# Lütheran Standard.

September 20, 1977



# THE FAMILY OUT OF FAVOR

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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!

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# Lttheran Standam

426 S. Fifth St., Minneapolis, Minnesola Br

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Cover: "If things go well with the lamily by worth living," writes Michael Novak in a better thought-provoking article, "The Family Out Favor" on pages 3-6. Read it. Think about the says. Discuss it with others. As Nova in What strengthens the family strengthens the lamily strengthens.

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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

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heart with glittering entertainment and gratifying the demands of ambition, they dissolve attachments and lovalties.

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 "Livy your own life," et cetera—and people who cente human life in their families. There may be in the world two kinds of people: "individual people" and "family people." Our intellectual class, it seems, center the latter than the people of the latter than th

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

Half the families of the nation have an annulincome under \$12,500; 90 percent have an income under \$22,000. How can a family earning, say, \$11,000 a year (too much for scholarship assistance) seat three children to college? or care for its elderly?

As for the media, outrageous myths blow break about. Everyone says that divorces are multiplying. They are. But the figures hide as much as they reveal. Some 66 percent of all husbands and with stick together until death do them part. In addition the death that "parts" a marriage comes far later now than it did in any previous era.

Faithful spouses stay together for a longer spar of years than ever. For centuries, the average age of death was, for a female, say, thirty-two, and, for male, thirty-eight. That so many modern marriage carry a far longer span of years with a certain gate is an unprecedented tribute to the institution.

Finally, aggressive sentiments against marriage are usually expressed today in the name of "freedom," "openness," "play," or "serious commitment to a career." Marriage is pictured as a form of interprisonment, oppression, boredom, and chafing his drance. Not all these accusations are wrong to the superstition surrounding them is.

Imposes baffling responsibilities

Marriage is an assault upon the lonely, atomices Marriage is a threat to the solitary individual. Marriage does impose grueling, humbling, baffling, of frustrating responsibilities. Yet if one supposes the precisely such things are the preconditions for a true liberation, marriage is not the enemy of most 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 one-self.

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 one freedom, is an enormous risk, and one's likelihood of failure is rather high. No tame project, marriage. The raising of children, now that so few die in childbirth or infancy, and now that fate takes so little responsibility out of the hands of affluent and well educated parents, brings each of us breathtaking vistas of our inadequacy. Fear of freedom-more exactly, fear of taking the consequences—adds enormously to the tide of evasion. The armies of the night find eager recruits.

#### Louder than shrugs

As Jean-Paul Sartre has taught us, it is bad fait to plead "to each his own," to permit intellectulaissez-faire. Actions speak louder than shrugs of the shoulder.

To marry, to have children, is to make a politic statement hostile to what passes as "liberation" toda. It is a statement of flesh, intelligence, and course. It draws its strength from nature, from tradition and from the future.

Apart from millions of decisions by couples realistic love, to bring forth children they will not ish, teach, and launch against the void, the human race has no future—no wisdom, no advance, no emunity, no grace. It is the destiny of flesh and bloom to be familial.



Novak, a Roman Catholic lay theologian of social critic, is Ledden Watson distinguish professor of religion at Syracuse University 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 God'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 Christ—an 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, St. 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 intention to 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 happen—by 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.

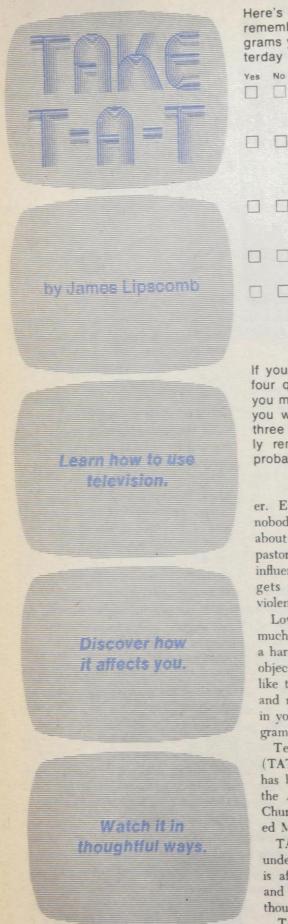
#### Glimpse of new creation

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 Jesus Christ, through whom we have now received our reconciliation" (Rom. 5:11).



