# Lütheran Standard． <br> September 20， 1977 

REGET



THE FAMIIY OUT OF FAVOR
sçll vo
page 3
24nesall 39
detrNIW3S
03H1 NV\＆ヨHINา
Aどと日I7


Your retirement may be years away - one of the furthest things from your mind. But it's never too early to start preparing-especially if you're nearing, or past, 40!
Your family's needs change. As the children grow, complete their educations, leave to build lives of their own-your priorities for financial security must change, too. Your Lutheran Brotherhood representative is trained to help you.
If you're working without a profit-sharing or pension plan, you may gain the greatest benefits from an Individual Retirement Agreement, Keogh Act Plan or Tax Sheltered Annuity. Your contributions are tax-deductible and the earnings are tax-deferred. So you save on taxes today - and retire with extra savings tomorrow.
Lutheran Brotherhood offers a variety of retirement programs. Some, like Retirement Annuities or Endowment plans, may better fit your future goals and needs.

Now's the time to discuss your future with your Lutheran Brotherhood representative. He can design a program that's affordable today, to protect you tomorrow - because the Society has been helping Lutherans build financial security for over 60 years. You'll be in good company, because we're people sharing brotherhood.

## Lữtheran Standart

426 S. Fifth 51., Minneapolis, Minnesoly Is
SEPTEMBER 20, 1977

3 The family out of favor
Michael No:is
7 A new start Leslie G . Svendee
8 Take T-A-T James Lipsome:
9 For mature audiences only Alfred Kosctaes

10 Mr. Editor reader resporex
11 Let's talk it over: Rescuing the family George H. Mueden?
12 Do both! Marion Younga.
14 News
27 Question box: Who should receive, who should sene?

William A. Pones
28 From the president: 'We are or a responsible track'

David W. Pree
29 Fun at home: Here's a dolly Daniel Nor

30 Nothing to lose... or gain Spencer Bre

30 It's good news: When love is absent

Lester V. Me\%

Editor George H. Muedeking Managing Editor Lowell C. Almen News Editor John R. Nyberg Assistant Editor Lila C. Clawson Poetry Editor Melva Rorem Circulation Manager Smaida Abo Advertising Sales E. O. Liaboe

Cover: "If things go well with the lamily, worth living, " writes Michael Novak in a thought-provoking article, "The Family Ou, Favor" on pages 3-6. Read it. Think aboul wi he says. Discuss it with others. As Novad 敖 What strengthens the family strenghen: ciety."
Art and photo credits: $H$. Armstrons Roo cover. Wallowitch, 3. Camerique, 5. Boh To 6 RNS by John Lei, 6. Harold M. Lambert Carlin, 12. RNS, 14, 15, 16. Lloyd Smmin Luther College, 20. The Milwaukee Sentiot Mark Olson, 31.

OFFICIAL PUBLICATION OF THE AMIO OFFICIAL PUBLICATION OF CHURCH: "Speaking the trath in to UTHERAN CFIURCli:d is published iwite mo The Lutheran Standard is publyshed and Augh ly, except montily during fuly 26 5. Fitio Augsburg Publishing House, 5. and Cauds Minneapolis, Minn. 55415. U.S. . Sor iwo ${ }^{\text {th }}$ scriptions, $\$ 4.25$ per year, $\$ 3.00$ hor (alineandis second class postage paid at Minneapois Copyright (c) 1977 Augsburg Publishing Manufactured in U.S.A. Duplication mern in part in any form without writlen is ana in part in any The Lutheran Standard is is prohibited.

## The family

## out of favg



Marriage is no tame project. And the raising of children
brings us face-to-face with our inadequacy.
by Michael Novak

Brave souls may now (for the first time in centuries) discover for themselves the importance of the family. Choosing to have a family used to be uninteresting. It is, today, an act of intelligence and courage.
A friend of mine recently told me about a conversation during lunch in a restaurant. He had mentioned that he and his wife intended to have a second child soon. His listener stood and reached out his hand with unmistakable fervor: "You are making a political statement. Congratulations!"

To love family life, to see in family life the most potent moral, intellectual, and political cell in the body politic is to be marked today as a heretic.

Our economic system of capitalism plays an ambivalent role with respect to the family. On the one hand, capitalism demands hard work, competition, sacrifice, saving, and rational decision-making. On the other, it stresses liberty and encourages hedonism.

The great corporations (as well as the universities, the political professions, the foundations, the great newspapers and publishing empires, and the film industry) diminish the moral and economic importance of the family. They demand travel and frequent change of residence. Teasing the
heart with glittering entertainment and gratifying the demands of ambition, they dissolve attachments and loyalties.

Husbands and wives live in isolation from each other. Children of the upwardly mobile are almost as abandoned, emotionally, as the children of the ghetto.

The lives of husbands, wives, and children do not mesh, are not engaged, seem merely thrown together. There is enough money. There is too much emotional space. It is easier to leave town than to pretend that our lives truly matter to each other.

## Hostility and opposition

To insist that marriage and family still express our highest moral ideals is to awaken hostility and opposition. For many, marriage has been a bitter disappointment. They long to be free of it and also of the guilt they feel, a residual guilt which they have put to sleep and do not want awakened. They loathe marriage. They celebrate its demise. Each sign of weakness in the institution exonerates them of personal failure.

Urban industrial life is not designed to assist families. Expressways divide neighborhoods and parishes. Small family bakeries, cheese shops, and candy stores are boarded up. Social engineers plan for sewers, power lines, access roads, but not for the cultural ecology which allows families of different histories and structures to flower and prosper. The workplace is not designed with family needs in mind; neither are working hours.

Yet, clearly, the family is the seedbed of economic skills, money habits, attitudes toward work, and the arts of financial independence. The family is a stronger agency of educational success than the school. The family is a stronger teacher of the religious imagination than the church. Clearly, what strengthens the family strengthens society.

One unforgettable law has been learned painfully through all the oppressions, disasters, and injustices of the last thousand years: if things go well with the family, life is worth living; when the family falters, life falls apart.

There are, perhaps, radical psychological differences between people who center human life in
atomic individuals-in "Do your thing," or "Liet your own life," et cetera-and people who cente human life in their families. There may be in thin world two kinds of people: "individual people" and "family people." Our intellectual class, it seems, cete brates the former constantly, denigrates the later

There is not one family pattern in America; the are many. All are alike in this, however: they proind such civilization as exists in these United States wit its fundamental infusion of nurture, grace, al hope, and they suffer under the attacks of both 14 media and the economic system.

Half the families of the nation have an ammu income under $\$ 12,500 ; 90$ percent have an income er der $\$ 22,000$. How can a family earning, say, 8111 , a year ( too much for scholarship assistance) sand three children to college? or care for its elderly?

As for the media, outrageous myths blow breatit about. Everyone says that divorces are multiplym They are. But the figures hide as much as they $n$ veal. Some 66 percent of all husbands and min stick together until death do them part. In addibity the death that "parts" a marriage comes far late now than it did in any previous era.

Faithful spouses stay together for a longer $\operatorname{pra}$ of years than ever. For centuries, the average ageal death was, for a female, say, thirty-two, and, for male, thirty-eight. That so many modern marime carry a far longer span of years with a certain giax is an unprecedented tribute to the institution.

Finally, aggressive sentiments against martids are usually expressed today in the name of "he dom," "openness," "play," or "serious commitined to a career." Marriage is pictured as a form of it prisonment, oppression, boredom, and chafing tive drance. Not all these accusations are wrong bt the superstition surrounding them is.

## Imposes baffling responsibilities

Marriage is an assault upon the lonely, atomic ef Marriage is a threat to the solitary individual. It riage does impose grueling, humbling, baffing , frustrating responsibilities. Yet if one supposes precisely such things are the preconditions for true liberation, marriage is not the enemy of nox development in adults.

But we lack the courage nowadays to live by creeds, or to state our doctrines clearly (even to ourselves). Our highest moral principle is flexibility. Guided by sentiments we are embarrassed to put into words, we support them not by argument but by their trendiness.
The central idea of our foggy way of life, however, seems unambiguous enough. It is that life is solitary and brief, and that its aim is self-fulfillment. Next come beliefs in establishing the imperium of the self.
Autonomy we understand to mean protection of our inner kingdom-protection around the self from intrusions of chance, irrationality, necessity, and other persons. ("My self, my castle.")

## To cease being a child

In such a vision of the self, marriage is merely an alliance. It entails as minimal an abridgement of inner privacy as one partner or the other may allow. Children are not a welcome responsibility, for to have children is, plainly, to cease being a child oneself.
We maintain our belief in our unselfishness, how-
ever, by laboring for "humanity"-for women, the oppressed, the Third World, or some other needy group. The solitary self needs distant collectivities to witness to its altruism. It has a passionate need to love humankind. It cannot give itself to a spouse or children.

## 'Don't fence me in'

Liberation is imagined as a breaking of the bonds of finiteness. Salvation comes as liberty of spirit. "Don't fence me in!" The Fall results from commitments that "tie one down," that are not subject to one's own controlling will. One tries to live as angels once were believed to live-soaring, free, unencumbered.

The jading of everyday, the routines of weekdays and weekends, the endless round of humble constraints, are seen as enemies of human liberty.

So much of modern life may be conceived as an effort to make ourselves pure spirits. Our meals are as rationalized and unsensual as mind can make them. We write and speak about sexual activity as though its most crucial element were fantasy. We


If things go well with the family, life is worth
living; when the family falters, life falls apart.

describe sex as though it were a stage performance, in which the rest of life is as little as possible involved. In the modern era, the abstract has grown in power. Flesh, humble and humbling, has come to be despised.
So it is no surprise that in our age many resistant sentiments should war against marriage and family. Marriage and family are tribute paid to earth, to the tides, cycles, and needs of the body and of bodily persons; to the angularity and difficulties of the individual psyche; to the dirty diapers, dirty dishes, and endless noise and confusion of the household.
It is the entire symbolic function of marriage and family to remind us that we come from dust and will return to dust, that we are part of the net of earth and sky, inspirited animals at play for our brief moment on this planet, keeping alive our race.

## Making us realistic

The point of marriage and family is to make us realistic. For it is one of the secrets of the human spirit that we long not to be of earth, not to be bound by death, routine, and the drag of our bodies. We long to be other than we are.

A return to the true conditions of our own humanity will entail a return, on the part at least of a dedicated few, to the disciplines and terrors of marriage and family. Many will resist these disciplines mightily. (Not all, of course, are called to marriage. The single life can have its own disciplines, and celibacy its own terrors. What counts is the governing cultural model.)

To marry, to have children, is to make

## a statement hostile

to what passes as 'liberation' today.

Marriage, like every other serious use of are freedom, is an enormous risk, and one's likelihoodi failure is rather high. No tame project, mannas The raising of children, now that so few die it childbirth or infancy, and now that fate takes soliti responsibility out of the hands of affluent and wel. educated parents, brings each of us breathakes vistas of our inadequacy. Fear of freedom-mim exactly, fear of taking the consequences-adds enx mously to the tide of evasion. The armies of th night find eager recruits.

## Louder than shrugs

As Jean-Paul Sartre has taught us, it is bad tit to plead "to each his own," to permit intellectur laissez-faire. Actions speak louder than shrugs oft shoulder.

To marry, to have children, is to make a politixy statement hostile to what passes as "liberation" tode It is a statement of flesh, intelligence, and cours It draws its strength from nature, from traditix: and from the future.
Apart from millions of decisions by couples realistic love, to bring forth children they will now ish, teach, and launch against the void, the huirs race has no future-no wisdom, no advance, no out munity, no grace. It is the destiny of flesh and bial to be familial.


Novak, a Roman Catholic lay theologian ? social critic, is Ledden Watson distinguss professor of religion at Syracuse Unvers Syracuse, N.Y.

## A NEW START

by Leslie G. Svendsen

Reconciliation is a fresh start, a new beginning.

The story of the Bible, from beginning to end, is the story of Cod's work to mend lives broken by $\sin$ and to heal relationships
 destroyed by evil. His work culminated with the death and resurrection of Jesus Christan event that St. Paul says results in our reconciliation.
So reconciliation is putting back together the fragments of a fractured life. It is God claiming us by grace. And it is a father or mother welcoming a wayward child home with open arms, without admonition, without saying "I told you so," with no strings attached.

Before thinking of our own experiences, however, let's go back.

## Imagine the Garden

Imagine what life must have been like in the Garden of Eden (a Hebrew word meaning "delight"). Because the inhabitants of the garden were loved by the Gardener-and loved him too-they were at peace with themselves. They trusted the Gardener. They loved all of the garden's inhabitants. They treasured even the garden itself and cared for it.
But when the inhabitants of the garden disobeyed the Gardener, this entire network of relationships was torn apart. Self-centeredness became the way of life. And peace and harmony were replaced by


In Christ, we are new creations, said the Apostle Paul. We are recreated by God who has adopted us as his children.
alienation, hate, hostility, and estrangement. The garden was no longer a "delight." Paradise was no more.

