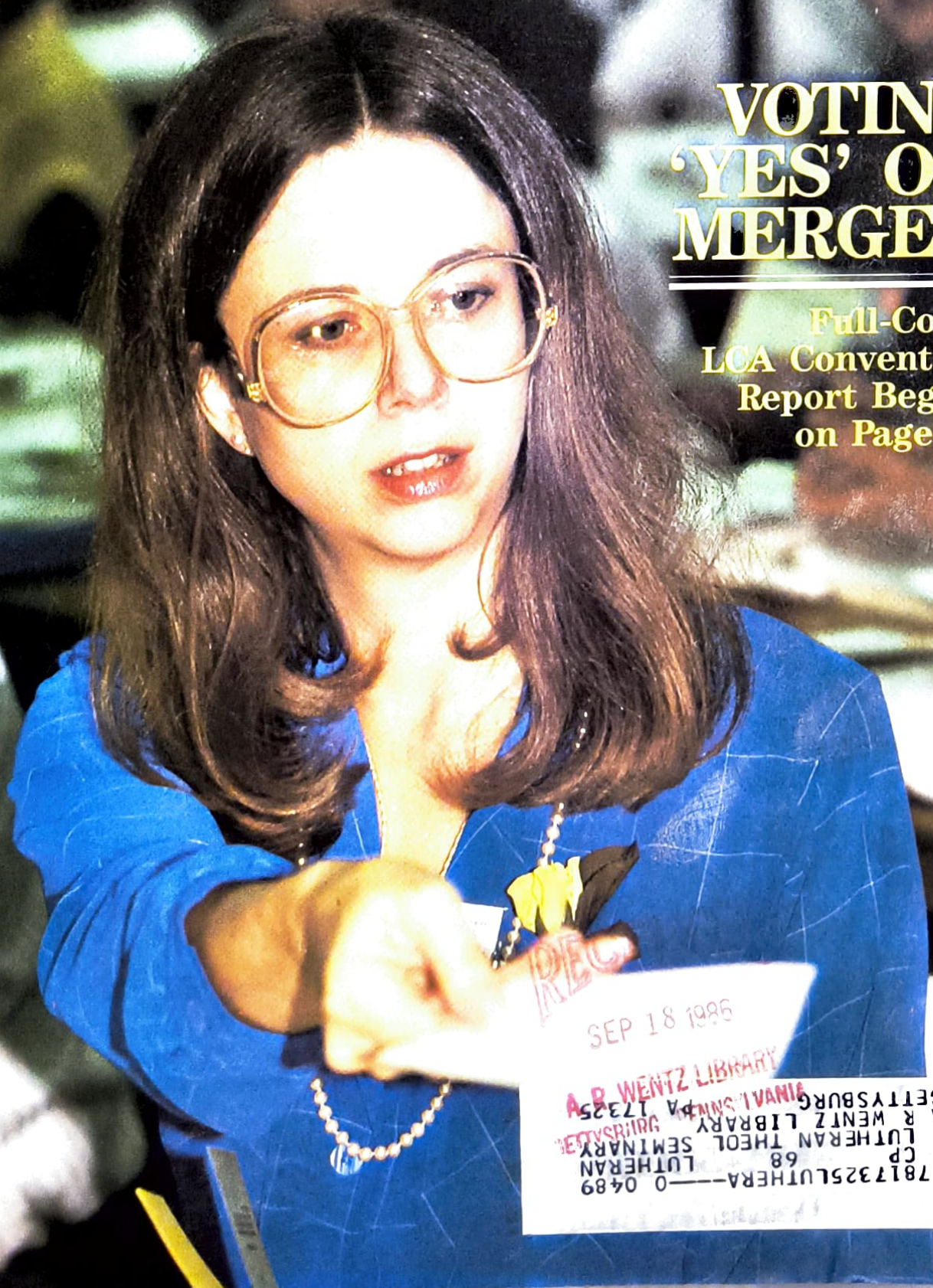


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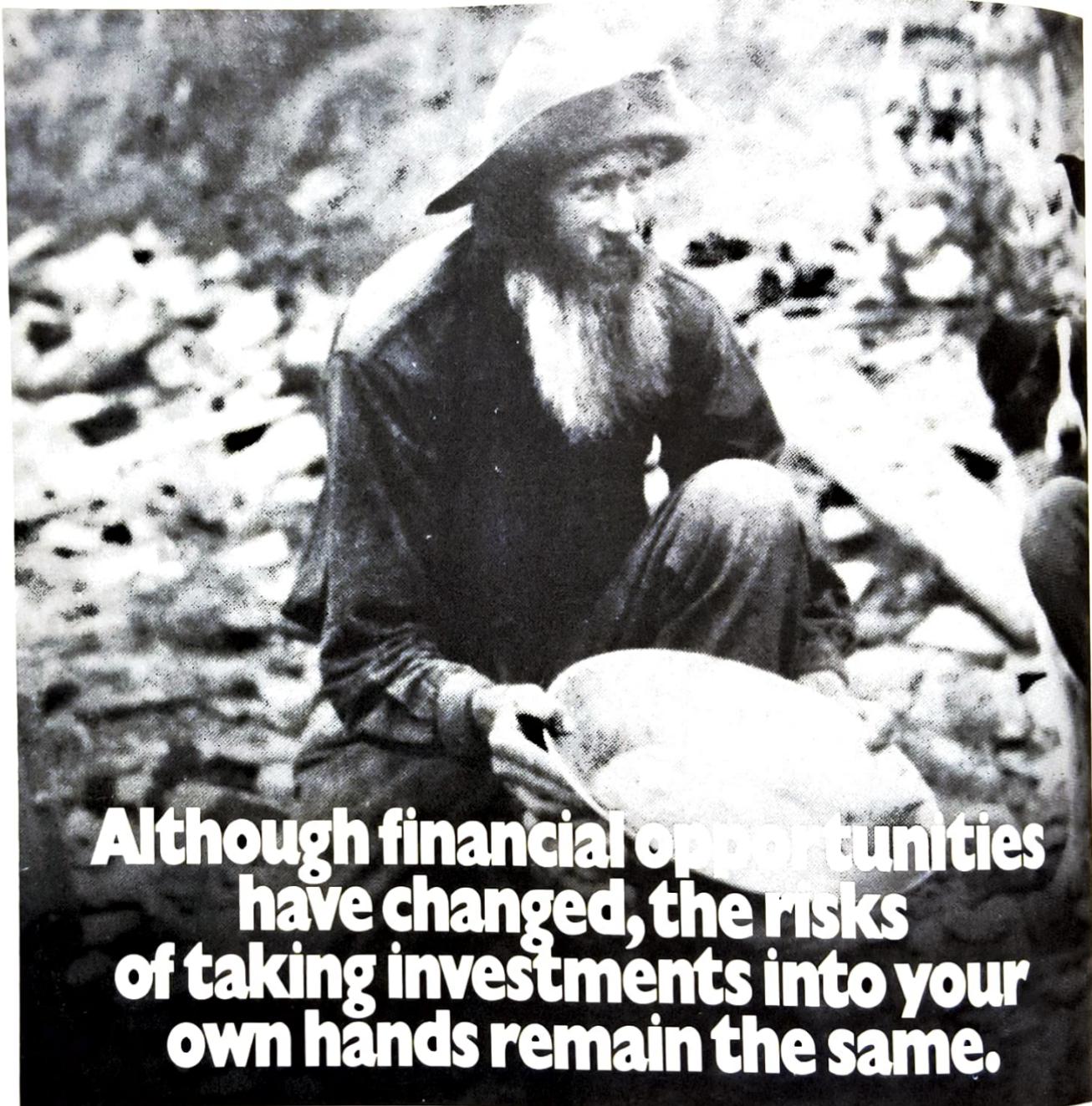
SEPTEMBER 17, 1986

VOTING 'YES' ON MERGER

Full-Color
LCA Convention
Report Begins
on Page 16



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A LITTLE SALT

Wisps of wit and words of wisdom punctuated the proceedings of the LCA Milwaukee meeting. Here are some samples:

Pastoral purgatory

Maurice Ngakane, South African refugee pastor: "The most cruel thing you can do to a pastor is to give him five minutes to speak."

Monkey business

Anglican Archbishop Robert Runcie, in referring to Episcopal Presiding Bishop Edmond Browning, called him a "brother primate, if that slightly zoological term is understood in your assembly."

Front and center

Runcie, who recently received worldwide exposure as officiant at the wedding of Prince Andrew and Sarah Ferguson, told a news conference of his visit as an ordinary tourist to Independence Hall in Philadelphia. A man standing in line in front of him turned and said, "You sound like an Englishman." "I am an Englishman," Runcie replied. "Did you see the royal wedding?" the



man asked. "Yes, I had a rather close-up view," was the archbishop's reply. "Boy, you guys sure know how to put on a good show," the American concluded.

Close call

Bishop James R. Crumley Jr., after

making the difficult call of a two-thirds vote on a motion: "I don't mind calling a simple majority. I don't even mind calling a majority simple."

Stretching the borders

Frank Zeidler, former mayor of Milwaukee and convention delegate, after the decision was made to headquarter the new church in Chicago: "I would like to know what is meant by Chicago? The *Chicago Tribune* considers Milwaukee part of the Chicago metropolitan area."

Bishop pro tem

Bishop Robert Wilch of the Wisconsin-Supper Michigan Synod: "It was nice to be the bishop of the synod that was the temporary headquarters of the ELCA."

Imprudent investment

George Forell, Iowa Synod delegate: "Those who invest in South Africa will lose their shirts, and I can hardly wait."

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

CONTENTS

Volume 24, Number 16
September 17, 1986

- 4 **People Before Politics in Nicaragua** Edgar R. Trexler
LWR at work to rebuild lives in a nation under pressure
- 8 **Three Leaders, One Mission** Wilfred Bockelman
How Schiotz, Knutson and Preus helped shape the ALC
- 12 **The Unmasking of Marlys** Marlys A. Korman
A church council member's struggle for sobriety
- 16 **Saying 'Yes' to Merger**
A colorful roundup of the LCA convention in Milwaukee

Departments

- | | |
|---------------------------|----------------------|
| 11 One Blood, Many Colors | 38 News notes |
| 15 Kidbits | 39 My question is... |
| 26 News | 39 Capitol currents |
| 29 Worldscan | 40 Now, I think |
| 31 Lutheran lists | 41 Letters |
| 36 People | 42 Editor's opinion |

Our cover photo by Paul Damien shows Texas-Louisiana Synod delegate Carol Jensen handing in her merger ballot at last month's LCA convention. (Story on page 16.)

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Valverde (left) and fellow workers proudly display an irrigation pump supplied with LWR funds

People Before Politics in Nicaragua

Lutheran World Relief helps support 'practical Christianity' in the embattled Central American country

By Edgar R. Trexler

The dark-haired farmer with glasses and thick black hair took off his straw hat and mopped his brow. Even in the Nicaraguan shade, the heat was stifling.

Isidro Valverde was working on a pump which sucks water out of a small stream and pushes it 100 yards uphill through a pipe. Then the water travels through ditches to irrigate his small field and dozens of his neighbors' fields. For the last two years the pump has made 15 acres flourish with squash, tomatoes, onions and corn.

The pump came from Panama, purchased with funds from Lutheran World Relief. Since Lutherans do not have a church in the country, LWR works through CEPAD, a Spanish-language acronym for the Evangelical Committee for Aid to Development. Annual LWR aid to CEPAD is \$100,000, more than is given to any Central American country except El Salvador.

Valverde's family is one of 300 in La Aduana community about 30 miles southwest of Managua, Nicaragua's capital.

Their house is made from wood scraps and burlap bags and has a tin roof. Finding Valverde's home means turning off a paved road onto a dirt road, easing in and out of deep ruts in a four-wheel drive jeep, and then sloshing 100 yards up the creek from which the pump draws water.

To Valverde, the pump is a sign of LWR's practical Christianity at work. He appreciates the symbolism because he is an Assemblies of God lay pastor.

"We peasants didn't own land until the revolution in 1979

when the government gave us land for agriculture and cattle," Valverde says. "Somoza (the former Nicaraguan dictator) didn't care for people, but that is not the case now. We're peasants down to our souls. I have land, I participate in making decisions in the community, I've learned to read, my daughter has schooling and health care. If that's Marxist, I can't say that is a bad thing."

Elsewhere, LWR's practical Christianity takes the form of resettling 86 families whose home community near the Honduran border was wiped out by the *contras*. "We were being bombarded almost daily," said Sara Sanchez. "We are definitely safer here in Chinandega, and better off too."

LWR, through CEPAD, helped provide a grant for materials to build the 10 by 18-foot cement block houses. The Nicaraguan government gave the families land, seed, technical assistance and credit for buying farm machinery.

CEPAD was founded in 1973 by virtually all of Nicaragua's evangelical churches to coordinate disaster relief after a

devastating earthquake struck Managua. Some 50 square blocks of the city's center still are not rebuilt.

As time passed and the Sandinistas came into power, CEPAD supported the new government because it emphasized many social reforms that church agencies had suggested. But some now believe that CEPAD is aligned too closely with the Sandinista government.

As such it stands with the rank and file of the country's Roman Catholics and most of the country's 500,000 evangelicals. But some conservative evangelical groups, among them the Assemblies of God, and the Catholic hierarchy oppose both CEPAD and the Sandinistas.

CEPAD now has a budget of \$4 million, with support from the Netherlands, Norway, Canada, England, Switzerland, West Germany, Sweden and Denmark, in addition to the United States (National Council of Churches, Mennonite Central Committee and others).

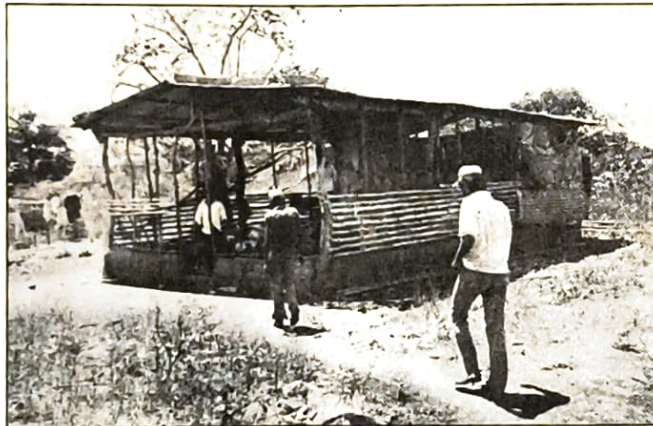
But CEPAD finds itself doubly embattled. Internally, a number of Nicaragua's 1,200 evangelical pastors have formed an association which criticizes CEPAD for following liberation theology too closely and for engaging in too much social action. The pastors contend that CEPAD has blocked the Sandinista government's recognition of their association.

Externally, CEPAD believes that both the Washington-based Institute for Religion and Democracy and the Associated Press portray CEPAD as "Marxist by implication," as a CEPAD staff member puts it.

LWR officials admit that they often have to defend their relationship with CEPAD. But LWR seeks to serve human need regardless of the political leanings of a particular government. Since 50 percent of the population of Nicaragua is under 19 years of age, and youth constitute the majority membership in evangelical churches, CEPAD is a natural link. The Pentecostal churches' theology and unstructured ways seem to be attractive to the poor.

Moreover, LWR policy provides that if an agency is uncomfortable receiving U.S. government monies available to LWR, LWR only funds those agencies with church dollars. That is the case with all 15 LWR projects in Central America.

CEPAD insists that it confronts the Sandinista government on issues, such as seeking conscientious objector status for evangelicals opposed to the country's compulsory military service. CEPAD leaders say the government made a mistake in canceling the evangelicals' Bible Day gathering of 5,000 and harrasing evangelists. But CEPAD officials privately con-



Valverde returns to his home



A chicken-raising cooperative was started through church and government cooperation. Below, local children show off their produce.



tend that there are links between the evangelical association and the IRD. Peggy Heiner, a United Methodist missionary working with CEPAD, charges that U.S. Embassy personnel attend association meetings and that IRD materials are distributed by the embassy. Embassy personnel deny the charges.

"CEPAD's problem is how to be faithful to the Bible while working in a revolutionary context," says Albino Meléndez, a Baptist pastor on the CEPAD staff. "We have to work with the government in that context but this is not an ideological statement."

"We are concerned to be consistent with Christ's command to help the sick and the poor. There is no ideological commitment there; our point of reference is the Bible. We want to be during the revolution for that influence and we still do have to make our statement there in society and that complicates life for us."

A chicken-raising project 35 miles west of Managua, supported in part by LWR through CEPAD, illustrates the ambiguities of the church-state relationships and the desire to serve human need. After a flood wiped out the village of de Lajas, 35 miles northwest of Managua, CEPAD provided 2,400 chickens and new homes. The government gave the community about \$300 for building chicken coops. After 11 months the people had earned enough money to repay all but \$60 of the loan.

Julio Perez, 38, who heads a local Sandinista community organization, says there is "very positive cooperation" between CEPAD and the government. Perez's father, an evangelist, tried unsuccessfully to get money for building a new

church from the local mayor during the Somoza regime. After the revolution and the new government, the money was available.

Juan Prado, treasurer of the chicken-raising cooperative, said, "Your visit brings a little peace to Nicaragua. Go back to your churches and thank them for their support and tell them we are suffering because of the government, but not the people, of the United States. We know the difference."

Isidro Valverde adds that "if President Reagan saw things as they are, he'd do things differently. If the money he wants for the *contras* would go for parts and equipment, things would work out better. What we need is for you to help us. As individuals in a church, our ministry is on behalf of people and our country. We do not want to be anyone's enemy. Can't the people in the United States understand this?"

Another CEPAD project to which LWR contributed \$25,000 is the resettlement of 17,000 Miskito Indians who were forcibly removed by the Sandinistas from their land near the Honduran border. About 3,000 of the Indians are *contras* who oppose the government because it displaced them, not for ideological reasons.

