

THE Lutheran

JANUARY 7, 1987

HOPE AMONG THE HOVELS

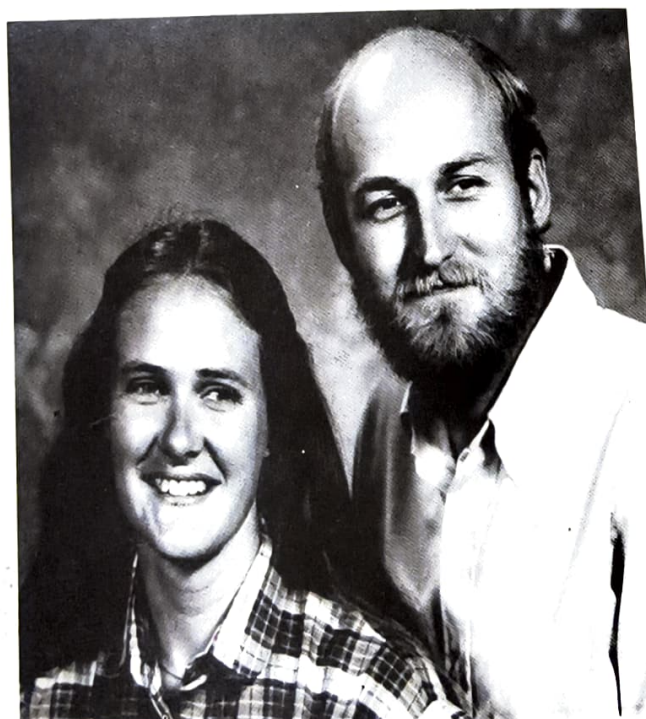
SOUTH AFRICA'S
FARISANT
SWEETNESS
AND STEEL

1987 SERIES:
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FOR THE NEW
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BECAUSE OF YOU



Because of you, Dennis and Meredith Murnyak are helping to alleviate—ever so slightly—tough times in Tanzania.

These tough times have occurred because of drought, a condition that has threatened a tenuous existence for people who live off the land.

The Murnyaks, an LCA missionary couple, are helping the farm families make shrewd use of their precious water supply by developing fish ponds.

Their work—made possible by your gifts to benevolence—is part of the development program of the Synod in the Arusha Region in the fast-growing Evangelical Lutheran

Church of Tanzania, a partner church of the LCA.

Signs of success are appearing as the fingerlings of Tilapia, also known as St. Peter's fish, are responding well and growing quickly.

Obviously, a few fish ponds won't solve the severe economic problems of one of the world's poorest nations.

...but, it's a beginning. It's a sign of hope.

And this hope is made possible by a dedicated couple, creatively assisting village farmers to increase their self-sufficiency.

...so, remember the Murnyaks as you place your offering on the offering plate on Sunday.

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A LITTLE SALT

Revisionists

My preschoolers gave some unexpected responses when I told the Christmas story. To the report that the angel brought good news to the shepherds, Jennifer replied, "What was the bad news?" And when I explained that myrrh, one of the wise men's gifts, was a kind of perfume, Jackie objected, "I think the wise man should have given the perfume to baby Jesus' mama!"

—Carol Johnson
Clarendon Hills, Ill.

Blest of the West

Having just moved from New York City, we were surprised to see the hymn listed in the bulletin at First Church, Tacoma, Wash., as *In Christ There Is No East*.

—Judy Hulbert
Tacoma, Wash.

Timely conversion

The newsletter of St. Stephen Church, Spades, Ind., reported that "the old cold bin is being converted into two restrooms. Work should be completed before the chicken dinner on Aug. 25."

—Floranae Geiser
Indianapolis



Whole burnt offering

A recent Sunday bulletin at Prince of Peace Church, Marlton, N.J., announced that "the sanctuary lamb burns this week to the glory of God...." And we thought the day of animal sacrifice was past.

—Robert G. Petersen
Medford Lakes, N.J.

Are they kidding?

A survey sent to the women of St. Andrew Church, Wausau, Wis., asked, "What services would you be interested in seeing Lutheran Church Women involved in?" The women were asked to check areas of interest including the following: "Visiting shut-ins," "Sponsoring overseas children," "Thankoffering boxes" and, finally, "Making kids for Lutheran World Relief." Depending upon the response, the parish may have a sudden, unexpected growth spurt.

—John T. Roseth
Wausau, Wis.

Christianity in no way sees itself as one of the religions; it sees itself as the sufficient and definitive revelation of God in history. At the heart of Christian faith there is not just another religious theory; there is the Good News about Jesus. Jesus did not come into the world merely to add to our store of religious knowledge, but to reconcile the world with himself and with the Father.

—Vittorio Messori

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 Carolyn J. Lewis was taken in Gandhigram, India, where people who have had leprosy can find new hope. (Story on page 4.)

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Hope Among the Hovels

The LCA works with local Christians to offer work, rehabilitation and respect to poor people in India

By Carolyn J. Lewis

Stagnant pools of raw sewage surround the field just outside of New Delhi. People sit huddled by crude huts on the site.

A middle-class housing development was supposed to be built, but poor people from slum areas moved in first. Clashes with authorities caused the death of some of the squatters, giving the colony its name, Shahidnagar, which means "martyr's colony."

An estimated 40,000 people now live there.

"You can imagine what it will be like in the summer," says Joan Nabert, noting the lack of drainage and the crowded hovels. Nabert, a Lutheran Church in America missionary on loan from the Evangelical Lutheran Church in Canada, has been working in the area.

The LCA is providing funds for the Shahidnagar development project sponsored by the Delhi Brotherhood Society, a religious community that has worked in Delhi, India, for more than 100 years.

Father A.R. Rajamoney, a priest in the Church of North India and a member of the Delhi Brotherhood, is project director. Standing among the buildings that were put up with project help, he catalogs the problems of the area: poverty, lack of services, lack of work. "The only answer is organizing the people in more effective ways to bring pressure on the government," he says.

Getting people involved in helping themselves is an important part of the ministry there.

Many of the programs are aimed at children. "Most of the children come here," Rajamoney points out, and "they can

be the means for taking such concerns as health care back to family members. We try to work among the children and to talk to them about social issues," he adds. "Children can raise the consciousness of community. It takes time but we have to start somewhere.

"In India children become too dependent on the teacher," Rajamoney says. "The teacher talks and the children listen. The children lack confidence. We need to get them to do things on their own. The children don't even know how to

look at pictures. We have them come and look through magazines."

At the center at Shahidnagar education also means "preparing them for a life in an environment like this," Rajamoney explains. "We teach them how to survive in the village. We make them take vocational training to get skills to produce some income," he says. They can learn shoemaking, tailoring, knitting, auto repair, printing, weaving and a variety of other skills, "so that before they leave they will be able to get some job."

"Religion is a very sensitive issue," he notes. "The Hindus and Muslims are equally di-

vided. We are a third party.

"We strongly believe we should not impose our religion on other people," Rajamoney says. "We let people see our Christianity through our work, our life and our attitudes. People now believe they can come and work with us and we with them. We try to create a sense of oneness.

"At first people said they would like to be Christian because they felt they had to become Christian to come to school. Now they just come to school."

But "more people are coming to church," he says, and "they come freely and genuinely for the sake of Christ and not for the benefits they can get.

"They know of our work and the way we approach life,



Gilmore speaks with Rajamoney

The author, senior news editor of *The Lutheran*, recently completed a journalistic trip to India, Nepal and the Middle East.

Children arrive for classes at Shahidnagar center

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and that is the best fruit on the religious side," Rajamoney says.

In addition to helping children, older people are taught how to make paper bags to give them some income. "I am concerned that this place should be for education and training, not welfare," he says. "We need to make the training centers self-supporting," he added. Goods have to be sold to pay salaries and give stipends to the boys and girls.

Eventually, Rajamoney says, he hopes to turn the center over to a local committee. "We want to be servants and go and motivate people to form their own committees and groups. We can help train the committees so that they can eventually take over."

"Decision-making must come from the local people," he adds. "The Christian spirit with which we have started must be maintained, but other people will be in charge."

Nabert and volunteer co-worker Elinor Gilmore, listening to Rajamoney, express some skepticism at his belief that the work at Shahidnagar can be continued by local residents anytime soon. They have had firsthand experience at how well people can learn to do things on their own, but they also know the problems involved.

Just down the road are Anandgram and Gandhigram, two villages where former leprosy patients and their families live. With the help of Maximizing Employment to Serve the Handicapped, an organization that Nabert helped start with LCA funding, those deformed by leprosy are helped to earn their own living.

The villages being helped by MESH are former beggar colonies. The people received rations from the welfare department. "Everyone would give to them. They developed no sense of community. They were fighting against each other," Nabert points out.

Now, through MESH, they produce poultry and handloomed cotton goods, and use the income to improve the villages and aid the villagers.

"To give something for nothing is easy. Then it doesn't mean anything," Gilmore says. "If you give people things they have no responsibility. That is why we are so against giving anything to anyone."

Nabert and Gilmore point out how careful they are about keeping track of any money received. "We are trying to do things right," Gilmore emphasizes. "It is very hard. We check everything. We have to report to government on how all foreign donations are used," she adds.

Approaching the village for their visit to place orders for chickens and cloth, Gilmore and Nabert notice the lack of activity and remember that this is the anniversary of the day

when the Anandgram colony took over its own affairs.

Then they become more cautious. Three years ago the anniversary celebration was marked by violence. Not everyone was happy with the changes that occurred at the village. Nabert blames the trouble on "outsiders who had lost their hold on local finances" when the village became more independent.

The violence was caused by "a small nucleus of dissatisfied people," Nabert says. They set fire to the loom house and burned down the church building at the front of the colony. Since then the loom has been rebuilt and people are back to work.

The people of Anandgram set up a democratic system for running the colony themselves in 1979, after about 200 of the residents left the community and went off to beg because the village was so badly administered and had so much corruption in the handling of funds.

Today there is no trouble brewing, and people are waiting to take orders for chickens and handloomed cloth products.

Many of the cotton blankets made by the villagers are used in relief work in India. The project has the dual benefit of providing income to the villagers and aid to those struck by disasters.

Next to Anandgram is Gandhigram, where similar work is just starting. Nabert and Gilmore check out the poultry.

"Where are the rest of the water containers?" they inquire, looking into one of the chicken coops. "They don't seem to be getting enough water. You have to put out all of the containers you have for the chickens."

They wonder if the chickens are getting enough to eat. They check the feed and discover that some of it is bad. They make arrangements to return it.

"We have built up a reputation for quality," they point out. "One of the signs of the success of MESH is that people buy our chickens." They add that "presidents and world leaders have dined on MESH tablecloths made by leprosy patients."

Leprosy is treatable and is considered less infectious than many other communicable diseases. However, "fear and superstition still exist even among educated people," Nabert says. She bristles at the word "leper." People who have had other diseases are not identified by the name of the disease, she points out. "We don't label those who have cancer as 'cancers'," she says.

Many leprosy victims have handicaps from lack of early treatment. Many people refuse to associate with them even though there is no chance of their passing on the disease. Leprosy victims are forced into colonies, hidden from the public eye. There "they experience isolation, rejection, separa-



Anita Langbour, MESH store manager, and Nabert (right) check display of goods.



Woman with child does handwork at Shahidnagar center

tion and despair," Nabert says.

In spite of such experiences, they also have "a common hope — to be recognized as human beings with a contribution to make to society," Nabert says.

MESH was organized in 1981 to help these people. It works with four leprosy villages and helps them market their products. MESH has a retail outlet and office in Delhi. In addition to the products from the Delhi villages, the organization distributes work from 11 other leprosy rehabilitation centers throughout India.

"In 1985 we covered about 80 percent of our expenses," Nabert says. "We hope to be self-supporting by the end of 1987."

The work with the leprosy colonies is done in the belief that "ex-leprosy patients are entitled not to charity, but to dig-

nity and self-respect, the right to earn their living and to make their own decisions about themselves and the welfare of their families," Nabert says.

The neighbors of one village, who at first "tried to drive the community out, now come regularly for our fresh broilers for weddings and festivals," Nabert reports.

But even more important than the change in social attitudes are "the changes in the hearts and minds of the villagers themselves in their ideas of their own self-worth and their value as people."

As the Delhi Brotherhood says in describing the work at Shahidnagar and the leprosy colonies, "what matters most is the people. In all the various activities and projects, it is the people themselves who count" as they "learn how to develop their abilities and to grow as people." ■

Girding for

Four steps the new church and its congregations can take to beat the merger malaise of membership loss

By Lyle E. Schaller

Where should the headquarters be? How many congregations should a synod include? Which pension plan is best? Are quotas the best way to attract new members from among minority groups? Such issues have been under discussion in the process of creating the Evangelical Lutheran Church in America. But they won't be the most productive issues to place on the agenda once the new church begins functioning next year.

Experiences of other denominations and of earlier church mergers suggest subjects that do merit serious attention.

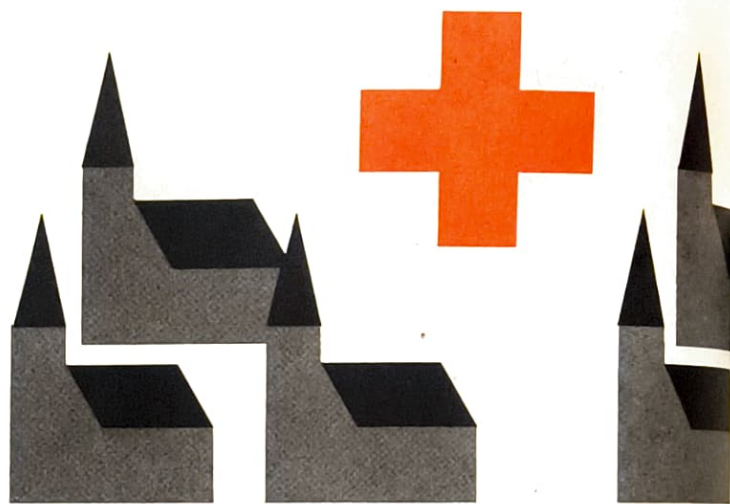
Consider the practical fact of where congregations are located now. Sooner or later some people will ask, "Now that we're all part of the same church body, how can we justify having two or three Lutheran churches across the street from each other? Why don't they go ahead and merge?"

In the vast majority of congregational mergers the result is $3 + 2 = 3$. A 150-member congregation merges with a 100-member congregation, and five years later the result is a single 150-member congregation. A 700-member congregation and a 1,100-member congregation merge, and in four years there's one congregation with 700 or 800 members.

One example of congregational mergers that Lutherans may want to examine involved the 1968 merger of the Methodist Church with the Evangelical United Brethren Church. That merger brought together two denominations with a combined total of 44,000 congregations and 11 million members. Nineteen years later the United Methodist Church has fewer than 38,000 congregations and slightly over 9 million members.

The most common exception to that pattern is when two or three congregations — ideally, with the largest of the three smaller than the combined size of the other two — come together with a shared vision of a new tomorrow. A decision is made to create a new church with a new name, to meet in a new building at a new location, with the early arrival of a new pastor and with the expectation that most leaders will be drawn from new members who will function in a new organizational structure.

One reason two-congregation mergers so often fail is that they seldom are accompanied by the changes in culture, organization, program and schedules necessary to accommodate



a larger number of people. Creating a completely new parish makes easier the creation of the new culture necessary to accommodate more members.

Another reason congregational mergers fail to fulfill expectations is that most are organized around institutional survival, real estate concerns and compromise rather than mission and outreach. A maximum of five congregational mergers might be an acceptable quota for the ELCA in its first decade!

A far more creative response than merger to the overlapping of parish boundaries might be this: Encourage about 1 percent of the ELCA's congregations to relocate each year. An acceptable goal might be 110 relocations annually for a decade or more.

Some of those would be congregations that had been in inappropriate locations since the first day of their existences. Others would be congregations that had seen social, public policy and economic forces change what once had been a good location into a poor one. In other cases relocation would be an alternative to the merger of two Lutheran congregations with buildings at the same intersection.

Encouraging relocations can be a far more economical churchwide strategy than organizing new missions as a way of reaching people with the Good News of Jesus Christ. It also is a more productive approach than seeking congregational mergers.

