

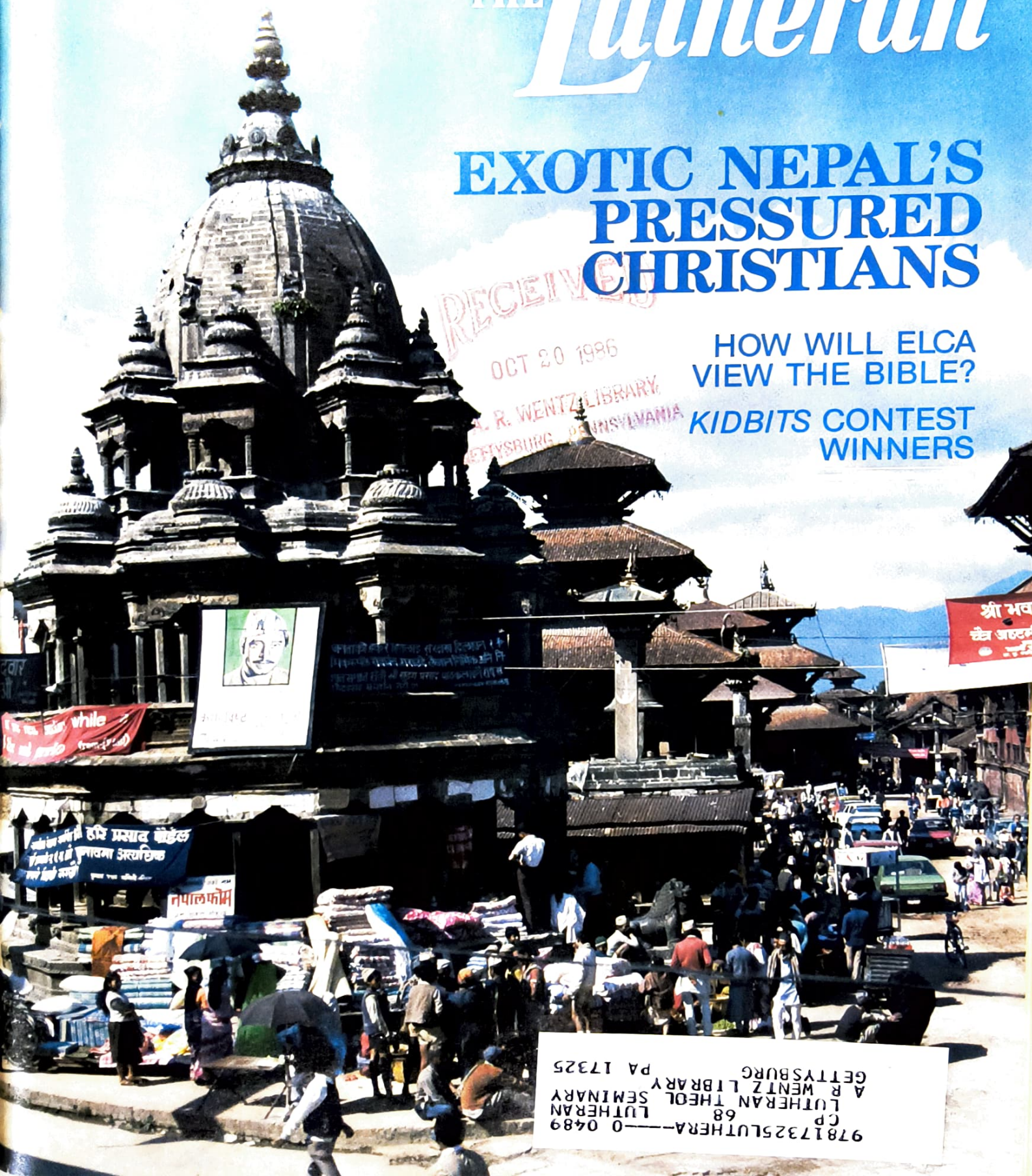
OCTOBER 15, 1986

THE *Lutheran*

EXOTIC NEPAL'S PRESSURED CHRISTIANS

HOW WILL ELCA
VIEW THE BIBLE?

KIDBITS CONTEST
WINNERS

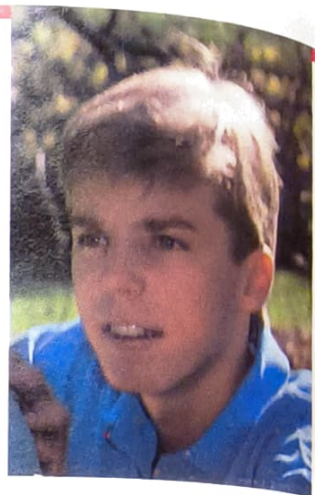


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A LITTLE SALT

Partial parson

When our 6-year-old daughter asked what the new vicar at our church did, I was pleased with the clear, concise way I felt I had explained his status and duties. That is, until one Sunday when she spotted his car and said, "I know whose car that is. It belongs to the man who is only half a pastor."

—Linda Geriner
Savannah, Ga.

Amazing accent

The Sunday bulletin at First Church, Rush City, Minn., a congregation of Swedish heritage, listed the hymn, *Amazing Grace, How Swede the Sound*.

—F.G. Bates
Rush City, Minn.

A burning dispute

Alternating custodians at a rural church could not agree on the kind of coal to be burned. Each had his own pile from which to start the fire on his assigned Sunday. The pastor just let them operate this way, but he did let his feelings be known at the annual meeting when he read from Ephesians 4: "There is one



"Now, should your congregation decide to move to the suburbs, this structure could be converted to condos for a song."

body and one Spirit..., one Lord, one faith, one baptism, one God and Father of us all' and two piles of coal."

—Sam Hatlestad
Wessington Springs, S.D.

Grace under pressure

Our church secretary is always very busy and often overworked. Perhaps this explains her typing error in a recent

bulletin which had the closing hymn listed as *Jesus, Priceless Pressure*.

—Dave Patterson
Compton, Ill.

Cookie rookie

Three-year-old Brendan proudly showed his dad the cookies he and his mother had been making to take to church for the Sunday morning coffee hour. "Hey Dad," he said, "look at these church cookies we're making for tomorrow." Then he paused for a moment and suggested, "Mom, why don't we make some stay-here cookies, too?"

—Laura Oakes
Haddonfield, N.J.

It was not by accident that the message of Jesus was designated as "Gospel" or "Good News." It does not consist of a series of requests from God (as in virtually every other known religion); it consists of a series of gifts from God.

—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 shows a scene in Kathmandu, capital of Nepal. (Story on page 4.)

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Nepal's Pressured Christians



Hindu and Buddhist temples crowd city of Kathmandu

Making converts is against the law. Yet the church grows in this Himalayan kingdom through the servant ministry of missionaries and the courageous witness of Nepali believers.

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

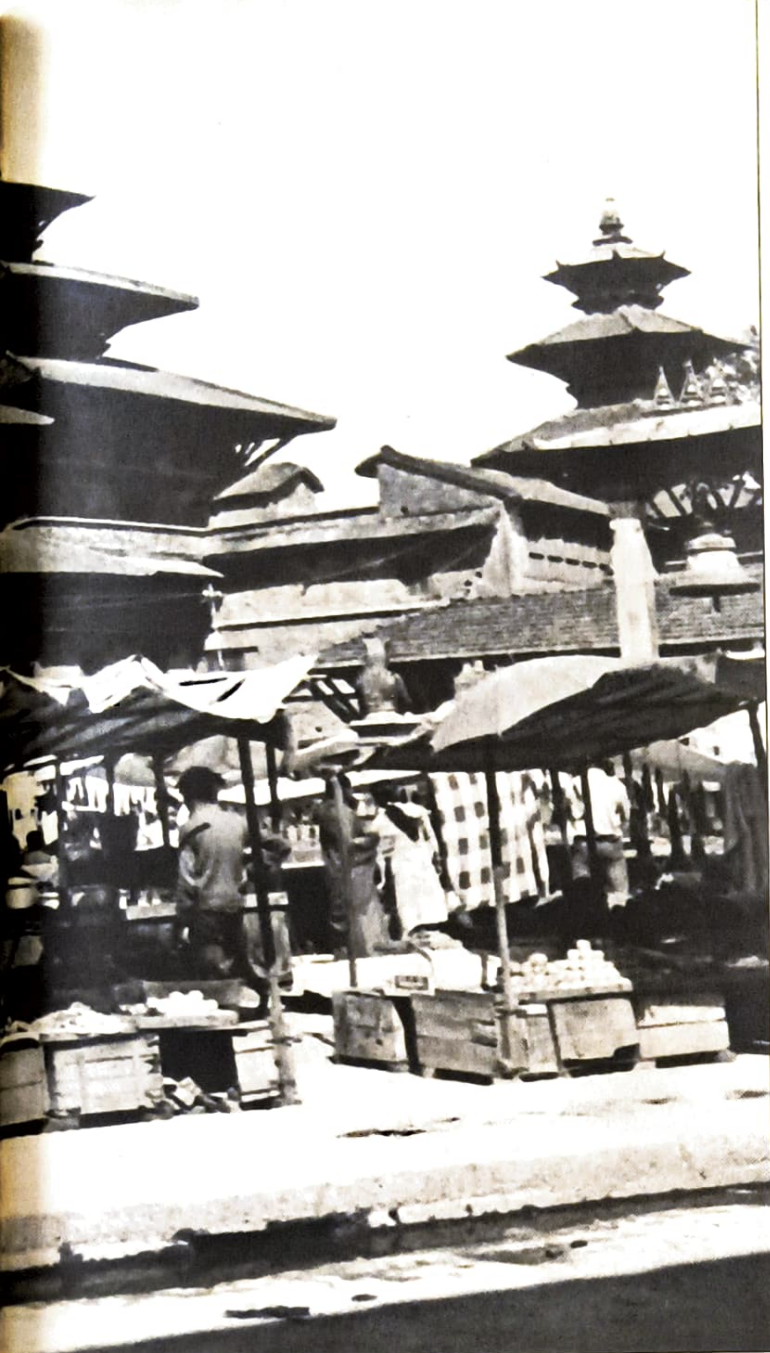
By Carolyn J. Lewis

Hindu and Buddhist temples, shrines, pagodas in many shapes and sizes, often multiroofed and elaborately decorated, jam the city of Kathmandu. It is easy to believe the claim that Kathmandu has more temples and more idols than inhabitants.

Residents of this capital of Nepal seem to make an idol of almost anything, even an unusual-looking stone in the middle of a heavily trafficked road; vehicles go around it.

Each institution in Nepal is required to have its own idol, including the Christian hospital.

Because there was already an idol located in front of the land where the United Mission to Nepal put up its hospital about three years ago, the UMN did not have to create a new one. A local woman looks after the idol and its brick structure. She sees that it is regularly painted and decorated.



"Some people are pretty upset about it," said Sharon Gsellman, a Lutheran Church in America missionary. "But there are more important issues. They don't force us to worship it. It is not a part of the hospital program even though this is a government/UMN hospital."

Nepal is officially a Hindu nation and the United Mission to Nepal operates only through government-approved agreements in a partnership with Nepali society.

Evangelism is against the law that says that "no person shall propagate Christianity, Islam or any other faith so as to disrupt the traditional religion of the Hindu community within Nepal, or convert any adherent of the Hindu religion into these faiths." The penalty for such proselytizing is six-years imprisonment, while the convert may be jailed for one year.

Despite that situation UMN has worked in Nepal since 1954, mainly in the areas of health, education and economic

development. Although the missionaries are prevented from evangelizing, the Christian church is growing in Nepal. Nepali Christians are witnessing actively even though they face imprisonment and other forms of persecution for doing so.

"The law is that no one can change their religion," Sharon Gsellman explained. "If people are born Nepali, they are born Hindu. Baptism is ultimate proof of change and for that one can incur a harsh judgment because it is seen as taking away the culture and is considered a real threat. They see us as we would see any fanatical little faction in the United States."

Even the name of the mission group reflects the local concern with other religions. At first it was to be called the United Christian Mission to Nepal, but the word "Christian" was thought to be provocative and the name was changed.

Some missionaries chafe under the restrictions. But they can "minister to the needs of the people of Nepal in the name and spirit of Jesus Christ, and ... make Christ known by word and life," according to the UMN constitution.

Those working with UMN, almost 400 missionaries from 20 countries and 37 sending agencies including the LCA and the American Lutheran Church, easily can see that their services are needed.

Nepal is one of the 10 poorest nations in the world. It has an inadequate food supply and not enough good drinking water. The average life span is 46 years and the infant-mortality rate is 145 for every 1,000 live births. Only about 23 percent of the people are literate.

A small landlocked nation surrounded by India, China and Tibet, Nepal has been open to outsiders only since 1950. It had limited outside contact until 1968 when jet flights began bringing in tourists, especially those interested in seeing and climbing the giant Himalaya Mountains.

UMN provides a wide variety of health services. It not only runs hospitals in urban areas but also provides health care through medical clinics conducted in remote sections. It has developed schools and provides teachers and student aid. Farmers are offered education and training. Economic development projects include a technical institute, construction and operation of power plants, development of rural equipment, a plywood factory and an engineering works to provide such things as bridges and turbines.

"There is a strong desire to evangelize, to go and tell," said Sharon Gsellman, but "we try to be culturally sensitive."

"We try to show Christ's love by our service," she continued, "but sometimes interpretation is not what it should be. Some people think we are here because we couldn't find jobs in the United States. Others say we wanted to come here because we think it is a nice place to live. Some think we are earning our own salvation by our work here. We have a reluctance to speak clearly about our motivations, and our message isn't as clear as it could be," she explained.

However, Sharon Gsellman pointed out that in personal relationships it is possible to clear up some of the misconceptions. Many have been moved by the missionaries' witness.

Shyam Ranjit, director of the Lalitpur community develop-



Sharon Gsellman



Dr. Robert Gsellman visits medical center in hills of Nepal

ment and health project that receives funding from the LCA, said, "I have seen a lot of growth in religion, especially through the activities of the UMN people. I was not previously a Christian, but I learned about Christ from the people here. I would ask myself, 'Why are they so happy? Why do they do so many things to help people. They are not here for the money.'"

He said UMN cannot directly try to convert people but it "has planted the seeds." He added that "the work here has been very fruitful."

Although the government policy is restrictive, Ranjit said that "the Lord has done much for us. Some think we should have freedom now, but we are not praying for freedom yet. We need to suffer first."

Some Nepali Christians have suffered for their faith. Some have been jailed. "People are more open in the urban areas, but in the villages they are less tolerant," Sharon Gsellman pointed out. "Christians have been beaten, and their fields stomped on. Sometimes they are not given water rights.

"At the highest courts justice has been done, but at the local level people feel so emotional. They just get together and do things."

Sharon and husband Robert Gsellman, also an LCA missionary and medical doctor at the UMN hospital, and their

two children belong to a Nepali Christian congregation that has an active program with regular evangelism activities.

The congregation started house churches during the 1970s, Robert Gsellman pointed out. "It is a chance to get to know each other better," he said. "It includes Bible study and discussion. It gives those who don't speak Nepali a chance to go more deeply into things.

"The government closed the churches down for about a year," he added, but the house churches continued to meet. "They are a way of strengthening the church. They can't close down a church but they can't close all of the house churches."

The pastor of the congregation is Mangao Mahara. Sharon Gsellman, with her long dark hair pulled back, sits on a bench outside the hospital walls to meet with the congregation. Dressed in a sari as many of the missionaries do to blend in with a part of the local community, she talks about the joys of living in Nepal.

"Looking at him I think of St. Paul," she said, "not because of his suffering about the situation around him but totally centered on Christ." She added that "the people are so joyful, they are willing to be here and to be around such committed people who can and do suffer."

As the Gsellmans' son, 3-year-old Adam, plays nearby, the pastor explains how he became a Christian. A friend



Health care workers confer in hospital established by United Mission to Nepal

in the army had learned about Christianity while in Hong Kong. Maharjan said that his friend shared the Gospel with him and took him to Bible study and youth meetings.

Maharjan said that he began to believe but hesitated to be baptized because of the political and social repercussions.

"Then I read in Luke about the birds and flowers and how God takes care of them. I decided whatever happens I will face it. I said I will be baptized. I am ready for anything."

He later was trained for the ministry in the Philippines and came back to Nepal to minister. In addition to worship the congregation has Bible study, women's and youth groups, house churches and programs of service in which the members help one another with chores.

"We go to the villages and have Bible study," Maharjan said. "The people in those villages talk to those in other villages and share the Gospel."

"During one visit, a policeman came and asked what we were doing, but he was in civilian dress. Then he called other police and arrested some of the people there. We talked to them and after a while they let the people go. They warned us not to come and give Bible study," he said. Some members have received jail terms.

"Still God is working in God's own way, frequently using people who are sick or are possessed by evil spirits," he said.

Devil possession is a strange concept for many. Sharon Gsellman pointed out that the missionaries in Nepal "are not sure really what it is, but it is something real. People who are said to be possessed do behave differently," she said.

One woman said to be possessed by an evil spirit used foul language, screamed at people and would not work, she explained. This woman even tried to kill others. One man would eat anything.

"People try everything to help them," Maharjan said, "and after all else fails they will come and ask us to pray for them."