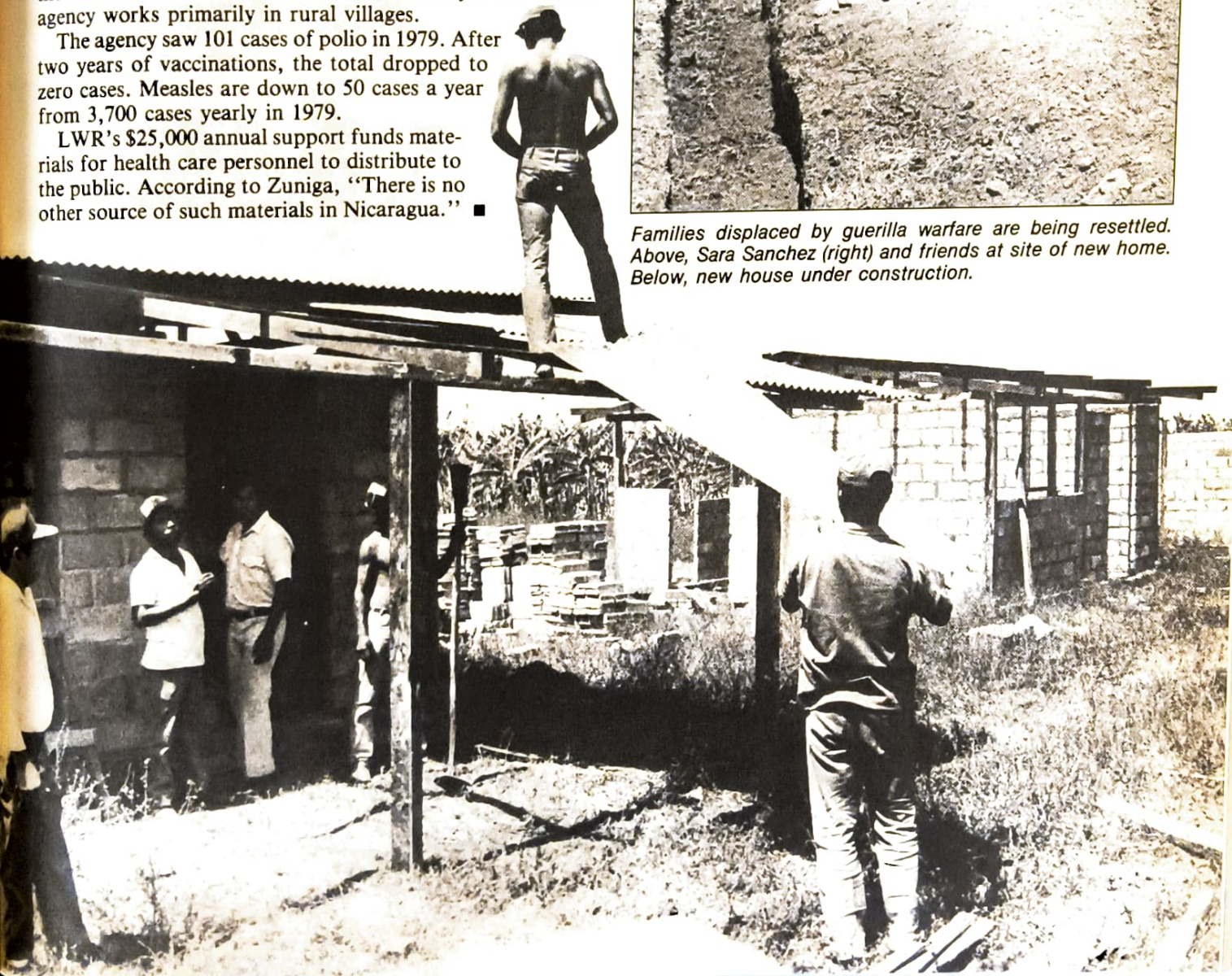
For LWR, the task of ministering in an ambiguous situation is made a little easier by the words of Maria Zuniga of the Center for Health Information and Advisory Services. The agency works primarily in rural villages.

The agency saw 101 cases of polio in 1979. After two years of vaccinations, the total dropped to zero cases. Measles are down to 50 cases a year from 3,700 cases yearly in 1979.

LWR's \$25,000 annual support funds materials for health care personnel to distribute to the public. According to Zuniga, "There is no other source of such materials in Nicaragua." ■



Families displaced by guerilla warfare are being resettled. Above, Sara Sanchez (right) and friends at site of new home. Below, new house under construction.





A rare photo made at the 1970 installation of Kent Knutson as ALC president shows all three men who have served in that office: left, David Preus, then ALC vice president; center, kneel-

ing, Knutson; right, Fredrik Schiotz, first ALC president. Looking on, second from right, is the Rev. Vernon A. Mohr, Southern District president.

Three Leaders, One Mission

**Schiotz, Knutson
and Preus each
sounded a distinctive
note as bishop
of the American
Lutheran Church**

By Wilfred Bockelman

Fredrik Schiotz was awakened at 2 A.M. June 10, 1954, by a ringing telephone. He had come from New York to Thief River Falls, Minn., to address the annual convention of the Lutheran Free Church. He was executive secretary of the Commission on Younger Churches and Orphaned Missions, an inter-Lutheran agency organized in response to what had happened in mission areas as a result of World War II.

The middle-of-the-night caller reported that Schiotz had been elected president of what was then known as the Evangelical Lutheran Church — one of four church bodies that later came together to form the American Lutheran Church.

Six years after that telephone call, Schiotz, then 58, was named president of the ALC at its constituting convention. He became the first of three presidents to lead the ALC through the next 25 years.

Fredrik Axel Schiotz and his successors — Kent Sigvart Knutson and David Walter Preus — each placed distinctive marks on the office of president and presiding bishop. Their tenures were shaped by contemporary history. Likewise they shaped history in guiding the ALC's 4,940 congregations and 2.3 million members.

Schiotz undertook the presidency at a time of turmoil and change. Some distrust had surfaced among the four groups that had worked for a dozen years to form the ALC. While they held much in common, they had different histories from different cultures and reflected different forms of piety.

Perhaps the key difference was in ethnic background. The former ALC was largely German. The roots of the United Evangelical

Lutheran Church were Danish whereas the ELC came from Norwegian heritage. The LFC — which joined the other three in 1962 — also had Norwegian roots.

Clearly, the first president of the merging churches in 1960 had to be trusted by all elements to be effective. Schiotz was such a man. Throughout his decade as ALC president his conciliatory abilities were evident. He showed courage in confronting touchy issues. For example, in his first public statement following his election, he attacked the racial segregation and unfair housing practices that he had found in Minneapolis. A year later the ALC district presidents voted — not unanimously — to censure the church's youth department for having invited Dr. Martin Luther King Jr. to speak at the national youth gathering. They criticized the action because King was a "non-Lutheran whose approach to the racial issue may be open to question." Schiotz, in response, supported the youth department's decision.

With Schiotz, piety was evident, although he did not wear it on his sleeve. One person remembers a church leader who "growled that Fred was praying about how and when to sell his house." In recalling the incident, he added, "Now what else would a pious soul like Fred do?"

People might ask whether a person widely recognized for his piety and pastoral approach also can be a capable administrator. He was continually compared with Dr. Franklin Clark Fry, then president of the Lutheran Church in America and often considered a master in administration.

Schiotz's passion for the pastoral approach may have stood at times in the way of an efficient administrative style. He would go out of his way in his travel schedule, for example, to stop to see a pastor who had written him about a problem.

When people would call or write him to complain about what some member of the national staff had said or done, Schiotz often gave a sympathetic ear and responded with

a letter that might be mildly critical of the national staff person. Then Schiotz would send a carbon copy of the letter to the staff person without having consulted that individual first about the original complaint.

Schiotz's international experiences as a mission executive in the wake of World War II prepared him well for his leadership role in the Lutheran World Federation. During his concluding years as ALC president he also served for seven years as LWF president.

Kent Knutson, the ALC's second president, is most often thought of as a theologian.

Knutson, who took office Jan. 1, 1971, "had the amazing ability to make the most profound theological truths understandable in very simple ways. When some theologians resorted to five-dollar words, Kent could say the same things in nickel words and make a great deal more sense," said a student who had Knutson as a seminary teacher.

After Knutson addressed the 1971 convention of the Lutheran Church—Missouri Synod, he received a standing ovation. "The ALC can err," he said. "The LCMS can err. What shall we do when we both act out our conviction that (we are doing) what the Bible allows and teaches? This is what we do — we live together and we seek greater wisdom. Let us not act hastily in judging one another without listening to one another."

Despite that cordial reception, Knutson had grave apprehensions, according to those who knew him well, about the direction the LCMS was moving by separating itself from other Lutherans. He would not continue to woo the LCMS at the expense of what he saw as true confessional Lutheranism.

Knutson played a leading role in reshaping the ALC to be more effective in mission. After his death at age 48 completing this task fell to his successor. But Knutson laid the foundation.

Knutson was well-known for his emphasis on grace, reflected both in his preaching and writing. When the ravages of disease, which would cause many to question God's wisdom and love, made it necessary for Knutson to be taken to the hospital, he may have ex-

The author, a free-lance writer, recently retired after serving 38 years in communications positions for the ALC and its predecessor bodies. This article is the second in a series about LCA and ALC executives jointly published by *The Lutheran and The Lutheran Standard*.

**LUTHERANS
GROWING
TOGETHER**



pressed the most profound theology in the simplest language. Before leaving the house to which he would never return, he said of God's grace: "If it's for real, it's for now."

Knutson's concern for the church was expressed at the ALC's 1970 convention prior to his election. "The church is like a garden," he said. "It is a place where things grow. Some are young plants, hesitant and unsure. Some are stunted and displaced. Some need encouragement, and some need to be spanked, but here growth takes place. The church is a place where change constantly occurs."

If there were any who had misgivings about a theologian also having a deep personal faith, those doubts were dispelled when Knutson concluded his comments with this personal story:

"Three weeks ago we went to the airport in Chicago and brought home a little 6-year-old Korean boy who is to be our sixth child. These three weeks have been a marvel to me. I have learned anew what love can do. He is full of laughter and tricks and love."

"I stood with him last Sunday at the baptismal font as he folded his hands and bowed his head and was brought into the kingdom. The day before it had been explained to him in Korean that he was to be baptized."

"'Oh, yes,' he said, 'I know what that means. It means to receive God.'"

"I do not know his language and he does not yet know mine, but when I sit with him at night before he goes to bed and he and I pray, I know that he loves me and he knows that I love him, and we both know that God loves us."

David W. Preus, who was first elected ALC vice president in 1968 and re-elected to that position in 1970, became leader of the church March 12, 1973, when Knutson died after a six-month struggle with Jakob-Creutzfeldt disease, a malady that attacks and destroys the central nervous system.

Since then, Preus has been elected to two six-year terms as the ALC's presiding bishop — in 1974 and 1980.

When Preus was first picked as ALC vice president, he was the choice of a number of younger pastors who felt ill at ease with what they saw as the bureaucracy of the church. They wanted parish pastors in roles of leadership.

Furthermore, they looked upon Preus as sharing their social activism, for that was a day of rapidly growing interest in issues of society. While pastor of University Church of Hope in Minneapolis, Preus had served nine years on the Minneapolis school board, including two years as its president. He also had been involved in the City Planning Commission, Board of Estimate and Taxation, and Minneapolis Urban Coalition, as well as other civic organizations. He had taken a strong stand on racial desegregation in the schools and community. Some supporters hoped he, as president, would put the church's social agenda on the front burner.

But Preus was not to be a one-note presiding bishop. He has played a key role throughout the past 13 years in bringing a responsible balance to the church's efforts — between lively private faith and thoughtful public action. This he has done without splitting the church. For most ALC members now, the question is not *whether* the church should be involved in moral questions and issues of justice, peace and freedom, but *how*.

Like Schioltz and Knutson before him, but in an even wider way, he has been instrumental in taking positive steps in the ecumenical arena. He believes the ALC has a responsibility to give further leadership in exploring "reconciled diversity" among Christian churches.

Among the other elements of his tenure have been: expansion of U.S. outreach in forming new congregations; evolving relationships in world mission efforts in partnership with churches abroad; development of the hunger program; strengthening of seminaries; greatly increased use throughout the church of ALC parish education materials, and renewal of ties between the church and its colleges, with colleges once again viewing themselves as part of the church's mission.

His style of leadership has made him many friends and also a few enemies. The words

The three bishops have helped mold different ethnic groups and forms of piety into a strong church body.

that describe him point directly to his stature as a "statesman," a person who shows wisdom, skill and vision in handling responsibilities of office and in treating issues that arise.

Fully aware that the church is made up of people at all points on the spectrum of evangelism and social concern, Preus has used his skill to work for a balance. "We have limited resources," he says, "and we must use them wisely." He adds: "The church cannot address every issue that comes along, at least not with the same intensity. We have to make judgments as to which causes take priority. Obviously, when the church through the democratic process of committees and boards and conventions decides on one emphasis rather than another, those who think their cause has not been given enough attention will be unhappy."

In the early years of discussion of a new Lutheran church, Preus left no doubt about his coolness toward the prospect. This was not because he was opposed to closer, inter-Lutheran and ecumenical relationships. Rather, he feared too much energy might be diverted from evangelism, which he considered the prime calling of the church, and devoted to organizational structure. Further-

more, he argued that individuals should be free to state their honest opinion, and he expressed his. But he also was committed to doing what the people of the church wanted.

So, after the district-synod poll showed a preference for moving quickly toward a new church and the conventions made a commitment to such a prospect, Preus supported the effort and has worked hard to accomplish it, even if he may have had misgivings at times. This is characteristic, however, of much of his leadership, because he has the ability to separate his own personal feelings from official positions of the church.

For instance, he has let it be known that he is not as enamored of the use of television as an evangelistic medium as are some members of the ALC's communication staff. But the church's conventions have overruled him and, as the church's chief administrative officer, he carries out convention decisions.

He also has expressed disapproval of too much money from the Hunger Appeal being used for education and advocacy instead of direct feeding of hungry people. But the ALC Church Council disagreed with him and supported the current pattern.

Preus has been recognized for his role in ecumenical and international activities. He is an LWF vice president and also serves on the World Council of Churches central committee.

While participating in conferences on peace, he has insisted on a more evenhanded handling of East-West relationships than has often been the case. His speaking out in Moscow has given him an opportunity to say what perhaps many people in the Soviet Union and eastern Europe would like to say but are unable to express because of the conditions under which they live.

Preus's overwhelming interest, however, is evangelism and outreach. For years, he has said, "The boats have stopped coming," meaning that in the past Lutheran churches in the United States tended to grow because of Lutheran immigrants from Europe. That has changed. Now, he says, "we have to find a way to confront unchurched Americans who have no background in our church and attract them to the church."

There are significant differences between the world of 1960, when the ALC was born, and the world of 1986, when the ALC is considering uniting with two other Lutheran bodies to form a new church.

For the ALC's early years, Schioltz provided the kind of leadership needed to mold four merging churches into one.

Knutson, the superb theologian, is credited with strengthening the church's theological foundation and building its mission awareness in a way that enabled the ALC to take its place along with other Christians in ministering in a struggling world.

Preus has used his broad vision and practical skills to help the people of the ALC work together in witness to Christ on this planet of rapid change. ■

ONE BLOOD, MANY COLORS



Hispanic Impact on Lutheran Identity

By Jose D. Rodriguez Jr.

Hispanics who become Lutheran need to define the uniqueness of their Lutheran identity. This challenge becomes crucial when Hispanic Lutherans realize that their contribution to the overall work of the church is directly related to an understanding of this identity.

The approach of early Lutheran missionaries did little to help this identity problem, because it contained an unfortunate bias: the push for value assimilation. Hispanics often were conceived as ignorant people in need of a proper frame of mind to become good Lutherans. This attitude disregarded the Hispanic cultural heritage, forcing them to withdraw from it in order to gain full acceptance into Lutheranism.

Forms of this approach continue into the present. In a workshop on evangelism held two years ago in Chicago, a pastor of a large congregation said that the secret of his success in attracting Hispanics was to project an image of the Lutheran church as similar to the Roman Catholic tradition. This image was then used to seduce Hispanics into joining his parish. This is an example of a biased attempt to force a Lutheran identity on Hispanics. The problem is increased by an approach based on deceit and manipulation which has little to do with the Gospel or the witness all are called to give as God's instruments and fellow workers.

Pastor Leopoldo Caban was one of the

early pioneers in efforts to correct this trend in Hispanic Lutheranism. He had the foresight to develop a new way of witnessing. Although he is now retired, his fruitful ministry covered a wide range of areas. He was a parish pastor both in Puerto Rico and in the United States and served as a member of the Board of American Missions of the United Lutheran Church in America (1933-42) and then on the Board of American Missions of the American Lutheran Church (1943-46). He was founder of various church journals and translator of numerous works from English into Spanish. He published a manual for vestry members, and was a member of various commissions for the publication of theological, educational and liturgical materials for Hispanic ministry.

Caban was engaged continuously in the construction of an indigenous Lutheran church in Latin America. He persistently sought an adequate relationship between the



Caban

work of the Lutheran church and the content of Hispanic identity. He took them both seriously and witnessed to the best of each one throughout his ministry. Caban fought hard and with integrity, setting the pace for a new generation of workers in Hispanic ministry.

Like other past Hispanic Lutheran seminarians, the author's theological training did not equip him with the necessary resources to find an answer to the problem of Lutheran identity. One learned at seminary that the Lutheran church originated as a confessional movement within Christianity to reform the church, and that this movement's legacy remained in the struggle to maintain the ongoing

reformation of the church according to the Gospel's criteria. In parish ministry, the abstract nature of the theological language used to describe this insight created problems for this pastor in the quest for developing a Lutheran identity. An important part of this identity had to come from the Hispanic community and the very people served.

Learning this took some time and much patience, for the content of the quest was to be found in many unexpected places: the *ranchos* in Mexico City, the *cacerios* in Puerto Rico and the *villas miseria* in Buenos Aires. In the United States identity was found in the *barrios*, among the undocumented workers and the refugee families who left their country of origin seeking new opportunities for a dignified life and economic stability. While the Hispanic presence covers a wide range of areas and Hispanic representatives are currently competing in all sectors of human enterprise, the development of indigenous Lutheran Hispanic ministry today cannot avoid an active witness in solidarity with the struggles of the poor. The many faces of the poor — peasants, workers, slum dwellers, the persecuted — manifest to us once again the presence of the Lord giving new meaning to our Christian identity. Today they provide concrete content to a tradition that calls the church to continuous reformation.

This experience helps one realize the promise of Hispanics and other minorities to give meaning to the present and future ministry of the Lutheran church. It is disturbing to hear of recent public statements made by bishops and other leaders of the Lutheran Church in America in regard to the issue of people of color and people of language other than English in the Evangelical Lutheran Church in America. It seems that for these leaders the presence of Hispanics and other minorities in the new church is just an organizational matter of minor significance. They need to realize that it is the very presence of these groups in the church that keeps alive the ethical demands of faith and the need to give these demands concrete embodiment. For a church with a longstanding confessional legacy these diverse groups of people become the specific socio-historical content for the confessional stance. This is not just an organizational matter, but goes to the very nature of the ministry and mission of the Christian community.

Next: Lutheranism among Native Americans

This is the last of five installments by the Rev. Jose David Rodriguez Jr. in a yearlong series on diversity and inclusiveness in the church. The author is associate director of the Hispanic Ministry Program at the Lutheran School of Theology at Chicago.

The Unmasking of Marlys

A Minnesota church council member, addicted to alcohol, tells of her painful crossing to sanity and sobriety

By Marlys A. Korman

My knees were weak as Pastor Richard Boye announced at the church council meeting that I had something to say.

I managed to stand and heard the words come forth.

"I need to tell you where I've been; I need to tell you for me. It's very important to my sobriety, you see. I need your love and support. I've been away ... in treatment ... for alcoholism. I am one of you, a councilperson, a mother, an executive secretary, a Christian. I'm frightened."

I am writing this article as much for me as I am for you, the reader. Telling the story keeps me alive. I can no longer live in the darkness of deception. I am proud of what I have done. Here's why.

On Oct. 8, 1985, my loving family intervened and I was admitted to Twin Town Treatment Center in St. Paul, Minn. I was dying from alcohol poisoning. How could this happen to a 49-year-old, middle-class, middle American: wife, mother, executive secretary, serving as a council member of Elim Church, Robbinsdale, Minn., one of the largest Lutheran Church in America congregations?

Cunning, baffling and powerful are three adjectives to describe alcoholism. Alcoholism is a disease, not the result of a weak value system. My denial, probably the severest symptom of the disease, almost killed me.

The four months between my going to Twin Town and returning to council Feb. 11, 1986, were the hardest, the most painful, the most rewarding of my life. I finally found out who Marlys Korman is and even began to like myself a little.

The first few weeks at Twin Town were difficult. I fought to live. The alcohol poisoning and convulsions were terrible. My body shook. My mind was clouded. The confusion was horrible. Would I ever remember anything? Our children's birthdates eluded me. I could not sleep but was determined to get to everything on time. That was the rule. There were so many rules.

