

# The Lutheran Standard®

APRIL 18, 1986

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**1040 U.S. Individual Income Tax Return 1985**

For the year January 1-December 31, 1985, or other tax year beginning 1985, ending 1985

Use IRS label. Other-wise, please print or type.

Your first name and initial (if joint return, also give spouse's name and initial) **JEFF C. TERWILLIGER**

Present home address (number and street, including apartment number, or rural route) **123 MAIN STREET**

City, town or post office, state, and ZIP code **ANYTOWN USA 70552**

Your occupation **SALESMAN**

Do you want \$1 to go to this fund? ☒ Yes ☐ No

If joint return, does your spouse want \$1 to go to this fund? ☐ Yes ☐ No

**Filing Status**

1 ☒ Single

2 ☐ Married filing joint return (even if only one had income)

3 ☐ Married filing separate returns. Enter spouse's social security no. above and full name here.

4 ☐ Head of household (with qualifying person). (See page 5 of instructions.) If the qualifying person is your unmarried child but not your dependent, write child's name here.

5 ☐ Qualifying widow(er) with dependent child (year spouse died is 19 ). (See page 5 of instructions.)

**Exemptions**

6a ☒ Yourself

b ☐ Spouse

c ☐ First names of your dependent children who lived with you.

d ☐ First names of your dependent children who did not live with you (see page 6).

e ☐ Other dependents:

(1) Name (2) Relationship (3) Number of months lived in your home (4) Did dependent have net of \$1,540 or more? (5) Did you receive more than one-half of dependent's support?

f ☐ Total number of exemptions claimed (also complete line 36).

**Income**

7 Wages, salaries, tips, etc. (Attach Form(s) W-2.) **21,450**

8 Interest income (also attach Schedule B if over \$400) **632**

9a Dividends (also attach Schedule B if over \$400) **180**

9b Exclusion **0**

c Subtract line 9b from line 9a and enter the result.

10 Taxable refunds of state and local income taxes, if any, from the worksheet on page 9 of instructions.

11 Alimony received

12 Business income or (loss) (attach Schedule C)

13 Capital gain or (loss) (attach Schedule D)

14 40% of capital gain distributions not reported on line 13 (see page 9 of instructions)

15 Other gains or (losses) (attach Form 4797)

16 Fully taxable pensions, IRA distributions, and annuities not reported on line 17 (see page 9)

17a Other pensions and annuities, including rollovers. Total received **0**

17b Taxable amount, if any, from the worksheet on page 10 of instructions

18 Rents, royalties, partnerships, estates, trusts, etc. (attach Schedule E)

19 Farm income or (loss) (attach Schedule F)

20a Unemployment compensation (insurance). Total received **0**

20b Taxable amount, if any, from the worksheet on page 10 of instructions

21a Social security benefits (see page 10). Total received **0**

21b Taxable amount, if any, from worksheet on page 11. (See page 11 of instructions)

22 Other income (list type and amount—see page 11 of instructions)

23 Add lines 7 through 22. This is your total income **30,147**

**Adjustments to income**

24 Moving expense (attach Form 3903 or 3903F)

25 Employee business expenses (attach Form 2106)

26 IRA deduction, from the worksheet on page 12

27 Keogh retirement plan deduction

28 Penalty on early withdrawal of savings

29 Alimony paid (recipient's last name and total amount as )

30 Deduction for a married couple when both work (attach Schedule B)

31 Add lines 24 through 30. These are your total adjustments

32 Subtract line 31 from line 23. This is your adjusted gross income. If this line is less than \$11,000 and a child lived with you, see "Earned Income Credit" (line 58) on page 16 of instructions. If you want IRS to figure your tax, see page 13 of instructions.

**Adjusted Gross Income** **30,147**

**LUTHERAN BROTHERHOOD**  
A Family of Financial Services for Lutherans

†Current annual earning rate for our Single Premium Deferred Annuity as of 1/3/86. Interest rates are not guaranteed and are subject to change.



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**COVER:** "Right now, the planned Lutheran union is at the stage where hostilities start breaking out over whether the bride's or groom's pastor should perform the ceremony, over who should or shouldn't be invited to the rehearsal dinner, whether 'Lohengrin' would be tacky, and whether the chosen matron of honor, who will be six months pregnant, shouldn't assume a less prominent role in the festivities." So says an "outsider" taking a look at the proposed new Lutheran church. Read more in "Like a Wedding," beginning on page 4.



*An "outsider" looks at proposals  
for a new Lutheran church and  
suggests this prospect is . . .*

# LIKE A WEDDING

by Jean Caffey Lyles

**C**hurch unions are like weddings in more ways than one. Never mind, for the moment, the obvious limitations of marriage as a metaphor for a three-way merger, such as the union of the American Lutheran Church, the Lutheran Church in America (LCA), and the Association of Evangelical Lutheran Churches (AELC) into the Evangelical Lutheran Church in America.

First, certain moments connected with both weddings and church unions cause everyone present, including total strangers, to go all misty-eyed and sentimental and to babble about this splendid match and the glorious future that lies ahead.

## **Whooping and hollering**

The last such moment I remember in the progress toward Lutheran union happened on a hot September day in Louisville, Kentucky, in 1982. In the big, bright, air-conditioned convention hall, more than 1000 delegates and visitors to the LCA's national convention sang "The Church's One Foundation" (the standard hymn for such occasions) in rhythm with their ALC and AELC counterparts in San Diego and Cleveland. As all those Lutherans, tenuously united by an audio connection, sang four-part harmony (and rather well), there was not a dry eye in the house. We unbiased outsiders at the press table kept our usual cool, journalistic objectivity while dabbing at our eyes with a Kleenex. Just prior to the hymn, we had witnessed a kind of long-distance betrothal via the audio hookup, followed by some semidignified Lutheran whooping and hollering.

We will see at least one or two more Four-Hank kerchief High Moments in the annals of ecumenical thrills by the time the happy new Lutheran family sets up housekeeping in Milwaukee (presumably) in January 1988 (presumably).

It's still possible, of course, that one of the several lovers' quarrels that have made this engagement so interesting to watch could prompt one of the partners to get steaming mad, send back the ring, and call the whole thing off. It wouldn't be the first broken courtship in ecumenical history.

Right now, the planned Lutheran union is at the stage where hostilities start breaking out over whether the bride's or groom's pastor should perform the ceremony, over who should or shouldn't be invited to the rehearsal dinner, whether "Lohengrin" would be tacky and whether the chosen matron of honor, who will be six months pregnant, shouldn't assume a less prominent role in the festivities.

## **Full public view**

You have to say one thing for the Lutherans: They are having their fights in full public view. Church unions once were negotiated behind closed doors by the "old boys" of the participating churches, and the details of the compromises and trade-offs made to reach agreement often weren't revealed until some church historian wrote about them years later. None of that for the Lutherans. This may be the best-documented merger in Christian history.

This union is also of interest for its detailed prenuptial agreement. The Lutherans are making before-





The metaphor of marriage has obvious limitations for describing the proposed new church.

union many of the kinds of decisions that other uniting churches have left to be worked out after the pact has been sealed.

For example, the Presbyterian Church (U.S.A.), the product of a 1983 reunion between Northern and Southern groups that had split in the Civil War era, is at roughly the same stage of decision making on many issues as the Lutherans, who haven't formally united. The Presbyterians still are working on a new statement of faith. They haven't yet merged their New York and Atlanta bureaucracies or determined their new headquarters city. Nor have they approved a proposed new structure. They are still fussing over the size, shape, and number of the mid-level units of the church. Some Presbyterians say they could never have got-

ten enough Southern presbyteries to agree to reunite if all the touchy questions had to be settled before the final vote. Even so, Northerners and Southerners who feel the other side is winning too many of the spoils quietly grumble in tones that suggest the Civil War isn't quite over.

### **Risk decisions**

In contrast, Lutherans appear willing to risk making any number of controversial decisions on structure and site up front, trusting that the fallout will not touch off explosions in congregations, districts, or synods, and prompt influentials to argue for pulling out before the final contract is signed.

Assuming that the union proceeds on schedule and



# *Through this Lutheran union, members of the three uniting bodies will have to give up their stereotypes of one another.*

that Lutherans will wake up on January 1, 1988, to find themselves members of a new church, what then?

The consummation of a church union, like a wedding, is exciting; but in both cases the "forever after" part turns out to be filled with less romance and more reality than expected. Learning to live and work together is a far more costly and sobering experience than the superficial shows of unity that one ecumenist calls "kissy-kissy ecumenism."

## **Great melting pot**

If this Lutheran union is like other church mergers I've observed, the partners will *not* immediately become indistinguishable in the great ecclesiastical melting pot. Almost 30 years after the union of Congregationalists and the Evangelical and Reformed Church into the United Church of Christ, many members still identify themselves as former "E. & R.'s" or Congregationalists. The same is true of the "E.U.B.'s" (Evangelical United Brethren), who did not quite get swallowed up and fully digested in their 1964 merger with the much larger Methodists, to become the United Methodist Church. I expect that vestiges of ALC, LCA, and AELC identities and characteristics will be evident for quite a while.

But what difference will the new Evangelical Lutheran Church in America make for Lutherans in local congregations, for other Christians, and for the nation?

First, it will change the "balance of power" in American Protestantism. The new church's tentative membership in the National Council of Churches is bound to have an impact on the NCC. The LCA is a member of the NCC, but the ALC and the AELC are not—although the ALC long has participated in some work of the NCC. The new church will maintain existing levels of membership and participation in the NCC for two years, then decide on future involvements.

Even this initial and tentative participation of the new 5.3-million-member Lutheran body is important for the NCC. The LCA has been a moderate or even relatively conservative voice among the liberal elements of the council. The addition of the ALC's strength probably will increase this moderating or conservatizing influence.

The embarrassing fact that Lutherans now have only one executive-level staff member in the NCC—and that achieved only after long and pained Lutheran

complaints—is sure to change. The current NCC executive staff is dominated by Presbyterians, Methodists, Episcopalians, and another nonmember communion, the Roman Catholics.

Should the new Evangelical Lutheran Church in America for some reason decide to withdraw from membership in the 31-denomination council of Protestant and Orthodox bodies, its defection probably would be fatal for the NCC and the occasion for realignment on the U.S. ecumenical scene.