In his letter to the Romans, however, Si. Paul trumpets forth the conviction that God has acted-once and for all time-to bridge the chasm that separated humanity from himself: ". . . while we were enemies we were reconciled to God by the death of his Son" (Rom. 5:10).

In Jesus Christ, God has taken the decisive step to restore the fractured relationships resulting from $\sin$. He has issued an invitation to all his alienated creatures to live with him in a new relationship-a relationship marked by trust and obedience.

Reconciliation indeed is a new beginning, for "when anyone is joined to Christ he is a new being; the old is gone, the new has come. All this is done by God, who through Christ changed us from enemies into his friends..." (2 Cor. 5:17-18, TEV).

God's action in Christ affects not only us, but encompasses the whole creation. St. John writes that "God so loved the world...." As sin has corrupted the whole created order, so does God's reconciling work transform it. For the Scriptures assert that, in Christ, God has begun to do nothing less than restore
creation to his original intentionto make new, to re-create, this defiled garden into a new garden of "delight."

But our renewed relationship with God is not some cozy, private kind of affair. As God's reconciling work on the cross involved him with us, so does the cross involve us with others. St. Paul writes that God has entrusted "to us the ministry of reconciliation." He calls us "ambassadors for Christ, God making his appeal through us" (2 Cor. 5:20, RSV).

God's people, the church, are called to be agents of reconciliation in the world today. We are called to help make reconciliation happenby the message we proclaim, by the deeds we do-between God and people, between races, between rich and poor, between brothers and sisters, between humankind and God's good creation.

## Glimpse of new creation

Of course, life in this world is still marked by suspicion and separation, by enmity and alienation. But in the story of what God has done for the world in Christ, God has given his people a glimpse of his new creation. And in the bread and wine of Holy Communion, he gives a taste of heaven (paradise) to those of us still on earth who have been restored to fellowship with him.

The wonder of reconciliation is that once the enmity between creature and Creator has been transformed into friendship, all of life's relationships are transformed. God's creatures begin to care for each other. There is a new reverence for life, a new concern for the garden in which we now live. There is a deep peace and a solid hope. And "we also rejoice in God through our Lord lesus Christ, through whom we have now received our reconciliation" (Rom. 5:11).


> Suendsen is senior pastor of St. Philip's Lutheran Church in Fridley, Minn.


Here's a quiz for you. What do you remember about the television programs you have watched since yesterday morning?

Yes No


Did you plan in advance what programs you were going to watch?


Did you ever stop watching a program because it became offensive to your values?


Can you name all the programs you watched during the last 24 hours?


Do you recall the story lines, if there were any?
$\square \square$
Do you become irritated and defensive if someone suggests you might be watching too much television?
If you can answer yes to the first four questions and no to the last, you may not be hooked-yet. But if you watched television for two or three hours last night and can hardly remember what you saw, you probably have the TV habit.

Television is like the weather. Everybody gripes about it but nobody we know is doing anything about it. The PTA speaker and your pastor agree that television is a big influence in society. The newspaper gets angry letters about sex-andviolence, but there it is-TV.

Loved and hated, television is so much a part of our lives that we have a hard time stepping back to take an objective look at it. But if you would like to try thinking about televisionand maybe doing something about it in your own life-there is a new program to help you.

Television Awareness Training (TAT) is an eight-part course which has been developed cooperatively by the American Lutheran Church, the Church of the Brethren, and the United Methodist Church.

TAT is designed to help people understand how they use TV, how it is affecting them and their farnilies, and how to begin watching it in well-thought-out, positive ways.

TAT has two stages. In the first
stage, leadership training events of being held regionally for persons bh want to become accredited Tis leaders. In the second stage the led ers, who are equipped with film nt sources, workbooks, and other leded ship materials, offer workshops to ar interested individuals, groups, or \% ganizations.

The TAT program consists of eqie two-hour workshops which can b conducted in a retreat-like setting a on a weekly basis. Workshop patio pants view excerpts from telenion programs and commercials, read oif do exercises in a 300 -page resom book, and discuss their reactions

A recent leadership training wat shop in Indianapolis attracted parten teachers, parents, and commur television producers from five stan We came ready to talk about teferir sion and criticize its obvious fate But the first object of study was os selves-how much we watch, what IR pick and why. No matter what poo lems we would eventually point od in the broadcast industry, we we still obliged to be responsible viever It's humbling to have to admit : critically watching a lot of what w like to call "junk."

## Manipulating values

TAT deals with the ways teleris: uses violence, degrades human seviu ity, stereotypes by race and sex, , commercially manipulates the rabue of adults and children.

With the aid of the research fact ties of the State University of Nof York at Stony Brook, the develomer of TAT have compiled samples advertising, news, and entertaimed This film collection is the audiorial backbone of the TAT program, and shows better than any lecture erad what television is like.

After watching samples of a wob TV programming, a mother in workshop said, "Even with adult a" trol, I felt pushed and manipulater So what's happening to children?

She had decided to learn about TV after her seven-year-d dy tried an Evel Knievel jump with tried an Evel Kink and his bicycle. His injur
plank

8-The Lutheran Standard
have resulted in three operations so far.
"All hours of the day or night, there is a stranger coming into my house," she said. "I try to check out my children's friends, but it's hard to do that with TV."
No one is more vulnerable than children to television messages, commercial and otherwise. Hidden-camera film of young children showed how quickly aggressive behavior is picked up and imitated. Children who watch a significant number of crime shows also tend to be more fearful of unknown perils around. "It disturbs me when my three-year-old's cat dies and she says a policeman shot it," remarked another parent.
According to a TAT leader, Dr. Robert M. Liebert, "Telling parents that they should filter the television programs coming into their homes is like telling them that they are responsible for purifying the water that comes into their houses."

## Exploring the options

What, then, are the options? Assuming that commercial television is here to stay, we can develop personal and family guidelines for planned use of what is available. The industry itself can be influenced, perhaps more than we think, by letters to stations and advertisers. The Federal Communications Commission requires that licensed broadcasters serve "the public interest," and viewers should involve themselves more in the license-renewal procedure.
But the first step is to find out more about television. If you are interested in further details on Television Awareness Training, write to Carolyn Lindekugel, The American Lutheran Church Office of Communication and Mission Support, 422 S. Fifth St., Minneapolis, Minn. 55415 , or call (612) 338-3821.


Lipscomb is managing editor of Parish Teacher, the American Lutheran Church's publication for church school teachers.

## For mature audiences only <br> \author{ by Alfred Koschade 

}Watching television or scanning advertisements, I often notice shows that are "for mature audiences only." Because I consider myself a mature person, I immediately assume the program or movie is for me.

But the show has hardly begun when my ears are bombarded with all kinds of "four-letter" words. This leaves me slightly bewildered. It's not that I don't know the meaning of those words (1 even know the meaning of a few eight-letter words), but I have never considered such crude language to be particularly mature. In fact, I have always thought such language was somewhat childish, used by those who have not learned to communicate in a more mature manner.

## Beginning of dilemma

This is just the beginning of my dilemma, however. Within a very few minutes, I am apt to discover that the same program includes in its cast a variety of adulterers, prostitutes, rapists, and others who seem to have difficulty coping with their sexuality. This leaves me even more confused, since such behavior has never impressed me as being particularly mature. On the contrary, I have thought one characteristic of real maturity is the ability to practice self-control in the realm of sexuality.

If a particular show does not "enlighten" me concerning sexual activity, perhaps it will help me become more mature in the use of my physical strength. By many examples, I am shown that a "mature" person is one who assaults other people. If fists aren't enough, guns, knives, or clubs will do. But I have lived with the idea that violence erupts only from people unable to cope with a situation in a mature way.

Another "lesson" taught by the "mature-audiences-only" programs is that only "immature" persons remain sober for 24 hours at a time. The "star" seems always to have an alcoholic beverage within easy reach. So we are led to believe a person is fully dressed only when holding a glass of wine or a shot of whiskey.
I read recently a newspaper account of a community's turmoil over a book which a teacher assigned to students. Apparently, some parents did not think their children were sufficiently mature to read that material. Perhaps they weren't. Yet what about the television programs they watch or the movies they attend?

The warning, "for mature audiences only," still puzzles me. I have trouble reconciling what much of our society considers "mature" with the way 1 have understood that word. For instance, a man I consider wise once wrote: "Fill your minds with those things that are good and deserve praise: things that are true, noble, right, pure, lovely, and honorable" (Phil. 4:8, TEV). That's real maturity.


## Mr. Editor

## a page of reader response

## Favors assembly

Those opposed to the Assembly of Congregations are the experienced, prudent, influential incumbents, who deplore the cost and the possible district deemphasis.
While I say God bless them for their interest and concern, I also plead with them to consider that the church in mission is people.
The influential incumbents have probably been to every district convention and most national conventions and are satiated and bored at just one more convention. May they be reminded of the thousands who have not seen the church in mission, the thousands who have not had the spine-tingling experience of sharing with thousands their voices raised in "singing psalms and hymns and spiritual songs with thankfulness in their hearts to God."

For the pastors who will be ordained, serve their Lord for years in a congregation, and retire without national convention experience, and for the laity who so need the inspiration of their sisters and brothers in Christ, I pray that the influential incumbents will bring their support, wisdom, experience, and love for their church to an imminent Assembly of Congregations.

## Herbert M. Dalleck <br> Oak Lawn, Ill.

## The freedom factor

The article, "But We Are Not Heartless" (L.S., May 17, p. 10), reminds us that world hunger is a serious problem and that Christians should be concerned.

I am disturbed, however, by the recommendation that "We can influence our nation's food policies through letting our congressional representatives know our concerns. We can urge them to meet the right to food for every person born on earth."

For those familiar with the views of Bread for the World, what that means is: "The United States govermment should increase aid to the needy nations significantly and perhaps to the limit required for every citizen of the world to have an adequate diet."

Rather than making such suggestions, the church should focus on the voluntary action the article suggested, and ways to increase God's freedom both in this country and in the underprivileged countries. At the very least, the church should be urging that freedom be a consideration whenever this or other government programs are judged.

> A. C. Robertson Westminster, Calif.

## One way

As a relatively new pastor who has struggled with my identity role as spiritual leader, I must agree with Pastor Olson (L.S., May 17, p. 12). I have been sensitized to people's regard for the office of ministry and hope that I would not scandalize anyone's faith for selfish reasons.

Admittedly, the church and its leaders must speak to moral and ethical questions, but the church need not become the lawgiver and enforcer. If one wants good moral guidance, he or she could turn to the church, but he or she could also turn to the U.S. Constitution, the D.A.R., or even the dictums of Mao or Franco. If one wants to hear the word of grace, freedom, and the gospel, he or she can turn only to Christ or to his body, the church.

Paul T. Johnson, pastor Racine, Wis.

## Mission work in Japan

The sentence relating to the ALC's entering mission work in Japan with Dr. Olaf Hansen (L.S., Apr. 5, p. 8) should be corrected. The ALC was present a half-century earlier. Dr. J. M. T. Winther, a pastor of the United Evangelical Lutheran Church, one of the ALC predecessor bodies, entered upon a distinguished career as a Japan missionary beginning in 1898 and continuing to his death, at 95, in 1970.

Richard Jensen, professor Wartburg Seminary Dubuque, Iowa

## Coping with TV

Re: "Is Television Killing Our Schools?" (L.S., Feb. 1, p. 12). With seven of us in the family and one TV, we decided, unanimously, to keep the TV off Tuesday and Friday afternoons and Monday evenings. Also, Saturday afternoon. Most importantly, it is not on during mealtime or discussion time. Many times, once the TV is off, everyone gets involved in other things and they don't think of what they may be missing on TV.

Mrs. Judith Kukla
Janesville, Wis.


## Sin of resentment

Concerning "Plucking One String (L.S., May 17, p. 5): In 1 Corintiric 14:1 we read: "Make love your aim, ex earnestly desire the spiritual gifts, , cially that you may prophesy." Chent matics desire the spiritual gifts bearap the Bible tells us to desire these gith

I suggest the real $\sin$ is not in whethe we are or are not charismatic, but allowing ourselves to harbor feelings is resentment. I pray for the day when i Lutherans will shed themselves of of sentment toward one another; ads when those who desire to put feetiras into their worship and those who prear to be more reserved can worship togeth er, side by side, in fellowship and her That will be the more perfect way Pr speaks about in the last verse of 10 rinthians, chapter 12, and all of chare 13.

Irvin Huthise
Chester, Mlote

## On 'desiring spiritual gifts'

Bishop Johnson's defense of spintu obtuseness is a jarring note at Pentenk But he has not dulled my interest it what is happening on the charisute front. I am naive enough and not tis proud to be excited about it, togete with masses who today, with St. PuI "earnestly desire the spiritual gits"

Gunnar Gildert
Renton, Wee

## Secular humanism

Re: "Can the American Fanily ${ }^{2}$ Saved?" (L.S., Feb. 1, p. 22). The the of the article seems to be what the 80 . ernment can do to help the family. It lieve the best thing the govermment ous do for the family is to stop the puthe schools from being used as an instrume: for indoctrinating children in the ideros gy of secular humanism, which sees $t$ counter and destroy the religious bleiet parents try to leave their children.

