

FEBRUARY 18, 1987

THE *Lutheran*

"Thou shalt not muzzle an ox
when it is treading out the grain"

A WELCOME PLACE FOR STUDENTS

OUT OF WORK
BUT IN GOD'S
FAMILY

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A LITTLE SALT

Lawyer or launderer?

The publication *Church Music Memo* reported publication of a piece of music for Lent by Carl Heinrich Graun. The text, however, would seem to be from pseudo-Isaiah: *Surely He Has Borne Our Briefs*.

—Bela Bernhardt
Cleveland

For the birds

The cross suspended above the altar was dressed for Lent, draped in black with a crown of thorns at its crux. When the pastor decided to explain the symbolism in a children's sermon, he asked the kids what they saw on the cross.

The unexpected answer: "A bird's nest!"

—Mark E. Holmer
Davenport, Iowa

Not made up

A female member of Redeemer Church, Rochester, N.Y., was hospitalized when a new vicar was assigned to the congregation. He dutifully made several calls on her, always finding her in her hospital gown with disheveled hair and wearing no makeup. After several weeks she had recuperated and came to church one Sunday fashionably dressed and freshly coiffed, with makeup carefully applied. She spied the vicar and approached him with a warm greeting.

When she saw his quizzical, "Where have I seen you before?" look, she quickly — and quite innocently — declared, "Don't feel badly, Vicar. I understand why you don't recognize me. It's the first time you've seen me with my clothes on."

—Gwen Kinmond
Rochester, N.Y.

'Snacks' barred

A member of St. Michael Church, Irmo, S.C., noted for her cakes and cookies, returned to her pew after receiving communion. Her 4-year-old son who had accompanied her for a pastoral blessing was heard to remark, "Why do only big people get snacks?"

—Brad Stegmaier
Columbia, S.C.

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Too many Christians envy the sinners their pleasure and the saints their joy, because they don't have either one.

—Martin Luther

Original contributions are welcome. We'll make a small payment for published items, but we can't return unused submissions or acknowledge their receipt.

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Our cover photo by Charles Harrington was taken at the Unmuzzled Ox coffee house at The Lutheran Church, Ithaca, N.Y. (Story on page 4.)

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A Welcome Place

A 'town/gown' church shares five techniques for making new worshipers feel at home

By Elaine Carol Main

Answer quickly: What's special about your congregation? Chances are, that's its strength. And chances are equally good that what you've mentioned could become its weakness.

The Lutheran Church in Ithaca, N.Y., is a good example of a congregation that has identified its uniqueness. It is special because it is a "town/gown" mix, including both people related to Cornell University and Ithaca College, and a variety of other citizens. That mix could shatter into conflicts, but the congregation prevents that shattering with techniques other congregations could adopt.

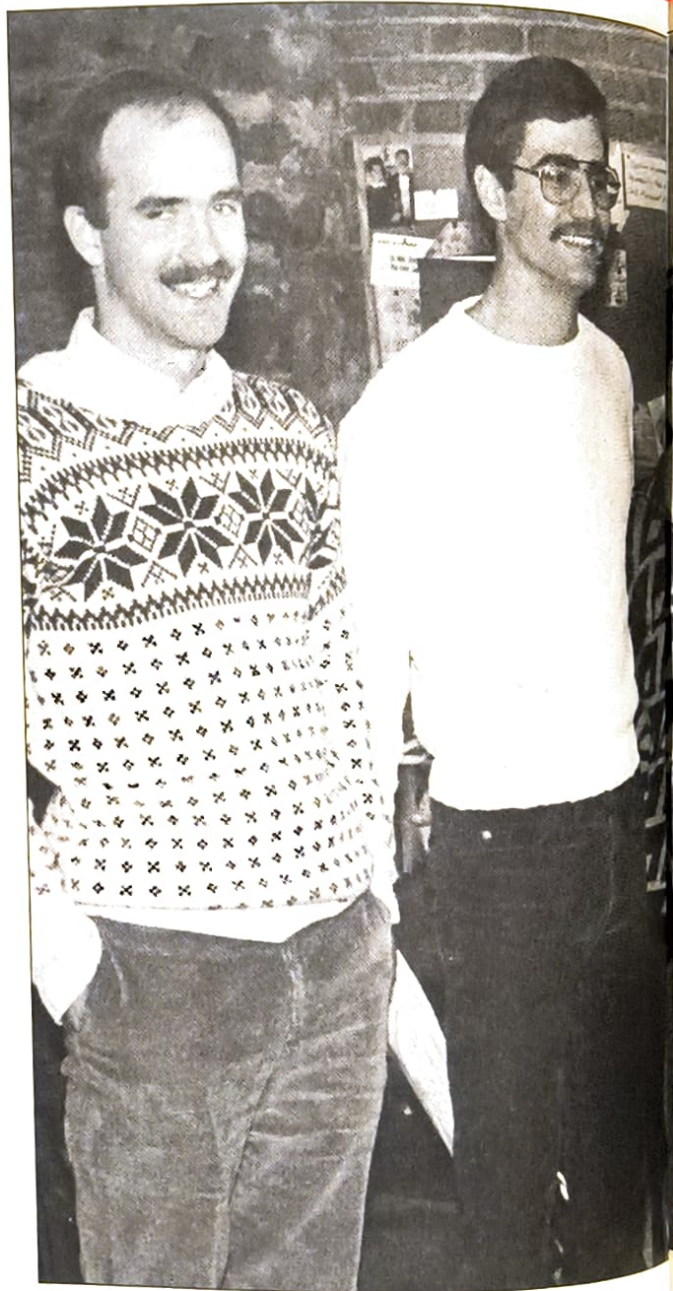
The Finger Lakes area around Ithaca is home to a relatively small number of Lutherans. There is another parish in the city, but when people talk about The Lutheran Church they mean the church located almost on Cornell University's campus. Its initials, TLC, also can stand for "tender loving care." This is a coincidence the congregation likes.

The official name of the congregation is The Lutheran Association of Ithaca. The word "association" now sounds awkward, but it reminds members that their parish began on campus in the days when religious denominations sponsored clubs and associations.

Cornell is an Ivy League school of 18,000 students who have a reputation for being bright and well-heeled. The campus mix of gardens, museums and architectural styles creates a stop for tourists. Ithaca College, two miles south, has ultra-modern high-rise towers and country-club grounds.

Against both campuses the sanctuary of The Lutheran Church holds its own. Only a chasm, one of the Finger Lakes region's famous gorges, separates the 60-year-old Cayuga blue-stone church from Cornell's campus. On Sunday community members and students hike a picturesque footbridge to services. Students come from dorms. Community members come from a Cornell parking lot, where they must "borrow" parking because of the church's proximity to the campus.

The parking problem is only one example of how the town/gown mix could deteriorate into factions. There are other examples. Church members are heavily intellectual. More members hold doctorates than are blue-collar workers. Members are interested and involved, but their schedules are programmed heavily. The congregation sees visitors from a



Students enjoy the Unmuzzled Ox atmosphere

diversity of nationalities and backgrounds, but constantly is saying goodbye as students and visiting faculty move on, usually within four years. The preschool children of graduate-student families dominate Sunday school rolls, while the average confirmation class totals only three students.

These things occur because the parish is town/gown. However, the mix is vital to its survival. "The congregation wouldn't exist if campus ministry were not a part of it," says Dorothy Carlson, parish worker. "The Lutheran population of Ithaca isn't large, and we welcome the students."

Historically, its town/gown mix always has made The Lutheran Church unique. For one thing, it was the first

The author is a free-lance writer who lives in Waverly, Iowa.

for Students

"Thou shalt not muzzle an ox
when it is treading out the grain" 25:4



Charles Harrington

Lutheran ministry at a non-Lutheran campus. Back in 1913 church colleges objected when the Lutheran church began a campus ministry at a nondenominational school. This congregation also was and still is one of the few campus ministries that includes a community congregation.

How does The Lutheran Church take advantage of its uniqueness and prevent that from becoming a weakness?

1 The congregation *identifies needs and responds*. A prime example is the coffeehouse it began 25 years ago. Back then the United States faced Vietnam, the civil rights movement, the "death of God" philosophy and ques-

tions about religion's relevance. Cornell was in an uproar. Students, faculty and the community needed to work through answers.

The congregation decided to offer a neutral place for free discussion. It owned a parish house with a cavernous vault that offered a true basement atmosphere. So the campus ministry equipped the stone-walled room as an intimate coffeehouse. Just as the book of Deuteronomy states that the ox who treads out grain should be unmuzzled, so The Lutheran Church felt that discussion should be unmuzzled. Hence the coffeehouse's name, the Unmuzzled Ox.

"The Ox was not just a hangout for counterculture types,"

says Dr. Lee Snook, Ithaca's campus pastor when the Ox began and now professor at Luther Northwestern Seminary in St. Paul, Minn. "We were determined that conventional Christian students should encounter a diverse section of the university. That happened at the Ox. It became a place for listening and witnessing, and often the witnessing was done by listening. It brought up questions about what was meant by witnessing, so the impact of the Ox on the parish was as great as on the people who came there — and many came."

However, the Ox also raised questions for the congregation.

"The church was trying to do two things: take the world seriously and keep its own integrity. We worried about losing that balance," Snook says. "The church wouldn't be the church without explicit worship of Christ. Yet we didn't want worship to be isolated and anti-worldly."

Students today suffer the same need for "something hot to drink and good conversation with people you trust," according to Nancy Wing, a Cornell graduate student. She visits the Ox every weekend or two. The crowd fluctuates with the night, sometimes 60 people, sometimes six. As opposed to the college-town bars that circle the area, the Ox is a place where music doesn't drown out conversation and where the question of alcohol does not put students on the spot.

2 A second characteristic of The Lutheran Church in Ithaca is *generosity*. The church makes both housing and fellowship available to students.

The fellowship spills out every Sunday morning at services, when members greet the never-ending string of visitors and newcomers that a university setting brings.

"We must make relationships quickly," says the Rev. Mary Konopka, part-time campus ministry worker. "We invest a lot up front, and some members weary of making those relationships."

The popular fellowship hour after services is the best channel for meeting people, and some members, like Emma Von Borstal, follow up by inviting groups of students for dinner. "I grow from their energy and talent," she says.

One group of students who are ready volunteers at the congregation lives next door to the church in Our Father's House. Its first floor serves as the parish house, offering educational rooms, meeting areas and office space. The upper floors provide living quarters for 11 university students.

"Our Father's House is a cooperative living arrangement," says Bethany Andreasen, a graduate student from Withee, Wis. "We eat dinner together and share in Bible study."

The house is governed by a covenant, an agreement that encourages students to live the church's mission in the world. For example, they provide temporary housing for transients and those in need.

"That meant me, when I arrived in Ithaca," Andreasen says. "I stayed in Our Father's House while I hunted for an



The town/gown mix shows up in the church choir

apartment."

The congregation took out a mortgage eight years ago to remodel the structure. The building was the first the congregation owned, and over the years it had seen hard use as a parsonage, housing for church caretakers, rental apartments and meeting space.

"Major repair work was needed," says the Rev. E. Frederick Holst, pastor at The Lutheran Church, "and what to do with the house was a problem. That was one of the questions the congregation asked when they interviewed me."

So far the covenant community has worked well. The first group of students named the building Our Father's House, and successive groups are both international and ecumenical mixes. Usually half of the residents are Lutherans. The congregation is proud of the fact that three of them have become pastors and another now does mission work in Central America.



3 The Lutheran Church has learned to *be patient*. A "laid-back" atmosphere works best in an environment of pressured students, high-powered faculty and an excess of ideas.

The church administers more than the average number of adult baptisms, and many are not the result of congregational initiative. Recently, a college student surprised Holst by requesting baptism. "His roommate totally prepared him for baptism," Holst says.

Such gratifying experiences are offset by the "hands-off" need that other students have. Often those students are undergraduates experiencing their first flight of independence from home. Sometimes that independence means these Lutheran students attend only Sunday worship and skip the fellowship hour. Sometimes they even don't attend worship.

College is stressful, and Cornell's academic rigor is especially so. This takes its toll on students, and many find their

"personal life" suffers. Members of The Lutheran Church wait. But it's an expectant wait, and they are eager to respond when students are ready to participate.

4 Another attribute of the Ithaca ministry is *flexibility*. The church learns not to schedule events on a rigid calendar when those events must sandwich between the calendars of Cornell University and Ithaca College. It learns word-of-mouth can be as effective as news releases and posters. It learns spontaneous parties can be more memorable than "regular" events. It learns absences don't always mean lack of interest; perhaps tests intervened.

Flexibility flies in the face of the highly structured community and academic institutions around the church. Yet the free, easy, casual structure is attractive in Ithaca, according to the church's staff. For example, committees meet as needed — some monthly, some as infrequently as quarterly. The congregation finds this informality necessary and refreshing.

5 Finally, the parish practices *shared leadership*. Students are welcomed into every level of congregational life. At the top the church's constitution requires six students on its 13-member council.

"This mandated integration of students and community members is intentional," Holst says. "It forces the two groups to work together and demonstrates that campus ministry is not an adjunct to the congregation. It is integral, just as stewardship and worship are."

Often this is the first time that students have been asked to show leadership in a church, and The Lutheran Church finds many students are eager to serve on the church council. In fact, to get student nominees is sometimes easier than getting community nominees.

Students teach Sunday school, sing in the choir, attend congregational picnics, bring up such issues as world hunger, do committee work and join in the church's faith and care groups.

These groups are monthly committees of members who do the Sunday chores — ushering, caring for the nursery, baking communion bread and hosting the fellowship hour.

Recently, a special committee wrote job descriptions for the congregation's salaried employees. Graduate student Wing says she grew from the committee work.

"I had not experienced arguments in a church," she said. "It was wonderful to see friends argue and always resolve the issue. It taught me something about arguing."

"This parish always has been a training ground for students," says Emily Grams, who saw the church's cornerstone laid when she was a Cornell first-year student in 1923. "Students must learn to run their own show, and the congregation helps them learn how."

In exchange the students inject enthusiasm, energy and ideas. The relationship is reciprocal. It's one the congregation works hard to keep in balance. ■

Out of Work

but in God's Family

**Unemployment often
brings emotional, physical
and spiritual problems.
The church can help.**

The author is senior research scientist with Cognos Associates, Los Altos, Calif., and author of *Silicon Valley Fever*. She is a member of First Church, Palo Alto, Calif.

By Judith K. Larsen

Millions of American workers lose their jobs every year. Many of them are out of work not because of poor performance or bad work habits, but because of changes in the international — or local — economy. When the products that a company manufactured are no longer needed or competitive on the market, the people who made them frequently are laid off.

Not to have a job is frightening, however nice it might seem to employed people to have time off and to sleep late. Work is central to the lives of most Americans. People are raised to believe that dedication and hard work will be rewarded with money, security and contentment. Work also provides an identity. When someone asks, "What do you do?" the typical answer is to describe one's job. "Nothing" is not an acceptable answer when joblessness is involuntary. Yet when people have worked hard but lose their jobs for reasons that have nothing to do with performance, the expected rewards evaporate, often to be replaced by hard questions or cynicism.

Most people will face unemployment at some points during their lives. Yet we know very little about what it does to broad cross sections of average people. How do they feel about being out of work? How does lack of work change their lives? Where do they turn for support? What can friends and family do? What can congregations do?