I was frightened but I started to work on the assignments. I started to eat the good food provided. I began to hope.

I learned that every resident of Twin Town had two things in common: We all had a disease, and we all had our drug

of choice. We envisioned throwing all the drugs into a pile in the center of the room: cocaine, heroin, marijuana, prescription drugs, whiskey. Of those, my first choice was always the bottle. But, if I couldn't get that, my second choice was pills. I am chemically dependent! I will use anything, if I ever become a user again.

The second thing we had in common was that we'd all gone against our values. Everyone has values. The pain of going against them was terrible. I hated myself.

My most painful memory was the time I stood in line for communion at the women's retreat at church. Pastor Glen Floe, another Elim pastor, knew I was alcoholic. My husband, Bill, and I had counseled with him after one of my bad weekends of drinking a year earlier. He tried to convince us I should seek treatment or attend Alcoholics Anonymous. I talked my way out of that saying the cut on my head from falling, while drunk and blacked out, would be enough to keep me from drinking. He knew better and said, "Mar, I no longer will serve you wine at communion." How I hated him for saying that. The afternoon of the retreat a communion service was held using the common cup! Pastor Floe would have to serve me wine. The demon in me was laughing. That is a painful memory.

While in treatment I realized that the bottle had become my god. That's painful. Another realization was that for the first time in my life I'd gone somewhere without my Bible. But, the things I learned since childhood would be there, in my subconscious.

Sunday mornings at Twin Town we had a service. Four or five of us would sit in a circle with a Lutheran pastor. That was the one place we were allowed to name the name of Christ. In other groups the term "Higher Power" was used. I had to learn the difference between spirituality and religion. When new to recovery it's difficult to accept the concept of a Higher Power. Low self-image made me feel unworthy. But, I had to acknowledge that I hadn't done a good job of "driving my own bus" and that to survive I had to turn control over to a Higher Power. For me that Higher Power was Christ. That was my heritage. But to get to that point took time. My god had been the bottle, which had almost killed me. How hard that was to accept!

The author is a member of Elim Church, Robbinsdale, Minn.



Marlys Korman and her
husband, Bill, near their
home in Brooklyn
Center, Minn.

By the third week in treatment I was thirsty for the Lutheran liturgy. How many times over the years had we Bible-study leaders at church discussed it? Did it fulfill the needs of worshipers? Oh yes, everything is there and for the first time in my life I realized just how much I missed it. Would I ever be able to return to it? The only prayers I uttered at Twin Town were the Serenity Prayer as we opened every meal, every group, and the Lord's Prayer as we closed. I could not pray on my own. It was, I guess, a rebirth. I was indeed starting all over. But, undergirding me was my baptismal vow and the comfort of knowing others were praying for me.

By now I knew I would live. But how? Where? I had heard others talking about halfway houses. I found myself mentioning it to my counselor. She helped me see how important it would be to my recovery. I made the decision to go. That was the best but most difficult decision I have ever made. I had to interview, make the commitment and then tell my husband of 30 years that I needed to go to Progress Valley in Richfield, Minn., a suburb of Minneapolis, for three more months. Again, I was frightened. Would he support me? Could he take any more? I didn't think he would. He did.

At Progress Valley I learned to live with 25 women, all chemically dependent. The house is a therapeutic community built on unconditional love and confrontation. A 40-hour work week outside the house is mandatory.

While residing at the halfway house, I was allowed to return to my job working with two powerful executives. How could I go back and face them? My self-image was low and my performance had been poor. I had let them down. I had let myself down. Concentration, memory and accuracy had suffered. Would they come back? Or were these consequences of alcohol use that would haunt me? I didn't know.

I was frightened. But I was given a second chance. Gradually my confidence returned. I found that I had created my own stress. My employer and bosses have been supportive. My new performance standard is what is expected of a non-user. I know they will fire me if I use again or do not attend AA meetings. That's a responsibility they don't have to take. I appreciate it. They encourage me to be open and honest. That works well.

Anonymity is an important concept in AA but at the Progress Valley house we learned to "wear our secrets." I respect those who choose to remain anonymous. In AA there is freedom to work on individual programs. All that matters is that the program works!

Evenings at the house were spent in group. I was taught to identify behaviors and share feelings. That's pretty traumatic to learn at my age. I had never perceived myself as being angry. I had a history of nervous breakdowns. I always knew something was wrong, but what? A long series of shock treatments did no good. And, in most cases, chemically dependent persons cannot be given tranquilizers. I was not insane, but I'd shown insane behavior. I had to deal with the fact

that I'd been a battered child. I'd never wanted to admit that I always "explained" it away.

Everything finally made sense! As hard as it was, I could identify behavior and express feelings. I was healthy. For the first time in my life I really believed I was OK.

Now I am back home, at work and attending church. How wonderful life is. I appreciate getting up every morning and being one person. I'm whole. I start my day in the living room with a cup of coffee at 5:15 A.M. I say, "Good morning, God!" and then I read these affirmations five times:

- I like myself, and I like liking myself.
- I never put myself down or undercut myself in a destructive way.
- I love people warmly and affectionately.
- I am able to relax and let go throughout the day.
- I am fully self-directed, guided by the Higher Power, and allow others the same right.
- I take total responsibility for the way I respond to people and events.

Bill and I have breakfast together. He reads from his AA Anon book, and I read from *Each Day a New Beginning*, a book written by women for women. When I get to work I read from a devotional. Recently I read from *Christ In Our Home*, 20 devotionals I wrote. That was another thing I learned. Not everything I had done in my life was bad.

I enjoy being a woman. I have bought cosmetics for my face and enjoy putting on the creams and lotions. Why? Because I'm convinced that for the first time in my life I can look at myself in the mirror. I'm OK! Fear no longer haunts me. I'm becoming.

I joined a Wednesday evening AA women's squad. I was asked to be treasurer of our Lutheran Church Women group.

Life is good. How fortunate I am to be able to express my gratitude to God during the service on Sunday mornings. I am a spiritual being and choose to enhance my spirituality through the Lutheran tradition with other members of Elim Church.

There I can formally thank God for the support the staff and members of Elim have given. Our pastors know how to support a chemically dependent person.

I am deeply grateful for AA. It's God's gift to the recovering alcoholic; a simple program for complex people. It's my medicine one day at a time for the rest of my life. As we go around the table during a meeting, I have the opportunity to share anything bothering me, knowing that what is seen or heard there will stay there. I receive support and comfort. I wear no masks.

Fear no longer haunts me. Truly, everything does happen for a reason. I may not know the reason, but God does. He is in charge of his wonderful world. He does not want us to wear masks, and he works through each of us to help each other face life squarely and honestly. I can now say that I am grateful for what my disease has taught me. Dealing with it has taught me how to live one day at a time for the rest of my life. ■



Korman on the job as executive secretary



KIDBITS

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

N.C. youth enjoy 'fun' festival

Children "fished" for small prizes, threw wet sponges at a human target and dressed up in adult clothing during the recent Faith 'n' Fun Festival at St. Luke Church, Charlotte, N.C. The daylong event saw young church members operating the games as well as joining in them. Many helped with setting up booths and painting signs.

Adults also joined in the activities, especially in the "dunking booth" where children had the opportunity to try to dunk their parents.

Dunking of another sort went on in the goldfish corner where successfully throwing a pingpong ball into a small bowl of water won the contestant a goldfish, its bowl and food.

Fair-goers had their faces painted with colorful designs — or with "ghoulish" scars and wounds. Then they wandered over to "Smiley's Portrait Center" for a color photograph of them-



St. Luke member Fletcher Frick (right) paints girl's face.

selves. Many also posed for a sketch by a local cartoonist.

Other games included bowling at "St. Luke's Lanes" and creating designs on the screen of a computer nicknamed "funputer."

In the dress-up corner, young children "bought" a shopping bag filled with men's or women's clothing. "Sales clerks" helped each child. Some bags included a pair of shoes, a hat, tie and shirt. Others contained shoes, a hat, blouse, purse and accessories such as jewelry or scarf.

Festival refreshments featured egg rolls, hot dogs and lemonade.

The event's profits were donated to three local organizations.

Contest winners

Winners of the "Mark the Book" bookmark design contest will be announced in the Oct. 15 issue.

Pupils learn by clowning

Third- and fourth-grade Sunday school students at Christ Church, Lancaster, Pa., like to "clown around." So does their teacher, Ella Mae Kilheffer. Her classes have been involved in clown ministry for the past five years.

"We perform in senior citizens' homes and for groups of mentally disabled people," Kilheffer says. The small troupe of clowns sometimes travels to neighboring churches during Christmas and other religious holidays to put on shows.

A performance usually begins with about 15 minutes of funny individual routines which the students have worked out. Then the entire cast participates in a "skit with a message." Many

times the skits have been written by the classes. A recent one, for example, featured the Holy Spirit.

Kilheffer says she believes clowning is a "good way to get kids interested in the word of Christ."

"By involving our youth early in the teachings of Jesus, they form a strong foundation for being a part of the church family," the teacher says.

Clown (Kilheffer) talks with young visitor.





Delegates receive announcement of merger vote with smiles and cheers

SAYING 'YES' TO MERGER

LCA convention delegates debated details but overwhelmingly approved a new church

This convention summary was compiled by Carolyn J. Lewis, Glenn C. Stone and Edgar R. Trexler. Photos are by Paul Damien, Milwaukee.

After patiently plowing through hundreds of pages of details, exuberant delegates cheered and sang a chorus of *Amen* Aug. 29 as the Lutheran Church in America convention in Milwaukee overwhelmingly approved the formation of the new Evangelical Lutheran Church in America.

The vote was 644-31 in favor of the ELCA governing documents and 640-29 to approve the legal documents needed to effect the merger.

"My friends, there will be a new church," said LCA Bishop James R. Crumley Jr. in announcing the vote.

Votes at simultaneous conventions of the other two churches forming the ELCA were equally decisive. The American Lutheran Church voted 900-37 in favor of the new constitution and bylaws and 891-59 in favor of the legal document. The Association of Evangelical Lutheran Churches voted 137-0 in favor of both documents.

The ELCA will begin Jan. 1, 1988, and will be the fourth-largest Protestant denomination, exceeded in size by the Southern Baptist Convention, the United Methodist



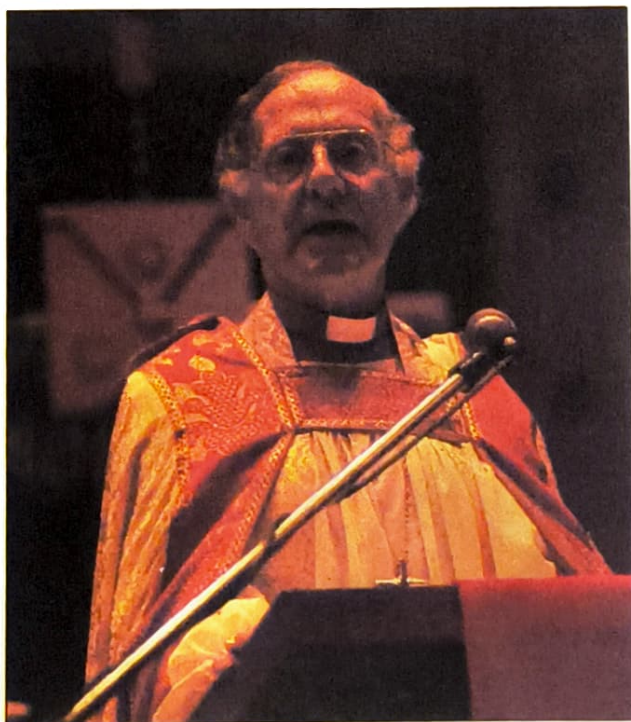
Church and the National Baptist Convention.

The 679 delegates endorsed Chicago as the headquarters site, approved quotas for representation to church assemblies and for membership on boards, and settled for a 9 percent pension plan (graduated to 12 percent according to age).

A standing ovation was given by delegates to the 31 LCA members of the Commission for a New Lutheran Church. CNLC Chairperson William Kinnison, Springfield, Ohio, told delegates that "you've done in four days what it has taken us four years to do." He called it "a great day for the CNLC because its work is done. It is a great day for the new church because its work is just beginning."

Exceeding the new church vote in pageantry was the convention's opening worship where Archbishop of Canterbury Robert Runcie and Crumley gave communion to each other. After Runcie addressed the convention the following night, Crumley called the head of the worldwide Anglican communion "Dear Brother Robert."

In other action, delegates agreed to explore limited intercommunion with the Roman



Ecumenical guest Robert Runcie, archbishop of Canterbury, reads the Gospel at the convention's opening worship.

Catholic Church, and asked for more study of relationships with the Reformed churches. A report on the ministry of the laity asked specific actions by congregations.

Crumley was re-elected as bishop 584-76 and Robert F. Blanck as treasurer 640-2.

After the six-day convention Crumley said he never saw "an LCA convention where so many delegates knew what they wanted and went after it."

Protest mars joint announcement

A joint announcement of the merger vote was thwarted when a telephone hookup among the conventions failed. After about 10 minutes Daniel N. Solberg, a former LCA pastor from Allison Park, Pa., who was deposed from the clergy roll for his activities in the controversial Denominational Ministry Strategy, took over the microphone on the podium and shouted, "Thus says the Lord, 'I hate your adulterous merger.'"

After Crumley ordered the microphone on the podium cut off, delegates began a rhythmic clapping that drowned out the speaker. Crumley then declared the convention in recess. When Solberg refused to leave the podium, he was arrested.

Delegates later declined to consider a resolution calling for reconciliation between the Western Pennsylvania-West Virginia Synod and "alienated people" there.

Chicago prevails as headquarters

Chicago will be the site for ELCA headquarters even though Milwaukee received more total votes (1,016-730) from LCA, ALC and AELC delegates.

Chicago was favored by the LCA 373-273 and by the AELC 83-40. The ALC voted strongly for Milwaukee 693-274. Rules adopted by all three conventions stipulated that whenever the LCA and the ALC could not agree on an issue, the CNLC preference prevailed.

Former Milwaukee Mayor Frank Zeidler moved to substitute Milwaukee for Chicago, noting Milwaukee's economic advantages and quality of life. Milwaukee supporters, who gave delegates literature and small boxes of chocolates, earlier had called 10 percent of delegates to the three conventions and found that 68 percent believed that a Chicago site would cost more than a Milwaukee one.

Reacting to claims that the ELCA should be headquartered in a world-class city, Texas-Louisiana Synod Bishop Philip Wahlberg said that "it has not been fatal for the American Baptist Convention to be head-



The Reception Committee met two or three times a day by telephone hookup with counterparts in ALC and AELC conventions. Committee members (from left) are Shirley Sundberg, Los Alamos, N.M.; the Rev. Robert Hock, Winter Park, Fla.; Red River Valley

Reception Committee was key

Telephone speakerphones and a 13-member Reception Committee were key elements in linking the LCA convention in Milwaukee, the ALC convention in Minneapolis and the AELC convention in Chicago. The six LCA committee members met during lunch and dinner breaks with their counterparts, reporting the actions of each other's conventions and attempting to negotiate compromises.

"Send box lunches to Room E-11," said Dr. Franklin D. Fry, Summit, N.J., committee chairperson.

The arrangement was only one of the intricate elements of the convention. Delegates struggled with a 209-page CNLC report, along with recommendations from the Executive Council, the Reception Committee and motions from the floor. Some motions could be adopted by usual parliamentary rules while others were subject to special

CNLC rules. For example, if the LCA asked for a change in the CNLC report, the ALC had to agree with the change by a two-thirds vote, and vice versa. If the churches did not agree, the CNLC recommendation prevailed. The AELC was linked in the conversations but did not have veto power on any LCA-ALC decision.

Because of the crunch of time the LCA convention began business sessions at 7:30 A.M. on Aug. 29. The Reception Committee reported that it had been unable to come to any compromise on the issues of headquarters site, pensions and the size of the Church Council and suggested that the CNLC report stand as written.

The pension plan was adopted at 8:37 A.M., the Church Council plan at 8:52 A.M. and the site was settled at 9:31 A.M. The merger vote came at 10:53 A.M.

quartered in Valley Forge, Pa., nor for the Southern Baptist Convention to be in Nashville, Tenn."

Robert Karsten, Columbus, Ohio, asked if "Milwaukee is accessible to the rest of the United States? We can't transform Milwaukee into a transportation hub."

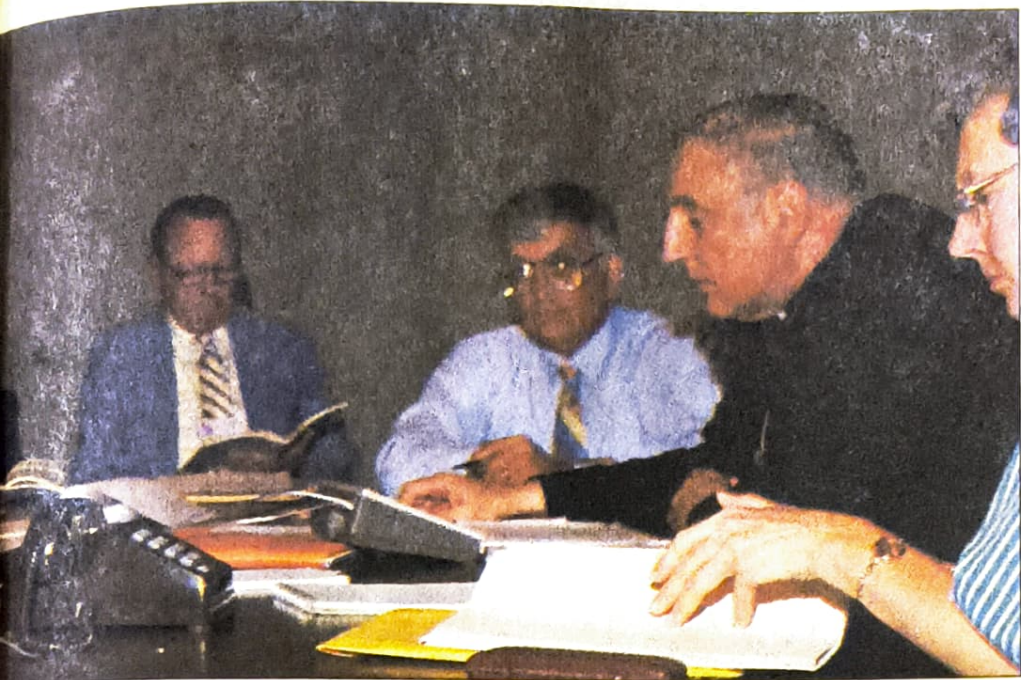
Dr. William H. Lazareth, New York, noted Chicago's racial diversity and said that "no other city can claim to replace Chicago as the theological capital of North America."

Delegates agreed, even adding the stipulation that the site should be in the "city of" Chicago, not in the Chicago "area." But the "city" amendment fell to the floor when the ALC would not agree to it.

Pension rate is 9 percent

The pension and health benefits plan, including a 9 percent contribution rate, was approved despite numerous attempts by the LCA delegates to make changes. "The American Lutheran Church convention has overwhelmingly rejected all attempts to amend the plan," Dr. Franklin D. Fry, Summit, N.J., reported for the Reception Committee.