Another agenda item involves the function of each congregation. The ELCA should urge all 11,000 of its congregations to sharpen and reinforce their distinctive roles and identities. Then, when someone asks what can justify having two Lutheran churches only a block apart, the answer might be "Zion appeals to a theologically more conservative group of people than Bethel does." Among other possible responses are: "St. Paul is a highly liturgical congregation, while St. John is a charismatic parish;" "The focus at Trinity is largely

The author, who describes himself as a "veteran merger watcher," is parish consultant on the staff of the Yokefellow Institute, Richmond, Ind. 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**



Growth



on mature adults, while First Church has a countywide ministry with young adults;" "The distinctive role of St. Mark Church is its Christian day school, while St. Timothy has the best ministry of music of any parish in this synod;" "People who seek the intimacy and lay leadership typical of many small parishes can find it at Hope, while those who want the variety of programs that only a large congregation can offer may prefer Grace."

For a congregation to build a distinctive identity around one or more high-quality specialized ministries — rather than around ethnic heritage or some previous national church body affiliation — can increase its appeal to outsiders, reinforce the morale of members, make the congregation more oriented to the future and help it respond to the real needs of people.

Of course, there's a general ministry that all congregations must offer. But in today's world people often seek a church home not on the basis of geographical convenience but in response to the distinctive personality of particular parishes. Indeed, the stronger a congregation's self-identified role and image, the less likely its members will be to talk about the possibility of merging with another congregation. That alternative usually is attractive only to congregations that are unsure of their own roles or worried about their futures.

To encourage congregations to build their identities and community images around ministry in the world of today and tomorrow rather than around yesterday's memories, the denomination needs to emphasize that no congregation can be all things to all people. That's why it will be appropriate for the ELCA to be represented by at least two congregations, even in some places where Lutherans are relatively sparse.

If leaders and members of the ELCA are serious about reaching larger numbers of Blacks, recent immigrants from Latin America and Asia, and other ethnic minorities, they can contrast two strategies. One strategy has been followed by the Southern Baptist Convention and the Assemblies of

God. Their "evangelization" strategy has emphasized organizing new congregations to reach people whose ancestors did not come from northern Europe. The other, followed by Methodists and Presbyterians, has emphasized the use of quotas in recruiting members of minority groups for appointive and elective offices.

The first approach has been far more effective in reaching and assimilating new local church members from minority groups. But the ELCA will have a quota system. Therefore, if the goal is to reach more people with ties to Latin America or Asia, ELCA leaders would be well advised to put a high priority on organizing scores of new missions among the Vietnamese, Hmong, Koreans, Mexicans, Cubans, Mandarin Chinese, Cantonese Chinese, Puerto Ricans, Haitians, Filipinos, Colombians and others.

Leaders of the three uniting Lutheran churches have debated whether the ELCA should start 500 or 1,200 new congregations in the first seven years. To put the situation in perspective, remember that the ELCA will start its life with 4 million confirmed members. In the 1880s, when all Lutheran congregations in the United States had fewer than 1 million confirmed members, Lutherans were organizing an average of 250 new congregations a year. Between 1890 and 1906 an average of 300 Lutheran congregations were organized each year. Thus, a goal of 1,200 congregations over seven years — an average of 170 each year — seems modest, especially if reaching ethnic minorities and newcomers from other parts of the world is a high priority for the new church.

A threefold strategy of encouraging 100 or more congregations each year to make a fresh start at a new location, expecting every parish to define its role and ministry in clear and specific language, and organizing 170 to 200 new missions annually likely would help the ELCA avoid the declines in membership that have followed most other recent denominational mergers, and fulfill the goal of becoming a more inclusive church body.

A last suggestion for the ELCA agenda is the most speculative. What will be the paramount concerns of people in the 1990s, and will the church be prepared to respond?

At the risk of oversimplifying history one might consider these dominant themes of recent decades.

- During the 1950s many parents looked to congregations for their children's Christian education, and Sunday school attendance boomed.

- The 1960s brought the expectation that the church should and would speak to the social and political issues of the day.

- The 1970s saw an unprecedented demand by adults for serious in-depth study of Scripture. During-the-week Bible study groups enrolled millions of people.

- The 1980s brought a surge of interest in the problem of world hunger, and churches have responded in hundreds of creative ways to mobilize resources to help alleviate hunger. The '80s also brought into Protestant congregations unprecedented numbers of former Roman Catholics, as they explored new roads on their spiritual pilgrimage.

To what needs and hurts will people be asking congregations to respond in the '90s? Possibly by 1990 we will see a growing expectation that the churches give leadership in expressing and propagating the basic values needed to keep a complex, urban, affluent society from destroying itself. Whatever those needs and hurts, helping congregations identify and respond to them should be a high priority for the ELCA. ■

Ten Top Stories of 1986

By John H. Siefken

1. Child learns to thank God.

A youngster in the preschool class learned to thank God before he ate his cookies and drank his juice. The teachers taught him to bow his head and say, "Come, Lord Jesus, be our guest, and let these gifts to us be blessed."



2. Family realizes how wonderful it is to give.

A family learned this past year that it could give a percentage of its income to the Lord's work, thus enriching their lives rather than impoverishing them. They heard a sermon on giving the first fruits and they tried it. Their gifts are regular, 10 percent of their income. They have plenty left for other needs. They have enjoyed giving much more than when they gave grudgingly of what was left.

3. Teens learn to deal with conflict through love.

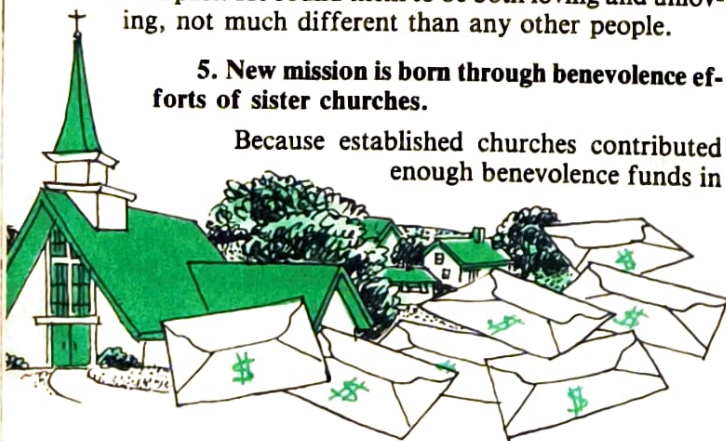
A group of teen-agers have learned from a study of caring and from two caring adults that they can resolve their conflicts without coming to blows or hurting one another. A potential split in the church youth group was averted as they worked together to help each other deal with a difficult problem.

4. Man grows in openness to people and ideas.

A man has found out that unknown people and new ideas are not the threats he had imagined them to be. In 1986 he has been exposed to people in his work that he had feared in the past. He found them to be both loving and unloving, not much different than any other people.

5. New mission is born through benevolence efforts of sister churches.

Because established churches contributed enough benevolence funds in



1986, a new congregation was started in a growing part of the countryside. The mission will reach out to the neighborhood and establish a nourishing parish in its midst.

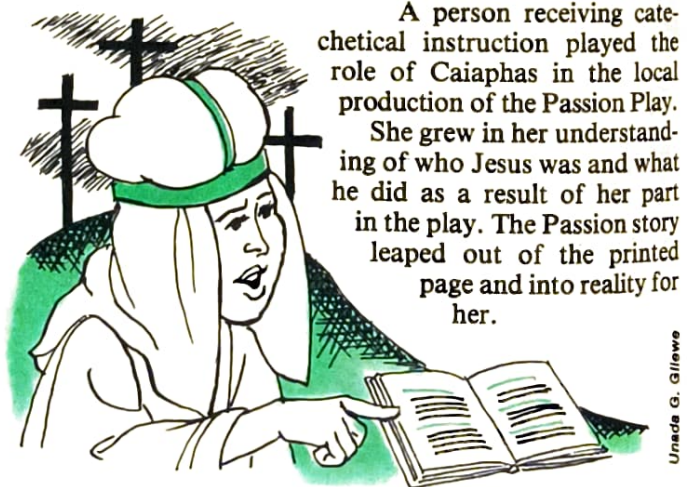
6. Married couple learns the meaning of forgiveness.

A married couple forgave each other after an awful fight. They didn't just forget the fight. They actually worked at forgiving each other. They struggled with the issues upon which they still are divided, and each confessed that they had been wrong to treat the other like dirt simply because of the disagreement. Both are making attempts to change their ways. The marriage is much stronger.

7. Church member contributes to relieve world hunger.

A church member contributed \$5 to the World Hunger Appeal last April. The contribution was neither the first nor the last she had made. This \$5 was added to all the other contributions of her fellow members, and a great number of people were aided through the fight against hunger.

8. Confirmand learns relevance of Passion story.



A person receiving catechetical instruction played the role of Caiaphas in the local production of the Passion Play. She grew in her understanding of who Jesus was and what he did as a result of her part in the play. The Passion story leaped out of the printed page and into reality for her.

Uneda G. Gilmore

9. Family worships together on Sunday and throughout the week.

A family enjoyed sitting together each Sunday morning to praise God, hear the word and participate in the sacraments. They continued their worship together each evening at home as they gathered around the piano to sing and praise God.

10. Lonely person is helped by lay visitor.

A lonely man whose wife died several years ago was visited regularly by a layperson. The man looks forward to these visits and has begun to get out more on his own. He is beginning to enjoy life a little once again. ■

The author is pastor of Prince of Glory Church, Madison Heights, Mich.



Muhlenberg: Faith and Good Order

By Christa R. Klein

Henry Melchior Muhlenberg, who was honored as a patriarch while he lived, continues to bear this reputation 200 years after his death in 1787. When his life ended, he was likened to Elijah for calling the scattered German-Lutheran immigrants to faithfulness in a foreign land. In the next century, as Lutherans struggled over the meaning of the Augsburg Confession for their faith and practice in America, he was recalled for his patient orthodoxy. In the 20th century, in a church preoccupied with its organization, he is remembered for his wisdom as convener in 1748 of the first Lutheran synod, the Ministerium of North America, renamed in 1792 the Ministerium of Pennsylvania and Adjacent States.

Although his followers often have verged

on making this hero in their own image, Muhlenberg's life invites the attempt. His struggle as a missionary pastor makes him kin to each generation as it works out the meaning of being Lutheran in America.

The man could not be known without his journals. These reveal his participation in 18th-century pietism, a movement within all branches of European Protestantism that first aimed to renew the clergy so that they would "awaken" a personal sense of sin and salvation in the people, and see to their "edification." Muhlenberg lived pietism's examined life and chose to be a missionary, the vocation truest to the spirit of the movement. At the same time his writings tell of his classically Lutheran concern for an orderly ministry and worship life to insure that

migrants, the closely guarded power of lay organizers in the congregations, the competition with non-Lutheran and irregular Lutheran missionaries, the moral latitude of the frontier and the demands of travel and language for pastoral work throughout the middle colonies.

At the same time Muhlenberg had resources to meet the challenge. He was promised financial support and the help of other pastors by the missionary institute in Halle, Germany. His work was centered in Pennsylvania, a colony governed by benevolent Quakers committed to religious liberty, a colony that therefore was the seedbed for many new American denominations. The immigrants who had come to America, because they lacked land and food in their home

farms and villages along the banks of the Rhine, included committed Lutherans who nurtured each other in the faith and arranged for the formal organization of congregations.

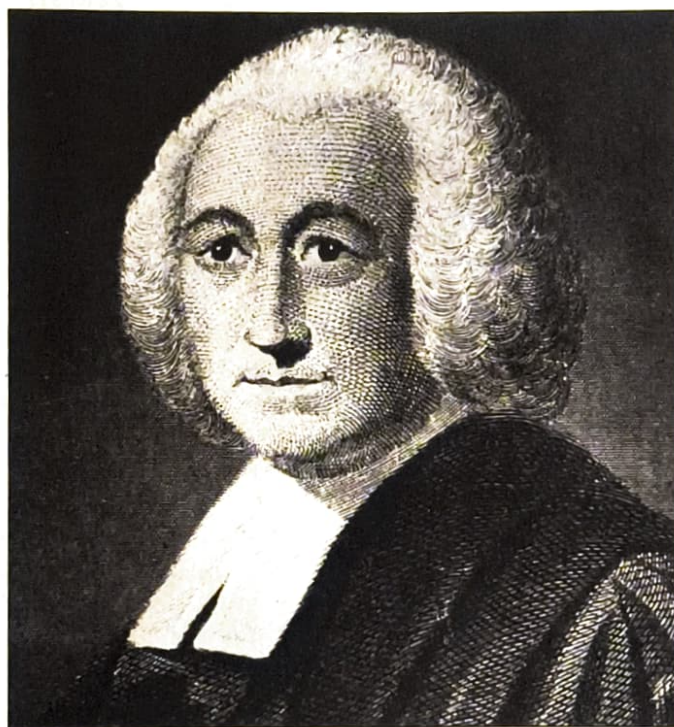
As a pietist Muhlenberg knew how to persuade in preaching or conversation. He used his talents to scold and cajole during congregational dissension, and to gather and strengthen new congregations. His pragmatic view of institutions and language kept him flexible in a new culture. As a son of the northern German province of Hannover he drew on his confessional and liturgical heritage to judge the quality of others' revivalism, to teach the people and to set in writing the standards for congrega-

tional life. Few successors could sustain this blend of traditions.

He was nourished by his wife, Anna Maria Weiser, who bore 11 children, managed the household through his frequent absences and lived with him into old age. As a pastor he looked for support in the Ministerium, where he expected his colleagues could meet to share their troubles, receive the Lord's Supper, agree on cases calling for moral judgment and comfort one another.

Muhlenberg brought unusual abilities to his ministry and made the most of particular opportunities. His heritage reminds us that true patriarchs and matriarchs, known for their faithful and effective leadership, are rare gifts to the church.

Next: Joint Synod of Ohio



Muhlenberg

the people were regularly fed on word and sacrament, the source of their regeneration.

Since the late 1800s leading pastors and theological professors of the Ministerium tradition have seen to the publication of these journals. Their work demonstrates their veneration for a man whose ministry blended two historic strands of the Lutheran tradition, orthodoxy and pietism. Through Muhlenberg's journals his ministry and the early history of the Pennsylvania Ministerium, the first roots of the coming Evangelical Lutheran Church in America, can be examined.

The fervent, unmarried 30-year-old man, who accepted the call in 1741 to the struggling congregations in Pennsylvania, could not have been prepared fully for the changes that lay ahead. He records his wonder at the religious and material needs of German im-

This is the first installment of a new series, by several authors, focusing on the historic roots of the Evangelical Lutheran Church in America and published jointly in *The Lutheran* and *The Lutheran Standard*. Each chapter tells a story from one of the antecedent churches that make up the present churches merging into the ELCA. The articles highlight aspects of the ethnic and theological traditions that will enrich the life of the new church.

Christa R. Klein, author of this installment, is a member of Christ Church, York, Pa., and an American church historian who works in research for the Lilly Endowment, Hartford (Conn.) Seminary and the Lutheran Church in America.



Man of Sweetness

South African Lutheran dean Simon Farisani, outspoken opponent of apartheid, is in prison for the fifth time in 10 years

By Daniel Cattau

Dean T. Simon Farisani, a Black South African Lutheran pastor with a faith of biblical proportions, is a torture victim who is back in prison. No one except his captors has seen him since Nov. 22, 1986.

Family, church officials worldwide and human rights organizations fear for his life. Among them are the bishops of the three Lutheran churches in the United States that are in fellowship with Farisani's church through membership in the Lutheran World Federation. They sent messages of grave concern for his safety to President P. W. Botha of the Republic of South Africa, U.S. Secretary of State George Shultz and Chief Patrick Mphahlele, president of Venda, a nominally independent homeland in South Africa where Farisani resides.

It was Farisani who sang from the pulpit during a sweltering commencement ceremony last May at Philadelphia seminary:

"I'll walk tall in Jesus' name . . .

Blankets smelling, I'll sleep tall in Jesus' name . . .

Food with worms, I'll eat tall in Jesus' name . . .