A recent study asked unemployed people to describe their experiences while out of work. The study, supported by the Vesper Society, a Lutheran-related independent agency, and conducted by Cognos Associates, a research organization, asked people how unemployment affected their emotional and physical health, their values and beliefs, their relations



with family and friends, and their finances.

Nearly all workers, even those who voluntarily left their last jobs, said they had emotional problems as a result of being out of work. Although it was known that unemployment creates stress, the surprise was to learn that so many people from so many different backgrounds would say they had emotional problems.

Ronald is a middle-aged man who was laid off from the shipping department of a computer company. When he got the job in 1980, high-tech was booming and he thought he would be set for life. Recently, computer sales slumped, so the company closed the facility and laid off all employees. Ronald explained his feelings: "Being out of work makes me feel vulnerable, like being in a car accident. I like people and being around the other guys at work. Now I'm isolated. I don't know who to talk to in order to find out what's happening or what's available. What I hang my hat on is gone."

Like Ronald most people enjoy contact with co-workers. Loss of a job means separation from friends. Many unemployed people are lonely.

Depression and loss of self-worth also were characteristic among unemployed workers. Kiki, a single mother with two children, worked as a secretary for a company that made medical instruments before it went broke. "I know the layoff is not my fault," she said. "Still, I doubt my value as a worker. Am I stupid? Can I still do the job? Maybe I'm not as good as I thought I was."

Two-thirds of the unemployed workers had physical effects from losing their jobs, including insomnia, stomach problems and headaches. One person in five had health problems that

required a doctor's care or hospitalization. Often the health problems occurred at the same time that employer-provided health insurance ran out.

For several months, Ronald had difficulty breathing, and then he developed a severe cough. "When I got laid off, my family lost its health insurance," he explained. "So I quit going to the doctor and didn't buy the pills, even though I was supposed to continue the treatment. I have four kids and I can't afford to pay the doctor's bills or to get health insurance. I just hope nothing else happens to me or my family."

Losing a job directly affects the family as well as the individual. One of the study's most important findings was that family relations follow a predictable but usually unexpected pattern. Immediately after losing a job there often exists a brief time when relations between the unemployed person and spouse actually are better, perhaps the result of "pulling together" to handle the crisis. But with time this closeness often deteriorates. Four to five months later family problems may start to develop, and troubles continue to worsen.

Jay is an excellent engineer who does not have a college degree. Through his ability and hard work he became manager of an assembly group in a company making computer disk drives. He earned a good salary and had 90 people working for him. When the company was bought out, all the employees were laid off. That was 14 months ago.

Since then Jay has been looking for work, but he can't find a job like the one he had. The situation at home has been bad. "My wife is embarrassed about me," he explained. "She puts a lot of pressure on me to find another job right away. I want to find one, but I can't! She doesn't realize that I'm



looking as hard as I can. Another problem is, I'm not going off to work from 8 A.M. to 5 P.M. My wife wants me out of the house, but I don't have anywhere to go. I'm not doing much now and we have less to talk about. This has changed the focus for us. I feel isolated."

The impact of a parent's job loss on children is often direct and hard. "I'm frightened because I don't know what to do," Kiki said. "My worry has affected the kids. I can see my lack of self-confidence in them. My friends see it too and tell me to control it so I don't worry the children, but my body language and facial expressions tell them."

Most people interviewed said they felt some financial impact from their job loss, but only one in 10 had financial problems. Interestingly, nearly all of those with problems were from high-income levels, people accustomed to earning over \$50,000 annually. Although these high-income workers were prepared financially to be out of work, they weren't ready to be out of work for so long. As Jay said, "I saved to be out of work four months, but I never guessed it would be 14."

Personal beliefs and values often changed as a result of being out of work. For some people the changes were positive, for others negative. Most people knew that their previous beliefs did not match their present situation and had trouble reconciling the two. "I used to think that hard work, a good attitude and high morals would win," Kiki said. "It's not true. I also believed that things happen for the best. But I can't see what benefit there has been in being laid off."

By contrast a smaller group of workers stated that losing a job made them realize more than ever the importance of both family and friends. "I lost a marriage because of all the time I spent at my previous job," Ronald said. "I don't want that to happen again. Work is not the center of my life. I work to support my family. They are the most important to me, especially now."

Some people gained a different way of thinking about unemployment in general. "This makes me more appreciative of joblessness in America and what it means for people when the economy shifts from one sector to another," Jay said. "I also have a different attitude toward people on welfare. I am less likely to condemn them as not wanting to find work."

Although unemployment is a common problem, very little is known about its impacts or how to address it nationally. However, specific strategies exist to help individuals during a time of transition. These are some effective techniques for supporting people who are between jobs:

- Recognize unemployment as an event that most people experience in life. Increasingly, job mobility is a result of policies beyond the control of the individual. Looking for a different job is no more shameful than moving to a different apartment or house.
- Talk to the unemployed person — frequently. Jobless people say that others ask about their situation once, then avoid it like the plague. Finding work is important to the unemployed person, so let them tell about it — to the extent that they want to.

- Be sincere in providing support. Working people often give mixed messages when discussing joblessness. Words of support come out of their mouths, but their unspoken message creates distance between themselves and the unemployed person. Some people may not understand joblessness or may feel threatened themselves. Such people give the message that they don't want to associate with someone who isn't in a stable work situation.

- Maintain continual contact. Without established friendships many jobless people are lonely. Joblessness often extends longer than anticipated, so stick with the person.

- Be alert to interpersonal needs. The days right after the job loss may not be so bad. The toughest times may come after a period of weeks or months. Unemployed persons may try to ask for help as time goes on, but may have trouble explaining their needs. Problems with family relations usually show up later, so be patient and watchful.

- Realize the time resources that unemployed people have. Job searches are a full-time activity, especially at first. But later the unemployed person may have too many empty hours during the day, and may welcome activities that provide structure. Such activities may need to be on a part-time or temporary basis, but use the hours that are available.

Congregations also can address unemployment issues:

- Every congregation has people who work, yet rarely do they use each other to learn about different kinds of work or different work settings, or to understand emerging job opportunities in a community. Recognize and use invaluable knowledge that exists in the congregation.

- Every congregation also has people who currently are out of work or who have changed jobs in the past. Ask those who have changed jobs to describe their experiences and

their job-searching strategies.

- Form support groups of job hunters. Some congregations have prayer groups that meet before people begin their daily job searches. Some groups also meet for prayer when a member has an interview or at other times of special need.

The church needs to consider the theological implications of employment and work. A deep-rooted notion exists, sometimes called the "Protestant work ethic," that makes the drive to earn money theologically respectable. This has been interpreted by many as meaning that a person's chief purpose in life is to work, a questionable position from the church's perspective. Believers need help to understand the role of work — and lack of it — in a Christian's life.

The church also can provide training so that clergy and other staff know how to work with the unemployed. Information about employment should be shared widely.

The church is in a unique position to help people with job transitions. Christian faith affirms the dignity and worth of each person without regard to employment status. The church may be the only sector of life that values people as much when they are unemployed as when they have jobs. The church recognizes human transitions as natural and helps people with change. Services for people in job transitions should become part of the church's standard ministry. ■

The church may be the only sector of life that values people as much when they are unemployed as when they have jobs



**Buffalo's
a Tested**

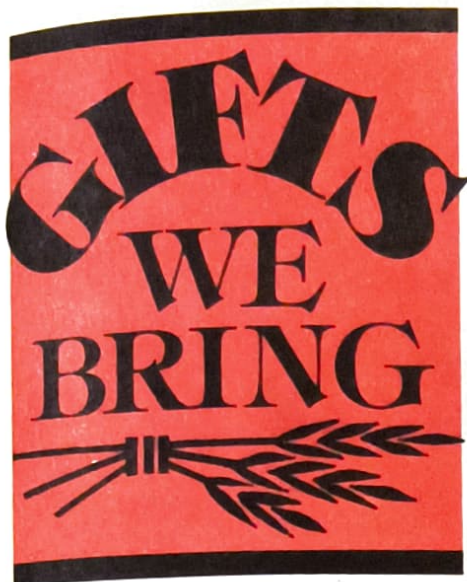
By Todd W. N

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THE LUTHERAN



Buffalo's Grabau: a Tested Faith

By Todd W. Nichol

Johannes Andreas August Grabau was the kind of preacher who keeps government officials awake at night. He was born in 1804 in the kingdom of Prussia, where he might have spent his entire life had he not been so stubborn a Lutheran. Instead, like countless other European troublemakers — good and bad — he came to the United States.

To celebrate the 300th anniversary of the Reformation in Prussia, the Calvinist King Frederick William III declared that the Calvinist and Lutheran churches of his domain were to be united. Knowing that the way a church worships does more to shape its faith than a stack of theology books, the king wrote a liturgy that he hoped both Calvinists and Lutherans could use in good conscience. At first the union was to be a voluntary arrangement, but after a while coercive measures were used to exact cooperation.

In 1834 Grabau was called to be a pastor of St. Andreas Church in Erfurt. In 1836 he defied the government and announced that his conscience no longer permitted him to use the liturgy of the Prussian union. Grabau's bishop was troubled. He saw that the congregation at St. Andreas was growing in numbers, but he wondered how to handle this dissident. "Grabau's sermons," the bishop said, "are full of truth and life, but they are too Lutheran."

When patience wore thin, the authorities cracked down. One Sunday Grabau arrived

at St. Andreas to find the church surrounded by police and himself forbidden to enter. The congregation worshiped in the parsonage and later in a mill. Word of the persecution spread quickly, and Grabau learned of other staunch Lutherans. He soon resigned his office, and many in his congregation withdrew from the church of the Prussian union.

Finally the situation was too much for the government and Grabau was jailed. Conditions were horrible, especially during his first months in prison. But Grabau survived and even managed to give one of his jailers — who later became a Lutheran — instruction in the faith. Eventually Grabau escaped. "Wanted" posters were plastered up and he

was a fugitive for nine months, until captured and imprisoned again. An exasperated government finally agreed in 1839 to permit Grabau to emigrate to America with five shiploads of dissident Lutherans. Soon they were followed by others.

When they arrived on the other side of the Atlantic Ocean, small groups settled in New York and Albany, N.Y.; a larger group went on to Buffalo, N.Y., and another contingent went to Wisconsin. Under Grabau's leadership the Prussian-Americans developed a rigorous brand of Lutheranism. Its hallmarks were strict adherence to the Lutheran confessions, a preference for older Lutheran forms of worship, a severe church discipline that sometimes included banning and excommunication, a respect for the divine institution of the office of the ministry and an authoritarian role for the clergy in the life of the church. Grabau himself was invested with responsibility as *Senior* of the ministerium.

But Grabau's vision of the church did not long dominate among the Prussian-Americans. Controversy erupted almost immediately. When members of the group in Wisconsin delegated one of their number to

preach and administer the sacraments until a regular pastor could be sent, Grabau reprimanded them for what he considered a violation of church order. A stormy scrap followed. Controversy sputtered on and off for years and left a legacy of alienation.

Meanwhile, in 1845 Grabau called together 18 lay members of the congregations and three other pastors, who joined him in creating a synod. They summarized their story with the name they chose for their church: Synod of the Evangelical Lutheran Church Emigrated from Prussia. Grabau's strict rule bred discontent, and after a few years the Buffalo Synod — as it came to be called — splintered. Some of the Prussians joined

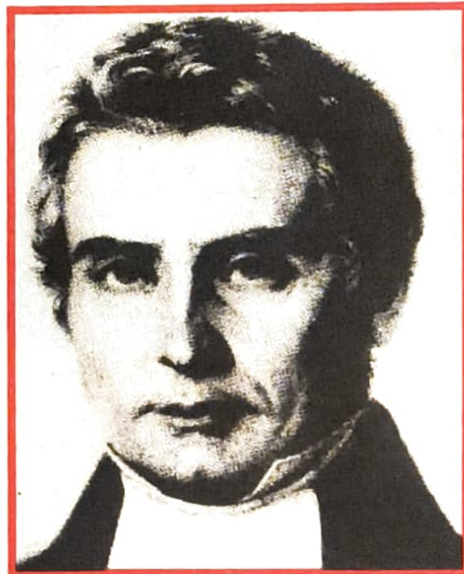
other synods, but a cluster of friends stayed with Grabau.

Grabau's little synod endured, although it never grew large. It had 51 congregations and about 10,000 members when it became part of the "old" American Lutheran Church in 1930. Through that church it brings gifts to the ALC of today and the Evangelical Lutheran Church in America of tomorrow.

The Buffalo Synod was small but its gifts to the ELCA are not. American Lutherans learned a valuable

lesson through Grabau's attempt to establish an authoritarian polity. They usually have been careful ever since not to place undue authority or power in the hands of pastors, presidents or bishops. But from the people of the Buffalo Synod also comes a sense of deep loyalty to the Lutheran past, a strong awareness of the divine institution of the ministry, an insistence that congregations belong to something larger than themselves called the church and a commitment — tried in the fiery furnace of persecution and tested in the crucible of controversy — to the Lutheran confessions.

Next: The Norwegian Synod



Grabau

Todd W. Nichol is an assistant professor of church history at Luther Northwestern Seminary, St. Paul, Minn. This is the fourth in a yearlong series by several authors on the historic roots of the Evangelical Lutheran Church in America.

Dreaming Possible Dreams

Eleven past, present and possible future leaders describe their 'three highest priorities' for the new church



Engstrom



Preus

Crumley

By Wilfred Bockelman

What should be the relative importance of worship, evangelism and social action in the Evangelical Lutheran Church in America when it begins functioning in 1988? Almost everyone would agree that these and many other activities are important. Whenever a number of things demand attention, the *most* important ones are called priorities. What should the ELCA's priorities be?

Eleven people were chosen by the editors of *The Lutheran* and *The Lutheran Standard* to be asked what *they* think should be the three highest priorities for the new church. The

question wasn't what these people think the highest priorities *will* be, but what they *should* be.

The 11 were chosen because of the categories they represent: presiding bishops of the three uniting churches, a synod bishop from the Lutheran Church in America and a district bishop from the American Lutheran Church, two "elder statesmen," the presidents of the women's organizations of the LCA and ALC, and representatives of the youth groups of the LCA and ALC. Seven of the 11 are clergy. Three of the other four are women. Three are Black.

It's not surprising that there are differences as well as similarities in opinion. The church, after all, is an underlying unity that expresses itself in diversity.

The two elder statesmen offered similar priorities. Dr. Conrad J.I. Bergendoff of Rock Island, Ill., a retired LCA educator and theologian, says, "Priority number one is to proclaim that Jesus Christ is Savior and Lord. That is the reason for the church, and all of its activities must be measured against this goal. As a servant the church cannot glory in its size, resources, prestige or popularity. Bringing together millions of people means little if the individual members are not in-

The author is a retired communications specialist in the American Lutheran Church, who lives in Minneapolis. The article is part of a joint series of occasional articles about major aspects of the new church which are being published by *The Lutheran* and *The Lutheran Standard*.