"One woman goes to villages and talks about Jesus Christ. 'If you believe, you will be healed,' she tells them. She spoke to one woman with an evil spirit," he continued. "'You don't need to do anything, just pray,' she told her. The woman felt



Maharjan

better and was not possessed by the devil spirit for two days. Again the first woman came and prayed for her. Then she was completely healed.

"Village people who had seen her were amazed. Later others possessed by a devil spirit, after going to a witch doctor and other places, came to this woman," he said. "These people, even if police say, 'We will put you in jail,' say, 'We will not leave Jesus Christ,'" Maharjan said.

"One woman was arrested and put in police custody for two or three days. They tried to convert her back to Hinduism. Others arrested with her denied Christ and left. She told them,

'You say I am a stupid woman. I don't know foreign or national religion, I know Christ who healed me. I got help from Jesus Christ so I can't change.' They tried and tried but they did not get her to change. She has since brought others in who are in the process of baptism classes," he said.

"We share the message with everyone and we have told them to share wherever they have opportunity, in hospitals, with farmers as they work together and in offices — even in the military and with the police. We have police who are believers," Maharjan confided.

As the Nepali share their faith in explicit ways the missionaries of the UMN continue to witness more indirectly.

"The idea that we are working on so hard is to get people to see that Christianity is not a country, not a political thing, but spiritual," Sharon Gsellman explained. "It doesn't come from the American government or any government."

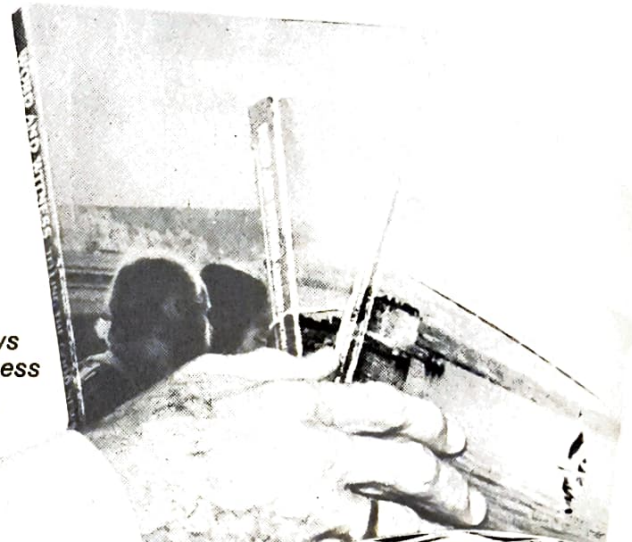
That concern is one of the reasons there is hesitancy to call for outside help to deal with persecution. "We don't really want the high-powered help that comes from outside," she said, because that would only reinforce the belief of some that Christianity is from outside.

Meanwhile, as one missionary writer puts it, "the church has been growing in Nepal on its own, organizationally independent of the United Mission to Nepal and other missions." As another writer about the UMN says, "We are only the workers; as Lord of the harvest, God takes the responsibility for the results." ■

The Gospel

**Carl Sunwall and LBEA
provide Lutheran literature
for the sightless**

*Sunwall displays
Word and Witness
texts in braille.*



Their Fingertips

By Wilfred Bockelman

There's nothing pretentious about a one-story frame-and-stone house at 660 E. Montana Ave. in St. Paul, Minn. It resembles every other house on the block. At first glance there's nothing unusual about Carl and Florence Sunwall who live in it. Yet from this house and under the direction of these two people a special ministry goes out through the United States and 25 foreign countries to thousands of people who are blind or have greatly impaired vision.

This ministry uses various arrangements of six raised dots on a page — braille. It currently communicates the love of God to people from 4 to 104 years old who, through the "eyes" on the end of their sensitive fingers, are able to read about the Savior who helps the sightless as well as the sighted.

The house on Montana Avenue is headquarters of the Lutheran Braille Evangelism Association (LBEA) and the Rev. Carl C. Sunwall is its executive director. His wife, Florence, is financial secretary for the organization. From a basement office braille Bibles, hymnals, psalters and other reading material are sent to many parts of the world.

Sunwall himself is an imposing man, but as soon as he is described with that word it doesn't quite fit. A dictionary defines imposing as "making a strong impression because of great size or strength."

Carl Sunwall is 80 years old and weighs less than 150 pounds, wisps of white hair showing around the fringes of an otherwise bald head. He gives the impression that a good strong wind might blow him away. But the dictionary definition goes on to note dignity, impressiveness and dignified grace. Those terms describe Sunwall.

He has been executive director of LBEA since 1967 and was an active board member since its founding in 1952. Before devoting full time to this post, he served several parishes of the Lutheran Church in America and the Augustana Lutheran Church in Minnesota. He was pastor for 27 years of St. Paul Church, St. Paul, a parish which pioneered the integration of black people in its membership.

In his present work with the blind Sunwall emphasizes that LBEA is a spiritual ministry, not a social service agency. Its essential mission is to help blind people grow in faith through literature and tapes.

"In all my years in the ministry I have never seen an unhappy blind person," Sunwall said. "Naturally, there will be times when they are distressed, just as everybody else is. Nor do I want to say they are carelessly happy. But they carry an inner joy."

Interviews with some of the beneficiaries of LBEA's minis-

try illustrate this claim. Mabel Femrite, congenitally blind since youth and now middle-aged, is an active member of St. Paul Church, Minneapolis. She was a full-time dictaphone operator, but now works only part time. She sings in the choir, occasionally plays the organ and has taught Sunday school.

It was a great day for Femrite when the *Lutheran Book of Worship* came out in braille. She calls the church on Friday afternoons to find out the hymns for Sunday, then takes those pages out of her loose-leaf braille edition of *LBW*, ready to bring them to service on Sunday.

She attends church for the same reason that other people do — for spiritual nourishment. The major difference is that she can't read Scripture and hymns from the printed page. LBEA makes it possible for her to read with the tips of her fingers what other people read with their eyes.

Allison Larges was particularly happy the day she was interviewed. When asked to spell her name, she asked, "Which one, the one I have now or the one I'll have next week?" Several days later she was to be married to Michael O'Day.

Larges is congenitally blind. She graduated from Augsburg College, Minneapolis with a chemistry and math major.

When she was asked what she believed were some major handicaps of blind people Larges had to think a while. "One of them, of course, is transportation," she replied. "We can't drive ourselves. So we're quite dependent on others. We take public transportation on our own but sometimes the bus driver forgets to call our stop."

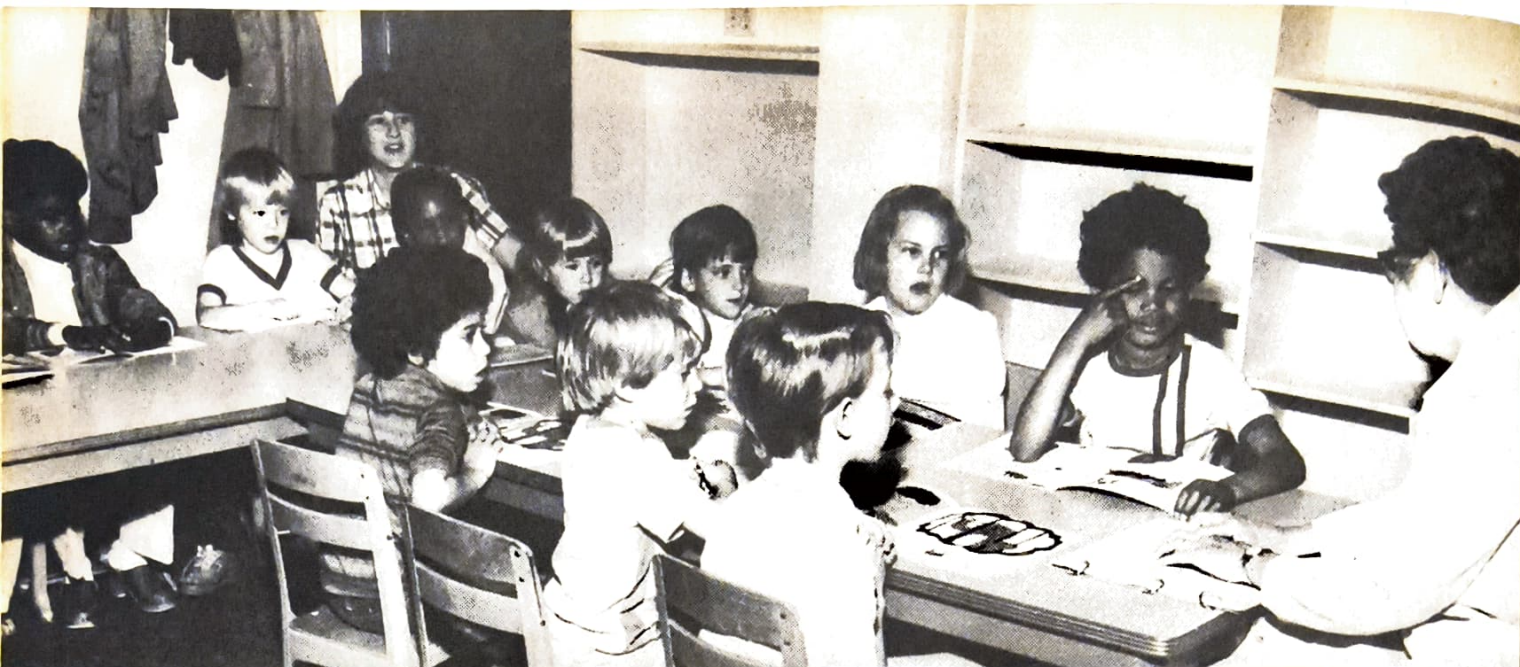
Another handicap, however, is that blind people sometimes are thought to be unusually dependent people who simply can't fend for themselves at all. "I live with my parents — at least I will until next week —" she said, "but sometimes my parents are gone for a week or so on vacation, and I live alone. I can go to the store alone. I'm just like everybody else."

Sunwall likes to sum up their plight by saying, "After all, they're only blind."

The world has an estimated 15 million legally blind people, over 1 million of them in the United States, including an estimated 50,000 Lutherans. While blindness has been decreasing in Africa and some other areas during the past three decades with help from the ministry of the church, in the United States it has increased by 25 percent in the past 10 years. Four major contributing factors are diabetes, glaucoma, old age and accidents.

The LBEA was organized in 1952 with the purpose of "helping the sightless see the Savior." The guiding force behind its formation was John Erickson, who became partially blind at the age of 5 and was totally blind by his ninth birthday. Born in 1891 of Swedish immigrant parents, only three months after his father was killed in a logging-camp accident, Erickson led a life of hardship and frustration. Yet

The author, a free-lance writer, lives in Minneapolis. Readers may reach the Lutheran Braille Evangelism Association at 660 E. Montana Ave., St. Paul, Minn. 55106. Another ministry to the blind, sponsored by the American Lutheran Church, is Ephphatha Services, P.O. Box 15167, Minneapolis, Minn. 55415.



Mabel Femrite teaches a class using LCA teachers' guide in braille

Paul Wychor

his unbelievable optimism and boundless faith set him up as an example for many.

Erickson attended a school for the blind in Faribault, Minn. Upon graduation he followed the trade open to many blind people at the time, if they had an ear for music — piano tuning. His mother and stepfather, however, had left a deep stamp of piety on him, and he soon expressed a desire to "turn from piano tuning to getting souls in tune with God."

Erickson attended Lutheran Bible Institute in Minneapolis and graduated with honors from Augustana Seminary, Rock Island, Ill. He could not be ordained because the church at that time had a regulation against the ordination of blind people. But he was licensed as a lay preacher and, with the assistance of his wife, served parishes for more than 10 years. But his chief interest was to minister to the blind.

So when LBEA was organized, Erickson was named promotional director. Income was meager at the beginning, mostly from offerings received at services where Erickson spoke. At his first service on behalf of LBEA the offering was \$6.11. At another it was \$1.85. But he persisted and gradually income increased. Even at the time of Erickson's retirement in 1967 his salary was only \$250 a month. With this and a small inheritance the Ericksons reared a family and paid off a mortgage on their home.

Erickson's dedication made a deep impact on Sunwall, who was named director of LBEA on Erickson's retirement.

Membership in LBEA, presently about 2,000, is composed of individuals and organizations that contribute a minimum of \$1 a year. A 12-member board, elected by an annual membership meeting, meets quarterly to direct the association's business.

The current annual budget is \$45,000, received in contributions from members and payment for services rendered. The association has 65 volunteers, certified by the U.S. Library



The late John Erickson, blind evangelist, was LBEA director until 1967.

of Congress, who transcribe literature into braille. A mechanism known as a thermoform duplicates these originals through a process using heat and vacuum.

LBEA's two major monthly publications are the *Tract Messenger*, in braille, sent free to 1,000 blind people in the United States and overseas, and *The Christian Magnifier*, a 12-page devotional and informative magazine in large print for those with failing eyesight. It has a circulation of 5,000. The price is kept at a modest \$4 a year to enable the largest possible distribution among people who have low incomes. In addition, LBEA provides tapes of a variety of Christian writings. Cassette players are lent to the blind and others with impaired vision, to be returned when no longer needed.

Many publications of the LCA have been transcribed into braille: Christian education materials for children, youth and adults, including teachers' guides; the Lutheran Church Women Bible study lessons; *Hymns and Songs for Church School*; Word and Witness texts, and *Occasional Services*, the companion to the *LBW*.

With the cooperation of the Episcopal Church, LBEA published the entire book of Psalms, the psalter from the *Book of Common Prayer*, portions of which also are used in the *LBW*.

LBEA was instrumental in having the *Service Book and Hymnal* and the *LBW* published in braille. They are distributed to the blind upon request — free if necessary. The hymnals and psalters are in loose-leaf ring binders so that individual sections can be used a few pages at a time.

LBEA does not have a high-powered development staff to raise money. Sunwall is convinced that as God brings the church to an understanding of various needs, so God also will supply those needs. "We need to tell the story about LBEA not because we need the publicity," he says, "but the church membership needs information about us. We are here to help them provide a ministry to those who are blind." ■

THE LUTHERAN



How Will ELCA View the Bible?

The new church's constitution puts all our faith and life under the Scriptures

By Todd W. Nichol

The word of God is pure power. When God talks, it takes. When you hear the pastor say, "I declare to you the entire forgiveness of all your sins," you cannot avoid the reality of the word. Clothed in splashing water and broken bread, the word of God delivers and nourishes us. The sacraments are the word of God happening. But what about the written word of God — the Bible? The Bible is not an event but a book, and American Lutherans have not agreed always about what kind of book it is or how to use it. Sometimes they have tussled with hard questions about the Bible on the way toward Lutheran unity. The fate of more than one merger has hung on a decision about what kind of book the Bible is.

As three church bodies move toward the establishment of the Evangelical Lutheran Church in America, it's important to know how they have come to the confession of scriptural authority expressed in its constitution.

Before World War I, most American Lutherans were used to saying that the Bible was God's inspired and infallible word. Most churchgoing Lutherans probably were not troubled about its inspiration and infallibility. Of course, every town had a skeptic or two who knew how to put tough questions to Bible-believing Christians, and every congregation had members who enjoyed stumping the pastor. But most Lutherans did not worry too much about these eccentrics.

By and large Lutherans thought God had inspired the writers of the Bible in their choice of words and that Scripture spoke literally where it did not use obviously figurative language. If Genesis said the creation happened in six days, then six days it was. Scientists produced evidence supporting events described in the Old Testament. Gospel "harmonies" attempted to account for differences and contradictions in Matthew, Mark, Luke and John. "Scripture cannot be broken" was a favorite quotation from John's Gospel.

Lutherans in the United States were thankful for the ocean that separated them from Europe. They remembered that the churches of Europe were not in robust health. They knew, too, that new theologies in Europe had snipped and clipped at Christian confidence in the Bible. They had read about dramatic discoveries by Charles Darwin and other scientists

The author is assistant professor of church history at Luther Northwestern Seminary, St. Paul, Minn. This 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**



that challenged old assumptions about the creation.

Pastors and theologians also knew that European scholars had uncovered evidence that the Bible had been written over many centuries, that it included literature of many kinds from a multitude of sources and that it had been put together by editors working in a variety of times and places.

These findings were the result of a scholarly method called historical criticism. The new method was debated hotly within and outside the churches. Wherever anyone stood, almost everyone agreed that historical criticism was a challenge to the authority of the Bible.

Wise heads knew that sooner or later historical criticism would cross the Atlantic, and by the end of the Civil War it had. Lutherans watched and shook their heads, but at first they did not pay much attention to the hubbub. But by 1920 they were worried.

In the 1920s American Protestantism cracked and split down the middle. On one side were "Modernists," who believed they could fit the faith to the findings of the scientists and the historical critics. On the other were "Fundamentalists," a loose coalition of Christians who had rallied to the defense of the Bible.

Most Lutherans in the United States sympathized with the Fundamentalists. They liked their emphasis on the Bible. They understood making the inspiration and "inerrancy" of Scripture a final line of defense against the Modernists. "Inerrancy" was a new word for Lutherans, but for many it summed up their confidence in the authority of Scripture. By 1920 it had become an article of faith for some American Lutherans.