Wounds all over, I'll sing tall in Jesus' name . . ."

The 39-year-old Farisani, a mild and courteous man, can mix words of pain and praise as few can. He preaches and speaks with the fire of a Jeremiah, but a softer touch.

During an October visit to the United States he told a church audience: "You are a superpower. Why don't you have a super-Christian message?" He charged that some White U.S. church leaders would fit in well with the Dutch Reformed Church in South Africa, which until recently has offered a theological justification for apartheid.

Then, in a self-deprecating tone, Farisani added, "I hate to say too much or the Lord will have nothing to say in praise or condemnation in the Second Coming."

Farisani has little patience for those who oppose economic sanctions against South Africa because it will hurt the Black majority more than the White minority. It is a "veiled form of racism," said Farisani, to say that Blacks "do not have the capacity to suffer for their freedom."

Farisani has held little back in criticizing South Africa during trips throughout the Far East, Western Europe and North America on behalf of the Lutheran church or Amnesty International, the human rights monitoring organization.

He is particularly disliked by the Black authorities in Venda and the White leaders in Pretoria in South Africa for his criticism of the homeland policy that creates separate states for Blacks, the forced removals of Blacks from their homes and apartheid. Authorities in Venda, located in northeastern South Africa near Zimbabwe, apparently have charged Farisani with "obstruction of justice," said a South African embassy official in Washington in a Dec. 4 interview. Venda authorities have claimed in the past that the pastor has connections with "terrorist groups."

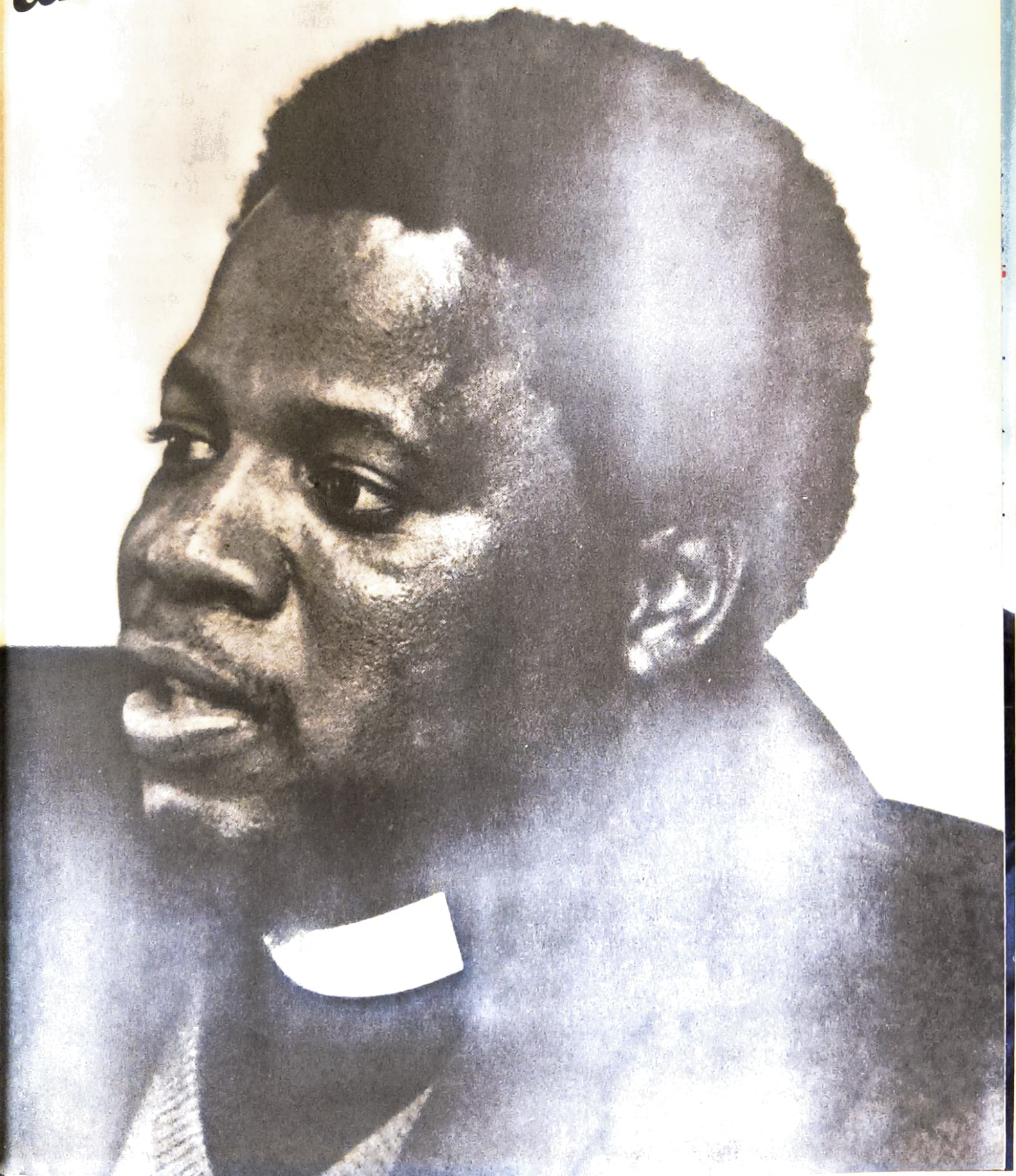
This is not the first time Farisani has been arrested. With his work as a seminary student with the Black Consciousness Movement led by Steve Biko (who died in a South African prison in 1977), Farisani has been detained four times in the last 10 years for a total of nearly 400 days.

He was tortured and nearly died during a November 1981 to January 1982 imprisonment by the ruthless security police in Venda, a Black-run state with a population of 400,000 that is financed and controlled largely by White South Africans.

Farisani was detained but never formally charged after the bombing of the Sibasa police station in Venda, where two security police were killed. Tshifhiwa Muofhe, a Lutheran lay leader detained in connection with the bombing, died in prison. Farisani was fortunate to be alive after his encounter with the same torturers.

"They banged my head against the wall, pulled off my hair and my beard — karate chops, judo chops, all the combinations," he said in a 1983 interview. "I lost consciousness many times. There was blood all over and in the evening, when I regained consciousness, they asked me to scrub the blood on the floor and to use the same cloth to wipe the blood off my body. I was swollen. My head was swollen, and I

and Steel



was breathing through the ears because my eardrums were punctured. I had holes in my knees I could put my fingers in."

Farisani later was taken to a "more sophisticated" torture room where the torturers administered electric shocks to him while he was standing naked in a pool of water. "Hallelujah! Hallelujah! Praise the Lord!" the police would taunt the pastor. "Dean, you are a man of God. He's going to help you."

He had to be hospitalized for several months after his release from prison in February 1982. Farisani later won a lawsuit with a \$5,000 settlement against the Venda government for his injuries.

After his release Farisani showed no outward signs of anger toward his torturers. Yet he had changed. Farisani had, in his own words, "looked into the grave," and was well beyond it.

"No one can kill me," he said at a dinner in Budapest, Hungary, during the 1984 Lutheran World Federation assembly. "I have already died."

Yet the Vandan authorities are intent upon discrediting and quieting this very lively and outspoken dead man, and one day they may succeed.

Farisani last spring was the target of an attempt by Vandan authorities to remove him from his position as dean of part of the northern diocese of the predominantly Black Evangelical Lutheran Church in South Africa. Particularly galling to the authorities was Farisani's leadership in the Ecumenical Confessing Fellowship in Venda, modeled after the Confessing Church in Germany during the 1930s that opposed the Nazi regime of Adolf Hitler.

Several leaders of that earlier confessing movement were imprisoned, most notably the theologian Dietrich Bonhoeffer, who paid for his opposition to Hitler with his life.

Like Bonhoeffer's opposition to Hitler, Farisani's criticism of apartheid stems from a Christian faith profoundly influenced by the events of his time and age. Farisani was born in 1947 into the family of a Vandan tribal witch doctor, a year before South Africa's apartheid laws were established formally.

Farisani's first memories are of a fertile area below the Swongoswi mountains in northern Transvaal where his father had vegetable gardens and orchards filled with oranges, mandarins, peaches and pears.

"Today it is still wild bush and you can go into the bush and see my father's orange trees," said Farisani, whose father died in 1985 at age 81. "The day we are free I would like to go and work in this place again, and revive his old gardens."

In 1951 the family was forcibly removed to an area where large-scale gardening was impossible. The family lost everything, which Farisani described in a late October interview as a "terrible blow." His father then turned to cattle- and goat-farming. The family's cattle stock grew to 140 head by 1959, when his father was forced by white authorities to sell the cattle for almost nothing.

A third family move to a place near Mbambada brought

some good fortune to Farisani. At the age of 12 he was able to attend school — as well as church — for the first time. Farisani said he was strongly influenced by a teacher, Sister Hannah Lechler Steffens, a German deaconess who now lives in Hermannsburg, West Germany.

Farisani remembered one of her first lessons on the love of God where she handed out "sweets" (candy) to the class. Farisani said Sister Hannah told them that God's love through his son Jesus "is sweeter than the sweets I have given you." The message so impressed Farisani that he decided to become a pastor.

"She preached love and lived it. I expect anybody who preaches God's love also lives it," said Farisani. He then explained his own faith:

"In faith there are elements of both uncertainty and expectation. There are times when your hope is shaken, but that is also the time when your hope is born. In this way life becomes a continuing string of uncertainties punctuated by God's promise, which is the seed of new hope.

"When you do not know what will happen the next day you can trust God to be in charge of it. You learn to hope through your despair, just as you learn to smile through your tears. In essence you learn to see life in the situation that otherwise only would mean death.

"There's no way anyone can convince me that evil can triumph in the final analysis. I would rather fail temporarily in a cause that ultimately will succeed than succeed temporarily in a cause that ultimately will fail.

"I think I have become addicted to this gospel of love. It forces me to say the harshest things in the sweetest possible way."

There is sweetness in Venda, but it rests with Farisani in some prison cell or at the isolated Beuster church center, where his friends and church

members have gathered for prayers at the Farisani home.

In Beuster about 20 Venda security police broke into the church center late in the evening of Nov. 21. Farisani, his wife and three children, ages 2 to 7, barricaded themselves in their bedroom for seven hours before the pastor gave himself up to the police, at least one of whom Regina Farisani identified as her husband's torturer in 1981.

As he left with the police, Farisani wore the black robe and white-banded collar of a German pastor and leader of his people.

Farisani never would want anyone to think he suffers alone in South Africa. At the commencement last May he talked about "corporate suffering, corporate detention, corporate death." He thanked those in attendance for their concern for Black South Africans' suffering and dying.

"From the pangs of hell and death they appreciate the honor of having one of their despised and least-molested sons participate in this occasion," said Farisani, who frequently uses irony and humor as part of his verbal artillery. "It is their fervent hope that I shall, in all I say and do, be able to project the fact that my story is their story and that their story is my story." ■

Farisani:

I would rather fail temporarily in a cause that ultimately will succeed than succeed temporarily in a cause that ultimately will fail...I have become addicted to this gospel of love. It forces me to say the harshest things in the sweetest possible way.

Well Done, Carlson

By Steve Dennie

Carlson is not a leader in my church. Roger, Wayne, Dick and Alice are the recognized leaders and have been for years. True, Carlson has been around just as long as any of them and attends just as faithfully, but nobody would put him on their level. That's too bad, because he should be.

Every Sunday morning Carlson is the first person to greet me. He carries a stack of bulletins in his left hand with one of them sticking out toward me. His right hand grasps mine in a firm handshake, and he says something simple like "Hello" or "Good morning."

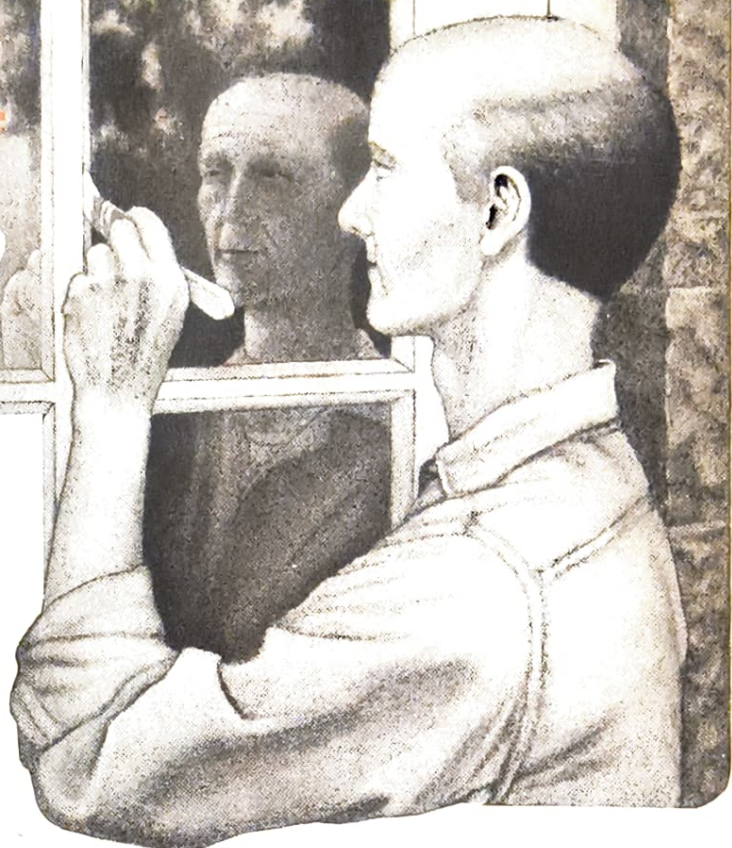
But that's all he says. Carlson is naturally quiet and doesn't try to fake being a conversationalist. He seems to feel uncomfortable talking with people. So I usually return the pleasantries and proceed into the sanctuary. But I deeply appreciate the fact that he stands there every week waiting to welcome me into God's house.

It doesn't matter how early I come. Sometimes I play the piano during the service and arrive 30 or 45 minutes early to practice, only to find Carlson already there. He makes sure the pews are clean, adjusts the thermostat, cleans the glass on the entryway doors, tests the microphone system and busies himself with a number of other things. Since he does these things voluntarily and before anyone else arrives, most of his work goes unnoticed.

People mainly know Carlson as the head usher. That's perhaps the only position he's ever held. After all, he's probably not suited for other church positions. I doubt that he's ever taught a Sunday school class. He lacks the ability, and nobody would embarrass him by asking him to take a class. He wouldn't contribute much to the church council or other committees. I can't remember ever hearing him read Scripture or pray in public.

Yes, Carlson has limitations. He's not the kind of person many Christians consider very useful in the church.

Many people, because they have none of the highly visible abilities and talents, sit back and watch the more gifted people run the show. But not Carlson. Although he realizes his limitations, he refuses to remain idle. Instead, he *finds* ways



in which he can serve his Lord through his church.

Many times, while driving past the church, I've seen Carlson mowing the lawn, trimming the shrubs, painting a windowsill or touching up the bulletin board. He'll even rake the gravel parking lot. Often the monthly janitor finds the carpet already vacuumed or the steps cleanly swept — because Carlson did it earlier. During church services, if it's too warm or too cool, Carlson slips out and adjusts the thermostat without anyone's noticing.

When my church started a visitation program, Carlson showed up the first night, along with 14 much more outgoing people. I never expected him to participate. But he felt responsible for the unchurched, he said, and wanted to be part of that ministry. Other members dropped out, but Carlson remained faithful year after year.

Carlson and I have been on the same visitation team many times. He rarely says much after we enter a home; he just doesn't know what to talk about. He'll certainly never lead the presentation. But he contributes all he has: his concern, his prayers and his eagerness to see people's lives changed by the Gospel.

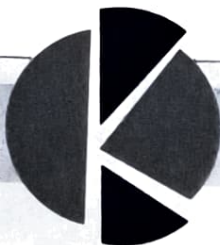
God has given me many abilities I can use for his glory — skills in music, academics, writing, athletics and teaching. Someday I will have to account for how I used those gifts. Right now, I'm sure I would fall far short of what God wants from me.

But not Carlson. He has been given comparatively little with which to serve the Lord. Yet he uses it all, and would gladly return much, much more.