LUTHERANS
GROWING
TOGETHER





Kohler



Bergendoff



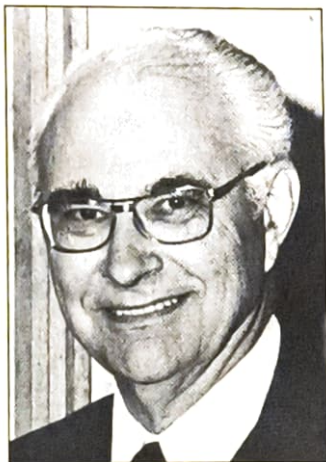
Chilstrom



Jansen



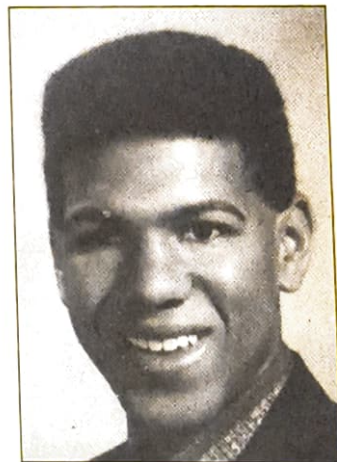
Herzfeld



Nelson



Starr



Greene

structed in the truth of God."

Bergendoff's second priority is to nurture the members of the church through worship. His third priority concerns the ELCA's relating to the society of which it is part, not through grandiose political or economic schemes but through the everyday callings and vocations of ELCA members.

The ALC's representative elder statesman, retired seminary and college professor Dr. E. Clifford Nelson, who lives in Northfield, Minn., used the name of the new church to outline priorities. He said the ELCA must be "evangelical. For Luther and Lutherans, the Gospel is understood as the article of justification by grace received through faith," Nelson says. He adds that justification by grace through faith is "not merely one theological topic alongside others" but "the centerpiece, the critical principle by which all theology is measured."

Nelson says the ELCA must give attention to the meaning of "church." He warns against getting caught up in a "mindless and needless division between a congregationalist mentality and a so-called churchwide mentality." The church, Nelson insists, is present in a variety of forms, ranging from

parish to global assembly.

Third, Nelson says that while the church is a worldwide entity, members of the ELCA need to remember that "the ministry and mission for us is localized in America" although "that does not say it is limited to America. It simply recognizes that this is where God has placed us."

LCA Bishop James R. Crumley Jr. names theology as the ELCA's first priority, and says that means, among other things, that the ELCA must have a clear sense of self-identity. Crumley asks, "What is there about us that is unique historically and as a confessional church? We are a church of great diversity, but how do we pull this diversity together around a unity? What really is the function of our ministry? The first great task of the new church may be to give thought to this and what ministry means."

Crumley names ecumenical and interchurch perspectives as his second priority. "How will the ELCA be viewed nationally and internationally?" he wonders. He says the new church doesn't have to start from scratch, because "we can build on our past commitments and relationships."

Outreach is Crumley's third priority, "not simply for the

sake of church growth, but because it is integral to the very nature of the church."

ALC Presiding Bishop David W. Preus' first priority may come as a surprise to those who long have associated him with a passion for evangelism. His number-one priority is for the ELCA to be a "nurturing church." Nurture, he argues, is a means to his second priority, which is for the ELCA to be an "evangelizing church."

"The spirit of this age works against Christian maturity in faith and discipleship," Preus says. "Pervasive secularism, biblical illiteracy, religious indifference and vigorous challenge from non-Christian religions are daily threats to Christian commitment. A nurturing church will do battle with such enemies by claiming anew its biblical, confessional heritage. Regular worship with a congregation of believers is fundamental for Christians."

Preus' third priority is for the ELCA to be a "serving church" that shows mercy, justice and kindness in personal ministries to all people in need, but especially to those who are sick, hungry, impoverished, persecuted, oppressed or in despair.

Bishop Will Herzfeld of the Association of Evangelical Lutheran Churches names "preaching and living out of the Gospel" as his first priority for the new church. He calls attention to what could be called the first sermon in Jesus' ministry, recorded in Luke 4: 18-19 (and based on Isaiah 61): "The Spirit of the Lord is upon me ... to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

This emphasis gives a broad dimension to evangelism, Herzfeld's second priority for the ELCA. Evangelism is more than capturing people as spiritual trophies, he says. It means being a leaven in society and the world. Herzfeld says the new church "must use its resources and people to address justice, peace and the ecological rape of our land."

Herzfeld's third priority is a common ecumenical commitment to reverse the "scandal of our divisiveness, and witness to the unity of the body of Christ."

The presidents of the women's organizations call for similar priorities. Both Ann G. Kohler of the LCA Lutheran Church Women and Marlene Engstrom of American Lutheran Church Women call for growth in partnership between clergy and laity. Engstrom, who lives in Edina, Minn., says her first priority is "proclamation," by which she means "more than simply preaching on Sunday." Second, she says the new church needs to pay more attention to the grass roots and help clergy and laity "get their roles straight so they can affirm one another." Engstrom's third priority is for the ELCA to help people get involved in the church without being used or manipulated.

Kohler, who lives in Baldwinsville, N.Y., says her first priority for the ELCA is achieving a growth in partnership between clergy and laity. Her second priority is for "women and people of different ethnic origins to become full partners in the life of the ELCA." Third, she calls for the women's organization to be acknowledged and affirmed as a full partner among the ELCA's churchwide organizations.

The two youth interviewed express concern that the new

church be aware of the role of youth in the church. But they also say they hope that the new church would be more inclusive of people of all kinds. Valora K. Starr of Minneapolis, director of evangelism and stewardship for the ALC's Luther League, says, "Inclusiveness will help the church's image, but it's really more important than that. It's not just a remedy for a problem. It's part of the very essence of the church. It means an openness to a variety of styles of worship."

Starr names inclusiveness as her first priority for the ELCA. Her second is for the ELCA to make an effort to "care for the congregations, making sure that congregations get what they need to understand that this is one church and not 65 churches" — a reference to the number of synods in the ELCA. Starr's third priority is evangelism, which she says "cannot happen until people decide it will happen."

Patrick Greene of Buffalo, N.Y., who is one of the LCA's representatives on the constituting committee for the ELCA's youth organization, calls for the new church to show special concern for youth ministry, to give attention to social issues and for greater commitment by members to support the church financially.

Bishop Herbert Chilstrom of the LCA Minnesota Synod says he has one fundamental priority for the ELCA, with four "satellites. Basic to everything the ELCA does must be witness," Chilstrom says. His satellites are education, social ministry, social justice and ecumenical relations.

"We have to take pride as Lutherans in our accent on education," Chilstrom says. "But I have the feeling we've slipped a bit in recent years. With the birth of a new church we have

a unique opportunity to bring together the gifts of the predecessor churches to inaugurate an entirely new thrust in religious education." Chilstrom also calls for new and creative ways to conduct social ministry, work for social justice and

bring about better relationships with other Christians.

Bishop E. Harold Jansen of the ALC's Eastern District says his first priority for the ELCA is "pastoral care on a parish-by-parish, synod-by-synod, region-by-region basis, with Christian involvement in all of society's life."

But Jansen also talks about mystery, hopes and dreams. He hopes the ELCA will "devote herself to translating the mystery of Christ into the idiom of this nation's life, develop a dialogue with the conscience of our time and propose a dream or ideal that would be adequate when measured by the hope of the Gospel and relevant to the possibilities of human experience." Third, he says the ELCA should "serve as peacemaker — a nonpolitical agency to be used as guardian of human life, to address conflict, to legitimize compassionate behavior and to be an example of it."

Clearly, most of the people interviewed would agree on certain priorities, although each would have one or more special emphases. Of course respondents were limited to a choice of only three. But one potential priority seems to be missing from the list: openness in attitude.

New ideas often carry a heavy burden of proof to be accepted in the church. Perhaps that's as it should be. But remember what the Bible says about putting new wine into old wineskins and new patches on old garments. The ELCA also may need an attitude that doesn't say immediately to new ideas, no matter how "far out" they may seem, "That won't work!" ■

New ideas carry a burden of proof to be accepted in the church

Healing with the Heart

Camerique

By Joan Wester Anderson

Here I sit, Father, surrounded by my mending chores. There's the torn ear on the baby's much-loved panda, which must be secured again so it can endure another hug. There are buttons to sew on the boys' shirts, hems to let down for the daughter who is growing too quickly and patches needed for the teen-ager's work pants. I never have been very good at sewing, Father, but I keep trying.

My husband has his own repair jobs to do. The workbench is littered with little wheels that must be soldered onto racing cars. There's a doll with an arm to be readjusted, a radio missing its dial and even a new pair of pedals for the fifth-grader's old bike. My husband is not a mechanical genius. But the children have faith in him, and somehow he has learned to be worthy of it.

We parents do a lot of fixing, Father. Sometimes we know just where the glue should go, just how hard to turn the screwdriver, and the broken pieces become whole again. But there are some repair jobs that challenge our abilities and make us wonder if we ever will succeed. This is the mending we do on the children themselves.

It's easy to fix the injured dignity of the toddler who fell as he ran to greet me. Just a hug, a light dusting, and he is off again, pride restored. But what does one do when the 10-year-old trips on his way to catch the game-winning fly ball, a crowd of Little Leaguers' families watching? His father and I feel his humiliation across the field, as if it were our own. But there isn't a bandage big enough to soothe the ache.

What about the child who is struggling to master the multiplication tables, the son who feels friendless, the daughter who wasn't invited to the party, the married offspring whose tense, tight-lipped face signals a problem he cannot discuss? How do we repair their shattered spirits, restore their belief in themselves, assure them that we truly care? There are no directions for jobs like these, no printed patterns for parents.

So, hesitant and inept, we mend with the only materials available to us — our hearts. We hold our children close, feeling their disappointment, calming their fears. We leave a note under someone's pillow or bake a favorite dessert. Wordlessly we touch a cheek, put an arm around a sagging shoulder, refusing to belittle grief with pep talk, choosing instead a silent sharing. And gradually our children grow to understand that things could be worse. They could be left to face the pain alone, without the gentle touch of love.

This is all we can do, Father, the only way we know. Yet through the years you teach us that it is your way, and it is enough. For in this job of family mending there is time for everything: a time to rock and hug, and a time to laugh the hurt away, a time to walk and talk together, and a time to sit quietly, comforting in silence. There is a time to take action, and a time to leave the healing in your hands. However inadequate we may feel, there is always time for love. ■

The author is a free-lance writer from Arlington Heights, Ill.



KIDBITS

Send your stories, art, photos, puzzles and craft ideas (but no poetry, please) to Em Romin at *The Lutheran*, 2900 Queen Lane, Philadelphia, Pa. 19129. Payment to young contributors for material published is a *Kidbits* T-shirt.

Celebrate Black History Month

February is celebrated as Black History Month. The observance began in 1926 as Negro History Week. Dr. Carter G. Woodson, a Black historian, started it because he wanted everyone to know about the achievements of Black people. He also hoped that this special time would inspire youth to learn more about the heritage of Black Americans.

One way to learn about Black history is to read about it. The following list of books about Black people was sent in by Emma S. Rodgers, St. John Church (American Lutheran Church), Dallas. She owns a bookstore in Dallas called Black Images Book Bazaar. Rodgers recommends these titles for students in middle, junior high and high schools.

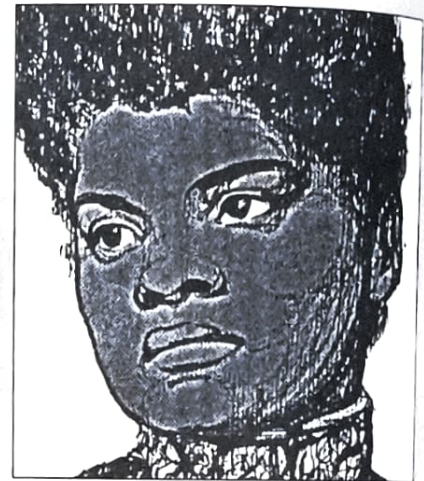
- *Black Foremothers: Three Lives* by Dorothy Sterling, 192



Woodson is featured in *Great Negroes Past and Present*.

pages, \$9.95, paperback, Feminist Press, New York;

- *Black Pioneers of Science and Invention* by Louis Haber, unpaged, \$15.95, hardback, Harcourt Brace Jovanovich Inc., San Diego, Calif.;



Journalist Ida B. Wells is one of three women in *Black Foremothers*.

- *Black History Trivia Quiz Book* by Melvett G. Chambers and Emma F. Chambers, 80 pages, \$6.95, paperback, M.G. Chambers Publishers;

- *Crispus Attucks: Black Leader of Colonial Patriots* by Dharathula H. Millender, unpaged, \$3.95, paperback, Bobbs-Merrill Co., New York;

- *Great Negroes Past and Present* by Russell L. Adams, unpaged, \$10.95, paperback, Afro-Am Publishing Co., Chicago;

- *Harriet Tubman: The Moses of Her People* by Sarah Bradford, unpaged, \$11.25, hardback, Peter Smith Publishers;

- *Martin Luther King Jr.: Young Man With a Dream* by Dharathula H. Millender, 192 pages, \$3.95, paperback, Macmillan Publishing Co., New York;

- *Shining Legacy* by Nkechi Taifa, 72 pages, \$7, paperback, Third World Press, Chicago, and

- *Your History* by J.A. Rogers, 100 pages, \$7, paperback, Black Classic Productions, Baltimore.

Rodgers also suggests two games that teach Black history. They are *Underground Railroad* and the *Martin Luther King Game*.

Youth honor other cultures

Sunday school students at Holy Trinity Church, Gastonia, N.C., celebrated Black heritage by presenting a *Kwanza* festival. The youth talked about African and Afro-American history and culture.

Practiced annually by many Black Americans, *Kwanza* is a time of thanksgiving, reflection and growth. It is a holiday copied from the traditional harvest festivals of African tribes.

During another event, called "Families of the Nations," church youth and their parents learned about the customs of Holy Trinity members originally from Nigeria and Vietnam.

Wanda and Ojebode Orija and their two daughters served Nigerian peanut butter stew while Lang Le and Ut Nguyen cooked Vietnamese egg rolls.



Wanda Orija wraps turban on Ann Coffey while others wait turn.

Wanda Orija later showed several young girls how Nigerian girls wrap their headdresses. Other children learned to play Nigerian and Vietnamese games.

The party ended with the Orija family playing African drums while participants danced.

Farisani is released from prison

Dean T. Simon Farisani, Black South African Lutheran pastor, was released from jail Jan. 30 after having been in detention since Nov. 22, 1986. Farisani (*Man of Sweetness and Steel*, Jan. 7) was reported to be in good condition.

"He sounds good. His voice is strong," said Martin Sovik of the Lutheran Council Office for Governmental Affairs. He spoke to Farisani shortly after his release. Farisani said there was no physical torture "but it is not a wonderful experience to be

on Golgotha for the fourth time." Farisani has been imprisoned four times. He was tortured and nearly died during a November 1981 to June 1982 imprisonment by Venda security police.

Sovik said that Farisani "has some pain and bruises on his legs, arms and back from shackles and confinement" and he probably will need some treatment. Sovik added that Farisani, who went on a hunger strike Jan. 1, had lost 30 pounds.

The leader of 200 parishes in the Evan-

gelical Lutheran Church in South Africa, Farisani was arrested by security police in the nominally independent tribal homeland of Venda.