It's hard to imagine a National Council of Churches that could credibly represent mainline Protestantism without Lutheran participation. But ALC President Bishop David Preus has called for an ecumenical realignment and proposed a new interdenominational forum that could be more inclusive of U.S. Christians including more conservative evangelical groups.

## **Large denomination**

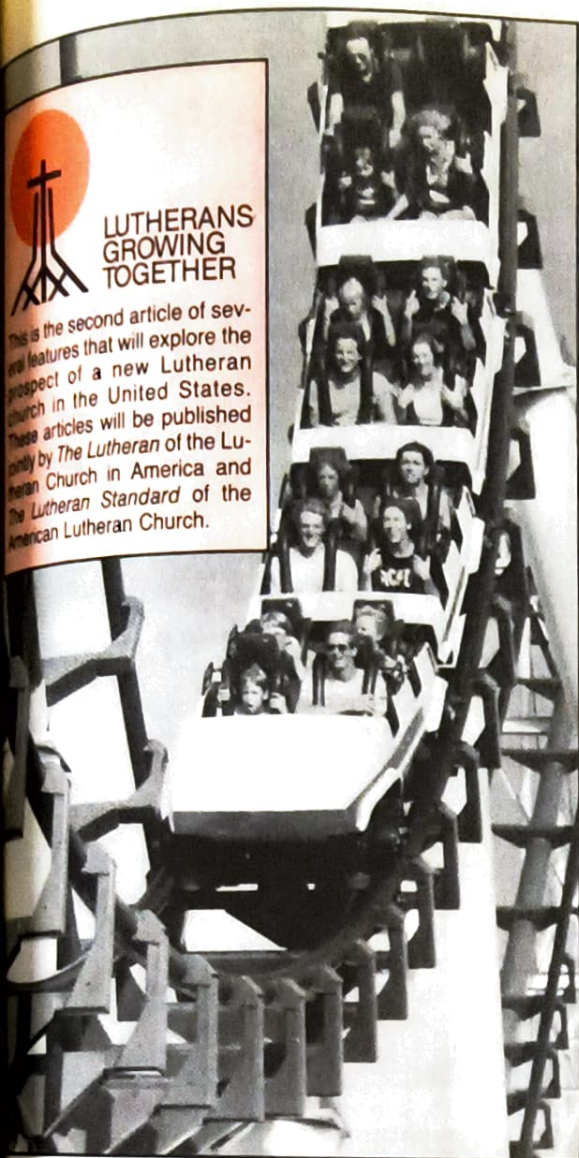
A 5.3-million-member Lutheran body would be the third- or fourth-largest U.S. Protestant denomination, depending on where you get your statistics. Southern Baptists have more than 14 million members. United Methodists, 9.4 million. The National Baptist Convention U.S.A. Inc., a Black group, has more than 5 million members but probably fewer than the 7 million some of its leaders claim.

When the uniting Lutherans speak as a church body in the national forum of public affairs, their voice will be heard more clearly. Who can blame non-Lutherans for being confused about the identities and sizes of a multiplicity of Lutheran bodies? If three of those groups can unite and make a common witness in public life, their words and deeds could carry more weight.

The new Lutheran church should have a leadership advantage because of its size and its polity. The head of the new church, a full-time chief executive officer and chief spiritual leader—and with a tenure of several years—could have a certain leadership advantage. Depending on the character and personality of the person elected, the new Lutheran church's bishop could well become the most powerful and influential figure in U.S. Protestantism. This is partly because the larger Baptist and Methodist bodies do not give their top leaders matching combinations of prominence, power, and assured tenure.

Then there is the pan-Lutheran balance of power





**LUTHERANS GROWING TOGETHER**

This is the second article of several features that will explore the prospect of a new Lutheran church in the United States. These articles will be published by The Lutheran of the United Church in America and The Lutheran Standard of the American Lutheran Church.

Lutherans may embark on a new adventure if proposals to form the Evangelical Lutheran Church in America are approved by the conventions of the American Lutheran Church, Lutheran Church in America and Association of Evangelical Lutheran Churches, and by ALC congregations in a churchwide referendum.

question vis-a-vis the Lutheran Church—Missouri Synod. The LCMS now becomes the little guy in relation to the new Lutheran body. The Lutheran union, especially by including the former Missourian AELC, isn't likely to improve relations with the LCMS.

### Break in fellowship

Some ecumenists argue that the single event that made Lutheran union possible was Missouri's decision in 1981 to break altar and pulpit fellowship with the ALC. It was only then that some ALC members had to acknowledge that there was no point in sitting around "waiting for Missouri" before putting together a scheme for Lutheran unity.

Another key event that made union possible was the schism within the Missouri Synod that led to the formation of the Association of Evangelical Lutheran

Churches. The AELC's need to become part of a larger, more stable entity hastened the pace of union talks.

This union ends any illusion that altar and pulpit fellowship with the LCMS might be restored in the foreseeable future. The new body could lose some conservative ALC congregations whose members regard the new church as too liberal and find Missouri a more congenial home. On the other hand, the Missouri Synod's recent strong pronouncement ruling out the ordination of women could lead some LCMS women and men, who believe Missouri's stance on women's place in the church is too rigidly closed, to consider becoming members of congregations of a more mainline Lutheran body.

Sadly, the Lutheran union will leave the Missouri Synod alone in a theological backwater. Perhaps the LCMS and the even more conservative Wisconsin Synod—also based in Milwaukee!—will draw closer together.

### Symbolic balance

The unexpected proposal by the Commission for a New Lutheran Church to put the new church's national office in Milwaukee could—if the proposal sticks—help to shift the symbolic balance of Protestant power from East to Midwest. The action could influence the Presbyterian Church (U.S.A.), the Episcopal Church, and agencies of the United Church of Christ—all pondering relocation—to move closer to the geographical and demographic center of the country. The Milwaukee location may have disadvantages for international mission concerns, ecumenical relations, and media attention, but it does promote an image of a church that is in touch with the heartland and intends to listen to the pulsebeat of congregations in Middle America.

A new mainline church with "Evangelical" in its name could help restore to the American vocabulary the authentic meaning of that word, which secularists and the mass media have made almost interchangeable with "fundamentalist" as a pejorative term. Giving new prominence to that word could also make Lutherans more mindful of the church's reason for being: its mission to spread the gospel. And now all those antique Lutheran church buildings in the Midwest and elsewhere that have "Evangelical" (or, in German, *Evangelische*) carved in stone above the door suddenly will be up-to-the-minute and back in fashion.

Once the new church settles into its new identity, Lutheran leaders, preoccupied with merger issues for six or more years, may be able to turn the energies they've been spending on merger matters to less parochial concerns: mission, evangelism, education, ecumenism, and public witness. Other decisions that have been put on hold, waiting for the new church, can be made, and Lutheranism can get on with the Lord's



*We're looking for a new spirit,  
a new vision that gives the rest  
of us a fresh perspective on what  
it means to be the church.*

work—which isn't to say that uniting the churches hasn't been the Lord's work.

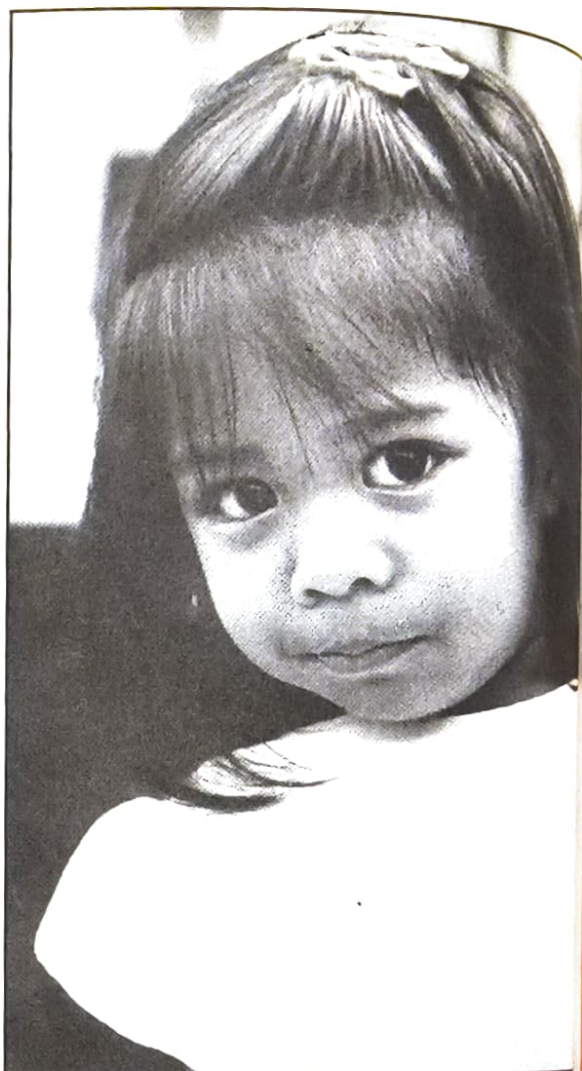
Lutherans, having themselves achieved some measure of unity, may now be freer to consider what it means to manifest Christian unity in their relations with Roman Catholics, Orthodox, Episcopalians, Presbyterians, Methodists, or Baptists. Each of the three uniting Lutheran bodies brings a different ecumenical experience to the merger, and each will have something unique to contribute as the new church works out its ecumenical future.

### **In charge of pastries**

One result of Lutheran union may be that members of the three uniting bodies will have to give up their stereotypes of one another. Or perhaps they will discover grains of truth in some of those exaggerated images and learn to live with one another's quirks and crotchets as well as one another's gifts and graces. One Lutheran, after attending a meeting of the Commission for a New Lutheran Church, remarked: "In the new church, the AELC people should be in charge of worship and liturgy; the LCA people should be in charge of social action; and the ALC people should be in charge of pastries for the coffee hour." (Can you guess the speaker's affiliation?)

The battles over quotas or goals for ethnic and minority representation on convention delegations and committees still have not all been fought. But it seems clear that the new church will start with a commitment to being "inclusive" and will want to promote that image. Lutherans, despite their historic regionalism and their northern European ethnicity, want their church to grow in Black, Hispanic, Asian, and other minority communities, and they want women and minorities adequately represented where decisions get made.