Yes, Roger, Wayne, Dick and Alice are good leaders and have done much for the church. But I think Carlson, even more than they, will hear God's "well done." ■

The author, a free-lance writer from Huntingdon, Ind., edits the *United Brethren*, a denominational publication.

JANUARY 7, 1987



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.

LCA youth enjoy craft projects

Craftwork is a popular project with Lutheran Sunday school classes. Fifth-grade students at **Prince of Glory Church, Madison Heights, Mich.**, recently made a quilt, following a colonial pattern. The 10 pupils drew designs representing the seasons of the church year. They then transferred these paper designs to pieces of material and sewed them onto individual squares. Bible verses or famous quotations were added to each design, which was signed and dated by its maker. The quilt now hangs in the church foyer.

Flying high was the work of the youth ministry group of **St. John Church (Stone), Lancaster Township, Pa.** Each member designed a "Christian" kite containing a spiritual message either in words or pictures. A rainbow on one kite was surrounded by the sentence "God's love soars high." Another kite had a drawing of Noah's ark



Members of Prince of Glory Church, Madison Heights, Mich., display quilt with the phrase "Faith in God." Butterflies, hearts and crosses decorated other kites.

"On kite-flying day those spiritual messages were soaring high for all to see," said Cara Flinner, one of the group's advisers.

When Brian Holladay, **Advent Church, North Charleston, S.C.**, was assigned to do a school project about a famous historical conflict or compromise, he thought about Martin Luther and how his objections to some Roman Catholic practices began the Protestant Reformation.

After much research the 12-year-old decided to construct a model of Luther fastening the 95 Theses to the door of the Wittenberg (Germany) Castle church. He made the church from a box covered with white paper.

Holladay cut out pictures from old church bulletins and pasted them on the box's sides for "stained glass" windows. He painted a door on the front and

made doorknobs from brass thumbtacks.

Luther was represented by dressing a doll in a robe and putting a paper hammer in its hand. Holladay "nailed" a paper representing the theses to the door.

Holladay's project won a prize in the history fair and is now on view in Advent's church library.



Winning design

Martin Hahle and Beth Highby model T-shirts whose design they created to commemorate the 100th anniversary of Holy Trinity Church, Sidney, Neb. They won a contest sponsored by the congregation.



The Eighth Commandment is one of 10 drawings depicting the commandments by Richard Wiquist Jr., 12, Augustana Church, Detroit.

New church faces big money crunch

Shrinking financial resources confronted last month's Chicago meeting of the Transition Team that is planning the 1988 start-up of the Evangelical Lutheran Church in America. The team also visited several potential sites for the ELCA headquarters.

Revised income projections place the new church's 14-month 1988 budget at \$103 million, approximately \$16.5 million less than earlier estimates.

In 1986, on a 12-month basis, the three uniting churches anticipate receiving \$111 million. If the 1988 estimate is adjusted to a 12-month basis, the amount would be \$88.3 million, a \$23 million drop from the 1986 total.

"We don't have enough money to do everything the way we've done it before," Elwyn Ewald, St. Louis, told the team. "We've got to bite the bullet."

Reasons identified

The 10-member team, which represents the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches, identified several factors for the lowered estimates:

- More money is being retained for ministry in the ELCA synods. Projections are based on synods retaining 45 percent of unrestricted benevolence contributions from congregations and forwarding 55 percent to churchwide agencies. In consultations last fall with synod transition teams, planners learned that the percentages vary among the synods.

- Congregations face about \$6 million in higher costs for the ELCA's pension benefits programs.

- A \$5 million reduction in World Hunger Appeal contributions is projected for 1988, based on the 1986 experience.

- Costs for churchwide offices could more than double the \$1.5 million originally planned.

Budget requests received last spring from ELCA churchwide divisions, offices and commissions came to \$144 million for the 14-month period of Jan. 1, 1988, through Feb. 28, 1989. The 14-month budget gets the ELCA into the rhythm of a fiscal year that begins March 1. The units later pared their requests to \$124 million.

These units now are being asked to develop a bare-bones budget that provides for an "absolute minimum" number of key staff, governance of the unit (meetings of boards and committees) and maintenance-essential ministries, such as missionary salaries and costs of mission congregations.

Budget planners hope the unit budgets can come in at approximately 60 percent of the \$103 million available. Then the remaining 40 percent could be allocated by the Church Council and boards of the new church after they are organized. The limited beginning may cause major reductions in the number of staff the new church can afford on Jan. 1, 1988.

The Rev. Leonard Sibley, program and budget director for the team, said, "Some of our fiscal problems come out of the ELCA structure." He noted that the ELCA will have 65 synods compared with the 53 synods of the uniting churches, three new churchwide units and larger governing committees.

Headquarters site

After visiting several sites as examples of the types of facilities available for ELCA headquarters, the team met in closed session to discuss the benefits and disadvantages of several sections of the Chicago metropolitan area. But the team did not reveal where it is asking the site selection committee to concentrate the search.

A more specific recommendation may come from a Jan. 6 team meeting.

The ELCA needs about 200,000 square feet of office space, the planners said, anticipating about 300 executives and 200 support staff working at the church's head-

quarters. The team is considering a number of options, including purchasing a building, leasing office space and leasing with an option to purchase. Both new and rehabilitated space is being considered. Currently, both the ALC and the LCA own their headquarters sites.

Planners want a site that is accessible enough to allow the church to have a staff that is racially and ethnically inclusive, have meeting and hotel space available nearby, and provide flexibility for the future if staffing needs of the church change.

The team faces the challenge of having the headquarters operational by December 1987. That means making final site decisions March 1, said the site selection committee chairperson, the Rev. James L. Wylie, vice president, Lutheran General Health Care System, Park Ridge, Ill. Other committee members are Dr. Albert L. Haversat, executive director, LCA Office for Administration and Finance; Richard M. McAuliffe, executive vice president, Harris Bank and Trust, Chicago; Dr. Gerald E. Molgren, assistant to the bishop, LCA Illinois Synod, and the Rev. David Rokke, executive secretary, ALC Board of Trustees.

Leonard Peterson, an LCA layperson and president of O'Donnell, Wickland and Pigozzi Architects, is working with the committee as space planner.



Lutheran bishops honored

National Council of Churches General Secretary Arie Brouwer (left) presents Religion in American Life's Earle B. Pleasant Award to Lutheran Church in America Bishop James R. Crumley Jr. Co-recipients of the award were American Lutheran Church Bishop David W. Preus (second from right) and Association of Evangelical Lutheran Churches Bishop Will Herzfeld (right). The bishops were honored for leadership in merging the denominations. Composed of business and religious leaders, RIAL seeks to motivate worship attendance.

DMS threatens ELCA convention

The Pittsburgh-based Denominational Ministry Strategy is threatening to disrupt the constituting convention of the Evangelical Lutheran Church in America April 30-May 3 unless two defrocked Lutheran Church in America pastors are reinstated and DMS receives up to \$150,000 for its activities. In return DMS says it will leave the Lutheran church alone.

The threat came in a letter to the ELCA Transition Team during its meeting in Chicago Nov. 23-25. The team did not take any action.

Signed by Charles Honeywell, chief strategist for DMS, the letter contains a reference to the disruption created by former pastor Daniel Solberg at the LCA convention in Milwaukee last summer.

"We will change the focus for the convention in a stronger manner than we even did in Milwaukee," Honeywell's letter says. "It will not be just five people this time, either. Sooner or later there will be a bloodstain on the church, not just an uncomfortable thorn in the side."

DMS, whose membership contains some LCA pastors, has been using disruptive tactics in its efforts to draw attention to economic problems in the Pittsburgh region. Although once supported by some churches, DMS has been denounced by the churches and by some of the labor unions



Honeywell talks with supporters

that were once its allies.

The document sent to the team contains what DMS calls a "five-year plan for reconciliation with DMS," asking reinstatement for Solberg and D. Douglas Roth, who was removed from the LCA clergy roll in 1985 after he was convicted of violating the LCA constitution.

DMS also calls for a "special interest

conference" in the ELCA that would be "designated permanently as a place for DMS prophetic ministry," develop two locations for "DMS ministry," integrate DMS concerns into theological education and allow funds "through designation" up to \$150,000.

Two excommunicated

Both Roth and Solberg were denounced in a recently disclosed letter from Dr. John Tietjen, president of Christ Seminary-Seminex, Chicago, after Tietjen attempted to play a mediating role in the Pittsburgh controversy. After the former pastors disrupted the LCA convention, Tietjen asked Roth in a letter to repent and confess his sin, which Roth refused to do.

On Sept. 3 Tietjen wrote Roth that "in the name of the Triune God and the authority invested in me by the Lord Jesus Christ, I exercise the office of the keys (the ordained ministry) to declare to you that you are outside the kingdom of heaven and not a member of the body of Christ."

In a letter written the same day Tietjen said the same censure applied to Solberg.

Tietjen said he still believes that the defrocking of the pastors was wrong and "we are reaping the results of wrong policy before." But he added that "I don't intend to be used by them (DMS) in any way."

Staff, funds worry LCA council

Implications of the reduced budget for the new Lutheran church occupied nearly one-third of last month's meeting of the Lutheran Church in America Executive Council.

"If the new church will have less income than the uniting churches now have," said Texas-Louisiana Synod Bishop Philip Wahlberg, "that's a zero-minus budget. We're digging a bigger hole for ourselves than before" (see page 17).

"This is the first time that financial implications have been laid out in this way," said LCA Bishop James R. Crumley Jr. The bishop also expressed concern about the signals that the budget crunch is sending to prospective church staff.

"We're not finding an enthusiastic group who want to work in the ELCA," said Crumley (see page 22). "Churchwide staff do not receive affirmation in many places. It's lonely and difficult for them now. For example, they are having to apply for jobs without knowing who their boss will be."

John Graff, Alexandria, Va., said a merger "simply cannot be done without pain. If we've done all we can for people, we have to accept it as the pain of birth."

Crumley said the problem is "whether the new church will have the staff strength to do the new church's job. There may be too much cutting down of staff to get the programs done. Staff is ministry."

A motion by Dr. Robert Hock, Winter Park, Fla., endorsed efforts already underway among the uniting churches to motivate congregational giving.

The council decided that the final LCA convention in Columbus, Ohio, will begin with a fellowship dinner April 28, continue with a business session the next morning for the constitutionally required second vote on merger, and conclude with a communion service. The ELCA constituting convention begins the next day.

Kodak pullout praised

The council commended Eastman Kodak Co. for pulling its operations out of South Africa and for halting all shipments of its products to that country.

The council was responding to a shareholder resolution filed with Eastman by Pacific Seminary, Berkeley, Calif., and other church organizations. The resolution, which sought divestment, was rejected at

Eastman's November board meeting, but the firm later announced its pullout.

Statement clarified

Commentary was adopted to clarify practical implications of the Lutheran-Reformed statement on intercommunion adopted by last year's LCA convention. It includes "a special welcome of individual Christians of these Reformed churches to the Lord's Supper celebrated by LCA clergy in LCA congregations, and an encouragement, where appropriate, for members of the LCA to commune in these Reformed churches. Within the disciplines of the churches occasional Lutheran or Reformed services with joint planning and involvement may occur at which members of both traditions may commune.... These services are either a Lutheran service of communion presided over only by Lutheran clergy or a Reformed service of communion presided over only by Reformed clergy."

In another matter the council heard that more than \$31 million has been pledged to the One in Mission appeal, 52 percent of the total LCA/synod goal of \$60.6 million.

LCUSA rips pornography

A three-page statement condemning pornography was adopted last month by the Lutheran Council in the USA. The document endorses the report from the U.S. attorney general's commission on pornography and urges Lutherans to join "with other religious and community groups in declaring that rampant pornography adulterates our nation's moral health."

The statement provides more of a generic attack on pornography rather than a listing of particular magazines or film production companies. "Gross and repulsive sexual violence is being depicted on an outrageous basis in some video and film products," the statement declares. "Studies warn that this combination can lead to aggressive behavior and an attitude that may even condone rape and other violent assaults against women, men or children."

Child pornography is denounced as a "particular evil," adding that "pornography sometimes also is used as a persuasive device in the seduction of children."

Earlier, American Lutheran Church Presiding Bishop David W. Preus was among 22 religious leaders representing the Religious Alliance Against Pornography who met with President Reagan and Attorney General Edwin Meese to applaud the administration's efforts to rid the country of hard-core child and violent pornography.

Bible study document

LCUSA also adopted a statement on the use of historical criticism for studying the Bible. Relying on linguistics, history and archaeology, the method sometimes points out that certain portions of Scripture are contradictory or inconsistent with other records and evidence.

The document lists 12 points of agreement on the methodology and four areas of disagreement. Generally speaking, the Lutheran Church—Missouri Synod holds a more literal interpretation of Scripture than the LCA, ALC or the Association of Evangelical Lutheran Churches.

In areas of agreement among the theologians the document says that "Scripture, the written word of God, witnesses to the word of God in the flesh." On another point the document says that "any method of interpretation can be abused in interpreting Scripture, but its abuse for that reason alone does not annul its proper use."

LCMS representatives disagreed with the appropriateness of the use of historical criticism. They insisted that Scripture is "without error in all that it says." Disagreement over the historical critical method triggered LCMS disputes in the 1970s that fostered the AELC.

WORLDSCAN

"Rumor and speculation" about U.S. arms shipments to Iran have done "immense harm" to efforts to release hostages held in Lebanon, according to Terry Waite, the Archbishop of Canterbury's personal representative who has negotiated the release of some hostages. Waite said some of his contacts have gone underground and may not deal with him again. Elsewhere United Methodist leaders said that Lt. Col. Oliver L. North, who was fired from the National Security Council for his involvement in last May's secret arms shipments to Iran, told a group of that church's leaders last February that he briefed President Reagan on terrorism and Central America twice a week.

Hymns that call God "she" or "Mother" may be considered soon when the 25-member United Methodist Hymnal Revision Committee examines contemporary hymns for inclusion in the book's 650 selections. "We have to become seers," said the Rev. Carlton Young, hymnal editor. "One-half of our ministerial candidates will be women by the turn of the century."

Urban activists drawn largely from the populous East Coast joined hands with farm leaders and rural activists to pledge mutual support for family farms. In a gathering sponsored by the National Council of Churches, Dr. Walter Bruggemann, Decatur, Ga., said today's urbanites "imagine that they own the land" because "the rural area is thought to exist for the sake of the city." He challenged the conference to be a "doxology against urban pretension."

Pope John Paul II denounced discrimination against working mothers. Speaking during his 14-day Asian trip, the pontiff said "work should be so structured that women do not have to bargain for their advancement at the expense of their own dignity or at the expense of their vital role inside the family."

Lutherans in Brazil are to be more politically active. The general council of the Evangelical Church of the Lutheran Confession in Brazil also asked members to select carefully candidates to the national assembly so that the church can contribute to social change through committed support to the landless and homeless, to native Indians, Blacks, women, workers and small farmers.

Denominational tallies for the 100th U.S. Congress: Roman Catholic 141, down one; Methodist 74, down two; Episcopal 60, down seven; Presbyterian 57, up one; Baptist 54, up five; Jews 37, down one; Lutheran 23, no change; United Church of Christ 16, up two; Mormon 11, down one; Unitarian 10, up one; Eastern Orthodox 7, no change, and Christian Scientist 2, up one. Twenty-two members indicated Protestant and four listed no affiliation.

Namibians: Our blood on you

Six Lutheran, Anglican and Roman Catholic church leaders last month warned U.S. government officials that they will most likely be hostile to the United States when Namibia breaks free of its domination by South Africa unless the United States acts to help Namibia in its struggle.

"The blood of our people is on your hands," the Rev. Zephaniah Kameeta, vice bishop of the Evangelical Lutheran Church in South-West Africa, told 25 congressional aides on Capitol Hill. The Namibian delegation also met with state department and church officials.

The Namibian delegation arrived in Washington directly from a first-ever Lutheran-Catholic-Anglican consultation in Hanover, West Germany. The consultation called for the release of political

prisoners who are among the more than 22,000 people imprisoned in recent months during South Africa's state of emergency.

