. He served as an itinerant pastor for many small towns in western Canada. He retired in 1951.

The Rev. Herbert W. Gastmeier, 56, pastor of Zion, Stratford, Ontario, since 1962, died Aug. 15. Ordained in 1950, he served Christ, Maynooth, and Christ, Peterborough, both in Ontario. He served on the boards of Waterloo Lutheran University and Waterloo Lutheran Seminary.

The Rev. Warner E. Holmgren, 67, of Brookville, Ohio, died Aug. 21. Ordained in 1936, he served St. John, Mt. Vernon; Zion and St. John, Minerva; Zion, Defiance; Indianola, Columbus; Second- Trinity, Dayton; St. Luke, Youngstown, and Trinity, Brookville. He served as U.S. Army chaplain (1942-45) and on the board of Wittenberg University. He retired in 1978.

Sister Lina Jurgens, 72, of Narberth, Pa., died Aug. 15. Consecrated in Germany in 1937, she joined the American diaconate in 1956. She served in various hospitals in both Germany and the U.S. and as a missionary nurse in Africa. She retired in 1968.

The Rev. Lester Oda Roof Jr., 79, of Salisbury, N.C., died Aug. 13. Ordained in 1929, he served Cedar Grove, Leesville, and St. James, Summit, both in South Carolina (1929-45); Nazareth, Rural Hall, and Shiloh, Lewisville; the Holly Grove Parish, Lexington; Wittenberg, Granite Quarry, all in North Carolina. He retired in 1966.

BECAUSE OF YOU

Because of you a strong congregation is becoming stronger.

And an effective pastor is becoming more effective.

That congregation is Trinity Church, Camp Hill, Pa. And that pastor is Richard L. Dowhower.

"Sometimes," says Pastor Dowhower, "people think big congregations don't need a close working partnership with the Lutheran Church in America. That's not true."

Indeed, Trinity Church—with over 4,000 baptized members—is making unusual "strides for Christ" because it has used, and is using, programs of the Lutheran Church in America—all made possible by your gifts to benevolence.

Enthusiastically, Pastor Dowhower ticks off the ways in which he and his people have been helped in their mission:

"First, there was Parish Life and Ministry Development which led us through an eighteen month planning process that helped us pull a lot of things together and get new things going."

"Then we launched Word and Witness, involving thirty-three laypersons. That, in turn, led to an evangelism thrust, using Evangelical Outreach suggestions and guidelines."

As would be expected, stewardship—the giving of money—came as a natural outgrowth of this parish renewal effort. Trinity followed the LCA plan in Strength For Mission, receiving \$109,580 in pledges. Generous response followed generous response as the congregation engaged in the Every Member

Response Growth program which brought forth 1,400 pledges and an increase of 12% in giving.

"In using our increased income to meet the opportunities for mission," Pastor Dowhower reports, "we took the avenue of Designated Advance Gifts to go above and beyond our apportioned benevolence."

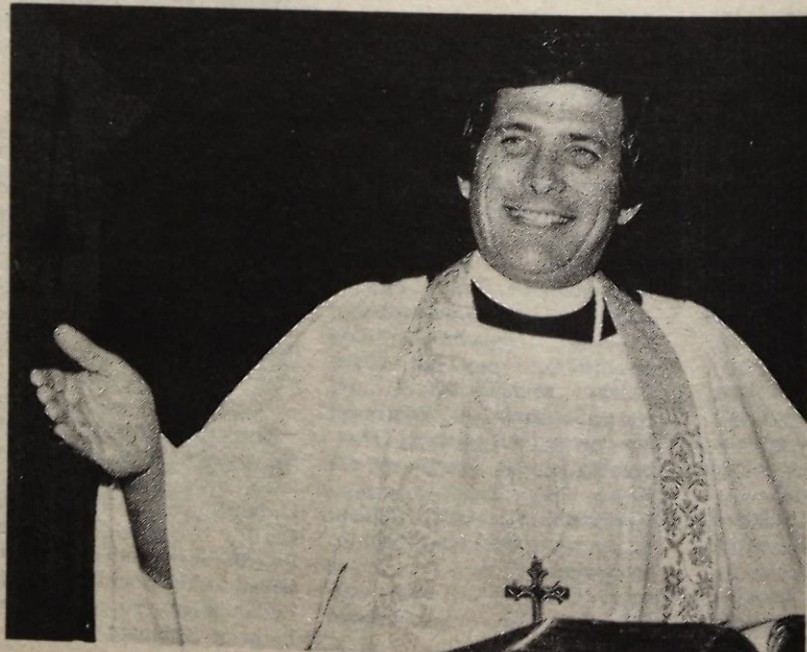
In addition, as the congregation plans for a building program they called upon the fund-raising and counselling services of the Lutheran Laymen's Movement for Stewardship.