This union will radically alter the lives, career paths, and residences of many Lutheran leaders and employees at national levels—and some may lose their jobs as agencies consolidate and relocate. It is harder to see what impact the union will have for local congregations. Their national body may have a new name, their magazine a new look, and they may send their



One of the basic principles that undergirds the proposed new church is a commitment to move beyond what some describe as the northern European ghetto of Germans and Scandinavians and embrace more fully all the diverse cultures and ethnic heritages represented in America today.

national offerings to a new address, but many laypeople in local congregations will wonder what all the fuss is about.

### **Life in congregations**

Local church life may not change much in places where only one of the three merging groups is represented. The new design may bring changes in terminology that local folk have to get used to, and they will see more reported about their national church in newspapers, magazines, and on television. But Ascension, Zion, or Trinity Church will live out its parish life much as before.

But where Lutherans from all three branches live, the awareness of change could be more profound than just seeing new faces at district or synod meetings. In some cases, the change could mean a decision to form one strong congregation in a neighborhood rather than three struggling ones. In towns where the



...of Lutheranism have been friends and co-workers on joint projects for years, the reaction is likely to be: "What took them so long? We should have done this years ago. There wasn't that much separating us." One last prediction: Lutherans everywhere may solemnly vow never to refer to their new church by its alphabet-soup initials, but just watch: Long before the procession of banners and ecclesiastical dignitaries starts down the aisle at the inaugural service of the new church, the acronym ELCA (pronounced, God help ELK-uh) will have become irrevocably embedded in our churchly vocabularies.

But we outsiders who are viewing Lutheran union from the sidelines expect Lutherans to contribute more U.S. ecclesiastical life than one more ugly acronym.

We couldn't care less how many synods you have or how you determine the boundary lines. We're looking for something more intangible: a new spirit, a new vision that gives the rest of us a fresh perspective on what it means to be the church and live out the gospel among brothers and sisters from whom one has been separated too long. ■



*Jean Caffey Lyles, Protestant editor of Religious News Service and editor-at-large of The Christian Century, specializes in covering Protestant and ecumenical affairs. A United Methodist most of her life and now a member of an Episcopal parish in Englewood, N.J., where she lives, she says her experience with Lutherans "comes from a three-year stint as organist for an Air Force chapel in Texas and a year as an organist for an LCA congregation in Milwaukee."*

## DO YOU BELONG TO A 'SUCCESSFUL' CONGREGATION?

I suspect most of us think we know what a "successful" church is. Our notion probably involves a congregation with plenty of money, crowds of people, and a large staff of pastors and laypersons led by a winsome individual we know and love.

While the average congregation in the American Lutheran Church has just under 500 members, about 40% have fewer than 250 members. So there are many small congregations throughout our church. Are these "failures" because they don't fit our picture of a successful church?

Of course not. This is foolishness. A large congregation can be dull and near worthless, while a small parish may carry the seeds of the future. Success is not easily measured in church life, but I think I know the first three qualities that any parish needs to be healthy and vibrant. A strong congregation is faithful in worship and the use of the sacraments; members are diligent in prayer and education; and there is willingness to embrace diversity. Any congregation that has these three elements is, in my judgment, a success.

Worship and the sacraments seem all too obvious. Yet many people look upon worship as irrelevant to life in our day. In a strange sense, they are right. Worship is so much a part of yesterday, today, and tomorrow that we gain from it perspective, depth, and a point of reference. It is not intended only for a present moment. Without the wider vision of life gained from worship, the well-intentioned tend to burn out or become cynical because they have only the roots of a toadstool.

Prayer and education may seem to be equally

obvious. But these form the bridge between worship and diversity. Education brings awareness and understanding, while prayer offers reflection and involvement. Their absence results in prejudice and ignorance, creating false confidences and gullibility to evil. Prayer and study help us understand our neighbor's fear, pain, or anger, even if we are unable to accept these feelings ourselves.

A healthy congregation has many interests and activities. People do not agree on all issues, nor should they be expected to think exactly the same. Harmony is not created with a monoculture of the collective spirit.

We need to remember that the world does not stand or fall on any one issue. As important as some matters are, people of faith know that the future is ultimately in God's hands. To paraphrase Martin Luther, "We pray 'Your will be done' knowing full well that it will be, but we ask that it may be done through us."

These three qualities of what I call a successful congregation don't depend on size or location. They grow from our abilities as congregations to set priorities, to see what is really important, and then to follow the path of faith as lively people of God.

Philip A. Nesset



*Philip Nesset, a pastor of the American Lutheran Church, is serving with the Presbyterian Church on the Hupa Indian Reservation. He lives in Fieldbrook, Calif.*



## The dangerous spell of rainbows promising pots of gold:

# LOTTERIES

by Gordon Dalbey

**I** am a pastor with a confession to make. A recent lottery initiative on the ballot in my state set my mind to replaying my experience in all its humbling detail—and reminded me how easy it is to fall under the spell of rainbows promising pots of gold.

I had given up a full-time job and moved to Boston to attend Harvard Divinity School. But before the end of my first year, I had spent my entire savings and was more than \$1000 in debt.

As my worries grew, I began paying more than casual attention to the cheerful guy on the TV commercial who proclaimed that every day someone won hundreds, even thousands, of dollars in the Massachusetts lottery. And all over town, billboards and ads beckoned me to play "The Game."

### Two 50-cent tickets

One day I decided to buy two 50-cent tickets with my lunch money—just for fun. After all, it was only a game. On the other hand, it could turn out to be a great solution to the headache of debt. When I got home, I tossed the tickets onto my dresser and forgot about them.

When the time came for the winning numbers to be announced, I found myself hurrying through my New Testament studies homework. I almost ran to the newsstand, where the winning numbers looked down on me from an overhead board. Quickly, I examined my tickets—and it was over. Not even close. If only the third number could be where the first one was, and if—. A strange, hurting sensation crept over me, and I sighed in self-disgust. Pitching my tickets into a trash can, I rushed off to class.

Several weeks later, I cashed my university loan check, paid my tuition for the new semester—and found that I had \$50 left over. Just that week this shivering Californian had received a monthly fuel-oil bill for nearly \$80. But almost as soon as that \$50 in cash settled in my hand, I calculated that at 50 cents a ticket, I could buy 100 lottery tickets. With that many, I'd surely win *something*.

A few days later, still undecided about this "in-

vestment," I ran into a friend, a self-employed house painter, at church. Business had been terrible for weeks, he lamented. Just as I was about to chime in with my own problems—and my proposed scheme—he laughed gently and shook his head. "Would you believe things got so bad that I was about ready to play the lottery!"

"W-what?" I blurted out. Then, quickly catching myself, I forced a lame smile and said, "Uh, wow—kidding!"

"Yeah, my faith was at a mighty low ebb," I sighed. "I don't know how, but I got hold of myself one day and decided that all my panicking was only making things worse—so I decided instead just to give thanks for everything I've taken for granted: my wife, the kids, everything." I stood there, transfixed, as he shrugged his shoulders. "I can't explain it, but not long after that a pretty fair contract came through for me. Not lots of money, but enough to put us back on our feet even keel again."

### Most convincing sermon on faith

I couldn't believe it. I was studying at perhaps the finest university in the world to teach others about faith, and I was listening to a struggling housepainter preach the most convincing sermon on faith I'd ever heard. Chagrined—and genuinely hopeful at last—I confessed my own story, and we both shared a good laugh at ourselves.

I never bought another lottery ticket. I confessed my little faith and gave thanks for what I had. I can't say that money fell into my hands from heaven the next day. In fact, I went further into debt before finishing seminary. But often during those years of need, I was sustained by a personal gift, a part-time job, a scholarship award—and each became an inspired part of my ministry that no lottery could have provided.

Today, in my comfortable pastor's study, with my Harvard diploma on the wall, that season of desperation is painfully embarrassing to recall. Yet I am thankful for it, even—*especially*—for not having won the lottery, for I learned to live with an enduring





through trial and time, not with an endless fantasy such  
a lottery to lift me instantly out of life's struggles.  
I know now that it was not primarily a financial  
problem that had led me to hope in the lottery, but  
rather an inner sense of worthlessness. Often we say  
of a tycoon, "He's worth millions." With no money, I  
was, in that popular sense, worth nothing. For me, the  
demonic lure of the lottery was that while promising  
to deliver me from my feelings of worthlessness, it  
served ultimately only to confirm them—as I and mil-  
lions of others again became "losers."  
Today I sometimes hear materially comfortable  
people scoff in disgust about "how terrible it is that

poor people gamble away what little money they have."  
I think lotteries are a tax on the poor, but having ex-  
perienced myself the deeper human brokenness that  
underlies that truth, I cannot otherwise judge them.

Rather, I challenge those of us who have far more  
food, clothing, and shelter than we need to give thanks  
for what we have and to begin sharing with others. Let  
us become a faithful community of caring support, not  
a mass of individuals clinging to our lottery tickets. We  
have nothing to lose but our fear. ■

*Gordon Dalbey is pastor of Seaside Community Church, a United Church  
of Christ congregation in Torrance, Calif. This article originally appeared  
in the Nov. 1, 1984, issue of the Los Angeles Times.*



**Too often we carefully ignore  
the fact that life has . . .**

# A DARK SIDE

by Eric Jorgenson

**T**he *Cocktail Party*, a play by T. S. Eliot, has a scene in which a troubled young woman named Celia consults a psychiatrist. Celia tells the doctor she has two symptoms. The first is that she

feels isolated. The second, she says, is "a sense of sin."

Celia is plainly embarrassed to reveal her second symptom, for she thinks it sounds ridiculous. As the doctor points out, nowadays it is rare for anyone to feel a sense of sin. Celia herself says she was taught to believe in psychology, not sin.

I'm confident this scene is intended as a parody of what often passes for sophistication. Eliot suspects a sense of sin is normal, but he's not sure everyone else thinks that. His problem is trying to make a modern audience take seriously the doctrine of original sin.

Of course, it's easy to say that we're not like those people Eliot tried to startle—just as it is easy to say that we are not like the Pharisees, or the rich young ruler, or the prodigal son's jealous brother. But, regarding our lapsed consciousness of sin, the evidence is mounting against us.