After the consultation participants split into delegations that traveled to Bonn, West Germany; Rome; the Vatican; Copenhagen; Oslo, Norway; Ottawa; Helsinki; Stockholm; Canterbury, England; London; Paris, and Washington.

Also in Hanover a Lutheran World Federation conference concluded that although two small White churches in South Africa have officially rejected apartheid, the "daily reality" of apartheid continues to exist in their structures and institutions. The churches were suspended from the LWF in 1984. A third church that withdrew its application for LWF membership similarly was criticized by the conference.

1986: Year of in-house bickering

For much of the religion world 1986 was a year of family squabbles. Although much of the bickering remained in-house, implications went beyond individual denominations. The most divisive controversies are the internal issues within each denomination, said Archbishop of Canterbury Robert Runcie during a speech at Yale University, New Haven, Conn., in October.

The Vatican's crackdown on dissent among Roman Catholics reached particularly dramatic proportions as it applied to the American church. In August the Vatican stripped the Rev. Charles Curran, a moral theologian at Catholic University, Washington, of his official license to teach theology because of his views on sexual ethics. The next month Archbishop Raymond Hunt-hausen of Seattle, also a target of conservatives for his liberal positions on social issues and diocesan administration, found himself stripped of much of his authority.

Despite expressions of support for female bishops in the U.S. Episcopal Church and the Anglican Church in Canada the 28 bishops who lead the Anglican Communion called for further consultation. The General Synod of the Church of England decided to table the issue for further discussion after conservatives threatened schism.

Fundamentalists in the Southern Baptist Convention elected their candidate, Memphis Pastor Adrian Rogers, to the presidency of the 14.4 million-member denomination and spearheaded an investigation of dropping its support of the liberal Baptist Joint Committee on Public Affairs.

Violence between ultra-Orthodox and secular Jews in Israel was described by outgoing Prime Minister Shimon Peres as a "campaign over the soul of the state." Tensions in the American Jewish community over the Reform movement's unilateral decision to recognize Jewish descent through fathers as well as mothers and the Reform and Conservative movements' decisions to ordain women came to a head in 1986, as leaders of the three major branches tried to find a way to preserve Jewish unity.

Signs of unity

Amid all the strife that marked the year there were signs of unity. The American Lutheran Church, Association of Evangelical Lutheran Churches and Lutheran Church in America formally agreed to merge into the 5.3 million-member Evangelical Lutheran Church in America in

1988. The union will create the fourth largest U.S. Protestant body.

The Anglican-Roman Catholic International Commission reached an agreement on issues of salvation and justification that have divided the two groups since the 16th century.

Pope John Paul II paid a historic visit to Rome's main synagogue in April, where he embraced the chief rabbi of Rome and described the Jewish people as Christianity's "elder brothers."

But there was more dissonance than har-



Rogers



Sin

mony — even when it came to what hymns denominations would sing. Church members howled when the United Methodist Church announced plans to drop some favorites because of their warlike imagery and to consider hymns that might use feminine pronouns to describe God. A major pastoral letter on disarmament that gave a ringing "no" to the doctrine of nuclear deterrence was issued by the United Methodist bishops.

The Vatican issued a document in November that told Catholic bishops to take a more militant stand against what it termed the "intrinsic moral evil" of homosexuality. In contrast a study released by the LCA said that the church can "neither absolutely condemn, nor ignore, nor praise and affirm homosexuality" and that congregations should not reject gays.

Church-state battles

While in-house debate dominated the year, the churches continued battling with the government on several fronts. A federal jury in Tucson, Ariz., convicted eight religious sanctuary workers for aiding Central American refugees. In October a federal judge in Phoenix, Ariz., rejected a lawsuit by four congregations, the ALC and another denomination that charged that the government violated their constitutional rights by sending undercover agents into worship services and prayer meetings to in-

vestigate the sanctuary movement.

In a 5-4 ruling the U.S. Supreme Court let stand a lower-court ruling that sided with a group of evangelical students in Williamsport, Pa., who had sought permission to meet in a public school during a regularly scheduled extracurricular activities period. In a unanimous decision the court ruled that a teacher in Dayton, Ohio, who lost her job at a private Christian academy may challenge her dismissal before a state civil rights commission without violating the school's First Amendment rights.

A federal judge in Greeneville, Tenn., ordered public schools to excuse children from reading books their parents find objectionable, and a federal judge in Mobile, Ala., pondered a lawsuit brought against 45 textbooks by a group of evangelicals.

Policies of divestment from companies with operations in South Africa were adopted by a growing number of Christian and Jewish organizations as the apartheid government's crackdown on dissent from the churches continued. One sign of change in the country came in an October state-

ment by South Africa's largest Dutch Reformed denomination calling apartheid unjust.

One of the most dramatic church-state stories in the international arena was the Philippine Catholic Church's role in the downfall of dictator Ferdinand Marcos. Despite Rome's condemnation of church involvement in politics elsewhere, Cardinal Jaime Sin of Manila was a leading force in the non-violent opposition to Marcos. Elsewhere Catholics in Nicaragua were divided over the church's official opposition to the Sandinista government.

Among names in the news were Anatoly B. Shcharansky, a leading Soviet Jewish dissident, who was permitted to emigrate to Israel when he was released after eight years of detention; Gen. Eva Burrows who was elected worldwide head of the Salvation Army; Christian Broadcasting Network President "Pat" Robertson who pondered a formal bid for the U.S. presidency, and the Rev. Benjamin M. Weir, a former captive in Lebanon, who was elected moderator of the Presbyterian Church (USA).

Two founders of controversial religious sects died in 1986: Herbert W. Armstrong, founder of the Worldwide Church of God, died at age 93, and the Church of Scientology reported that its reclusive founder, science-fiction writer L. Ron Hubbard, died at 74.

—DARRELL TURNER

Sanctuary action causes concern

A city council resolution declaring Allentown, Pa., a "sanctuary" for Central American refugees has caused a local furor. People have labeled the resolution un-American and unlawful.

The Rev. Alejandro Garcia-Rivera, assistant pastor and director of Hispanic ministry of St. Paul Church, Allentown, said the concern about breaking the law is a smoke-screen. The real issue is whether "there will be room at the inn in Allentown," he said.

In a letter to an Allentown newspaper Garcia-Rivera said the resolution he helped present to the City Council asks "the city to uphold the best of the spirit that is America in providing refuge for those who are persecuted in their native land."

Garcia-Rivera, a Cuban refugee whose family was granted asylum in the United States in the 1960s, added that he was disappointed in those who "rally around the Statue of Liberty as long as it is made of cold, unmovable stone, but once this statue starts to breathe and take life and its torch begins to shine, they seem to run from the light into the darkness."

The Rev. Leon Phillips, assistant to the bishop of the Lutheran Church in America Northeastern Pennsylvania Synod, said that "we really don't see this as a political issue. It's an issue of compassion and human need."

Calling the resolution symbolic, members of the Lehigh Valley Sanctuary Support Group said they planned to ask other area cities to adopt similar resolutions.

Members of the Allentown City Council, which adopted the resolution unanimously, said they would act to rescind it.

Amerasians have trouble adjusting

Children fathered by American soldiers in Vietnam have great difficulty adjusting to life in the United States, even greater than children who survived the Pol Pot massacres in Cambodia, said Joan Rudnik of the Lutheran Social Service of Minnesota. She spoke at a national conference on unaccompanied minor refugees held recently in Philadelphia.

"In Vietnam Amerasians feel very American," she said. "But in America they step off the plane and they feel very Vietnamese." Self-identity as well as national identification are prime problems in placing them, Rudnik said.

The conference was sponsored by Lutheran Immigration and Refugee Services, the U.S. Catholic Conference and the U.S. Office of Refugee Resettlement.

Lutherans greet Montagnards

"Welcome, yes, welcome," said the Rev. Brady Faggart, pastor of First Church, Greensboro, N.C., as he embraced three Montagnard refugees during their recent arrival from Southeast Asia. A group of 201 Montagnards are being resettled by Lutheran Immigration and Refugee Services.

The U.S. State Department selected LIRS and its constituent agency, Lutheran Family Services in North Carolina, as offering the best available resettlement opportunities. The highly sought-after contract to resettle the Montagnards was awarded in June.

Lutheran Family Services has resettled about 3,000 refugees in North and South Carolina since 1979. The agency will work with 58 Protestant and Roman Catholic congregations and civic organizations in resettling the refugees in Greensboro, Raleigh, N.C., and Charlotte, N.C.

"It's like a dream that we are here," said Rmah Dock, 45, the leader of the refugee group and one of six men being settled by the 1,600-member First Church.

They will share a house with 11 other men sponsored by two other area churches. Waiting to welcome them in the already-furnished house were sponsors and a dinner of *moo goo gai pan* (Chinese chicken and vegetables) and vegetable soup.

"Everything's wonderful, great," said Annie Rae Moore, 79, a member of First

Church who said she had spent the last few weeks finding people to transport donations of food and furniture to the Montagnards' new home.

Faggart said First Church has been involved in refugee resettlement for about 12 years. He added that a member of the church will offer six Montagnard men work with his construction company.

Montagnards fought alongside U.S. Special Forces during the Vietnam War. The group spent most of the last 11 years hiding in remote jungle areas until 1985 when they arrived at a refugee camp in Thailand.

Augustana wins championship

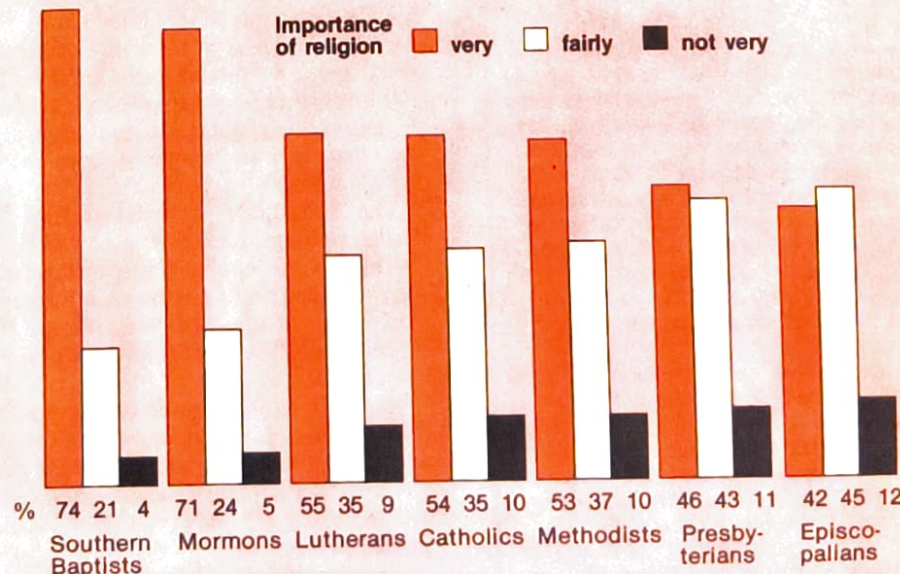
Augustana College, Rock Island, Ill., won its fourth consecutive National Collegiate Athletic Association Division 3 national football championship last month in the Amos Alonzo Stagg Bowl, Phenix, Ala. Augustana won the title by defeating Salisbury, (Md.) State College, 31-3.

Augustana ended its season with a record of 12 wins, no losses and one tie. Augustana now has a won a total of 50 games with no losses.

In the semifinals leading to this year's championship Augustana beat Concordia College, an American Lutheran Church school in Moorhead, Minn., 41-7.

LUTHERAN LISTS

Interviews with 7,649 adults show the importance of religion to members of various denominations in the United States.



Source: Princeton Religious Research Center

Staffs show dissatisfaction

Only about one-fifth of the people now working on the national staffs of three merging Lutheran churches expect to work in the new Evangelical Lutheran Church in America, according to a recent survey. Widespread dissatisfaction was shown by present staff with hiring plans for the ELCA and with severance benefits for those not having jobs in the new church when it begins Jan. 1, 1988.

"I was struck by how few current employees expect to serve in the ELCA," said Stephen Hart, associate director of survey studies for the Lutheran Church in America.

Responding to the survey were 949 employees of the LCA and the American Lutheran Church, approximately 83 percent of the national and regional staffs of the two churches.

Of the 483 who responded to the question asking if they expected to work on the national staff of the ELCA, only 103, or 21 percent, answered in the affirmative.

According to the survey more than two-thirds of those who plan to continue working in 1988 already are or will be looking for other job possibilities.

"Many people said the timetable (for hiring new staff) does not give them sufficient notice to mount an effective job search," Hart reported. Many staff members will not know if they have a job in the new church until the fall of 1987. Present employees also believe they don't have enough information about jobs in the ELCA.

The figures suggest that the church could have difficulty maintaining programs if key staff leave before the end of 1987 or decide

not to continue into 1988.

"The transition team may need to start thinking about ways to interest more current staff in applying and about creative strategies for locating high-quality applicants from outside, since the pool available from existing churches will not meet much of the need," Hart said.

"There is a strongly felt opinion held by a significant number of employees, that their devoted service is not held in high enough esteem, that the ELCA doesn't much want them and that the transition process is happening in a high-handed, top-down way that is insensitive to employee needs and desires for input," Hart said.

"These beliefs probably are not based in reality, but they constitute a reality themselves," he said.

Some staff attrition already has occurred and more is expected. Starting with this issue of *The Lutheran* and running monthly, a section in "People" will list people leaving or coming to national staff positions.

Regional meeting deals with media

"Television and the media explosion are unique powers of expression," said the Rev. June Nilssen. They are "imaged in the thought and creativity processes that come from the mind of God."

Nilssen, pastor of Ascension Church, an American Lutheran Church congregation in Milwaukee, addressed a recent communications conference for the region of the Evangelical Lutheran Church in America that includes Iowa, Illinois and Wisconsin-Upper Michigan.

Participants at the meeting held in Madison, Wis., adopted recommendations calling for the region to have three statewide newspapers, a regional speakers bureau, an 800 hotline number, at least one resource center in each state, six communication staff members and a regional communications coordinating committee.

The committee also asked that *The Lutheran* magazine be sent to every home. "With people constantly traveling, they may not hear their pastor each Sunday," said Elbert Yagow of West Bend, Wis. "That means *The Lutheran* is their tie with the church."

Suggestions were made on the possibility of having mobile video-editing facilities and a satellite dish in each region or state. "A dish is really less expensive than many people realize," said the Rev. Robert Driver-Bishop of St. Stephen Church, Carpentersville, Ill. "We're in an electronic age. There are talents to be shared."

Synod emphasizes mission renewal

Imagine that your congregation has disbanded and you have been invited to develop a new mission in the same place. That is what members of the Southeastern Pennsylvania Synod were asked to do as they approved a mission renewal emphasis at a recent special synod convention.

All synod congregations are being asked for new evangelism efforts, and 10 congregations are to be selected for major restructuring efforts as mission renewal congregations.

Those 10 congregations will be paired with other congregations for "mutual spiritual and practical support."

Two years ago the synod set three-year parish goals after hearing reports of decreases in membership and worship attendance. However, the decline has continued.

A panel from outside the synod was appointed to review and refocus evangelism in the synod. The panel developed the recommendations for mission renewal that were adopted by the convention.

The panel pointed to a need to assist medium-sized and larger congregations. These congregations have experienced greater declines than smaller congregations. The panel urged coalitions to provide support for pastors in order to reduce the number of high-turnover pastorates that showed declines while congregations whose pastors stayed for seven to nine years showed increases.

The panel, which conducted a series of hearings with synod congregations over the summer, also called for greater efforts on inclusiveness, noting that those congregations that were more inclusive tended to show growth.

The panel reported that showing willingness to bring new members "into the bosom of the congregational family" and demonstrating that the congregation cares for its neighborhood were factors found "in the growing congregations of the synod no matter what their size."

The panel added that "representatives of struggling and declining congregations were most likely to say that faithful, cross-bearing congregations will not grow. However, in no case did we hear lengthy descriptions of the sorts of faithful ministries that caused congregations to decline."

Mission begins worship

Holy Cross Church, a Lutheran Church in America mission congregation in Sioux Falls, S.D., has started holding Sunday worship at 9:30 A.M. at Oscar Howe Elementary School, 2801 Valley View Road, Sioux Falls. The Rev. Douglas K. Olson is pastor/developer.