Shortly after World War I representatives of several U.S. Lutheran churches met to form a new cooperative organization, the National Lutheran Council. They took as their doctrinal platform a set of statements written in 1918 by H.G. Stub, president of the Norwegian Lutheran Church of America. In his propositions — later known as the Chicago Theses — Stub called the Bible "the inspired and inerrant word of God." These representatives agreed without dissent.

But the word "inerrant" soon was to stir controversy. Four German-American synods — Ohio, Iowa, Buffalo and Texas — had been working for some time toward a merger. All seemed in order for a union in 1925. Then, because Lutherans take theology seriously, there was a delay. Iowa's leading theologian, J. Michael Reu, demanded that "inerrancy" be removed from the proposed constitution. Reu argued that neither Scripture nor the Lutheran Confessions required the use of the term.

An explosive controversy followed, but eventually a compromise was patched together. The Bible was called "infallible" in the doctrinal article of the new constitution and "inerrant" in an appendix. The scrap over Scripture was settled, and the American Lutheran Church — now remembered as the "old" ALC — came into existence in 1930.

That same year the ALC joined four other primarily Midwestern bodies — including the Augustana Synod, the United Danish Evangelical Lutheran Church, the Lutheran Free Church and the Norwegian Lutheran Church of America — in forming a federation called the American Lutheran Conference. In its doctrinal platform, the Minneapolis Theses, the conference said the Bible was "divinely inspired, revealed and inerrant."

By 1930 historical criticism was finding its way into the Lutheran churches of the United States. As they do today

What we say about the Bible is finally, not as important as what the Bible says to us.

seminarians nodded off trying to keep straight the scholarly shorthand identifying the editors of the Old Testament: J for the Jahwist, E for the Elohist, D for the Deuteronomist and P for the Priestly editor. They learned as much as they could from teachers who could give them about the words and worlds of the Bible. They came to understand that the Bible is a huge collection of different kinds of writing, meant to be read and listened to in different ways.

When first introduced to hermeneutics, the study of the theory of interpretation, more than one student asked, "Hermeneutics, who?" But in the end, and most importantly, students learned to understand that the Bible is not only a book of facts, but above all a book bearing witness to the law and Gospel of God.

Learning a new way of reading the Bible was painful for some and liberating for others. Members of seminary and college faculties often were at odds over these matters, and students sometimes wondered whether to believe their Sunday school teachers or their theological professors.

Students at Philadelphia Seminary sang an irreverent ditty in honor of a friendly professor who opposed historical criticism:

He walks with me
And he talks with me,
And he tells me I must beware
of J, D, and E
Redacted by P!...

A few people with long memories of life at Luther Seminary in St. Paul, Minn., still remember the dramatic day an esteemed professor of Old Testament emerged from his study to acknowledge that more than one author may have had a hand in writing the Book of Isaiah.

Historical criticism first was accepted widely in the United Lutheran Church in America, the largest of the bodies that eventually merged to become the Lutheran Church in America. In 1930, new faculty members brought the approach to the seminary of the Augustana Synod in Rock Island, Ill. But the advent of the new method opened a breach between these and other Lutheran bodies.

Historical criticism was welcomed only later and more cautiously in other U.S. Lutheran churches. Leaders of the Evangelical Lutheran Church — as the Norwegian Lutheran Church of America had been renamed — were particularly strong opponents of historical criticism into the 1950s, and the standard-bearers of the Lutheran Church—Missouri Synod remain opposed to the present. Sharp words over historical criticism often were exchanged by leaders of the churches and in the church press.

When the LCA and the new ALC appeared on the scene in the early 1960s, many people wondered, "Why two churches instead of one?" One reason was a division of opinion over Scripture. The leaders of the churches that formed the ALC insisted on the position their predecessors had taken in 1919 and 1930, when they described the Bible as "divinely inspired, revealed, and inerrant Word of God."



Claude Satterfield

the constitution of the new ALC. The LCA constitution, on the other hand, shows the influence of the historical-critical approach: "The Holy Scriptures are the divinely inspired record of God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims."

In spite of the provisions of its constitution — and because of them — the new ALC was threatened by controversy over Scripture. A document incorporated into the Articles of Union for the ALC, the United Testimony on Faith and Life, was a lengthy statement framed by theologians of the American Lutheran Conference prior to the merger that brought together four of its churches. The United Testimony left the door open to the use of historical criticism. That made it possi-

ble for those uneasy with the notion of inerrancy to use the new method and enter the new church in good conscience. But this was unsettling to advocates of inerrancy, who could point to the constitution of the new church for support of their position.

Even before the merger there had been signs of trouble over Scripture. But with the skillful leadership of Fredrik Schiotz, the first president of the new ALC, with retreats that brought district presidents and theologians together, and with the publication of *The Bible: Book of Faith*, written by ALC theologians, the historical-critical approach was introduced and accepted widely, though not universally, in the ALC in the 1960s.

Some years later the LCMS was convulsed by a quarrel over inspiration, inerrancy and historical criticism. Controversy swirled around the faculty of its Concordia Seminary in St. Louis. In 1974 most members of that faculty were charged with false doctrine. The chief complaint was that the teachers had embraced the historical-critical approach to the Bible. Eventually, most of the faculty left the seminary and established a new school. Later a number of congregations and clergy left the LCMS to form the Association of Evangelical Lutheran Churches, one of the partners forming the new Evangelical Lutheran Church in America.

What will the ELCA say about the Bible?

The constitution proposed for the new church says: "This church accepts the canonical scriptures of the Old and New Testaments as the inspired word of God and the authoritative source and norm of its proclamation, faith and life." The statement is modeled after the first sentence of one of the Lutheran confessions, the Formula of Concord. Like the Lutheran confessions the proposed constitution says the Bible is the primary, authentic, authoritative written testimony to the word of God. This statement puts all of our faith and life under the authority of the Bible.

The statement is strong in its insistence on biblical authority. It does not exclude those who say that the Scripture is inerrant. It welcomes them and joins them in paying honor to the Scripture. Those who say the Bible is inerrant will bring to the new church an insistence that we listen to Scripture before we interpret it. They steep themselves in the texts of the Bible, embodying a long Lutheran tradition of reverence for the text of the Scripture as it stands written. They come prepared to give the obedience of faith to the testimony of the Bible.

But the proposed statement also makes room for historical criticism. Lutherans who have studied in the ALC's "Search" or the LCA's "Word and Witness" programs have learned that the authority of Scripture increases for them as they learn more about it and the worlds from which it came. They think that with the help of scholarship and intellectual honesty the word can be understood and believed in today's world. They, too, honor the Bible as the source and norm for the faith and life of the church.

The constitution proposed for the ELCA is clear about the authority of Scripture and generous in leaving room for us to find different ways of expressing that authority. Talking about the Bible in different ways helps us stay honest about what it means to be a church under the authority of the word of God written in the Bible.

It makes sense. We are Lutherans. We know that what we say about the Bible is, finally, not as important as what the Bible says to us. ■



Winners with a mark of excellence

Fifty-two individuals and one Sunday school class have won the *Kidbits* "Mark the Book" bookmark design contest. They will receive *Kidbits* T-shirts as prizes. Judge for this year's contest was Gertrude Swann, Our Redeemer Church, Washington, a retired elementary school principal.

Sixty-eight individuals and 78 Sunday and vacation church schools sent in 829 entries, the most ever received in the seven-year history of *Kidbits* contests. Among those entering were a class of Indochinese and Hispanic students from Emanuel Church, Dallas, and children of students at the Lutheran School of Theology at Chicago. Members of American Lutheran Church, Roman Catholic and Methodist churches also entered.

Contestants ranged in age from 2 to 67. Although they represented 26 states, the overwhelming majority was from Pennsylvania.

The names of the winners and examples of their entries follow.

Tanya Anderson, 13
St. Paul Church
Cambridge Springs, Pa.

Chad Grabrelcik, 10
First Church
Grove City, Minn.

Holly Kocourek, 11
St. Mark Church
North St. Paul, Minn.

Diane Baker, 12
Salem Church
Ephrata, Pa.

Bethany Gibrich, 7
Salem Church
Moline, Ill.

Angela Larson, 12
First Church
Grove City, Minn.

Jason Butler, 13
St. Luke Church
Roaring Spring, Pa.

Elijah Blue Harlow, 5
Glade Creek Church
Blue Ridge, Va.

Amy and Andrea Lockwood, 10
Trinity Church
Harvard, Ill.

Matthew DeBold, 7
Atonement Church
Wyomissing, Pa.

Jessica Harris, 8
Our Saviour Church
Three Rivers, Texas

Aaron Longnion, 12
First English Church
Austin, Texas

Jennifer DeVane, 6
Good Shepherd Church
Indianapolis

Kristin Jones, 5
Our Saviour Church
Albany, Ga.

Kimberly Jo Martin, 10
Salem Church
Ephrata, Pa.

Sarah Dick, 11
Word of Hope Church
Lexington, Ky.

Naoma Johnson, 50
First Church
Grove City, Minn.

Heather McConnell, 11
Good Shepherd Church
Mount Holly, N.C.

Ben Finley, 9
Trinity Church
Madison, Ohio

Emily Kieson, 7
Our Savior Church
Haddonfield, N.J.

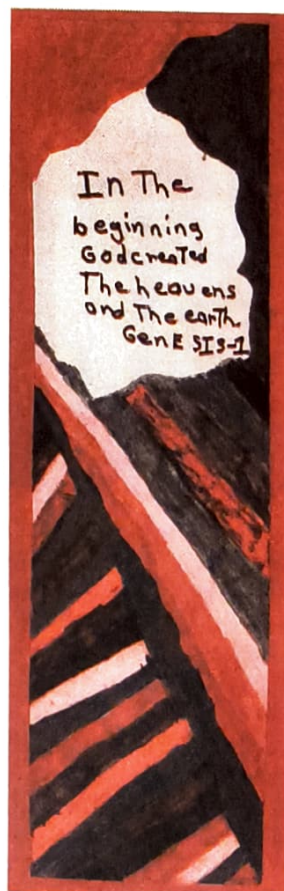
Valerie Mehring, 13
Christ Church
Dillsburg, Pa.



Shelly Chamberlain, 11
Zion Church
Clearville, Pa.



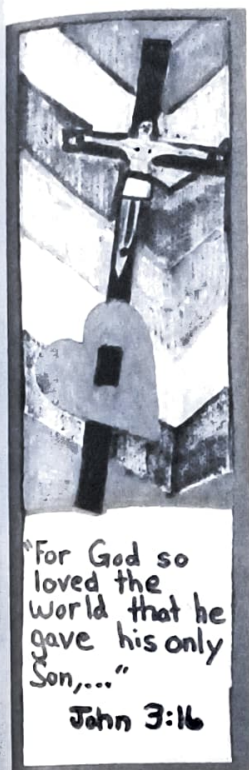
Becky Shuman, 9
St. John Church
Griffin, Ga.



Jason Revels, 11
St. John Church
Spartanburg, S.C.



Jessica Sonnen, 4
Bethel Church (ALB)
Grove City, Ohio
THE LUTHERAN



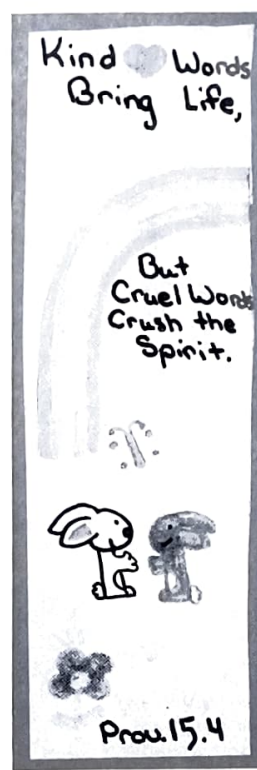
David Samuelson, 14
First Church
Rockford, Ill.



Brian Drey, 8
St. Mark Church
Birdsboro, Pa.



Gretchen Lynch, 9
St. Peter Church
Pen Argyl, Pa.



Elissa Koehn, 10
First Church
Litchfield, Minn.

Molly Miller, 10
Mount Zion Church
Smicksburg, Pa.

Daisy Morrison, 9
Family of God Church
Bremerton (NE), Wash.

Kristin Mortensen, 6
Bethlehem Church
Los Alamos, N.M.

Todd Olszewski, 6
Trinity Church
Harvard, Ill.

Jason Pinos, 12
Trindle Springs Church
Mechanicsburg, Pa.

Mandy Owell, 15
St. John Church
Griffin, Ga.

Jaona Rakoto, 9
Augustana Church
Chicago

Katherine Schaudt, 10
Living Word Church
Katy, Texas

Tawny (8) and
Tina (9) Schellhaass
Trinity Church
Harvard, Ill.

Tim Schmidt, 10
St. John Church
Zanesville, Ohio

Special Education Class
Zion Church
Manheim, Pa.

Erin Straley, 8
Trinity United
Methodist Church
Roaring Spring, Pa.

Lee Theis, 14
Augustana Church
Denver

Pol Thiel, 11
Emanuel Church
Dallas

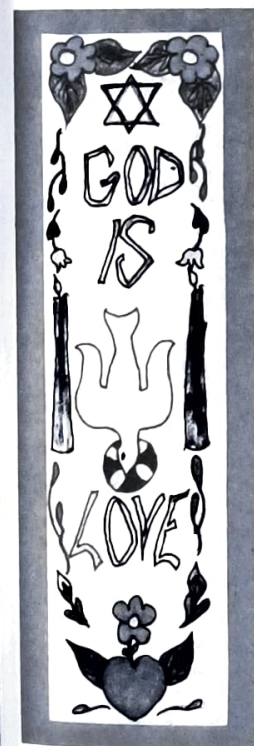
Brett VerHaar, 7
Trinity Church
Farmington, N.M.

Alyssa VonGuten, 5
Mount of Olives Church
Rock Springs, Wyo.

Tasha Wallace, 8
St. Mark Church
Asheville, N.C.

Jana Whitney, 13
St. Paul Church
Jefferson, Md.

Jessica Zinchuk, 3
St. John Church
Polar, Wis.



Josh Hancock, 12
St. John Church
Martinsburg, W.Va.



Kristen Gelssler, 10
Christ Church
Barto, Pa.



Robyn Craig, 10
St. John Church
Salina, Kan.



Julie Hinkson, 10
St. Paul Church
Erie (Millcreek), Pa.

ONE BLOOD, MANY COLORS

Native Americans: Enduring Foundations

By Marilyn Sorenson

The meeting of Lutherans and Native Americans in the 17th and 18th centuries in most cases proved temporary and fragile. Mission efforts were haphazard, undertaken largely by individuals in a church preoccupied with gathering immigrants into congregations.

But in the 19th century more deliberate plans were laid and carried out by Lutheran churches to bring the Gospel to Native Americans. Some of these efforts resulted in ministries that continue to serve until the present.

In 1843 the Rev. F. Schmid, affiliated with the Michigan Synod and with support from the Ministerium of Pennsylvania, began work among the Chippewa Indians in Michigan. In writing to thank the missionary society for their support of his work with \$125, he reported that "these heathen are beginning to receive the word."

A name that appears more than once in 19th century records is Wilhelm Loehe. This Bavarian pastor and mission leader sent colonists to establish Frankenmuth on the Saginaw River in Michigan in 1845. One purpose of this settlement was ministry among the Chippewas. Under the leadership of Friedrich Craemer, its pastor, the Lutheran congregation began a preaching and educational ministry among its Indian neighbors, which led eventually to the founding of Bethany Indian Church. But the Chippewa missions eventually declined as the encroachment of white settlements scattered their Indian members.

The Iowa Synod, also a fruit of Loehe's work, established a mission on the Powder River in what is now the state of Wyoming

This is the second of five installments by Marilyn Sorenson in a yearlong series on diversity and inclusiveness in the church. The author is a student at Pacific Seminary, Berkeley, Calif. She is a tribal member of the Sisseton-Wahpeton Sioux reservation in South Dakota.



Bethany Indian Church in 1853

in April 1860. Under Pastor Moritz Braeuninger they hoped to minister to the Crow tribe. Although the work suffered a severe blow in the martyrdom of Braeuninger by unknown hands in July 1860, mission efforts continued until 1867. Some were baptized and a few boys were sent to the synod's seminary in Iowa for further education. But the unsettled relations between Native Americans and whites and the use of mission methods not well suited to reaching a nomadic plains people led the Iowans to suspend the work.

A young Dane, N.L. Nielsen, immigrated to the United States in 1888. In association with the Danish Evangelical Lutheran Church in America he turned his hopes of working with Native Americans into a reality after his preparation at Trinity Seminary in Blair, Neb. In 1892 Nielsen began to minister with the Cherokees at Oaks, Okla., and in 1899 baptized his first Native American child. In time a church, school and boarding house were constructed. The church still serves the area with added services at the Oaks Indian Mission Home.

One of the longest lasting efforts at ministry among Indian people has been accomplished by the Wisconsin Synod within the Apache nation on the San Carlos Reservation in Arizona. Since 1892 a succession of missionaries have established congregations and schools. Although language barriers often have been an obstacle to mission, several Apache Lutheran mission pastors have been fluent in the tongue of their adopted people.