Svendsen 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?

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?

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-and-violence, 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 television—and 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 families, and how to begin watching it in well-thought-out, positive ways.

TAT has two stages. In the first

stage, leadership training events as being held regionally for persons who want to become accredited Talleaders. In the second stage the leaders, who are equipped with film to sources, workbooks, and other leadership materials, offer workshops to an interested individuals, groups, or or ganizations.

The TAT program consists of eight two-hour workshops which can be conducted in a retreat-like setting on a weekly basis. Workshop parts pants view excerpts from televisin programs and commercials, read and do exercises in a 300-page resource book, and discuss their reactions

A recent leadership training warshop in Indianapolis attracted pasta,
teachers, parents, and community
television producers from five state.
We came ready to talk about television and criticize its obvious fault.
But the first object of study was our
selves—how much we watch, what we
pick and why. No matter what prolems we would eventually point on
in the broadcast industry, we we
still obliged to be responsible viewer.
It's humbling to have to admit un
critically watching a lot of what we
like to call "junk."

# Manipulating values

TAT deals with the ways televisin uses violence, degrades human semiity, stereotypes by race and sex, and commercially manipulates the value of adults and children.

With the aid of the research ladities of the State University of New York at Stony Brook, the developed of TAT have compiled samples advertising, news, and entertainment of the TAT program, and shows better than any lecture exact what television is like.

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

She had decided to learn make about TV after her seven-year-old tried an Evel Knievel jump with plank and his bicycle. His inju

have resulted in three operations so

"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

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 (I 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 I 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.

Koschade is pastor of St. John Lutheran Church in Montgomery, Minn.



# 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 mis-

sion 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 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 government 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 rea-

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, Paul T. Johnson, pastor the church. 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 Mrs. Judith Kukla on TV. Janesville, Wis.



## Sin of resentment

Concerning "Plucking One String (L.S., May 17, p. 5): In 1 Corinthus 14:1 we read: "Make love your aim as earnestly desire the spiritual gifts, excially that you may prophesy." Chart matics desire the spiritual gifts because the Bible tells us to desire these gffts.

I suggest the real sin is not in whether we are or are not charismatic, but a allowing ourselves to harbor feelings resentment. I pray for the day when a Lutherans will shed themselves of the sentment toward one another; a da when those who desire to put feeling into their worship and those who preter to be more reserved can worship togeth er, side by side, in fellowship and live That will be the more perfect way had speaks about in the last verse of 1 % rinthians, chapter 12, and all of chapter Irvin Hutchism Chester, Mont.

#### On 'desiring spiritual gifts'

Bishop Johnson's defense of spiritul obtuseness is a jarring note at Penteox But he has not dulled my interest in what is happening on the charismatt front. I am naive enough and not to proud to be excited about it, together with masses who today, with St. Paul "earnestly desire the spiritual gifts." Gunnar Guldset

Renton, Wast

#### Secular humanism

Re: "Can the American Family & Saved?" (L.S., Feb. 1, p. 22). The thrus of the article seems to be what the goernment can do to help the family. I be lieve the best thing the government on do for the family is to stop the public schools from being used as an instrument for indoctrinating children in the idealo gy of secular humanism, which seeks to counter and destroy the religious belief parents try to leave their children.

James L. Blike Shoreview, Miss.

## Defining 'God's children'

I am a bit disturbed by the loosened with which the words "God's children (children of God) are used. For example "Lutherans and Jews agree that all per ple, regardless of race, religion, or to tionality, are equally God's children, and equally precious in his sight." (Statement from "The ALC and the Jewish Community.")