Jomes L BiB
Shoreview, them

## Defining 'God's children'

I am a bit disturbed by the loweres with which the words "God's chilider (children of God) are used. For erampl? "Lutherans and Jews agree that all pu ple, regardless of race, religion, of : tionality, are equally God's childrem, DD equally precious in his sight." (Statemen from "The ALC and the Jewish Cait munity.")

The New Testament uses the "God's children" (children of Cod clusively to describe those who have i unique relationship with God by fathr Jesus Christ.

Would it not be more correct to that "All people are God's creature" " "are made in God's image"?

I have less trouble with "all are eq" ly precious in his sight."

Eugene V. Sitiow

# Let's talk it over 

a page of editorial opinion

## Rescuing the family

The American family is in trouble. Nobody questions that. But the fact itself is not new. By 1900, for example, San Francisco County had as many divorces as marriages each year.
The trouble spots, however, were localized. Deviance was not approved, even though it was acknowledged. Think of the king of England renouncing his throne in the 30 s , as the price for marrying a divorcee.
Today the statistics are staggering. More than one million divorces last year, twice as many as a decade ago; nearly $40 \%$ of all marriages now end in divorce; twice the number of children from divorced families in the last decade; one of every six children living with only one parent- $13 \%$ of all infants under three; doubling of the illegitimacy rate in 25 years; $39 \%$ of the mothers with children under six working away from the home; nearly one in three with infants under three working. The impact and meaning for child rearing and marriage must be obvious.
The Christian looks on these numbers as a prediction of sheer catastrophe. The Bible makes the family the chief social unit; Lutheran theologians call this conviction "the doctrine of the Orders of Creation." Hardly a sociologist would dispute that the family is the core institution in every society we have known.
Our difficulties in the American family do not arise from alcoholism, sexual maladjustments, unemployment and its inadequate income, lack of child discipline, or mismanagement of money and credit. These are symptoms of deeper deficiencies.

## Extended family

Our difficulties arise rather from the changing structure, function, and reason for being of the American family. The extended family has virtually disappeared. Economics has forced untrained parents and children into the hothouse we call a nuclear family. It has been called the most vulnerable social institution ever invented. This is due to its isolation, its self-centered behavior, and its meager resources for conflict resolution and for discharging psychic overload.
As late as the early ' 50 s, one in 10 families still had
adult relatives under its roof. Through the presence of these persons as an extended family system, parents and children were made sensitive to their own responsibility to the outside, were forced to consider the impact of their behavior on others, and had an opportunity to reorient their feelings away from themselves.

One reason Christians have trouble trying to assist the American family is that the biblical directives for family living are aimed toward the extended family. Religious teachers have tried to reconcile such teachings with our dissimilar family patterns, but with minimal success. They have tried by "baptizing secularity," claiming that the Scriptures teach that people are to marry for love, that the Christian family is democratic-with equal voice for each member, and that sexual relations are for personal enhancement and only incidentally for reproduction. None of this squares with the Bible itself. These are humanistic secular values which Christians may or may not want to espouse. They should not have holy water sprinkled on them, however, as though biblically supported.

## Personal fulfillment

Besides structure, the functions of the American family have been radically altered. Gone is the responsibility for school learning, religious education, or vocational training, even entertainment. The chief work of the family today is to provide "com-panionship"-to satisfy personality needs-as Burgess' pioneer study in the early '30s showed. "I can't live without her" is the reason for marrying, and personal fulfillment is the reason for bearing and rearing children.

As our nation was industrialized, this function became more significant. Where but in "my" family could I expect personal appreciation in an increasingly impersonal world? According to studies in the late 1950 s, raising a good family was considered the highest value to which 80 to $90 \%$ of the college students could aspire.

When personal fulfillment was not forthcoming (the ashes of a quickly burned-out infatuation), or when "my" partner's need for recognition and affection interfered with satisfying "my" own (a new baby arrives, for example), then it could quickly be determined that "my" particular marriage was not accomplishing its promises. That was then translated as, "I don't feel any love for him/her anymore." Since married life promised this primary function of personal appreciation, however, that was the signal to set out looking for a replacement.
The reason for family living also has changed, and to that we must return in our next issue.

GHM

## Welcome and keep new members:



by Marion Youngquist

Jane and Tom Nelson were transferred to Centerville last year. With their two children, they joined St. John's Lutheran Church. Sometimes the Nelson family comes to worship. But that's about all. Because of what has not happened, they are still "new members" on the edge of congregational life.

Congregations "evangelize" in seeking new members, but many give little emphasis to "integration," namely, to making certain that new members learn they belong. Too often it is falsely assumed that membership produces participation.

But the Nelsons and the congregation need each other. The Nelsons could share the work load now carried by a dedicated core of members. They could
add vitality with their talents and new ideas darl the Nelsons need friendly support and acceptane in their new situation.

Consider three steps to "integration":

1. INSTRUCT! St. Paul wrote to the Philippiars "And it is my prayer that your love may abound more and more, with knowledge and all discernment" (1:9).
What does membership mean at St. John's Churd An instruction class offers answers to questions abot doctrine, worship, and service. Yet it is a fallacy in excuse people like the Nelsons because they af "Lutheran."
Newcomers need to know about the benevolent commitment, missionary emphasis, community of reach, educational program, and local demands. Ii. every congregation has the same priorities. If a farl:

## When new people join a church group, do the old members fully accept them? Old or new-there can be no second-class citizens in the Christian faith

ly looks elsewhere for cheap grace, then St. John's has only lost a statistic.
The class (with sponsors) is a nucleus of friendly faces when newcomers join the congregation. Perhaps a Bible-study group can continue the close association.
On membership day, a meal after the service adds a hospitable welcome. Breaking bread together allows others to greet new members too. Whether brunch or casserole potluck, fellowship-not foodgets emphasis. Afterward, new members can talk briefly about family, work, hobbies, and church activity. This informal recognition establishes common interests.
Pictures should be taken for the bulletin board. List names and addresses in the Sunday bulletin and the monthly newsletter. Inform others in their neighborhood or in the same company about the new members, so they can be greeted. In every way, let new members know they are persons, not just statistics.
2. INVITE! Recall Jesus' words, ". . . I was a stranger and you welcomed me" (Matt. 25:35).
People are lonely. Extra pressures may come with a new job or a new school. Perhaps previous experience has soured them on church organizations. Maybe they are too shy to ask questions. So new members like the Nelsons are considered "aloof."
Long-term members complain that the notice in Sunday's bulletin-"Everyone is welcome"-is not heeded. Or a poster invitation is ignored. Someone remarks, "We sent a letter to everyone who joined last year and no one responded." (It probably went in the wastebasket with other circulars.)
Person-to-person invitations are needed to draw people into fellowship. A friendly visit with the Nelsons would establish some rapport. Do they need baby-sitters or other help? Would they like to go out soon for a lunch or dinner? Does one of them have time to count the Sunday offering? Could they help usher or teach a church-school class?

New members need a personal invitation to participate in church life.

## 3. INVOLVE! Christians are ". . . to lead a

 life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Col. 1:10).Congregations have talent galore. But how does a congregation tap its resources?

One possibility is a volunteer coordinator, a lay person who knows available talents, especially of newcomers. Along with parish records, a talent file is helpful. Each talent card should include pertinent information such as employment (and hours), previous church experience, recreation, skills, hobbies, education, and preference for service-youth, worship, property, etc.
Who can play the guitar for a picnic sing-along? Type bulletins? Drive youth to a rally? Repair choir robes? Deliver meals-on-wheels? Help with an Advent craft night? The church is filled with volunteers who have a mandate to love and serve. Short-term activities integrate them easily.

If new members do join a church group, does it fully accept them? Or is there fear that new people will change things? This attitude will limit participation. Old or new-there can be no second-class citizens in the Christian faith.
To know and to be known is the best way to bring the Nelsons, or anyone, into the church family. Real participation and a sense of fellowship come through instruction, invitation, and involvement. Then, for as long as the Nelsons belong to St. John's, they will cherish their church home.

## Newsfront

## Christ as truth

"When the New Testament writers ascribed deity to Jesus, they did not mean it in any attenuated, mythical, or poetic sense. They meant what they said: that God had visited and redeemed his people and that he had done so in and through Jesus." With these words, Canon Michael Green rebuts a challenge to the traditional concept of Christ's divinity made in The Myth of God Incarnate.
The book, center of theological controversy since its publication last June in London, England, contains 10 essays by six leading Anglican religious scholars and one member of the United Reformed Church. It is now answered in The Truth of God Incarnate, published by Hodder and Stoughton of London. Canon Green, rector of St. Aldate's, Oxford, is the major contributor to the latter book. He notes "an astonishing fact that most of the writers in The Myth of God Incarnate have very little to say about the resurrection, which is, after all, the crux as to whether the Jesus story is myth or history."
Another contributor, the Rt. Rev. Christopher Butler, Roman Catholic auxiliary bishop of Westminster, develops this point by writing, "Christianity took its birth from a fact, the fact of the resurrection of Jesus of Nazareth. This fact stands behind every page of the New Testament. Without that fact, there


Pray at lunch-President Carter, left, and VicePresident Walter Mondale have a moment of silent prayer before lunch under a willow tree outside the president's office at the White House. The two leaders meet alone for lunch every week to exchange views which might not be possible when others are present. Silent prayer always precedes their lunch.
would have been no New Testament, no Chro tianity."

Bishop Butler goes on to quote from the ine Testament and particularly Paul's epistle to the ph: lippians, which was written about 25 years after the resurrection of Christ. He quotes from the epite "Therefore God has highly exalted him and bo stowed on him the name which is above every name that at the name of Jesus every knee should bow, in heaven and on earth..., and every tongue conles that Jesus Christ is Lord, to the glory of God tir Father."
He also deals at length with the Council aui Formula of Chalcedon, which took place in A.D. 5.1 centuries after the New Testament was written Re adds: "The church has lived with the Formula id Chalcedon for over a millennium and-a-half. It tras seen in it a faithful restatement of its own immemis rial faith"-the faith already expressed in the doctrive that the Word of God, who was himself divine, "t came flesh" (a real human being) in and as Jesus th Nazareth (see John 1:14).

## Priests deposed

Four California priests and one in Colorado ar the first within the U.S. Episcopal church to te deposed for their actions in opposition to ordination of women. The five priests have been actively ir volved in the formation of a "continuing" Episcopi Church, separate from the denomination as nom constituted.
Priests in other dioceses also have been suspended over women's ordination and other issues, but thei six-month period to allow for a change of mind d reconciliation had not expired. Some other Episcopid priests have publicly renounced the denomination several recently applying for acceptance in the Orthodox Church of America.

## Favors women deacons

The Catholic archbishop of Baltimore has reomir mended that women be permitted to become ot dained deacons and considered for other leadersbir positions which church law does not require priets to fill. The church's permanent diaconate, which is open to married men and already has several thou sand U.S. members, includes all priestly function except celebrating mass and the sacrament of rean ciliation (confession). Deacons may preach, tead baptize, witness marriages, preside at funerals, and administer the Eucharist.


Modern morality play? - Ben Kenobi (Alec Guinness), right, parries Darth Vader's light saber thrust in a duel with laser beams from the motion picture Star Wars. Pitting good against evil, the film has been seen as a modern-day morality play, wherein the "force" of believers in the solidarity of humankind overcomes the evil personified by the Lucifer-like character, Darth Vader, who misuses technology for purposes of doom. The picture has become a smash hit.

## ELIM votes continuance as 'voice of conscience'

Members of the "moderate" Evangelical Lutherans in Mission (ELIM) have determined that their movement will remain a voice of "conscience" for "moderates" speaking to issues in the Lutheran Church-Missouri Synod.
A resolution setting future ELIM direction and saying the group would continue to "protest the unjust actions" in the synod was adopted at ELIM's fifth annual assembly at Des Plaines, Ill., last month.
A budget of $\$ 220,000$ for the next year was approved, primarily to support a biweekly newspaper and to publish occasional issue papers.
The Rev. Samuel Roth, Ferguson, Mo., said in his presidential address that for the Missouri Synod to ignore "scriptural imperatives to unity in the whole body of Christ" and to try to "go it alone" in mission is heresy.