The Lutheran Church—Missouri Synod also has played an important role in planting the church among Native Americans. A Christian presence among the Stockbridge Munsee band of Mohican Indians is one of the oldest in the country. This tribe had been Christian for about 150 years when in 1898 a group of Stockbridge Indians visited a pastor in Shawano, Wis., and asked him to begin work among them. With establishment of a congregation the following year, the LCMS became involved. By 1901 a newly built church and school were dedicated and a full-time pastor called. Today three congregations are the direct result of that 1898 visit.

The largest of these is the Lutheran Church of the Wilderness, Bowler, Wis. Some 50 years ago several families moved to a new reservation near Bowler, and a pastor conducted services for them. In 1955 a church building was dedicated. Today a flourishing congregation of over 200 baptized members is served by the Rev. Joel Schlachtenhaufen and belongs to the Association of Evangelical Lutheran Churches.

One member expresses this parish's ties to the church in this way: "We never have been left without a service or neglected spiritually since the reservation began in the 1930s. Nor for that matter have we been neglected ever since the Lutheran church first came in 1892. They answered our plea and we are grateful to them and to our Lord and Savior for this continuous blessing."

Next: Native Americans in LCA and ALC

THE LUTHERAN

1st ELCA executive director named

The first executive director of a churchwide unit of the Evangelical Lutheran Church in America was named last month. The Transition Team for the new Lutheran church selected Alfred (Chris) Stein of New Brighton, Minn., to direct the Office for Personnel.

Stein, 40, began his new position Oct. 13 in a temporary office in Chicago. He has been personnel manager for A.C. Nielsen Co., Minneapolis.

Prior to joining the Nielsen organization in 1984 he was employed by two health-care organizations in Minneapolis and St. Paul, Minn. From 1971 to 1977 he was an American Lutheran Church pastor, serving Tuttle-Robinson Parish, Tuttle, N.D., and Zion Church, Arlington, Minn. He is a graduate of Luther College, Decorah, Iowa, and Trinity Seminary, Columbus, Ohio.

Stein is a member of Nativity Church (Lutheran Church in America), St. Anthony, Minn.

The Transition Team received 27 applications for the position and interviewed four finalists before selecting Stein.

Announcement of executive positions in the new church will be published in the Nov. 5 issue of *The Lutheran* and will be sent directly to each congregation.

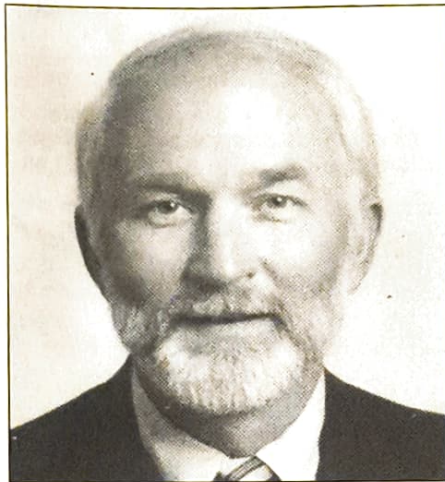
The team will fill two more positions — executive director of the ELCA Foundation in February, and the nomination of the editor of *The Lutheran* to the constituting convention in April. Other chief executives will be elected in June 1987 by the boards of the churchwide units in consultation with the bishop of the new church.

Chicago site

The National Office Site Committee reported that it "plans to look for lease space (5-10 years) unless a purchase opportunity should arise of compelling merit." The report was made by the Rev. L. James Wylie, chairperson, an ALC pastor who is vice president of Lutheran Institute of Human Ecology, Park Ridge, Ill.

Wylie also said the committee expects to be advised by a firm experienced in positioning large organizations in new locations. He noted that the ELCA was entering the real estate market at an advantageous time, because 38 percent of office space in the Chicago area is currently unoccupied.

Among criteria being used in the office selection are metropolitan Chicago area, proximity to airports, inclusive personnel pool, reasonable housing and commuting



Stein

times and costs that would not detract from the church's mission.

Computer systems

Much of the team's three-day agenda in Minneapolis dealt with the discussion of the computer and information systems for the ELCA. The ALC currently uses a Burroughs system for its pensions, publishing and investments operations. The LCA uses an IBM system for its publishing and investments operations and a Honeywell system for its pension functions.

The publishing houses have agreed to use Burroughs and IBM, phasing out the IBM after two years. But the pension boards are "dead in the water" on computers, the Rev. David H. Rokke, director of the ALC Board of Trustees, told the team. "The LCA assumes its system is the one to be used in the new church and the ALC feels the same way about its system. We can't get anywhere. We need someone to say, 'We are the ELCA,' and make a decision so we can go forward."

The team authorized the Work Group on Pensions "to oversee the design and implementation by Dec. 1, 1987, of a data information system" for the ELCA Board of Pensions, using the systems now owned by the ALC and the LCA boards.

Colleges, seminaries

Final report of the forums on the relationship of colleges and universities to the new church showed a variety of patterns are preferred about governance and the election of board members. Four institutions want to relate to the national church, four to a congregational base, two to a combination of synod and national bodies,

four to synods in a region-wide relationship, and 15 to specific synods.

Financial support of colleges will combine synodical and national funding.

A report on seminaries proposed "linkages": Pacific — regions 1, 2; Luther Northwestern — regions 2, 3; Chicago and Wartburg — regions 4, 5; Trinity and Southern — regions 6, 9; Gettysburg and Philadelphia — regions 7, 8.

ALC Presiding Bishop David W. Preus asked for re-examination of the linkages assigned to Luther Northwestern, noting that Wisconsin synods in region 4 should relate to that school. LCA Bishop James R. Crumley Jr. asked for study of the Trinity-Southern alignment. "For the life of me," Crumley said, "I see no advantages for either seminary in such an arrangement."

The team heard that the seminaries would receive approximately \$10 million in support from the new church, with the amount divided almost evenly between the national church and synods.

In other actions, the team:

- agreed that 70 to 75 percent of world hunger funds would be distributed overseas and 20 to 25 percent domestically, and

- heard that the churchwide youth organization will meet triennially. The constituting convention will have 150 delegates and will meet on July 16-19, 1987, in Indianapolis.

—EDGAR R. TREXLER

ALC congregations begin merger vote

Congregations of the American Lutheran Church have begun the process of voting whether to ratify plans to form the Evangelical Lutheran Church in America.

Between Sept. 15 and March 16, 1987, each of the church's 4,950 congregations may cast a "yes" or "no" vote at a properly called congregational meeting. A simple majority of votes is required.

At least two-thirds of the congregations casting ballots is required to ratify the ALC convention action to form the ELCA.

Lutheran Church in America delegates will cast a second vote on merger at a special convention on April 28, 1987, in order to fulfill LCA requirements that constitutional changes be approved at successive conventions.

ALC group plans breakaway church

Conservatives in the American Lutheran Church who oppose the merger of the ALC, Lutheran Church in America and Association of Evangelical Lutheran Churches into the Evangelical Lutheran Church in America have initiated plans for an alternative. About 5,000 ALC clergy have been invited to an assembly at Calvary Church, St. Paul, Minn., on Oct. 20 to discuss formation of the Association of American Lutheran Churches.

Sixteen pastors and 10 lay people from seven states met at Calvary Church in St. Paul in August to begin planning for the alternative organization. "This new group will be a continuation of the conservative wing of the present ALC," said the Rev. James Minor of Calvary. The Rev. Duane Lindberg, Trinity Church, Waterloo, Iowa, also helped organize the gathering.

A fundamental issue for the group is the description of the Bible as inerrant and infallible in the ALC constitution but not in the new church documents. "We believe that the Bible is true from Genesis to Revelation, that the words are the inspired word of God," Minor said in an interview in the St. Paul *Pioneer Press and Dispatch*.

He added that the group "strongly

favors local control of church property and a congregation-centered structure."

In discussing the news of the AALC, ALC Presiding Bishop David Preus said, "While it is not unexpected, it is disappointing. But I expect it to affect only a handful of congregations."

Minor and other clergy promoting the proposed AALC have been active in the Fellowship of Evangelical Lutheran Laity

and Pastors, but the fellowship did not initiate planning for the AALC, said the Rev. Paul Swedberg who chairs the FELLP board. Swedberg said FELLP wants to help both congregations that go into the ELCA as well as those who stay out.

Concerning his own congregation, Church of the Master, an LCA congregation in Minneapolis, Swedberg said, "I believe the way the Lord is leading us now is to continue in the new church and continue to lift up those concerns that we think are important and still be an active congregation."

Namibians move toward merger

Three racially divided Lutheran churches in Namibia may be heading toward merger, according to Ralston Deffenbaugh of Lutheran World Ministries, the U.S. committee of the Lutheran World Federation.

The churches are the 350,000-member Evangelical Lutheran Church in Namibia, the northern black church; the 200,000-member Evangelical Lutheran Church of South-West Africa, the southern black church; and the 12,000-member white German Evangelical Lutheran Church in South-West Africa. The white church was suspended from the LWF in 1984 for failing to reject apartheid.

Deffenbaugh said the German church has come to see that it must try to achieve unity. In a pastoral letter the leadership of the white church told congregations that "because a church is not a political party it cannot detail a political program."



Klan wizard

James Farrands, Shelton, Conn., is the first national leader of the Ku Klux Klan from north of the Mason-Dixon Line. The local Roman Catholic bishop rebuked Farrands after he said there was no contradiction between his Catholic faith and his Klan activities.

Ortega thanks LWF for peace word

Expressing gratitude for a statement on Nicaragua by the Lutheran World Federation executive committee, Nicaraguan President Daniel Ortega said he hoped "that the Lutheran churches of the world continue their efforts to secure peace and security for all the people" of his country.

Ortega made his statement during an impromptu encounter in Managua, Nicaragua, with Dr. Paul Wee, an American Lutheran Church pastor who is LWF assistant general secretary for international affairs. Wee was introduced to Ortega by Ana de Garcia, an ALC missionary in Managua. The meeting came during intermission at a concert.

Ortega was pleased with LWF disapproval of U.S. aid to the *contras* and its expression of disappointment with the United States for ignoring the World Court's decision declaring such aid illegal. The LWF also cautioned that no external threat to the country should be "used as an excuse for denying the fundamental freedoms of speech, press, religion and labor organization."

Wee said Ortega responded by reaffirming his government's "commitment to the human and civil rights of individuals and institutions within the country."

Ecumenical group visits pope

Pope John Paul II met with 10 Lutheran and Episcopal bishops from the United States and Canada last month and prayed for the success of their "special ecumenical journey to Geneva, Canterbury, Constantinople and Rome."

The visit was the second time in 17 months that the Lutheran Church in America has sponsored an ecumenical pilgrimage, but for the first time it included an Episcopal bishop, William Weinbauer of the Western North Carolina diocese.

Roman Catholic Bishop William Keeler of Harrisburg, Pa., head of the U.S. Catholic Conference's committee on ecumenism, accompanied the group to the papal audience.

LCA bishops on the pilgrimage were Paul Erickson, Illinois; Roger Geischen, Central States; Lawrence Hand, Southeastern Pennsylvania; Raymond Heine, Michi-

gan; Ralph Kempinski, Indiana-Kentucky; Howard McCarny, Central Pennsylvania; Harold Wimmer, New England, and Morris Zumbrun, Maryland. Joining them was Bishop G. W. Luetkehoelter of the Manitoba-Northwestern Ontario Synod of the Evangelical Lutheran Church in Canada.

Before visiting Rome the U.S. bishops met Archbishop of Canterbury Robert A.K. Runcie, leader of the worldwide Anglican communion, at Lambeth Palace in London. The group sat in the chancel of Canterbury Cathedral during a Sunday communion service.

Other stops on the ecumenical journey included Istanbul to see Patriarch Demetrios I, spiritual leader of Eastern Orthodoxy, and Geneva, Switzerland, to visit the offices of the Lutheran World Federation and the World Council of Churches.

Dissent continues in Hungary

Controversy continues to simmer between the leadership of the Lutheran Church in Hungary and a group of pastors and lay people who criticized the 430,000-member church's theology and use of power.

A third round of dialogue is scheduled after an open letter by 19 dissidents last April asked for an effort "to make congregations a living, lively, brotherly communion," perhaps by "decentralizing" the church's judicial structure.

The group said the church needs to "examine the theoretical and practical implications of secularization. We have to face this worldwide phenomenon which in our country characteristically combines with ideological atheism in order that we can give help to the people of our church."

The three-page letter criticized the church's theology of *diakonia*, which emphasizes service to the world. The dissidents say that the theology ignores the fact that part of Christian service might include criticism of secular authorities.

Bishop Gyula Nagy, acting presiding bishop of the church, said the letter was discussed by the church's presidium and its 16 districts. He said the dissidents' "mistaken understanding" of the role of the churches in Hungarian society has been "unanimously criticized and refuted."

Dr. Istvan Nagy, a seminary professor in Budapest, said that "our nation belongs not to the (Communist) party but to God. But we have to fulfill the specific task of the church in our nation."

Food becomes weapon in Sudan

Religious and civil strife in Sudan is rapidly leading to a famine "too terrible to imagine," the general secretary of the Sudan Council of Churches warned last month.

The Rev. Clement Janda said civil war between the Muslim-dominated government and black African rebels in the south has cut off shipments of food. Western relief agencies say that with food supplies cut off since mid-August deaths could reach 2 million. A people's army made up largely of Christians and animists is seeking repeal of a harsh Islamic code being enforced by government troops.

"Both sides are using hunger as a weapon," said Janda. "They are using hunger as effectively as the bullet to kill."

Norman E. Barth, executive director of Lutheran World Relief, joined seven other agencies in asking U.S. Secretary of State George Schulz to take a more active role in trying to settle the conflict.

WORLDSCAN

The Episcopal Church's House of Bishops urged its counterparts in the Church of England to discipline a prominent English bishop who declared a schismatic Oklahoma parish to be under his authority. The U.S. bishops said Bishop Graham Leonard of London is "destructive and irresponsible" in his adoption of St. Michael's parish near Tulsa, Okla., led by defrocked priest John Pasco. Pasco was deposed because of mismanagement of property and finances. Anglican rules say that no bishop should encroach on the geographical turf of another diocese without the local bishop's permission.

The respected Intergovernmental Committee on Migration says its survey of 4,800 Salvadoran deportees uncovered no incidents of reprisals against refugees returned to El Salvador. The report raises questions about the church sanctuary movement's claim that refugees' lives are endangered if they are forced to return home. When church sanctuary movement leaders challenged the report with eyewitness accounts of violence to returning refugees, ICM officials admitted that the report does not "represent a scientific data base." Church World Service officials maintain that "persons in factionalized El Salvador contacted by an unknown organization would report no security problems." The ICM represents 32 governments, including the United States and El Salvador.



Corita Kent, 67, a former nun who became famous for her silk-screen art and designed the U.S. Postal Service's "Love" stamp, died Sept. 18. She produced 31 prints exhibited in Lutheran churches during the 450th Reformation anniversary in 1967.

Television evangelist Pat Robertson quit as host of *The 700 Club* due to pressures of his political travels, according to Associated Press reports. Elsewhere, Moral Majority founder Jerry Falwell, a supporter of Vice President George Bush for the 1988 presidential nomination, promised Robertson that he would not campaign "actively" for Bush. Falwell said he would support Robertson if he wins the Republican nomination.

The first Jewish day school in West Berlin in 50 years opened last month. The school has 25 first-graders and four teachers.

Calling drug traffic "rampant" and citing the "critical implications for the sovereignty of the region," the Caribbean Conference of Churches asked its churches to "establish anti-drug campaigns and give support to national anti-drug programs and drug treatment centers." It also called for "stiffer penalties for convicted drug pushers, drug traffickers and profiteers from the drug trade."

Lay church workers in Chile have become the targets of torture and intimidation waged by rightist groups linked to the government there, according to Amnesty International. The London-based agency said church workers often are branded with crosses by sharp or burning instruments.

Canberra, the capital of Australia, has been chosen as the site of the seventh assembly of the World Council of Churches. The assembly is scheduled early in 1991.

The Church of Sweden has a new hymnal. Out of 699 hymns, 325 were chosen in cooperation with 15 other confessional churches in Sweden. These hymns constitute what is called the ecumenical hymnbook. It is unique in Europe.

The Rev. Andrew Greeley, Roman Catholic author whose best-selling novels have shocked church officials, is creating a \$1 million private foundation to provide scholarships and financial support of minority students in Chicago's parochial schools. Elsewhere, the Vatican declared that a book on the nature of the Roman Catholic priesthood by controversial Belgian-born theologian, Dr. Edward Schillebeeckx, goes against church teaching.

German Lutherans to be minority

The Protestant Church, which has been the majority faith in West Germany since the Reformation, will decline in membership in the next 50 years to the point where only one-third of the German population will be Protestant.

At the same time the Roman Catholic Church will lose fewer members, meaning eventually there will be more Catholics than Protestants in the land of Martin Luther.

Those predictions are contained in a study by the Evangelical Church in Germany, umbrella group for the 17 regional churches in West Germany and West Berlin.