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

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

I have less trouble with "all are equa ly precious in his sight." Eugene V. Stim

Seattle, Wat

# 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 '30s, 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 '50s, 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

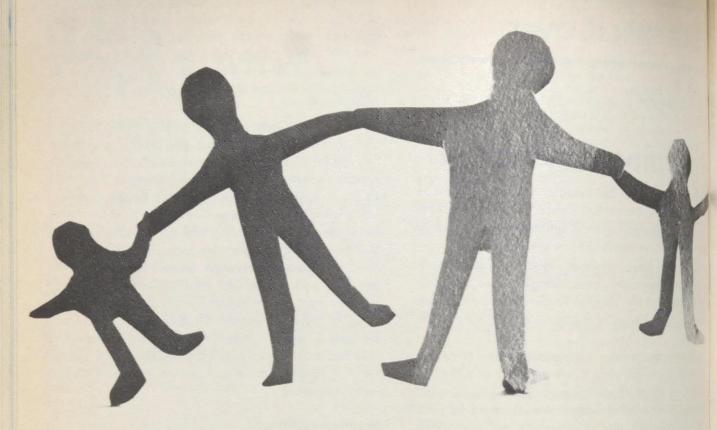
Besides structure, the functions of the American family have been radically altered. Gone is the responsibility for school learning, religious education, or vocational training, even entertainment. The chief work of the family today is to provide "companionship"—to satisfy personality needs—as Burgess' 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 1950s, 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:

# DOBOTH

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. And the Nelsons need friendly support and acceptance in their new situation.

Consider three steps to "integration":

1. INSTRUCT! St. Paul wrote to the Philippians
"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 Church' An instruction class offers answers to questions about doctrine, worship, and service. Yet it is a fallacy to excuse people like the Nelsons because they are "Lutheran."

Newcomers need to know about the benevolence commitment, missionary emphasis, community out reach, educational program, and local demands. Not every congregation has the same priorities. If a family

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 food—gets 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.



Mrs. Youngquist is a teacher's aide, homemaker, and writer in Glen Ellyn, III.

# 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 Vice-President 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 Chintianity."

Bishop Butler goes on to quote from the New Testament and particularly Paul's epistle to the Philippians, which was written about 25 years after the resurrection of Christ. He quotes from the epistle "Therefore God has highly exalted him and be 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 content that Jesus Christ is Lord, to the glory of God the Father."

He also deals at length with the Council and Formula of Chalcedon, which took place in A.D. 451 centuries after the New Testament was written. He adds: "The church has lived with the Formula of Chalcedon for over a millennium and-a-half. It has seen in it a faithful restatement of its own immemorial faith"—the faith already expressed in the doctrine that the Word of God, who was himself divine, "he came flesh" (a real human being) in and as Jesus of Nazareth (see John 1:14).

**Priests** deposed

Four California priests and one in Colorado are the first within the U.S. Episcopal church to be deposed for their actions in opposition to ordination of women. The five priests have been actively involved in the formation of a "continuing" Episcopal Church, separate from the denomination as now constituted.

Priests in other dioceses also have been suspended over women's ordination and other issues, but their six-month period to allow for a change of mind or reconciliation had not expired. Some other Episcopal 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 recommended that women be permitted to become or dained deacons and considered for other leadership positions which church law does not require priest to fill. The church's permanent diaconate, which open to married men and already has several thousand U.S. members, includes all priestly function except celebrating mass and the sacrament of reconciliation (confession). Deacons may preach, teach 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 freedomof-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 labels 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. Al 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 41year-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 co laborated with Lutheran Film Asso ciates (LFA) on two earlier main films (Martin Luther and Question) are again teamed to work with the agency on its forthcoming television presentation on the life and music of Johann Sebastian Bach. Lothar Wolf has been engaged as producer, and Allan Sloane, an Emmy Award with ner for his dramatic scripts, will have the key writing role for the project Robert E. A. Lee, LFA executive secretary, announced.