I was studying *The Cocktail Party* for school when an issue of THE LUTHERAN STANDARD arrived. In it was a report on the pope's warning that

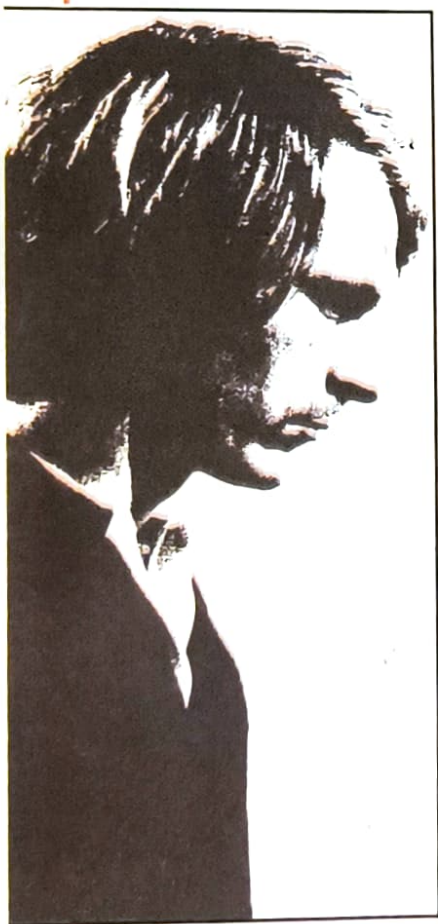
contemporary men and women have lost their "sense of sin"—exactly Celia's phrase. The article indicated that the pope blamed this on faulty inferences drawn from advances in the human sciences, and I remembered Celia's mention of her training in psychology.

Since I doubt the pope has read much of Eliot's work, his warning has the effect of corroborating testimony for me. But it is not entirely fair to blame social scientists—or even their self-assured but confused students—for our theological errors. I think the problem is, in large measure, our own lack of honesty and courage.

## Breakfast-club optimism

Most of us have a natural tendency to recoil from what we sometimes call "the dark side of life." Consequently, in our preaching and witness, we may concentrate exclusively on Christianity's good news. But this good news, when divorced from news of the Fall and Flood, loses its coherence and power. In time it becomes indistinguishable from breakfast-club optimism.

The irony is that we could reach more people if we were blunt about what we assume nobody wants to hear. People dissatisfied with themselves and alarmed at the state of the world might be powerfully attracted to a faith that begins with the knowledge of sin. When they dismiss Christianity as too sunny for their sensibilities, the fault is theirs for not finding out the truth—and ours for obscuring it. ■



Eric Jorgenson is a member of St. Philip's Lutheran Church, Fridley, Minn.



# Prayer takes a walk

by Richard Andersen

I've never lacked chapels and churches, cathedrals or Christian centers to use during my prayers and devotions, yet my best praying often has been on traffic-filled streets of the city, country lanes of tranquil farmlands, and troop-crowded parade grounds of an army post.

I pray as well in stained-glass environments as I do anywhere, but it's when I haunt the streets and pathways that prayer has a way of turning me into Jacob wrestling with God, entering a debate in which God's arguments always reshape my own. Maybe it's the sheer physical energy of movement that stimulates the vigor of the encounter.

A minister in Frederick Buechner's novel *The Final Beast* wanted to seek out the quiet of his sanctuary "until, like sleep or some forgotten name, prayer came." When I walk and talk, prayer does not seem dammed behind a wall of difficulty. Madeleine Delbr el found God in her reading and reflecting, "but in praying I believe God found me." Perhaps that's the action that takes place: Alone, in the boisterous medley of screeching brakes and tooting horns, as I trudge the avenue, God finds me.

The Danish theologian S ren Kierkegaard conceived of "true prayer [as] a struggle with God, in which one triumphs through the triumph of God." Many times I thought I was on God's side in the combat, but I discovered I was never the ally that I needed to be until I wrestled with God's view and saw the scene from what I took to be God's perspective.

## Dressed in God's armor

Some years ago, I thought I'd make deep grooves in the pavement of northwest Washington, D.C., as I debated with God about the government's impending denial of funds for Lutheran Towers, our congregation's retirement

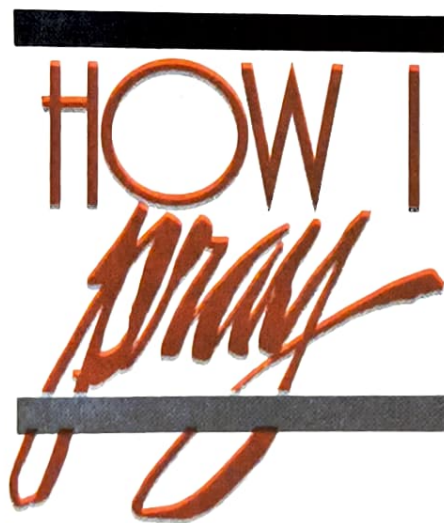
home project, funded by the Department of Housing and Urban Development.

Some conscientious bureaucrat, whose plush office occupied considerable space on the ninth floor of HUD's Washington headquarters, had a distorted understanding of the needs of low-income retirees and was denying 42 projects along with ours.

For 10 nights I beat the pavement after days of defeat in the halls of power. But the evening encounter—the wrestling and the reasoning—exhilarated, renewed, and thrilled me, and I was fortified for the next day. Instead of returning to my hotel room crushed and beaten, I was revved up for the next day's assaults.

Our consultant would encourage

*'In the stillness of lonely walks at night, I had the strange, assuring sense of God's promises taking on arms and legs and marching with me.'*



me at breakfast each morning to "keep praying." In the process, she too was given clearer thinking, and together we were a force to be reckoned with—all because our tenacity was gleaned from those nightly prayer marches. We were dressed in God's armor.

In the end, we had no snap-of-the-finger miracle. We had 43 of them! All the projects eventually regained the government approval that seemed so fleeting days before. It was because of a God who

hung on and on and eventually enabled us to see his arguments when our own were fading.

## Conversation in full tilt

I had had this kind of experience before. I used to hike the little-traveled gravel roads of Missouri's Jackson County in my youth, as well as the rural lanes of Washington County, Nebraska, when I was a student at Dana College. While I was on those walks, God pinned me to the mat in whatever concern raged within me.

In the army at Fort Chaffee, Arkansas, I reminded myself that although I didn't consider myself military material, the God who made a shepherd boy into Saul's secret weapon against the Philistines could surely make me a good soldier. I marched the drill fields with this conversation in full tilt, but with enough of an ear to hear the sergeant's next sharp command.

In the silence of those marches, in the stillness of lonely walks about the base at night, and in the quiet of fulfilling commands, I had the strange, assuring sense of God's promises taking on arms and legs and marching with me.

As Henri Nouwen writes, "The word of God penetrates through the thick of human verbosity to the silent center of our heart; silence opens in us the space where the word can be heard." Even with the echo of someone counting cadence, there was a stillness into which God's word came alive for me.

A character in a novel claims that sin is not being full of joy. I could never begin nor end the day without prayer, without dislodging the corrupting sin, without sensing the joyous wonder that seeps in despite the problems still evident around me.

The knee bent in prayer has its place in my life, along with the less traditional modes while driving the freeway or cycling in place at the health spa each morning. But prayer walks provide me with an animated closeness to God that I have not discovered even in the lofty ribbed vaulting of Gothic cathedrals. ■



Richard Andersen is pastor of Our Saviour's Lutheran Church in Long Beach, Calif. He is the author of several books, including *Devotions for Church School Teachers and A Little Library of Inspiration for Sunday School Teachers*.



# I THINK



## FAMILY VIOLENCE: THE CHURCH'S ROLE

*"We quickly found ourselves [hearing] the real-life stories of people in our class."*

by Charles R. Turbin

When terrorism strikes with increasing frequency in our world, it gets headlines in our daily newspapers and becomes the lead story on network news programs. But I recently became more aware of another form of terrorism in our nation that often is equally cruel and devastating: family violence and abuse. This form of terrorism has received nowhere near the attention or concern it deserves.

A few months ago, I received the study document "Families and Violence: The Church's Role" from the American Lutheran Church's Office of Church in Society. Little did I realize, when I decided to use the study as the basis for a three-week Sunday morning adult class, the potential for ministry to the class and the discussion would provide.

The study is well written and presented. It served as a springboard for our discussions. But we quickly found ourselves leaving the statistics and the real and hypothetical situations of the study to hear the real-life stories of people in our class.

### Even in middle-class families

It soon became evident that *even* in our suburban, middle-to-upper-middle-class, white-collar, family-accented congregation (I'd always thought of family violence as occurring mostly in poorer, lower-class families), many people carry tremendous burdens of guilt, anger, and pain. They are victims of physical, psychological, and verbal abuse perpetrated on them—primarily by their fathers—when they were children.

On the second and third Sundays, the class grew, and the willingness to share increased. Tears were openly shed. We had begun to meet a tremendous need.

Because family violence and abuse often are learned behaviors, people shared not only their stories but also their very real concerns and fears that they might abuse their own spouses or children.

I've gotten phone calls from victims and from

people concerned about family members. One woman was asked to provide shelter for her 80-year-old mother-in-law, who was being physically abused by her 80-year-old husband.

Because of the interest sparked in the adult class, I made family violence the theme of our high school weekend retreat. We had the highest turnout in years. We discussed not only parental hitting and spanking and the verbal put-downs to which some youth are exposed, but also abuse by friends or others. We considered violence in the media, which permeates our society to the extent that we pay more to be entertained by it. We asked how far athletic coaches may go in using verbal or psychological abuse to motivate a student to "get out there and win."

### What to counsel?

The study and our discussions prompted me to rethink the whole concept of the sanctity of marriage. In an abusive situation, do I counsel that "the family must stay together at all costs"—or are there times, as the study suggests, when we may need to consider the family a little less and the individual a little more?

This is a vast area in which more ministry can and needs to be done. We can start in our congregations by giving our people chances to tell their stories, and by letting them know that we will listen, care, and understand.

I commend "Families and Violence: The Church's Role" as a place to start. It's time we take seriously the presence of violence among the families of our congregations. If we do, our openness to discuss family terrorism will sensitize members of our congregations to the pain and shame carried by people among us who are victims or perpetrators of this widespread violence. And the victims may be less afraid to seek help, and perpetrators may be more willing to share with their pastors the heavy burdens they bear. ■

*Charles Turbin is associate pastor of Mount Carmel Lutheran Church in Milwaukee, Wis. Copies of "Families and Violence: The Church's Role" are available from the ALC's Office of Church in Society, 422 S. Fifth St., Minneapolis, MN 55415.*

### Why resist tithing?

Gordon K. Raleigh  
Storm Lake, Iowa

The article by Don Peterson [March 7, p. 14] is commendable in its objectives, but very weak in scriptural support. I trace tithing from Abraham through the end of the Law, but I cannot find one word in its support in the context of New Testament Christianity.