Sovik said police had not indicated why they were releasing Farisani. "They pulled him into a side room and said 'We will let you sleep at home tonight.'"

At the urging of church leaders, Lutherans have been active in protesting Farisani's detention. Sovik said that Farisani "is very grateful for everything everyone has done."

Bishops deal with clergy divorce

Bishops of the three uniting Lutheran churches and wives of the bishops devoted the major portion of a weeklong conference last month to discussion of clergy sexual morality and clergy divorce.

In addition the bishops heard that 192 persons applied or were nominated for the Evangelical Lutheran Church in America's 19 chief staff positions.

Meeting in San Francisco, 57 bishops of the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches agreed that the nurture and preservation of marriages of pastors and lay professional workers is the responsibility of the whole church, including congregations.

The conference said that the "impact of the ministry on marriage" should be made clear to ministerial candidates, along with pointing out the differences between Christian norms for marriage and current societal standards. The group highlighted the need for exemplary role models among marriages in the seminary community.

Noting that "expectations shape behavior," the bishops said that appropriate ministerial "character" should be emphasized in those expectations rather than "codes" of conduct.

The bishops favored requiring a pastor when divorce papers are filed to submit a letter expressing intent or willingness to resign. They noted that "repentance and amendment of life" needed to be evidenced in continuing or restoring divorced persons on the clergy roll.

Baptism, marriage, ordination

Dr. Martha Stortz, ethics professor at Pacific Seminary, Berkeley, Calif., told the bishops and wives that since baptism makes the Christian community "our primary family, sexuality is moved from the private to the public realm.... Expressions of sex-

uality that are appropriate are those within our understanding of baptism."

In marriage, Stortz said, "the couple make promises to each other, and the community promises to be committed to the couple." Divorce, she said, "is a judgment on the whole community."

Since clergy are the model of living out one's baptism, "divorce disturbs all promises made in baptism, marriage and ordination," she continued. "Clergy divorce is a time for self-scrutiny in a congregation."

Dr. Leonard C. Larsen, executive director of Lutheran Social Service of Iowa, Des Moines, said that one in 10 clergy marriages are in "serious trouble." He estimated that 5 percent of clergy are divorced, compared with 11 percent in the U.S. population.

Larsen said that clergy marriages are not immune to the popular thinking that "the value of marriage is less in service to one's mate than in personal satisfaction to one's self.... What seems to be missing in clergy couples today is a sense of satisfaction in being engaged in a common task that is

greater than one's own capacities, resources and skills could create."

Chief staff applications

Alfred C. "Chris" Stein, ELCA personnel director, reported that of the 192 persons who applied or were nominated for the new church's chief staff positions, 150 are male, 42 female and 13 minority persons. Of the minority persons six are Black, four are Hispanic and three are American Indian.

Thirty-two percent of the 192 persons are current staff members. Sixty-six percent of the persons are LCA members, 27 percent are ALC and 5 percent are AELC.

In discussions on balancing the new church budget, LCA Bishop James R. Crumley Jr. said that the LCA is developing a proposal for disposal of LCA headquarters in New York. ALC Presiding Bishop David W. Preus said that the ALC hopes that sale of some Minneapolis property will make some \$3 million available.

—EDGAR R. TREXLER

ALC 'no' votes organized

American Lutheran Church Presiding Bishop David W. Preus told bishops of the merging Lutheran churches last month that "an organized effort is being made to organize 'no' votes, especially in certain areas of the church" on the proposed Lutheran merger.

The ALC constitution requires congregational ratification of constitutional amendments by two-thirds of ALC congregations choosing to vote.

Although congregational votes are not being counted until after the March 15 deadline, "a good deal of information is

being shared from the congregational meetings," Preus said.

"A significant minority of negative congregational votes have been reported," he continued. "However, our expectation is that the negative votes will be a small percentage of the total." Only a few voting 'no' have indicated that they might not join the ELCA.

"ALC bishops intend to continue working with troubled congregations and are optimistic that a very large positive ALC congregational vote is in the offing," he said.

Dollar decline causes WCC concern

The recent decline in the value of the dollar is causing "serious concern" for the World Council of Churches, it was reported at a recent meeting of the WCC Central Committee in Geneva, Switzerland.

"We may have to interrupt a number of important activities if the churches and their agencies do not increase significantly their support to the WCC very quickly to compensate for this loss," said J. Oscar McCloud, head of the WCC finance committee.

About 30 percent of WCC income from several countries is donated in U.S. dollars.

McCloud told the committee that the WCC needs as much as 8 percent more in revenue each year simply to "maintain current levels of program activity, to avoid further staff and program reductions, and to accommodate exchange loss and Swiss inflation."

The WCC Executive Committee announced further criteria for its dealings with banks doing business in South Africa. The new criteria include that banks used by the WCC publicly state a policy of no further loans to the public or private sec-

tor in South Africa, to the *bantustans* (homelands) and to Namibia, and openly maintain such a policy.

Earlier criteria disqualified WCC business from banks that maintained facilities in South Africa, regularly appeared as managers of loans and/or bond issues to South Africa, continued substantive lending since the "events of Soweto-1976," granted loans having direct or indirect military purpose, or made loans that benefited the nuclear industry.

A summary statement and recommendations from a joint WCC/Lutheran World Federation Consultation on New Religious Movements were shared during one of 12 program hearings. The discussion focused on development and range of movements now proliferating in various parts of the globe.

Ecumenical service held

Central Committee members took part in an evening ecumenical service at St. Peter Cathedral, the site for the first ecumenical worship service after World War II. Leading the earlier service were Martin

Niemoeller (Evangelical Church of Germany), Chester Miao (National Christian Council of China), Archbishop Germanos of Thyateira, the archbishop of Canterbury, Bishop of Oslo Eivind Berggrav and Swiss church leaders. The first service was part of the process leading to the establishment of the WCC two years later in Amsterdam.

A proposal for an "Ecumenical Decade of Churches in Solidarity with Women" (1988-1998) was the focus of a special meeting for women. The decade is seen as a way to carry out the 1983 WCC Assembly mandate that "the concerns and perspectives of women ... become integral to the work of all parts of the WCC." It would focus on the situation of women in the church, and on the church's role in improving conditions for women in society.

NCC group sees killings

A study group of the National Council of Churches observed a farmers' demonstration in Manila last month in which at least 14 Filipinos were killed by armed police and military.

The interdenominational group that went to the Philippines on a study tour organized by Agricultural Missions Inc. saw the violence occur as more than 10,000 farmers and workers marched to the presidential palace. They planned to talk with Philippine President Corazon Aquino about land reform.

"We were shocked by the unnecessary violence of the military and police," said the Rev. Neil Richards, a United Church of Christ minister.

Among tour participants was the Rev. David Gerberding, pastor of First Church, Grove City, Minn., and chairperson of the Lutheran Church in America Division for World Mission and Ecumenism.

Although Gerberding wasn't with the group that witnessed the violence, he said reports from the tour members indicated there "was no attempt at negotiation or warning shots. They just began to fire into the crowd."

The tour, which was only about half completed, was terminated. Gerberding said he did not see the necessity for ending the tour. The group had heard presentations and met with some labor leaders, farmers and squatters, but Gerberding was unhappy about not being able to visit outlying provinces.

The purpose of the tour was to study agricultural issues and the work of people's organizations in the Philippines.

LWF studies confirmation

Lutherans have a high regard for confirmation, although they may define and administer it differently, according to a recent Lutheran World Federation study.

"It is clear that confirmation is, at least for the majority, fundamental to a Lutheran concept of identity," said Dr. Eugene Brand, LWF studies director.

Among the study's findings are that:

- confirmation is an integral part of Christian education for children, young people and adults in Lutheran churches, with pastors responsible for supervising the instruction;

- the age of confirmation ranges from 12 to 25, with ages 14 to 15 being the norm. The lowest confirmation ages were reported in Asia and the highest in Latin America and The Netherlands;

- the educational aspect of confirmation is emphasized over its place as a rite in worship;

- in most churches confirmation includes official admission to the Eucharist. In North American and some Western European churches children commune before confirmation. The minimum age for first communion in North America is usually 10 and in Europe 5 to 7;

- newer emphases of confirmation instruction include identification with the Christian community and participation in its mission;

- Luther's Small Catechism usually is

used as a basis for instruction, and

- instruction varies from two-week intensive vacation courses at a boarding school or camp to three-year weekly sessions during school terms.



New Vatican envoy

Pope John Paul II meets the new U.S. Ambassador to the Vatican, Frank Shakespeare. Shakespeare, 61, presented credentials to the pope Jan. 8.

UCC, PCUSA choose Missouri

Site selection committees are recommending Missouri cities for the new headquarters of the Presbyterian Church (USA) and the United Church of Christ.

After beginning its search two years ago with a list of 120 cities, the PCUSA selected Kansas City, Mo., as its headquarters. The other finalists were Ft. Worth, Texas, and St. Louis.

If Kansas City is approved by the church's General Assembly in June, it will become the center of the 3.4 million-member church that united in 1983. The denomination has maintained headquarters in New York and Atlanta since the merger.

The committee said Kansas City's geography "touched north, south, east and west," and that the region's "prudent life-style was cost-effective." Some 700 people will be employed at the headquarters.

The UCC committee chose St. Louis from a list that included New York and Cleveland. Some 310 staff are employed in the UCC's present headquarters in New York. The selection committee described St. Louis as "a progressive city with vision and energy" and praised its geographic centrality.

The choice is subject to approval by the UCC General Synod meeting in June.

Chile clergy fear right-wing drift

Church activists and clergy fear what they view as a pro-government drift among the Roman Catholic hierarchy in Chile, according to an article in *Latinamerica Press*.

The tolerance of the right-wing regime of Gen. Augusto Pinochet and an increasingly conservative view of church life is affecting human-rights and social-justice organizations, according to the report.

"The feeling is that the hierarchy is not standing with us in this situation," a priest who works in a Santiago slum said, "Instead of raising their voices against abuses that cause such great suffering, they're cutting political deals with the higher-ups."

Elsewhere, three U.S. Catholic bishops who visited Chile said the country's mood is "marked by tension, insecurity and grave uncertainty about the future."

Cardinal Joseph Bernardin of Chicago and bishops from Texas and New Mexico said they "heard much of the continuing repression and persecution." But they expressed "our strongest possible admiration for the bishops of Chile whose courageous leadership has enabled the whole church of Chile to play the decisive role it has on behalf of the poor and defenseless."

WORLDSCAN

A special year dedicated to the Virgin Mary has been announced by Pope John Paul II. The year will be observed from June 7, 1987, to Aug. 15, 1988. Stating that the announcement was made "without preliminary ecumenical consultation," a coalition of Italian Protestants protested the emphasis on Mary and proposed a one-year moratorium on official dialogue with the Roman Catholic Church. The group said the observance "emphasizes one of the fundamental points of divergence between Catholics and Protestants."

In the Reorganized Church of Latter Day Saints dissension has erupted slightly more than a year after church began ordaining women. The church split in 1960 from the larger and more conservative Church of Jesus Christ of Latter-day Saints or Mormon Church. Dissident pastors contend that the ordination of female priests is a liberal move that disturbs fundamentalist members. More than 600 women were admitted to the church priesthood in the last year.



A Christian, Xiu Rui-Juan, has been named China's top woman. "I never denied my faith or my background, a fact that has caused me difficult moments and suffering," the scientist and physician said.

Protestant clergy in West Germany increased 2 percent in the last year and 17 percent since 1964. Female pastors make up 11 percent of the clergy roster now, compared to 2 percent in 1964. Protestant church membership in West Germany has continued to drop. Since 1970 the church has lost 3.3 million members.

Moderates in the Southern Baptist Convention have been meeting secretly to discuss ways to blunt initiatives by conservatives in control of the church. Calling themselves the Southern Baptist Alliance, the moderates are considering aid to female pastors whose stipends were cut off by the denomination's mission board and ways to help the Baptist Joint Committee on Public Affairs if its funding is curtailed.

After settling several multimillion-dollar lawsuits brought by former members last year, the Church of Scientology this year is facing a \$1 billion lawsuit by present and former members.

The class action accuses church officials of fraud and breach of financial duties. The suit charges that information obtained during confidential auditing sessions was used "for purposes of blackmail and extortion."

The National Council of Churches recently provided \$40,000 bail for a pregnant Ojibwa Indian woman charged with second-degree murder in the stabbing death of her husband. Bernice Johnson, 21, pleaded "not guilty." Her attorney says she was an abused wife who killed in self-defense. The bail fund is a project of nine NCC churches, including the Lutheran Church in America.

The National Transportation Safety Board will mail a letter to church groups on improving church bus safety. The letter is a result of a 13-year investigation of 10 major accidents resulting in 42 fatalities and 359 injuries. "A close look at these accidents reveals that some might have been prevented by relatively simple inexpensive measures," said Jim Burnett, board chairperson.

Roman Catholic and Jewish leaders in Brazil have published a manual to promote interfaith discussion. Following five years of growing cooperation, the manual is considered to be an important step toward eliminating generations of mutual distrust.

The popularity of prime-time television violence is at its lowest point in 20 years, according to the National Coalition on Television Violence. The average American views eight to 10 hours of violent programming a week, a 25 percent decrease from two years ago. The coalition reported that the only violent program in the top 20 ratings this season was CBS' *Moonlighting*.

Sects invade Latin American church

Latin America and the Caribbean virtually are being invaded by contemporary religious movements or sects. Some could be labeled as Christian, some para-Christian and others non-Christian.

To the historic churches in the region, many of them related originally to North American denominations, the sects are causing concern because of their proselytism and their false message to the people. They appeal especially to poor religious people who are seeking their own liberation.

A recent consultation by the Latin American Council of Churches, the Ecuadoran Episcopal Conference and the Caribbean Conference of Churches said the new religious movements are characterized by:

- a spiritual interpretation of life that bears no relation to daily reality, along with a proclamation of a last-day's salvation that makes any engagement in the concerns of today totally useless;

- a manipulation of the Bible from a point of view that is fundamentalist, arbitrary, fragmented and lacking the context of the biblical message;

- a transmittal of foreign cultural values of dependence that are contrary to the real interests of the people;

- fostering institutions that use religion as an accomplice to programs of oppression and colonialism (at the same time their missionary, scientific and humanitarian work is presented as being done on behalf of the poor people), and

- using language skillfully to manipulate emotional experiences and make fanatics of people to a point where it endangers their mental health.

Most of the new religious movements are directed and financed from the United States. They clearly have an anti-communist orientation. A considerable number of them cooperate with counterinsurgency groups (such as Rios Montt in Guatemala or the *contras* in Nicaragua) or are opposed militarily to the people's movements in the region.

Many sects even cooperate with destructive activities against refugees and indigenous people and go so far as to deny Latin American values and cultural identity. They use various methods to lure people from their church, and confuse them completely. To reach their goals the sects use the mass media to project a society and religion that is strange to the Latin American and Caribbean reality.

A statement drawn up by the consultation said the sects' real intention seems aimed at making people indifferent and accepting of the status quo, which is "injustice and

exploitation ... a product of policies that come from the imperialist interests of the great powers, with the collaboration of local power groups. In a partial sense such a situation is now visible in the huge external debt of the Latin American and the Caribbean nations."