Dr. Carl H. Mau Jr., general secretary of the Lutheran World Federtion, was awarded an honorary doctor of divinity degree at summer conmencement exercises of Pacific La theran University. The 55-year-old American Lutheran Church clergman once served as pastor of Luther Memorial Church in Tacoma, Wash

Irving R. Burling, president of Lotheran Mutual Life Insurance Co. Waverly, Iowa, has been named as sociate chairman for the 37th Nation al Bible Week, Nov. 20-27. He is regent of Wartburg College, Waverly and of Wartburg Seminary, Dubuque

Dr. J. Daniel Palm of the St. Ola College biology faculty has hee elected an honorary Fellow of the la ternational Academy of Preventive Medicine. He was honored for his re search in the area of human stress response.

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16-The Lutheran Standard

# 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 radiostation of the Lutheran World Federation.

For 14 years, RVOG had assisted churches of Africa, Asia, and the Middle 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 Sevchelle 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 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 wi'l 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.

# 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.

# 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 STAN-DARD 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 STAN-DARD, 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

## 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-





Montgomery

# At meeting:

# Council approves DSMA work with university group

At its meeting last month, b ALC's Church Council (see report L.S., Sept. 6, pp. 14-15) voted terminate the church's "action is search" in the University of Minne sota's Program in Human Sexualin At the same time, the council encoun aged the ALC's Division for Service and Mission in America (DSMA) continue its involvement with the Committee on Religion and Ethics the university "to enlarge the dialog between religion and medicine."

Four recommendations formulated by a Church Council task force and five members from the Board for Ser. vice and Mission in America (LS July 12, p. 23) were adopted unanmously. The recommendations also a to the service and mission board in approval.

The Rev. John Spencer of New Ulm, Minn., chairman of the tast force, said the recommendation to conclude the "action research" at the university was not based upon negtive findings about the program. Rath er, he said, the task force concluded that six years of participation by DSMA in "action research" through the university's Program in Human Sexuality was sufficient and that the time has come to share its finding with the other divisions and office of the ALC "in developing coord nated efforts to assist congregations in their ministries to persons and families."

ment of Concordia College, Moor head, Minn., from 1960 to 1973. He is a graduate of Concordia and of Luther Seminary, St. Paul.

The Rev. Arthur W. Montgomer has joined the staff of the ALC Divi sion for Life and Mission in the Congregation as director for congrega tional resources and development For the past four years he has her pastor of Our Savior Lutherst Church, Staten Island, N.Y. He ear lier served congregations in Hum 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 swim-

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 missionary-in-district-interpretation program of the Division for World Mission and Inter-Church Coopera-

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 Gbavan 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-

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

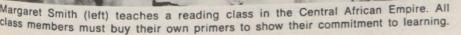
Today, the literacy program is providing catechists (teachers) for many of the village churches throughout the country. With no outside funds, the local churches are paying for their own catechists. Because the people are extremely interested in learning to read, the teachers are required to produce 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,"

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 ac-

complishment. 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 out' at district conventions

by Lila C. Clawson

More than 15,000 American Lutheran 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 Belief.

#### 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 Lutheran 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, wash-cloths, 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 Lutheran 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 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 up port Lutheran Social Service (\$1640) and go to Lutheran World Relation (\$3,421.88).

The offering of almost \$6000 in the Northern Minnesota District wardivided between Lutheran Social Services, the Twin Ports Seamen's Ministry, and "Lutheran Vespers."

Hundreds of yards of material in Lutheran World Relief were brough by women of the Michigan District and the offering of more than \$500 was divided between the Fulani missions in Senegal and Niger in West Africa and Namibia, a community outreach program at Grace Luthera Church in Detroit, and a crisis houring project for abused women and children in Toledo, Ohio.

An offering of more than \$5000 in the North Pacific District was divided between the Taiwan Volunteer Nurse program and Lutheran Family Service of Oregon.

## **Outdoor ministries**

The Ohio District's Outdoor Ministries program benefited from an offering of more than \$6500.

In the Rocky Mountain District the offering of more than \$3500 Ward divided between Lutheran Social Services in Montana and missing churches in Wyoming.