"It is a bitter pill and very hard to swallow," said Bishop Herbert Chilstrom of the Minnesota Synod. "Are we willing to swal-



Synod Bishop Harold R. Lohr; Dorothy Jacobs, Austin, Texas; Robert F. Blanck (adviser), Philadelphia; Ohio Synod Bishop Kenneth H. Sauer, and Dr. Franklin D. Fry, Summit, N.J. At far right is Betty Fenner, secretary to the committee.



Youth Convo entertained delegates with skits about LCA divisions and offices

low the bitter pill for the sake of the larger question?" he asked.

Dr. George Forell of Iowa City, Iowa, urged delegates "in our interest for unity of the church" to give in on the pension issue. "We have to recognize that we have some things precious to us and our partners have some things precious to them."

Earlier Forell spoke in favor of increasing benefits. "I object to the notion that pastors ought to be the symbolic poor people in the congregation," he said. "The notion that you think less about money if you have little is not demonstrated in fact," Forell said.

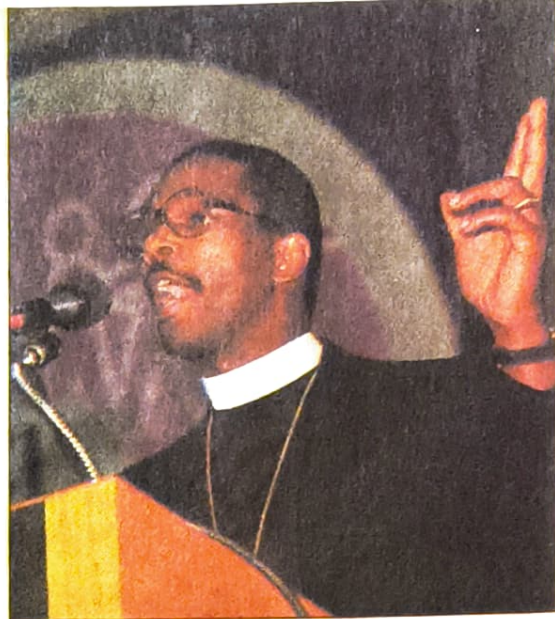
"LCA people worked as hard as they

could to preserve the present level in the LCA plan," said Mary Olson, a CNLC member. "We simply were outvoted."

LCA Treasurer Robert Blanck said that the pension and health benefits plan is "readily and easily amendable." He asked delegates to accept the proposal and "move ahead and get the work done."

What was described as a "back-up plan" devised by synod bishops was defeated by delegates. It asked that the new church continue the pension plans of the merging churches until the new plans can be agreed upon.

Although still voicing disapproval when the final vote came, delegates overwhelm-



Convention chaplain, the Rev. Craig J. Lewis, preached on the convention theme, "God's People: Called, Empowered, Sent." Here he leads an antiphonal response, "We Are ... God's People."

ingly approved the pension proposal as submitted by the CNLC. Among the defeated changes recommended by LCA delegates were increasing the pension contribution rate to 12 percent and permitting family members to opt out of the plan.

The LCA Executive Council reported that it had received legal opinions indicating a breach of contract if pastors currently with a 12 percent rate were reduced to 9 percent, unless that was agreed to in a new contract. LCA Secretary Reuben Swanson cited that as one reason for his conviction that in a short time 12 percent will be the standard pension practice.

Quota principle expanded

Quotas proposed by the CNLC for representation at ELCA conventions and on church-wide boards were adopted with the addition that clergy representation "where possible" include both men and women. Required representation will be at least 40 percent clergy and 60 percent laity with 50 percent of the laity women. Total representation will include 10 percent of persons of color and/or persons whose primary language is other than English.

The action was taken after the defeat of a recommendation to substitute "intentional actions" for specific percentages for representation. North Carolina Synod Bishop Michael C.D. McDaniel made the recommendation, saying that quotas "undermine leadership." They "exclude parish pastors," he continued, and "demean those they are meant to benefit." He added that quotas are a "cheap attempt to compensate in our struc-



Runcie and Crumley commune each other. Cross in background was gift from a Lutheran Church—Missouri Synod parish.

ture for our failure in mission.”

Bishop Edelmiro Cortes of the Caribbean Synod responded that “the word ‘intentional’ is a nice word but very inadequate.” He added that “love cannot be legislated but representation can be.”

In the emotional debate most of the people who went to the microphones spoke in favor of the proposed quotas. “We are all Christians, but I realize that we often have not lived up to that claim,” said the Rev. Viviane Thomas-Breitfeld of Milwaukee. “We confess that we do fall short because of sinfulness and we need figures to show how short we fall.”

Former LCA Bishop Robert J. Marshall said quotas need not compromise competence. “There is competence in places we have failed to look before,” he said.

After the vote McDaniel said that inclusiveness had been achieved in his synod “through the joy of the Gospel, and I pray that the rest of the church will be able to do this with the same joy in the same way.”

Small Church Council adopted

The only major struggle over the ELCA’s churchwide structure came when the LCA rejected an ALC request for a change in the size and method of election of the Church Council, the highest legislative body between church conventions.

The CNLC proposal of a 37-member council with 33 elected by the churchwide assembly was favored by the LCA. The ALC wanted one person elected to the council by each of the new church’s 65 synods.

Dr. Franklin D. Fry, Summit, N.J., spoke against the “radical change. The ELCA is not to be a federation of synods,” he said. “It seems strange for someone other than the convention to elect its interim body when synods elect their own synod council and congregations their councils. Furthermore, a Church Council of 69 persons would be unwieldy and could cause some to say that the

council should not meet frequently.”

Ohio Synod Bishop Kenneth Sauer said that “this is the ALC’s bitter pill to swallow.”

The ALC said the larger council would assure synod interdependence with the churchwide organization and would be more representative of the entire church.

Efforts failed to remove constitutional provisions that would allow congregations leaving the ELCA under certain circumstances to take their property with them.

“It isn’t a congregation’s right to sell its own inheritance,” said the Rev. Elizabeth Eaton, Worthington, Ohio. “If God began a Lutheran witness there, how dare someone give it away.”

“I’m in total agreement,” said Dr. George Forell, Iowa City, Iowa. “But this is one place where the ALC cannot bend. It is politically impossible to do the right thing here.”

CNLC proposals for nine Regional Centers for Mission were unchallenged.

THE LUTHERAN



Runcie communes Crumley

The emotional and symbolic highlight of the visit by Archbishop of Canterbury Robert A.K. Runcie came during the convention's opening communion service, when he received the consecrated elements from Crumley and in turn gave the bread and cup to the Lutheran leader. Runcie's participation is considered an official recognition by the Anglican authority of the "validity" of the Lutheran eucharistic celebration, a point debated by some elements of the two Christian groups in the past.

The British churchman, 102nd in a line stretching back to Augustine of Canterbury in A.D. 596, is the leading bishop of the Church of England and is considered leader of the worldwide Anglican (Episcopal) communion. The LCA and two other U.S. Lutheran bodies established an agreement of "interim sharing of the Eucharist" with the Episcopal Church in the United States in 1982.

Runcie participated in the worship procession and was seated near the altar. He was accompanied by the recently installed presiding bishop of the Episcopal Church, the Most Rev. Edmond Browning, who introduced him to the worshippers.

At an "Ecumenical Event" the next evening Runcie's 40-minute address was an attempt, he said, "to express ... the close Anglican-Lutheran ties" through 465 years since the early days of the Reformation.

In his address the archbishop noted the early hostility between English King Henry VIII and Martin Luther, in which the latter's

books were publicly burned in London in 1521. But, Runcie pointed out, Luther's ideas found growing acceptance among English church people — especially with Thomas Cranmer who became archbishop of Canterbury in 1532.

"In spite of differences about episcopacy we have never denied one another the name 'church,'" he said. "We have never denied the reality of each other's ministry of word and sacrament."

Referring to the special Anglican emphasis on bishops, Runcie stated that "Anglicans have never declared officially that the church cannot exist without episcopal order." He cited the *Baptism, Eucharist and Ministry* document of the World Council of Churches as having "insights into episcopacy (that) could have profound implications for the relations between all episcopal and non-episcopal churches."

He concluded with remarks on what he termed "the broader theme of Christian unity and the unity of the whole human race." He cited his participation in a Lutheran Eucharist in Dresden, East Germany, in 1983 and common efforts of Lutherans and Anglicans in Namibia to "stand together for the human aspirations of the Namibian people."

The session was attended by more than 40 ecumenical guests, including representatives of the Vatican's Secretariat for Christian Unity, several Eastern Orthodox jurisdictions and more than one-half dozen major American Protestant groups.



Ecumenical visitors included (from left) Russian Orthodox Bishop Clement, Exarch of the Moscow Patriarchate in North America; Metropolitan Theodosius, Primate of the Orthodox Church in America, and Roman Catholic Bishop William Keeler, Harrisburg, Pa., who chairs the Catholic bishops' ecumenical committee.

Faith statements pass easily

Traditional Lutheran concern for theological issues received relatively little discussion. But several speakers cited theological reasons for proposed changes in the church structure.

One topic hotly debated in the churches and in the CNLC — the name "Evangelical Lutheran Church in America" — received no dispute.

Discussion on the new church's "Confession of Faith" was limited to a motion by Dr. Larry Yoder, Hickory, N.C., to delete the phrase "for service in the world" from a paragraph on the role of Scripture. He argued that this could be interpreted as inconsistent with Lutheran affirmation of "faith alone" in receiving God's work. The convention rejected the proposed change by a large majority.

The confession of faith and a section on the "Nature of the Church" largely follows

the wording of the LCA constitution. The latter says that "congregations find their fulfillment in the universal community of the church, and the universal church exists in and through congregations."

Delegates made no changes in a lengthy "Statement of Purpose" proposed by the CNLC.

After a motion by Ohio Synod Bishop Kenneth Sauer and further amendment by the ALC convention, the constitutional chapter on ministry was changed to read, "Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God has instituted the office of the ministry of word and sacrament. To carry out this ministry, this church calls and or-

dains qualified persons."

An attempt to clarify the relationship to synods of Associates in Ministry, a designation for full-time lay professionals that resulted from much negotiation in the CNLC, was voted down. A study of their role in the church was mandated as part of the six-year study process on ministry that is planned for the new church.

Crumley re-elected

Crumley, 61, was elected to his third term as bishop on the first ballot. He received 584 votes out of 660.

Bishop Herbert Chilstrom of the LCA

Minnesota Synod received 12 votes. Dr. William H. Lazareth of Holy Trinity Church, New York (Manhattan), and Dr. Reuben Swanson, LCA secretary, received nine votes each. Bishop Dennis Anderson of the Nebraska Synod received seven votes. Dr. Franklin D. Fry of St. John Church, Summit, N.J., received six. Twenty-one others received three or fewer votes.

Attorney Robert Blanck, 60, of Philadelphia was re-elected treasurer on the first ballot with 640 of 642 votes cast. Blanck has served as LCA treasurer since 1982.

Dr. Edgar R. Trexler, 49, was elected to his fifth two-year term as editor of *The Lutheran* magazine. Delegates voted 593-52 for re-election.



Delegates and guests enjoyed a musical review, "Sunday Morning Live." Above, the Luther College Dance Ensemble interprets

"Bringing in the Sheaves." Among many humorous sketches was a "commercial" touting "ELCA Seltzer."

Communion sought with Catholics

Delegates voted to "explore with the Roman Catholic Church the feasibility of establishing some level of fellowship short of full communion which would allow, under carefully regulated and interpreted situations, limited eucharistic sharing." But delegates were assured that such fellowship, if proposed, would need to be approved by a future convention.

The action was part of the LCA response to the *Justification by Faith* statement issued by the U.S. Lutheran-Roman Catholic dialogue. The response marks the first time the LCA has responded officially to such a dialogue. The statement is widely recognized to address the central question which split the two churches during the Reformation.

Some resolutions focused on the document's claim that a "fundamental consensus in the Gospel" exists between the two traditions. Dr. William H. Lazareth, New York, called the assertion "false advertising"

and asked the convention to add the word "claimed" before "fundamental consensus." The motion was adopted.

The resolutions also call on churches to "acknowledge our need for continuing study and appropriation of our Lutheran theological heritage of the doctrine of justification."

Bishop William Keeler, Harrisburg, Pa., who chairs the National Conference of Catholic Bishops ecumenism committee, told delegates that the committee unanimously has endorsed making a response to the document.

Inching toward the Reformed

The LCA inched closer to intercommunion with two Reformed churches. After lengthy and sometimes confused debate, the convention voted 312-231 to amend a response, proposed by the Executive Council, to the most recent Lutheran-Reformed dialogue.

The amendment, submitted by the Rev. Paul J. Hoh, Reading, Pa., says the LCA is eager to work with the Presbyterian Church (USA) and the Reformed Church in America "to provide jointly for occasional services of the Lord's Supper where appropriate and desirable and in accord with the disciplines of our several churches." The original proposal had been less specific, saying that the churches should work together to "develop appropriate eucharistic sharing."

Confusion over the Lutheran-Reformed relations stemmed partly from a different set of resolutions adopted by the ALC. Both bodies voted to "recognize (the Reformed) as churches in which the Gospel is proclaimed and the sacraments administered according to the ordinance of Christ" and to "recognize as both valid and effective (their) ordained ministries which announce the Gospel of Christ and administer the sacraments of faith as their chief responsibility."

The ALC also voted to allow for "the

sharing of pastors between (the two) traditions" and "occasional joint services" of communion.

The LCA Executive Council had responded cautiously to the Reformed dialogue

because several seminary faculties were said to be "lukewarm at best" about it. In particular, they raised questions about the contemporary Reformed commitment to the real presence of Christ's body and blood in the communion. Dr. Carl Braaten, professor at Lutheran School of Theology at Chicago, charged that the resolution passed by the ALC "affirms a Zwinglian view of the Lord's Supper." Martin Luther rejected the views of the Swiss Reformer Ulrich Zwingli at the Marburg Colloquy in 1529, and eucharistic doctrine has been a point

of debate between Lutheran and Reformed theologians since that time.

Dr. William Rusch, LCA ecumenical officer, says the action "moves us closer to the Reformed but it is not the same" as the LCA's eucharistic sharing with the Episcopalians.

The action taken by the ALC also was adopted by the AELC at its Chicago convention. Similar resolutions had been adopted earlier by the two Reformed bodies.



Dr. Michael Root, Southern Seminary, Columbia, S.C., presents Lutheran-Reformed proposals.

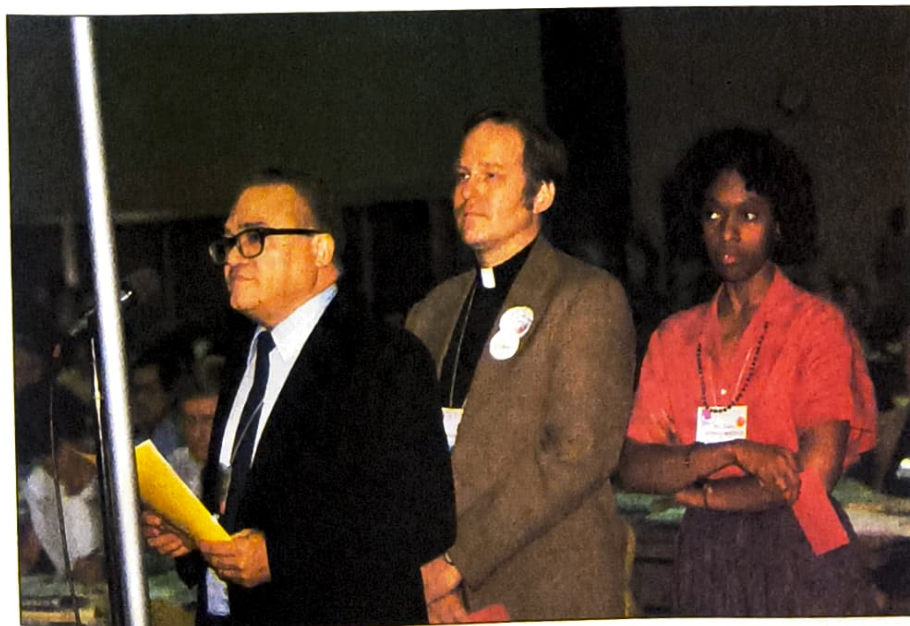
Delegates urge social investments

Delegates asked the Executive Council and the Board of Pensions to seek "independent counsel" concerning the fiduciary responsibility of the Board of Pensions on matters of corporate social responsibility. The action responded to a resolution citing the "continual refusal" of the board to divest from companies doing business in South Africa.

New Jersey Synod Bishop Herluf Jensen said he and others have experienced "considerable frustration" over the "intransigent attitude of the Board of Pensions." He added that in his judgment the board used the "most narrow interpretation of fiduciary responsibility" in making investment decisions.

Delegates requested that the "ELCA Board of Pensions arrange for former LCA participants to have the option to transfer all or portions of their accumulations to the ELCA social investment fund." If that proves impossible, the Board of Pensions

Annette Crumley, wife of the LCA bishop, views a gift quilt presented to the Crumleys by the host synod. The squares were made in each of the LCA's 30 synods.



Lining up to speak about quotas are Caribbean Synod Bishop Edelmiro Cortes; the Rev. M. Ted Steege, Madison, Wis., and the Rev. Viviane Thomas-Breitfeld, Milwaukee.

was asked to establish a social investment fund.

At a special breakfast South African refugee pastor Maurice Ngakane told the audience, "Keep your investments. But all I'll tell you is that your money is blood money, and when a new South Africa comes, you'll lose your investment!"

In other resolutions delegates also condemned the "South African government for its illegal occupation of the territory of Namibia" and its denial of human rights. The convention reaffirmed LCA opposition to the "heresy of the ideology of apartheid."

The convention expressed opposition to the Department of State's intention to treat unprocessed Southeast Asian refugees as immigrants after the end of 1987.

Continued aid to the Nicaraguan *contras* was deplored as "detrimental to the prospect of a peaceful resolution of the conflict and harmful" to U.S. interests.

Delegates called for the ELCA to have an "intentional approach" to ministry in the Appalachian region. Additional funds to provide assistance for those affected by the rural crisis were requested.

Although synods submitted 300 memorials, the convention spent little time dealing with them. Delegates voted that convention action on the new church would be the response to 250 memorials related to the new church. Twelve other memorials related to the new church were referred to the transition team. The convention said that the Slovak Zion Synod's concern for the establishment of an Academy of Medicine was already being dealt with. Responses to all other memorials were referred to the Executive Council due to the lack of time.

Elections ...

Delegates elected members of boards and management committees to serve until the start of the new church.

Executive Council

Clergy: Louis T. Almen, Greenville, Pa.; Mary Anderson, Prosperity, S.C.; Franklin D. Fry, Summit, N.J.; Lenier L. Gallardo, Miami; Barbara S. Gazzolo, Evanston, Ill.; Richard N. Jessen, Cedar Rapids, Iowa; Harold R. Lohr, Fargo, N.D.; Kenneth Sauer, Columbus, Ohio.
Lay: John R. Graff, Annandale, Va.; Wallace J. Jorgenson, Charlotte, N.C.; Sarah Payne Naylor, Phoenix, Ariz.; Michael J. Root, Columbia, S.C.; Shirley U. Sundberg, Los Alamos, N.M.; Ann L. Siqueland, Seattle; Paul F. Tillquist, St. Peter, Minn.

Court of Adjudication

Clergy: Edward T. Horn, Yardley, Pa.; Robert E. Lee, Atlanta.

Lay: Daniel Webster Joy, Jamaica, N.Y.