## A quick look

A study of investment in South Africa by the South African Council of Churches concludes it has done more harm than good in terms of ending the country's apartheid (separate racial development) policies. The report recommends "cessation of all further loans to South Africa unless and until" a 17point "code of ethics for investment in South Africa is accepted and obligatory."
Children forced to model for pornographic photos may not be left with physical scars, but they are "psychically mutilated," Harry N. Hollis Jr., a Southern Baptist specialist on family issues, told a forum on "Morality, Censorship, and the Law" in Nashville, Tenn. He said he believes child pornography qualifies as "child abuse" and therefore is not protected by the First Amendment.
\$26 billion were spent last year for alcoholic beverages by the U.S. drinking public, Mrs. Margaret Gee, treasurer of the national Women's Christian Temperance Union, reported in Springfield, III. The figure represents an increase of $\$ 1.35$ billion over the 1975 expenditure and breaks down to $\$ 2.97$ million spent every 24 hours, Mrs. Gee pointed out.
Leaders of the Seventh-day Adventist Church have made what the denomination describes as its "first formal declaration of opposition to the aims of the gay rights movement." President Robert Pierson of the SDA General Conference said in Washington, D.C., that homosexuality undermines the home and "any perversion that weakens the very foundations upon which a Christian nation is built cannot be accepted by the church."
A newspaper trend in southern California to restrict or ban advertising of pornographic movies has gained strong religious support and the threat of freedom-of-speech suits from "adult" film interests. The latest -and largest-newspaper to ban ads for smut films is the Los Angeles Times. Distributors of pornographic movies, along with owners of X-rated theaters, charge that the advertising prohibitions violate First Amendment guarantees of freedom of speech.
A working paper for the U.S. Senate's Special Committee on Aging cites the need to abolish mandatory retirement as a key requisite in ending age discrimination. The paper reported that mandatory retirement is still supported by many, but opposition to it has increased considerably in recent years. A 1974 Harris poll showed that $86 \%$ of the public believe "nobody should be forced to retire because of age, if he wants to continue working and is still able to do a good job."
The United Farm Workers' union of Cesar Chavez has been urged to mount a nationwide organizing effort to build "a more rational system of labormanagement relations" within agriculture. Roman Catholic Bishop James S. Rausch of Phoenix, Ariz., said an organization of farm workers across the country would be "a blessing for American agriculture and especially for small farmers if it prompts them . . . to establish organizations of their own in a joint effort to resolve common economic problems."

## People


"I want to rip off the labeis by which we are able to dismiss people and events."
A musical that opens with the doxology and ends with a hymn has blossomed into one of the biggest hits in the career of a prolific artist as at home in the pulpit as on stage. "Camp Meeting" is the latest creation of the Rev. AI Carmines who has written words or music, or both, for more than 40 shows in the 16 years since becoming minister of Judson Memorial Church and director of the Judson Poets' Theater in New York's Greenwich Village.

In an interview with Elliott Wright of Religious News Service, the 41 -year-old composer, a graduate of Union (N.Y.) Theological Seminary, said he reached into America's "evangelical and evangelistic-very expressive -religious heritage" for the raw material of "Camp Meeting." Set at a mid-19th century revival on the Illinois frontier, the show rollicks and frolicks and raises a lot of serious questions about what it means to be a sinner or would-be saint.

A part of Carmine's purpose in "Camp Meeting" is to focus the theater's cleansing, clarifying light on a segment of American religious and social history he feels is too often ignored or romanticized. "I want to rip off the labels by which we are able to dismiss people and events," he said. "We dismiss the biblical figures by giving them halos, ignoring clues that they were flesh and blood, lusty, passionate beings with whom we could identify. We do the same thing to our American history, even to our parentsdon't let them be real people. We try to be creators of the world instead of letting the created world speak to us."

Does Carmines find it difficult to walk in two worlds, ecclesiastical and theatrical? "Not a bit. My theological understanding of my work is based on belief in the incarnation. People-particularly today-are turned off by rhetoric, and the action aspects of theater and the arts are really a reflection of what it means for Word to become flesh."

## Plans move ahead for Bach TV film

The producer and writer who ont laborated with Lutheran Film hso ciates (LFA) on two earlier mip films (Martin Luther and Question? are again teamed to work with te agency on its forthcoming telerion presentation on the life and muside Johann Sebastian Bach. Lothar Wois has been engaged as producer, a . Allan Sloane, an Emmy Award wiz ner for his dramatic scripts, will hat the key writing role for the proiec Robert E. A. Lee, LFA exeathe secretary, announced.

Dr. Carl H. Mau Jr., general sectro tary of the Lutheran World Federe tion, was awarded an honorary date of divinity degree at summer cma mencement exercises of Pacific Ls theran University. The 55 -yeardid American Lutheran Church ders man once served as pastor of Luttre Memorial Church in Tacoma, Nad

Irving R. Burling, president of the theran Mutual Life Insurance Ca Waverly, Iowa, has been named a sociate chairman for the 37th Natime al Bible Week, Nov. 20-27. He is? regent of Wartburg College. Waredt and of Wartburg Seminary, Dubuque

Dr. J. Daniel Palm of the St. OE College biology faculty has bee elected an honorary Fellow of the lo ternational Academy of Preverifit Medicine. He was honored for his ith search in the area of human steo response.

Howard D. Stendahl of St. Pall Minn., was inadvertently omitted the listing


Stendahl 1977 Luthe Seminary grad ates in the Alo: 9 Luthan Standard. was ordaine! Aug. 28 at 5 Timothy Luthe an Church, Paul, and has cepted a all Faith Lutheran Church, Rosholt, Wi and New Hope Lutheran Churd Amherst Junction, Wis.

# Breaking the silence from loss of powerful RVOG 

by John W. Bachman

In the early morning of March 12 , 1977, the Radio Voice of the Gospel (RVOG) was silenced. Military forces of the revolutionary government of Ethiopia took over the powerful radio station of the Lutheran World Federation.
For 14 years, RVOG had assisted churches of Africa, Asia, and the Midde East to serve millions of listeners. Programs were broadcast from Addis Ababa, but most of them had been taped in the lands to which they were beamed by shortwave. As many as 16 languages were used at different times over three transmitters.
The takeover was not unexpected. Revolutionary officials had made clear that broadcasting was regarded as a government monopoly. It also was explained that no single religious group should be allowed to operate such a public facility.

## Served poor and oppressed

The action was disappointing to the churches, however, because RVOG had attempted to serve the needs of the poor and the oppressed, a function in line with the expressed goals of the new government.
Greatest disappointment was expressed by loyal listeners. One Fulani said, "You brought us into the light;
and now we are entering the darkness again." Another said, "Thanks to RVOG we felt we at last had contact with the world around us. Now that it is closed down, we are enclosed on our own selves again."
When RVOG began broadcasting to the Fulani, it was the only station carrying programs in their language. Over the years close ties had been established. One listener complained, "I have lost a friend."

## Thought something wrong

When RVOG could no longer be received, radios were taken to repair shops in the belief that something was wrong with the sets. Some even were sold when owners learned what had happened.
Ways are being found to resume contact, not over RVOG but through other stations and other media. The Fulani broadcasts are being aired, at least temporarily, by ELWA from Monrovia, Liberia.

Programs in Swahili, Amharic, Malagasy, and two Indian languages probably will be carried by FEBA in the Seychelle Islands.
Radio Cyprus and Radio Sri Lanka are other outlets, and there may be an opportunity to participate in operating a new station in Rwanda. Churches in some countries such as Nigeria, the Sudan, and Tanzania

## Sex replacing violence on TV, report says

A major advertising agency's report on upcoming television trends has indicated that TV shows with sexual themes may replace violence as the number one issue for critics of TV programming.

The report, issued by Batten, Barton, Durstine and Osborn, said that ABC-TV's projected new series, "Soap," may launch an entirely new dimension of problems for prime-time TV, noting that as networks continue to air shows with adult topics, "the anti-sex crusaders are beginning to form their ranks."

According to the BBD\&O report, "several research studies are claiming prime time programming carries too many sexual inferences, even during the family hour. Although the made-for-TV movies during the past year have dealt with topics like teenage prostitution, the networks are still editing out the more erotic scenes from theatrical films which find their way onto TV."

The report said the pressure from those opposed to violence on television has had an effect on this fall's programming.
have limited access to their national systems.

Meanwhile, use of cassettes, print, and simpler media is being expanded, and even satellites will be explored.

Plans are being developed by a Lutheran World Federation committee which I chair. They are being carried out by a staff headed by the Rev. Marc Chambron of the LWF in Geneva. There is consultation at all stages with representatives of member churches, the World Association for Christian Communication, and the All-African Conference of Churches.

An attempt is being made to recognize both the strengths and weaknesses of RVOG. For example, transmission from a number of different locations under cooperative auspices is likely to be more effective and involve less political risk than unilateral operation of a single station.

## Unanswered questions

One of the unanswered questions is how to replace the news service provided by RVOG. This balanced coverage of world events was an important reason for listeners' confidence in the station's integrity. When a Sudanese guerilla leader came to Addis Ababa in 1972 to proclaim a truce which ended more than a decade of bloody strife, he depended exclusively on RVOG, explaining, "Radio Voice of the Gospel is the station my soldiers listen to and trust."

This complex project will require funding at least comparable to the $\$ 1,450,000$ budget of RVOG. Churches of the LWF, principally from Europe and America, are expected to continue their support.

Once again in history, an attempt has been made to throttle a voice of the gospel. It will not succeed. Christians will break the silence as many voices replace the one suppressed.


Dr. Bachman is director of the American Lutheran Church's Office of Communication and Mission Support and chairman of the Lutheran World Federation's Committee on Communication.

## ALC accents



Outreach turnabout-Churches in the South Pacific, Northern Minnesota, and Eastern districts of the American Lutheran Church will be visited this fall by this Evangelical Outreach team from Japan. Members of "His Family" include ALC missionaries, the Rev. Phil and Margaret Luttio; two of their children, Miriam and Mark; a Japanese pastor, the Rev. Y. Tanaka; his wife, Tokiko; daughter, Mika; and a college senior, S. Taniguchi. Their gospel presentation includes music, color-visuals, chalk drawings, and a talking puppet.

## Isolated Lutherans find church home

For years isolated Lutheran families in the southwest corner of Arkansas traveled up to 60 miles one way to attend worship services at Christ Lutheran Church in the border city of Texarkana. Now they have a church of their own. In fact, they have two churches.

## Ideas at work

This issue of The Lutheran StanDARD is directed toward assisting congregations in sharing their Christian understanding of family life. You can help the staff plan future articles if you fill in the blanks below and mail the coupon to The Lutheran Standard, 426 S . Fifth St., Minneapolis, Minn. 55415.

We are able to use these articles on family life in our __ adult forum; _church council, _adult-youth panel, _family table talks.
Congregation
City and state
Limited additional quantities of this issue are available to non-every-home plan congregations. Maximum number per order- 50 . Order from The Lutheran Standard's Circulation Dept., 426 S. Fifth St., Minneapolis, Minn. 55415.

The Rev. Gerald Westerbuhr arrived this June as the new pastor for Community Lutheran Church, Hope, Ark., the ALC "Church-of-the-Month" for September. He also serves Community Lutheran in Murfreesboro under a purchase-of-services agreement.

During the summer the two congregations combined their efforts and provided worship services for vacationers in the southwest Arkansas lake area.

## Swenson, Montgomery join ALC national staff

The Rev. Roger E. Swenson, vicepresident for development of Fairview Community Hospitals, Minneapolis, has been named director of the American Lutheran Church Foundation, effective Oct. 1. He succeeds Herbert A. Schwarze who is retiring. Ordained into the ministry of the ALC in 1962, Swenson was employed in the development depart-


Swenson


Montgomery

At meeting:
Council approves DSMA work with university group
At its meeting last month, te ALC's Church Council (see reports L.S., Sept. 6, pp. 14-15) voted ty terminate the church's "action so search" in the University of Mionsk sota's Program in Human Senalitr At the same time, the council enome aged the ALC's Division for Series and Mission in America (DSMA continue its involvement with tr Committee on Religion and Ethios the university "to enlarge the didry between religion and medicine."
Four recommendations formalem by a Church Council task force aid five members from the Board for fas vice and Mission in America (LS July 12, p. 23) were adopted unase mously. The recommendations alon? to the service and mission board in approval.
The Rev. John Spencer of Now Ulm, Minn., chairman of the taid force, said the recommendation th conclude the "action research" at the university was not based upon neg? tive findings about the program. Rath er, he said, the task force condhuded that six years of participation DSMA in "action research" throut the university's Program in Hune Sexuality was sufficient and that the time has come to share its finding with the other divisions and office of the ALC "in developing cand nated efforts to assist congregatiou in their ministries to persons amb families."
ment of Concordia College, Mar: head, Minn., from 1960 to 1973. मe is a graduate of Concordia and Luther Seminary, St. Paul.
The Rev. Arthur W. Montgomen has joined the staff of the ALC Dir sion for Life and Mission in the Com gregation as director for congres tional resources and developmeth For the past four years he has hee pastor of Our Savior Lutheru? Church, Staten Island, N.Y. He ens lier served congregations in Hilu boldt, Iowa, and Sioux Falls, S.D.

## 'They are eager to read the Bible'

by James M. Huber

Did you know that Adam and Eve were naked because someone stole their clothes while they were swimming?
Few people would accept that explanation for the first couple's nakedness, but a number of Lutheran Christians in the Central African Empire may have believed it for awhile, because a church leader explained it that way. Unable to read, he could not consult the Bible for the facts.
That incident, and undoubtedly many more like it, happened some time ago. The literacy rate in the churches has been improving since Lloyd and Margaret Smith, missionaries from the American Lutheran Church (ALC), began teaching reading in that country.