A total of more than \$5000 Hz

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, Ill., Illinois; Ruth Lee of Baudette, Minn., Northern Minnesota; Martha Batalden of Minneapolis, Southeastem 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., Southern; 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 Western North Dakota, and Marian Olsen of Michigan.

In each of the districts, delegates were elected to a national nominating committee which will begin preparing 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 Billings, 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.

Mrs. Miriam Rice, 53, wife of the le Donald R. Rice of Paris, Ohio, died Au 22. They were married in 1948 Follow ing his graduation from Lutheran The logical Seminary in Columbus, Ohio, 1951, they served parishes in Egent ville, N.Y.; Miami, Fla.; and Peterbar and Marion, Ohio, before accepting to call to Mapleton and Paris, Ohio, 1968.

The Rev. Anders Steensen, 85, de June 19 in Kilding, Denmark, where was living in retirement. A graduate Trinity Seminary, he served parishes Curtis and Staplehurst, Neb.; Indiaapolis, Ind.; and Ferndale, Calif., and chaplain of Eben-Ezer Mercy Institute Brush, Colo. He also served as president of the UELC's Nebraska District, 1938. 43, and Illinois District, 1948-49 After retiring in 1954 he served as an intern pastor.

Mrs. Gurine Hovland, 88, widow of the Rev. Ingel Hovland, died June 21 11 Minneapolis. A graduate of the Deconess Hospital School of Nursing in Minneapolis, she was consecrated as deaconess and served as matron of & thesda Children's Home in William Minn., prior to her marriage to Paster Hovland in 1912. They served parishe in Maple Bay, Minn.; Hatton and Grand Forks, N.D.; and Sand Creek, Wis. Pator Hovland also taught at Luthers Bible School in Grand Forks and served on the Board of Home Missions and a administrative and pastoral positions with Bethesda Homes and the Eagle Lake congregation in Minnesota prior to 16 tirement and as an interim pastor after that time. He died in 1957.

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Cost of the study-travel experience to adults is \$1300 including roundtrip transportation (Minneapolis to Rome), hote (double occupancy), breakfast and one other meal daily, fees and travel to scheduled events, and tuition. Participant may earn St. Olaf credit.

Application must be completed by October 15 with a \$125 deposit. To re ceive complete information, write Continuing Education, St. Olaf College Northfield, MN 55057. (Ph. 507-663-306)

# 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 Pacific 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

#### 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 GANZKOW-WOLD, Bison SD 57620 (co-pastor, American, Indian Creek).

STEPHEN L. GANZKOW-WOLD, Bison SD 57620 (co-pastor, American, Indian Creek).

GARY G. HATCHER, Mentor MN 56736 (Rodness, Hitterdal, Maple Lake).

DARROL W. HEGGEN, 4401 N. Wheeling Ave., Muncie IN 47304 (Luth. Church of the Cross). DICK L. HENDRICKSON, Drake ND 58736 NORMAN LILLEGARD, Ithaca NE 68033 (Bethle-

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, Hjerdal; assoc., Oak

KENDRICK W. SUTER, 5443 W. Huron St., Chicago IL 60644 (Community).

CHARLES R. TURBIN, 8424 W. Center St., Milwaukee WI 53222 (assoc., Mt. Carmel).

## Pastors' changes of address

RAYMOND L. BARCLAY, Bessie OK, to R.3, Jasper IN 47546 (Christ).

LEE E. BOHNHOFF, B.P.6, N'gaoundere, Came-

ROLAND C. BRANDT, Sherman SD, to Katharine Lehmann School, Box 81, Wau, Papua New

WAYNE M. BYE, Merrimac, to R.3, Box 448, Lodi WI 53555 (Dekorra).

CARL J. CARLSEN, Spokane, to 296 North Shore Blvd., Fox Island WA 98333 (interim, St. Paul). THOMAS G. CHRISTENSEN, Waterloo IA, to B.P.6, Garoua Boulai, Cameroon.