Having belonged to a church where tithing was taught and having seen the abuse of it, I subscribe to the Lutheran teaching of giving freely as we are blessed. Call it "growth giving" or whatever, as I believe we are on much firmer scriptural ground in this position.

Agatha Weisman  
Cincinnati, Ohio

I believe most church members understand tithing, but we aren't challenged to do it, just as we aren't challenged to obey God's Word in so many other areas of our lives. "Growth giving" indeed—that's a cop-out.

Kathie Denison  
Cando, N.D.

It is sad that we Lutherans who do tithe feel a real awkwardness and self-consciousness about ever discussing the issue with our Christian friends at the risk of seeming boastful about our giving.

My husband and I decided to tithe nearly 11 years ago, and the very first check we wrote as a tithe was far more than we could afford, but we decided not to give up the first week. I recalled my father's saying once that if he wrote out his offering tithe the first thing out of his paycheck, there was always money enough to pay his bills; if he waited to see if there was enough money left after bills for the offering, he never had enough for the church. It was very interesting then, and has continued to be down through the years, how God has seen fit to meet our needs—often most unexpectedly—so long as we remained true to tithing first out of our paychecks.

E. C. Franke  
Carpenter, Iowa

Giving is a matter of shoveling. I shovel out and God shovels in, and God has the larger shovel. My best insurance policy is not with Lutheran Mutual or Lutheran Brotherhood, but tithing to my God.

Elizabeth A. Fixsen  
St. Louis Park, Minn.

I think instead of figuring that we "have" to give 10% to our church, we should evaluate every single dollar we spend to determine if it is being spent to make an improvement in someone else's life, in society as a whole, or for something that will help us individually be better persons. I think "growth giving" is a very good

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### Questions

Mark B. Her  
Dallas, Tex.

Pastor P... to the question in Genesis 6 it is incorrect sexual relations specifically to a to the angels w dwelling" and Sodom and Gom angelic sin.

Marion D. Dolez  
San Francisco, C

There are an mother entertaine home in North Da my father died in The angel came to their presence is no one in your life. Pic highway dressed in clothing today and is coming soon." Wh he has disappeared.

Daryl Nelson  
Diller, Neb.

William Poovey's



"Keep in mind that I don't education as you do."



# LETTERS

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idea, something that puts giving in an exciting and positive light, a reachable target, a joyful plan of action. It is our plan, and we have increased our giving by 1% each year for the past two years—aiming at 10% and then beyond, whatever the Lord inspires us to do. Everything we have in this life is his, and we try to use everything for his purposes—not just 10% of our dollars.

I don't like demands that produce feelings of guilt. I like practical plans that make me feel that yes, I really can do this, and I will with the help of the Lord.

## Questioning the answers

**Mark B. Herbener**  
Dallas, Tex.

Pastor Poovey's response [Feb. 7, p. 36] to the question regarding "the sons of God" in Genesis 6 is inadequate. He suggests that it is incorrect to suppose that angels had sexual relations. But the letter of Jude refers specifically to angelic sin when it refers first to the angels who "left their proper dwelling" and then refers to the sin of Sodom and Gomorrah, which was human-angelic sin.

**Marion D. Dolezal**  
San Francisco, Calif.

There are angels with us today. My mother entertained an angel in our farm home in North Dakota a few weeks after my father died in the Dust Bowl of 1934. The angel came to comfort us. To doubt their presence is not to have encountered one in your life. Pick up a stranger on the highway dressed in good contemporary clothing today and his words will be "Jesus is coming soon." When you respond to him he has disappeared.

**Daryl Nelson**  
Diller, Neb.

William Poovey's counsel concerning

salvation as a free gift [Jan. 24, p. 45] leaves me aghast. I thought I was reading Erasmus's argument on free will. It was Erasmus who spoke of human will cooperating with God's grace—accepting God's gift of salvation—being necessary for our salvation. Luther, in *Bondage of the Will*, clearly bests Erasmus in his arguments from Scripture, pointing out that we are not to trust in our grasping of God's gift but in God grasping us. Fallen humanity of its own power can in no way turn itself around and decide to let God be Lord of its life.

**Lucile Torkelson**  
Crookston, Minn.

The answer about salvation wasn't complete without mentioning the word "repentance." The Bible has about 100 references to it, according to *Cruden's Complete Concordance*. The Bible speaks of it as regret and sorrow for misdeeds. Godly repentance is such sorrow as shall cause a complete change of action. Why is the word "repentance" taboo in Lutheran religious thinking?

## Pastors' salaries

**Merlin Schlichting**  
Hackensack, Minn.

Loretta Mangen's article [Feb. 21, p. 20] raises an important issue for Lutheran pastors and congregations about how pastors' salaries are determined. Lutheran sister churches in the Scandinavian countries, Germany, and Australia have found the use of a centrally administered and regulated salary structure to be equitable for both pastors and congregations. This system frees pastors to serve a congregation of any size or economic means without having to worry about financial hardship in a poorer parish, while it also removes the temptation to work toward financial security and/or status in a more affluent congregation.

**Ron D. Jensen**  
Madagascar

You, Loretta Mangen, and those like you in rural areas are the church. It may happen that the Broadus parsonage will be empty for a while sometime in the future, but with you and our family in Christ out there, I have to disagree with you. The Lutheran church will not disappear in rural Montana.

## Ethiopian relief

**Howard M. Winholtz**  
Rochester, Minn.

Thank you so much for the article "Before and After: LWF Doctor Assesses Ethiopian Relief" [March 7, p. 20] by Dr. Vosmek. As a regular contributor to the Hunger Appeal-African Crisis, I appreciated this straightforward, firsthand report about the use of our contributions.





# NEWSFRONT

## ALC clergy shortage predicted soon

- **Oversupply of pastors is challenged as myth**
- **ALC seminary enrollments decrease in 1980s**

After years of what was termed by some as an oversupply of pastors in the American Lutheran Church, prospects are that within the next few years a shortage of clergy will exist again.

The trend was emphasized March 17-18, at a meeting of the board of the ALC's Division for Theological Education and Ministry (DTEM). The board asked the church to "issue a public statement addressing the concerns of a shortage of persons in the ordained ministry and aggressively to pursue strategies to deal with these needs in appropriate ways."

Whether or not an oversupply of pastors actually ever happened always has been challenged, even during the past few years when as many as 70 seminary graduates did not get calls for two years or more; and the 50 who do not have calls at present may have difficulty seeing that a shortage of pastors exists.

One reason the oversupply was challenged was that many graduates without calls had special stipulations about which parts of the country they could be assigned, or were clergy couples for whom it was difficult to find places where both could serve. Other graduates included a stipulation that would provide employment opportunities for a spouse.

### Attitudes to call differ

"There is a different attitude toward calls [today] than a generation ago," said Dr. Walter R. Wietzke, DTEM director. "There is grace and judgment in both systems. A generation ago the system was at times less caring about students, giving little or no attention to special needs they might have."

"We are more considerate today," he said. "However, there is also a danger in the present system of trying to be so accommodating to personal

needs that a sense of commitment to the mission of the church is diluted."

The decrease of enrollments in the four ALC-affiliated seminaries during the past six years is one of the factors suggesting a shortage of pastors. The total enrollment during the six years has dropped from 886 to 741. The number of women students during the last four years has increased slightly, however, from 192 to 197.

Pastors, who perhaps for economic reasons continued to serve parishes rather than retire at age 65, are now retiring, leaving a larger number of openings. Also, increasing numbers of pastors are choosing retirement at 62.

New congregations have increased the demand for additional pastors. In 1984, 81 new congregations were started as part of the "50 More in '84" emphasis, and another 100 new congre-

gations and ministries are planned for the next two years (see page 23).

Even after 192 seminary graduates in the 1986 classes were assigned to districts for calls (see box), 150 positions remain to be filled.

"We're not just looking for bodies to fill a system," Wietzke said. "We're looking for students with a high commitment to the church."

### Minority recruitment

Special emphasis is being given to recruiting more students from minority racial groups. The board took action to cooperate with other Lutheran church bodies in placing a Lutheran faculty member at the Interdenominational Theological Center in Atlanta, allowing Black students from Georgia to be involved in theological education without leaving the region.

## ALC assigns 192 sem grads

The American Lutheran Church is sending 192 seminary graduates into its 19 districts this spring. Another 22 pastoral candidates were assigned last November, bringing the total for the current school year to 214, two fewer than last year.

The total reflects a growing number of women training for the ministry. About 26% of the current school year's graduates are women, compared with 18% last year.

Other figures from the ALC's Office of Support to Ministries (OSM) indicate that nearly half of the year's graduates placed restrictions on job location. The most common restriction was the desire to be in an area where the spouse could be employed. Other candidates sought assignments close to home or had restrictions involving education or health.

"Compared to years past, restrictions are getting to be a growing factor," said Dr. Walter R. Wietzke, director of the ALC's Division for Theological Education and Ministry (DTEM). However, most of the candidates were assigned to a district listed as one of their choices.

Figures indicate 66% of the pastoral candidates are married; 43% are over age 30; and 10% are part of a clergy couple.

The candidates were assigned by the ALC Council of Bishops in cooperation with presidents of the four ALC-affiliated seminaries and OSM and DTEM staff. Four candidates will be placed overseas as missionaries, and one will serve the military.

The following number of candidates will graduate this spring: Lutheran Northwestern Theological Seminary, St. Paul, Minn., 95; Wartburg Theological Seminary, Dubuque, Iowa, 45; Trinity Lutheran Seminary, Columbus, Ohio, 39; and Pacific Lutheran Theological Seminary, Berkeley, Calif., 15.



# Proposed pension program explained

The Commission for a New Lutheran Church (CNLC) Progress Report #7—mailed in March to delegates at the district and synod conventions of the American Lutheran Church, Lutheran Church in America, and Association of Evangelical Lutheran Churches, as well as to clergy and other members in the three church bodies—contains a description of the proposed pension and other benefits program of the Evangelical Lutheran Church in America (ELCA).