Still another discussion of parish life—an emphasis on memorials, wills, endowments and deferred giving—has called for help from the LCA Foundation.

"Finally," Dowhower points out, "our staff requires continuing education, something we cannot do for ourselves, big as we are, so—we turn to the Lutheran Church in America and take advantage of the many seminars, workshops and schools they provide for all church leaders."

... but, without your gifts to benevolence this strong congregation wouldn't have all of these opportunities for increased strength, a strength that gives glory to Christ and his church.

Remember your partnership with Pastor Dowhower and his people as you put your offering envelope in the offering plate on Sunday.



Lutherans want pastor to be person of faith

MINNEAPOLIS—A four-year research project involving more than 5,000 Lutherans has identified the qualities that they want most in their pastors.

First and foremost, Lutherans want their ministers to "be persons of faith, unquestionably Christians for whom Jesus Christ is both Savior and Lord."

Next, they want their clergy to relate well to people. And third, they want their pastors to maintain the Lutheran heritage, but not uncritically.

What they don't want are ministers who are domineering and authoritarian or who exhibit "negative" behavior that hinders ministry.

Those surveyed by the Search Institute of Minneapolis included a random selection of lay members, parish pastors, seminary professors, senior seminary students and district or synod presidents of the Lutheran Church in America, the Lutheran Church—Missouri Synod and the American Lutheran Church.

Other findings include:

—Lutherans clearly view the ordained ministry of preaching, leading worship, baptizing, administering the Lord's Supper, teaching, marrying and burying as occurring within the community rather than as private interactions. They expect pastors to be prime builders of the fellowship of believers.

—Counseling must be done within the context of Christian faith. It should involve the language of faith and help Christian sufferers see their problems in the

context of the love, power and grace of God.

—Lutherans consistently agree upon an individual approach for alleviating human suffering. They have not shown as much agreement to social reform.

—Laypersons particularly care about worship and the way it is led, about preaching and how well it is done. About 30 percent are happiest with rigorous adherence to a formal, high-church liturgy; 60 percent like variety in at least the voluntary portions of the service, and others prefer worship that is free and spontaneous, with a minimum of order that remains the same from service to service.

The researchers said they did not find members of the three major Lutheran bodies to differ greatly from one another. "Contrasts in expectations that are identifiably different among members of church bodies occur primarily between the LCA and LCMS," they reported.

"The greater LCA emphasis, true to its history, is upon ministry to the larger community and world through caring for the broad-range, diverse needs of people

everywhere.

"The Lutheran Church—Missouri Synod is obviously not without concern for the larger community and world, but this concern shows itself differently. Within the LCMS, and to some degree the ALC, the larger world concern focuses on what has historically been known as evangelism or world missions.

"This is not to suggest an either/or mentality in any of the three church bodies, but rather that their emphases tip in slightly different directions. The differences are not in kind but degree.

"An additional LCMS emphasis, by contrast with both the LCA and ALC, is ...on firm adherence to the authority of Scripture as interpreted rather literally and seen as verbally inspired...."

A grant of \$250,000 from the Aid Association for Lutherans, Appleton, Wis., underwrote the project.

Search Institute was originally known as Lutheran Youth Research and later, as the Youth Research Center.