Division for Mission in North America

Clergy: Jessica R. Crist-Graybill, Great Falls, Mont.; Sherman G. Hicks, Chicago; Jerry H. Miller, Thousand Oaks, Cal.
Lay: Gorham L. Black Jr., Harrisburg, Pa.; Marlene K. Bonds, Baton Rouge, La.; James H. Dunlevy, Fairfield, Iowa; R. Sally Santos Mold-

Lay report asks 'Church Assembly'

Delegates recommended that the new church hold an annual Kirchentag (Church Assembly) in which people gather to worship and study the role of the church in the world. The recommendation was one of those adopted as part of the task force's report on the ministry of laity.

The new church also was asked to develop a laity data bank according to occupation and interest and to study "the structuring of work in our society." Congregations were asked to designate the third Sunday in November as "Ministry Sunday" to affirm "the ongoing daily ministries of Christians in the world."

Other recommendations in the report included asking synods to sponsor at least two workshops, conferences or retreats on the ministry of the laity during 1986 or 1987 and encouraging the LCA Division for Parish Services to sponsor during 1987 regional conferences for synod task forces and commit-



Long convention sessions affected both mother and child.

win, Detroit; Olga Ramirez, Wilmington, Del.

Division for Parish Services

Clergy: James M. Capers, Savannah, Ga.; Barbara Lundblad, New York; David E. Nelson, Kansas City, Mo.

Lay: Claudia Z. Brookover, Humble, Texas; Mary Hughes, Columbus, Ohio; James Myers, Kailua, Hawaii; Yvonne L. D. Steindal, Omaha, Neb.; Virginia S. Trendel, Deerfield, Ill.

Division for Professional Leadership

Clergy: Jean Bozeman, Chicago; Lawrence Lamar Hand, Philadelphia; Mark Moller-Gunderson, Madison, Wis.; Jane O'Hara Shields, New Castle, Del.

Lay: Mary L. Chrichlow, Elmont, N.Y.; Norman D. Fintel, Salem, Va.; Marybeth A. Peterson, Minneapolis; Robert S. Schroeder, Shawnee, Kan.

Division for World Mission and Ecumenism

Clergy: George W. Forell, Iowa City, Iowa; William H. Lazareth, New York; Wilson Wu, Monterey Park, Cal.

Lay: Mabel Moy, Seattle; Ross E. Paulson, Moline, Ill.; David L. Perry, Chicago.

tees on the ministry of the laity.

Delegates voted to continue through 1987 the task force on the ministry of the laity that prepared the report.

The task force presented its report through a skit written by the Rev. Jerome Nilssen of Milwaukee. The script is expected to be used by congregations dealing with the topic.

Wrapping it up ...

In other actions, delegates:

- affirmed the CNLC recommendation that executive directors for 16 offices, divisions, commissions and boards in the church be elected during the first board meetings of those units next July;

- applauded a report from the One in Mission financial appeal that campaigns in 15 synods report pledges of 56 percent of the LCA goal of \$36 million. Key to the appeal is major gifts, said Dr. Richard Peterman, appeal director. Of 129 donors who pledged more than \$5,000, the average gift is \$23,698, Peterman said. Of 922 donors who pledged \$1,000-\$5,000, the average is \$2,239, he continued. Of 14,000 donors who pledged up to \$1,000, the average gift is \$242;

- enjoyed "A Night in Old Milwaukee," a "culinary kaleidoscope of ethnic Milwaukee," sponsored by the Wisconsin-Upper Michigan Synod;

- heard greetings from Dr. Donald Sjoberg, president of the Evangelical Lutheran Church in Canada, and from Dr. Ralph Bohlmann, president of the Lutheran Church—Missouri Synod, and

- sang "Happy 68th Birthday" to former LCA Bishop Robert J. Marshall.

Office for Administration and Finance

Clergy: Arnold L. Tiemeyer, Philadelphia.
Lay: Elaine D. Hall, Teaneck, N.J.; James W. Hanson, Summit, N.J.; Donald G. Roth, Horse Shoe Run, W. Va.; C. Fred Shultz, Hanover, Pa.; Barbara Hooks Thomas, East Point, Ga.

Office for Communications

Clergy: Judith M. Mattison, Minneapolis.
Lay: William J. Heard, Chicago; Frank Imhoff, Laramie, Wyo.; Jon Loyd Joyce, Springfield, Ohio; George W. Liberatore, Germantown, Wis.; Marjorie B. Paxson, Muskogee, Okla.; John H. Tiedemann Jr., Baldwin, N.Y.

Board of Pensions

Clergy: Otto A. Bremer, San Leandro, Cal.; Guy S. Edmiston Jr., Harrisburg, Pa.; George F. Harkins, Wyckoff, N.J.
Lay: Kenneth M. Anderson, Minneapolis; Ralph J. Eckert, Wilmette, Ill.; Glen R. Johnson, Pittsburgh; Robert J. Myers, Silver Spring, Md.; Allan Nelson, Hartford, Conn.; Mary Olson, Chicago; Shirley Rokos, Summit, N.J.; Mary Ellen Heian Schmdier, Moorhead, Minn.

Board of Publication

Clergy: Edwin L. Ehlers, McLean, Va.; Callon W. Holloway Jr., Dayton, Ohio; Patricia Jane Lull, Athens, Ohio; Charles Park Sigel, Columbia, S.C.; Christine M. Crist, Camp Hill, Pa.; Beverly L. Conway, Chicago; Gordon H. DeWerth, Avon, Conn.; Keith Leslie Johnson, Austin, Texas.

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ALC approves new Lutheran church

Both pain and joy were evident as the American Lutheran Church dealt with the merger issue at its convention in Minneapolis last month.

At the concluding session many delegates expressed frustration that their vote of more than 70 percent in favor of Milwaukee as site for the headquarters of the new Evangelical Lutheran Church in America could not influence the final decision in favor of Chicago.

Similarly, there was disappointment over the size of the Church Council proposed for the ELCA and the method of selecting its members. With a vote of 900-9, the ALC strongly favored a council of 69 members so each of the new church's 65 synods could elect a representative to serve on it.

But the other two merger partners supported the recommendation of the Commission for a New Lutheran Church which calls for a Church Council of 37 members, including 33 representatives elected by the church-wide assembly.

ALC Presiding Bishop David W. Preus reminded the delegates who complained that their wishes were being thwarted that negotiating a merger is a give-and-take process.

"They (the LCA) are being asked to swallow a pension plan they are overwhelmingly opposed to and in the same way we are being asked to vote for a Church Council plan and site that do not meet our desires," he said. (Preus personally had voted for Chicago at the last meeting of the CNLC.)

The disappointment with site seemed quickly to be washed away as healing began over the Chicago vs. Milwaukee battle. Bishop Peter Rogness of the Southern Wisconsin District accepted an "I Love Chicago" button from Bishop Ehme R. Osterbur of the Illinois District and said Milwaukee supporters could feel good about the fact that "there never was any feeling that this was an issue worth risking the merger over."

Overwhelming approval

When the ballots were counted and results announced, the ALC delegates had voted 900-37 for the constitution and bylaws of the new church and 891-59 for the agreement and plan of merger. The delegates stood and gave themselves a sustained ovation, and sang thunderously, *Now Thank We All Our God*.

ALC delegates also spent considerable time discussing the proposed pensions and benefit plan for the new church. They strongly supported the plan recommended by the CNLC calling for a 9 percent employer



Preus gives communion at ALC convention in Minneapolis last month

contribution rate with a graded schedule of 10 to 12 percent for church workers over 35. They rejected the LCA proposal for a flat 12 percent rate. They also voted down a proposal to make the graded provisions voluntary.

Elizabeth Storaasli, who chairs the ALC pensions board, said studies show that a 9 percent rate is adequate.

To the surprise of many, the ALC gave overwhelming support to proposed "quotas" to insure racial, ethnic and gender diversity in the national assemblies, board and other units of the ELCA. Delegates spent 90 minutes debating and defeating proposals that would have modified or eliminated the CNLC recommendations.

Also surprising to some was the overwhelming acceptance of the provisions in the proposed ELCA constitution on confession of faith, nature of church, ministry and church discipline.

One delegate made an unsuccessful attempt to amend the confession of faith in its reference to the Bible as "the inspired word of God and the authoritative source and norm for faith and life" by inserting the word "sole" before "authoritative." Another delegate expressed disappointment that the words "inerrant" and "infallible" would not be carried over into the new church body's constitution.

The article on the nature of the church passed with little debate and no apparent dissent, despite one delegate's observation that the proposed article offered the present LCA's definition of the nature of the church.

The ALC requested that the ELCA estab-

lish a national men's organization. In anticipation of the merger it voted to join its foundation office with the LCA Foundation.

Only 15 percent of the ALC delegates supported a proposal that would have called on the LCA to reopen the cases of two LCA Pennsylvania pastors removed from the LCA ministerial rolls in the past 15 months.

The ALC convention also acted on issues not directly related to the new church.

In one decision, regarded as historic and enthusiastically applauded, the ALC voted overwhelmingly to recognize the Presbyterian Church (USA) and the Reformed Church in America as churches "in which the Gospel is proclaimed and the sacraments administered according to the ordinances of Christ." The mutual recognition is expected to lead to altar and pulpit fellowship in congregations of the three denominations.

However, this relationship will end formally with the cessation of the ALC since the ELCA will authorize a study that could lead to a decision on Lutheran-Reformed relations at its first regular convention.

Dr. James Andrews, stated clerk of the Presbyterian Church, hailed the vote and said that "for the first time in more than 250 years it puts us back on track of mutual exploration and away from tea-cup conversation."

The Presbyterian Church and the Reformed Church had approved the new relationship at their conventions earlier in the summer. The AELC also approved the recommendation but the LCA adopted a more limited proposal.

After hearing Dr. Allan A. Boesak, one

of South Africa's leading opponents of apartheid and president of the World Alliance of Reformed Churches, the ALC convention adopted a resolution urging the United States to apply immediate and comprehensive economic sanctions against South Africa.

Boesak was highly critical of President Reagan and British Prime Minister Margaret Thatcher, charging that if white children were being killed instead of black children in South Africa they long ago would have done something about it.

When a delegate protested that Boesak was implying that Reagan was a racist and that the convention should disavow his remarks, Preus responded that the church has declared apartheid to be "a Christian heresy, not a matter of debate among us."

The ALC also called on President Reagan to implement United Nations resolution 435 regarding independence for Namibia "without qualifications or conditions"; called on the military government of Ethiopia to halt the closing of churches, to reopen closed churches and to provide evidence for the whereabouts of the Rev. Gudina Tumsa, the general secretary of the Evangelical Church Mekane Yesus who has not been heard from since his arrest in 1979; reaffirmed its opposition to support for the *contras* in Nicaragua, and called for an end to violation of human rights by the government of Iran.

Chaplain asks involvement

The Rev. Alvin B. Koeneman, chief of Navy chaplains, addressed the convention and asked the ALC to involve military chaplains in its committees and other activities. Peace activists critical of the military chaplaincy had a closed-door meeting with chaplains during the convention to discuss the chaplains' support of military policies.

In other decisions, the ALC:

- elected Preus to a third term as presiding bishop and Dr. Lloyd Svendsbye to a second term as vice president;
- adopted a major document, "Families and violence: The Church's Role";
- recommended establishing "chairs of evangelism" in the four ALC seminaries, and
- approved use of the terms "chairperson" or "chair" instead of "chairman."

Preus announced that the ALC has passed the halfway mark in commitments to its \$40 million "Commitment to Mission" stewardship program and should exceed its goal.

To the applause of the delegates the ALC leader announced at the closing session that the ALC had received an anonymous gift of \$4 million to be used for relief and development work in Africa and Madagascar.

At a news conference Preus expressed confidence that ALC congregations who must approve the merger in a six-month referendum beginning in mid-September would approve it overwhelmingly.

—W.L. THORKELSON



Manz (left) and Wangerin wrote *Mass* which premiered at AELC convention

AELC unanimous on merger

Delegates to the biennial convention of the Association of Evangelical Lutheran Churches approved Lutheran union unanimously in Chicago last month.

All 137 voting delegates approved the merger and the constitution and bylaws for the Evangelical Lutheran Church in America.

As the votes were announced delegates erupted into applause and joined in singing *The Church's One Foundation*, the hymn sung when the AELC was formed in 1976.

Earlier in the day delegates approved a resolution which recognizes the Reformed Church in America and the Presbyterian Church (USA) "as churches in which the Gospel is proclaimed and the sacraments administered according to the ordinance of Christ." The resolution also recognizes the ministries of the two church bodies.

Another highlight of the convention was when more than 1,000 people filled St. Luke Church, Chicago, for the world premiere of *Una Sancta: A Mass in Thanksgiving for the Unity of the Body of Christ*.

Text for the service was written by the Rev. Walter Wangerin Jr., author of the best-seller, *The Book of the Dun Cow*. The musical setting was composed by Dr. Paul Manz, organist and composer.

With virtually no debate the delegates voted to approve the recommendations for the new church that insure greater participation of minorities, women and lay people in national assemblies and on governing and advisory boards of the new church.

Despite a last-minute attempt by the AELC's former presiding bishop, Dr. William Kohn of Milwaukee, to substitute Milwaukee for Chicago, the convention approved Chicago as headquarters for the new church by a two-thirds margin.

Delegates also approved an LCA amendment that would have narrowed the site to within the city limits of Chicago if it had been approved by the ALC.

On the issue of ministry the delegates approved a resolution reaffirming the status of deacons, deaconesses and commissioned teachers and urged the new church to study the doctrine of the ministry "within the ecumenical context provided by documents or proposals such as *Baptism, Eucharist and Ministry*."

The convention approved an official response to *Baptism, Eucharist and Ministry*, a document produced by the World Council of Churches.

Delegates received greetings from Dr. Ralph Bohlmann, president of the Lutheran Church—Missouri Synod. He referred to the remarks of AELC Executive Secretary Elwyn Ewald at the LCMS convention. In those remarks Elwyn offered forgiveness for the pain of the struggle which led congregations of the LCMS to form the AELC in 1976.

Bohlmann said a spirit of forgiveness needed to be evident between all Lutherans but especially between those in the LCMS and the AELC. "Brothers and sisters in Christ," Bohlmann said, "we do so repent and accept your repentance; we do so forgive and accept your forgiveness."

In other convention actions, the AELC delegates:

- re-elected by acclamation Bishop Will Herzfeld;
- re-elected Dr. John Tietjen vice president and Charlotte Grimes secretary, and
- affirmed the Lutheran World Federation "Statement on Nicaragua" and urged President Reagan and the U.S. Congress to support the Contadora peace process.

—RANDALL LEE

Salvadoran bishop consecrated

The Rev. Medardo Ernesto Gomez was consecrated last month as the first bishop of the 7,000-member Lutheran Synod of El Salvador. About 3,000 people gathered for the service at the Fe y Esperanza refugee camp, operated by the church 15 miles north of San Salvador.

Texas-Louisiana Synod Bishop Philip Wahlberg, who represented the Lutheran Church in America at the service, said a "cornstalk cathedral" was constructed for the event. He described it as a "spacious and not uncomfortable building reminiscent of the old brush arbor. Its framing was constructed of sturdy bamboo poles with cornstalks laid across a network of lighter bamboo to form a roof."

The consecration was something of a theological rarity since Salvadoran Lutherans have a sister-church relationship with the Lutheran Church—Missouri Synod which has presidents, not bishops. Performing the consecration was Bishop Ake Kastlund of the Church of Sweden.

Wahlberg cited the laying on of hands as perhaps "the most ecumenical ever," including bishops from Sweden, the LCA, the American Lutheran Church, a representative of the Lutheran World Federation, an auxiliary bishop of the Association



Gomez presides over communion at Resurrection Church in San Salvador

of Evangelical Lutheran Churches, a Roman Catholic monsignor, the president of the Christian Church (Disciples of Christ) in the United States and Salvadoran representatives of the Episcopal and Baptist churches.

Preacher for the service was Dr. Robert F. Gussick, a retired LCMS missionary to El Salvador.

Edwin Corr, U.S. ambassador to El Salvador, arrived at the service via helicopter with his bodyguards.

"We feel very proud and happy," said Elena Aguilar, 65. She had left her home in San Jorge in the far eastern part of El Salvador by bus at 5:30 A.M. to attend the

10 A.M. service. "Gomez is good to everyone," she said. "He has a special love for us and I came because of our love for him."

Elsewhere in El Salvador, the trial of two ex-soldiers accused of killing Lutheran Pastor David Ernesto Fernandez was delayed for the third time because of lack of jurors.

Originally the murder of Fernandez in November 1984 was thought to be the work of death squads. But the principal motive now appears to be robbery. The suspects admit to driving Fernandez around in his van before killing him and dumping his body.

Bill helps poor, hurts charities

Provisions in the new federal tax reform bill probably will relieve some of the tax burden for the poor but could harm charitable organizations trying to aid the underprivileged, church sources in Washington report.

The new legislation probably will increase the earned-income tax credit, personal exemption and standard deduction. Those increases will mean that most families with incomes at the poverty line will no longer pay federal income taxes, according to Kristin Anderson of the Office for Governmental Affairs of the Lutheran Council in the USA.

But while poor people will be relieved, charities will suffer with the removal of charitable deductions for non-itemizing taxpayers, said the Rev. Charles V. Bergstrom, executive director of the office.

Bergstrom says that ending that deduction represents a "double whammy" for the charitable sector because it is already "picking up the slack" from budget cuts in programs aimed at helping the poor.

Church groups and other private organizations are protesting the proposal on charitable deductions but also are congratulating Congress for lessening the tax load for the poor.

Contras kill Baptist worker

Four Nicaraguan humanitarian aid workers, including a Baptist health worker, Nestor Antonio Castilblanco, allegedly were killed by *contras*, according to the Baptist Convention of Nicaragua and the Evangelical Committee for Aid to Development (CEPAD).

Reports indicate that the four men were taken from their homes on the night of July 31 by a group of about 100 armed and uniformed men who shouted as they left, "Long live the National Guard," a reference to the army of the deposed dictator, Anastasio Somoza. The homes were ransacked and one was burned. The aid workers' bodies were found the next morning. The men apparently were killed by bayonet stabbings.

Providencia Clinic, which was operated by Castilblanco, was ransacked and medicine was stolen. Two of the other three victims are his brothers. One of the brothers is an agricultural worker with CEPAD (see related story, page 4). The fourth victim, a Roman Catholic social worker, was married to the brothers' sister.

Church World Service, the relief and development arm of the National Council of Churches, has asked the U.S. State Department to investigate the deaths.

Castilblanco is the second church health worker to be murdered by the *contras*, according to CEPAD. In 1983 Ana Julia Lopez, 22, was kidnapped from the Providencia Clinic, forced to treat a wounded *contra* and then tortured and killed.

Korean churches grow rapidly

An aggressive evangelism approach to immigrants and a church calendar filled with social events are helping Korean churches to become some of the fastest-growing congregations in the United States.

More than one-half of all Korean church members who have immigrated to the country in the past 20 years were non-Christians when they arrived, according to Dr. Syngman Rhee, Asia secretary for the Presbyterian Church (USA). The percentage of church-going Koreans is higher in this country than in Korea, he says.

"Non-Christian immigrants find the Christian life more meaningful to them," said the Rev. Jung Kook Shin, a consultant to the Presbyterian Korean-American Ministry. "They are able to stick together through the church and help each other. Non-Christians have no such opportunity."

"The Korean Church is always doing something seven days a week," Shin added, referring to programs for youth, families and senior citizens.