The Protestant churches already are slightly smaller in membership than the Roman Catholic Church in West Germany, but the great majority of Christians in East Germany are Protestant and therefore the Protestant population for Germany as a whole is larger than that of the Catholics.

The Evangelical Church study covers only West Germany. It predicts that the number of Protestants there will decline from the current 25 million to about 13 million by the year 2030.

The report gives two major reasons for the decline.

First, if trends continue, the West German population will drop from the current 56 million to about 40 million because of a negative birthrate. Not included in the figures are about 5 million people living in West Germany whose citizenship is elsewhere, mostly in Turkey and Southern Europe.

Second, substantial numbers are leaving the Protestant Church. In a country where the main source of church revenue is a piggyback tax collected by the government on behalf of the church and paid only by church members, leaving the church is a way to save paying the tax.

Avoiding church tax

Church taxes usually are small, amounting to an equivalent of about 9 percent of the income tax. But for childless couples where both work — typical for West Germany — the tax can add up to a significant amount each month.

When the relationship to the church is already distant the desire to buy a new car or a fur coat may cause people to leave the church and use the money for other purchases, according to the experts.

The study notes that in places like West Berlin, where leaving church has reached almost epidemic proportions, the effect is cumulative. When many friends and associates at work are leaving, the pressure to take the step increases.

According to the study the Catholic Church will be affected less and will become the majority faith in the land of Martin Luther, because the birthrate among Catholics is higher and they are more reluctant to leave the church.

East Germany is not part of the report, but there, too, the number of Protestants is dropping. The Protestant churches report 8 million members in a population of 17 million, but the number who are active is estimated at fewer than 2 million.

This active group is tolerated and often well-treated by the Marxist government, but when someone in the larger group of nominal Christians begins to be active, there is



Worshippers leave Lutheran church, Warin, East Germany

pressure in school or at work to abandon the new interest.

Studies in several areas of East Germany have shown declining numbers of baptisms and confirmations in recent years.

If the predictions of the West German church officials hold true, the decrease in membership will have profound effects on the number of Lutherans worldwide.

The Lutheran World Federation claims Lutherans make up the largest Protestant group in the world with more than 60 million members. Of this total nearly one-half are in the two parts of Germany.

The Lutheran world body counts not only those in Lutheran churches but also the Lutheran members of such union churches as those of the former Prussian Union. That combination accounts for more than 20 million Lutherans in West Germany and almost 8 million in East Germany.

If, as the study predicts, the West German churches alone lose 12 million members by 2030 and the East German churches lose substantial numbers, most of them in both countries Lutheran, it could mean a loss of almost one-quarter of the world Lutheran population.

Fears confirmed

The developments predicted in the German Protestant study confirm fears expressed after World War II by thoughtful German church leaders. They noted that the area lost by Germany to Poland and the Soviet Union — East Prussia, West Prussia, Silesia and most of Posen and Pomerania — were the most devout Protestant sections of the country.

The Protestant areas of northwest Germany such as Lower Saxony and Schleswig-Holstein were traditionally "lukewarm." Only in the southern part of what is now West Germany — in Wuertemberg and Bavaria — was the population viewed as traditionally pious and loyal to the Sunday service.

—WILLIAM E. DOWNEY

Seminaries hold joint Eucharist

Lutherans from Wartburg Seminary, Dubuque, Iowa, and Presbyterians from Dubuque (Iowa) Theological Seminary last month celebrated a joint Eucharist in the Reformed tradition at the Presbyterian seminary. It was the first Eucharist celebrated together by the two seminary communities.

Recently the Presbyterian Church (USA), the Reformed Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches approved a plan for closer relationships including "occasional joint services of the Lord's Supper where appropriate and desirable." The Lutheran Church in America did not go as far in approving closer ties.

Dr. Arlo Duba, dean of the Presbyterian Church (USA)-related Dubuque Seminary, presided. Dr. Roger W. Fjeld, president of the ALC-related Wartburg Seminary, delivered the sermon.

Dr. Ralph Smith, dean of the Wartburg chapel, said the service helps complete the relationship between Wartburg and Dubuque that has included joint worship and cross-registration. "It is also important that the seminary affirm the action of the convention," Smith said.

A joint Eucharist will be held at Wartburg in the spring using a Lutheran service.

Project to help inclusiveness

Black, Hispanic, Asian and Native American leaders from the Association of Evangelical Lutheran Churches, American Lutheran Church and Lutheran Church in America met last month to develop the Asian, Black, Hispanic, Native American Leaders Project. The ABHNA is designed to assist the Transition Team and the Evangelical Lutheran Church in America to fulfill the inclusiveness principle adopted for the new church.

Between now and May the first phase will focus on identification and recruitment of experienced leadership for nomination and appointment to synod, regional and churchwide committees and legislative bodies. Existing lists of minority leaders will be collected, updated and filed. A network of 25 key volunteer resource leaders will advocate the nomination and appointment of these persons.

The second phase seeks the identification, recruitment and development of a minimum of 250 new minority leaders. Districts, synods and synod transition teams will be helped in providing development opportunities for the new leaders.

Women plan new organization

The planning committee for the women's organization in the new Evangelical Lutheran Church in America has agreed to a proposed statement of purpose, standing rules for the constituting convention and a name for the organization's new magazine.

Evangelica will be the name of the monthly publication that will succeed *Scope*, the publication of American Lutheran Church Women, and *Lutheran Women*, the publication of Lutheran Church Women.

The statement of purpose for the new Women of the ELCA reads: "As a community of women created in the image of God, called to discipleship in Jesus Christ and empowered by the Holy Spirit, we commit ourselves to grow in faith, affirm our gifts, support one another in our callings, engage in ministry and action and promote healing and wholeness in the church, the society and the world."

Recommendations on organizational structure will go to the Transition Team that is supervising the process leading to

formation of the ELCA. Recommendations include establishing a liaison relationship between the synod and the synodical women's organization.

The constituting convention, which will have 450 delegates, will be held June 11-14 in Milwaukee. Preliminary plans for elections include using the ecclesiastical ballot for president and vice president with nominations for secretary, treasurer and 17 board members.

A procedure is being established to ensure that the officers and board members come from each of the three former church bodies. Two board positions are designated for women who have not held elected office or shown sustained participation in the former organizations, and two positions are for women of color.

More than 5,000 women are expected to register for the convention, according to Betty Lee Nyhus of Minneapolis, convention coordinator.

A speakers bureau involving 150 volunteers will help communicate information about Women of the ELCA.

Dates set for new synods

Dates for the 1987 constituting conventions of the 65 synods of the Evangelical Lutheran Church in America were set last month by the Transition Team for the new church. The sites will be announced later.

Region	Synod	Date	Region	Synod	Date
1. A.	Alaska	June 5-7	G.	N. Wis.—Upper Mich.	June 25-27
B.	N.W. Wash.	June 26-28	H.	W./Central Wis.	June 5-6
C.	S.W. Wash.	June 18-21	I.	E./Central Wis.	June 19-20
D.	E. Wash.—Idaho	June 12-13	J.	S.E. Wis.	June 5-6
E.	Ore.	June 12-14	K.	S.W. Wis.	June 19-20
F.	Mont.	June 12-13	L.	La Crosse	June 26-27
2. A.	N. Calif.—N. Nev.	June 26-28	6. A.	E. Mich.	June 5-6
B.	S. Calif. (W.)	May 29-31	B.	W. Mich.	June 8-9
C.	S. Calif. (E.) — Hawaii	June 26-28	C.	Ind.—Ky.	May 28-30
D.	Ariz.—S. Nev.	June 19-21	D.	N.W. Ohio	June 11-13
E.	Rocky Mountain	May 29-31	E.	N.E. Ohio	June 4-6
3. A.	Western N.D.	June 12-14	F.	S. Ohio	May 31-June 2
B.	Eastern N.D.	June 4-7	7. A.	N.J.	May 29-31
C.	S.D.	June 5-6	B.	New England	June 11-13
D.	N.W. Minn.	June 12-13	C.	Metro. New York	May 20-22
E.	N.E. Minn.	June 15-16	D.	Upper N.Y.	June 25-27
F.	S.W. Minn.	May 30-31	E.	N.E. Pa.	June 5-6
G.	W. Metro. Minn.	June 5-6	F.	S.E. Pa.	June 6
H.	E. Metro. Minn.	June 12-14	G.	Slovak Zion	June 9-11
I.	S.E. Minn.	June 8-9	8. A.	N.W. Pa.	May 29-30
4. A.	Neb.	June 1-3	B.	S.W. Pa.	June 26-27
B.	Mo.—Kan.	June 11-13	C.	Allegheny	June 13
C.	Ark.—Okla.	June 12-13	D.	Lower Susquehanna	May 30
D.	N. Texas—N. La.	July 24-26	E.	Upper Susquehanna	June 6
E.	S.W. Texas	July 24-26	F.	Md.	June 19-21
F.	S.E. Texas—S. La.	June 12-14	G.	Metro. Wash., D.C.	June 12-14
5. A.	Metro. Chicago	June 5-6	H.	W. Va.	May 29-31
B.	N. Ill.	June 19-20	9. A.	Va.	May 29-30
C.	Central/S. Ill.	June 26-27	B.	N.C.	May 29-31
D.	S.E. Iowa	June 12-14	C.	S.C.	May 29-30
E.	W. Iowa	June 19-21	D.	Southeastern	June 18-21
F.	N.E. Iowa	June 5-7	E.	Fla.	May 22-24
			F.	Caribbean	June 4-6

Baltimore program promotes unity

Harambe is a Swahili word meaning "unity." For the Summer Cooperative Program of the Baltimore Council for Mission it meant the coming together of blacks and whites, city dwellers and suburbanites to achieve a common goal.

Harambe was the theme of the program whose goal was "to help congregations begin building positive relationships with their neighborhoods, with the ultimate goal of attracting more people to be members," said the Rev. Robert W. Holum, director of the Baltimore Council for Mission that brings together all of the Lutheran Church in America churches in Baltimore and its suburbs.

Between 700 and 800 inner-city youth, from 3-year-olds to sixth-graders, participated. The summer program illustrates one way in which the church can reach potential new members.

One of the strongest aspects of the summer project in Baltimore is that it promotes "the inclusiveness we are striving for in the



Youth of Augsburg Church, Baltimore, show *harambe*.

Lutheran church," Holum said.

Fourteen congregations were involved in the five-week program that was a cross between vacation church school and day care. Some of the churches involved ran their vacation church school programs in conjunction with the Summer Cooperative Program.

Each of the congregations was responsible for the core program, held from 9 A.M. to 3 P.M. It included arts and crafts and a tutorial program. BCM provided

training for counselors. It also hired resident artists for the camps, raised money for bus trips and hired a professional dance company and Mary Carter Smith, Baltimore storyteller, to visit the programs.

"Basically, BCM wants to strengthen what the churches are doing already and to encourage new churches to join," said Holum. This is the second year BCM has been involved with the program. Some of the congregations have been working independently on similar programs for as long as 10 years.

Holum added that LCA urban coalitions in other cities also run similar programs.

Money to support the Summer Cooperative Program came from several sources. The American Missions Task Force and the Inclusiveness Task Force of the LCA Maryland Synod, the Lutheran Social Services Lutheran Employment Training Services Program and the WBAL Radio Kids Campaign all contributed. Grants also came from Christ Church, Inner Harbor, and Salem Church, South Baltimore. Approximately \$4,000 was raised through direct mail appeals.

BCM includes about 54 LCA congregations. Some American Lutheran Church congregations have been involved and area ALC congregations are being encouraged to participate.

—LINDA LOVELL

Fla. 'terrorists' kidnap pastor

Parishioners attending a recent Sunday worship at Grace Church, Lakeland, Fla., were startled when the service began with a videotape of the kidnapping of Pastor Donald R. Strandlund by terrorists brandishing guns. After the tape ended and everyone calmed down, 12 members of Grace's youth group informed the congregation that they were the abductors and they would be leading worship in Strandlund's absence. The weapons were toys.

According to Kevin Chinault, youth activities director, the group, called Youth Enthusiastically Alive, chose a dramatic way to inform people about terrorism because its members themselves are concerned about it.

"During the sermon the kids listed incidents of international terrorism and talked about the goals of terrorists," Chinault said. These range from revenge to social and political revolution.

The worldwide system of competitive arms sales, a mass communication network that ensures instantaneous publicity and easy travel among countries guarantee that terrorism will remain a prominent factor in the international arena, they said.

"No nation, regardless of its political system, can afford to ignore acts of terrorism," the youth added.

YEA members emphasized that everyone needs to face the fears terrorism brings.

At the end of the service the youth "released" Strandlund.

Group works on youth needs

A newly formed group of religious, business and civic leaders in Hazelton, Pa., is trying to provide alternative activities for area youth whose most popular recreation is "cruising," in which teenagers drive slowly along a main street looking for action.

The group formed last month when Nancy Hausman Sr., coordinator of Lutherans in Community, contacted the mayor after hearing about a proposed ban on cruising. Sharing her concern about a lack of constructive activities for youth were the Rev. Stanley Trout and Shirley Hill, both of Christ Church, Hazelton.

The three adults have heard youth say that there's not much to do in Hazelton except cruise. "The kids say they just want a place where they can order food, sit down and talk with their friends," Hausman commented. Stores in downtown Hazelton close in the early evening and the fast-food restaurants are in shopping malls outside the city.

Hausman's initial contact with the mayor led to her calling various local leaders to meet in an informal group. While its first session was a "brainstorming" one, the group's second one began to set goals

and plans. Students also attended both meetings and contributed their opinions and suggestions.

"We decided to act as a sort of 'clearinghouse' to determine what recreation exists, what's needed and how existing organizations can implement new or ongoing programs," Hausman said. "One of our first projects will be a community calendar, listing dates, times and places for youth-oriented activities."

Hausman emphasized that the group, unnamed as yet, would be a liaison among community organizations and would advocate for youth. Among other tasks it plans to compile and assess a recent survey of high school students conducted by the YMCA and the YWCA. A 5-year-old survey of Hazelton adults showed that they also wanted more recreational services, such as civic and cultural events. For now, Hausman said, the group would concentrate on youth.

"We're trying for an immediate, short-term solution to some of the youth's needs," Hausman said. "We've made a start. Young people are communicating with us and that's the first step."

—ERIC SHAFFER

Iowa continues rural crisis concern

The continuing rural crisis is the theme for a fall emphasis in the Lutheran Church in America Iowa Synod. World Communion Sunday, Oct. 5, was designated as a time to renew the emphasis.

"What an appropriate Sunday for people of our congregations in Iowa to pull together in support of their brothers and sisters across the state, who are suffering untold economic hardships because of this continuing crisis in our state and in our lives," said Iowa Synod Bishop Paul M. Werger.

Synod gets deed in church dispute

The Western Pennsylvania-West Virginia Synod of the Lutheran Church in America has been granted a deed to Trinity Church, Clairton, Pa., after a 21-month legal battle. Sheriff's deputies took possession of the church Jan. 5, 1985, after D. Douglas Roth, then pastor of the congregation, had locked himself inside.

Roth, whose involvement in the controversial Denominational Ministry Strategy led to his being removed from the LCA ministerial roll, had attempted to prevent the synod from obtaining the deed.

Common Pleas Judge Emil E. Narick ordered Roth and his supporters to stay away from the church or face contempt of court charges and imprisonment. Roth, his wife, Nadine, and several supporters were jailed last year for contempt.

Roger Wiegand, attorney for the synod, said, "It's the end of the line as far as the renegade minister and his church council are concerned." He added that the synod plans to give the church back eventually to the members who split with Roth over the confrontational tactics used by DMS.

The synod has made Trinity an extension of Grace Church, Monongahela, Pa. Services are conducted at both churches.

The Rev. Walter Koehler has been called as pastor/developer for Clairton.

The Sunday included receiving funds for the Bishop's Emergency Farm Family Fund established last fall.

So far more than \$40,000 has been used from the fund to help nearly 200 families with emergency needs such as food, clothing, utility payments, medical and insurance costs.

"I am very grateful to our pastors and people and to everyone who has risen to this crucial need and responded so well," Werger said. "One would not believe that such painful hardships are being experienced by people in Iowa," he said.

Werger added that he has received thank-you notes from almost every family assisted. They are "beautiful testimonies from people hurting, but who remain confident and hopeful of survival," he said. One family gave a tithe of their gift to the church as an expression of gratitude to God for the love and care shown to them, Werger reported.

The fund is used to assist people in need regardless of religious affiliation. In addition to farmers the fund also goes to town and city people affected by the rural crisis through employment layoffs or decline in

business revenues.

Werger reported that the coming winter is expected to be a tough one for many people. Although Iowa has had one of the greatest bumper crops in history, prices are low and could drop to \$1 a bushel, when production costs average about \$3 per bushel. Storage is in short supply and costly so grain will have to be left on the ground.

Land values continue to drop. Banks continue to close and farmers have their loans recalled. Machinery, cattle and crops are confiscated to pay for overdue loans. Farm families on food stamps have increased more than 400 percent in less than two years.