—WILLMAR L. THORKELSON

For faster service

When you

- move to a new address
- renew your subscription
- have a question or complaint

Send us the address label from your copy of **The Lutheran**.

Please let us know at least six weeks before you move! We can give quick service on subscription matters if we have the right information. Be sure to send your correct address —(new address if you are moving) to **The Lutheran**, 2900 Queen Lane, Philadelphia, Pa. 19129

Attach
label
here

Your name (please print)

Your street address

City

State ZIP code

—GEORGE H. STRALEY

Books

Being a Christian When the Chips are Down

by Helmut Thielicke
Fortress Press, Philadelphia
125 pages, \$5.95

IT IS ALWAYS a pleasure to note the appearance of a new book by the prolific and popular German theologian, Helmut Thielicke. Now professor emeritus of systematic theology at the University of Hamburg, he is a man of such broad vision and rich personal experience that one can always be sure of finding spiritual refreshment in his words.

He does not disappoint us in his latest. *Being a Christian When the Chips are Down*, translated from the German by H. George Anderson, president of the Lutheran Theological Southern Seminary, is a collection of short sermons intended to illuminate the meaning of Christian living in these troubled times. They range from the search for personal identity and

meaning in life to an understanding of death and eternity. All are rooted in simplicity and laced with the hearty encouragement and optimism that distinguish all of Thielicke's general writings.

Among the questions these chapters answer are: How can we get a fresh start? How can repentance be joyful? What is trust? Who is my neighbor? There are special discussions of Christmas, Good Friday, Easter and Pentecost. And there is a wise and compassionate chapter on human relationships with the animal world in which Thielicke holds a conversation with his dachshund and points out that sometimes a dog can preach a sermon too. "In a healthy world," the author says, "all created beings are together under God." It is a point many theologians seem to miss.

But the main theme, the thread that runs through the fabric of all these pieces, is the constant presence of Christ, the assurance that he is with us in all our trials, in our suffering and death, and that true joy arises "only if I am in harmony from the inside out with God, myself, and the meaning of my life."

Now, I think

Whatever became of Beulah land?

By George H. Straley



When I was a young boy in school I had as my seventh-grade teacher a spare-rigged spinster with an addiction to hymn-singing.

Call her Miss Barnes. She was a strong disciplinarian, with a voice to match—a peculiarly hollow-sounding whoop that daunted me then and has haunted me since.

Every school day under Miss Barnes began in the same way. First there was a reading from the Bible (this was before anyone dreamed of a legal injunction against that common practice) followed by recitation of the Lord's Prayer and the singing of a hymn.

Miss Barnes chose the hymn herself from a small, red Gospel songbook with limp linen covers. One of her favorites was "Beulah land." Accompanied on a small organ played by a young girl from the senior high school who came punctually each morning for this purpose, we raised our young and sometimes changing voices, flogged on by Miss Barnes' whooping soprano and the bobbing of her graying head by which she marked time.

*Oh, Beulah land, sweet Beulah land,
Upon thy highest mount I stand...*

The recollection of those morning assembly exercises in the little village school I attended comes sharply to mind as I reflect on the apparent trends taking place in churches today. Church membership has been declining since the early 1970s. Church attendance is down, proportionate giving is lower, budgets are being cut, costs pared, projects curtailed. Here and there church buildings are being vacated or allowed to deteriorate. Some missionaries are being called home.

Part of the picture is certainly due to the faltering economy of these times. But there must be other reasons. One of them seems to me to be our development of a concept of salvation of the "whole man" in contrast to the concept of personal salvation. We have been advancing the gospel of social reform at the same time that it became smart to de-emphasize the importance of preaching, to criticize the Bible, to question the efficacy of prayer.

Perhaps the churches aren't so much to blame as the times. We are seeing, today, such widespread corruption and crass materialism as America has seldom experienced. Perhaps the churches have been powerless to prevent this trend, and they may be powerless to reverse it. But I wonder if they ought to try harder. And I think they could try putting back into religion the important ingredient that seems to be missing from most churches except the fundamentalist.