The statement also says that the churches need to improve their pastoral and theological dimensions to meet the many types of human needs in the region and to match the challenges of these contemporary religious movements. A high priority for the churches must be the option for the poor, for "the Latin American and Caribbean peoples are fundamentally poor," and the "option for the poor is something that the Gospel demands from our churches," says the statement. The Gospel must be proclaimed in such a way "that it is assimilable by poor and simple people."

The churches recognize that they should not judge the

contemporary religious movements, but dialogue with them. But this strategy requires the historical churches to give importance to their own history and identity and that they develop an ecumenism that is "possible not only at the level of church leaders, but also at the grassroots level." Only this kind of cooperation and ecumenism will enable the churches to enter into dialogue with the new religious movements "in spite of their aggressiveness" without affecting their own faith, the statement said.

The communique also emphasizes that the historical churches need to reflect theologically on the "reality of poverty and oppression in

Latin America and the Caribbean," which must be revealed as "a situation of sin, personal and collective." Together the churches have to point to Jesus Christ as God incarnate, whose kingdom they proclaim.

Contemporary religious movements do not always show this "centrality of Jesus Christ," the statement said. "Quite the contrary, in many of them he occupies a secondary position and at times no position at all. In many of these movements God is an object of manipulation. Loss of the idea of God as Father makes him become, often, an object of fear."

In its final section the communique makes several references to pastoral options, with the aim of building a church with indigenous values "as a space where solidarity and brotherhood are made reality."

—HEIMBERTO KUNKEL



Montt, former head of Guatemala, is born-again Christian

The author is Latin America secretary for the Lutheran World Federation department of church cooperation.

Lutherans commemorate King

More than 250 Lutherans from Georgia, Alabama and Ohio joined last month's march against racism in Cumming, Ga. Carrying a banner that read "Lutherans for Justice," the participants walked for nearly two hours, singing and holding hands. At least 2,300 riot police stood between the marchers and counterdemonstrators.

The event was a direct response to the bottle- and rock-throwing outburst by about 400 members of the Ku Klux Klan during the previous week's "Brotherhood March" of 75 demonstrators outside of Cumming. That march had been held to commemorate the Jan. 15 birthday of civil rights leader Dr. Martin Luther King Jr.

"We heard about what happened and realized that we had to have a presence in the second march," said the Rev. Henry K. Wohlgemuth, executive director of Lutheran Ministries of Georgia, Atlanta. He said that the agency, located 40 miles south of Cumming, worked with others to alert Lutherans to the new march. About 15,000 people marched.

Atlanta-area Lutherans honored the legacy of King by participation in an interfaith worship service on Jan. 18 and a parade on Jan. 19. In addition, Lutherans were asked to help feed Atlanta's hungry residents by donating food in King's name to the food ministry program at Redeemer Church, Atlanta.

Bags of food also were donated by participants in the King commemoration service at Holy Trinity Church, Inglewood, Calif.

Boesak honors King

The Rev. Allan Boesak, a South African anti-apartheid activist, said in a speech at Our Savior Church (American Lutheran Church), Los Angeles, that he was influenced by King to work to free Black South Africans from White minority rule.

"What I have been trying to do in South Africa ... has been inspired by King," he said. Boesak received an award from the Southern Christian Leadership Conference.

The Rev. John A. Parkinson, synod chaplain, was the featured speaker during the Southeastern Pennsylvania Synod's annual King memorial service. "We celebrated not only the life of King but his dream realized in part in the life of the Lutheran church," said the Rev. Edward B. Saling, the service's coordinator.

Held in St. Philip Church (Lutheran Church—Missouri Synod), Philadelphia, the event included a mass choir directed by Wanda Lofton, parish musician at Tabernacle Church, Philadelphia.

Employees in the Muhlenberg Building, Philadelphia, participated in a service of



Lutherans joined Coretta Scott King (left), King's widow, in marching last month in Cumming, Ga., to protest racism.

commemoration for King on Jan. 14. The Rev. Julius Carroll, assistant to the bishop of the Southeastern Pennsylvania Synod, preached and a choir of employees sang.

Among the 36 Philadelphia groups sponsoring a community tribute to King were Christ Church (Chestnut Hill), St. Michael Church (Germantown) and Trinity Church (Germantown). The yearly event was held in the Germantown Jewish Center.

On Jan. 19 the three congregations, members of the Northwest Interfaith Movement, joined in NIM's invitation to all local congregations to declare every religious building a nuclear-free zone. Full-page newspaper advertisements explained that the campaign began on King's birthday because of King's "deep commitment to the causes of social justice and peace."

Pastor blasts 'sex' clinics

Accompanied by 100 supporters from the congregation, the Rev. Thomas J. Brock, associate pastor, Hope Church, Minneapolis (North), urged the Minneapolis School Board to end health clinics, which he called "sex clinics," in the city's schools.

"I beg you, please don't get the school system involved in this," he said. Minneapolis is one of several cities where controversy has erupted over whether teens should be able to get birth control at their schools.

Brock said he and his congregation believe contraception should be discussed only between parents and children and that the city's public schools "really are overstepping the bounds of a school system."

Brock's remarks got a critical reception from board members and Superintendent Richard Green. "If we could all teach them (adolescents) to say no, I'd work with you. But we've got a national crisis and it won't go away. I believe strongly in information,

Guest speaker during the second King Day at Concordia College (ALC), Moorhead, Minn., was the Rev. Rudolph R. Featherstone, a professor at Trinity Seminary, Columbus, Ohio. Featherstone, a Lutheran Church in America pastor, discussed King's theology. He also conducted two worship services honoring King at Good Shepherd Church (ALC), Moorhead.

The decision by several school districts in Pennsylvania to stay open on Jan. 19, the federal holiday commemorating King's birth, brought criticism of school officials by clergy.

"We believe that in a nation of people for whom symbols are very important, a day off becomes a symbol of honor for a person," said the Rev. Larry Smoose, God's Love Church, Newtown, Pa.

access and prevention. I don't plan to recommend to the board that it not deliver access. I think it is the appropriate thing to do, based on public policy," Green said.

School board chairperson Judy Farmer said, "We can't ignore the facts. One out of 10 girls under 18 in the city of Minneapolis becomes pregnant."

Officials say the clinics are designed to give high-school students comprehensive health care and do not focus on contraception. Teens cannot get contraceptives at the school but are referred to other community clinics where they can get birth control items free and without parental permission.

Brock said such practices encourage teenage sexual activity and undermine parental authority. "You never are going to stop teen-age sex, but it doesn't help to make it safe and legal," he said. "We need to help them learn to say no."

—W.L. THORKELSON

Doctrine doesn't draw baby boomers

Baby-boomers seek a friendly atmosphere and a "sense of being wanted" rather than particular doctrine or practices of piety when looking for a congregation, according to a recent study by the Lutheran Church in America. Baby-boomers may not attend worship regularly but they respond positively to variety and new ideas in worship.

The study included 111 congregations with above-average participation by members of the baby-boom generation, Americans born between 1945 and 1965. LCA researchers, the Rev. David Alderfer and the Rev. Arvid Anderson of the LCA Division for Parish Services, conducted the study that found little reason for "pastors to give up on young adults who may not be involved."

Overall giving by baby-boomers is less than that of older adults, partly because of financial pressures affecting young families. But young adults frequently have special skills to offer, such as computer ability, not generally available from older adults, the report said.

Baby-boomers often are willing leaders for church council, committees, special projects and educational programs, the

study said. However, when baby-boomers are over-extended with their time commitments and activities, the researchers suggest keeping volunteer jobs "short term and achievable."

The LCA study echoes that of other researchers, including the Gallup Organization, that found many baby-boomers are drawn back to the church when they have children (*Baby-boomers come back to church*, Jan. 21, page 18) and frequently enjoy participating and leading educational programs such as Sunday school and vacation church school.

"Pastors should take intentional steps to reach out to young adults," Alderfer said. "They should make a special effort to identify potential baby-boom members and extend personal invitations."

About 900,000 LCA members, or 31 percent of total church membership, fall into the baby-boom generation, the study reported. Baby-boomers make up about 33 percent of the general population.

Characteristics of LCA baby-boomers listed by pastors include eager to grow, high levels of energy, enthusiasm and creativity, open to new ideas, readiness for involve-

ment and commitment, high expectations, leadership capabilities and concern for children. More negative characteristics include non-traditional lifestyles, self-centered, busy, lack of follow-through, over-extended financially, mobility, diverse needs and lack of long-term commitments.

LCA congregation tries immersion

Although Lutherans believe that the element of water is essential to the sacrament of baptism, most Lutheran baptisms use only a sprinkling. Recently, however, a Lutheran Church in America pastor in North Carolina agreed to baptize a 12-year-old boy by immersion.

Steve Fink is a former Baptist minister married to Judy Hoffman, a member of Bethel Church, Salisbury, N.C. Jason Fink, his son by a former marriage, spends weekends with Steve and Judy. After attending services at Bethel, Jason Fink said he wanted to join the church.

"I welcomed the idea of Jason's joining and finally being baptized," said the Rev. Christopher Heavner, pastor of Bethel at the time.

"Then it hit me that baptism at Bethel would be by anointing. Steve, Judy and Jason were very concerned about how Jason's relatives, all staunch Baptists, might react to that form of baptism. They decided to clear things with Jason's mother and his grandparents."

Meanwhile Heavner approached Bethel's council about the possible request for baptism by immersion. "Many members were unaware that Lutherans even would consider such a service," Heavner said. "Several had come to the Lutheran church from other traditions in which such acceptance of another's practice would be unheard of. It was a wonderful opportunity for the council to learn and grow and understand the teachings of the church."

After the baptism was approved, the next problem was how to baptize Jason Fink by immersion. Heavner said he wanted to obtain enough water to baptize Fink at the 11 A.M. service so that the entire congregation could partake.

A volunteer firefighter, Heavner was permitted to use the fire department's drop tank, a portable pool used to fight large fires in a rural water-supply system.

"We set up the 8-foot square tank outside church," Heavner said. "During the baptismal hymn the congregation recessed and gathered at the pool."

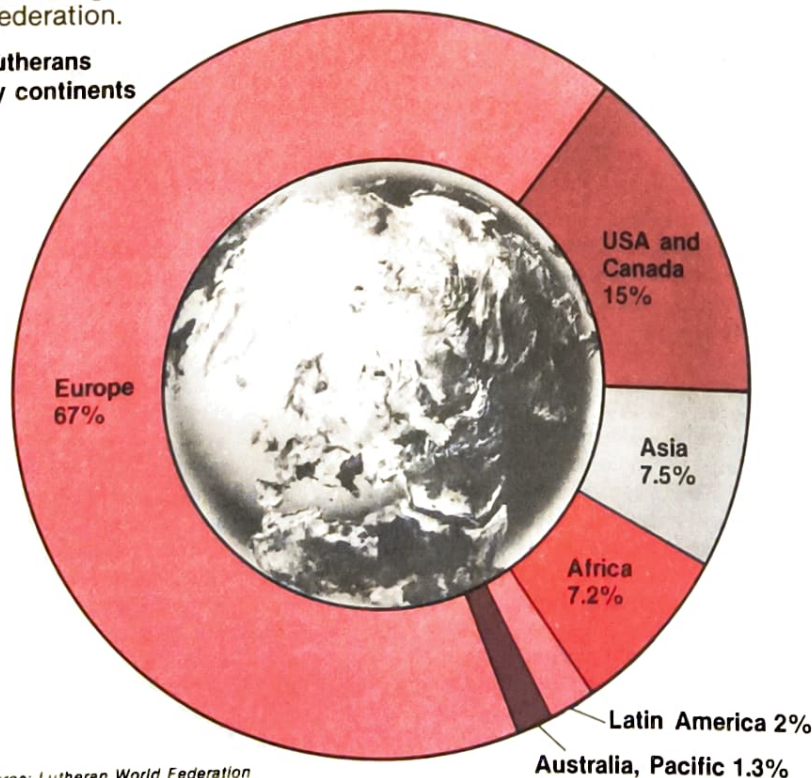
"It was a wonderful, powerful experience," Heavner commented.

—ELSIE HAMILTON

LUTHERAN LISTS

Two-thirds of the world's 59,577,604 Lutherans are found in Europe, according to 1986 membership figures provided by Lutheran World Federation.

Lutherans
by continents



Source: Lutheran World Federation

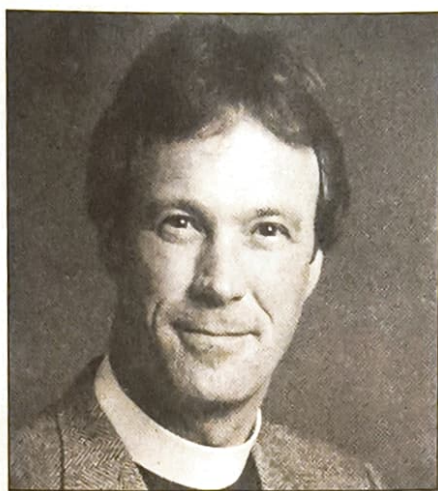
Pastor assists at train wreck

One of the first clergy on the scene of the tragic Amtrak train accident in Chase, Md., Jan. 4 was the Rev. Michael C. Adams, pastor of Hope Church, an American Lutheran Church congregation in neighboring Essex, Md. He also was among the last to leave.

For more than 15 hours Adams ministered to dozens of victims and rescue workers. A former paramedic, he was called to the scene in his dual capacity as chaplain for the Maryland State Police Department's Aviation Division and for a local hospital's emergency response team. Adams described as "chaotic" the site where more than 500 firefighters and rescue personnel searched for victims through tons of debris.

"Everything around me was unstable, so I drew on the word of God for strength," he recalled after the accident, which killed 16 people and injured more than 170.

Adams comforted the injured at a makeshift triage center, steered stunned but



Adams

uninjured passengers to nearby homes for food and shelter, and helped coordinate an on-site Critical Incidents Debriefing Team that counseled weary and traumatized rescuers.

"I tried to be available wherever I was needed," Adams said.

His most challenging duty took place hours after the accident as rescuers feverishly worked to free seven passengers trapped inside the train. Throughout the night Adams counseled and prayed with paramedics and firefighters frustrated in their attempts to save the helpless victims, none of whom survived.

At one point a grieving medic asked Adams to bless two victims who had just died. Adams donned a firefighter's jacket and helmet and crawled slowly into the wreckage.

"I didn't want to go under the train and bless those bodies. But I did. God gave me the strength to do it," the pastor recalled.

Following the accident Adams organized and led a community memorial service for the victims. Held in an Essex Roman Catholic church, it was attended by several hundred people who had been involved in the rescue.

"It was quite a healing experience," Adams said. "I don't think people would be holding up as well as they are if it hadn't taken place. I know I wouldn't be."

Several of Hope's 500 members assisted in the rescue effort, as did the Rev. Paul Kanupp, a volunteer firefighter and pastor of St. Matthew Church, another nearby ALC congregation. Other members worked with a group of volunteers who maintained a coffee wagon at the crash site.

"The response by area Lutherans and the entire community was just unbelievable," Adams remarked. "Everyone really pulled together."

Adams expects to be counseling people troubled by the experience for many weeks to come. He believes the community eventually will establish a memorial to the victims they tried so hard to save.