PECTORAL CROSS IDEAS SOLICITED

The work group to design the pectoral cross for the bishop of the Evangelical Lutheran Church in America invites artists and designers to submit design ideas and suggestions. The following criteria should be kept in mind.

- 1) The cross should make a visible statement regarding the office of bishop and should be 4-6" in height.
- 2) The size, build and stature of the wearer may vary over the years.
- 3) The chain is an integral part of the cross design.

The crosses currently worn by the ALC and the LCA bishops are set with amethysts.

By Jan. 30, 1987, all ideas and suggestions should be received by Dr. Dorothy Marple, Transition Team Coordinator, Lutheran Center, 360 Park Avenue South, New York, N.Y. 10010. Designs and drawings should be accompanied by a written rationale.

Revival reaches out to inner city

A five-day revival, held by Christ Church, Detroit, "helped cement church and neighborhood," according to the Rev. William Moldwin, assistant to the bishop of the Lutheran Church in America Michigan Synod and a member of Christ.

Christ is located in Detroit's inner city near large office buildings. Its original members have moved away and its new neighbors are of Black Christian heritage. Pastor Susan Ericsson and parish leaders decided to tap into the Black revival experience as a way of reaching the community.

The revival "definitely did make us more visible in the neighborhood," Ericsson said. Many local residents attended while others sat on their porches nearby and enjoyed the music. Attendance increased daily, beginning with 50 people and ending with 125.

Ericsson said that a number of worshipers indicated an interest in baptism and church membership.

"It was a lot of work for a church our size (about 200 members)," Ericsson said. "Almost everyone did something. This made it a renewal not only for those who



The Motif singing group participates in Detroit tent service

came from the neighborhood but for the entire congregation."

Guest evangelist was the Rev. Michael Cobbler, pastor of five LCA congregations in Camden, N.J. A service of prayer for healing was held one evening, and communion was distributed on another.

The revival was "an outreach and spiritual experience that was unique for a Lutheran church, yet it was a real Lutheran

experience," commented the Rev. Fred Melton, director of the Metropolitan Detroit Lutheran Parish, a group of eight city churches.

Other members of MDLP have held revivals. Resurrection Church sponsored an indoor revival last May, and St. Andrew-Redeemer (Association of Evangelical Lutheran Churches) is planning an outdoor one later this year.

—JOHN SIEFKEN

Conferences focus on evangelism

Evangelist Tom Skinner gave the keynote address at a recent consultation of 90 evangelism specialists from the Lutheran Church in America and the American Lutheran Church. Presenting an "outsider's" point of view, Skinner challenged participants to make the church a model of God's kingdom here on earth.

Participants at the Chicago conference focused on how to build upon past evangelism efforts and identify evangelism possibilities for the new church. Participants met in regional groups to develop recommendations for evangelism ministry in the new Evangelical Lutheran Church in America.

Recommendations included continuing the pastor/evangelist program, forming an academy of evangelism, providing adequate evangelism staff and encouraging congregations to make specific outreach plans.

Dr. Warren Taylor, professor of New Testament studies at Trinity Seminary, Columbus, Ohio, made two theological presentations. He expressed concern that theories of universalism proposed in some theological circles have misrepresented the teachings of the New Testament.

600 gather in Northwest

More than 600 members of the ALC, LCA and Association of Evangelical Lutheran Churches from five Northwest

states met recently at two sites to learn more about practicing evangelism. Called "Becoming the Fifth Gospel," the conference included Bible studies, workshops and speakers.

"We think Becoming the Fifth Gospel was unique because it was directed at such a large area and involved the efforts of so many in the Beaverton, Ore., and Richland, Wash., sites," said the Rev. William F. Waller, pastor of Mount Cross Church, Tacoma, Wash., and co-chairperson of the event.

Waller pointed out that the Pacific Northwest is the most unchurched area of the United States. "With our unique ethnic tradition, however, we have been reluctant to expand our vision for evangelism." Lutherans in the Northwest are "trying to change their perception of evangelism and their practice of spreading the Good News," he said.

He added that "we are convinced that the energy needed to fulfill the merger of our church bodies must not deter our efforts for the present need for evangelism."



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LCA will end reordination

For the first time clergy ordained by other Christian churches can transfer into the Lutheran Church in America. Previously, only clergy ordained by the LCA or another Lutheran church could be placed on the clergy roll.

Guidelines for transfer were approved by the LCA Division for Professional Leadership management committee at a recent meeting.

A 1986 convention action says that clergy of denominations that "believe, teach and confess the Apostles", the Nicene and the Athanasian creeds" will be considered for transfer to the LCA clergy roster after successfully completing examination.

The new approach is a "small but significant gesture," said Dr. William G. Rusch, LCA director for ecumenical relations. However, Rusch noted that the number of denominations believing, teaching and con-

fessing the three creeds is very small.

The LCA convention action calls for individual consideration of each candidate meeting the confessional criteria who applies for transfer through a synod. The decision on transfer is to be made by the DPL executive director, the LCA director for ecumenical relations and the LCA bishop.

"The novelty in this action," said Rusch, "is that the LCA, a fairly strict confessional church, is opening the door without demanding reciprocity." Some other churches, Rusch said, will continue to reordain Lutheran pastors who wish to transfer to their rolls.

The action reflects "the continuing maturity of the ecumenical movement," Rusch said. It shows that the LCA is "constructively struggling to incorporate the insights of the ecumenical movement into its life and faith."

The DPL management committee re-elected as chairperson the Rev. Thomas E. Ridenhour, Gettysburg (Pa.) Seminary professor, and as vice chairperson the Rev. Jane O. Shields, Hope Church, Newcastle, Del. The Rev. Richard Stewart, Lord God of Sabaoth Church, Christiansted (St. Croix), Virgin Islands, was elected secretary.

Youth civic groups may continue ties

The Division for Congregational Life of the new Evangelical Lutheran Church in America is being asked to continue maintenance of relationships with civic youth organizations such as the Boy Scouts and Girl Scouts. Currently the Lutheran Council in the USA maintains such relationships for the churches.

The action was taken at a recent meeting of the management committee of the Lutheran Church in America Division for Parish Services. The committee also asked that synod transition teams be made aware of existing trained leaders in parish services and plan for recruitment and training of future parish services volunteer networks.

The committee met in Minneapolis with its counterpart agency in the American Lutheran Church.

The management committee re-elected Paul F. Hultquist, a university professor from Lakewood, Colo., as chairperson and Paul E. Lutz, a university professor from Greensboro, N.C., as vice chairperson. Claudia Brookover, a teacher from Humble, Tex.; the Rev. Barbara Lundblad, Our Saviour Atonement Church, New York, and the Rev. Richard Perry, a North Carolina Synod staff person from Charlotte, N.C., were elected to the DPS executive committee.

It was announced that the LCA will not prepare vacation church school materials for 1988. However, other curriculum materials, including a course for parents and 2-year-olds to bridge the time from cradle roll to Sunday school, catechetical materials and five adult study courses, are still projected to be completed by the division.

Division delays action on college

No further action should be taken to develop a Lutheran college in Arizona until the Evangelical Lutheran Church in America is formed, the management committee of the Lutheran Church in America Division for Mission in North America decided at a recent meeting.

The committee said that since the college would be the responsibility of a new synod and the new ELCA Division for Education, a delay would "give this question adequate attention and review."

A study panel reported that good reasons may exist to consider establishing a college in Phoenix, Ariz. However, that same report said the establishment of such a college could be fraught with serious problems related to establishing proper financial and other support for the school.

During its meeting DMNA re-elected as chairperson Louise P. Shoemaker, professor at the University of Pennsylvania, Philadelphia. The Rev. Sherman G. Hicks, an Illinois Synod staff member, was elected vice chairperson. The Rev. Joy Bussert, a doctoral student in New York, and the Rev. Carl E. Thomas, executive of Lutheran Social Services of Michigan, were elected to the executive committee.

Ministry requires attitude changes

If people with disabilities are to be included more in the life and ministry of congregations, more is needed than installing elevators or ramps in the church building, participants agreed in a recent conference on ministry with the disabled.

Congregations also need to change worship practices, re-evaluate Christian education, challenge the attitudes of able-bodied members and become involved in community housing and transportation issues in the community, said participants at the Madison, Wis., conference.

The Rev. Gerald Nerenhausen, pastor of Zion Church, Oshkosh, Wis., an American Lutheran Church parish with about 1,000 confirmed members, said Zion began its work with the disabled in 1961 by joining with other churches in town to build a low-income housing unit for the elderly.

Since then Zion has built additional housing units, started a bus fleet to transport mentally handicapped persons to worship and other events, begun an adult day-center for the elderly and opened a halfway house for the chronically mentally ill.

"Pick one thing, and push it, get it done. Pretty soon you'll have something else going," Nerenhausen said, and added that "if you're not in it for the long haul, don't get into it."

The regional conference for congregationally based ministries with disabled people was sponsored by the Lutheran Council in the USA and funded by Aid Association for Lutherans, Appleton, Wis.

LCUSA receives award

The conference opened with the announcement that LCUSA has received one of three \$5,000 national awards, given by the National Organization on Disability for "comprehensive activities to make (Lutheran) churches accessible to and understanding of persons with disabilities."

Lutheran congregations invited to the conference included eight with active ministries with the disabled, as well as those with the potential to develop such ministries.

Grace Church, a Lutheran Church in America parish of 550 members in a changing neighborhood in Peoria, Ill., "began with a congregational profile that indicated we have a high percentage of elderly members," said Mary Beth Lauricella. "So that's where our ministry began."

Grace now has a weekly service for healing, a craft studio for the elderly and trained volunteers who take communion to homebound members.

A panel of four individuals spoke about their disabilities. They said that people with disabilities want to give as well as receive the ministry of the church.



Peterson (second from right) takes part in television program panel

Disabled need spiritual aid

Disabled persons need more than just physical rehabilitation, said the Rev. Ralph E. Peterson of New York. Healing must be spiritual as well, he said.

Peterson, a Lutheran Church in America pastor, is founder of The Open Congregation, an organization that helps congregations of all faiths to extend their ministry to the disabled.

Peterson spoke recently during a panel discussion on *Christopher Closeup*, a nationally syndicated public-affairs television program.

The Open Congregation bases its work on the spiritual dimension of rehabilitation and the rehabilitative function of congregations, Peterson said.

"I like the term 'America's hidden reha-

bilitation system': its families, its neighbors and its congregations," Peterson said. "More than 80 percent of the interactions with persons with disabilities never involve a professional or a clinic," Peterson added. "They involve the family, neighbors, friends, people who bear one another's burdens."

A disability, Peterson continued, is a limitation, but it is by accepting and surmounting limitations that people grow. "God acts through limitation," Peterson said. "To create a world is to limit yourself. To marry someone is to be limited, to have a child, to have a job. We all confront all types of limitation. Yet, in meeting them, we also discover freedom and liberation. God encounters us at our limitations."

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THE LUTHERAN

Bishop advocates COCU involvement

Dr. Michael C. D. McDaniel, bishop of the North Carolina Synod of the Lutheran Church in America, said Lutherans should be the next church to join the Consultation on Church Union. For the last 25 years the consultation, known as COCU, has worked at uniting nine Protestant denominations.

Lutherans and Southern Baptists are not members of the consultation, which has developed a document giving the theological reasoning for uniting the churches.

"The main reason that we were not involved is that we were so concerned to get our own house in order," McDaniel said.

"Now that the majority of that house will be in order (when the Lutheran merger is official in 1988), it's my hope that we'll be the 10th participating denomination in COCU within the next few years," he added.

McDaniel discussed his ideas at a regional session sponsored recently by COCU in Browns Summit, N.C.

"I suspect that in many places the relationships and common endeavors that COCU could bring about, and, in fact, is bringing about, already will have been achieved in most places as a result of bilaterals (agreements between two parties)," McDaniel told the group. The bishop cited as an example the agreements reached by Lutherans and Episcopalians as a result of the bilaterals.



Participating in peace service are (from left) Weiss, Welsh and Dyer

Leader urges peace emphasis

Dr. Gunnar Staalsett, general secretary of the Lutheran World Federation, said he supports a worldwide ecumenical peace emphasis in which each church "in its own way mobilizes its own people to a spiritual commitment to be carriers of peace."

The church has to be heard in a "biblically based renunciation of the power to destroy God's creation and in affirmation of peace, justice, freedom, human dignity and well-being for coming generations," he said in an address at a recent conference at Luther College, Decorah, Iowa.

Staalsett said the idea of a worldwide peace council was proposed by Dietrich Bonhoeffer in 1934. He added that it is evident "that the process is as important as the event itself. It is indispensable that each

church be engaged in the process from the parish level outward and upward."

An ecumenical service for peace was held recently at St. Francis Friary in Bethlehem Township, Pa. Taking part were Bishop Harold Weiss of the Lutheran Church in America Northeastern Pennsylvania Synod, Bishop Thomas Welsh of the Roman Catholic Diocese of Allentown and Bishop J. Mark Dyer of the Episcopal Diocese of Bethlehem.

The Lutheran Peace Task Force in Ohio is distributing the resolutions adopted by conventions of the LCA Ohio Synod and the American Lutheran Church Ohio District that reject "the belief that peace and security can be ensured by the development of new weapons systems."

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PEOPLE



Prescott

The Rev. **Roger Prescott**, director of volunteer services at Lutheran Social Services of North Dakota, Fargo, N.D., received the Humanitarian Award from Temple Beth El, Fargo. He was honored for his work in three programs.

Eugene Crawford, 58, executive director since 1971 of the National Indian Lutheran Board, Chicago, and a member of the Commission for a New Lutheran Church, died Nov. 30 following a heart attack. Known as a mediator, Crawford advocated for Native American causes in federal, state and local governments.

Curt Sorweid, Christ, Mequon, Wis., was named Honored Employee for 20 years of service to an auto agency.

The Wichita Falls (Texas) Business and Professional Women's Club named **Fran Bennett**, Faith, Wichita Falls, its Woman of the Year. She is the first female industrial controls division manager at Siemens Energy and Automation. The company was named Employer of the Year and accepting the award was general manager **Rodney D. Dennis**, also of Faith.

Bowling Green (Ohio) State University honored **Patricia McGinnis**, St. Mark, Bowling Green, for her "outstanding volunteer and philanthropic endeavor" in the community. A retired elementary school principal, she continues to work part time in education.



Parham

Wayne Parham, St. John, Nashville, Tenn., had a hit record titled *I'm Dreaming of a Bluegrass Christmas*. Its flip side is *Blessed Christmas*. Parham (*Award winner scores again*, Jan. 15, 1986, page 28) recently moved from Atlanta to Nashville to pursue his music career.

Robert Rohr, Christ the King, Windsor, Conn., represented the United States during an international youth conference on peace. Held in Paris, it was sponsored by the United Nations Educational, Scientific and Cultural Organization.

Randall Forselius, Augustana, Denver, was elected vice president of the Leif Ericson Society International.

Randy Young, St. John, Emmaus, Pa., won one silver and two gold medals during the Kidney Transplant olympics held in Fort Worth, Texas. He won a minimarathon, a one-mile race walk and a running relay, and will represent the United States in an international competition in Austria.

William C. Boinest, First English, Richmond, Va., was honored for his efforts as chairperson of the area United Way campaign. Under his leadership the drive exceeded by 1 percent its goal of \$12.1 million.

Nan Richard, Ascension, Rome, N.Y., was named Woman of the Year by the Business Women's Sorority of Rome.



Sigmon

Heidi Alicia Sigmon, 9, Holy Trinity, Hickory, N.C., was crowned 1986-87 International Miss. She also won International Mini Miss Beauty and Miss Talent.



Ferko

Frank Ferko, director of music at St. Andrew, Chicago, won the \$1,500 first prize in a national composition competition sponsored by Christ, an Episcopal church in Oyster Bay, N.Y.