I refer to what Professor Edmund C. Arnold touched upon recently in his G. Elson Ruff Memorial Lecture, "Getting the Message Across" (*The Lutheran*, Jan. 3, 1979). We are all interested, Arnold pointed out, in the answer to the question, "What's in it for me?"

Some years ago I did a considerable stint as a copywriter in an advertising agency. One of the unforgettable lessons I learned in that hard school is that in order to sell a product or service you must tell the potential buyers exactly how they can benefit from it. You may discourse at length on how the product is made, or how the service operates. You may illustrate it with beautiful pictures. But you must remember that the prospective customer is always going to ask, "What's in it for me?" And if you fail to answer that question, positively and affirmatively, you will make no sale.

So maybe the time has come for churches to begin what Arnold neatly calls "individualizing the cosmic," and start communicating more with the individual. After the church suppers and bazaars, after the newspaper collections and the bowling leagues and the concern over the social issues and civil rights of this world, important though they are, maybe something should be said about the world to come.

Why not put more emphasis on the good news of the Gospel? And instead of telling it like it is, tell it as we hope it will be.

Not everyone would be sold, of course. Ours is a skeptical and sophisticated generation, not readily convinced. But what the church has to offer is so precious, so priceless—not sociability, though that's worthwhile; not a chance to get involved in good works, though that's very important, but the key to individual salvation. Beulah land!

*...And look away, across the sea,
Where mansions are prepared for me,
And view the shining glory shore:
My heav'n, my home, for evermore. ■*

The author is a frequent contributor and former news editor of *The Lutheran*. He resides in Wilmington, Del.

"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.

Letters to the editor

More about synod conventions

Sir: I am distressed that two key actions were not included in *The Lutheran's* report of the Metropolitan New York Synod convention (July). One was a series of five-year aims which cover new challenges to the synod to become more inclusive of a diversity of cultural and ethnic groups and to strengthen certain areas of the ongoing work of the synod. These aims were a direct response to the

adoption of the "Goals for Minority Ministry" by the Lutheran Church in America at its convention last year. The other action was taken by the synod's executive board and reported to the convention, namely, calling for a moratorium on construction of any new nuclear power plants in the state of New York until adequate safety standards have been met and until safe storage of nuclear wastes has

About Lutherans—and unity

Sir: Congratulations on the editorship you have brought to *The Lutheran*. Although subtle, your influence is being felt, such as in the editorial, "God's oneness and Lutheran unity" (August). I have been hearing that the church is a human institution and appreciate the reminder that it is instituted by God. We must rediscover our oneness if our witness is to have meaning in today's world. Keep us informed and challenged.

MARTY DELAHUNTY
Omaha

Sir: You are to be commended on your stand for Lutheran unity in your editorials, but your news articles seldom miss an opportunity to cast a critical eye

toward your brethren in the more conservative synods, as noted in your biased report of the Missouri Synod convention (*News*, August).... For many years I have driven 40 miles round trip weekly to the nearest Lutheran church, a Missouri Synod congregation. Recently a Lutheran Church in America mission was established closer to my home and I have gladly attended. However, your magazine and other LCA literature are not making it easier for me to fit in. Since reading *The Lutheran* I have discovered the difference between the two churches. In the LCMS the theological liberals were put in the rumble seat. In the LCA they were put in the driver's seat.

LEO L. RIDDLE
Spruce Pine, N.C.

Don't kidnap pastor

Sir: You used poor editorial judgment in choosing to run "Youth kidnap pastor for charitable ransom" (*News*, August). However noble the cause and well-intentioned and willing the participants may have been, the publicity feeds the sickness that pervades the world. You're saying that it's all right to kidnap and demand a ransom as long as it's for a good cause...the church even does it. Shame on us all for having to find gimmicks to replace Christian stewardship.

JOHN H. AHRENS
While Plains, N.Y.