CHAUNCEY A. CHRISTOFFERSON, R.1, Box 213, Velva ND 58790.

OLIVER V. EVERSON, Stickney SD, to Box 171, Renwick IA 50577 (Lake, St. Paul).

ROBERT H. FEDDE, Brazil, to Hickman NE 68372

(new cong.).

GERALD E. FERNE, Worthington OH, to R.R., Box

WILLIAM G. FINK, Atkinson NE, to R.4, Box 41, Harlan IA 51537 (secular empl.).
CALVIN G. FRISCH, Seguin, to Box 4736, Austin TX 78765 (discount)

TX 78765 (dir. of dev., LSS). GAYLEN GILBERTSON, St. Paul MN, to Thomasboro IL 61878 (MIDI).

ROBERT A. GRAHL, Brookville IN, to 94 Long

St., Ashville OH 43103 (First English).
STEVEN P. GUTZMAN, 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).
LLOYD C. KALLEVIG, Blue Earth, to Brooten MN
56316 (Trinity, West Lake Johanna).
GREGORY B. KARLSGODT, Great Falls, to 421 N.
Second St., Hamilton MT 59840 (Faith).

JOHN E. KELLER, 4425 Cass St., San Diego CA 92109 (pres., Operation Cork).

JEROME 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 J. LYSTIG, St. Paul MN, to CHC, USN, ADCOM NTC, Great Lakes IL 60088. JOHN L. MAAKESTAD, 4304 Needle Dr., An-

chorage 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 55415 (staff, DLMC). LE VERN S. NIELSEN, Stoughton, to Box 266, Orfordville WI 53576 (Orfordville).

K. ROY NILSEN, Woodcliff Lake NJ, to 8011 Old Georgetown Rd., Bethesda MD 20014 (Christ). NORMAN F. NORDEN, Des Moines IA, to P.O. Box 227, Kundiawa, Chimbu, Papua New

ROBERT C. OLSEN Jr., Willow City ND, to Almira

WA 99103 (Our Saviour).

JON H. OLSON, Clenville, to 16160 Upper Second St., Lakeland MN 55043 (new cong.). DENNIS H. ORMSETH, Worcester MA, to Christian Ministry Center, 1000 State St., West La-

fayette IN 47906 (campus min., Purdue U.).
J. N. OTTE, 48 Gordon Rd., Durban, Natal,
Republic of South Africa.
JAMES L. PETERSON, Albert Lea, to R.1, Lanes-

boro MN 55949 (Pilot Mound, North Prairie) ALFRED E. PUTZ, Mpls., to 17216 Aztec St. N.W., Anoka MN 55303.
RONALD J. RADEMACHER, Great Falls MT, to

126 Crestview Dr., Pittsburgh PA 15236 (study). PAUL F. ROGERS, West Germany, to c/o Edwards, Box 485, Aberdeen SD 57401.

CLARENCE H. ROSE, San Angelo, to Box 70, Bartlett TX 76511 (St. John). B. L. SCHRODER, Portland OR, to Box 217,

Bemidji 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 (MIDI).

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., Gracel.
RELL D. SPICKERMAN, Long Island NY, to R.1,
Box 180, Big Shag Lake Rd., Gwinn MI 49841 (dir., LSS).

GERALD M. STAEHLING, Redfield SD, to 101 W.

CERALD M. STAEHLING, Redneid SD, to 101 W. Lyon, Minneota MN 56264 (Hope).

JOHN K. STAKE, Fort Leonard Wood MO, to Office of the Chaplain, Hq. 83d Ord. Bn. & Camp Howard, APO San Francisco CA 96271.

LAWRENCE N. STEEN, Seneca IL, to Adams ND 58210 (Hoff, Mountain, Sarepta).

ERWIN A. STRENG, Port Clinton, to 1075 Miller St., Fremont OH 43420.

EUGENE 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).