PROFILE

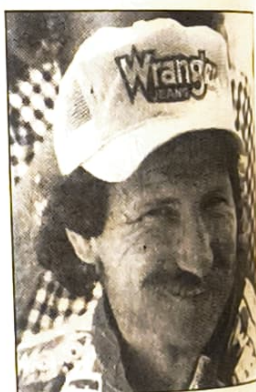
Race champion realizes dream

Dale Earnhardt, St. Mark Church, Mooresville, N.C., says that as a teenager he "was never really happy unless working on race cars." After working in a garage and a tune-up shop, he became a full-time race-car driver at age 18 and he's "been happy ever since."

Last year Earnhardt, 34, raced his way to become the National Association for Stock Car Auto Racing Winston Cup champion. His winnings for 1986 total more than \$1.1 million and he leads the circuit in money won. He also won the Winston Cup in 1980.

Earnhardt, who drives a Chevrolet Monte Carlo SS, considers himself a racer more than a driver and works hard at focusing on that. "You have to have the killer instinct and go gung-ho if you're going to be good in racing," he explains. "Driving is aggressive and hard-charging. I believe that my reputation is built from driving and little else. I know what I have to do to get the job done." He competed in 31 races last year.

In May Earnhardt realized a boyhood dream when he won the Coca-Cola 600 Winston Cup race in Charlotte, N.C. "I used to come here with my dad and we'd



Earnhardt

watch the races," he says. "I would stand on a flatbed truck on the hill in the infield and dream of winning the 600. Now it finally has come true."

Although Earnhardt's father, the late Ralph Earnhardt, was a sportsman racing champion who managed to raise a family of four on his earnings, he didn't want Dale to race for a living. "It was before big sponsors got into the sport. Things are so different now," Earnhardt comments. "I always wanted him to be just like him."

When not racing, Earnhardt enjoys hunting and fishing with his wife, Theresa, and children Dale Jr. and Kelly.

Clergy changes

Alabama

Yost, Carl R., Holly Grove, Lexington, N.C., to associate, Shades Valley, Birmingham.

California

Perry, Mark E., newly ordained, to Shepherd of Grace, Sylmar.

Phillips, James L., newly ordained, to St. John, Oakland.

Stern, Kim, newly ordained, to associate, Bethel, Los Angeles.

Toensing, Nancy L., newly ordained, to associate, Church of the Master, Lancaster.

Uhlir, Paul D., Christ, San Clemente, to on leave from call.

Florida

Will, Ronald E., on leave from call, to chaplain, Veterans Administration Center, Gainesville.

Georgia

Peterson, Darrel A., Holy Love, Aurora, Colo., to Incarnation, Marietta.

Simms, Allan R., associate, St. Mark, Huntsville, Ala., to Grace, Carrollton.

Suhr, K. Frederick Jr., assistant, Good Shepherd, Columbia, S.C., to Christ the King, Dalton.

Illinois

Keltto, Delbert C., Advent, Mentor, Ohio, to Grace, Springfield (correction).

Miller, Wayne N., assistant, Immanuel, Chicago, to Our Saviour, Naperville.

Romer, Jeffrey A., Salem, Mendon, to on leave from call.

Schmucker, Frederick T., coordinator, pastoral care, Mercy Center, Aurora, to on leave from call.

Senn, Frank C., Christ the Mediator, Chicago, to Holy Spirit, Lincolnshire (Deerfield).

Tobias, Robert I., faculty, Lutheran School of Theology at Chicago, to retirement.

Trede, Eldred H., Bethlehem, Elgin, to retirement.

Walker, James E., First, Varna, to St. Paul, Metropolis.

Indiana

Rohrman, Robert C. Jr., on leave from call, to Bethany, Indianapolis.

Schreck, Clifford L., Our Saviour, Winchester, to retirement.

Schwieb, Steven L., Our Saviour, Princeton, to St. Paul, Richmond.

Maryland

Rothenberger, Martin L., on leave from call, to retirement.

Schneider, Theodore F., Good Shepherd, Lancaster, Pa., to St. Luke, Silver Spring.

Whitson, L. Stanley, Messiah, Sykesville, to retirement.

Michigan

Olsen, Walter M.D., on leave from call, to chaplain, Macomb County Jail, Mount Clemens.

Snyder, Marlin E., on leave from call, to Bethany, Covington.

Van Kley, David A., Bethany, Amasa; Trinity, Stambaugh, to associate, Bethel, Ishpeming.

Minnesota

Osmundson, Orval R., assistant, Zion, Anoka, to Good Shepherd, Inver Grove Heights.

Schlack, David E., received from American Lutheran Church, to chaplain, Augustana Lutheran Homes Inc., Litchfield.

Smith, Larry W., received from Association of Evangelical Lutheran Churches, to pastor/developer, Eagan.

Stark, William L., Immanuel, Brookston; St. Peter, Canyon; St. John, Saginaw (American Lutheran Church), to First, Harris.

Sutlief, William E., received from American Lutheran Church, to associate, Christus Victor, Apple Valley.

Trued, Clifton E., associate, Redeemer, Minneapolis (Fridley), to retirement.

Tumbuan, Dino F., Emanuel, Bock, to on leave from call.

Tune, Anders S., on leave from call, to American Lutheran Church.

Wickstrom, Arthur E., Peace, Barrett, to retirement.

Mississippi

Shelstad, David, received from American Lutheran Church, to Ascension, Jackson.

Steele, Thomas P. Jr., pastor/developer, Brandon, to Nativity, Brandon.

Missouri

Miller, Richard J., St. Luke, Fort Smith, Ark., to Messiah, Springfield.

Moessner, Paul H., on leave from call, to St. Andrew, Columbia.

Polk, John W., assistant, Trinity, Hoboken, N.J., to Children's Memorial, Kansas City.

Nebraska

Mortensen, Loyal E., St. John, Columbus (Shell Creek), to retirement.

Stanton, William C. Jr., Trinity, Axtell, to retirement.

Tengbom, Janet H., newly ordained, to assistant, Messiah, Grand Island.

Wick, Lawrence W., St. Mark, Charlotte, N.C., to Kountze Memorial, Omaha.

New Jersey

Moeser, Donald H., executive administrator, Lutheran Social Services of New Jersey, Trenton, to on leave from call.

Regan, Kenneth L., assistant, St. Stephen, Woodbury, to St. Stephen, Edison.

Richards, Stanton G., assistant, Redeemer, Trenton (under synod administration), to Evangelical Lutheran Church in Canada.

Schafer, Leah K., newly ordained, to Christ, Ridgefield Park.

Simurro, Kenneth G. Jr., received from Evangelical Lutheran Church in

Canada, to St. John, Newark.

Smeltz, William R., Prince of Peace, Old Tappan, to retirement.

Summer, Mark R., Mount Moriah, Foxville; St. Paul, Greensburg, Md., to Zion, Oldwick.

Tupy, Richard R. Jr., received from American Lutheran Church, to Reformation, West Long Branch.

Uehling, Carl T., St. Matthew, Moorestown, to retirement.

New York

Schwartz, F. Charles Jr., St. Paul, Rensselaer; St. Stephen, East Schodack; Evangelical, Poestenkill; St. John, Troy, to Prince of Peace, Clifton Park.

Shoop, Paul E., St. John, Victor, to St. Paul, Dansville.

Staff changes

Recent announcements of churchwide agency staff changes include:

Ashford, Leonard, associate director, major gifts, LCA Office of Administration and Finance, New York, to director of development, Lutheran Home at Germantown, Philadelphia.

Hattery, Emily P., secretary for congregational organizations, Lutheran Church Women, Philadelphia, re-

signed effective Feb. 15.

Long, Russell M., educational ministry coordinator, LCA Division for Parish Services, Philadelphia, to director, in-home services, Lutheran Home at Germantown, Philadelphia.

Olawsky, Ruben, deployed staff, LCA Division for Parish Services, Olathe, Kan., to Shepherd of the Sea, Garden City, S.C.

Deaths



The Rev. Herman D. Hammer, 82, died Nov. 18, 1986, in Springfield, Ohio. Ordained in 1936, he was a missionary in Eldorado, Buenos Aires, and Villa Ballester, all in Argentina, and in Montevideo, Uruguay, for the former United Lutheran Church in America. He was director, refugee service, Lutheran World Federation, Buenos Aires. As a missionary for the LCA Board of World Missions, Hammer served in Lima, Peru. Upon returning to the United States, he served First, Xenia, Ohio. He retired in 1972.

Puls

The Rev. Charles A. Puls, D.D., 84, died Nov. 23, 1986. Ordained in 1926, he served Trinity, Lawrence, Kan., and Luther Memorial, Madison, Wis. He was secretary (1934-37) and president (1937-1940) of the Kansas Synod of the former United Lutheran Church in America. From 1962 until his retirement in 1970 Puls was field representative for the LCA Board of Publication. He also was circulation manager for *The Lutheran* and increased circulation from 290,000 to 590,000 within six years.

The Rev. John N. Ritter, Th.D., 77, died Nov. 30, 1986. Ordained in 1939, he served St. John, Woodbury; St. Mark, Convent, both in New Jersey; Zion, Kratzerville; St. Paul, Reading; Zion, Womelsdorf; Rohler, Dover, and St. Michael, Rossville, all in Pennsylvania. He was a missionary (1941-43) in Eldorado, Argentina. Ritter retired in 1980.

The Rev. Jerry R. Wise, 45, St. Paul, Detroit, died Nov. 25, 1986, following a heart attack. Ordained in 1972, he served St. Paul, Savannah, Ga.

NEWS NOTES

Joint sessions planned

The Lutheran Church in America's Lutheran School of Theology at Chicago and the American Lutheran Church's Wartburg Seminary, Dubuque, Iowa, are planning joint summer sessions. They will be held in Hyde Park, Chicago; Luther Academy of the Rockies in Allenspark, Colo., and Conference Point, Lake Geneva, Williams Bay, Wis. Faculty from both seminaries and guest faculty will lead the sessions.

Board urges support

The American Lutheran Church Board for Theological Education at a recent meeting reaffirmed the "important place" of Pacific Seminary, Berkeley, Calif., in the life of the church, and urged the seminary's constituents to give continued and increased support to help the school face "the present situation of financial exigency." The seminary, owned jointly by the Lutheran Church in America and the ALC, recently has experienced decline in enrollment and budget shortfalls.

The board also approved a plan to implement an ALC convention action to establish seminary chairs of evangelism.

Volunteers age

The Lutheran Volunteer Corps in the past has been made up mostly of volunteers aged 21 to 25 who recently completed college. However, this year the corps became more diverse. It added two grandmothers and expanded its age range to 53. Also included now are single and married individuals, college graduates and factory workers. "We want to become more reflective of the Lutheran community at large and the neighborhoods in which we serve," said Sue Hulsether, LVC director.

LVC is a one-year service program concerned with social justice, Christian community and simpler living. Volunteers are working in Washington, Baltimore, Chicago, Milwaukee and Wilmington, Del. The corps is a ministry of Luther Place Memorial Church, Washington.

Chaplains give gift

Lutheran Social Service of Kansas and Oklahoma recently received a gift of \$3,795 from U.S. Air Force chapel congregations to help fund "Project Heartland: Helping Families Survive Hard Times." Maj. James R. Gable Jr. of Burlington, N.J., presented the funds that came from offerings designated for the denominations of active chap-

lains. Project Heartland provides clergy with materials and procedures to implement a peer listening program and the development of support groups for farm and other families.

Librarians meet

"A new sense of unity and direction guides us as we watch God's spirit soar into the lives of parishioners through the use of church libraries," said Wilma Jensen, Minneapolis, executive director of the Lutheran Church Library Association. She spoke at a recent national conference of the LCLA that had as its theme "Soar Into New Realms." Speakers at the conference in San Diego, Calif., included Dr. Malvin H. Lundeen, former secretary of the Lutheran Church in America, and the Rev. Jack Lindquist, professor at the University of San Diego. Workshops were held on techniques and tools for church libraries.

Orphanage renovated

The Rev. Steven L. Jensen, chaplain on the aircraft carrier USS Ranger, recently was among sailors and marines from the carrier who helped renovate the Chinhae Children's Home in South Korea. The renovation was a lot of hard work but the men felt it was worth the effort, Jensen said. He added that local residents were impressed with the amount of work put into the project. "They said that this was one of the few times they saw people come to the orphanage and do more than simply play with the children," Jensen said.

Peaches show thanks

When members of Faith Church, Somerset, Pa., said they were willing to donate and haul hay to South Carolina, the Rev. Voigt Kleckley of Enon Church, Leesville, S.C., said "this was part of the answer of the prayers for rain." As a token of their appreciation for the hay, South Carolinians sent two cases of honey and baskets of peaches to the Pennsylvania Lutherans.

Kleckley said that a lot of effort was expended by people in both Pennsylvania and South Carolina. "But greater than feeding some animals is the expression of loving concern shown by caring people for those in need," Kleckley said.

Heritage preserved

Chorus Zora, the 40-member choir of Trinity Slovak Church, Chicago, presented a concert in the Chicago area last month as part of its continuing effort to interpret the religious and folk heritage of its Slovak

origins. "For the past 50 years we have not only sung the praises of our God and served Trinity, but we have done our best to preserve the Slovak cultural and musical heritage," said Joseph E. Bukovy, director of the choir. "It is a heritage that is fading, but one that we feel is worth preserving," he said.

Registered with the Ethnic Heritage Council of Chicago and Illinois, the chorus has participated in the Chicago Folk Fair and the State Fair.

Scholarship set up

Members of St. John Church, Minneapolis, have given more than \$10,000 to establish a music scholarship at Augsburg College, Minneapolis, as a living memorial to their late sexton, John Norris. Because Norris, who died last year at the age of "somewhere between 97 and 100," was Black, minority students are to be given preference for the scholarship. The Rev. William R. Snyder of St. John said that Norris had wanted to be a musician but had to accept "a more solid job" to support his family during the Depression years.

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MY QUESTION IS...

Q. How did the Roman Catholic teaching of purgatory originate?

A. This teaching traditionally holds that those who have died in the grace of God undergo purification of their unforgiven lesser (venial) sins, and such punishment as is still due to forgiven sins before being admitted to the heavenly vision of God. Its roots seem to go back to some third- and fourth-century Eastern and Western church fathers, but it developed more fully during the Middle Ages. Some Roman Catholic theologians hold that the doctrine of purgatory is implied by Matthew 12: 31-32, 1 Corinthians 3: 11-15 and the apocryphal 2 Maccabees 12: 29-35. Lutheranism, which teaches the complete remission of sins for the sake of Christ alone, obviously inter-

prets those passages differently. Some recent Roman Catholic teachers have understood purgatory not as a place of punishment but as a process by which one's basic relationship to God, which becomes fixed at death, gradually penetrates those elements of the personality that are opposed to God, a purging away of the after-effects of sin.

Q. *The Lutheran* (Nov. 5, page 24) published a long list of staff positions in the Evangelical Lutheran Church in America. Who will pay the people who get those jobs? Do the congregations have to help furnish money?

A. Staff members of the ELCA, just like those of the present Lutheran Church in

America, will be paid out of the church's treasury. Most of the money comes from the constituent synods, which in turn get most of their money from congregations, which get most of their money from the offerings of members. The total number of staff positions in the ELCA is less than the sum of such positions in the three merging churches, so each congregation's share of the costs will be relatively less than it is now. Congregations are expected to do their part to help support the ministries of the wider church in which they are represented. Many of these ministries are offered in direct service to congregations.

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

SIGHT AND SOUND TV

Kids' shows inform and entertain

Television shows for children can inform as well as entertain them, and this month both ABC and CBS are airing quality programs worth watching. Also in January three new children's series begin on the Public Broadcasting Service, and one favorite returns.

"High School Narc" (Jan. 7, *ABC After-school Special*, 4 P.M. ET) stars Michael Knight as a youthful-looking police officer assigned to an undercover narcotics investigation. After getting to know the high-school students, he is torn between betraying their friendship and trust and fulfilling his duty to arrest them for using and dealing drugs.

The Perkins Family (Jan. 11, PBS, 11 A.M. ET) is a soap opera with a twist — children helped develop the story lines, improvised the dialogue and acted all the roles, even those of adults. The weekly programs show children's perceptions and opinions of peer pressure, sibling rivalry and life with two working parents.