Officials estimate that there are 1,500 to 1,700 Korean churches in the United States. Many are Presbyterian, Methodist and Southern Baptist, and most were started during the past 15 years. They are considered conservative in doctrine and practice compared to other congregations.

The Lutheran goes Spanish

The Lutheran will publish a four-page Spanish-language "wraparound" for each issue of the magazine beginning in December. The announcement was made by Editor Edgar R. Trexler during the Lutheran Church in America convention last month in Milwaukee.

This arrangement means that *The Lutheran* actually will be an insert in the wraparound, Trexler explained. The nearly 60 LCA congregations that have Spanish-language services will receive copies of the magazine with the Spanish wraparound in bulk quantities at no charge.

Congregations that do not have Spanish services but have Spanish-speaking members may request copies of the special edition.

The new venture is a cooperative effort. *The Lutheran* is providing typesetting, layout and production, the LCA Division for Mission in North America is underwriting the bulk subscriptions and the LCA Division for Parish Services is providing editorial services.

WORLDSCAN



Holocaust survivor and human rights advocate Elie Wiesel (left) talks with Lutheran Church in America Bishop James R. Crumley Jr. after Wiesel addressed LCA staff. Calling apartheid "one of the most vicious forms of illegality in the name of law that exists today," Wiesel said the practice must be fought with "all that we are."

Chinese Christians are seeking \$540,000 for food, medical supplies and the rebuilding of two dams and two schools destroyed by typhoon Peggy. The request is the "first of its kind initiated by Christians in China on behalf not of themselves or the churches, but of all people in South China who were affected by the typhoon," said J. Richard Butler of Church World Service. Funds will be forwarded to the Guangdong Christian Council.

Familiarity between liberal and conservative Christians can breed contempt, according to a Gallup Poll. In contrast to studies of racial and ethnic prejudice that consistently show that interactions tend to reduce unfair characterizations, contact between liberal and conservative Christians increases hostility, said sociology professor Robert Wuthnow of Princeton University. Strong negative feelings were expressed by 59 percent of conservatives who had a great deal of contact with liberals, a study showed, while strong anti-liberal sentiment was felt by only 13 percent of conservatives who had little or no contact with liberals.

In ceremonies punctuated by drums and wailing, 370 commissioners of the United Church of Canada's General Council formally apologized to native peoples. Delegates said they were sorry for "failing to recognize, learn from and share in native spirituality, and for the resulting destruction of dignity, culture and spirituality." For the first time the church elected a lay woman, Anne Squire, 65, as moderator, the denomination's highest elective office.

Noting the increases in families headed by single women, U.S. Roman Catholic bishops called for increased federal spending on child care, paid maternity leave and major changes in welfare and tax policies to help low-income women who work outside the home and those who want to be full-time mothers.

People: The Vatican stripped the Rev. Charles Curran of his right to teach theology at Catholic University of America in Washington. The church objected to Curran's writings on birth control, abortion and remarriage after divorce. Curran said he may seek a reversal through a civil lawsuit.... **Dr. Cynthia Wedel**, 78, an Episcopal layperson who in 1969 became the first female president of the National Council of Churches, died Aug. 24.

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Vietnam veteran counsels others

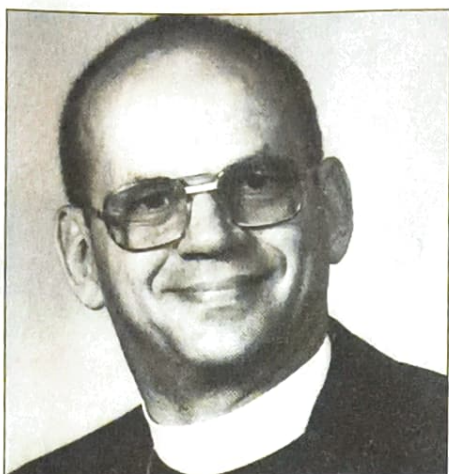
He calls it the "thousand-yard stare," that faraway look in a military veteran's eyes as the veteran withdraws into remembrances of war experiences.

"I've seen it in my clients and I've seen it in strangers," says the Rev. Richard L. Heim, a Lutheran Church in America pastor in Elida, Ohio. Heim is a readjustment counselor for Vietnam veterans. He works full time for the Veterans Administration in Fort Wayne, Ind. He also has a call through the LCA Division for Professional Leadership to work part time in ministry for Vietnam veterans in Lima, Ohio. The latter office is located in St. Luke Church, Lima.

The veterans who come to Heim for counseling suffer from Post-Traumatic Stress Disorder, also called delayed stress.

"Most Vietnam combat veterans suppressed their feelings about Vietnam, then tried to get on with their lives as if nothing were wrong," Heim explains. "They wanted to get home and put the war out of sight and out of mind. One cannot do that; one must come to terms with it. Veterans of World Wars I and II were involved in legal and morally relevant causes. The way they entered and exited the war zone contributed to their positive feelings about their service."

But the Vietnam War was different, Heim says. It lacked the "aura of a constitutionally legal and moral cause. When a war lacks these factors, the 'coming



Heim

home' process becomes marred. Rather than being a time when pressures are released, it becomes a time when they escalate," Heim says.

Now, 15 years later, these feelings about the war are surfacing in the veterans, Heim says, and express themselves in such ways as spouse or child abuse, aberrant behavior

and general discontent with life.

Heim, who was a U.S. Army chaplain from 1962 to 1972, spent a year in Vietnam. He also served three years in the U.S. Air Force during the Korean War era. He's experienced PTSD.

"When a veteran comes in to see me, we can relate," Heim states. "I know the language, I share the experience, I've been there." So far he hasn't seen any female Vietnam veterans, although he knows that they must be suffering from PTSD also.

Heim counsels on a one-to-one basis, in group "rap" sessions, in "couples" therapy with the veteran's spouse or close friend and in group therapy with veterans' parents and other family members. His work day often stretches to 14 hours, especially on the evenings he is at St. Luke.

"The congregation has been very supportive of my ministry here," Heim comments. "It provides me with free office space in its parish hall, and the church is the only one in Lima that flies a flag commemorating the Americans who are still missing in action or prisoners of war in Vietnam."

Pastor risks jail for peace belief

The Rev. John N. Peterson, assistant pastor, Good Shepherd Church, Tempe, Ariz., is scheduled to serve a 10-day jail sentence for civil disobedience later this month.

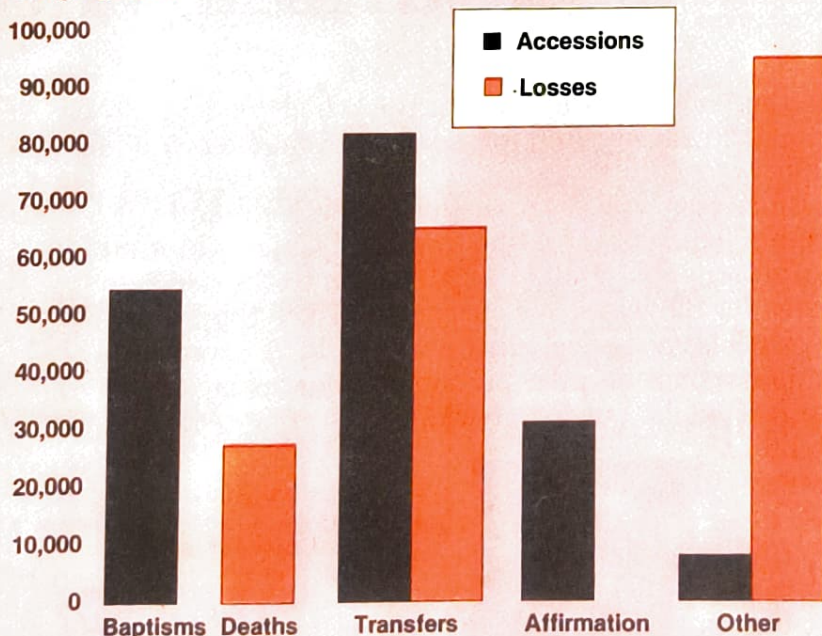
Peterson, 61, was arrested in May with 149 other protesters and charged with trespassing onto the Nevada Test Site, located northwest of Las Vegas, Nev. It was his seventh arrest for acts of civil disobedience. Four of the arrests have been at the Nevada site where the United States tests nuclear weapons.

Peterson came to Good Shepherd in 1971 as pastor but now serves in the "worker-priest" role. He receives no salary for his duties as assistant pastor and works as a laborer to help support his family.

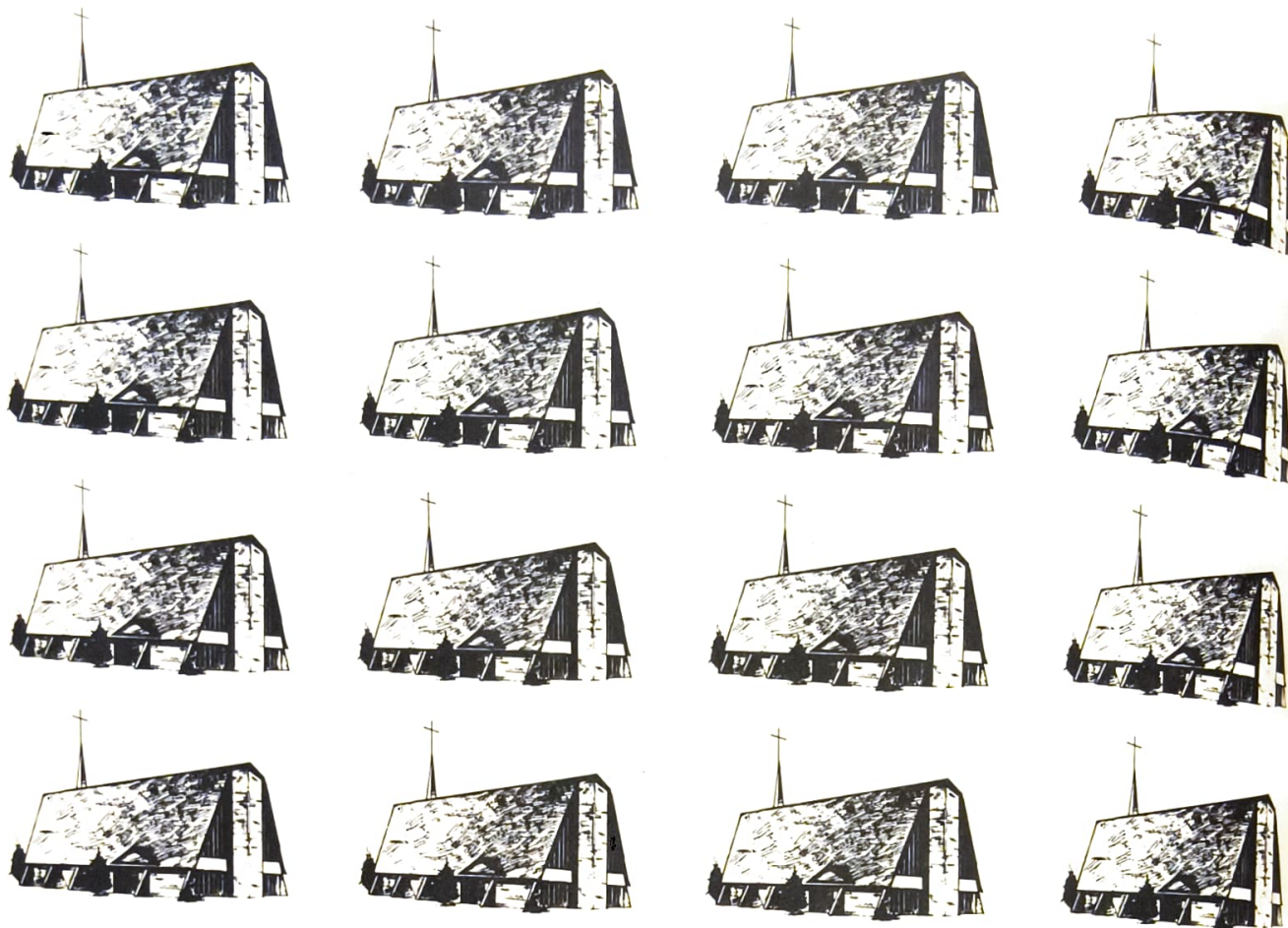
"The bottom line for me ... is how you are called as an individual in Christian conscience to watch what you see as evil in the world and simply to say no," Peterson said. By following his conscience and risking jail, Peterson explained, he is following the best of Christian tradition.

LUTHERAN LISTS

During 1985 the Lutheran Church in America added 177,026 members through baptisms, affirmation of faith, transfers from other churches and other sources. At the same time the LCA lost 188,759 members. Most of the losses came in the "other" category which usually results from roll-cleaning of persons no longer participating in the congregation.



Source: LCA Office of the Secretary



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THE LUTHERAN

Central Pa. youth 'cross the edge'

"I have the greatest respect for you," Dr. Mark Jerstad told participants during the Central Pennsylvania Synod Youth Gathering. "You are living 'crossing the edge,'" he explained.

"Crossing the Edge" was the event's theme and Jerstad, of the Good Samaritan Society, Sioux Falls, S.D., was keynote speaker. Held last month at Shippensburg (Pa.) University, the gathering attracted 565 youth and their advisers.

When asked what the theme meant, one participant replied, "Taking faith seriously, stepping out in Jesus' name." Another said, "It means setting priorities, making commitments and thinking about the direction for my life."

The Rev. Duane Steele, Gladesboro Church, Hillsboro, Va., told the group about the apostle Peter, "one of the first people to be forgiven for crossing the edge and going the wrong way." Steele spoke of "how tough" it was for Peter to be "the stranger on the porch."

Dody Matthias, St. Michael Church, Philadelphia (Germantown), an author and anti-racism activist, challenged gathering participants to recognize that in taking the body of the Lord one takes what is in him — the poor and the oppressed.

"We are claimed for a mighty task," she said. "No picayune joy for us. We call the world to hope. Begin somewhere and it will lead you everywhere."

During the four-day conference youth participated in worship, workshops and festivals. They shared experiences with leaders, pastors, lay people and counselors.

"Fun" events included preparation (and eating) of a 20-gallon ice cream sundae and slipping along the "CP Waterslide."

Throughout the event the musical group SONG helped youth prepare for worship through song and dance. One morning 150



Clown workshop participants assist in communion during Central Pennsylvania Synod Youth Gathering.

clowns helped celebrate communion.

In closing the gathering the Rev. Woody Slater, Christ Church, Loganville, Pa., stated, "All the decisions that we're supposed to make don't mean anything without the decision God made. What are we going to do with the gifts of grace and love? We've been given a lot of questions this week. Come taste the answer."

N.C. youth meet

"Saints Alive: Making a Difference" was the theme of the Lutheran Youth in North Carolina convention at Lenoir-Rhyne College, Hickory, N.C.

Keynote speaker, the Rev. Melvin Amundson, Redeemer Church, Columbia, S.C., told the youth that saints are people who seek to follow the will of Jesus Christ in their lives.

LYNC member Mark McSwain told his peers that they become "saints making a

difference" when they witness to the Good News of Christ.

Workshop topics included understanding God's will in one's life, apartheid, chemical abuse and world peace. Participants resolved to send letters to South African bishops expressing concern about apartheid and support for their opposition to it.

(Contributing to this story was Carol Steinhart.)

Event trains youth leaders

A "Youth Ministry Bash" to celebrate youth ministry in the Lutheran Church in America and provide skill training for youth ministry leaders will be held Jan. 15-18 in Orlando, Fla. The event is being held "to encourage and support youth ministry advocates with fresh visions and new hopes for what youth ministry can be in the future," said Dorothy Jeffcoat, LCA Division for Parish Services staff member and event coordinator.

The event will deal with such topics as youth sexuality, career planning for youth, youth and hunger/justice, dealing with change, envisioning future advocacy and leadership development.

Primary audience for the conference

sponsored by DPS is synod youth ministry chairpersons and staff, leadership development facilitators, hunger and justice resource persons and career counselors for youth. Youth staffers, LCA youth team members, synod youth committee members, synod youth organization leaders and youth ministry professionals also are expected to attend.

The program will include Bible study and worship conducted by the Rev. Jennie Jones, the first DPS youth staffer. Music and singing will be led by the Rev. James Capers of Savannah, Ga. The history of youth ministry in the LCA will be reviewed. Youth ministry leaders from other Lutheran churches will take part.

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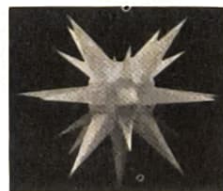
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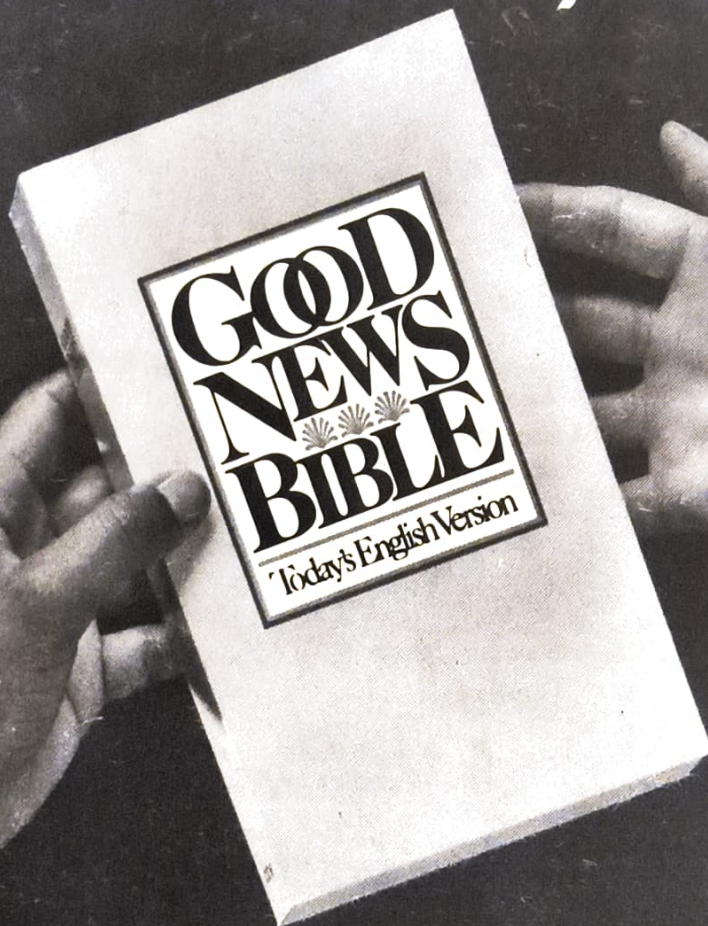
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Lutherans escape crash

Wayne and Sue Nelson, members of St. John Church, Cerritos, Cal., were eating lunch in their home on Aug. 31 when they heard a boom, followed by the even louder whine of jet engines.

The sounds were caused by a DC-9 as it plunged to the ground after a midair collision with a Piper Cherokee Archer. The larger plane, which rolled over after the crash and apparently dropped almost straight down, landed next door to the Nelsons.

Wayne Nelson, 38, took what he thought at the time would be his last look at his wife.

"I knew that was it," he recalled.

Miraculously, 7-year-old Robbie Nelson, who had been playing in the driveway, was not hurt. "Mommy," he later told Sue Nelson, "a plane almost fell on us."

"I just know we were very, very lucky," Wayne Nelson said.

All 64 people aboard the DC-9 and the three in the smaller plane perished. On Sept. 3 officials reported finding 25 bodies of people who were on the ground when the planes crashed. The death toll could go higher as authorities continue to sift through the rubble.