"The report already has brought questions and comments," said the Rev.



Henry Treptow

Henry F. Treptow, executive secretary of the ALC's Board of Pensions. In the book's last section, Treptow, and his counterparts in the LCA and AELC, briefly summarize the differences between each church body's existing pension and benefits plan and the program proposed for ELCA and approved by the CNLC.

The differences for the ALC and LCA in the proposed program, which sees participating employer contributions held in trust to provide retirement income for clergy and layworkers of the church, center on the proposed percentage of defined compensation—salary plus housing—to be placed in the employee's pension account.

## 9% pension contribution

"The average salaries in the ALC and LCA have been similar if not identical over the years," Treptow said. Currently, the ALC places at least 9% in the pension benefit, while the LCA sets aside 12%. The proposed plan calls for 9% as well.

"In 1950, the antecedent bodies of the ALC—the Evangelical Lutheran Church and the former ALC—had defined contribution schedules of 8% and 9%, respectively," he said. "The predecessor bodies of the LCA—the Augustana Synod and the United Lutheran Church in America—were at 5.77% and 7% of salary, respectively.

"In 1963 the LCA started to 'play catch-up' to enable those who had par-

ticipated in lower contribution rates in earlier years to have adequate funds for retirement," he said. "While the ALC contribution stayed at 8%, the LCA's increased to 11%."

Treptow indicated that in the 1970s and '80s, some additional ALC funding made it possible to have 8.5% and 9% contributed to members' basic pension plan accounts. The LCA moved to 12% of defined compensation for pension reserves for most participating members.

Nonetheless, the average pension, including dividends, paid by the ALC and LCA pension boards to clergy and lay workers who retired in 1984 were nearly the same, according to a report by the actuarial firm of Hay/Huggins, Philadelphia (see *L.S.*, Jan. 10, p. 21; Jan. 24, p. 24).

"The reason for the difference relates in part to the pension fund investment experience," Treptow said. "The ALC's pension investments have provided steadily increasing dividends."

Treptow indicated that the ALC Board of Pensions will pay out about \$3 million in 1986 through the 72% declared dividend. "On Feb. 1, every pension members' monthly pension income for life was increased 1.28%, which represents the value of 22% of the 72% dividend," he said.

The remaining 50% will be paid during July in a lump sum payment to each lay and clergy retiree and surviving spouse in the program.

In establishing the amount of pension contribution for the new church, the pension work group for the transition team used the model recommended by President Reagan's 1985 Commission on Pension Matters, Treptow said. The commission certified that

if an average worker can retire at 70% of final salary, the retiree can experience an adequate retirement income. It assumes income from the formal pension of the worker and the primary Social Security monthly benefit.

With that model, the work group asked two actuarial firms to provide independent studies to answer the question: What percent of salary would need to be contributed to the pension account of an ordained or lay worker who participates for 35 years in the pension plan and retires at age 65—assuming standard growth projections and participation in and monthly benefits from Social Security—to achieve 70% of that worker's final salary at the time of retirement?

"The figure was 9%, the percentage proposed for the plan, and a formula sufficient to preclude the necessity for the ELCA to provide a new minimum pension plan," Treptow said.

## Some variable rates

Some employers, however, would face a variable pension contribution rate—9% to 12%—in the early years of the plan, depending on ages of their employees when the new church starts. The pension contribution rate will be: under 35 years of age, 9%; 35–44, 10%; 45–54, 11%; and 55 and over, 12%. "The schedule would achieve the goal of 70% of final salary for those older workers now employed by the ALC and LCA and who would participate in the new program for limited years prior to retirement," he said.

The required employer contribution rate for all persons of all ages employed after Jan. 1, 1988, would be 9%, and the contribution rate at which a person enters the program would continue throughout the person's employment in the church.

"The total basic contribution schedule of 20% of defined compensation for all benefits—pension, medical and dental, disability, death, surviving spouse and child benefits, and administrative costs—will provide a substantial package, coordinated with Social Security, for the workers and families of the ELCA, building on the good plans that currently are sponsored by the AELC, ALC, and LCA," Treptow concluded.

## Anniversaries

- 95—Zion American Lutheran, Wyoming, Iowa, April 13.
- 75—Saron Lutheran, Strasburg, Colo., April 27.
- 20—Lord of Life Lutheran, Portage, Mich., May 14.

To be included in this listing, please notify The LUTHERAN STANDARD of your congregation's anniversary.



# Preus urges Lutherans: 'Claim vision of new church'

The American Lutheran Church, Lutheran Church in America, and Association of Evangelical Lutheran Churches "should take the final decisive steps and become the Evangelical Lutheran Church in America," ALC Presiding Bishop David Preus declares in his annual "state of the church" report.

Members of the three uniting Lutheran church bodies, he says, should "claim the vision" that has undergirded efforts to form a new church.

Preus says that Lutherans should use 1986 and 1987 "to provide mission focus and power" to carry the proposed Evangelical Lutheran Church in America into the next millennium.

Pointing to a "vision for the future" of the new church, Preus declares: "I see Lutheran congregations across this country steeping themselves in the biblical promises and then reaching out to others in response to the biblical command.



David Preus

"I see a church in which unity is not a static reality, but a description of God's people united in doing the mission of the church. I see a church trusting, proclaiming, serving, rejoicing, and loving. I see a church in which congregations, evangelism, stewardship, social justice, and ecumenism are the comprehensive mission mandates for the years ahead. I see a church that does not discard its heritage but rejoices in it and builds upon it."

Preus also says: "The new church's vision for the future must include an ever-growing number of congregations—assemblies of believers who join together to share the bread of life and to encourage and equip each other to be the church in mission."

"To be in Christ is no solo affair," Preus declares. "God surely deals with us individually, but he always joins us to other people."

Preus adds, "We vastly increase the church's effectiveness in mission by

doing together what otherwise each congregation would have to do for itself."

In his report to delegates at the ALC's 19 district conventions, Preus argues for "thoughtful consideration" of the role of congregations in the new church. He asks delegates to support calls for revision in new church proposals "to make clear that the congregations retain all authority not otherwise designated by the new church's constitution and bylaws" to the synods and national structure.

## Congregation as foundation

Synods and churchwide organizations are important, he notes, but "they are not foundational" to the life of the church in the same sense as congregations.

In emphasizing evangelism, Preus says, "No vision is big enough unless

it sees a growing new church engaged in evangelizing."

Declares Preus: "Lutherans in the United States have an incomparable opportunity to be carriers of the gospel in today's world. Communications and transportation have put all people in touch with each other. The planet is a global village."

At the same time, he said, the United States has become "a microcosm of the world." No longer are all congregations all-White in membership. Within the last few years, he explains, "the ALC has started new congregations in which the primary language is Spanish, Creole, Chinese, Vietnamese, and Hmong, as well as English." Congregations with predominantly Black or Native American membership are increasing too.

Turning to the matter of financial stewardship, Preus notes that the average ALC member gives only 1% to 2% of income to the mission of the church. "For most of us that means a very low priority" and "does not begin

to meet the mission challenges before us."

He urges churchwide participation in the current Commitment to Mission effort to increase regular giving through congregations and to provide an additional \$40 million for growth in mission, particularly in relation to new congregations.

Giving attention to the church's concern for social justice, the ALC's presiding bishop says, "Social justice is permanently on the church's agenda. Our vision for tomorrow's church is complete only if it includes a people who serve justice."

Preus acknowledges that Christians often disagree on the nature of justice and how to accomplish it. Yet, he argues that ambiguity caused by the complexity of issues in society and the world does not excuse the Christian church from efforts "to make its contribution to a just social order."

Preus emphasizes that "it is not the church's business to become a political party or to seek to rule society."

He adds: "The church does have a vital role in helping society to recognize injustice and develop the will to do something about it. That role can be difficult and unpopular. It can also be exciting and effective."

## Expanding Christian circle

In regard to ecumenical relationships, Preus urges Lutherans to carry "their Christian convictions into wider circles."

He calls attention to a recommendation at this year's ALC general convention to enter into "new, positive relationships" with the Presbyterian Church (USA), Cumberland Presbyterian Church, and Reformed Church in America.

This recommendation arises from 20 years of theological dialog. The results of these conversations offer a basis for Lutheran recognition of "the validity of those Reformed churches, their ministries, and their sacraments."

Preus acknowledges that "important, but not fellowship-dividing, doctrinal differences" remain as the subject of continuing discussion. If the fellowship recommendation is approved, however, "we will be saying openly and clearly . . . that we can share our pulpits and tables as members of the one family of God."

## 2000-year-old Galilean boat



### Archaeologists race against clock

Israeli archaeologists and volunteers work on a fishing boat, estimated to be about 20 years old, that was uncovered at Kibbutz Ginossar by the receding waters of the Sea of Galilee. The archaeologists are working against time to preserve and remove the boat, which could dehydrate and crumble.



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He calls attention to a recommendation at this year's ALC general convention to enter into "new, positive relationships" with the Presbyterian Church (USA), Cumberland Presbyterian Church, and Reformed Church in America.

This recommendation arises from 10 years of theological dialog. The results of these conversations offer a basis for Lutheran recognition of "the validity of those Reformed churches, their ministries, and their sacraments."

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## QUICK LOOK

**U.S. LUTHERAN LEADERS** have protested the harassment of churches of the Evangelical Lutheran Church in Southern Africa (ELCSA). "We are outraged by the attack of the Lebowa police on the headquarters of the Northern Diocese at ELCSA at Seshego March 8," the signers said. The statement continued: "The brutal beating of a [Presbyterian] church worker, Beth Ann Burris; the detention of church officials and church people, including the Rev. Ndagani Phaswana [pictured] . . . and more than 25 others; the use of tear gas inside the church headquarters building to disrupt a peaceful meeting of the Northern Transvaal Council of Churches; and the destruction of the church's equipment are all acts of senseless violence." Meanwhile, the statement claimed, Bishop Solomon Serote and his diocese "continue to be under attack" for work in the homeland of Venda. Venda officials threatened to stop ELCSA work there and form another Lutheran church if the bishop had not transferred three pastors involved in antiapartheid activities—including the Rev. T. Simon Farisani—to parishes outside Venda by the end of March.