Refugees and propaganda

Sir: The article *Boatloads of anguish* (August) properly implies that the Carter administration should accept more "boat people" into the United States.... While indicating the business and professional background of many emigrants, the article did not mention that the Vietnamese

government nationalized businesses in southern Vietnam early in 1978. It was asserted that the ethnic Chinese "were, in fact, expelled." There is much evidence that many decided to leave when their privileged way of life evaporated with the nationalizations.... The article did not mention the recent offer of Hanoi to airlift as many as 10,000 refugees a month to the United States and other countries. The U.S. government rejected the offer as "unrealistic." The article did not mention the continuing economic and social consequences of the war waged by the U.S. government, and that the United States has never honored President Nixon's commitment of aid to the ravaged nation. Rather than helping "boat people," the Carter administration seems intent upon condemning and punishing the Vietnamese. Persons and organizations sincerely interested in helping "boat people" should not permit themselves to be used in an economic and propaganda war against Vietnam.

ROBERT SCHWARTZ
Chicago

been assured. Our synod spent one year studying this issue and thoroughly researched as much material as possible before taking this action. It was not a momentary, emotional action.

JAMES A. GRAEFE
New York

Sir: While on vacation, I had an opportunity to read the July issue more thoroughly. I was amused by the headlines from various synod reports, such as "phasing out nuclear plants," "calls for nuclear halts," and "asks for energy study." The power of God through man becomes very real when there is a possibility it may kill us. It appears there was little conversation about the power of God through man and how it can save us. God has provided man with an ingenious mind and one result is atomic energy. Let us learn how to use it to the glory of God rather than take a negative position.

RICHARD WOGSLAND
Menomonee Falls, Wis.

CLASSIFIEDS

ORGANIST/CHOIR MASTER available full time. M.M. degree and 25 years experience. Walter Emery, 448 Benner Rd., Allentown, Pa. 18104. 215-395-1860.

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.

FOR SALE: 12 rank Kilgen organ, 3 manual stopkey console. Used regularly in downtown church. Send stamped, self-addressed envelope for specification. \$500 or best offer. Available 12/26/79. Contact St. James Lutheran Church, 1407 8th Ave., Altoona, Pa. 16602. Phone: 814-944-6835.

POCKET ALUMINUM CROSSES: "God Loves You" or "Jesus Christ is Lord," 16¢; 100, \$15; bronze cross, \$1.50. **POEM CARDS:** "Cross in My Pocket," 2¢. Plus postage. Crosses-7, 1313 Falls Church, Raleigh, N.C. 27609.

SAVE!! Secrets for making your own mixes — cakes, pancakes, meat coatings, egg substitutes; over 100 recipes! Moneyback guarantee. Send \$2 to MIXES, Box 252L, Midway, Utah 84049.

FREE SAMPLES. Christmas postal cards save money. Religious designs. Media Access, 301B Lake St., Chittenango, New York 13037.

PHOTO FINISHING. Look! Spectacular money saving offer! Save 70¢ on Kodacolor rolls developed with Juimbo Prints—12 exposures \$1.55, 20 exposures \$2.55, 24 exposures \$2.75, 36 exposures \$4. (ALL SHIPPED POSTPAID-NO LIMIT.) Enclose this ad. Wisconsin Film, Dept. CC, LaCrosse, Wis. 54601.

CASH IMMEDIATELY for old gold, jewelry, gold teeth, watches, diamonds, silverware, spectacles. FREE information. ROSE INDUSTRIES, 29-TL East Madison, Chicago 60602.

Talking with all the Middle East



Editor's opinion

THE RECENT CONDUCT of a United Church of Christ minister at the United Nations uncorked a batch of tough questions which will take more than next month's papal address there to solve. The Rev. Andrew Young, U.S. ambassador to the world body, resigned after it was revealed by Israeli surveillance that he had violated U.S. policy by talking with the Palestine Liberation Organization's U.N. observer.

Any government, of course, has the right to expect its representative to obey orders. But the U.N. is only a place for talking; it cannot legislate. The bottom line of the Young affair is not protocol but whether nations should talk with presumed adversaries as well as with allies about problems that affect all of them.