## MIDI program

The Smiths are living for nine months in the ALC's Western North Dakota District, as part of the mis-sionary-in-district-interpretation program of the Division for World Mission and Inter-Church Cooperation.
When they began their work in

Africa as a young missionary couple, they quickly realized the importance of reading skills for church members.
"If the church is to be growing, it must learn to read-it must have the Bible," said Lloyd Smith in a recent interview.

The Smiths started their literacy work in 1955 and have revised their teaching techniques several times, but their guiding purpose has remained the same. "The purpose of the literacy program is evangelism-so the people can read the Bible," Lloyd says.

## Small start

In 1962, the Smiths attended a seminar on how to write primers. Besides receiving help with writing a Gbayan primer for the people of the Central African Empire, the Smiths learned a concept which they believe has contributed greatly to their success with the literacy program. They accepted the challenge to start with a small program devoted to quality education and individual attention. Size, they were told, would come later.
From the beginning, the Smiths resisted offers from the Lutheran World Federation and other organizations to provide money for a large-


Margaret Smith (left) teaches a reading class in the Central African Empire. All class members must buy their own primers to show their commitment to learning.
scale teaching operation. They knew of too many other programs that had collapsed as soon as the massive funds ran out. A continuing policy has been that all prospective newcomers to the literacy class must buy their own primers, to show their interest and commitment to learning.

In the past, many Gbayas simply believed it was impossible for them to learn anything. Margaret recalls how the women would laugh hysterically when called upon to write on the blackboard. Once the Smiths demonstrated to a few individuals that reading was possible, however, others began to believe in their own ability to read.

Today, the literacy program is providing catechists (teachers) for many of the village churches throughout the country. With no outside funds, the local churches are paying for their own catechists. Because the people are extremely interested in learning to read, the teachers are required to produce results. "If the teacher isn't good, the church will get a new one, because it is paying the salaries and expects to get what it pays for," Lloyd says.

According to the Smiths, reading isn't something the people want to do because it's such a novelty. "They are eager to learn, so they can read the Bible," Margaret says.

## Cheering and clapping

When students in the literacy program master the primer, they are presented with a Bible. Whenever a student reaches that milestone in his life, the class stops as all the other class members cheer and clap for the new Bible reader. Often they will lift the person onto their shoulders for a spontaneous joyride, to honor the accomplishment.

Although the Smiths have only five more years until their retirement, they hope to see the literacy program spread much more fully to all nine districts of the African church in the Central African Empire.

Huber is editorial assistant for The Lutheran Standard.


Servanthood was demonstrated by ALC Women of Southeastern Minnesota (above) as they brought quilts and blankets for Lutheran World Relief, and by newly elected officers in the lowa District who were presented with towels bearing Jesus' foot-washing symbol.


## ALC Women 'reach ouf' af district conventions

by Lila C. Clawson

More than 15,000 American $\mathrm{Lu}-$ theran Church Women met in 18 district conventions in recent months, celebrating their 1977 theme of "Reach Out."
Variations of the theme included "Reach! Renew! Rejoice!" "Reach Out -Now!" "Reach Out-Seize the Joy!" "Reach Out and Touch," and "Dare to Reach Out!"

Attendance at the sixth triennial conventions was at an all-time high, as were offerings of both money and materials. A month after the last convention ended, the offerings totaled more than $\$ 150,000$, with checks still arriving from local ALCW groups.

Women of the Southwestern Minnesota District contributed a total of $\$ 23,000$, designated for world hunger, along with blankets and quilts, more than a ton of soap, and an additional $\$ 2,508.75$ earmarked for blankets for Lutheran World Relief.

## At home and overseas

A total offering of $\$ 22,590$ in the Iowa District was swelled by continuing contributions. It was to be apportioned between the four Lu theran colleges in Iowa, the Youth Service Corps, the Lutheran Communication Center, Christian literature for women in prison, and Iowa's
migrant workers, as well as Lutheran World Action (for world hunger), the American Bible Society, women's work in Namibia, and Fellowship House in Washington, D.C.

A double garage in Topeka, Kan., was filled to the rafters with blankets and quilts brought by women of the Central District, who also filled a station wagon with towels, washcloths, and soap for Oaks Indian Mission in Oklahoma.

## Partnership work

The offering of $\$ 12,656.43$ in the Southeastern Minnesota District was designated for partnership work in New Guinea, Central Africa, and Taiwan, and to provide furnishings for a Lutheran Social Service group home for mentally retarded adults. Five hundred quilts and blankets also were brought to that convention for Lu theran World Relief.

Women of the Illinois District contributed 800 pounds of soap, along with an offering of $\$ 10,500$. In the Eastern District, where the offering was well over the $\$ 5000 \mathrm{mark}$ on the final day of the convention, the funds were designated for Lutheran World Relief.
Hundreds of quilts and blankets also were brought to the Eastern North Dakota District convention, where the offering will provide a
tractor for Africa $(\$ 1500)$, help op port Lutheran Social Service (sisibu) and go to Lutheran World Rek (\$3,421.88).

The offering of almost $\$ 6000$ i the Northern Minnesota District wa divided between Lutheran Social Se vices, the Twin Ports Seamen's tify istry, and "Lutheran Vespers."

Hundreds of yards of material lo Lutheran World Relief were bruyter by women of the Michigan Distrit and the offering of more than $550 \times 1$ was divided between the Fulani inis sions in Senegal and Niger in $\mathrm{N} \%$ Africa and Namibia, a communt outreach program at Grace Lutherix Church in Detroit, and a crisis hove ing project for abused women al children in Toledo, Ohio.

An offering of more than $\$ 5000$ the North Pacific District was divide between the Taiwan Volunter Nive program and Lutheran Family Senix of Oregon.

## Outdoor ministries

The Ohio District's Outdoor Ilis istries program benefited from an fering of more than $\$ 6500$.
In the Rocky Mountain Distrit the offering of more than $\$ 3500$ w divided between Lutheran Saci Services in Montana and misisio churches in Wyoming.
A total of more than $\$ 5000$ wis
given by women of the South Dakota District for world missions.
Women of the South Pacific District divided their offering of $\$ 8,375.57$ between the Taiwan Volunteer Nursing program and the district's ALCW leadership training project. A special offering of $\$ 1,241.14$ was used to offset convention expenses.

## Camping and LSS

In the Southern District, the offering of $\$ 8,666$ was divided between the Lutheran Association of Southwestern Camping and Lutheran Social Services of Texas.
More than $\$ 9000$ given by the women of the Northern Wisconsin District was shared by three Evangelical Outreach ministries-Ephphatha Services, "Lutheran Vespers," and the district's New Beginnings program.
Fourteen new district presidents were elected during the conventions and will take their place on the ALCW general board when it meets in October to review plans for the national ALCW convention in Minneapolis next August.

## New presidents

They are Dorothy Dykman of Overland Park, Kan., Central; Jeanne Buster of Silver Spring, Md., Eastern; Faythe Kalkwarf of Schaumberg, III., Illinois; Ruth Lee of Baudette, Minn., Northern Minnesota; Martha Batalden of Minneapolis, Southeastern Minnesota; Mary Lou Ludeman of Tracy, Minn., Southwestern Minnesota; Bette Erickson of Bellingham, Wash., North Pacific; Colene Beidelschies of Upper Sandusky, Ohio, Ohio; Beverly Peterson of Billings, Mont., Rocky Mountain; Joy Hagen of Webster, S.D., South Dakota; Dora Long of Novato, Calif., South Pacific; Elaine Cordes of Mason, Tex., Southerm; and Ione Anderson of Racine, Wis., Southern Wisconsin.
Eligible to serve another term were Eunice Vold of the Eastern North Dakota District, Peg Market of Northern Wisconsin, Wilma Pierson of Westerm North Dakota, and Marian Olsen of Michigan.

In each of the districts, delegates were elected to a national nominating committee which will begin prepar-
ing for elections at the national ALCW convention in 1978, when the terms of the national president, first and second vice-presidents, secretary, and three members-at-large expire.

Concordia College in Moorhead, Minn., was the site of two ALCW conventions this year-the Northern Minnesota District, May 13-14, and the Eastern North Dakota District, June 22-23.

Eight other college campuses were made available to the church women -Augustana College in Sioux Falls, S.D.; Capital University in Columbus, Ohio; Luther College in Decorah, Iowa; and St. Olaf College in Northfield, Minn-all affiliated with the American Lutheran Church; as well as Wesleyan University in Bloomington, Ill.; Towson State University in suburban Baltimore, Md.; Albion College in Albion, Neb.; and the University of Minnesota, Morris.
Five large hotels-Ramada Inn in Topeka, Kan.; the Sheraton Hotel in Portland, Ore.; Ramada Inn in Bil-
lings, Mont.; the Riviera Hotel in Palm Springs, Calif.; and El Tropicana Hotel in San Antonio, Tex., also served as convention sites.

In two districts, large churches were utilized-First Lutheran in Williston, N.D., and Grace and First Lutheran churches in Eau Claire, Wis. In the Southern Wisconsin District, the spacious civic auditorium in Milwaukee was reserved for the convention.

Planning for the triennial conventions began almost two years ago, when the lengthy process of preparing new district constitutions was launched. Daily prayers for success of their convention were offered by about 100 members of the " 100 " Club in the Iowa District during 1976-77.

Doris Gangstead, newly elected Iowa District president, voiced the concern and the joy experienced in all 18 districts-"We wanted Jesus lifted up and glorified at this convention. He was! He lives! We are grateful!"


New for
church school teachers

Irene Getz and Paul Pallmeyer, staff members of the ALC's Division for Life and Mission in the Congregation (DLMC) whose responsibilities include teacher training, examine the first issue of Parish Teacher. The eight-page monthly, intended especially for individual teachers in the congregation, is available through individual and bulk subscriptions. A sample copy is included in the Parish Teacher packet (shown in the foreground), which has been mailed free to every ALC congregation. The packet, intended for both teachers and administrators, also contains 12 other items, including the first Parish Teacher Annual. The theme of this year's annual is "Communicating the Gospel." The Parish Teacher publications, which replace the ALC edition of Learning with magazine, are produced jointly by DLMC and Augsburg Publishing House.

## Deaths in the ALC

The Rev. Edward Sovik, 94, missionary to China for 36 years, died Aug. 2 in Northfield, Minn. A graduate of St. Olaf College and United Church Seminary, he served his entire ministry in China, retiring in 1950. He edited the Lutheran Literature Society for China Bulletin from 1957 to 1971. Among his survivors are twin sons, Arne, an ALC pastor serving with the Lutheran World Federation in Geneva, Switzerland, and Edward A., well-known architect.

Dr. Arthur C. Paulson, 81, a member of the English department faculty at St. Olaf College in Northfield, Minn., from 1926 to 1966, and department chairman from 1949 to 1964, died Aug. 18.

The Rev. Burnis M. Rogness, 64, chaplain for Lutheran Social Services of Montana, died Aug, 28 in Billings. He was a brother of Dr. Alvin Rogness, president emeritus of Luther Seminary. A graduate of Augustana College and Luther Seminary, he served parishes in Baudette, Elbow Lake, and Kenyon, Minn.; Prineville and Redmond, Ore.; Casper, Wyo.; and Glendive and Lindsay, Mont., and as a chaplain in the U.S. Army during World War II.

Dr. Carl R. Reed, 57, a member of the ALC Board of Pensions until 1976, died Aug. 29 in Lancaster, Ohio, where he was an active member of St. Paul's Lutheran Church. He was a graduate of Capital University and Ohio State Medical College.

# A retirement community where help is as close as your fingertips. 



Every apartment at the Good Good Samaritan Village in DenSamaritan Village in Denton, Tex- ton, Texas offers you a private as has an emergency call button efficiency apartment in a moderfor medical help, day or night ate climate. Maintenance and all from the Village Health Center.

It's just one of the many features that enables you to enjoy your own apartment, without sacrificing security.

## The third alternative.

Remaining in your own home is one alternative for retirement. Moving to an apartment complex is another. Good Samaritan Village combines the security of readily available medical care with the independence of your own apartment in a Christian atmosphere - a third alternative that makes sense. utilities paid. And there are numerous activities and entertainment every day.

## A very affordable alternative.

The Denton Good Samaritan Village operates on an Endowment Plan. Just about anyone now owning a modest home can easily afford it.
Write for colorful brochures from the 55 -year-old Ev. Lutheran Good Samaritan Society. Other locations: Loveland, Colo.; Mountain Home, Ark.; Daytona Beach, Fla.; Sioux Falls, S. D.; Hastings, Neb., and many more.

## The Ev. Lutheran Good Samaritan Society <br> 1000 West Avenue, North Sioux Falls, South Dakota 57104

Mrs. Miriam Rice, 53, wife of the po Donald R. Rice of Paris, Ohio, died Ay 22. They were married in 1948 . Fo h ing his graduation from Lutheran The logical Seminary in Columbus, Ohis, 1951, they served parishes in Egert ville, N.Y.; Miami, Fla.; and Peternter and Marion, Ohio, before accepting to
call to Mapleton and Paris, Ohio, call t
1968.