The Real Adventures of Sherlock Jones and Proctor Watson (Jan. 11, PBS, 11:30 A.M. ET) is a weekly series featuring two boys, Bryan and Teddy, who interact in real-life situations with two puppets. The shows illustrate new ways children can solve everyday problems.

The eating disorder known as bulimia is the subject of "Little Miss Perfect" (Jan. 13, *CBS Schoolbreak Special*, 4 P.M. ET). CBS is mailing program guides to educators.

Returning to PBS is *Wonderworks* (Jan.



Mathwoman and Robert star in Square One on PBS, beginning Jan. 26.

17, 8 P.M. ET). This weekly anthology series presents dramas, comedies, adventures and mysteries. In the season opener, "Walking on Air," a young boy who uses a wheelchair tries to realize his dream of walking in space.

Pearl Bailey stars in "Cindy Eller: A Modern Fairy Tale" (Jan. 21, *ABC After-school Special*, 4 P.M. ET) as Martha Dermody, a mysterious shopping-cart woman in New York who helps 15-year-old Cindy deal with the problems of a new stepmother and stepsisters. When Cindy meets Gregory Prince III and is invited to his father's company party, Dermody steps into action.

Square One TV (Jan. 26, 10:30 A.M. ET

and 5:00 P.M. ET) is a twice-daily series designed to help 8- to 12-year-olds move from "square one" to mathematics literacy. Created by the Children's Television Workshop, the shows illustrate math concepts by parodying TV programs such as game shows and music videos. Two of the hosts are named Mathwoman and Robert.

The issue of censorship is treated in "The Day They Came to Arrest the Book" (Jan. 27, *CBS Schoolbreak Special*, 4 P.M. ET). CBS also has guides to this show.

TV legends continue

Amid all the new children's shows, it's comforting to know that two children's television legends remain steadfast.

Mister Rogers' Neighborhood continues to be shown five days a week on PBS. Underpinning the show's delight and whimsy are important messages. Occasionally, shows with new themes, such as the recent ones on playthings, are interspersed with the old favorites.

Captain Kangaroo, the longest-running children's series in U.S. television history, currently is appearing on PBS under the name *Captain*. Sixty-five of the original 60-minute programs from 1982 to 1984 have been edited to 30-minute versions, but the familiar cast remains, including the Captain and Mr. Green Jeans.

A note of caution on all PBS programs — check your area listings for the exact air time of specific shows. Local stations sometimes vary the time, depending on their own schedules.

—EMILYMARIE ROMIN

NOW, I THINK

By Paul W. Thomson

Let parents share in baptizing

Now is the time for the church to give Christian parents the joy of active participation in the actual baptism of their children within the Christian family setting. The pouring of the water of rebirth, the saying of the Trinitarian formula, the laying on of hands to symbolize the coming of the Holy Spirit, all have been the privilege of the pastor only in the past. Now we should share this mystical moment with the parents.

One of the policies of the Lutheran church is that the ordained minister is called to be responsible for the sacraments. One still can be responsible that the baptism is done in an orderly manner while being one of the participants in the event. The ordained minister can assist the family in this special event rather than doing it for them.

One of the major emphases in the new church will be the greater inclusion of laity in church life. Allowing the parents of the baptized child to participate actively would go along with this idea. Most churches now allow and encourage the laity to be assisting ministers in liturgy and the sacrament of communion. If they can have the joy and responsibility of sharing the body and blood of Jesus, they can have the same joy and responsibility of sharing the waters of the sacrament of baptism.

Another of the beliefs of the Lutheran church is that, in the case of emergency, every Christian has the right and responsibility to baptize those who have not been baptized yet. If we can do this in the state of emergency, certainly we also can do this within a planned and orderly worship service.

The validity of the sacrament of baptism does not lie in the knowledge of the child or the theological training of the baptizer, but rather in the God who comes through the word and water to adopt us as sons and daughters. Therefore, if we expect the Christian parents to take on the necessary responsibility of Christian training in years

to come, we also can give them the right and privilege now of performing the actual act of baptizing.

We live in the age of Lamaze, the concept of childbirth that allows the father and mother to work together to deliver the child. The doctors and nurses are only assisting ministers in this great event. Lamaze, with its emphasis on good training and togetherness, has made childbirth a more loving and joyful event for the family. So, too, the church could use this example and give good training to the parents before baptism on the theology of baptism, the responsibility of raising the child in a Christian atmosphere and the "hows" of the baptismal event. The pastor becomes the assisting minister of the parents, who actually participate in the rebirthing event.

I think the pastors of today's churches should evaluate each situation of baptism as to whether or not the parents are responsible enough for this great honor. The opportunity should be the parents' choice, whether to accept the responsibility or to allow the pastor the joy and privilege of performing the act of baptizing. This could be a great teaching time for the pastor to coach young parents.

This is also a good time to educate the congregation on baptism. The liturgy of the *Lutheran Book of Worship* does a good job in helping us celebrate our baptismal relationship with God at each public baptism. The church will need some explanation and encouragement to see the validity and graciousness of allowing the parents to participate.

As an ordained minister I had the joy of baptizing my children into the church family. The moment was special, as I believed myself as an extension of God pouring the water of life over each child. The event has given me the knowledge that I am to be their spiritual leader as they grow up into their own reaffirmation of baptism, confession and life. The moment of grace is such an overwhelming one that I want to share it with other fathers and mothers, with their children. The tears of joy on the parents' faces convince me that this is a good and gracious thing to do.

I think now is the time for us to educate, explain and encourage this act of responsible love to our churches and the parents within them. There is a power of love in the church that is unused when only the pastor receives the thrill of baptizing the child into the family of God and the Christian church. Baptism should be shared with the parents, just as God shared the responsibility of raising each child in the name of the Father, and of the Son, and of the Holy Spirit. ■



The author is an American Lutheran Church pastor at Christ Church, Visalia, 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

Are support groups exclusive?

Pastor Jennifer Edinger (*Now, I think*, Nov. 19) rightly opposes "the suggestion ... that female clergy have a corner on the painful ... aspects of church life, as if male clergy and lay professionals have no stressful moments." But acknowledging stress particular to our experience as female church professionals doesn't preclude our responding with empathy to the particular and very real struggles of other groups. Edinger implies permanent withdrawal. But caucusing within small groups and interacting with the church at large are not "either ... or" options. Indeed, strength derived in one setting is precisely what empowers us to bear burdens in another.

JULIE EILEEN RYAN
Chicago

Edinger appears to have confused the victim with the criminal. Throughout the piece there is a word that is never used, a condition that is never named, a sin that is not addressed — sexism. I doubt that it is the exclusivity of the women's groups that is troubling the author, but the content of certain Lutheran women's gatherings. May we not forget that that content, feminism, is exactly what made ordained ministry possible for the women of our tradition.

LINDA LEE NELSON
Chicago

I am aware of female students and graduates from our seminary and other Lutheran seminaries, and even women in administrative or teaching positions in the church,

Re-examining 'Star Wars'

I wish to point out two errors of fact in Charles V. Bergstrom's article "Americans must decide about 'Star Wars'" (*Capitol currents*, Nov. 19). First, no competent technical person can state that "SDI will never work." Any conceivable SDI system will intercept some proportion of incoming missiles, and none realistically can be expected to intercept all. The expected proportions of success vs. failure can be assessed only by a large team of specialists. Second, an academic degree in physics or in any other "scientific" curriculum does not imply expertise at all germane to predicting an SDI system's success. Those who trade on such credentials in rendering sweeping generalities are charlatans and deceivers. Opinions on the worth of an SDI system should not be formed on the basis of simplistic misstatements of fact.

CONRAD H. ZIERDT JR.
Allentown, Pa.

whose experiences have been different from Edinger's. Many of these women have found themselves isolated, censured and even self-blaming as they have been battered by the addictive, dominating system of sexism operating in their professional lives in the church. Many of these women silently have slipped away to other church institutions or different professions. Ten years ago, when women at our seminary met separately, there was a need for such a meeting — the need, then and today, to be heard and understood despite a system of denial that claims unconsciousness regarding issues of abusive power in the church.

PATRICIA HAWLEY
Minneapolis

Premise of paganism?

I love my Native American brothers and sisters in Christ, but I cannot stand still and let the non-scriptural premise of *Spiritual Feast — Native American Style* (Nov. 19) go unchallenged. I believe that the basic premise of this article is in gross biblical error: "When you come here, they make you feel that it's OK to still be traditional, and you can still go to church." The basic experience of the Indian tradition is the spirituality of pagan religious practices including animism, totemism, spiritism and shamanism. The premise of this piece denies the power and covenant of our Lord and attempts to make the Indian out to be a special case. However well-intentioned, the "great white fathers" of the church are again leading the Indian down the primrose path, not with trinkets and beads, but with false doctrine and humanistic reasoning.

JOHN BORGEAUD
Berwyn, Ill.

Readers reject dramatization

I found the article *Parents dramatize baptism* (Nov. 19, page 26) in very bad taste. Such an event most certainly could frighten the child. The whole procedure was ridiculous. That was not the idea of Jesus Christ. I had hoped that Lutherans had better sense — this is a form of child abuse!

E.W. CARBEY
Philadelphia

The story on the dramatized baptism gave the impression that all babies are born in darkness and evil, rather than being planned for and wanted and cherished even before baptism. Surely God does not condemn to death all the innocent babies and children who, through no fault of their

Architecture or idolatry?

I read *Turning the Church Around* (Nov. 19) with considerable interest and growing irritation. I too have found some of the new fashions in church architecture to be exciting and helpful in aiding worship. But the extremism of some of the statements in the article is breathtaking. To accuse those who are hesitant about accepting new fads of being guilty of idolatry seems to me rather to suggest that the accuser is an idolater of change. I have no doubt that our children or grandchildren will re-attach altars to the walls, turn the pastor around once again and then wax eloquent about the theological correctness of these innovations.

KENNETH J. ERICKSEN
Forest Grove, Ore.

More to More than Charity

In addition to the St. Louis hearing that dealt with the need for greater and more responsible government involvement in meeting the needs of the poor (*Welfare witnesses call for more aid*, Nov. 19, page 22), the More than Charity campaign of three Lutheran church bodies held six other regional hearings to hear from a wide cross section of people. Through these the churches attempted to listen to the needs of people living in poverty and to hear the many solutions and innovative methods that may be available to meet those needs. Such suggestions include developing creative educational campaigns for local churches and community groups to battle teen-age pregnancy, greater flexibility at the state level to assess the needs of the poor and cooperation by government, business and nonprofit agencies, and local churches to build programs together.

KRISTIN ANDERSON OSTROM
Washington

own, are not baptized. I hope the parents become enlightened and never tell the poor child when she is older what they put her through.

GERTRUDE K. HIGBEE
Stonington, Conn.

Two things ought to be made clear in relation to the story. First, the representation of evil by the color black is a culturally conditioned racist image. I was offended by the phrase, "a figure dressed in black, representing evil." Second, we must remind ourselves that baptism is drama. To "dramatize baptism" is to trivialize it.

TIMOTHY OHLMANN
Philadelphia

EDITOR'S OPINION

By Edgar R. Trexler

Financial shock for new church

This is the first month of the Lutheran Church in America's last year. That this is also the LCA's 25th anniversary year is a coincidence.

LCA founders in 1963 knew that more Lutheran mergers were in the wings. Indeed, the Evangelical Lutheran Church in America will be the new home for what formerly had been 27 different Lutheran groups. Eleven of these come through the LCA, dating back to 1746. Fifteen are part of American Lutheran Church, dating back to 1818. The Association of Evangelical Lutheran Churches was formed in 1976.

But the euphoria over coming together is facing financial shock. The suggestion that the new church in the first year may have less operating funds (\$88.3 million) than the anticipated 1986 income of the predecessor churches (\$111 million) is difficult to believe.

The explanations for the reduced income are there (see pages 17, 18). The annual rate of increase in congregational benevolence and hunger appeal receipts has been reduced, based on the experience of recent years. Moreover, accounting and cash-flow patterns are different among the churches, making accurate predictions difficult. In the ELCA all congregational benevolences will flow through the synods to the national church, a pattern followed by the LCA but not by the ALC or AELC.

Planners originally had hoped that synods would send 60 percent of their receipts to the national church and retain 40 percent. But consultations have shown that the synods believe they must retain 45 percent of the income if they are to fulfill responsibilities assigned to them.

In addition the new church structure is more extensive — and expensive — than any of the present churches' structures, even though it will have fewer staff. Twelve

additional synods are being formed. Nine regional centers for mission are being added. Some college and seminary funding will come from the national church, a change from present LCA practice. The quota system will boost membership on churchwide boards to 18 or 21 persons, up from the usual 12 or 15 in the LCA. The size of these meetings adds operating cost. The new church's headquarters may cost double the amount expected.

In anticipation of a money crunch, a churchwide budget is being prepared that could deal with "worst-case scenarios." Planners are asking churchwide units to develop budgets providing for an executive director and "an absolute minimum of key staff," costs for board meetings and funds for continuing currently contracted obligations at a minimum level. These refer to such items as missionaries' salaries and mission congregations.

Some thought is being given to having each unit begin at about a 60 percent level, with other funds being allocated later. This would mean the new church would start with a base of \$62 million expenditures, about the same as total LCA anticipated income for 1986. Among other things the new church may be forced to start fewer, not more, new congregations during its early years.

The financial squeeze affects prospective staff (see page 22). Although all current churchwide staff who want a job in the new church are guaranteed an interview, it is becoming increasingly clear that the new church may not be able to hire all its staff on Jan. 1, 1988. Some needed — and willing — staff may be in limbo for some months. Continuity of experienced staff may be jeopardized.

Some additional things need to be said. The planners acknowledge that the income projections are conservative. On the expenditures side both synods and the churchwide units are planning on the basis of "old" patterns and attempting to add new elements. Obviously, the ELCA will find new ways of carrying out its mission. But the uncertainty forces planners to consider 1988 a "transition year."

But all these careful plans miss one significant intangible — merger excitement and pride. The present budget brooding can be self-defeating, depressing rather than encouraging those who are asked to support it. As merger time draws closer there surely will be an outpouring of good will that will translate into continued — and possibly increased — support. Budget planners can't put a dollar figure on those good feelings. The challenge is there and I'm confident it can be met.



I came that they may have life and have it abundantly

JOHN 10:10

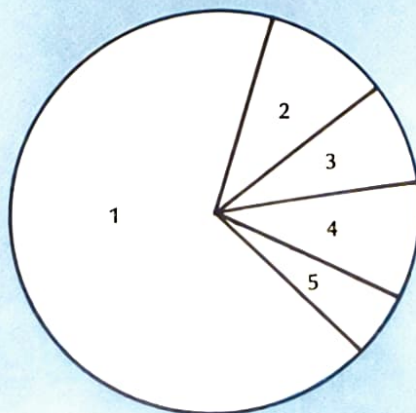
Divisions and agencies of the Lutheran Church in America reach out to improve the quality of human life through their programs related to hunger in 1987.

Support the LCA World Hunger Appeal



1987 WORLD HUNGER APPEAL BUDGET ALLOCATIONS

| | |
|---|--------------------|
| 1. DEVELOPMENT 67.32% | |
| Lutheran World Ministries | \$ 108,000 |
| Lutheran World Relief | 1,758,500 |
| Lutheran World Federation/WS | 1,758,500 |
| Division for World Mission & Ecumenism | 802,530 |
| Division for Mission in North America | 577,600 |
| 2. EDUCATION 9.92% | |
| Division for Parish Services | 737,700 |
| 3. EMERGENCY RELIEF 8.14% | |
| Lutheran World Relief | 200,000 |
| Lutheran World Federation/World Service | 200,000 |
| Division for World Mission & Ecumenism | 20,000 |
| Division for Mission in North America | 185,600 |
| 4. Advocacy 9.40% | |
| Division for Mission in North America | 699,000 |
| 5. ADMINISTRATION 5.21% | |
| Appeal | 382,400 |
| Coordination | 5,000 |
| Total: | \$7,434,830 |



LCA World Hunger Appeal
Lutheran Church in America
231 Madison Avenue
New York, NY 10016



☐ Enclosed is my offering for \$ _____

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Congregation _____

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Home Office: Appleton, Wisconsin 54919