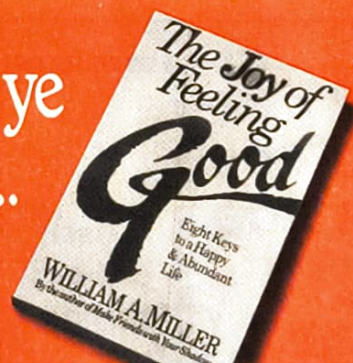
Hotlines receive 60 to 70 calls a week. Questions deal with legal and technical help, social needs, emotional strain, career training and suicide.

The Iowa Synod and other churches are assisting with community health projects, food pantries, clothing and shelters. Support groups are organized for people affected by the crisis, and pastors are receiving training in stress counseling and support group work.

—JOHN CARLSON

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Church musicians constitute group

The Association of Lutheran Church Musicians became an official organization at its recent constituting convention at St. Olaf College, Northfield, Minn. Larry Christensen, director of music and arts at St. John Church, Des Moines, Iowa, was elected president.

Mark Bighley of Northeastern State University, Tahlequah, Okla., was elected vice president and Maureen Jais-Mick, organist-choirmaster of Christ Church, an Association of Evangelical Lutheran Churches congregation in Washington, was elected secretary-treasurer.

Purposes of the new organization include preserving, strengthening and renewing the Lutheran liturgical heritage; encouraging ongoing educational, spiritual and theological growth opportunities; establishing guidelines for compensation and hiring; defining the role of the musician in the life of the church; advocating college and seminary courses in liturgy and sacred music, and fostering professional exchange between Lutheran church musicians.

The organization is divided into four regions in the United States and Canada. Each of the regions (Eastern, Southern, Midwest and Western) has elected officers.



Manz conducts choir rehearsal for Tennessee hymn festival

Baptists join in hymnfest

A "seed" planted six years ago during an organ recital in a Lutheran church in Memphis, Tenn., blossomed last month into a ecumenical hymn festival in Chattanooga, Tenn. At the center of both events were Doug Welsh, Trinity Church, Chattanooga, and Lutheran composer and organist Dr. Paul Manz of Chicago.

While attending a Lutheran Church—Missouri Synod congregation's anniversary celebration in Memphis in 1980 that featured Manz, Welsh felt "touched by the Holy Spirit" as the famous musician performed.

After moving to Chattanooga and joining Trinity three years ago, Welsh says he "still felt the presence of the Holy Spirit but didn't know what to do about it." He gradually thought about underwriting a concert featuring Manz. He decided to do it in Trinity's name as an additional contribution to the church.

"Since First Baptist Church of Chattanooga has an excellent organ and a large facility, I approached its pastor about holding the concert there," Welsh recalls. He was received enthusiastically and Trinity's

choir agreed to sing with the Baptist choir. Welsh was unsuccessful, however, in interesting other congregations in participating in the concert. He attributes this to the traditional tension between fundamentalist and mainline churches in Chattanooga.

Despite his disappointment Welsh decided to go ahead with the concert. "It's very important that people of fundamentalist and liturgical traditions come together, meet and reflect on the 'bigger picture'," he says.

The approximately 1,000 people who attended the festival heard Baptist, Lutheran and traditional Tennessee hymns, accompanied by readings from the *Lutheran Book of Worship*. Reactions ranged from "impressive" to "I hope Paul Manz plays in heaven for God's choir."

Welsh says he learned an important lesson from the concert. "I thought this event would recreate the feeling I had during that first one. It didn't. What did happen, though, was an entirely different feeling, one of hope that people of different faiths in my city have found a common ground for further relationships."

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TL 10/86

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As you read this, there are thousands of people in the United States who are profoundly deaf . . . that is, who have virtually no hearing at all. As a result, many are isolated from the mainstream of society. They include tiny children, teens and adults. A large number of these folks "hear with their eyes", depending on sign language for communicating with others.

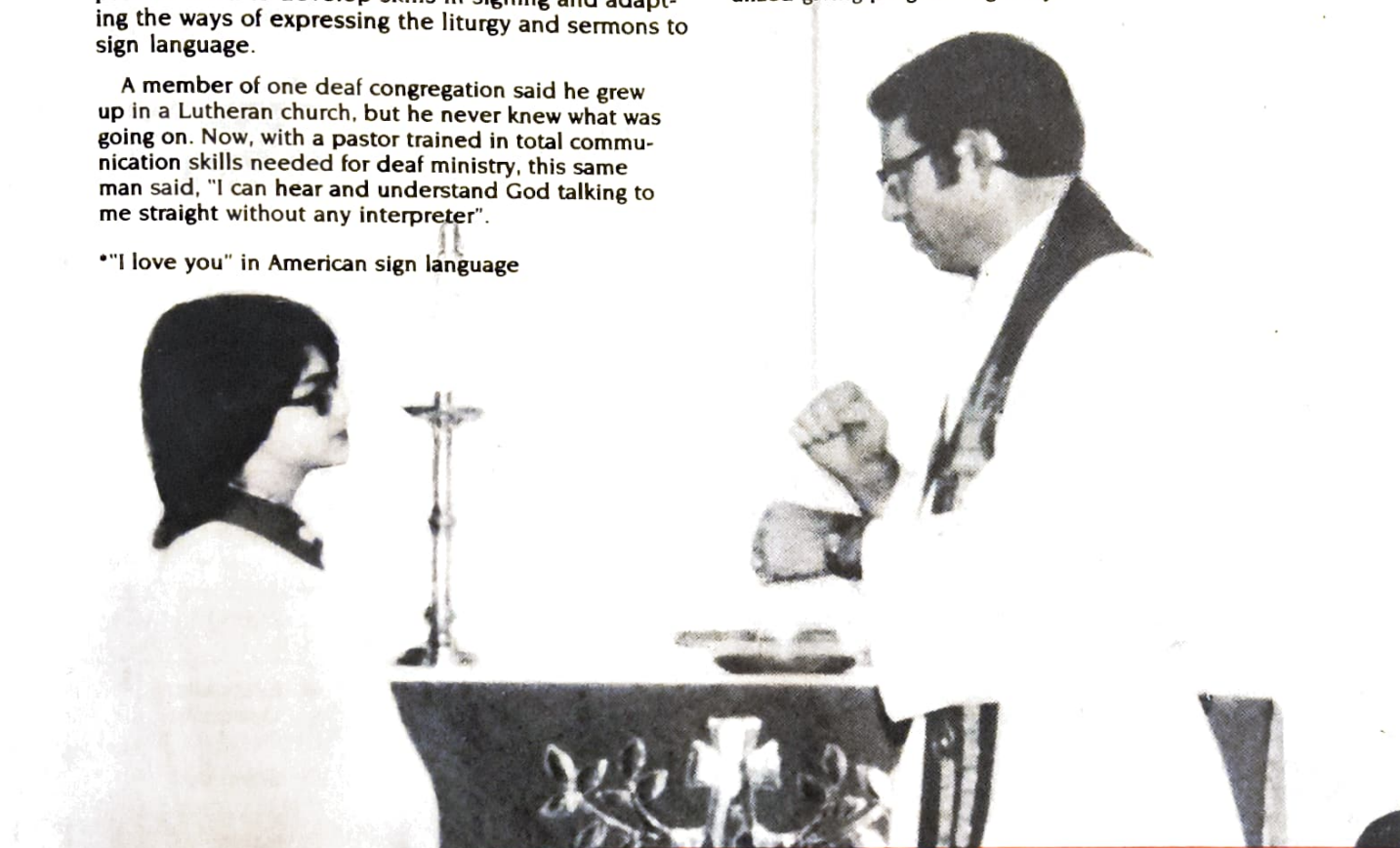
The Lutheran Church takes seriously our responsibility to share with them the love of Christ. More pastors need to develop skills in signing and adapting the ways of expressing the liturgy and sermons to sign language.

A member of one deaf congregation said he grew up in a Lutheran church, but he never knew what was going on. Now, with a pastor trained in total communication skills needed for deaf ministry, this same man said, "I can hear and understand God talking to me straight without any interpreter".

*"I love you" in American sign language

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Nurses serve congregations

Jan Burg does the things that other nurses do, such as conducting blood pressure screening, promoting cancer self-examinations and explaining the use of medications. But she does this work in the church rather than in a doctor's office or hospital as might be expected.

Burg is the parish nurse at **St. Luke Church, Sioux City, Iowa**. She started work there as a nurse in January 1984. Now she is helping to extend the program to other area churches.

"I am really excited about this," Burg said. "I feel it is a frontier of nursing," she added.

About 11 churches, including two Roman Catholic churches, are involved in the program in northwest Iowa. "Our long-term goal is to have registered nurses on the paid, professional staff of churches," Burg said.

The parish nurses only work part time in the parish and usually have other nursing jobs. They are usually members of the congregations they serve.

Much of the parish nurse's work centers on education and promoting wellness, said Claire Stiebens, who is the parish nurse at **Trinity Church, Akron, Iowa**.

Nurses provide materials

Parish nurses provide church libraries with pamphlets and articles on health-related topics. They also write articles for church newsletters on health topics. Burg currently is writing a series on stress and how to cope with it.

A big role for the parish nurses is listening, Burg said. "The role is important because many people eventually will ask questions pertaining to their health or a relative's health that they were hesitant to discuss at first," she said.

The nurses frequently work with patients between doctors' visits. "Almost everybody I'm seeing is in conjunction with a physician," Burg said. "We want to help people become better patients, to recognize symptoms and get earlier treatment," she said.

A nurse also can be useful in those situations where patients are dismissed earlier from hospitals because of new Medicare regulations.

The role of the parish nurse can be especially helpful in small towns. Julie Christenson, a parish nurse at **Bethlehem Church, Royal, Iowa**, is the only health professional remaining in that community. While a nurse does not try to provide direct care, a nurse can tell a person when it is time to see a physician.

Stiebens reports that "we still have one doctor in town," and she refers people to the physician.



Burg takes Wallin's blood pressure

Stiebens has met with the local ministerial association and now has people coming to see her from other churches.

"People have been very receptive and they tell others to come in. I'm happy with that," she said.

The nurse's salaries are paid through grants received by the Wholistic Health Board of Sioux City. The Rev. Ralph Wallin of St. Luke Church, Sioux City, has chaired the board since its start in 1982.

Milwaukee church trains Hmong

Ascension Church (American Lutheran Church), Milwaukee, will train Lutheran leaders in Hmong communities around the state of Wisconsin, thanks to a grant from the Siebert Foundation, a private organization that gives money to Lutheran causes in Wisconsin.

The Rev. Jeff Barrow, associate pastor, said that the program's intent is to establish a sense of Lutheran identity for the Hmong and to establish a network for the statewide communities.

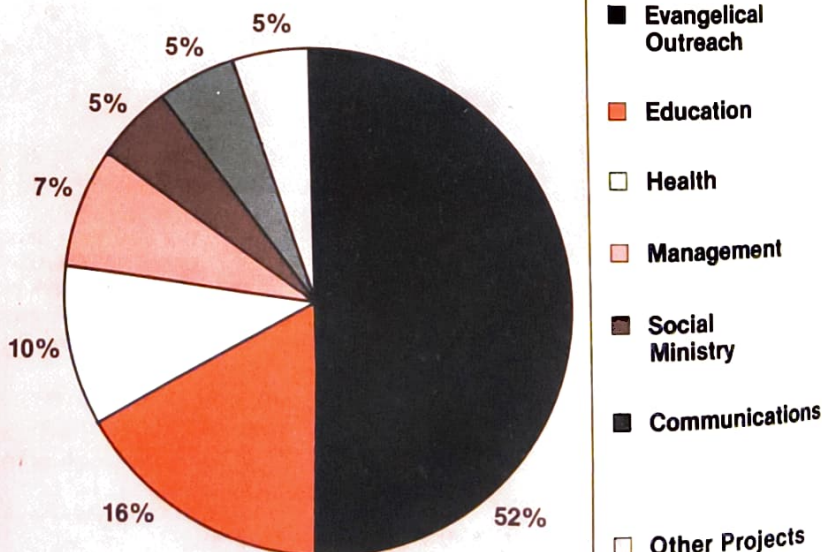
Of Ascension's 1,900 members, 105 are Hmong. "One Sunday three years ago a group of three Hmong came to our services and asked if they could meet with the pastors," Barrow said. "They said they liked our church and wanted to become a part of it."

Members of the Hmong community met for three hours a week to learn about Christianity and Lutheranism, Barrow said. A group continues to meet regularly with Ascension's staff.

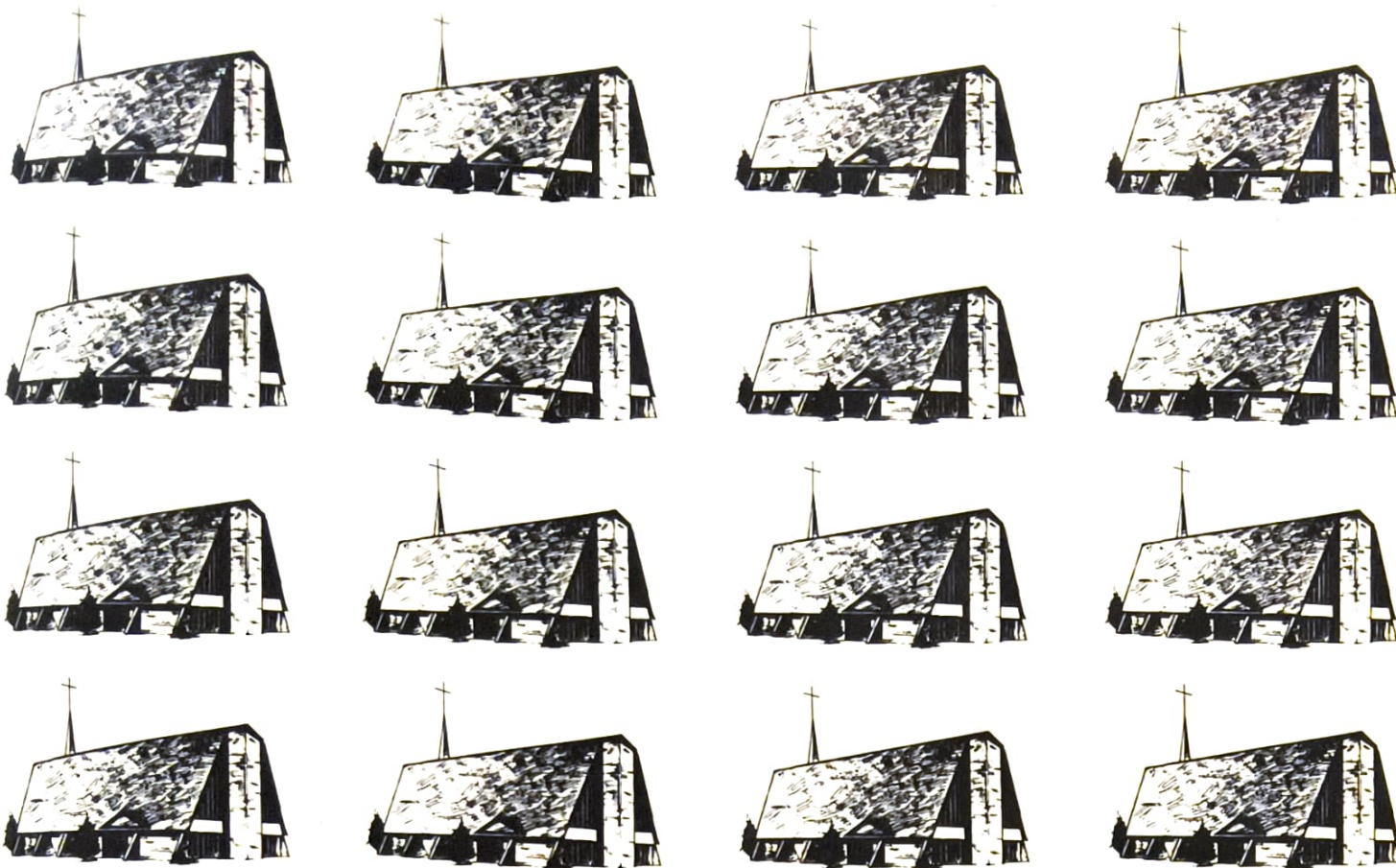
The Hmong were allies of the United States during the war in Southeast Asia. About 50,000 fled their Laotian mountain villages during the 1970s and resettled in the United States. Although most were Buddhists, many have joined Christian congregations here.

LUTHERAN LISTS

During the last biennium the Division for World Mission and Ecumenism of the Lutheran Church in America reported spending \$14,241,585 overseas for ministries, as shown.



Source: LCA 1986 Bulletin of Reports



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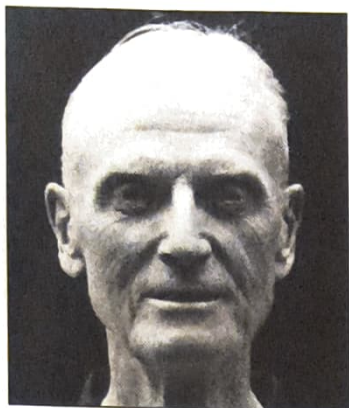
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PEOPLE



Smalley

Paul Smalley, 75, St. Paul, Tannersville, Pa., was awarded a first-degree black belt by the World Tang Soo Do Karate Association. Another senior athlete is **Lee Starr**, Shepherd of the Desert, Sun City, Ariz., who recently won the 100-meter backstroke in the World Masters Swimming Championship meet in Japan. Starr also won two silver medals in the 50- and 200-meter backstroke and two bronze in the 50- and 100-meter freestyle. He competed against more than 3,000 former world and Olympic champion swimmers from 19 countries. He has won many swimming events during his 80-plus years.