The Rev. Anders Steensen, 85 , dry June 19 in Kilding, Denmark, where it was living in retirement. A graduate Trinity Seminary, he served parishes Curtis and Staplehurst, Neb.; Indiey apolis, Ind.; and Ferndale, Calif, and chaplain of Eben-Ezer Mercy Iostitules Brush, Colo. He also served as preside of the UELC's Nebraska District, 19\% 43, and Illinois District, 1948-49. Alic retiring in 1954 he served as an inters pastor.

Mrs. Gurine Hovland, 88, widow the Rev. Ingel Hovland, died June 27 In Minneapolis. A graduate of the $\mathrm{Dam}_{2}$ coness Hospital School of Nursing is Minneapolis, she was consecrated si deaconess and served as matron of 3 ? thesda Children's Home in Wilmer Minn., prior to her marriage to Pattr Hovland in 1912. They served pariber in Maple Bay, Minn.; Hatton and Gruit Forks, N.D.; and Sand Creek, Wis. Par tor Hovland also taught at Lutber Bible School in Grand Forks and sened on the Board of Home Missions and 1 administrative and pastoral positions ntt Bethesda Homes and the Eagle Lak congregation in Minnesota prior to to tirement and as an interim pastor ster that time. He died in 1957.

## St. Olaf College Study Abroad:

## Christian Rome

Christian Rome: Ecumenical Adrentur is offered by St. Olaf College as a Conle uing Education opportunity abroad foon January 5-28, 1978.

Dr. Joseph Shaw, professor of religor will lead the study of early Chrisian hip tory in contact with ancient monumert such as the Forum, Colosseum and pir. theon, and churches such as St. Pelet: St. Paul's and Santa Maria Maggiore. Shor trips to Assisi and Florence are also no cluded.

Cost of the study-travel experience io adults is $\$ 1300$ including roundtrip trin) portation (Minneapolis to Rome), hoot (double occupancy), breakfast and onf other meal daily, fees and travel scheduled events, and tuition. Participan may earn St. Olaf credit.

Application must be completed $D$ October 15 with a $\$ 125$ deposit. To in ceive complete information, write Continuing Education, st. Olai Colleg Northfield, MN 55057, (Ph. 507-663-300

## New book describes ALC mission work

World Mission-ALC, a 128 -page, illustrated book describing work in the 16 ALC-related churches in Asia, Africa, Latin America, and the Pa cific islands, has been published by the Division for World Mission and Inter-Church Cooperation.
It marks the first time that information about the ALC overseas mission involvement has been brought together in a single volume.
One free copy has been given to every ALC congregation. Additional copies may be purchased from Augsburg Publishing House for $\$ 3.95$. The Rev. Lester F. Heins is editor of the book.

## New to the clergy roster

IOEL A. COOK, Box 549, Lake Andes SD 57356 (East Lake Andes, first).
ROBERT L. CURRY, 201 W. Jefferson, Butler PA 16001 (assoc., St. Mark).
CYNTHIA CANZKOW-WOLD, Bison SD 57620 (co-pastor, American, Indian Creek). STEPHEN L. GANZKOW-WOLD, Bison SD 57620 (co-pastor, American, Indian Creek).
CARY C. HATCHER, Mentor MN 56736 (Rodness, Hitterdal, Mapie lake)
DARROL W. HEGGEN, 4401 N . Wheeling Ave. Muncie iN 47304 (tuth. Church of the Cross). DICK 1. HENDRICKSON, Drake ND 58736 (Trinity).
NORMAN LILLEGARD, lthaca NE 68033 (Bethlehem, Zion)
CENE R. PETERSON, Peever SD 57257 (Peever) DENNIS R. PROUX, 2135 Weston St. LaCrosse WI 54601 (asst., Our Redeemer).
MICHAEL L. SCHENDEL, Box 35, Waubun MN 56589 (Lake Grove, Trinity).
THOMAS L. SCHINDLER, Buffalo SD 57720 (interim, Grand River, Little Missouri, Ladner). CHARLES W. SPIEDEL, Box 226 , Velva ND 58790 (Stenkjaer, North Prairie, Mjerdal; assoc, Oak Valleyi.
KENDRICK W. SUTER, 5443 W. Huron St., Chi-
cago IL 60644 (Community). Charles R. TURBIN, 8424 W . Center st., Mil waukee WI 53222 (assoc. Mt. Carmel).

## Pastors' changes of address

## RAYMOND L. BARCLAY, Bessie OK, to R.

 lasper IN 47546 (Christ).lef E. BOHNHOFF, B.P.6, N'gaoundere, Cameroon
ROLAND C. BRANDT, Sherman SD, to Katharine Lehmann School, Box 81, Wau, Papua New Guinea.
WAYNE M. BYE, Merrimac, to R.3, Box 448 , lodi WI 53555 (Dekorra)
CARL I. CARLSEN, Spokane, to 296 North Shore Blvd., Fox Island WA 98333 (interim, St. Paul) THOMAS G. CHRISTENSEN, Waterloo IA, to 8.P.6, Garoua Boulai, Cameroon

Velva ND A. CHRISTOFFERSON, R.1, Box 213 Velva ND 58790
OLIVER V. EVERSON, Stickney SD, to Box 171, Renwick IA 50577 (Lake, St. Paul)
EERT H. FEDDE, Brazil, to Hickman NE 68372 (new cong.)
ERALD E. FERNE, Worthington OH, to R.R., Box 46A, Cedarville MI 49719
WILLIAM G. FINK, Atkinson NE, to R.4, Box 41 Harlan IA 51537 (secular empl.).
TX 78765 . FRISCH, Seguin, to Box 4736, Austin CAYLEN CIDERTSO 7 dev., ISS)
baro Gilbertson, st. Paul MN, to Thomasboro il 61878 (M1DI)
ROBERT A. GRAHL, Brookville $I N$, to 94 Long St., Ashville OH 43103 (First English).
STEVEN P Eighth Ave. KUTZMAN, Ellendale, to 301 N.W. Eighth Ave., Kasson MN 55944 (asst., St. John).

KURT C. HARTMANN, LaVernia, to R.2, Box 123-C-1, Yorktown TX 78164 (ret.; ed. LS supplement.
DENNIS L. HEANEY, Pocahontas MO, to Box 36 . Royal IL 61871 (St. John)
CARROLL L. HINDERLIE, Chelan, to 2100 Third Ave., Apt. 1304, Seattle WA 98121 (Fullness of God at Chelan; theol. emeritus).
MICHAEL R. HOLLAND, Bozeman MT, to 408 N.W. Ninth St., Mandan ND 58554 (assoc., First.
EARL D. JOHNSON, Gothenburg NE, to Box 719 . LaSalle CO 80645 (new cong.)
NEAL. S. JOHNSON, Mpls. MN, to 700 s Martha St., Sioux City IA 51106 (assoc., Morningside). LOYD C. KALLEVIG, Blue Earth, to Brooten MN 56316 (Trinity, West Lake lohanna).
GREGORY B. KARLSGODT, Great Falls, to 421 N . Second St., Hamilton MT 59840 (Faith)
IOHN E. KELLER, 4425 Cass St., San Diego CA 92109 (pres. Operation Cork).
IEROME F. LARSON, Princeton, to 7525 Oliver Ave. S., Mpls. MN 55423 (assoc., Woodlake). PAUL M. LARSON, Oregon WI, to B.P. 31, Fort Dauphin, Democratic Republic of Madagascar.
OLAF R. LIDUMS, Whitewater, to 2505 Ravenswood Rd. Madison WI 53711 (LSS couns.).
PAUL H. LIONBERGER, FPO New York, to Office of the Wing Chaplain, 2nd Marine Air Wing. FMFLANT, Cherry Point NC 28533.
LAWRENCE 1. LYSTIG, St. Paul MN, to CHC, USN, ADCOM NTC, Great Lakes IL 60088.
IOHN L. MAAKESTAD, 4304 Needle Dr., Anchorage AK 99504 (native ministry).
ROLAND D MARTINSON Fargo ND, to 2352 Sioux Ct. New Brighton MN 55112 (staff, Luther Sem.)
TIMOTHY M MEGORDEN, Plattville, to $U$. of Wisconsin/Stout, Menomonie WI 54751 (campus min.).
ARTHUR W. MONTGOMERY, Staten Island NY, to 422 S. Fifth St., Mpls. MN 55495 (staff, DLMC). E VERN 5. NIELSEN, Stoughton, to Box 266 , Orfordville WI 53576 (Orfordville).
K. ROY NILSEN. Woodcliff Lake NI, to 8011 Old Georgetown Rd. Bethesda MD 20014 (Christ). NORMAN F. NORDEN, Des Moines IA, to P.O. Box 227. Kundiawa, Chimbu. Papua New Cuinea.
ROBERT C OLSEN ir., Willow City ND, to Almira WA 99103 (Our Saviour).
ION H. OLSON, Glenville, to 16160 Upper Second 5t, Lakeland MN 55043 (new cong.). DENNIS H. ORMSETH, Worcester MA, to Christian Ministry Center, 1000 State St, West Lafayette IN 47906 (campus min., Purdue U.). N. OTTE, 48 Gordon Rd., Durban, Natal, Republic of South Africa
IAMES L. PETERSON, Albert Lea, to R. 1, lanesboro MN 55949 (Pilot Mound, North Prairie).
ALFRED E. PUTZ. Mpls., to 17216 Aztec St. N.W., Anoka MN 55303
RONALD 1. RADEMACHER, Great Falls MT, to 126 Crestview Dr., Pittsburgh PA 15236 (study).
PAUL F. ROGERS, West Germany, to c/o Edwards, R.1. Box 485. Aberdeen 5D 57401

CIARENCE H. ROSE, San Angelo, to Box 70 , Bartlett TX 76511 (St. John).
B. L. SCHRODER, Portland OR, to Box 217, Bemidii MN 56601 (ret.)
LEON E. SCHULZ, Java, to Box 446, Menno SD 57045 (Grace).
LLOYD H. SMITH, Cameroon, to 1157 N. Third St, Bismarck ND 58501 (MID).
RICHARD E. SORENSON, Clayton, to R.4, Box 217, Mondovi WI 54755 (Rock Creek).
DONALD D. SPEARS. Hawkeye, to 519 Tenth Ave. S.E., Dyersville IA 52040 (Trinity-new cong. Grace).
RELL D. SPICKERMAN, Long island NY, to R.1, Box 180 , Big Shag Lake Rd., Gwinn MI 49841 (dir., LSS).
GERALD M. STAEHLING, Redfieid SD, to 101 W . Lyon, Minneota MN 56264 (Hope).
IOHN K. STAKE, fort leonard Wood MO, to Office of the Chaplain, Mq. 83d Ord. Bn. \& Camp Howard, APO San Francisco CA 96271. AWRENCE N. STEEN, Seneca IL, to Adams ND 58210 (HoHf, Mountain, Sareptai.
ERWIN A. STRENG, Port Clinton, to 1075 Miller St., Fremont OH 43420.
EUCENE B. TJARKS, Twin Falls ID, to R.2, Box 691. Sioux Falls SD 57101 (Ephphatha chap.). LLOYD T. TOBIASSEN, Wind Lake WI, to 47 S . Century Ave., St. Paul MN 55119 (study).

> explore the social concerns of today

VIEWPOINTS: Christian Perspectives on Social Concerns is a new resource series for studying, discussing, and dealing with current social issues. The first edition of VIEWPOINTS confronts the problems and challenges of the contemporary family. Entitled "The Family in Crisis," information and articles by noted authorities stimulate discussion and response to this vital area of Christian life.

Future issues of VIEWPOINTS will deal with other concerns such as energy, aging, economic issues, and social values.
15-1856 VIEWPOINTS: The Family in Crisis
$\$ 1.50$

## Available from Augsburg

426 S. Fifth St. Minneapolis, MN 55415

57 E. Main St.
Columbus, OH 43215
124 S. 24th St.
Omaha, NE 68102
201 E. 5th St.
Austin, TX 78701
3224 Beverly Bivd. Los Angeles, CA 90057

2001 3rd Ave. Seattle, WA 98121


## For the first time. an Ecumenical Study Bible with Expanded Apocrypha...

## including the Third and Fourth Books of the Maccabees and Psalmin!

Edited by Bruce M. Metzger and Herbert G. May

This study edition will meet the needs of students of all faiths in schools, colleges, and seminaries and will be indispensable to clergy and lay people who desire a modern translation combined with outstanding study helps. These include introductions, page-for-page annotations, supplementary articles, and the New Oxford Bible Maps with index. This edition includes all books now in use among Protestant, Catholic, and Eastern Orthodox Churches. 08910A Cloth, $\$ 15.95$

## Also Available:

The New Oxford Annotated Bible (The Old and New Testaments only) 08900 Cloth, $\$ 12.95$

## Review

Preus of Missouri (And the Great Lutheran Civil War) by James E. Adams, Harper and Row, 237 pp., \$10.

James Adams, the highly respected religion editor of the St. Louis PostDispatch, has been a close and astute observer of the theological turmoil between conservatives and moderates that has rent the Lutheran ChurchMissouri Synod (LCMS) since Jacob A. O. Preus became its president in an election upset in 1969.