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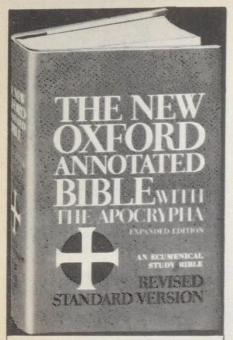
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# REVIEW

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 Post-Dispatch, has been a close and astute observer of the theological turmoil between conservatives and moderates that has rent the Lutheran Church-Missouri 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 manipulated by politically motivated moderates who cherished the impossible dream of a brilliant coup and a rule; junta that would replace the conservative, inflexible regime of J.A.O. Preus. It didn't happen and the Latheran Church-Missouri Synod may never be the same again.

Modean, until his retirement in 1975, was news director for the Lutheran Comm

# Look ahead

A preview of the next issue, intended especially to aid discussion groups.

Dennis M. Brensvig (a pseudonym who served a sentence for drunken driving, describes the dehumanizing institution that leaves him with feelings of both worthlessness and rage. His wife, Donireflects on a criminal justice system the punishes but seems not to rehabilitate of forgive. These parallel articles, "Inside and "Outside," are summed up in "Does the Public Need Its Pound of Flesh?"

Inviting unchurched adults to your congregation's Christian faith class is a simple, effective way of sharing your faith, says Larry Reyelts in "Invite Them!

In "Alcohol—Teenagers' Drug of Choice," Thomas W. Klewin outline realistic steps parents can take to help their children understand the problems of alcohol.

Popular music reflects the moods of our national life, says Ewald (Joe) Bat in "Top 40: Clues to Our National Mood." He wonders whether the current popularity of country western music reflects an extreme individualism that tends to exclude national and world concern and commitments.

Donn McLellan
The American Lutheran Church
Division for Life and Mission
in the Congregator

# 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 in human medicine of the American Lietheran Church's Office of Research and Analysis (ORA). Dr. Carl Reuss, ORA director, said the five statements in the booklet are the result of two years of task force study and debate. The booklet, Health, Life, and Death ... A Christian Perspective, is available from Augsburg Publishing House (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.

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# 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

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 Iowa. 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 arrived at to insure care for the deconesses. Luther Manor, a resident and nursing home in Milwaukee, wi become headquarters for the Deace ess Corporation. It is expected to the communion wafer bakery also will be moved to Luther Manor, Lat month, three sisters needing numer care were moved to the Manor. Gne ually other arrangements will be made for other sisters.

## The Comforter

Are there tears? Yes, there are be we believe the promise of Isaiah 45 -"Even to your old age I am He, at to gray hairs I will carry you." 15 Jesus said in John 14:18: "I will st leave you desolate; I will come you."

By such promises we have live thus far, and we shall continue to be by them into the future. Sister Elinor Fa

# 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 way—by 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, Iowa.

# 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 long-range 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 (Southeastern Minnesota, South Dakota, Southern Wisconsin, and Michigan) the majority advised against the assembly. The overall vote in all districts indicated that slightly over 60% of the district delegates were in favor of holding the assembly.

Several reasons were given for opposing an assembly at this time. The assembly priority was not seen a great enough to justify the cost in money, time, and energy. The adde cost to a congregation would be a distinct hardship on many, especial when there was insufficient lead in to budget for it in more than one vear. There was a widespread lack understanding of the purpose of an assembly and a general lack of excitement regarding it. There were some questions as to whether an assembly would run counter to a way and prudent energy policy.

The ALC Church Council weight the pros and cons of proceeding wi the assembly in 1978 and concluded a postponement was in order.

# No overwhelming response

There was awareness that participation by the overwhelming majority of congregations was necessary if a delegate assembly was to be a success. Hence, even a 60% favoration majority was not viewed as the soft of "overwhelming" consensus needs.

There was awareness that congregations might use benevoletomoney to pay assembly expenses, of that the national budget would have to compensate for noncontributing congregations. It is already appare that 1978 will be an extremely tiple budget year, and any further finance problem could only result in a severely curtailed ALC mission effects.