Irmitraut Hartenstein, Luther Memorial, Blacksburg, Va., received the Frist Humanitarian Award from Montgomery County Hospital for her "demonstrated concern" for patients and their families and for contributions "beyond the requirements of her job." Hartenstein is a registered physical therapist.

The Oregon State Educational Association established a graduate assistantship in the name of Dr. **Kenneth Erickson**, United, Eugene, Ore. He is a retired professor and school administrator.

Dr. Doris B. Matthews, Transfiguration, Cayce, S.C., was selected for the 1986 Endowed Distinguished Faculty Chair at South Carolina State College. She is a professor of education and her selection was based on her contributions to society.



Calderon de Rivera

Sara Calderon de Rivera, Sion, Bayamon, Puerto Rico, has been named editor of *Voces Luteranas* (*Lutheran Voices*), the Spanish-language wraparound in *The Lutheran* that begins in December (The Lutheran goes Spanish, Sept. 17, page 29). A graduate of Temple University, Philadelphia, Calderon de Rivera will be working from the magazine's office in Philadelphia.

Irene S. Molzahn, St. John, Scranton, Pa., was appointed chief of the day-care division of the Pennsylvania Department of Public Welfare. She oversees services for 120,000 children.

The Boys Clubs of Wichita Falls, Texas, named **Harold "Hoag" Palmer Mulholland II**, Faith, Wichita Falls, Boy of the Year for his "helpful and friendly attitude" and "willingness to work."

The Rev. **John F. Steinbruck**, Luther Place, Washington, was honored by the Jewish Community Council of Greater Washington for his work in improving the security and welfare of the local Jewish community.

Jean Clark Kaldahl, Ebenezer, San Francisco, received an award from the California Teachers Association State Council for her outstanding service.

In recognition of community service, members of First, Gardner, Mass., were honored during the opening of a state park. Cited were **Magnus Carlberg**, **Astrid Johnson** and **Jean Johnson**.



Aller

Marcia Aller, St. Thomas, Grosse Ile, Mich., was elected president of the Dance Masters of America, an association for dance teachers. Aller owns a dance school in Wyandotte, Mich.



Johnson

Glen R. Johnson, First, Pittsburgh, was honored by Boston University Law School for distinguished public service in banking law studies. He is a financial services president.

PROFILE

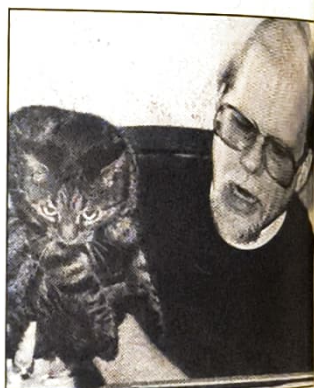
Cat 'helps' pastor write monthly column

She was born in Sweden, has an Arabic name, can meow in four languages and loves grapes. Meet Sadie, a church cat who does more than stalk church mice. Every month Sadie "helps" her owner, the Rev. Kenneth Nelson, Zion Church, Spring City, Pa., write a column in the church newsletter.

Called "A Sadie Story," the column weaves a tale of the cat's adventures into a message for the reader. In one issue, for example, Nelson wrote about finding Sadie on top of the parsonage hutch, an unbelievable feat since he considers her a clumsy cat.

"Sadie doesn't let our lack of confidence in her ability or her reputation for being clumsy keep her from trying," Nelson wrote. "The next time you are told you can't do something or your reputation gets in your way, look up because you just might see Sadie encouraging you to give it a try."

Nelson obtained Sadie four years ago when he was a Lutheran Church in America missionary in Stockholm. She's called an *akta svensk bondkatt* in Swedish, a phrase akin to "farm cat" in English. Her name means "Virgin Mary," an Arabic parishioner in Sweden told Nelson.



Sadie and Nelson

Since moving to Zion with the Nelson family last September, Sadie has transformed from a city cat who stared out windows to a country cat who ventures outdoors.

Nelson has described her attempt to walk in the snow without getting her paws wet (moral: "we can't get things done without getting involved").

He's documented Sadie's careful observation of baby birds and budding trees (moral: "spring is a renewing time"), and mentioned her diet of fruit, vegetables, fish, cheese and homemade cake (moral: "if you start right as a kitten, it will be easier to grow up to be a healthy cat").

Clergy changes

Florida

Sabins, Walter E., Ebenezer, Pierson, to retirement.

Solon, Rolando L., Holy Trinity, Elkins, W. Va., to Resurrection, Hialeah.

Van O'Linda, William, Holy Trinity, Wytheville, Va., to Faith, Deland.

Maryland

Langford, Roland E., St. Luke, Curtis, Ohio, to St. John, Hagerstown.

Minnesota

Augustine, Douglas J., Emmanuel; Grace, Sandstone, to retirement.

Johnson, Kenneth E., missionary, Cairo, Egypt, to Bethel, Little Falls.

Lundholm, Peter O., chaplain, St. Cloud Hospital, St. Cloud, to on leave from call.

Wirsing, George E., reinstated to clergy roll, to Zion, Cloverdale; Zion, Markville.

Wirsing, Mary N. S., newly ordained, to Bethlehem, Askov.

Wood, Donald W., associate, Our Redeemer, St. Paul, to on leave from call.

Missouri

Swanson, Timothy H., chaplain, Roanoke College, Salem, Va., to St. Mark, Kansas City.

Montana

Lynch, Jerry P., Colton, Colton, Ore., to Gloria Dei, Butte.

Nebraska

Knerem, Charles R., newly ordained, to associate, St. John, Norfolk.

New Jersey

Johansson, Daniel K., associate, La Trinidad, Camden, to also serving Christus; Grace; Epiphany; New Life, Camden.

McKinley, James H., Emmanuel, Elyria, Ohio, to Our Redeemer, Dumont.

New Mexico

Meyer, Arthur J., received from Association of Evangelical Lutheran Churches, to Trinity, Farmington.

Palmquist, John F., on leave from call, to administrator, Good Shepherd Village, Hobbs.

New York

Hunter, Pamela H., newly ordained, to Peace, Rochester.

Larson, Mary Ellen, newly ordained, to assistant, St. Stephen, Syracuse.

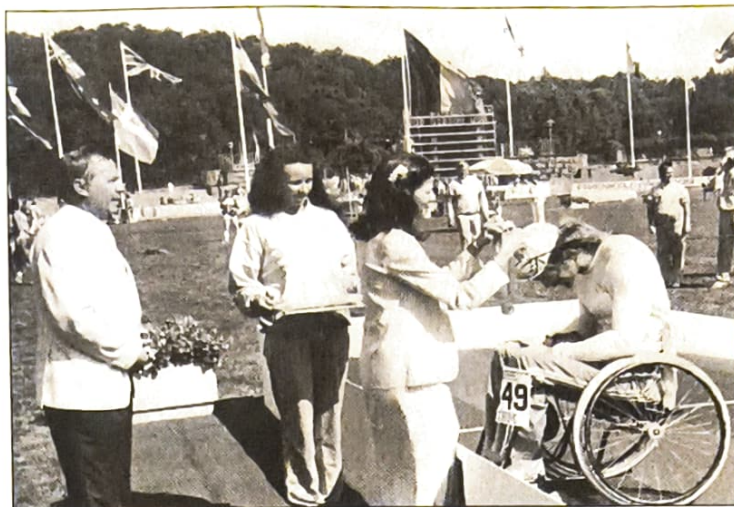
Leino, Henry W., St. John, Middletown, to retirement.

Robinson, Mary Y., associate, Trinity, Papillion, Neb., to St. Paul, Redwood.

Seibert, William F., St. Paul, Williamsville, to St. Paul, Liverpool.

Werner, Carl A., executive director, Lutheran High School Association, Brookville, to on leave from call.

Werner, Pamela J., newly ordained,



Bob Gibson (right), King of Kings Church, Lake Orion, Mich., accepts a gold medal from **Queen Sylvia** of Sweden after winning the 100-meter wheelchair race during the World Games for the Disabled in Goteborg, Sweden. The previous week Gibson set a world record of 17:06 in a 100-meter race in England. Last month he won five medals in the U.S. National Wheelchair Races.

to St. John, Lyons.

North Carolina

Cloninger, C. Jeffrey, St. Paul, Statesville, to St. Michael, High Point.

Ohio

Barnhart, Philip H., St. John, Crestline; Loss Creek, Tiro, to retirement.

Brown, J. Gary, Trinity, Sebring, to on leave from call.

Dillahunt, Brian P., newly ordained, to Faith, Springfield.

Englehart, Paul K., Ascension, Toledo, to St. Matthew, Mansfield.

Hohly, Keith D., newly ordained, to First, Bellefontaine.

Ishler, Cynthia A., newly ordained, to Christ, Cuyahoga Falls.

Jaffke, Linda J., newly ordained, to Trinity, Sebring.

Keltto, Delbert G., Advent, Mentor, to Grace, Springfield.

Kimm, Stephen K., newly ordained, to St. John, Covington.

Mackey, Kevin L., newly ordained, to Rowsburg, Polk; Pleasant Valley, Lucas.

Mackley, Robert C., received from American Lutheran Church, to associate, Hope, Toledo (Ottawa Hills).

O'Mealy, Constance L., newly ordained, to Faith, Jackson.

Saarin, Daniel E., Trinity, Lakewood, to on leave from call.

Shackle, David G., associate, Trinity, Ashland, to Advent, Columbus.

Stoddard, Gregory A., on leave from

call, to director, department of pastoral care, Mount Carmel Medical Center, Worthington.

Willer, Roger A., associate, St. James, East Cleveland, to on leave from call.

Williams, Mark A., St. John, Warren, to Peace, Canton.

Oklahoma

Schwartz, D. Erich, newly ordained, to chaplain, U.S. Army, Fort Sill.

Oregon

Holmquist, David A., newly ordained, to Mount Carmel, Portland.

Pennsylvania

Adami, Charles A., St. Mark, Nescopeck, to Friedens, Llewellyn; Zion, Minersville.

Bomboy, David E., St. Paul; Trinity, Confluence; St. John, Addison, to St. Peter, Freeburg; Botschaft, Mount Pleasant Mills.

Doub, Doris J., newly ordained, to Mount Zion, Scalp Level; Grace, Rummel.

Fairchild, William W., assistant to bishop, Northeastern Pennsylvania Synod, Wescosville, to Christ, Conyngham.

Death

The Rev. Lester B. Lutz, 82, died Sept. 13. Ordained in 1929, he served St. John, Mahanoy City; St. Paul, Deland; St. Luke, Ferndale, and Upper Tincum, Upper Black Eddy, all in Pennsylvania. He retired in 1973.



Holy Trinity Church, Lancaster, Pa., recently donated office space for the city's first branch of the National Association for the Advancement of Colored People. Participating in a symbolic ribbon-cutting ceremony are (left to right): the Rev. **Larry L. Lehman**, senior pastor; the Rev. **B. Penrose Hoover Jr.**, associate pastor, and the Rev. **Ronald L. Taliaferro**, Lancaster NAACP president.

Welfare forums set

Fire damages church

Newberry sets code

Newberry student Scott Giarrocco's See-

Prayer vigil held

Blackmun honored

Thiel gets grant

Thiel College, Greenville, Pa., has received a two-year \$106,800 Kellogg Foundation grant to provide expanded educational opportunities for non-traditional students. Plans call for offering flexible class hours, videotaped classes and self-paced materials as alternatives to traditional programs that are not suited always to the work, family or lifestyle demands of adults.

First meeting held

"The results of this meeting include greater awareness of other ministries, new programming, new sharing of concerns and a unanimous desire to meet again in four years with the inclusion of more schools from Asia, Africa and Latin America," Mosbo said.

CLASSIFIEDS

THE PERFECT CHRISTMAS GIFT! *Color Him Love*, delightful collection of 8 classic Old and New Testament Bible stories on stereo and cassette. Each story has its own song to sing and there's a beautiful book to color. \$9.95 plus \$2.99 shipping; Texas residents add 6% sales tax. Send check or money order: Chuck Murphy Productions, Inc., 506 Business Pkwy., Richardson, Texas 75081. MC/VISA orders call 214-644-1819.

MY QUESTION IS...

Q. In the current "Designated Advance Giving" booklet an appeal is made for money to fund programs on "Preaching from Commitment." There are so many real needs in our world; surely seminaries should prepare pastors for one of their most important duties. Aren't they teaching students how to preach?

A. Instruction in preaching — both the biblical and doctrinal studies that must lie behind effective sermons and the techniques of communication — is a major part of seminary training. However, almost anyone who does a task over a period of time needs to have knowledgeable and honest feedback. Week after week, year after year, pastors are expected to preach and teach in a way that is faithful to the Gospel, relevant to the hearers' needs and winsome in its presentation. So they are encouraged to cultivate and update their preaching skills on a regular basis. The programs you refer to, which are conducted under seminary auspices, provide opportunities to do that.

Q. Does the Lutheran Church in America take an official stand on the type of music that can be played at weddings? If no secular music is allowed, as I have been led to

believe, just what is secular music?

A. The "Notes on the Liturgy" (*Lutheran Book of Worship, Ministers Desk Edition*, page 38) say that at weddings "music selected should embody high standards of quality and, in general, reflect the praise of God, God's steadfast love in Christ as the foundation of and model for marriage, and the asking of God's presence and blessing.... Whatever music is employed ... it should be high quality examples of the art of composition, not cloud communication of the content and mood of the service with musical triteness or associations bordering on sentimentality, and be within the ability of the performers at hand to play or sing with assurance." Rather than laying down precise rules, those rubrics are a challenge to thoughtfulness and creative imagination. In some congregations the rubrics are carried out by a ban on "secular" music. That would be music that is intimately associated with non-religious texts or whose style and performance is believed to hold associations incompatible with reverence and devotion.

Q. The LCA constitution says that "no person who belongs to any organization

which claims to possess in its teachings and ceremonies that which the Lord has given solely to his church shall be ordained or otherwise received into the ministry..." What are the "teachings and ceremonies" referred to?

A. The constitution does not specify them but an examination of the history of this provision in the LCA makes it clear that it refers, at the very least, to practices of societies that promise the approval of God and entrance into heaven to those who observe their rituals or who behave according to their tenets. The church's position is based on such biblical texts as Matthew 16:18-19, Acts 4:12 and Galatians 1:6-9. The Letter of Paul to the Ephesians speaks at length of the central role of the church in God's plan of salvation through Jesus Christ. If ordained leaders were to participate in outside groups that hold services that are copies of the Lord's Supper or attempt to initiate people into "mysteries" that hold out the promise of salvation, it would be a compromise of their witness and of the church's integrity.

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

CAPITOL CURRENTS

Businesses call non-profit agencies unfair

A White House Conference on Small Business this summer adopted a resolution calling on government to prohibit "unfair competition" by non-profit organizations. The conference charged that the non-profit organizations use their tax-exempt status and other advantages in selling products and services also offered by small businesses.

This resolution is expected to be put in legislative form and to turn up next year in the U.S. Congress and various state legislatures. A House Ways and Means Subcommittee is expected to hold hearings, perhaps early next year, on this "unfair competition" issue.

The resolution may seem "fair" — until it is considered that many of the services offered by non-profits, such as Lutheran Social Service agencies and even some congregations, also are offered by commercial enterprises.

For-profit organizations are involved increasingly in providing day care, family counseling, health and fitness programs, and job training services, areas where voluntary organizations have been active for

years. The sweeping proposal being presented could restrict the work of charities in these areas if they charge a fee for services.

Many non-profits do charge a fee. But unlike most for-profit firms the non-profits often provide services on a sliding scale based on what a person can pay. Charging the market-rate fee to people who can afford to pay often helps make it possible for the charity to offer services free or at a nominal charge to poor families.

Many national non-profit service organizations argue that the best way to prevent abuse of the tax-exemption status is to enforce rigorously the existing tax regulations on unrelated business income of charities in the specific instances where unfair competition is a factor.

A group of non-profit organizations, including Lutheran Social Service System, has engaged in intentional dialogue with representatives of the Business Coalition for Fair Competition, the Chamber of Commerce and the small-business persons who sit on their boards. The dialogue will intensify in the next few months as par-

ticipants discuss specific areas of tension between non-profits and the small businesses. They will try to develop approaches that deal with whatever problems exist with a public policy scalpel rather than an axe. Dialogues also are being encouraged at the local level.

The issue is complex. The private and voluntary sectors are in a state of flux and find themselves overlapping more and more in the provision of human services in the community. But non-profits providing such services maintain that for years they have been tax exempt because their activities are acknowledged to contribute to the common good.

The expansion of commercial enterprises into traditional areas of non-profit activity is no reason to make it prohibitive for charities to serve all members of the community — both those who can afford to pay and those who lack the resources to pay for needed services.