**A CAMPAIGN AGAINST** U.S. Energy Department proposals to locate a nuclear waste burial ground in a key watershed area of North Dakota, Minnesota, and Manitoba, Canada, has been joined by The International Coalition (TIC) for Land and Water Stewardship in the Red River Valley (see L.S., April 4, p. 24). "It doesn't make a lot of sense to the coalition to be thinking of sites in the Red River Valley," TIC President Lance Yohe, Perley, Minn., a pastor of the American Lutheran Church, told the *Minneapolis Star and Tribune*. He was referring to the abundance of water in the area and the potential for contamination over the 10,000-year-life of high-level radioactive waste. Two of the three primary sites in Minnesota selected by the U.S. Energy Department are in the valley, which drains into Lake Winnipeg in Manitoba.

**THE NUMBER OF CHRISTIAN MARTYRS** throughout the 20th century is "far higher than . . . hitherto imagined," said Dr. David B. Barrett in the January issue of the *International Bulletin of Missionary Research*. Barrett, research officer for the Anglican Consultative Council and the Lambeth Conference, reported that 35,600 Christians worldwide underwent "the ultimate test of commitment" in 1900, and by 1980 the number of Christian martyrs increased to 270,000. He predicted that a half-million persons will lose their lives for Christ as a result of human hostility by the year 2000. Said Barrett: "Pentecostal theologian W. J. Hollenweger was right when he once wrote: 'Evangelism is the most dangerous business.'"

**BIBLES IN SEVEN NEW LANGUAGES** were published last year, bringing the total to 293, according to figures compiled by the United Bible Societies, based in Stuttgart, Federal Republic of Germany. The seven languages, spoken by 6.5 million people, are: Mundang, spoken in Cameroon; Boky, used in Nigeria; Manipuri, a language of India; Tiddim Chin, used in Burma; the Toaripi language of Papua New Guinea; Haitian; and Navajo, spoken by Native Americans. New Testaments now are written in 618 languages, an increase of 31 over last year, while languages with a portion of the Bible currently number 918, an increase of 40 over the 1984 total.

**CONTROVERSY** erupted in the Roman Catholic Diocese of Pittsburgh over Bishop Anthony Bevilacqua's order that women be excluded from taking part in traditional Holy Thursday foot-washing rituals. According to an Associated Press report, other Roman Catholic bishops in the United States allow women to participate in the ceremony. After objections from groups that called the edict sexist, the bishop declined to withdraw his order for the 911,000 parishioners in the diocese—or 48% of the area's population—but issued a pastoral letter indicating parishes had the option to use "other gestures" to symbolize Christian service, with forms that could include women as well as men. A spokesperson for the diocese said that in past years many parishes used the washing of members' hands, which was permissible since liturgical instructions "don't deal with it."



# Conference focuses on hope amid farm crisis

Providing hope to people directly affected by the rural crisis was a common theme at the fifth annual Rural Ministry Conference, held March 9-11 at Wartburg Seminary, Dubuque, Iowa.

More than 150 clergy and lay people attended the conference on "Farming and the American Way of Life" to find help in meeting the challenges presented by the rural crisis.

In his keynote address, Rep. Steve Gunderson of Wisconsin's Third Congressional District called upon the church to "provide hope and care during this transition in American agriculture."

"The church needs to bring a vision of hope for the future," Gunderson said. "The church needs to be an optimist on the fate of rural America."

But Gunderson also cautioned the church not to provide a "false and dishonest hope" to suffering people.

Dr. M. L. (Bud) Christenson, assistant to the bishop of the American Lutheran Church's (ALC) Central District, reflected on the changes in rural life.

## Price of transition

"There is a crisis in America today, and the farm crisis is only one part of it. I am an angry old man," Christenson said, "especially after talking to the farmers and pastors out there who are suffering in this disaster called the farm crisis. We can see the price of this transition in their faces."

Christenson called on the church to participate in farmers' struggles, not only to strengthen faith and give hope but also to become advocates for them.

Four international students doing graduate work at the seminary provided another perspective. They stressed communitywide and national responsibility to bring hope and help to rural-crisis victims.

The Rev. Debela Birri of Ethiopia commented on the differences between the United States and Africa. "The problem of surplus crops in America is a contradiction to us in Africa. In Africa, the problem is poverty. In America, the problem is affluence."

The Rev. Julius Mtuleni of Namibia added, "We do not speak of farming for a profit, but of farming for life."



**Hope in rural America**

Participants in the fifth annual Rural Ministry Conference, held at Wartburg Seminary, Dubuque, Iowa, gather around Congressman Steve Gunderson to discuss his keynote address. Gunderson challenged the church to bring hope and vision to those affected by the crisis.

Dr. Joseph Sittler, noted Lutheran theologian, challenged the church to make people aware of their relationship to the land.

"The Lutheran church has never developed a theology or doctrine of the land or its usage," Sittler said. "So far,

we have only dealt with the ripple waves of life; we have not yet dealt with the greater current that lies beneath the struggles today in rural America."

*This report was taken from a story written by Paul Coen, Randy Drollman, and Elizabeth Foster, students at Wartburg Seminary.*

## Rural grants to receive special attention from DAP

Grant requests from rural America will receive special attention from the Development Assistance Program of the American Lutheran Church (ALC) this year. At a March 1 meeting, the Development Assistance Program (DAP) committee approved 11 rural projects, including a rural voter education project in southeastern Minnesota, support centers for rural people in South Dakota, and a farmer-creditor mediation service in Iowa.

DAP, administered by the ALC's Office of Church in Society, provides funds for groups at the margins of societal power and focuses particularly on projects that help community groups help themselves.

Rural crisis projects will receive \$58,700 out of \$174,625 distributed in this funding period. Grant allocations range from \$1000 to \$5000 and are

distributed three times each year. DAP's grants budget for 1985 is \$540,000.

Charles P. Lutz, director of the office, said the next two rounds of allocations should result in a 1986 budget that doubles the rural crisis funding granted in 1985. Lutz said that among major American denominations, the ALC has the highest proportion of rural people in its constituency—between 12% and 15%.

The 11 grants approved in March respond directly to "immediate economic distress," Lutz said. Other rural crisis projects funded are: a major conference in South Dakota, a family preservation project in North Dakota, spiritual retreats for rural people in Iowa, a land and water stewardship project, and a rural life/farmer education program in northern Minnesota.



## Life-mission board asks for funds, support for work on rural issues

The current rural crisis is comparable to the declared "urban crisis" of the late 1960s, according to the board of the Division for Life and Mission in the Congregation (DLMC) of the American Lutheran Church (ALC).

At its March 6-9 meeting, the board requested a similar declaration of funding for the rural situation from the ALC Church Council.

The action asks that a coordinating committee for rural concerns be established, since "the rural crisis is of such magnitude and complexity as to require the numerous skills of a number of divisions of the church."

Similar language was used in 1968 when the church established a coordinating committee for the urban crisis and funded its work. That action led to the fund now called the Development Assistance Program, which works with both rural and urban projects that build community.

The resolution also requests funding "similar in value" to the \$500,000 designated for the urban crisis in the 1969 budget.

### Lifeblood of church

Dr. Paul A. Hanson, director of DLMLC, told the board that "the changing face of rural America, while per-

haps not as dramatic, is no less a crisis than the urban situation."

Hanson added, "Rural churches and rural communities have been the lifeblood of this church, although we have not always acknowledged our debt to them. When they disappear, things will never be the same again, and the loss will be permanent."

"The church is not the state," Hanson said, "and cannot solve the situation alone, but we can take a meaningful stand identifying with the struggle of rural people."

### Cooperative projects

Portions of the board meeting were held jointly with its counterpart in the Lutheran Church in America. The two church bodies are working with the Association of Evangelical Lutheran Churches to form a new Lutheran church.

At the joint meeting, it was reported that although the new church is still two years away, more than 50 cooperative projects related to congregational life are already a normal part of the church bodies' work.

Cooperative work includes parish education, worship, youth ministry, evangelism, social ministry, stewardship, and parish development.

Events sponsored in 1985 by the three uniting churches, along with the Lutheran Church-Missouri Synod and the Evangelical Lutheran Church in Canada, included a celebration of Bach's 300th birthday and conferences for professionals in education and youth ministry and for seminary professors of Christian education.

### ALC board actions

At its separate meeting, the ALC board:

- endorsed a proposal for a congregational education and support group project concerning chemical health;

- recommended continued dialog with the Lutheran General Health Care System in Chicago to explore "wholistic health care, preventive medicine, and the spiritual and communal dimensions of healing";

- endorsed Luther League recommendations for changes in the constitution of the new Lutheran church that better define the role and position of the proposed youth organization; and

- urged the ALC to establish a "meaningful observance" of the Dr. Martin Luther King Jr. national holiday. The board also endorsed and sent to the ALC Church Council a resolution from the national Luther League board to make the day a holiday for ALC national offices.

## Students run to aid farm kids

Students from Luther (Decorah) and Wartburg (Waverly) colleges, both affiliated with the American Lutheran Church, will join other college and university students across Iowa to sponsor benefit runs Saturday, May 3, to help children of Iowa farmers attend college.



Michael Peterson

The "Run for the State of Farmers" was proposed by Michael Peterson, president of the Luther College Student Association.

Peterson says, "I suggested the idea because I felt that student government at Luther and other colleges should address concerns beyond the boundaries of the campus."

"This is simply a way that college students in Iowa can do something to ease the plight of struggling farmers."

The money raised through entry fees and donor

pledges will establish a loan fund to be administered by the Iowa College Aid Commission. Children of Iowa farmers will be eligible for interest-free loans if they wish to attend an Iowa college or university and show financial need. Academic performance will be considered.

The 5- and 10-kilometer races will be held in Decorah, Des Moines, Waverly, Sioux City, Clinton, and Sioux Center. The sponsors are students at Luther, Wartburg, Drake, Grand View, Central, Simpson, Mount St. Clare, Clinton Community, Westmar, Briar Cliff, and Dordt.

Additional races may be held if students from other schools offer their support.

Peterson is contacting student governments throughout the Midwest to coordinate a fundraiser for farm youth in other states. Corporations or individuals who wish to be sponsors in Iowa's May 3 races may write to Michael Peterson, Luther College, Decorah, IA 52101, or call (319) 387-2969 or 387-1330.



# Academy accents Lutheran tithing

Is tithing for Lutherans?