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 1000-member delegate convention. In any event, we are on a responsible track, and I am confident God will guide us in this matter also.

Said W. Preus

# fun at home

# Here's a dollar for you

"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.

"I'm going to buy a toy for my little brother," one of the girls insisted.

"I'm going to put mine in my piggy 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 25c, giving me a total of \$2. I am sending the \$2 back to you. I would like it to go to the World Hunger Appeal.

Yours truly, Nancy Bos

"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."

The text of the letter and information from which this story was created were provided by Pastor Mohr.

# Nothing to lose . . . or gain

Social action, a popular theme in the 1960s, 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 him mark. Through the First Lessons in Pentecost 18 and 19, the prophet declarations hurtle toward us across the centuries—and strike us with force. If they do not pierce us to the heart, we are thick-skinned indeed and impervious to the Word of Good

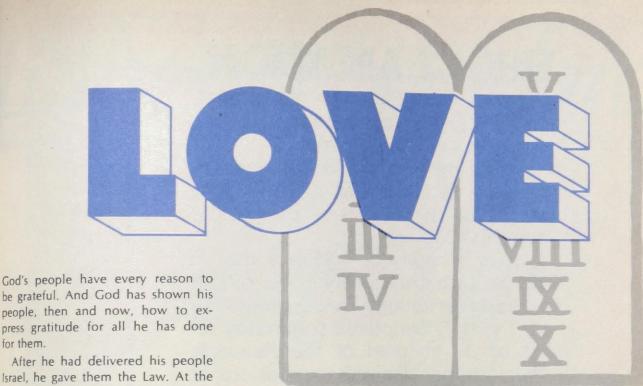
This Word of God was spoken by Amos in circumstances not so different in some ways from our own the mid-eighth century B.C., the king dom of Israel was enjoying peak and prosperity.

The people of God had ample of portunity to reflect on the blessnethey had received from his hand had made them his own. He had redeemed them from bondage ampreserved them from danger. He had brought them into a good land an surrounded them with its bounty.

Although we are separated for those Israelites by 28 centuries, these respects we can identify withem quite closely.

Surely, under such condition

Based on the First Lesson texts for Pentecost 18 (Oct. 2), Amos 8:4-7:1 Pentecost 19 (Oct. 9), Amos 6:1-7.



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

for them.

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.

In Amos 8:4-7 (the First Lesson for Pentecost 18), Amos proclaims God's Word to one group that demonstrates absence of love by oppressing the helpless—the merchants. By the way in which they do business, they "trample upon the needy, and bring the poor of the land to an end" (v. 4). They give scant measure for inflated prices. They sell shoddy merchandise. And they are so greedy that they resent having to keep their shops closed on the Sabbath and other holy days (vv. 5-6). Such ingratitude to God, such lovelessness for others, can only lead to judgment. To the merchants, Amos says, "The Lord has sworn by the pride of Jacob: 'Surely I will never forget any of their deeds'" (v. 7).

Amos 6:1-7 (the First Lesson for Pentecost 19) is directed against all who live in security and luxury, undisturbed by the exploitation on which their way of life is based. The prophet describes their complacency (vv. 1-3). He speaks sarcastically of their self-indulgence: fine furniture, gourmet foods, pleasant music, excessive drink, and the like (vv. 4-6). But what awaits them-though they do not see it coming-is destruction. Just as they are now foremost among the citizens of Israel, they will be foremost among the refugees when the end comes (v. 7).

What are we to make of such a harsh Word of God? We can ignore it, of course—but that is a dangerous thing to do with God's Word. Or we can deny that it applies to us and claim that we have lovingly provided for all the poor and helpless in our society-but that is blindness and self-deception.

## Another way

There is another way, the way of repentance and amendment of life. The same prophet says in another passage (Amos 5:14-15): "Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you, as you have said. Hate evil, and love good, and establish justice in the gate; it may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph."



Dr. Meyer is associate professor of religion at Concordia College in Moorhead, Minn.

# **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 local 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.

Lenry F. Scheig President



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