—CHARLES V. BERGSTROM

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

NOW, I THINK

By Timothy F. Lull

Welcome the ELCA with pastoral exchanges

In the fall of 1960 the members of St. John Church, Fremont, Ohio, were surprised to receive an intern from Luther Seminary, St. Paul, Minn. The interns that we had seen before all had come from the seminary in Columbus, Ohio. But we were on the verge of the formation of the new American Lutheran Church and someone had the vision to begin to mix people together.

Frank Brocker came to Fremont for that year and it was exciting to have him. He had some different ideas, some different ways of preaching, some new approaches to youth ministry. A bit of conflict arose over a sermon about Jonah and the whale, but having him as our intern brought home to us the reality of the new church that was being formed. When the new ALC actually came into being on Jan. 1, 1961, he was very helpful to our understanding of what it meant for our future.

I have a hope that in the midst of all the other pressures of the months ahead one of our church agencies could have the vision to facilitate a program of pastoral exchanges for the summers of 1987, 1988 and 1989. Such exchanges would allow many of our congregations to experience in a personal way some of the new ties that will be binding us together in the Evangelical Lutheran Church in America.

It ought not to be too difficult to find a number of pastors who would be willing to engage in an exchange for a month, six weeks or even two months with pastors from the other merging churches. In many cases this also might involve an exchange connecting the various parts of the country: Texas with New England, Pennsylvania with South Dakota, Ohio with California. No great expense should be involved — other than transportation cost — because each person would continue to receive a salary from the regular congregation.

I know that the summer is a slow time in many parishes

but this might make it a little easier for the pastor to be away. A visiting pastor certainly could preach, teach Sunday school, work with vacation church school and do visitation. It could be a wonderful time for small group Bible study, as that is one of the ways in which Christians come to know each other deeply in a short period of time. A common text might be chosen that would be studied in all the participating congregations.

By no means should this be thought of as a vacation for the pastors (even though it might be fun). It should be assumed that the visiting pastor would, so far as possible, assume the regular pastoral duties. I think that this could allow many of our congregations to feel more a part of a process that too often has seemed distant, technical and even threatening to them.

Of course it is possible that there could be some bad impressions. Some people might have their suspicions about other churches or other regions richly confirmed. But I think that this would happen rarely. The more common experience should be one of feeling a real tie with the larger church, its mission, the hope for renewal that the merger represents.

In my own travels around the country as a speaker I find that I almost always feel a wonderful sense of renewal and support as I discover the faith and ministry of Lutherans in other places, once the first impressions of difference have a chance to disperse. We have diverse gifts and ministries but rarely have the occasion to experience this diversity in a positive way.

In this time of stress on the ministry of the laity some will feel that an exchange of pastors puts emphasis in the wrong place. I think it could be an efficient way of touching a great many of our members directly and giving them a sense of participating in the reality of the new church. A visiting pastor also would need to work closely with the local lay leadership of a parish for the plan to succeed.

Of course some parishes could not or would not feel that they could be involved. Some pastors would have no interest or would have commitments that would make such a program impossible for them. Some pastors' families would be eager co-participants whereas others would not. But even 100 exchanges over three summers could do much to build human ties of good will and mutual Christian commitment. My prediction is that the interest in participating would be very strong both for pastors and congregations. ■



The author is professor of systematic theology at Philadelphia Seminary, Philadelphia, and an LCA pastor who grew up in the ALC.

"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

Evangelism: Place in priorities?

Congratulations to Pastor Neal Boese for his courage to state clearly the tragic joke of Lutheran evangelism (*Now, I think*, Sept. 17)! Now that the issue of merger has been decided and the name of the "new" Evangelical Lutheran Church in America has been etched in stone, let's reorder the priorities of our shared ministries. Instead of all those megabucks for new office space, let's redirect one-half of that cash and correspondence into creative and caring programs of evangelism and outreach. Rather than the traditional yawning backward look at our apathetic stewardship of the word of God in 1986, accepting with "tsk-tsks" another near-predictable membership loss, now let's start to reorient congregational priorities. Now let's start to meet those quotas we've established for the future.

JAMES F. WILSON
Beaufort, S.C.

I resent Boese's article that evangelism is a joke in the Lutheran Church in America. I resent it as a pastor among pastors who try, despite very human limitations, to be "little Christs" to our neighbors. I resent it on behalf of numerous laity of our church who attempt to radiate the love of Christ to those around them while still respecting the integrity and God-given humanness of those people. I resent it on behalf of the 50,000-plus members of our church who have given two years of their lives for Word and Witness study. Most of all I resent it because it is another example of the endless round of self-flagellation with which we have bogged down the LCA. Self-examination certainly is a necessary component in the Christian life, but only

'Peace' may cause pain

Being a Florida pastor perhaps puts me more in tune with the problem of arthritis. I know for some of my members the sharing of the peace is truly a painful experience, especially when your neighbor is extra-friendly or robust with a handshake. I know a "firm handshake" always has been acceptable and preferable, but I urge all you handshakers — pastors and fellow worshipers — to be sensitive to those poor arthritic hands (and a person doesn't have to be old to have arthritis). With that kind of consideration the sharing of the peace may be "peaceful" and not painful. Or you could always just hug.

ANDREW C. DIEHL
Vero Beach, Fla.

to receive again that redeeming word of grace that says, "Go, and sin no more."

RICHARD S. HINGER
San Antonio, Texas

I have read with some dismay "Lutheran evangelism is a joke." Boese accuses church councils of worrying about financial concerns and property. If the councils don't worry and deal with these issues who does Boese believe will do so? When the roof of a church develops a bad leak and deteriorates the building, does Boese think that evangelism will repair the roof? Perhaps the sight of dedicated members working diligently to repair the roof will in itself provide a living example of service and re-

ALC leaders work in LSM

Thank you for the article by Wilfred Bockelman that introduces American Lutheran Church leaders Dr. Fredrik Schiotz, Dr. Kent Knutson and Dr. David W. Preus (*Three Leaders, One Mission*, Sept. 17). I am certain that both Schiotz and Knutson would have wished that the author had included their service to the Lutheran Student Movement and Lutheran Campus Ministry. Both were active in LSM while in college and both later became president of the national organization.

JOHN H. SARDESON
Brevard, N.C.

Nicaraguan life: 'hopeful'

Having visited Nicaragua several times in the past two years, I want to thank you for reporting to the church what seems to me is accurate (*People Before Politics in Nicaragua*, Sept. 17). You get past labels to seeing that life is better and even hopeful for the people of Nicaragua.

RICHARD FENSKE
Columbia, Md.

Joint communion a worry

The recent proposal passed by the American Lutheran Church and the Association of Evangelical Lutheran Churches for trial altar and pulpit fellowship with Reformed churches has me worried. Although unity may be something our Lord supported, still the unity is in Christ within the concrete varied and distinctive expressions that history mandates. There can be unity in diversity. No Reformed theologian could accept an actual oral reception of Christ's body and blood. But that is of what we Lutherans partake, as we believe, teach and

sult in an example of evangelism to others who would worship in a safe and pleasant building.

ROGER JOHNSON
Gas City, Ind.

I have not been excited about the merger. It seems to have all the potential for perpetuating the Lutheran doldrums. I am excited when someone such as Boese cuts through all the propaganda and hype about being bigger and better to the reality of Lutheran decline. He does this not to wallow in gloom and doom but to declare our need for resurrection. True evangelism always seeks to make new Christians, not new Lutherans. Maybe we will "know what we are about and why we exist" when our focus is not on ourselves but on Christ.

PAUL L. SPAULDING
Flagstaff, Ariz.

Boese's commentary on Lutheran evangelism was right on the mark — almost. While he speaks of purpose, there is more. What our denomination needs is more than issues, liturgical finesse, social statements and political intrusion. Issues can be divisive, liturgy deadly, social statements unreflective of constituency and political expression unbalanced. What we need is a transfusion of spiritual zeal, an emphasis on souls and a religious perspective that extends more to the second Advent and eternity.

WILLIAM M. BROWN
Clear Spring, Md.

I propose that Boese be considered for the post of presiding bishop of the ELCA. His clear understanding of the church's mission in our time is what we need at every level of our organization.

KENNETH J. SCHMIDT
Englewood, Colo.

confess along with Article 7 of the Formula of Concord. The arguments there are addressed especially to the Zwinglians who rejected a bodily eating and drinking of the Lord because it was not consistent with their understanding of Christ — that he is in heaven now and not on earth. As Lutherans we confess something far different when we affirm what the Reformed cannot: The finite is capable of containing the infinite.

TIMOTHY RAHN
Atlanta

EDITOR'S OPINION

By Edgar R. Trexler

Confusion, caution on joint communion

The great unfinished business from this year's Lutheran conventions is sorting out the confusion created by the churches' different actions on joint communion with the Reformed churches. Intercommunion is already underway at one seminary (see page 21).

The resolutions adopted by the Lutheran Church in America, American Lutheran Church and the Association of Evangelical Lutheran Churches are an embarrassment of errors. First, theologians from each church were members of a dialogue that declared that sufficient agreement exists on the Lord's Supper to recommend that the three Lutheran churches and the Presbyterian Church (USA) and the Reformed Church in America initiate intercommunion.

But theologians on dialogues speak for themselves, not for their churches, and LCA ecumenical leaders did not think the Lutheran-Reformed recommendations on joint communion were theologically justifiable.

ALC and AELC ecumenical leaders thought otherwise, and a breakdown in understanding led them to believe that the LCA ecumenical leaders (not the same persons who had been on the dialogue) would agree to a common declaration of intercommunion. The LCA Executive Council rejected the joint response and suggested a lesser action.

More confusion arose at the LCA convention when delegates made the final action closer, but not identical, to joint action taken by the PCUSA, RCA, ALC and AELC.

Careful reading of the text indicates semantic problems and that people were talking past each other. Most laity wanted to move further than the leadership.

Two points may help clarify the confusion. First, two significant words are reversed in the LCA and ALC actions. The LCA says Lutherans and the Reformed may "provide jointly" for occasional services of communion, meaning that a Eucharist may be conducted either in the Lutheran

or Reformed tradition solely by the clergy of one church or the other, and with a special welcome to members of the other tradition to receive the sacrament.

The ALC wording stipulates "occasional joint services" of communion, implying a service of either tradition may be held in either church with clergy of both churches sharing at the altar. The ALC statement allows for the "sharing of pastors between the two traditions," an interchangeability not mentioned in the LCA action.

Second, the terms "eucharistic sharing," and "altar and pulpit fellowship" are progressively upward steps to fellowship. The LCA, ALC and AELC have "interim Eucharistic sharing" with the Episcopalians because they agree on the Gospel and have a general understanding that Christ is truly present in the Eucharist. That sharing does not include interchangeability of ministers. The LCA problem with declaring "eucharistic sharing" with the Reformed is that three seminary faculties have raised questions about the Reformed commitment to the Lutheran understanding of the "real presence" of Christ's body and blood in communion. Most members of the Reformed tradition regard the elements as symbolic.

The ALC and AELC arrangement places them in virtual "altar and pulpit fellowship" with the Reformed, a stance indicating that there are no church-dividing theological issues. The LCA did not feel ready to take this step, even with the Episcopal Church.

The upshot is an ecumenical muddle: the LCA has less agreement with the Reformed on communion and ministry than does the ALC and AELC; the LCA has the same agreement on communion with the Episcopalians as the ALC and AELC, and the ALC and AELC seem to have more agreement on communion and ministry with the Reformed than with the Episcopalians.

When the ELCA is formed, the Episcopal relationship will endure. But because the agreements among the three merging churches with the Reformed are not the same, those arrangements will dissolve. The first regular ELCA convention in 1989 is to vote on a new relationship with the Reformed based on conclusions from additional study.

The LCA action toward the Reformed allows for various interpretations. Since that is the case, caution seems prudent. The unresolved differences suggest soft-peddling joint communion services. The new study will allow new people to play key roles, and a final, uniform outcome — even if delayed — will be clearer and more responsive to what most people really want.



The Need

A World Hunger Diary - Day 1

A picture on the TV news this morning of people in Ethiopia reminded me of scenes I saw in that land just one year ago.

Starving children, people wandering in search of food, dried-up rivers and parched soil.

Now crops are being sown. Trees are being planted. Dams and wells are being constructed.

The needs are still there. The people refuse to give up!



Hunger still exists, but progress is being made.

Our support and interest must not waver just because their story no longer makes the news every night.

Present your offering at your local church or directly to:

The LCA World Hunger Appeal Office
231 Madison Avenue, New York, New York 10016

☐ Please send me a World Hunger Appeal brochure:

NAME _____

ADDRESS _____

ZIP _____

TL/10/86

How to Feel More at Home with Your IRA.

You don't have to go to a bank to start your IRA. Just sit down. Relax. And start an Individual Retirement Annuity with your representative from Aid Association for Lutherans (AAL).

You'll save time because we'll make your appointment when it's convenient for you.

You'll save money, too, just as you would with an IRA from a bank — up to \$2,000 in contributions per

individual is tax-deferred.*

And you'll like our high interest rates, financial strength and retirement benefits you can't outlive.

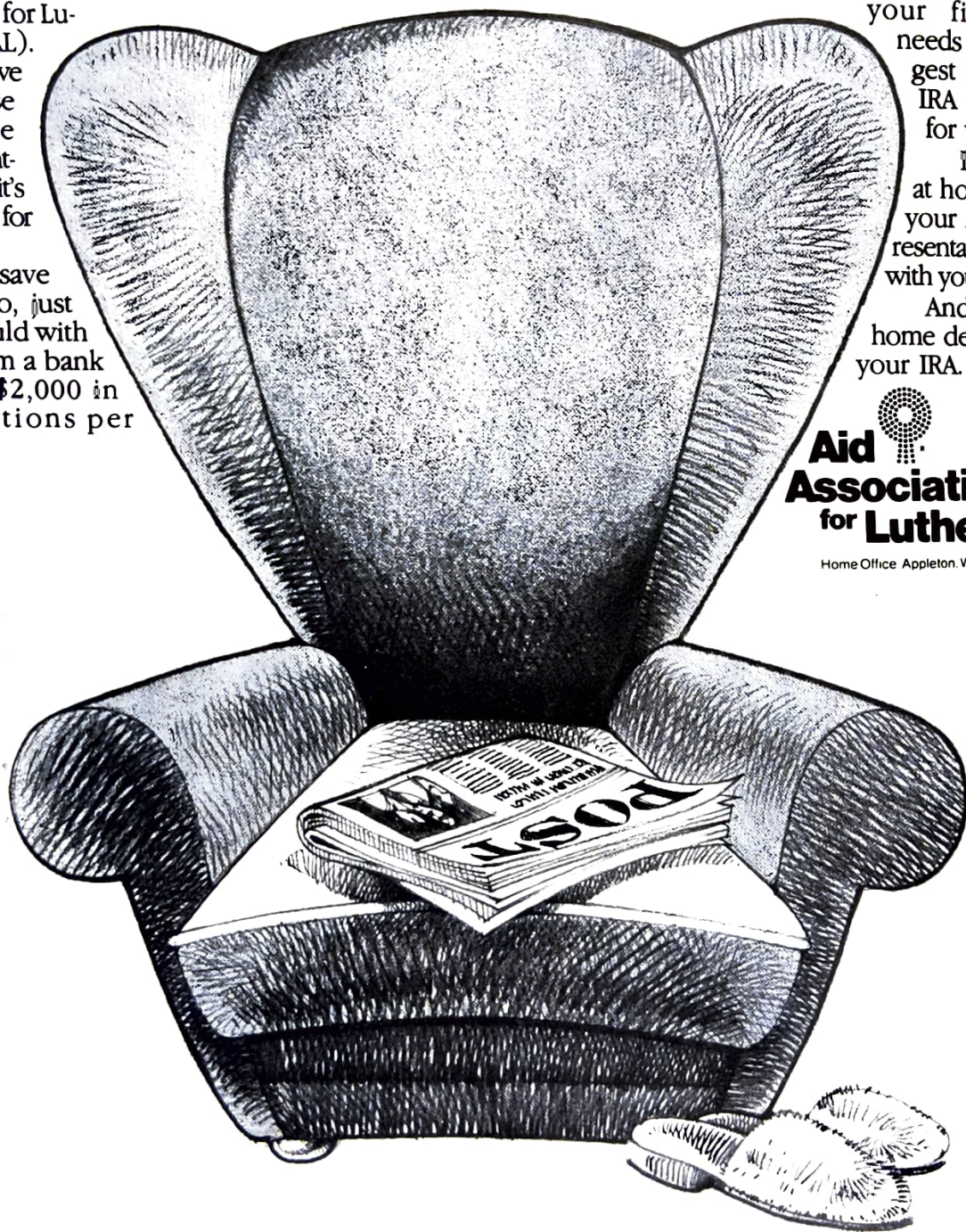
In addition to all the savings, you'll get the kind of personal service your financial matters deserve. Your trained AAL representative will help you evaluate your financial needs and suggest the best IRA options for you.

It all starts at home with your AAL representative. Talk with yours today.

And get free home delivery on your IRA.


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Home Office: Appleton, Wisconsin 54919



*All wage earners can contribute up to \$2,000 a year toward an IRA. The amount increases to \$2,250 if you include your non-working spouse.