More than 10 houses were destroyed by falling wreckage or fire, and six were damaged. Fireballs from the crash ruined automobiles and other personal property.

Somehow, immediately after the crash, Sue Nelson was able to telephone the Rev. Donald Koepke, pastor of St. John.

"He had just finished a worship service when she called," said Lil Jackson, the church's administrative assistant. "Pastor tore off his robes and went running over to their house, which is a few blocks away."

Koepke found the Nelsons' house partially burned and blackened but the family all right. Jackson said that Wayne and Sue Nelson are staying temporarily with neighbors. Although most residents of that section of Cerritos, a residential suburb of Los Angeles, were blocked for several days from leaving their homes, the Nelsons sent their sons, Robbie and Andy, to live with grandparents in another city. The two boys were expected to be back in time to start school.

"Two members of the congregation have offered the Nelson family use of their motor homes until their house is rebuilt," Jackson said. She added that the family had many offers of help from St. John parishioners but that the various insurance companies quickly were settling claims.

Jackson said there has been talk of psychological counseling for the neighborhood children. The crash is "the worst disaster any of us have been close to," she commented.

Montagnards resettle in N.C.

Lutheran Immigration and Refugee Service plans to resettle, in Greensboro, Raleigh and Charlotte, N.C., about 200 refugees who helped battle the Viet Cong with U.S. Special Forces during the Vietnam War. LIRS was chosen by the U.S. State Department from among several agencies to resettle the refugees, known as Montagnards.

LIRS will work through Lutheran Family Services in North Carolina.

North Carolina was chosen by LIRS because of the availability of jobs, affordable housing, a pleasant climate and an enthusiastic network of church support, said John A. Griswold, LIRS coordinator for the project. He said that another factor in the choice of North Carolina was that less than 4 percent of all refugees settled by LIRS are on public assistance.

"This is a recognition of LIRS' excellent record of resettling refugees," said Shep Abramowitz, who is overseeing the resettlement for the State Department. The State Department will provide LIRS with a resettlement grant for the project.

Representatives from the Greensboro agency left last month for a four-day trip to Bataan, the refugee processing camp in

the Philippines where the Montagnards have lived for one month. The representatives hope to introduce the Montagnards to life in North Carolina and to find out more about the mountain people from Vietnam's southern highlands.

The Montagnards were recruited in the early 1960s by Americans to fight the Vietnamese communist rebels. After the collapse of South Vietnam in 1975 the Montagnards went into hiding or were put in prison.

In 1980, nearly 4,000 of them began a trek through Cambodia. In 1984, after being held in labor camps by the Khmer Rouge, the Cambodian communist force, the Montagnards escaped to a refugee camp in Thailand. A year later, after the State Department was pressured by private groups, former Special Forces fighters and the news media, the Montagnards were flown to the relocation camp in the Philippines.

Their resettlement will be the first of Montagnards in the United States. "This is special," Griswold said. "I don't think anything else we've done can be compared to it. And we're going to do a good job."

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PEOPLE



Dear

Sharon Dear, Redeemer, Tacoma, Wash., was chosen Afro Queen by the local chapter of the National Association for the Advancement of Colored People. She is a student at Washington State University, majoring in communications.

The Rev. **Donald L. Roberts**, First, Red Wing, Minn., was chosen by the local Jaycees as an outstanding religious leader in the community.

The Evangelical Christian Publishers Association gave its Gold Medallion Book Award to *Talking Together About Love and Sexuality*, a children's book by **Mildred Tengbom**, an LCA missionary currently serving the Lutheran Church in Malaysia and Singapore. Another award winner in the children's category was *Potter* by the Rev. **Walter Wangerin Jr.**, an Association of Evangelical Lutheran Churches pastor. Both authors have contributed articles to *The Lutheran*.

David Jennings, St. Andrew, Hickory, N.C., won the National School Orchestra Award for leadership and musicianship. He is concert master of the Hickory High School Orchestra.

The National Association of Church Business Administrators named the Rev. **Manfred Holck Jr.**, Austin, Texas, to its Church Management Hall of Fame. Holck, consultant to the LCA Board of Pensions, was honored as "a person who has contributed to the profession."



Wagner

Jamie Wagner, 9, Sunne, Wilton, N.D., won second place in the Elks National Hoop Shoot Contest. He made 33 of 35 free throws.

Mary Dwinell, Faith, Redmond, Wash., took top honors in the 11th annual Washington State Beef Cookoff contest. She won a cash prize and will compete in the national finals.

Gwen McLean, House of Prayer, Mequon, Wis., was elected to the board of directors of the Second Harvest National Food Bank Network, an organization which has distributed 14 million pounds of food to needy people in Wisconsin and Michigan. She is the network's general manager.

For her many years of volunteer prison ministry **Anita Londgren**, Redeemer, Tacoma, Wash., was honored by the regional Sertoma Club and also received a J.C. Penney "Golden Rule" award.

Three of the members of Cameo Performance, an award-winning barbershop quartet from Illinois, are Lutheran: **Carol Campbell**, St. Paul, Waukegan; **Nancy Foris**, Epiphany, Elmhurst, and **Karen Gungell**, St. James (American Lutheran Church), Western Springs. The group recently won an international barbershop singing contest and were named the 1985-86 Harmony Queens.

Grace T. Bottiger, Lakeside, Harrisburg, Pa., was named Volunteer of the Year by CONTACT, a 24-hour counseling service.



Bower

National bowling champion is **Darryl Bower**, St. Peter, Middletown, Pa. He won the Eastern Region of the Professional Bowlers Association and has accumulated nearly \$100,000 in winnings during the last six years.



Brandt

Henrietta C. Brandt, St. John, Walhalla, S.C., received the Thomas Jefferson Award from the National Weather Service for her work as an outstanding weather observer. It is the service's highest award.

PROFILE

Her art depicts faith, issues

Renee Heckert, St. Michael Church, Philadelphia (German-town), is an artist who is as creative with fashion as she is on canvas. A stitcher and painter since the age of 9, the 45-year-old Heckert makes "one-of-a-kind" clothing and art. Heckert's work frequently expresses her strong religious faith.

"I truly felt God's presence during my recent trip to the shrine of Fatima in Portugal," Heckert said. "It inspired me to use the lace I bought there for my current project, an altar cloth." The artist also designs clergy vestments and church banners.

Social issues also concern Heckert, both artistically and personally. For three years she directed an art program for inmates of Philadelphia prisons. Unfortunately, Heckert said, cutbacks in federal funding forced the program to close.

"While I was involved with the prisoners I became aware of the suffering, loneliness and solitude they experience," Heckert recalled. Because "I wanted people to know what it is really like to be in prison," Heckert organized a public exhibition of prisoners' art. She began to lecture on pris-



Heckert

oners' rights and conducted a workshop on the topic for Philadelphia Seminary students.

The inmates in turn inspired Heckert and one of her paintings, *No Conjugal Visiting*, is a graphic statement of the effect of forced celibacy on prisoners.

Heckert's future plans include a return to fashion designing. Her work in fabric ranges from a velvet-bodied, flowing-sleeved blouse sold in boutiques to a flared blouse for the 1980 Winter Olympics. "My dream now is to rent a barn as a workshop and hire people to sew the clothes I design," Heckert said.

Clergy changes

Alabama

Dodson, Alfred C. Jr., Emmanuel, Huntsville, to disability retirement.

Arizona

Alpers, Frederick G., newly ordained, to Faith, Safford.

Kalliomaa, Mauno M., on leave from call, to pastoral counselor, Cochise Community Counseling Center, Sierra Vista.

Snyder, William J. Jr., Holy Cross, Reno, Nev., to pastor/developer, Tucson.

Tracy, Lyman L., Bethlehem, Sanger, Cal., to St. Paul, Globe.

Arkansas

Olson, Ronald H., Hope, Heber Springs, to on leave from call.

California

Baker, David E., on leave from call, to Immanuel, San Jose.

Click, Barry E., Holy Redeemer, Newark, to on leave from call.

Halvorsen, Richard E., chaplain, St. Luke Hospital, Racine, Wis., to chaplain, Fresno Veterans Administration Medical Center, Fresno.

Herhold, Robert M., Christ the King, Fremont, to retirement.

Hurty, David L., First, Oakland, to on leave from call.

Kniseley, Karl E. II, on leave from call, to president, Lutheran Hospital Society, Health Care Foundation, Los Angeles.

Knutson, Mark, campus pastor, Bemidji State University, Bemidji, Minn., to campus pastor, California Lutheran University, Thousand Oaks.

Lusk, Earl H., Incarnation, Poway, to retirement.

Moreland, F. Elwood, Church of the Cross, Laguna Hills, to retirement.

Schneider, Carl R. Jr., St. James, Hanford, to on leave from call.

Strickler, Gerald B., professor of philosophy, California State University, Long Beach, to retirement.

Swanson, Gerald K., campus pastor, California Lutheran University, Thousand Oaks, to director, Learning Assistance Center, California Lutheran University, Thousand Oaks.

Wagner, Donald E., St. Matthew, Walnut Creek, to retirement.

Wu, Ted T., pastor/developer, Orange County, to Grace, Santa Ana (Taiwanese).

Colorado

Duerr, Richard C., associate, Holy Cross, Wheat Ridge, to on leave from call.

Ferrell, Timothy R., Nativity, Commerce City, to director of gleaning, Lutheran Social Services of Colorado, Denver.

Meister, George E. IV, Trinity, Canon City, to on leave from call.

Connecticut

Gustafson, Alvar W., on leave from call, to assistant, Gloria Dei, Forestville.

White, William M., St. Paul, Proctor, Vt., to assistant, First Church of the Reformation, New Britain.

Florida

Bernthal, Mark A., newly ordained, to assistant, Good Shepherd, Seminole.

Gainsley, Jeffery L., newly ordained, to Faith, Tampa.

Gibson, Bruce A., reinstated to clergy roll, to Immanuel, Miami.

Hans, Richard E., Messiah, Cocoa, to Christ, St. Petersburg.

Isley, Pamela Jewett, on leave from call, to chaplain, Charter Glade Hospital, Fort Myers.

Keyser, Albert W., director/developer, Suncoast Lutheran Ministries of Florida, Largo, to assistant, Trinity, St. Petersburg.

Maki, Pentti J., Trinity, Versailles, Ohio, to assistant, St. Andrew, Lake Worth.

Nolt, Donald C., associate, St. Stephen, Longwood, to retirement.

Saarela, Jack A., associate, St. Andrew, Lake Worth, to University, Gainesville.

Georgia

Nieman, John B., Epiphany, Conyers, to on leave from call.

Illinois

Larson, Wendy F., newly ordained, to Our Saviour, Naperville.

Lawyer, Michael R., newly ordained, to Trinity, Milledgeville.

Nelson, John P., newly ordained, to assistant, Hosanna, St. Charles.

Olson, Linnea K., newly ordained, to First, Sherrard.

Tetzlaff, Andrew J., St. Mark, Polo, to on leave from call.

Kansas

Hawkinson, Paul L., Elim, Marquette, to retirement.

Leida, Stephen D., Amana, Scandia, to on leave from call.

Strand, Naomi M., newly ordained, to associate, St. John, Salina.

Maryland

Noon, Scott C., newly ordained, to assistant, Evangelical, Frederick.



Mark Mahoney, The Register Star, Rockford, Ill.

Sculptor Gene Horvath (left, rear) and two workers ride skyward to install a Gothic-style cross on the roof of First Church, Rockford, Ill. Horvath designed the 700-pound steel-and-bronze cross from original drawings made when the church was built at its present site in 1883.

Perry, Thomas L., St. Paul, Walkersville, to on leave from call.

Thime, Howard R., Trinity, Derry; St. Paul, Ligonier, Pa., to Our Redeemer, Glen Burnie.

Massachusetts

Strand, Burton D., Concordia, Manchester, Conn., to St. Peter, South Harwich.

Michigan

Schmidt, Jonathan M., newly ordained, to associate, Immanuel, Negaunee.

Wieseman, Beth E., Olivet, Detroit, to Prince of Peace, Dearborn.

Minnesota

Haugen, Joel E., newly ordained, to First, Dundee.

Kivi, Colin B., Immanuel, Crosby, to on leave from call.

Knutson, Lois D., on leave from call, to Protestant chaplain, St. Mary's Hospital, Rochester.

Linder, Barbara A., dean of students,

Luther Northwestern Seminary, St. Paul, to Crosslake, Crosslake; Faith, Swanburg.

Lunder, Karl B., missionary, Ipoh Perak, Malaysia, to Danebod, Tyler.

Miner, L. Robert Jr., Trinity, Walnut Grove, to on leave from call.

Olson, John W., Cambridge, Cambridge, to retirement.

Pankuch, Leonard E., Evangelical, Cokato, to on leave from call.

Swanson, Arnold R., First, Worthington, to on leave from call.

Tessmer, Frederick J., received from American Lutheran Church, to Salem, Deerwood.

Timmerman, Jane A., newly ordained, to Bethany, Cushing; First, Pillager.

Walsh, Todd M., newly ordained, to First, Lake Lillian.

Williams, Susan K., newly ordained, to associate, Zion, Grand Rapids.

Deaths

The Rev. Andrew J. Rehbogen, 70, died Aug. 24. Ordained in 1950, he served Zion, Jamestown, and Holy Trinity, Bethlehem, both in Pennsylvania. He retired in 1981.

The Rev. August L. Schneider, 78, died July 12. Ordained in 1934, he served Calvary, Chillicothe, and Fifth (1947-71), Springfield, both in Ohio. He retired in 1973.

NEWS NOTES

Campus pastors meet

About 180 campus pastors meeting at Loyola University, Chicago, for an annual National Lutheran Campus Ministry staff conference expressed anticipation and concern about the impact on college campuses of the planned merger in 1988 of the American Lutheran Church, Association of Evangelical Lutheran Churches and Lutheran Church in America.

An organization of Lutheran Church—Missouri Synod campus pastors met concurrently. They said they are struggling to keep inter-Lutheran campus work alive. LCMS at one time participated in NLCM but gradually pulled out because of doctrinal differences with the other churches.

The Rev. James R. Carr, NLCM director, reported that nearly \$300,000 has been pledged in the 9-month-old campus ministry endowment campaign. He added that more than \$90,000 already has been received from parents, faculty, students and friends. The three-year fund-raising campaign is aimed at bolstering support for local campus ministries.

Lay staff gather

Some 120 youth directors, parish education directors, parish secretaries, music coordinators and other lay staff members met recently for study, fellowship, spiritual growth and professional development. In a keynote address, the Rev. Ron Koch, an American Lutheran Church pastor from St. Cloud, Minn., focused on the partnership between ordained and lay staff as co-ministers of the Gospel.

Jan Otto, a commissioned ALC church staff worker, emphasized being "commissioned" for ministry rather than "permitted." The conference, held at Holden Village, Chelan, Wash., was sponsored by the Lutheran Church Workers Staff Association of the Northwest. The Pan-Lutheran organization of lay people works to clarify the role of Lutheran church staff, promote individual development and encourage staff work as a vocation.

Congregation divests

Advent Church, New York (Manhattan), has divested itself of its IBM stock received as a gift about five years ago. Advent divested because of IBM's "significant business dealings with the government of South Africa." The congregation also approved participation in the Lutheran Church in America Network for Corporate Social Responsibility to assist in possible future shareholder action with companies in which

stock is held.

A release from the congregation said the decision to sell the stock was not easily made since the stock was doing well and "the congregation has survived for decades on the proverbial shoestring." It said the congregation recognizes that although "divestment by one congregation may be seen as a symbolic act, most members are convinced that pressure by growing numbers of small groups and individuals can make a significant impact" in helping to bring justice to the black population of South Africa.

Prison ministry begins

A ministry to prisoners and their families which includes individual and group counseling, family enrichment and parenting classes has been started by Lutheran Family Services in North Carolina. The programs are open to inmates and their families to "build, strengthen and enhance family ties and relationships as the inmate prepares to re-enter the family environment."

Helping inmates make "a smooth transition from prison life to home life is the first step in reintegrating them into society as a whole," LFS says. The program is being directed by Joyce Davis who also serves as community liaison between inmates, their families and community resources.

Children placed

Several Lutheran agencies have joined together to take over World Child Inc., an agency about to close its adoption and assistance program. Children of all ages from Bolivia, Chile, Brazil, Columbia, Costa Rica, El Salvador and Guatemala are placed through World Child. The children usually have been abandoned and placed in orphanages.

The agencies will do home studies and provide postplacement services. Fees charged for the home studies will fund the program. Taking part are Lutheran Family Services in North Carolina, Lutheran Social Services of the National Capital Area, Lutheran Children and Family Services of Eastern Pennsylvania and Lutheran Service Association of New England.

Funds provided

A total of \$614,053 in program and interest subsidies was committed to 13 new Lutheran Church in America congregations by Lutheran Brotherhood last year. The program subsidies are intended to help mis-

sion congregations expand their outreach beyond their own financial resources. The interest subsidies are made to mission congregations which obtained loans from Lutheran Brotherhood's Investment Division.

Hunger ministry urged

The Metropolitan Lutheran Ministry of Kansas City, Mo., has called on the new Lutheran church to "firmly embrace a commitment to understanding and responding to hunger and poverty as central concerns of its witness and mission."

An agency task force on hunger has recommended that synods establish task forces on hunger and poverty and that regional centers hire hunger and poverty coordinators. The task force also recommended grassroots involvement in decisions about hunger programs at the national level and development of materials to educate people about working with those suffering from poverty and hunger.

Midland tops goal

Midland College, Fremont, Neb., has raised \$6.7 million, exceeding the \$6 million goal of its three-year Century II campaign. The college raised \$4.6 million toward construction and furnishing of the Anderson Complex, which provides classroom and administration facilities, and \$2.1 million for college endowment to support scholarships, faculty development and the overall academic program.

"By all measures, Century II is and has been a tremendous success," said Dr. Carl L. Hansen, president. Midland is planning another fund-raising campaign to be called "Continued Excellence." This three-year campaign has a goal of \$6.2 million to be used to build a new performing arts complex, to restore the college's old gymnasium and change it into a student center, to strengthen endowment and to support ongoing academic programs.

CLASSIFIEDS

CLERGY-HOSTED TOURS: Escorted group tour programs forming for 1986/87/88 to the Holy Lands, Lutherland, British Heritage, Alaska, Canadian Rockies, China, California and other great destinations. *Hometown departures.* Attractive incentives. GARLIN TRAVEL SERVICE, 1700 Walnut St., Phila., Pa. 19103. 215-732-0800.

EXECUTIVE DIRECTOR for interdenominational, ecumenical agency providing hospice, CPE training, pastoral care to institutions, volunteer opportunities. Requires interfacing with Board of Directors and community. Judeo-Christian background, proven administration skills, leadership, communication, PR, motivation, degree with 5 years experience in above. Resumes to: Tri-Cities Chaplaincy, 7514 W. Yellowstone, Kennewick, Wash. 99336.

MY QUESTION IS...

Q. At a recent church wedding which included communion, only the bride and groom received the elements. No one in the congregation was invited to participate. Is it not the church's stance that the elements are to be offered to all who wish to partake?