In Preus of Missouri, Adams has produced a tour de force, combining journalistic skill and objectivity with theological insights and admirable scholarship. It wasn't really a "great" civil war, of course; Preus lost a skirmish here and there, but never a battle. The outcome was a foregone conclusion.

Preus emerges as more politician than churchman; more given to snap decisions than reasoned judgments; as vindictive as he is forgiving; dictatorial but vacillating; as ready to walk with moderates and liberals as conservatives if it suits his fancy, especially in the field of ecumenicity; and, withal, charming and gregarious. Adams hasn't solved the riddle of a highly complex man, but he's made a good try.

Adams presents a vivid account of the doctrinal strife in Missouri-centered on use of the historical-critical method of teaching over against biblical inerrancy. It led to the exodus of faculty and students from Concordia Seminary at St. Louis, the establishment of Seminex, and the formation of the Association of Evangelical Lutheran Churches (AELC).

It is contrary to the facts, we believe, for Adams to infer that the crisis in the LCMS was largely a power struggle between Preus and John H. Tietjen. For Preus, yes; for the deposed president of Concordia and the present head of Seminex, no. Tietjen, in our opinion, and we know him well, had no aspirations beyond the seminary, no ambitions as a militant leader, no desire to be a crusader.

It is difficult to escape the feeling that Tietjen, absorbed in the rightness and purity of his cause, was manipu-
lated by politically motivated mode. ates who cherished the imposilits, dream of a brilliant coup and a rulity junta that would replace the conse vative, inflexible regime of J.A.O Preus. It didn't happen and the L, never be the same again.

Erik W. Modern Modean, until his retirement in 1976, we news director for the Lutheran Cows: in the use

## Look ahead

A preview of the next issue, intends
especially to aid discussion groups.
Dennis M. Brensvig (a pseudonivm who served a sentence for drunken dr. ing, describes the dehumanizing instit tion that leaves him with feelings of bon worthlessness and rage. His wife, Dons reflects on a criminal justice suslem the punishes but seems not to rehabilitate o forgive. These parallel articles, "Insde' and "Outside," are summed up in "Doss the Public Need Its Pound of Flest?"

Inviting unchurched adults to you: congregation's Christian faith class isi simple, effective way of sharing tou faith, says Larry Reyelts in "Invite Then"

In "Alcohol-Teenagers' Drug o Choice," Thomas W. Klewin oultine realistic steps parents can take to het their children understand the problem of alcohol.

Popular music reflects the moods of our national life, says Ewald (loee Bec in "Top 40: Clues to Our Nation Mood." He wonders whether the currel popularity of country western music is flects an extreme individualism that tent to exclude national and world concens and commitments.

Donn Mclellan
The American Lutheran CNum
Division for Lite and Msse
in the Congregato

## Booklet explores issues of health, life, death

Health care, medical practice, and death are explored from a Christian perspective in a booklet prepared by the task force on ethical issues id human medicine of the American $L v$ theran Church's Office of Research and Analysis (ORA). Dr. Carl Reuss, ORt director, said the five statements if the booklet are the result of tor years of task force study and debate The booklet, Health, Life, and Death . . A Christian Perspective, is aval. able from Augsburg Publishing Hows ( 25 each; $\$ 2.75$ a dozen).

## Books

Burnt Offerings by E. T. Eberhart. Abingdon. Paperback, $\$ 3.95$. Biblical passages, memorable stories, personal insights, and a dash of humor add up to a savory batch of 43 slightly burnt offerings for fun and spiritual profit.
To Anger with Love by Elizabeth Skoglund. Harper and Row. Hardcover, \$6.95. Relates how to handle anger in a nondestructive and at times even positive way.
Reflections: On Life's Most Crucial Questions by Paul Tournier. Harper and Row Hardcover, $\$ 6.95$. An anthology of the writings of Tournier, one of Christianity's warmest, most beloved writers.
The Lutheran Church-Past and Present, edited by Vilmos Vajta. Augsburg. Paperback, $\$ 9.50$. Eighteen theologians and church leaders give a worldwide view of the Lutheran church by describing the past and present situation of their own church.
The Living Reminder by Henri J. M. Nouwen. Seabury. Hardcover, \$5.95. A challenge to Christians to become living reminders of God.
Meet Me on the Patio by Karl A. Olsson. Augsburg. Paperback, \$3.50; cloth, \$6.95. Through these relational Bible studies, the message of Scripture becomes personal, helping us identify with actions of biblical people.
These books may be ordered from Augsburg Publishing House (see page 23 for address of nearest branch).

Carl F. Weller Augsburg Publishing House, Minneapolis, Minn.

## Fall clothing appeal set for October

Lutheran World Relief, the overseas aid and development agency for the three largest U.S. Lutheran bodies, has set October as the month for its fall clothing appeal.

A particular need is for children's clothing through size 12 and men's clothing and sweaters, the aid agency is advising contributing congregations. Women's clothing and other types of dress are often unusable because of cultural differences, it is noted.

Also underscored is a special need for blankets and quilts to aid victims of earthquakes, floods, civil strife, and other disasters.

LWR last year shipped more than $\$ 2.5$ million worth of goods donated by Lutherans throughout the country.

Classified Rate: $\$ 6$ per line; $\$ 25$ minimum.
DIAMOND JUBILEE YEAR \& HOMECOMING CELEBRATION, Nov. 4, 5, 6. Program on request. St. Anthony Park Lutheran Church, 2323 Como Ave., St. Paul, MN 55103.
FOR SALE: Baldwin organ, Model 46, full pedal. In good cond. for small church. Replaced by pipe organ. $\$ 800$ or best offer. Faith Lutheran Church, 2nd 5 t. 2 2nd Ave., West Fargo, ND 58078. (701) 282-3309.

RESEARCH POSITIONS: Opportunities at the bachelor's \& master's levels in market, survey \& evaluation research. Minimum ? yrs, experience preferred. Degree in business or behavioral science preferred. Degree in business or behavioral science with course work in statistics. Excellent growth opportunity in a fraternal life \& health insurance organization locafed in a family-oriented midmetro community in east central Wis. Send
resumé to:

Employment
Aid Association for Lutherans Appleton, WI 54919

HOLY LAND-Petra/Egypt tour, Dec. 5-14. Leaders: Dr. George F. Hall of Rev. Paul E. Bungum 4707 Pratt, Lincolnwood, IL 60646. (312) 673-3378.

RETIRED PASTOR needed by small Eng.-speaking cong. Beaut. city, cheap living, ideal climate. House, utilities paid, St. Mark's Lutheran, Apdo. 5-714, Guadalaiara, Mex.
CAMPING IN FLORIDA? Try Woodlands Lutheran Camp, 30 min . from Disneyworld. All hookups, programs, worship services, fishing, swimming store. For information \& rates write: Woodlands Lutheran Camp, R. 2, Box I37AA, Winter Garden FL 32787.
VISIT THE HOLY LAND, Copenhagen, Athens Corinth, Patmos, Ephesus (Turkey), \& Petra in Jordan, Feb. 27-Mar. 16, '78. Reas. price from Chgo., Seattle, or LA. For brochure write Rev. K. Frantsen, 3261 Nebraska Ln., Costa Mesa, CA 92626.

MAKE MONEY for your church or org. with a COOKBOOK or CHURCH HISTORY. Complete book printing serv. Write for brochure. Nicallet Press, Box 110, Pipestone, MN 56164.

# A gift of home or farm reduces your income and estate taxes! 

Through a charitable life estate you retain the use, enjoyment, and income of your farm and/or home for life.

- You deed the property to The American Lutheran Church now, but use and enjoy the property as your own.
- You enjoy a present income tax charitable deduction.
- Estate taxes, probate costs, and administrative costs are reduced.
- At the end of your life occupancy, the property will be used by The American Lutheran Church to assure its Christian witness in the future.

For more information, return the coupon below.

Please send me information on establishing
a charitable life estate.


Name

[^0]
## After 114 years

## 'Tears, yes, but we are not alone'

In a highly mobile age, addresses for most people change frequently, but the headquarters' address for deaconesses of the American Lutheran Church has remained the same for 114 years.
Ever since the Rev. Dr. William A. Passavant founded a hospital "on the hill" in Milwaukee in 1863, and placed a deaconess from Pittsburgh in charge, there have always been Lutheran deaconesses serving the Lord at that address and going out to serve in other places.

## Wafer bakery

To dozens of Lutheran book stores and to hundreds of congregations, 2224 W. Kilbourn Ave., Milwaukee, Wis., is the place to purchase Holy Communion wafers, for that is where the Lutheran Deaconess Motherhouse wafer bakery is located.

At no time was the Motherhouse a large group of women, but of the nine deaconess communities in the United States in 1947, ours was among the four largest. Within the next 10 years, however, it was evident that deaconess communities in the United States and Europe were not growing, and some smaller ones were closing.

During its history the Deaconess Motherhouse at Milwaukee witnessed the consecration of 95 of its members, the last one in June 1977. Service in the name of Christ has girdled the globe. Even now sisters are serving not only in Milwaukee, but in New Guinea, Pennsylvania, Texas, California, and lowa. Their total years of service are 2,364 .

## Hospital service

Throughout the years deaconesses have worked in social agencies providing care for children and services to a growing number of retired and handicapped people. In addition, parishes have been provided with teaching and evangelism service by deaconesses.
In hospitals (not alone in Milwaukee, but also in Pittsburgh, San Antonio, Tex., Saginaw, Mich., and Puy-


Numbers are dwindling for Lutheran Deaconess group in Milwaukee.
allup, Wash.) deaconesses have held positions as administrators and heads of departments-pharmacy, school of nursing, nursing service, dietary, business office, housekeeping, public relations, occupational therapy. At Lutheran Hospital, Milwaukee, the deaconesses have always been the legal owners of the hospital, electing the board of directors, and participating in hospital policies, building programs, and growth.

The Deaconess Community also serves its own members. In times of illness, during vacation, between work appointments, the Motherhouse provides "home and family." Elderly as well as sick deaconesses have been lovingly cared for, often over long years of retirement.

Today much of this personal service is drawing to a close. After years of prayer and discussion among the sisters, a cooperative plan has been ar-
rived at to insure care for the der conesses. Luther Manor, a resider and nursing home in Milwaukee, , IV: become headquarters for the Deamer ess Corporation. It is expected tive the communion wafer bakery also wis be moved to Luther Manor. Lat month, three sisters needing numsi/ care were moved to the Manor. Gre ually other arrangements will be mad for other sisters.

## The Comforter

Are there tears? Yes, there ave. 16 we believe the promise of Isaiah (f) -"Even to your old age I am He, to gray hairs I will carry you" to Jesus said in John 14:18: "I willo leave you desolate; 1 will cont ll you."

By such promises we have lire thus far, and we shall continue to lin by them into the future.

Sistor Elinor ${ }^{\text {Fi }}$

## Question box

William A. Poovey

## Who should receive, who should serve?

What is the position of the American Lutheran Church (ALC) regarding offering communion to non-Lutherans? Should 16-year-olds be admitted simply because they say they believe? Who should administer the sacraments?
N.F., Neb.

Any discussion of Holy Communion practices must begin by recognizing that all rules are human rules. The New Testament gives us no age limits, no requirements that all who commune must be confirmed, no specific directives for the church. And of course there were no denominations when the church was founded, so we are not told whether Lutherans can take Holy Communion in Presbyterian churches and vice versa.

The church, therefore, must use its own judgment in such matters. We need to do that but we also need to recognize that human rules can be changed for good and sufficient reasons. We must avoid the criticism lesus leveled against the scribes and Pharisees who were "teaching as doctrines the precepts of men" (Matt. 15:9).

In recent years, communion practices have been modified because of the mobility of church people, the earlier maturity of children, and a better understanding of the teachings of other Christians.

The classic Lutheran position was the Galesburg rule with the insistence: "Lutheran pulpits for Lutheran pastors, Lutheran altars for Lutheran communicants, others by way of exception."

In 1968, the American Lutheran Church, in addressing the question of whether non-Lutherans would be welcomed at our communion service, said: "No blanket judgment should be expressed. . . . The decision in each instance should be arrived at in
the light of whether the proclamation of the gospel is compromised or enhanced." This is the official position of the ALC.

Recently a new statement, issued for discussion and possible adoption by the ALC, contains the words: "Whenever the sacrament is celebrated it should be open to all the people of God who are present and ready for admission." While that is not an official statement as yet, it probably reflects the pattern in many of our congregations. Yet it is simply one more human rule.

It would be nice, perhaps, if we could look into human hearts and say, "You are ready to go to communion. You aren't." But we cannot do that. We must trust people.

I see no reason for rejecting 16-year-old individuals and accepting 40 -year-olds who think they are ready to come to the Lord's table.

The question as to who should administer Holy Communion also is one that the Bible doesn't settle. In the past we often have acted as if communion had been given to the clergy, and parts of the church believed that ordination gave the clergy special power in communion.