U.S. POLICY toward Israel since 1975 has been tied in part to an American pledge not to negotiate with the PLO unless the Arab organization recognizes Israel's right to exist. This can be effective diplomatic strategy but at many opportune moments, the United States has carried on lengthy conversations with present or former adversaries such as the Russians and the Chinese, with both Ian Smith's Rhodesia and Abel Muzorewa's Zimbabwe, or occasionally with Castro's Cuba. These countries, like the PLO, had or have terrorist groups in them.

Such talk has not been given a chance in the Israel/PLO dispute or with U.S./PLO concerns. That should be remedied, for the alternative is either brooding or violence and both hold much less promise than conversation. If Israel had never talked with Egypt, there would not have been a treaty. If the United States had not reopened contacts with China, friendship and commerce would be lost. In the Middle East, the United States needs both Arab oil and a stable Israel. No one ever said that diplomacy wasn't a balancing act.

It's worth noting too that U.S. policy in that part of the world is being pulled by some Jewish strings. This is not an easy subject for a Lutheran church with German roots to mention. Israel is a nation with talent, resources and power. It has a long cultural heritage. But both the Palestinians and the Jews are descendants of Abraham, and Palestinian ancestors were living in Israel before Moses called it the Jewish promised land. As Christians interested in historical accuracy as well as human concern, there is reason to be anxious about the welfare of both groups. Israel has a population of 3 million, its Arab neighbors 100 million.

THE ISRAELIS understandably view life through their years of persecution and hardship. But they would probably benefit more these days from charitable views toward others than by over-sensitivity. Events or comments which contain the slightest criticism of Israel are attacked by Jewish groups, a course which will breed as much as reduce anti-Semitism. The Andrew Young firing may galvanize American blacks against Jews. The United States clearly has the prerogative to be an ally of Israel and still have relationships with countries or groups with which Israel is not friendly. Jewish insistence on continued retribution for war crimes borders on making the holocaust into a new Torah. (The West German government this year was persuaded to amend its statute of limitations so that these trials could continue.) While advocating human rights for its citizens, Israel has expanded its own borders and continues to carry on trade with South Africa, a country which denies human rights.

Trouble spots exist in many parts of the globe and solutions are not easy. But openness and conversation help educate us about each other's view of the world and to the realities of justice and injustice. Andrew Young may have been a prophet in that regard.

—EDGAR R. TREXLER

Jim: This letter expresses exactly what
"two-way communication" is all about.
Trex

June 9, 1979

The Lutheran

2900 Queen Lane
Philadelphia, Pa. 19129

JUN 14 1979

Sir:

The "Readers write:" section in the
June 6, 1979 issue was an extremely
successful way of recognizing your
readership's opinions and presence.

May I encourage you to continue
this section in each issue, as well
as "Now, I think" and "letters to
the Editor."

It is more exciting to
participate in The Lutheran than
to observe it.

M. J. Kramer
168 Washington Street
Bloomfield, N.J. 07003

THE LUTHERAN...not a one-way street.
We listen.

I became a professional for life

and health and retirement.

In short, I became a representative for Aid Association for Lutherans. AAL offers insurance to Lutherans and their families through 1,200 trained professionals like me. I set my own pace. I do my own thing. But I never forget that I represent one of the largest insurance organizations in America. I'm proud of that.

Having pride in my job is important to me. So is the fact

that I'm helping people get more out of life through AAL benevolence projects and fraternal benefits like insurance. You see, AAL's purpose is to enable Lutherans and their families to aid themselves and others. We call it **common concern for human worth.**

AAL's purpose has given my life more purpose. People helping people is what it's all about. And it's what I'm all about, too, since I became a professional for life with AAL.



Aid Association for Lutherans • Appleton, Wisconsin
Fraternal Insurance

TO: Aid Association for Lutherans
Appleton, WI 54919

☐ I'm interested in becoming a professional
for life with AAL

☐ Please have my AAL representative contact
me about: _____

Name _____

Address _____

City _____ State _____ ZIP _____

Church _____

Pastor _____

LU099-5