"Even though there has been a tremendous loss, there was a great outpouring of love," Adams said. "I venture to say this will be a better community because of it."

—J.K. KEATLEY



Discussing the renovated shelter are (left to right) Ryden; the Rev. Peter Boehringer, Pilgrim Church, Warwick; Sister Carol McGovern, Amos House, and Fred Kilgus, Matthew Twenty-five Society.

R.I. Lutherans help shelter

Through the efforts of Lutherans in Rhode Island a shelter for homeless men in South Providence, R.I., has been renovated. Operated by a non-denominational, non-profit organization called Amos House, the house provides emergency shelter for 18 men.

The project began when members of the Matthew Twenty-five Society approached clergy in the Greater Rhode Island District of the New England Synod. The society, composed of Lutherans from the district, provides housing for low-income families. It had a surplus of \$30,500 remaining from government funds for an earlier project it had initiated in Warwick, R.I., and asked the pastors for advice on the money's distribution.

"I recalled a recent program that featured the work of Amos House," said the Rev. Ernest E. Ryden, pastor of St. James Church, Barrington, R.I., who produces a television religious talk show called *The Week Starts Here*.

During the program Amos House co-director Jim Tull had described the need for funds to renovate the shelter. A similar shelter for homeless women already was in operation.

Ryden showed a videotape of the program to the clergy and the society. The gift was approved and the check presented during a follow-up program.

"In gratitude Amos House will call the renovated shelter Luther House," Ryden said.



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Jones (left) and Kempski look on as Runyon and Croshaw sign covenant

Indiana congregations join

Christ Church, Shelbyville, Ind., has moved into the building of St. Luke Episcopal Church. While maintaining their separate identity and worship services, the two church bodies will share building, budget, some programming, community outreach, vision and commitment.

To celebrate the beginning of the alliance, the two congregations worshiped as one on Jan. 11. Bishop Edward W. Jones of the Episcopal Diocese of Indianapolis and Bishop Ralph A. Kempski of the Lutheran Church in America Indiana-Kentucky Synod participated. Nearly 125

people attended. Each congregation usually has about 50 people at worship.

With more people-strength the congregations plan to do more ministry within the community, said the Rev. Rodney Vereb, pastor of Christ Church. For his congregation the move was a financial necessity stemming from 17 years of a burdensome building debt. St. Luke is debt-free.

"When faced with either paying off the mortgage or refinancing it, we realized that we were going to have to find another place to worship," Vereb said. Alternatives were a rented site or dispersing the congregation to other churches.

Members of both congregations acknowledged that there are mixed emotions regarding the change.

"When we first talked about this last summer, everyone thought it was a good idea," explained Don Runyon, senior warden (lay president) of the Episcopal congregation. "But as we began working out the details, fear of change crept in;" nonetheless, "optimism about having a larger impact in our community overcame our doubts."

Betty Croshaw, vice chairperson of Christ, said, "Some members said, 'What if we get over there and St. Luke members decide it isn't going to work out and kick us out?' We talked about that and decided that any alliance has risks. Like any union or marriage we expect to work at making it work."

Jean Lance of Christ said, "I'm so happy for this move. There weren't enough people at Christ to share the jobs." Betsy Brockman, St. Luke, looks forward to an infusion of younger children in the joint church school that will use Lutheran curriculum. There is talk about building additional schoolrooms. "I find the Lutheran service as much like that of the Church of England as is the Episcopal liturgy," said Episcopal choir member Dennis Leak. "I think this arrangement is wonderful," he added.

—FLORAMAE GEISER

N.C. Lutherans share building

Roman Catholics, Episcopalians and Lutherans in the Charlotte, N.C., area all attend church in the same building. Living Saviour Lutheran Church, Pineville, which holds two services each Sunday, is also the site of services for St. Matthew Roman Catholic Church and St. Margaret Episcopal Church.

"Our 300-seat sanctuary and educational/fellowship building are well suited for other congregations," said the Rev. Michael W. Frye, pastor of Living Saviour. "Living Saviour's members remember beginning without any facilities, so we're glad to share our space," he said.

Living Saviour was organized nine years ago. It held its first worship services in a Pineville elementary school. Since then the congregation has grown to more than 600 baptized members.

The Rev. Joseph A. Kerin of St. Matthew said he is glad his congregation must begin at loaned facilities. "I think it is important that any group of worshipers become a congregation based on shared beliefs and the desire to form a firm foundation of growth," he said. "The Christian attitude of Frye and his congregation have helped us develop our own church," he added.

Kerin stated that he expects St. Matthew to grow rapidly and begin construction on its own 18-acre site soon. St. Matthew holds Saturday evening services at Living Saviour and Sunday morning worship at a local movie theater.

Members of St. Margaret have been holding worship at Living Saviour on Sunday afternoons since November 1985. The congregation has plans to build later this year.

Frye says that Living Saviour members are happy to share the church. "As the area grows, Christians of all denominations should have the chance to worship in the church of their choice. At Living Saviour we want to help make sure the community's needs are met."

Missions begin worship

Two Lutheran Church in America mission congregations recently began holding Sunday worship services.

All Saints Church, Eagan, Minn., is holding services at 10:30 A.M. at the Visitation School, Dodd Road and Mendota Heights Road. The Rev. Larry W. Smith is pastor/developer.

Resurrection Church, Tucson, Ariz., is meeting at 9 A.M. at the Sheraton Hotel Last Territory Restaurant in Oro Valley. The Rev. William Snyder Jr. is pastor/developer.

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Parents' resource groups meet

A network of parent educators is offering parenting workshops to members of congregations in the **South Carolina Synod**. Designed for parents who want to improve their family life and parenting skills, the workshops are held two hours a week for six weeks. Weekly sessions include information on self-esteem, encouragement, communication, dealing with anger and other family issues.

The ecumenical network consists of 25 pastors, parents and teachers who were taught by the Rev. Anne Jenkins, a Presbyterian pastor who is a marriage and family therapist. Their training sessions were cosponsored by the synod's Child Care Ministry Program and by Lutheran Social Services of Central South Carolina.

A non-profit parents' group called **Parents' Network** meets on a regular basis in **Upper Dublin Church, Ambler, Pa.** Founded in 1984 by Diane Gaffga, a childbirth instructor, the group helps parents find resources in each other. During a typical session parents share their feelings on any issue without being afraid that their ideas will be rejected or criticized.

"You always pass," Gaffga tells participants. "We're not here to tell you how to parent; we're here to learn."

Gaffga says she began the group after women whom she taught during childbirth classes asked her for advice when they be-



Elaine Miller

Mothers discuss problems while children play during session at Upper Dublin Church, Ambler, Pa.

came mothers. "Society doesn't appreciate what parents have to go through," Gaffga explains. "I think it's a really scary job and people don't know what is normal."

In addition to a "play 'n' share" session during which infants and toddlers play while their parents share problems, the network sponsors workshops on such topics as discipline and sibling rivalry.

A resource group for parents of infants,

toddlers and preschool children started last month at **St. Michael Church, Philadelphia (Germantown)**. During its first few monthly evening meetings the group will be led by a professional resource person. Later group members will take over, deciding discussion topics and other group activities. The group is encouraging single parents to join, and provides child care during the sessions.

'Sick Bay' helps working families

When the child of working parents becomes sick with a minor ailment, care of the child during working hours usually poses a problem for the parents. Lutheran Hospital, Moline, Ill., has opened a center that helps alleviate this situation.

Called **Pediatric Sick Bay**, the center cares for children with such medical conditions as colds, flu and fever. Operating 24 hours a day, it was started for families of hospital staff last July and expanded in December to include the general public. Children are not admitted as hospital patients but attend the center on an hourly basis.

The children are grouped in rooms according to types of illness and are cared for by a trained medical staff. Children with highly contagious diseases such as chicken pox may not be admitted. Parents must sign a release for services and medication administration. Pediatric nurses then will give the children any necessary medicine according to the parents' instructions.

Fees for the center range from \$2 an hour to \$15 for eight hours with special rates for siblings. Parents must supply lunches.

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Colleges help students from Namibia

It was a great idea — to bring 20 young men and women from Namibia where there are no colleges to the United States to study in Lutheran colleges. Then the funding fell through and it looked as if the project would have to be postponed.

But Augustana College, Rock Island, Ill., wasn't willing to give up on the idea. "We felt it was a great shame that these students, who wanted a college education so badly, couldn't have it," said Ralph Starenko, dean of admissions and financial aid at Augustana. "So we started a grass-roots campaign to raise money to bring three of the students to Augustana."

Things moved quickly. Augustana picked up the costs for tuition, room and board. Groups including Churches United and Augustana Campus Ministry were able to raise the additional funds necessary to bring Paulina Elago, Beata Kapolo and Morina Karingombe to Augustana in time to start classes last fall.

"In my country it is very difficult to find opportunity," said Karingombe. "If the opportunity comes, you make the most of it."

Other colleges had the same idea and a



Discussing project to raise funds for Namibian students are (from left) Gary Nelson, former teacher in Namibia; the Rev. Richard Bingea of University Church, Seattle, and the Rev. Ron Tellefson of Pacific Lutheran University, Tacoma, Wash.

total of 10 Namibian students began studying at eight Lutheran colleges last fall. Plans call for 22 Lutheran colleges and universities across the United States to provide a college education for as many as 100 Namibian students over eight years.

"The real hope for the program is that eventually it won't be needed," said Dr. James Unglaube, director of higher education for the Lutheran Church in America. "The idea is that Namibia will develop its own institutions of higher education with our help if requested," he said.

A recent report from the international scholarship and exchange office of Lutheran World Ministries said that "the education of Namibians is critical to their struggle and to the need for leadership as independence (from South Africa) is achieved."

In addition to the Namibian students getting an education, the program provides Lutheran colleges in the United States "the opportunity for growth in international understanding," the report said.

College plans conference

Next month Gustavus Adolphus College, St. Peter, Minn., is sponsoring a three-day conference that will bring together the Namibian students studying in the United States with religious and political leaders from Namibia, Lutheran college faculty and students, congregational members and synod leaders.

"The purpose of the conference is to equip Americans to respond to the urgent and longstanding call that we have received from our Namibian brothers and sisters," said Ralston H. Deffenbaugh Jr. of Lutheran World Ministries.

The Namibian students will gather one day early to meet one another and Bishop Kleopas Dumeni of the Evangelical Lutheran Church in Namibia, keynote speaker for the conference.

(Contributing to this story was Jane Telleen.)

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PEOPLE



Kimmell

The Rev. **Jere R. Kimmell**, a U.S. Army chaplain, won a first-place award from Armed Forces Radio and Television in the Keith L. Ware competition in the Radio Entertainment Series, and a third-place special achievement award for support of the Army theme "Values." Kimmell is media ministry chaplain, Armed Forces Network Europe.

Beth Stewart, Resurrection, Plano, Texas, was named German Teacher of the Year by the Texas Foreign Language Association.

Ethel Lutz, New Jerusalem, Hickory, N.C., was elected president of the Catawba County Farm Bureau and also was appointed to the board of directors of the Catawba County Department of Social Services.

Doug Otjen, Mount Cross, Tacoma, Wash., was elected to represent an eight-state region on a standing committee of the National Association of Secondary School Principals. He is a junior high-school principal. **Karen Turner**, also of Mount Cross, was elected vice president of the five-state Women's Council of Realtors.

The Rev. **John Steinbruck**, and his wife, **Erna**, Luther Place, Washington, were among 17 people named as 1986 Washingtonians of the Year by *The Washingtonian* magazine. Both are active in the church's ministry to poor and homeless people in Washington.



Johnson

The Pasteur Institute of Paris has named a species of bacteria, *Acinetobacter johnsonii*, after **John Johnson**, Luther Memorial, Blacksburg, Va. Professor of anaerobic microbiology at Virginia Polytechnic Institute, Johnson was honored for his original research on the genetic material DNA in the bacterial species. His work was instrumental in finding a way to identify the bacteria, which cause eye and urinary infections in humans.

The Rev. **Jares Brown**, chaplain at Swedish Medical Center, Denver, was chosen by the medical staff as 1986 Employee of the Year. He was selected from 1,700 other employees.

Beasom the Builder is the first publication of the Lutheran History Center of the West, Berkeley, Calif. It is about Dr. **James P. Beasom Jr.**, the president (1942-54) of the Pacific Southwest Synod of the former United Lutheran Church in America. He helped start Pacific Seminary, California Lutheran Homes and two California social service agencies.

Russell Davies Jr., All Saints, Bowie, Md., was chosen Outstanding Youth by the Bowie Chamber of Commerce and the *Bowie Blade-News*. He is active in his high school's program against drunk driving.

Jane Sowder, Atonement, Wilkesboro, N.C., was elected to the board of directors of the North Carolina State Hospice.



Carlson

The Oregon Governor's Corporate Excellence Award was presented to the Oregon Graduate Center Science Park Inc., whose president is Dr. **Paul Carlson**, St. Andrew, Beaverton, Ore.



Carney

A blood-donor room in the American Red Cross building in Johnstown, Pa., was dedicated in honor of **Damaris Carney**, First, Johnstown. She has served the organization for nearly 70 years.

PROFILE Man helps patients cross language barrier

At Mount Diablo Hospital, Concord, Calif., patients who do not speak English are helped to understand their medical condition and care by Knud Elmer. A member of Good Shepherd Church, Concord, the multilingual Elmer translates for those who speak only French, German, Norwegian, Swedish or Danish.

Born in Denmark, Elmer lived there during the German occupation of 1940 to 1945. He says that experience gave him an understanding of the importance of reaching out to help others.

In one instance Elmer was asked to tell a heart patient from Denmark that he needed a pacemaker. Elmer was with the patient each time he came to the hospital, translating all the procedures and describing how to use the device. Eventually the patient returned to his country in an improved state of health.

"Another time I was asked to comfort a German-speaking patient in the recovery room shortly after her surgery," Elmer said.

Elmer also has helped people in non-verbal ways. When the hospital provided summer work opportunities for disabled people, Elmer volunteered to work with a hearing-impaired woman who



Elmer

could lip-read but who had never been among strangers without an interpreter.

"When she first came to us, she was scared stiff," Elmer recalled. His kindness and patience with the woman is credited with enabling her to acquire new skills and confidence.

"Knud is a good example of a layperson doing ministry on the job with sensitivity," commented the Rev. Ross F. Hidy, who worked with Elmer for six years on Mount Diablo's volunteer chaplaincy team.

Employed at the hospital for more than 10 years, Elmer manages a staff of 22 personnel from three departments.

Clergy changes

North Carolina

Bolick, Leonard H., St. James, Fayetteville, to assistant to the bishop, North Carolina Synod, Salisbury.

Ericson, Mark J., assistant, St. Paul, Wilmington, to St. Mark, Cherryville.

Kearney, Elizabeth K., St. Paul, Crouse, to associate, Epiphany, Winston-Salem.

Kearney, W. Douglas, St. Paul, Crouse, to associate, Epiphany, Winston-Salem.

Mielke, David, newly ordained, to St. John, Taylorsville.

Ohio

Anderson, Elwood, director, pastoral care, Lutheran Social Services of Northwestern Ohio, Toledo, to director, church relations, Lutheran Home Society, Toledo.