A. The *Lutheran Book of Worship* (see Notes on the Liturgy, *Ministers Desk Edition*, page 36) gives the option of celebrating the marriage service within the context of communion and provides propers for such a celebration (page 189). It specifically requires: "When the Holy Communion is celebrated, it must be open to the congregation and not limited to the bride and groom or the wedding party." Any person who is normally admitted to the sacrament (not necessarily "all who wish to partake") is eligible to commune on such an occasion. This is in keeping with the nature of the sacrament as an action of the whole congregation, not a private devotion of a limited group. Of course, at many weddings a good number of guests will be persons from outside the congregation, some of whom may not be communing Christians. The decision whether or not to include the marriage rite within a full service should be made in careful consultation between pastor and couple, with consideration given to the predominant character of

the anticipated attendance.

Q. While our pastor was on vacation two lay members celebrated an entire communion service, including the blessing and distribution of the elements. What is the church's position on such a celebration without the presence of ordained clergy?

A. A *Statement on Communion Practices*, in conformity with the Lutheran confessions and constitutional documents of the Lutheran Church in America, states that "the pastor, as the one duly called and ordained for the Ministry of Word and Sacrament, shall preside at the Holy Communion." The only exception is that "laypersons may be authorized" by the bishop of the church or synod "to preside in those situations where an ordained person is not available for an extended period of time." That exception does not apply to pastoral vacations and it cannot be made by unilateral congregational decision.

Q. How often should homebound persons receive communion?

A. Ideally, persons hospitalized or homebound should be offered opportunities to commune at least as frequently as other members of a congregation. The seriously ill may want to commune even more often. With the increase in frequency of commu-

nion, it may be difficult for pastors — especially in larger parishes — to bring the sacrament weekly to confined people. So the *Statement on Communion Practices* provides for trained and designated lay people (or deacons) to carry the elements from the congregation's celebration to the homebound. Pastors should discuss with shut-ins how often they want to commune and make provision for them, either personally or through delegation.

Q. In Genesis 49, Joseph is named as one of the 12 sons of Jacob. In Numbers 1, after the Exodus from Egypt, the two sons of Joseph — Ephraim and Manasseh — are named as tribes of Israel, which would make 13 tribes except that the Levites are not included here. Does this mean that the Levites are no longer counted as a tribe?

A. As a priestly tribe, the Levites were to live among all the other Israelite tribes. For purposes of Canaan's division into tribal areas and for military service they are not counted among the 12. But the sacred number of 12 tribes is maintained by dividing the Josephites into two groups, perhaps a reflection of the pre-eminence of Joseph in the affairs of Israel's family.

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

CAPITOL CURRENTS

Officials switch roles on foreign aid bill

It has been a long time since an administration threatened to veto a foreign aid bill because it was too small, and it is hard to remember the last time liberals were blamed for making large cuts in the annual foreign aid appropriations. Usually it is the "liberals" who appear to want more money and the other members of Congress and a budget-conscious administration who want to hold the line.

This year it is Secretary of State George Shultz who is claiming the bill does not provide enough money and Rep. David Obey (D-Wis.) who chairs the Foreign Operations Subcommittee of the House Appropriations Committee who is saying that the committee has appropriated all the money for foreign aid that it can.

What gives?

On the surface the dispute seems straightforward. The administration requested \$15.5 billion for 1987. The House committee approved \$12.9 billion. Then

why did the Interfaith Action for Economic Justice, the interfaith coalition which has a long history of supporting development assistance, support the committee's action?

Given a closer look, the dispute between the administration and the House of Representatives revolves around the same important issues it has in the past several years — the balance between development assistance and security assistance in the foreign aid bill. The tactics have changed because of the Gramm-Rudman-Hollings budget act requiring spending cuts.

The "foreign aid" bill always includes funding for three kinds of programs: development assistance for relief and development programs, economic-support funds distributed on a political basis and security assistance or military aid for U.S. allies in the developing world.

When the House committee looked at the administration's request, it saw a decrease in the proportion of development

assistance in the bill. In the last four years the amount of security assistance has doubled. The committee tried to deal with this issue by where it made its cuts.

First the committee isolated from the cuts the politically sensitive aid to Israel, Egypt, Pakistan and Northern Ireland. Based on how much it had to spend according to the Gramm-Rudman-Hollings act, cuts were made. Development assistance was reduced by 11 percent, economic-support funds by 22 percent and military assistance by 26 percent. These reduced the total, but the funds allocated to programs serving people's basic needs were not cut as much as might have been expected. Instead, it made larger cuts in military assistance which has angered the administration and may lead to a veto.

—CHARLES V. BERGSTROM

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

NOW, I THINK

By Neal R. Boese

Lutheran evangelism is a joke

Evangelism in the Lutheran church is a tragic joke. We say the right words, we even name our new church "evangelical," but, in reality, *talking* about evangelism is essentially all we do.

In one congregation after another the focus is worship, fellowship, religious education for our children and community service. In one synod after another the focus is raising benevolence dollars and dealing with congregational problems. On our national level the focus seems to be merger, ecumenism and the development of social statements. Obviously more is done than just those focuses listed, but I contend the vast majority of time is spent in these areas. They are important and deserve time and attention. But right in front of our noses is a crisis that far outweighs any other crisis, one that demands immediate attention.

One congregation after another is dying, not only in numbers, but also through boredom and apathy. Church council meetings emphasize financial crises and property matters. Pastors and congregational leaders are tired, frustrated and confused as to the means of revitalizing congregational life. Pastors blame members for their unwillingness to give time and effort; members blame pastors for their inability to motivate.

Last year both the Lutheran Church in America and the American Lutheran Church continued their decline in membership, one that has continued for years. Although numerous evangelism resources and countless books on effective methods for church growth have been written, still the decline continues. Growing congregations grow primarily by the transfer of members. That is not church (body of Christ) growth; that is congregational growth. Last year in the LCA, there was less than one adult baptism per congregation and the percentage of those joining by affirmation of faith was very low. The only way to grow

seems to be through new missions, so we focus our efforts on raising money toward this end. While I think it is vitally important to start new missions, 6,200 LCA congregations are still capable of growing, are called to grow, but are, in most cases, declining.

What has happened to the evangelical zeal present in the early church? What about Jesus' words, "Go therefore ... baptizing ... teaching ..."?

What has happened is that we have lost our purpose. As the church we have many functions, but only one purpose: We are called to reach the non-churched. We are called to reach those who do not know Jesus as their Lord and Savior. As congregations we are called to focus all our efforts on reaching out. We worship, receive the sacraments, educate, enjoy fellowship and support one another. We do this to grow in our faith and to know the Holy Spirit's presence in our lives. Therefore, through this growing faith and through this recognizing of the Spirit's impact in our lives, we are empowered to reach out. This is our primary purpose for existence.

I contend that the problems we face in outreach are far beyond one pastor and one congregation. The problem is neither geography nor location. The problem goes far beyond evangelism resources, evangelism committees and the implementing of "10 steps to church growth." Our problem revolves around a confusion as to our purpose. Pastors and congregational leaders do not agree on our purpose, and from what I can determine, denominational leaders and seminary faculties do not agree on our purpose. We don't know what we are about or why we exist. It's no wonder one congregation after another is dying. The fact is, we are dying — we are participating in the decline of our Lutheran church.

We must face up to this problem. With the leading of God's Spirit it can be solved. But to solve it will require, even demand, the same kind of energy seen in our merger talks, our One in Mission appeal or our efforts at reconciling with other denominations.

We are all at fault, and it's going to take all of us — pastors, congregations, denominational leaders and seminaries — to put down our defenses and face the problem. We cannot keep pointing fingers at one another, nor keep putting our heads in the sand and pretending the crisis is not there. We are dying, and words and more words simply are not the answer.

May God's Spirit guide us to recapture our purpose and, once again, be the church. ■



The writer, an LCA pastor, directs the evangelism emphasis for the Michigan Synod.

"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

Friendliness: forced or felt?

Helen Kelchner expresses her preference of worship style in wanting to keep informal greetings out of the service (*Now, I think*, Sept. 3). Her preference used to be mine until class after class of adults studying for membership identified the personal-greeting time as very important to them. I tell the congregation that this is a time when it can contribute to evangelism efforts. Without this I find that most congregations do a very poor job of making the stranger feel welcome.

JERALD FURGURSON
Gresham, Ore.

Making a joyful noise applies to greeting strangers and friends alike, as well as to singing.

ANNA E. PLATZ
Richmond, Va.

I am stunned at such a myopic, unfriendly attitude. Many worshipers who are alone may appreciate the friendliness, and other points in the service can be used for meditation. I do much spiritual thinking during the offertory or communion.

CHERYL MURPHY
Arvada, Colo.

We shouldn't be forced into a "Good morning!" or handshaking. They should come spontaneously before and after worship.

Bankruptcy denied

Your *Editor's opinion* ("Moral overtones in government life," August) is a grievous breach of good judgment. How arrogant, sad and simplistic that you say that increasing business participation in South Africa is morally bankrupt. Those of us who do business there and have wrestled with the complex moral issues for decades wish that morality were that simple. Good and thoughtful people within and outside South Africa who oppose apartheid disagree on divestment and sanctions. One position is not morally rich; the other is not morally bankrupt. A recent *New York Times* article by South African parliament opposition leader Helen Suzman, whose credentials surely will not be questioned, says sanctions and divestment are a mistake. That doesn't mean she is right. But is she morally bankrupt? You treat the issue of South Africa in the clichés popularized in political debate. Surely as Lutherans we can raise discussion to a higher level than that.

WENDELL W. LARSEN
Chicago

I could not determine any valid reason for including the names of Ed Meese and William Rehnquist in the editorial except that they are Republicans and you managed to tie their names into your closing statement that "national trends are cause for concern while international developments may be cause for alarm and disappointment." That is the oldest dirty trick in political writing — guilt by association with a statement written by the critic. Shame on you!

ANDREW KROGH
Thousand Oaks, Cal.

Bless Helen Kelchner! Many of us believe, as she does, that a Lutheran service should be quiet and dignified. Our pastors should be friendly and outgoing in parish affairs, but we want them to be our Lord's voice from the pulpit. Informality is fine in its place but not in the liturgical atmosphere of a Lutheran church. Did the 13,405 lost members (*Editor's opinion*, Sept. 3) drop out because they felt their Lutheran values were being lost?

BRUCE B. BROWN
Greencastle, Pa.

Out of touch

The Office of Governmental Affairs of the Lutheran Council in the USA ("Church groups urge sanctions," *News*, Sept. 3, p. 18) is nothing more than a liberal lobbying group treading on thin moral, legal and political ice. It does not represent my views and should not pretend to. A church which abhors governmental interference in its affairs ought not to be lobbying the government, particularly when it remains questionable, at best, whether the OGA's purported constituency supports its positions. We all deplore apartheid but the imposition of sanctions on South Africa is not wholly a religious or moral question. The political ramifications and the impact of the imposition of sanctions on the victims of apartheid seem to be outside the expertise of the OGA. It seems ironic that the editor should ask in the same issue, "Why did we lose 13,405 members?" Simply put, the Lutheran hierarchy is out of touch with its constituency. Let's return to the fundamentals of worship and service and allow our individual members to influence society through their personal witness to the Lord and as their consciences demand.

ROBERT L. PILLOTE
Bethesda, Md.



Grain glut vs. gnawing need

At Lansford, N.D., grain is piled up in the streets next to the church where I am pastor because the elevator does not have enough room to store it (picture above). As I look out my office window and see this grain, I read the cover story in the Sept. 3 issue (*Meeting a gnawing need*). In a country blessed with so much food, it seems crimi-

nal, indeed sinful, that people should go hungry. It seems equally unjust that in the midst of great abundance farmers and farming communities should be faced with financial loss. This is a great moral smudge on the character of our nation.

DON KNUDSON
Lansford, N.D.

EDITOR'S OPINION

By Edgar R. Trexler

Merger's spiritual pilgrimage

Everyone sang when a 94-plus percent vote affirmed that the Evangelical Lutheran Church in America would be formed. At the Lutheran Church in America convention in Milwaukee delegates sang *Amen*. At the American Lutheran Church convention in Minneapolis the hymn was *Now Thank We All Our God*. At the convention of the Association of Evangelical Lutheran Churches in Chicago delegates chose *The Church's One Foundation*.

The strains from Milwaukee, Minneapolis and Chicago, respectively, didn't come at the same time because a telephone hookup didn't work. Then, too, an unhappy former LCA pastor took over the podium microphone at the LCA convention, but that was only a little rain on a big party. Delegates ignored the demonstration and cheered when the merger vote was announced two hours later.

The real emotion of the LCA convention, though, was satisfied exhilaration. A momentous job had been accomplished. The mountain had been scaled, and exhaustion mellowed with the knowledge that the right thing had been done. It wasn't a knee-slapping moment but a time for basking in a glow.

The 1982 convention which formed the merger commission was more jubilant. But there was more suspense then. Delegates to Milwaukee believed before they arrived that they would go home in a new church. Moreover, the merger really was effected in the early hours of Aug. 29 when three key issues were settled. When the final vote was taken and the tally announced, it confirmed the obvious.

Even the political facts of life were not upsetting. Delegates knew that they held the key to upholding the Commission for a New Lutheran Church recommendations on Chicago as headquarters site and the 37-member Church Council. They recognized that the 9 percent pension plan

would prevail, but they also knew that 92 percent of LCA parish pastors now receive 12 percent and that 25 percent of ALC pastors are over age 55 and will receive 12 percent in the new church. The plan likely will change upward soon, in practice if not in principle.

All this happened even though delegates were inundated with paper, often having to shift from one set of materials to another just to follow a single constitutional item. They understood that parts of the merger documents hung together like a Rubik's Cube. So they followed the proceedings patiently, understanding as much as they could and trusting the leadership for the rest. Certainly the calm way in which LCA Bishop James R. Crumley Jr. led delegates through the parliamentary maze helped reduce frustration.

Now the future stretches ahead. The new church will be thoroughly American. No longer can a Lutheran be considered only a German or a Swede or a Norwegian. Linguistic and ethnic heritages are being vastly expanded.

The ELCA will have larger resources for evangelism. In the ecumenical arena other denominations will have to deal with one church instead of three. Its voice in Washington will be larger (5.3 million people represent a significant number of votes). On social issues it will be clear that Lutherans stand on a consistent doctrinal base but that they have moved into the mainstream socially.

We are proud of our past too. Sprightly vignettes of LCA history opened each morning's convention session and a thoroughly professional stage show on the night of the vote made everyone feel proud.

We will experience a loss of some cherished ways of doing things. There is the initial sadness of losing one's immediate family for an extended family. Members of smaller churches that merged into the LCA in 1962 still speak wistfully of the past, but they also acknowledge that larger church unity has been worth the pain.

Recent years leading up to merger have been a kind of spiritual pilgrimage. Not every group has the chance to examine what the church means to them, but Lutherans have and the effects have been salutary. We know God because of the historic record of what God did in Jesus Christ. We know the body of Christ because our relationships with others in congregations have shaped our lives and Christian experience. Those gifts have made us what we are, and we carry them with us as we expectantly move out to join our new family.



The Difference

A World Hunger Diary—Day 4

Never before have I realized how essential water is to life.

Here in Niger, where I first saw land parched by drought, water now gushes over growing crops and flourishing gardens.

With the help of LCA Hunger Appeal supporters and Lutheran World Relief, I helped eager Nigerian women and men construct low-cost, shallow wells.

I did not have to know their language to appreciate their pride in being able to bring water and life to their devastated gardens, crops and livestock.

I am happy knowing that my offerings make a difference in people's lives.



Hunger still exists, but progress is being made.

To support the work of the Lutheran World Relief, present your World Hunger Appeal offerings at your local church or directly to:

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

☐ Please send me a World Hunger Appeal brochure.

NAME _____

ADDRESS _____

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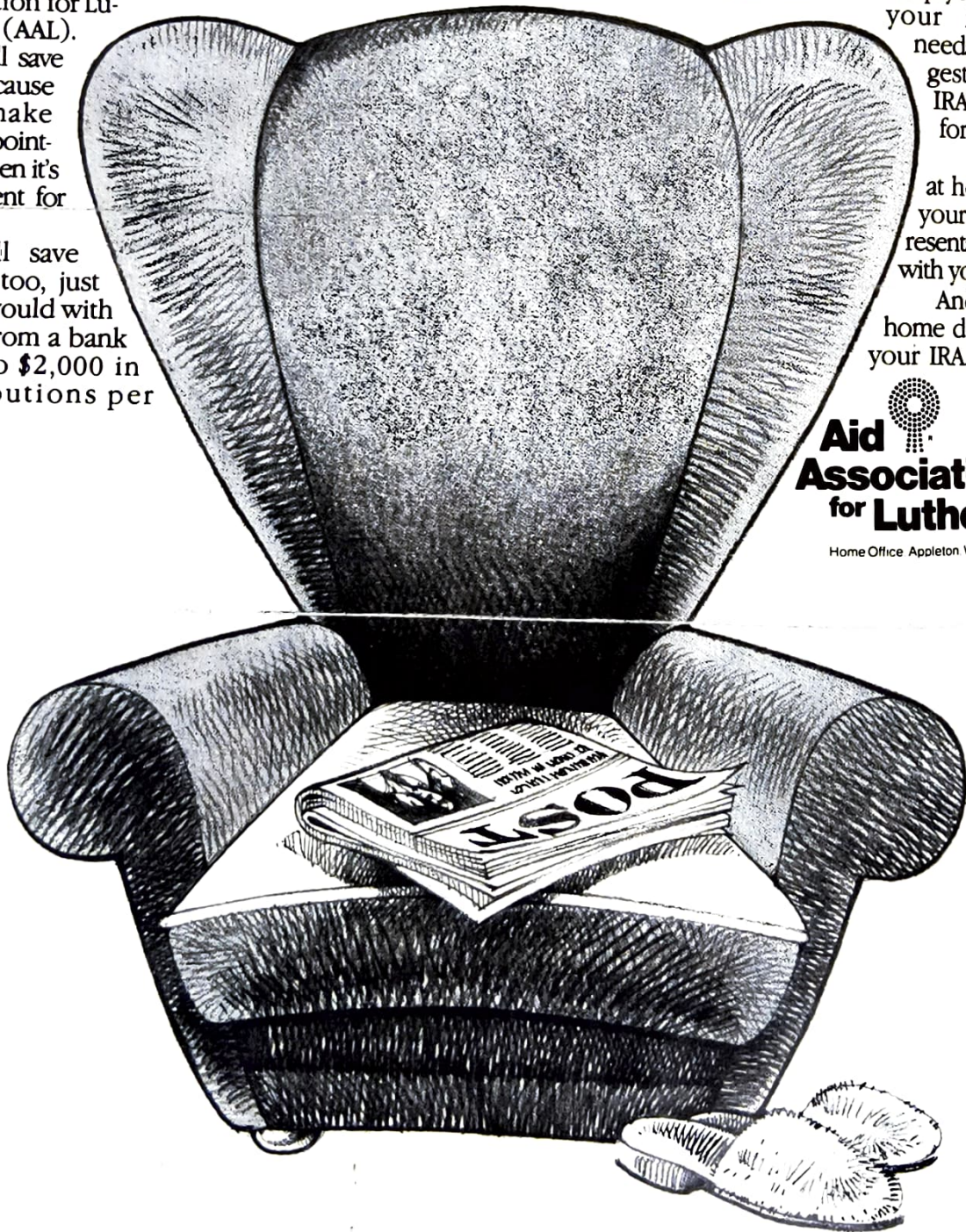
In addition to all the savings, you'll get the kind of personal service your financial matters deserve. Your trained AAL representative will help you evaluate your financial needs and suggest the best IRA options for you.

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*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.