Today the stress is on the belief that the sacraments were given to the church. So it is the church that determines who is to administer and distribute communion. Normally we still regard this as the task of the clergy, but representatives of the congregation also may assist and take part in the ceremony. This is a much more sensible approach.
What is the official stand of the ALC on applause for a choir anthem or other special happening at a regular worship service?
W.R., Calif.

The church has no official stand in
this matter. We simply believe that all worship should be conducted in a decent and orderly manner.

Customs have varied and changed over the centuries. The church in the Orient, for example, developed the custom of applauding the morning sermon. When John Chrysostom delivered one of his brilliant orations, he was greeted with waves of applause. The Western churches have always been more sedate and solemn in their worship, and Lutherans followed the Western practice after the Reformation.

We are probably too quiet in our worship. Notice that one of the psalmists writes: "Clap your hands, all people. Shout to God with loud songs of joy" (Psalm 47:1). That doesn't describe many of our worship services.

I don't think, however, that we should get in the habit of applauding the choir or any other group regularly at the morning worship. It tends to make our worship an exhibition, not a response to God.

What happens when the choir members struggle but don't produce an anthem that rouses our appreciation? Do we crush them by sitting on our hands?

Yet everyone likes a little extra for a special effort. I personally would see no reason to refuse to show that appreciation in the traditional wayby applause. Others might disagree. It is a matter of taste, not of church rules, and as the saying goes, "There's no accounting for tastes."


Dr. Poovey is professor emeritus at Wartburg Seminary in Dubuque, lowa.

## From the president

## 'We are on a responsible track'

The decision to postpone the 1978 Assembly of Congregations was a difficult one. Many of us had looked forward to the assembly with great enthusiasm. The prospect of representatives of the whole American Lutheran Church (ALC) family of congregations gathering in one place to worship God, to study the Scriptures, to pray together, to exchange ideas, to discuss the church's mission, to serve as the ALC's convention in setting the budget and holding elections, and to make recommendations regarding this church's future was exciting indeed.

The idea of such an assembly grew out of a recommendation of a longrange study committee appointed by ALC President Fredrik Schiotz in 1966. The committee was formed to make suggestions for change in the ALC structures. It said ALC congregations should have the opportunity for an Assembly of Congregations once every 10 years.

In 1972 ALC President Kent Knutson included the possibility of an assembly each decade in the restructuring plans he presented to the church convention.

## Church Council action

The ALC Church Council voted in 1975 to call for such an assembly in 1978. Now, two years later, the council has acted to postpone the assembly and it assigned to an assembly task force the responsibility of bringing recommendations regarding an assembly to the council's 1978 session.

The action was taken after district conventions earlier this year raised significant questions about the wisdom of proceeding with an assembly at this time.

The difficulties began to appear
when the question of travel equalization was raised. ALC General Convention delegates have always had their convention expenses paid from a national fund. Each year a sum of money is budgeted for convention expenses. In this way delegates can be chosen from any congregation without regard to the economic status of the delegates or the congregations from which they come.
It is possible to do that with a convention of 1000 delegates. It is impossible to do so when delegates to the assembly would number about 12,000.

## Travel equalization plan

Hence, the Church Council asked the ALC Board of Trustees to present a travel equalization plan that would make the costs of the assembly equal for all congregations.
The fairest plan resulted in each congregation being asked to contribute 75 cents per confirmed member to a travel equalization fund. A congregation in Minneapolis, where the assembly was to have been held, would pay just the same as a congregation in San Diego. Awareness of this sizable cost for travel alone triggered a strong reaction in some areas of the church.

The Southeastern Minnesota District convention was the first to question the assembly. Delegates voted by a very large margin to ask the Church Council to reconsider holding the assembly and advised the council that the Southeastern Minnesota delegates were opposed to holding the assembly.
The other district conventions were then asked to take an advisory vote. The Eastern North Dakota District had already met, but all
other districts took such a vote. In four of the 17 districts (Southearer Minnesota, South Dakota, Southen Wisconsin, and Michigan) the majority advised against the assemb) The overall vote in all districts indicated that slightly over 60 of of district delegates were in favor if holding the assembly.

Several reasons were given for opposing an assembly at this time. The assembly priority was not seens great enough to justify the cost in money, time, and energy. The dedter cost to a congregation would bes distinct hardship on many, especid when there was insufficient lead tith to budget for it in more than one year. There was a widespread had understanding of the purpose of 2 m assembly and a general lack of excitement regarding it. There wer some questions as to whether an assembly would run counter to a wix and prudent energy policy.
The ALC Church Council weiden the pros and cons of proceeding with the assembly in 1978 and conclunded a postponement was in order.

## No overwhelming response

There was awareness that pathi: pation by the overwhelming mimith of congregations was necessary if delegate assembly was to be a success. Hence, even a $60 \%$ faverth majority was not viewed as the siff of "overwhelming" consensus nedt
There was awareness that congregations might use benervole money to pay assembly expenses, " that the national budget would y IV to compensate for noncontributars congregations. It is already appure that 1978 will be an extremely if budget year, and any further franco problem could only result in a problem could only result in a
severely curtailed ALC mission fisf

The suggestion was made that the assembly be held, but with no equalization. This would be especially unfair for those congregations at the farthest distance from the assembly site. Congregations unable to afford a delegate would be left without representation in setting the ALC budget, electing officers, and advising the Church Council regarding ALC priorities.
The assembly task force will be able to review all possible assembly options, and then make recommendations to the 1978 Church Council. The Church Council in turn can make recommendations to the 1978 ALC General Convention.
The task force will consider, for instance, whether the assembly
should replace the regular convention, be entirely separate, or simply overlap a part of the regular 1000 member biennial convention. Its members will consider whether there should be no travel equalization, partial equalization, or total equalization. They will consider opinions and suggestions from ALC members and groups, so that whatever results will follow wide discussion throughout the church.

## Send your suggestions

You are invited to send your opinions and suggestions to The ALC Assembly Task Force, 422 S. Fifth St., Minneapolis, Minn. 55415.

It is always difficult to change plans. There is, however, no
compelling reason why 1978 should be the year for the first ALC assembly. In the face of significant doubts about the wisdom of a 1978 assembly, the Church Council took a responsible action in postponing the assembly.

I continue to look forward to an ALC Assembly of Congregations with great enthusiasm. My present thinking, however, is that it should be separate from, even if held in conjunction with, the regular 1000member delegate convention. In any event, we are on a responsible track, and I am confident God will guide us in this matter also.


## fun at home

## Heres a @old aw for your

"I have a handful of dollar bills here," said Pastor Daniel Mohr, during the children's sermon at Exira Lutheran Church in Exira, Iowa.
"You may each have one, and you may do whatever you like with them, but two weeks from now I want you to tell me what you did with them."
The children chattered excitedly as they left the church. "Two weeks. We have two weeks to decide," one boy said.
"'m going to buy a toy for my little brother," one of the girls insisted.
"I'm going to put mine in my pigby bank," her friend said.
"I think the pastor would like it if we put them in our mission offering envelopes," said another.
"Pastor said we could do anything with them we liked," replied one of the boys, "and I'm going to use mine to buy a model plane kit."

Two weeks went by and it was time to report how the money was used.

After all the children had finished their reports, Mohr took an envelope from his pocket, unfolded the letter inside, and said:
"Two weeks ago we had a visitor at our Sunday morning worship service. Her name is Nancy Bos and she

## After the story

Your family can use this true story for discussion. Pretend that you heard Pastor Mohr's sermon that Sunday. Decide what you would have done with the dollar bill he gave you.

Now ask someone to read the parable of the talents in Matthew 25:14-30. Which of the three servants reminds you of Nancy? Do you think Jesus would say, "Well done, good and faithful servant," to Nancy? Would he say it to you?
lives in Sioux Falls, S.D. This is what she wrote:

## Dear Pastor Mohr,

I am Harold and Esther Stadsvold's granddaughter. I am eight years old. I visited your church on March 13.
You gave me one dollar to use. I bought three and two-thirds pounds of candy orange slices and divided them into eight bags. I sold each bag for 25 c , giving me a total of $\$ 2$. 1 am sending the $\$ 2$ back to you. I would like it to go to the World Hunger Appeal. Yours truly, Nancy Bor
"I am going to send the $\$ 2$ to the treasurer of the American Lutheran Church and ask him to put it in the World Hunger Fund," said Mohr.
"Today I was going to preach a sermon on stewardship, but nothing I say would add anything to what you've just heard, in Nancy's letter."

[^1]
## Nothing to lose . . . or gain

Social action, a popular theme in the 1960 s, is no longer a prominent concern of many. We seem to have succumbed again to that ancient yet persistent heresy that asserts the church should only be interested in spiritual matters.

The message of Scripture is clear, however. God is just as interested in social concerns as he is in spiritual matters. He is just as concerned about
 a human being's living conditions as he is with the welfare of an individual's soul.

This year's emphasis on Evangelical Outreach clearly points to both aspects of witness-word and deed. We need to care about what we say as well as what we do.
But something disturbs me about much of the talk of social action. The presupposition seems to be that social action is genuine only when an established majority gives to a needy minority. Many assume that only white, middle-class, status-quo society is called upon to be the benefactor of all humanity.

It might surprise some people to learn that the "good Samaritan" in our Lord's parable (Luke 10:25-37) was not a member of the wealthy majority. In fact, he was part of one of Israel's most despised ethnic minorities. Because of this fact, I suspect his action was free of all those "patronizing" tendencies that develop whenever majorities give aid to minorities.

The action of the "good Samaritan" was totally free. He had nothing to lose and nothing to gain. He was under no compulsion whatever. He gave of his own resources because the man who had been robbed and beaten needed help.

If Jesus told this parable today in one of our churches, he might choose a native American Indian to play the central role of a Samaritan. He might do so to make the point that our social concern and outreach must not be limited by race, economic status, or political "clout." The only limits to real social action are the wide boundaries of compassion.

Spencer Brien
pastor of St. Paul American Lutheran Church
Bowdle, S.D.

# When love is absent 

by Lester V. Meyer

Amos does not miss mark. Through the First Lessons Pentecost 18 and 19, the propke declarations hurtle toward us 30 the centuries-and strike us wo force. If they do not pierce us to te: heart, we are thick-skinned indere and impervious to the Word of Gex

This Word of God was spoken Amos in circumstances not sodite ent in some ways from our oun. the mid-eighth century B.C., the k: dom of Israel was enjoying pear and prosperity.

The people of God had ample of portunity to reflect on the blessit: they had received from his hand had made them his own. He redeemed them from bondage preserved them from daager. He brought them into a good land y surrounded them with its bounty

Although we are separated in those Israelites by 28 centuries these respects we can identity " them quite closely.
Surely, under such condition

Based on the First Lesson texts for Pentecost 18 (Oct. 2), Amos 8:47:
Based ost 18 (Oct. 2), Amos $8: 17$.
Pentecost
Pentecost 19 (Oct. 9), Amos


God's people have every reason to be grateful. And God has shown his people, then and now, how to express gratitude for all he has done for them.
After he had delivered his people Israel, he gave them the Law. At the heart of that Law (as Jesus pointed out centuries later) is love. "You shall love the Lord your God with all your heart, and with all your soul, and with all your might," we read in Deuteronomy 6:5; and, in Leviticus 19:18, "You shall love your neighbor as yourself." Not only did Jesus quote these words with approval; he is said to have repeated them as his own: "This is my commandment, that you love one another as I have loved you" (John 15:12).

## Concern for helpless

The law of love has many applications, of course, and not all of them can be put into rules and regulations. But at the very minimum it must require concern for the helpless. One way God's people show their gratitude is by caring for those who are unable to care for themselves.
What a shock it is, then, to turn to the message of Amos! The prophet comes to God's people, so abundantly blessed, with so much reason to show their gratitude by their loveand what does he find? He finds the weak being exploited by the strong. He finds the rich getting richer and the poor getting poorer, though there is plenty for everyone to have enough. And in the face of such ingratitude, the Word of God breaks forth from his lips.

## PROCLAMATION

For 75 years our Lord has blessed Aid Association for Lutherans.

Since the time our Association was chartered on November 24, 1902, we have grown from 607 members to more than 1,150,000.

It is a happy coincidence that in 1977 the 75th Anniversary of our founding falls on our nation's Thanksgiving Day.

The Holy Scriptures continually remind us as children of the Heavenly Father to honor Him with expressions of thanksgiving and to share His blessings with others.

Therefore, as President of Aid Association for Lutherans, I proclaim the months of September, October and November, 1977, as special months of thanksgiving and call upon all our members in our focal branches to

## Celebrate with Thanksgiving

 our 75th Anniversary and to express their thanks to Him who has established and blessed the work of our hands, the plans of our heads, and the desires of our hearts

Aid Association for Lutherans Appleton, Wisconsin Fraternalife Insurance


[^0]:    THE AMERICAN LUTHERAN CHURCH FOUNDATION
    422 South Fifth Street - Minneapolis, Minnesota 55415
    Telephone: (612) 338-3821

[^1]:    The text of the letter and information from which this story was created were provided by Pastor Mohr.