Beal, Richard L., Stone, Ashland, to associate, First English, Mansfield.

Hayner, John H., St. John, McComb, to on leave from call.

Lundeen, Vernel A., Jerusalem, Seville, to retirement.

McQuiston, Roger K., newly ordained, to Trinity, Versailles.

Van Wagoner, Anne Z., assistant, Holy Trinity, Abington, Pa., to Trinity, Lakewood.

Wilek, Joachim K., First, Strasburg, to Trinity, Springfield.

Pennsylvania

Beck, William H., on leave from call, to Mount Carmel, Hanover.

Brubaker, Russell L. Jr., Good Shepherd, Coatesville, to on leave from call.

Brunsell, Richard C., St. John, Philadelphia (Mayfair), to American Lutheran Church.

Doebler, Dennis L., on leave from call, to First, Windber.

Fitzpatrick, Robert B., St. Andrew, Brownsville, to Holy Trinity, Pittsburgh (Beechview); St. James, Pittsburgh (Mount Oliver).

Harcourt, Philip S., Emanuel, Titusville, to on leave from call.

Jackson, Deric, newly ordained, to Immanuel, Philadelphia (West) (under synod administration).

Leece, Willis D., retired disability, to Christ, Spring Grove.

Lindman, Donald I., on leave from call (graduate study), to chaplain, Veterans Administration Medical Center, Lebanon.

Maurer, Kerry P., Trinity, Avis, to St. Luke, Lightstreet.

Mummert, James A., Messiah, York,

to on leave from call.

Myrod, Robert T., received from American Lutheran Church, to St. Mark, Heidlersburg; St. John, Hampton.

Pfeifer, H. Edmund, Grace, Erie, to retirement.

Ramins, Karina, newly ordained, to Nativity, Chester.

Sauerwein, Russell L., St. Luke, Dunellen, N.J., to St. Luke, Centre Hall; Emmanuel, Tusseyville.

Seilhamer, Robert J., Resurrection, Cheswick, to on leave from call.

Seip, Durrell J., vice president, institutional services and administrator, St. Luke Manor, Hazleton, to vice president, planning and systems development, Lutheran Welfare Service of Northeastern Pennsylvania, Hazleton.

Shiffer, Alvin D., Holy Trinity, Abington, to retirement.

Shook, Daniel A., Christ, Philadelphia (North), to St. Andrew, Philadelphia.

Stahl, Kenneth J. II, newly ordained, to Advent, Philadelphia.

Swanson, Kenneth S., Holy Trinity, Berlin, to retirement.

Turfa, Arthur W., Old Zion, Philadelphia, to on leave from call.

Varsanyi, Joseph, received from Lutheran Church—Missouri Synod, to Holy Cross, Philadelphia.

Wald, Evelyn J., assistant, King of Kings, Port Richey (Jasmine Lakes), Fla., to St. Mark, Howard.

Weber, Paul D., Holy Emmanuel, Pittsburgh, to on leave from call.

Weitschat, Arthur A., received from Association of Evangelical Lutheran Churches, to Tressler Memorial, Loysville.

West, James N., received from Lutheran Church—Missouri Synod, to Lake, Conneaut Lake.

Wilhelmson, Jo Ann S., newly ordained, to assistant, Advent, West Chester.

Wright, Wilhelmina M., St. Peter, Easton, to on leave from call.

Yoder, George W., on leave from call, to First, Carlisle.

Rhode Island

Modr, F. Robert, received from Lutheran Church—Missouri Synod, to St. Paul, Warwick.

South Carolina

Bernhardt, Charles E., Pine Grove, Lone Star, to retirement.

Glazier, Frederick L., Faith, John's Island, to on leave from call.



Members of St. Peter Church, Lexington, S.C., stand with Gov. Richard Riley (second from left) after receiving three of the 10 state awards for energy innovation. The winners and their projects are (left to right) Jerry Howard for an energy conservation system, Robert M. Lindler for energy management services and Lloyd Kruger for a solar project.

Meyer, Russell L., on leave from call, to St. Mark, Isle of Palms.

Tennessee

Halsey, William S., Memorial, Nashville, to on leave from call.

Walker, Arnold M. Jr., Grace, Lily Lake, Ill., to Our Savior, Gatlinburg.

Wolfert, Robert G., Solomon, Greeneville, to on leave from call.

Texas

Beal, Donald B., chaplain, U.S. Army, San Antonio, to retirement.

Voges, Deana K., newly ordained, to Danevang, Danevang.

Weber, Mark A., on leave from call, to Association of Evangelical Lutheran Churches.

Virginia

Doggett, Lewis B. Jr., on leave from call, to associate chaplain, Mary Washington Hospital, Fredericksburg.

Giessler, Richard A., College Church, Salem, to Zion, Floyd; St. Mark, Willis.

Nabers, G. William, assistant, Muhlenberg, Harrisonburg, to on leave from call.

Washington

McDonald, R. Stewart, newly ordained, to Stella, Longview.

Pechman, Warren W., associate, St. James, Portland, Ore., to interim pastor, Bethany, Spanaway.

Scott, Robert C., received from American Lutheran Church, to Calvary, Seattle.

Thelin, Llano G., associate, Good Shepherd, Salem, Ore., to Grace, Bellevue.

West Virginia

Scheiderer, L. Samuel, received from American Lutheran Church, to associate, Ebenezer, Rio; Hebron, Yellow Spring; St. Peter, Wardensville.

Wisconsin

Girod, Robert W., Arbutus, Pearson; St. John, Polar, to retirement.

Luetkehoelter, Henry W. Jr., Calvary, Antigo, to retirement.

McMeekin, Robert, newly ordained, to Grace, Brill.

Olson, George A., Good Shepherd, Peshtigo, to on leave from call.

Snider, John D., received from American Lutheran Church, to pastor/developer, Kewaunee/Algoma.

CHILE

Young, Dale A., missionary, Coronel, Chile, to on leave from call.

Death

The Rev. Ellert C. Nielsen, 91, died Dec. 31, 1986. Ordained in 1920, he served Belmont Park and Augsburg, both in Chicago; St. John, Wellington; St. John, Lancaster; St. Paul, Valley Falls; St. Paul, Denmark, all in Kansas; St. John, Ruthton; Diamond Lake, Lake Benton, both in Minnesota; Pioneer, White, S.D., and St. Stephen, Clinton, Iowa. He retired in 1967.

NEWS NOTES

Reductions planned

Bethphage Inc. recently announced plans to reduce the number of developmentally disabled children and adults at its residential facility in Axtell, Neb. Dr. David Jacox, president and chief executive officer of Bethphage, said a reduction of about 60 residents is planned at the facility where 190 persons currently are housed. He said the reduction is necessary because the state of Nebraska has "continued a pattern of requiring more care of us while providing less reimbursement." He said reducing the number of residents "will permit us to serve our people with the same quality care that always has been at a very high level."

Church recycles

Using a blue Volkswagen, members of Ebenezer Church, San Francisco, have transported nine and one-half tons of newspaper, six tons of glass, 223 pounds of aluminum and 527 pounds of ledger-weight paper to a San Francisco recycling center. The \$287 earned goes to the night ministry in the section of San Francisco known as the Tenderloin Area, reports Eva Hue, who chairs the project.

AAL funds videotapes

The development of three 30-minute videotapes designed to introduce the new Evangelical Lutheran Church in America to congregational leaders, church members and the general public will be funded with a grant of \$95,000 from Aid Association for Lutherans, Appleton, Wis.

The productions will include a historical perspective on the formation of the new church, information on the new church leadership and structure, and discussion of the scope of the mission of the new ELCA.

"We are excited about the possibilities for education and interpretation that the three videos offer," said Dr. Dorothy Marple, coordinator of the transition team for the ELCA. "The new Lutheran church needs much prayer support, enthusiasm and enormous organizational planning. The videos will be worthy and significant instruments in introducing the ELCA."

Congregation gives

Gifts totaling \$75,000 were given by members of St. Paul Church, Columbia, S.C., recently in recognition of the congregation's 100 years. Southern Seminary, Columbia, S.C.; Newberry (S.C.) College; The Lowman Home, White Rock, S.C., and Lutheridge camp and conference center, Arden, N.C., each received \$10,000

from the congregation. The Lutheran Church in America Division for World Mission and Ecumenism received \$15,000. Another \$20,000 was contributed to fund an evangelism specialist to spend a year in the congregation to increase evangelism efforts.

"We want to express the character of our congregation by giving thanks for our human and financial resources," said the Rev. Ralph Wallace in explaining the gifts.

Seminary adds chair

To assist pastors and other church administrators with the business affairs of the parish, the Nagy Chair of Parish Administration and Stewardship has been established at Trinity Seminary, Columbus, Ohio. The chair is named after its benefactors, Lou and Dorothy Nagy, members of Prince of Peace Church, Westlake, Ohio. The first Nagy professor is the Rev. Paul S. Fransen who is currently at Luther Northwestern Seminary, St. Paul, Minn.

Women receive help

Female clergy in Kenosha, Wis., have organized a program to provide spiritual help for battered women. The clergy will provide emotional support and religious counseling if requested through the program called RUTH, Religions United to Help.

The Rev. Barbara Rasmussen of Trinity Church, Kenosha, said that too often battered women drop their church ties. "They feel they can't participate in their parish when church teachings that 'nice families love each other' don't fit their realities." She added that "we women who are clergy want battered women to know that we take their faith questions seriously."

Conferences set

The relationship of daily life to congregational worship will be discussed by participants in the 12 Lutheran Conferences for Worship to be held in various parts of the United States this summer. The theme of the conferences is "World and Worship ... Making the Connections." The events will include presentations by laypersons in ministry in the world, theologians, musicians and artists.

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MY QUESTION IS...

Q. I always thought that the Lutheran position on the presence of Christ in the Lord's Supper was "consubstantiation." I read two books recently that claim that this term is repudiated by Lutherans. Is that so?

A. If by "consubstantiation" is meant the belief that the bread and wine are united with the body and blood of Christ into a third substance different from both, Lutherans indeed do reject the term. The typically Lutheran term for the relation between bread and body, wine and blood, is "sacramental union," an expression used in the Formula of Concord (1577). The Lutheran confessions point to the union of the divine essence and the human nature in the one person of Jesus Christ as an analogy to that sacramental union. Just as the church confesses that Jesus Christ is both truly God and truly human, so it teaches that the bread of communion is the body of Christ, the wine his blood.

Q. What is the policy of the Lutheran Church in America as to who may partake of the Lord's Supper? I have seen differently worded communion invitations in the worship bulletins of various parishes.

A. The Statement on Communion Practices states that admission to communion

is for "those who are baptized" and who, "in (the Church's) judgment, are ready to participate." The following guidelines are given for this decision by the church: "(a) That there be a simple trust that the Crucified and Risen Lord is here truly present, giving himself to his people, as his words declare; (b) That there be a basic understanding and appreciation of the gifts God gives through the sacrament; (c) That there be acceptance of one's place as a communicant in the fellowship of believers, and (d) That there be self-examination in a manner appropriate to the level of maturity and recognition of the need of forgiveness." The church has no official wording for a "communion invitation," but any such printed or oral invitation should include the concerns listed above.

Q. Can a person who has been saved ever be lost? Romans 11:29 states that the gifts and calling of God are irrevocable. Does not God offer God's children the assurance that they will persevere in faith by the power of divine grace?

A. The issue you raise has been much debated in Christian theology. The Lutheran consensus has been that some of those who finally are "lost" have at an

earlier point had real faith and have been "saved." Romans 11:29, while referring to God's covenant with Israel, is applicable also to the new covenant: God remains faithful to those called; God's will to save them, God's offer of salvation does not waver. One's continuance in faith, just as one's coming to faith, is a gift of the Holy Spirit, not a human work. But the Bible also teaches the reality of human fickleness. For example, study in their context Galatians 5:2; Hebrews 10:26, 39; 12:15. Those who teach the "perseverance of the saints" would argue that people who "fall away" never *really* had faith in the first place, but that is not the generally accepted Lutheran view. The trouble with speculation on such matters is that it attempts to look at human response *through God's eyes* in a way that has not been revealed clearly to us. Scripture teaches the genuineness of both human faith in and rejection of the offered grace of God, while emphasizing that a positive human response is possible only by the grace of God. We cannot say much more than that without going beyond God's revelation.

Answers are researched and compiled by Features Editor Glenn C. Stone.

CAPITOL CURRENTS

Farm proposal could hurt poor people

Sentiments are strong within the United States that Congress should "fix the farm economy." Farm legislation passed in 1985 was designed to do that, but by most analysis has been a dismal failure.

The facts are that the 1985 farm bill is too expensive — costing \$26 billion in just one year — and that this enormous expenditure of taxpayer money still is not helping those most stressed financially by farm economics. So 1987 offers Congress a chance to "get it right." The Reagan administration in its fiscal 1988 budget plan says this year it will offer legislation to solve farm-program problems "once and for all."

Many people in farm communities and within the church are backing a farm-policy alternative offered by Sen. Tom Harkin (D-Iowa). The "Save the Family Farm Act" had its genesis in the heart of farm country where the economic crisis is the most severe. It proposes to double U.S. commodity prices through mandatory production controls put in place after a farmer referendum approving the program.

While the current high cost of U.S. farm programs is absorbed by taxpayers through the progressive tax system, it is well documented that the cost of raising farm commodity prices would be passed on to consumers through higher food prices. This essentially amounts to a regressive tax on food.

Those most affected by this proposed change would be poor and low-income Americans who pay the highest percentage of their incomes for food. While Harkin's legislation would offer increased food-assistance program benefits to offset these food-price hikes, there is no guarantee of funding for such benefits.

The arena is a difficult one for church involvement. On the one hand, church activists in rural communities witness daily the emotional pain of families suffering from disastrous farm economics. The temptation is to latch on to a quick-fix public-policy solution.

On the other hand, short-term solutions have long-term consequences. The church must consider with care farm-policy

changes that would focus on raising prices for all U.S. farmers because of the impact of such policies on others within the U.S. economy.

Although Harkin's bill also has serious implications involving world trade and the agricultural self-reliance of developing nations, the domestic impact of this legislation is enough to force the church to take a second look.

The fundamental issue is one of justice. Is it fair to pit two economically vulnerable segments of society against each other through legislation that would raise incomes across the board for one segment while offering charity to another? Are there not other policy options the church can support?

It is critical for the church to weigh such issues and at times take unpopular stands as it advocates within society for social and economic justice.

—CHARLES V. BERGSTROM

The author directs the Office for Governmental Affairs, Lutheran Council in the USA.

NOW, I THINK

By Michael Cooper-White

ELCA: historic or 'just new'?

My greatest fear about the new church is that it may be born as the "Lutheran church of the lowest common denominator!" At conventions last summer the American Lutheran Church and the Association of Evangelical Lutheran Churches made historic decisions about far-reaching fellowship with churches of the Reformed tradition. The Lutheran Church in America, more cautious and preoccupied with other ecumenical agenda, adopted a standoffish attitude to keep Reformed sisters and brothers at arm's length. In the new church the stronger ALC/AELC position will become null and void, and we'll have to start all over again.

Another matter of even greater controversy is that the LCA has forged ahead unilaterally in a comprehensive study of issues surrounding homosexuality. While not giving full affirmation to homosexual persons and while stopping short of even considering an open celebration of the gifts of all people for ordained ministry, the LCA's study points toward a positive pastoral stance. Now the suggestion in many quarters is the LCA's study must be softened so as not to offend more conservative elements in the new church.

As one listens to conversations about leadership in the new church, those concerning bishops and others, one hears verbs like "blend," "unify," "bridge" and "compromise" bandied about. More and more one infers that leaders are being sought who can espouse the great American myth of the melting pot, and make it work in cooking up a new Lutheran soup that will be about as bland and saltless as it could be.

There have been some historic moments in Lutheranism in this century. By and large these moments have not oc-

curred at the time of church mergers. For example, there were stances against racism, against radically revised theology and a movement from "parent" to "partner" in world mission. The fact that these historic moments have happened in "ordinary time" and not on the high festivals of Lutheran mergers would suggest that historic moments cannot be programmed.

Yet is it too much to hope that the Evangelical Lutheran Church in America's constituting convention could make a more historic decision than which Minnesotan — Swede or Norwegian — will be presiding bishop? Is it too much to hope that some truly historic developments might be a birth gift to our new synods? What might some truly historic decisions be?

- A historic decision would be for synods and seminaries in the pluralistic Southwest to declare that all future candidates for ordination must demonstrate conversational-level competency in Spanish or Chinese.
 - A historic decision would be for a candidate for bishop to state publicly that he or she openly would ordain gay and lesbian persons, pushing the whole church forward as pioneering Episcopal bishops did when they led the way in ordaining women.
 - A historic decision would be for a synod at its constituting convention to adopt a resolution that all future convention worship services use inclusive-language lectionaries and liturgies.
 - A historic decision would be for a synod to decide that the percentage of persons of different ethnic backgrounds on its synod council should reflect the percentage in society at large, rather than settling for a paltry 10 percent.
 - A historic decision would be for a clergy group to adopt a stance that none would consider a call to a parish that has discriminated against colleagues because of sex, color, lifestyle or age.
 - A historic decision would be for the church to wrestle seriously with the question of salary equity of pastors, lay professionals and other church staff persons.
 - A historic decision would be for the church to move beyond hierarchical and managerial models to contemplate what it might mean to have team ministries of co-equals, a "bishops team" of three or four people.
- The ELCA is coming. It will be new. Can it also be historic? ■



The author is an assistant to the bishop of the Pacific Southwest Synod, and lives in Oakland, Calif.

"Now, I think" is a regular feature in *The Lutheran*. Readers may contribute cogent, timely and varied analyses of issues in church and society. Material should be 800 words (about three double-spaced typed pages) in length. Opinions in this column do not necessarily reflect the views of *The Lutheran* or the official positions of the Lutheran Church in America.

LETTERS

Iran: a controversial issue

Your article "Iran: a question of deception" (*Editor's opinion*, Jan. 21) makes it sound as if we should be appalled at government deception and less concerned with the abortion issue and the prayer-in-school issue. As long as the unborn are being "thrown away" and pornography uses the children of our society as playthings, these are the issues we have to deal with. We cannot condone the government's deception, but we cannot allow people's failings to deter us from keeping our eyes on God.

DONALD E. LARSON
Alden, Minn.

Interestingly, in your editorial you did not recall President Kennedy's handling of the Bay of Pigs affair. Medical supplies were collected from U.S. businesses to deal with Fidel Castro in exchange for prisoners. During these events none of the committees of Congress investigated. Perhaps this was due to the fact that this was a Democratic administration. More recently, President Carter opened our borders to the Cubans, including the sick and criminals, and perhaps drug pushers and spies. This also was never investigated. It seems to me when President Reagan is judged on his handling of the presidency compared to other presidents, he looks very good indeed.

LOIS C. DALAK
Drasco, Ark.

You focused on the teachings of religion tarnished by the Reagan administration. For nearly three years our congregation has tried to get data from the Lutheran Church in America headquarters that would indicate the level of support given to and names of organizations funded by the LCA but outside the Lutheran church. While many letters have been directed to the LCA leaders, the data requested have not been provided. One letter had a response that was not true. You stated in the last sentence of your editorial that the Reagan administra-

tion "has not practiced what it preaches." What is our congregation to conclude about the LCA leaders?

BRUCE RONALD FEINE
Beavercreek, Ohio

Congratulations on your timely article relating to our government's covert operations. Our president's thinking in trading arms for hostages also seems out of order. If his motive was to save a few hostages' lives, how can he justify furnishing arms that can destroy hundreds of lives? Our government is guilty of the very things it criticizes in other governments. We too are losing our credibility with our allies.

TERRY JOHNSTON
New Braunfels, Texas

Your editorial reflects very well your liberal political bias. In one page you castigate Reagan for the exercise of presidential power, agree with the liberal World Court's ruling that U.S. intervention in Nicaragua is illegal, smear the Nicaraguan *contras* with unfounded drug-smuggling charges, take a cheap shot at pro-life activists and prayer-in-school advocates, and deplore the president's apt description of the Soviet government as an "evil empire." Stop using *The Lutheran* to promote your political prejudices under the guise of exercising moral judgment.

LUKE AULL
Ninety Six, S.C.

Thanks for your editorial! Of late I had been thinking that the only moral teachers left in America were the bishops of the U.S. Roman Catholic conference.

W. DENNIS PEDERSON
St. Paul, Minn.

Reviewing roles in baptism

In "Let parents share in baptizing" (*Now, I think*, Jan. 7) Paul Thomson raised two very important issues: 1.) Does practice inform theology, or does theology inform and direct practice? and 2.) Who participates in baptism, and how? First, I am frightened by the thought that practice and belief should be determined by Lamaze classes, tears on faces and thrills. When we look at baptism in the light of our confessions we see that this is not something that we do, but something done by God toward us. While Thomson may preside at the baptism of a child he is not "doing it" and cannot give what is not rightfully his. Second, in baptism the entire congregation is involved in the gift of renewal. God initiates and through the Holy Spirit works the miracle, the pastor presides, the parents and sponsors speak words of faith and commitment, and the congregation confesses the faith that binds us together and welcomes the child into the household of faith.

BARRY W. LUDWIG
Madison Heights, Mich.

Lutheran membership varies

What strikes me about the graph in *Lutheran lists* (Jan. 21, page 22) is not, as the caption notes, how Lutheran Church in America member distribution is similar to the U.S. population distribution, but how the LCA distribution varies. Except for ages 10 to 14, the LCA distribution exceeds the U.S. distribution only in groups 40 years old or older. The greatest shortfalls are in the groups of childbearing age. This variation has important implications for our future and for what is required if we are to raise children in our faith.

JANET M. CORPUS
Belmont, Mass.

Transition brings fear, hope

The upcoming proposed merger of three Lutheran bodies seems to be tearing us apart, and the sad part is there is no solution for healing. The only hope for healing and drawing together is the Bible. But sadly, that is what is making the gap bigger, because the liberal element refuses to accept the Bible as the inerrant and infallible word of God. All the things we once thought were sacred are now spoken of as myths. Many lay people really are being let down.

LEONARD NELSON
St. Paul, Minn.

The way my friend of two decades concluded a recent note to me was, "Have fun in the new Evangelical Lutheran Church in

America." Between now and the beginning of the ELCA there are apt to be a few days that are less than filled with fun. But we must be patient. Although it becomes obvious that it is easier to vote on structure and constitutional matters for the new church than to assimilate them, we will not despair! The words of John 16:21 seem to apply only occasionally now, but soon the time will come when we will be able to shout, "A church has been born!" Then, please God, we will have fun.

CYRIL M. WISMAR
Falls Village, Conn.

(The writer is auxiliary bishop of the Association of Evangelical Lutheran Churches—New England.)

Camps needed for security

Charles Bergstrom (*Capitol currents*, Jan. 21) misses the point when he deplores "detention camps" for Americans of Japanese descent during World War II. The U.S. government simply could not take the risk, after the Pearl Harbor treachery, of allowing 120,000 Japanese to roam freely among the many war plants operating in California. The detention operation had to be done in the interest of national security.

CASPER A. MATTSO
Hallock, Minn.

EDITOR'S OPINION

By Edgar R. Trexler

'Baby M': Too high a price

Reproductive technology that outraces legal and moral precedents produces a "Baby M."

When biochemist William Stern and his pediatrician wife, Elizabeth, decided not to risk worsening Elizabeth's mild case of multiple sclerosis with a pregnancy, they contracted for \$10,000 with Mary Beth Whitehead for her to be impregnated with Stern's sperm and turn the child over to the Sterns. Whitehead delivered a healthy baby girl whom the Sterns call Melissa, but then Whitehead said she could not give up the child.

Although some 500 children have been born to surrogate parents since 1976, surrogacy occupies a gray area of the law. Only a few states consider it legal; most have no regulations. All 50 states have laws against baby selling. Is the Baby M case a contract dispute or a custody battle? Whatever happens in the Hackensack, N.J., case will not settle the issue, because the results will apply only in New Jersey.

If the legal conflicts are muddy, the moral issues are worse:

- Do surrogate services sell babies or a woman's services? Is it technological prostitution?
- Should women be helped to conceive children they won't rear?
- Are surrogate mothers simply manufacturing a product?
- Is a surrogate mother really a surrogate wife? Is the giving of sperm to another woman adultery?
- Is bearing a child for another couple "the ultimate charity," as one surrogate mother put it? When she was called a high-class hooker, the woman responded that "Mary was a surrogate for God."
- What happens if women think of gestating a child for pay as more rewarding than a conventional job?
- Will well-to-do couples rent wombs of poorer

women, perhaps to avoid the inconvenience of pregnancy?

- If regulated, will surrogacy become a new form of buying and selling humans, otherwise known as slavery? Will outlawing surrogacy create a black market for babies?

- What are the ethical dimensions of a woman delivering a child into a home she knows little about, or a man whose sperm are implanted into a woman he hardly knows?

- What happens in a marriage when a third party is constantly visible through a child of such a union?

Ethicists note that the book of Genesis contains a clear reference to surrogacy. Because Sarah was barren, Abraham impregnated a housemaid, Hagar, who gave birth to Ishmael. That arrangement produced hard feelings too.

The Bible teaches that children should be created through a visible, permanent relationship between two people. This suggests that in vitro fertilization, in which a husband's sperm and a wife's ova are united in a test tube and a fertilized egg reimplanted in the wife, can be a "life-serving" procedure because it enhances parental reproduction. Similarly, artificial insemination of the husband's sperm into the wife usually is not morally troublesome.

But artificial insemination of donor sperm into a woman's egg and surrogate motherhood raise deeper questions that ultimately may trouble a couple more than infertility. Although a couple mutually may pledge moral, legal and social responsibility for a child produced through such procedures, such acts introduce a foreign element into the biological and spiritual union of husband and wife. This intervention remains even if a couple can withstand the clinical mechanics. Surrogate motherhood further involves a woman who has no loving commitment to the child's father and no intention to rear the child. Sperm from someone other than the husband does the same.

An essay on surrogate motherhood produced by our uniting Lutheran churches also points out "the danger that a child may replace God ... as the center of value and meaning (for infertile couples). Children are wonderful gifts entrusted by God, but they are not gifts to be sought at any price. For most people, the costs of creating a child through surrogate motherhood — costs to the integrity of the marriage, to the surrogate's perception of parenthood and procreation, and perhaps to the child — are simply too high."

Baby M someday may feel the same. She likely will have her first birthday next month before her surname is settled.



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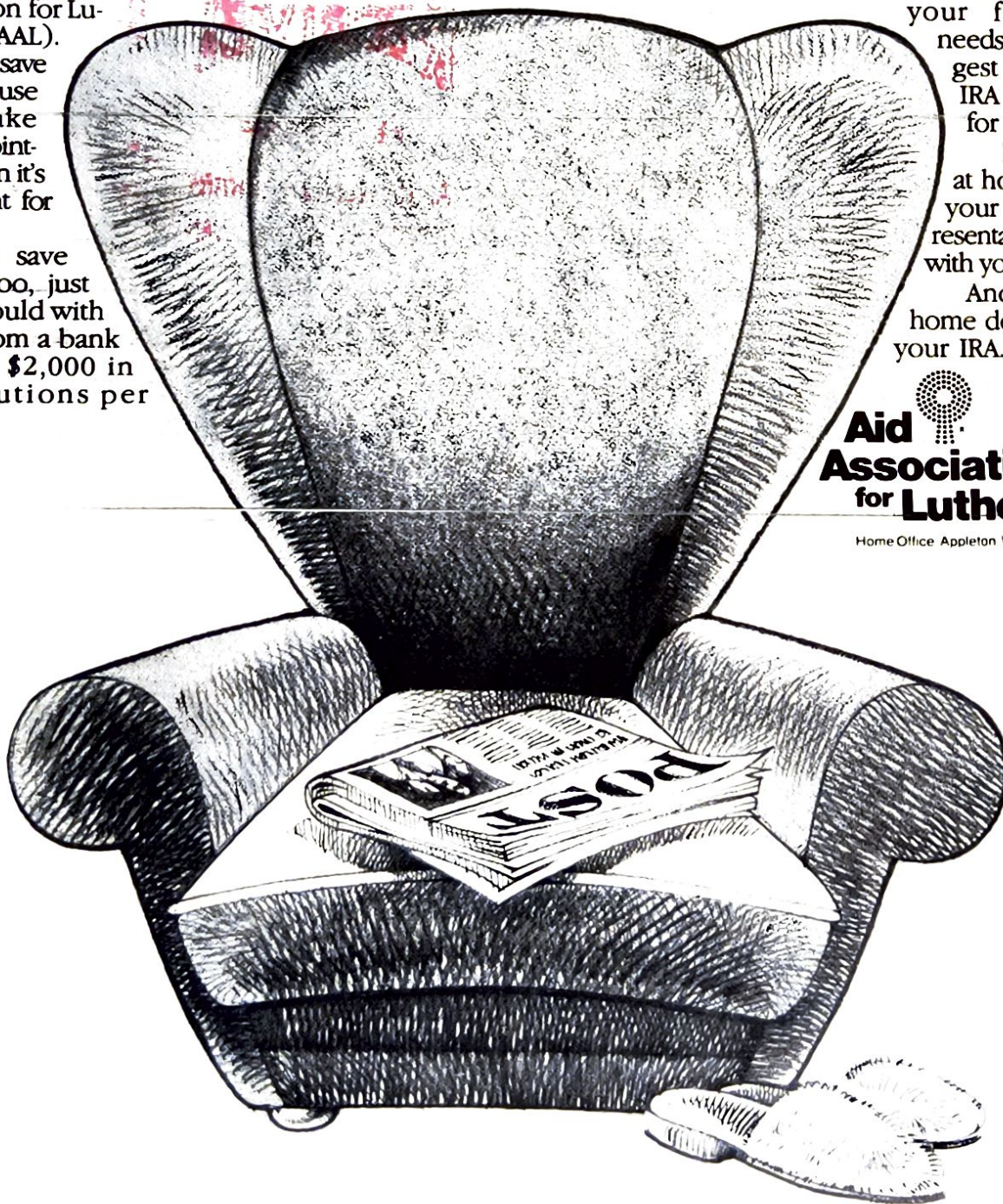
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