The question drew 160 persons—most from the Twin Cities area, but some from as far away as Jamestown, N.D., and Milwaukee, Wis., for a conference sponsored by the Academy for Christian Stewardship (ACS), comprised of Lutheran clergy and laity from the Twin Cities area.

According to Paul Gilje, ACS executive director and member of Prince of Peace Lutheran Church, Burnsville, Minn., a congregation of the American Lutheran Church, the conferences “offer inspiration, education, and practical helps for stewardship” and have involved about 100 of the 350 Lutheran congregations in the seven-county area.

Speakers at the March 8 event at Concordia College, St. Paul, included a seminary professor, a parish pastor, and a Canadian minister, while various laypersons delivered vignettes on the effects of tithing in their lives.

## Benchmark for giving

The tithe, or return of 10% of a person's financial resources to the Lord, generally is recognized as the “benchmark” for giving, according to Dr. Walter C. Sundberg Jr., assistant professor of church history at Luther Northwestern Seminary, St. Paul, Minn. “But,” he noted, “Lutherans give only about 2% of annual income to the work of the church.”

“While the New Testament is silent about the tithe as a measure of stewardship,” he said, “it still emphasizes stewardship,” and he noted the parables of Jesus and Paul's exhortations to early Christians for liberal support of new congregations.

Sundberg called stewardship “the one concept donated to theology by Americans.” He continued, “In fact, the Germans, who are the source of much Lutheran theology, don't even have a satisfactory word for it.” The notion that we are God's stewards is a startling idea in theology, he said.



Walter Sundberg



Stephen Knudsen

One parish pastor who led his congregation into tithing presented the history of how the congregation's annual budget increased from \$240,000 to \$500,000 in just three years (see *L.S.*, May 17, 1985, pp. 8-10).

The Rev. Stephen Knudsen, pastor of Bethlehem Lutheran Church, Aberdeen, S.D., had been seeking an answer to the congregation's dream of raising \$100,000 during its 125th-anniversary celebration—to be used in overseas and U.S. mission work. He wondered what would happen if Bethlehem Church members became tithers. Using salary estimates and rough calculations, he predicted they could generate at least \$1.5 million per year in gifts.

Although not a tither himself at the time, Knudsen said, “I cannot recall ever thinking that a tithe was something I shouldn't consider.” His father, an ALC pastor, had been a tither. “But,” said the younger Knudsen, “there was always something coming up as a reason not to tithe—kids going to college, impending retirement, and the like.” Yet, he determined the issue was not “can we or can't we tithe,” but rather “will we or won't we tithe.”

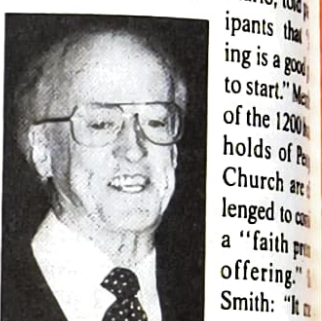
## Faith Walk supported

He and another member agreed to start tithing and asked 19 other members of the church to join them. Sixteen did. Eventually, 131 members agreed to tithe for two years as part of the “Second Century Faith Walk.” Another 225 giving units of the church significantly altered personal giving patterns by doubling their giving or setting a larger percentage of income aside for giving. Eventually, 50% of the church's giving units were involved in the congregation's new emphasis.

The congregation made a \$100,000 centennial gift to the ALC, fully subscribed its budget, retired its

debt, and deposited another \$100,000 in the bank for eventual use in mission work. Knudsen, who is a mission implanter for the ALC's Commitment to the World Program, reflected upon that experience and asked academy participants, “What if the ALC's 50 largest churches became tithers?” He estimated each congregation would generate \$3.75 million in annual gifts.

The keynote speaker, Dr. Paul Smith, senior pastor of the Holy Trinity Church, Toronto, Ontario, told participants that tithing is a good thing to start.



Paul Smith

Smith: “It is growing in us so that we can give not only dollars that we don't have but dollars we don't have yet.”

Smith and his recently deceased father, who founded the church, have been successful in the challenge. During the 53-year history of the church, \$22 million has been given to world missions, and the congregation annually gives one-half to two-thirds of its budget to world missions. Smith: “The supreme task of a church is the evangelization of the world.”

## Keep it the main thing

He emphasized that the church's “main thing is to keep the main thing.” He urged each church to discover “its main thing.” For Holy Trinity Church, it is world mission.

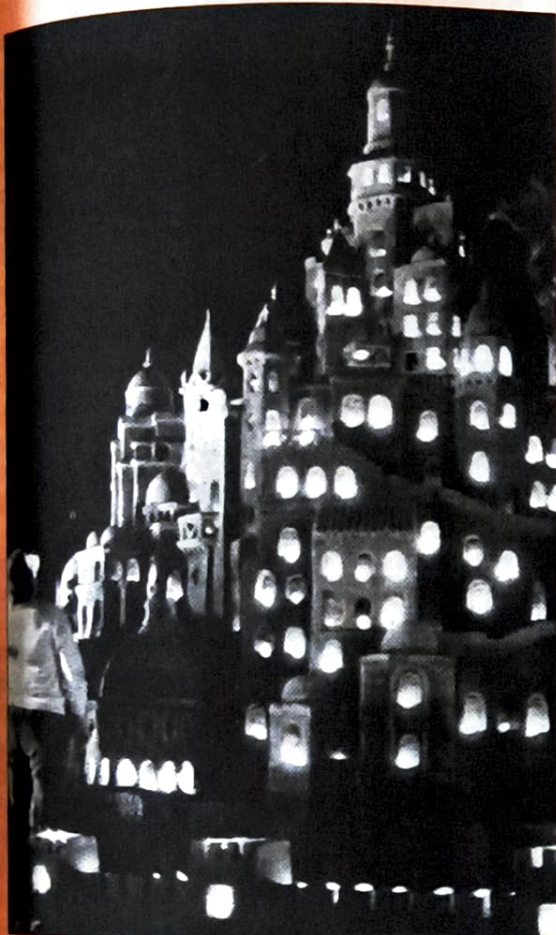
Therefore, the congregation prays weekly during family devotions, prayer of the church, Sunday school, and other settings for two different countries of the world. Smith involved all the members—from Sunday school youth to shut-ins—in giving to world missions.

“The faith promise offering is for people to meet with God in prayer and ask ‘How are we going to do this?’” said Smith. “The offering is equivalent to giving dollars to God that I don't have, to help people I don't know respond to a Master I've never met.”

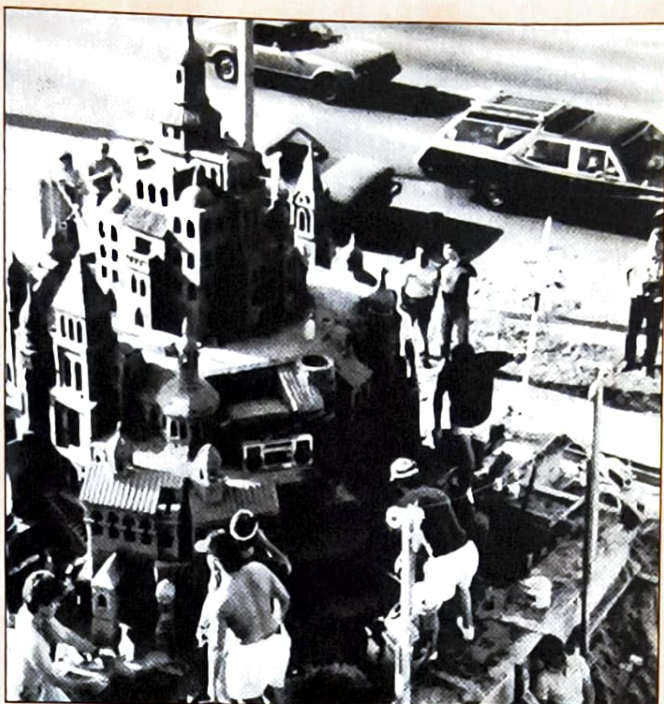
Kenneth E. ...



## Holy Week pilgrimage from Hollywood to Jerusalem



Over 1000 candles light Jerusalem sand sculpture



Over 3000 persons daily viewed symbol of unity, rebuilding

A sand sculpture of Jerusalem—sponsored by Hope Lutheran Church (ALC) Hollywood, Calif.—received international media coverage during Holy Week. "The sculpture incorporated symbols of all faiths in Jerusalem and symbolized peace and unity among all people," said Pastor Mark Rasbach, who preached his Easter sermon from the 18-foot-high, 150-ton structure—record measurements for sand sculptures built away from the beach. Hope Church planned the sculpture to help the 160 members raise—through the lighting of candles and planting of trees in the Holy Land—\$500,000 for the congregation's nearly finished building, located behind the sand sculpture. It will replace a structure destroyed by arson three years ago. World-famous sand sculptor Todd Vander Pluym II, whose wife, Leonor, received her early spiritual training at Hope Church, built the city of sand in nine days with the help of 80 volunteers. *USA Today*, ABC News, the 700 Club, a Brazilian TV station, a West German magazine, the Smithsonian Institution, and photographers from more than 40 countries covered the event.

## ALC sets goal of 100 new congregations and ministries

Plans to start 100 new congregations and ministries before Jan. 1, 1988, were approved by the national board of the American Lutheran Church (ALC) Division for Service and Mission in America (DSMA) when it met in Minneapolis, March 14–16.

The goal was announced by Dr. James Bergquist, executive director of the division, who said, "We are doing nothing heroic, nothing spectacular, but only what the church expects of us: working right up to the end of the present church structure."

The proposal had been approved earlier in March by the bishops of the

ALC's 19 districts and the presiding bishop's cabinet.

Funding for the new ministries will come from five sources: the DSMA's 1986–87 budgets; \$250,000 of unused United Mission Appeal funds; \$308,000 in the division's reserve fund; the ongoing Mission Partners program; and the Commitment to Mission campaign, which is expected to yield \$30 million for new congregational ministries and the Church Extension Fund.

### Other DSMA goals

Three other goals were outlined by Bergquist: further development of the

Mission Partners program, evaluation of all ministries initiated since the DSMA began its work in 1974, and continuing emphasis on development of Lutheran Social Service Systems and social ministry programs.

Evaluation of existing ministries is vital, Bergquist said, "so they can be handed over to the new church in good order." Ninety percent of the ministries are making satisfactory progress, he estimated. Of the remaining 10%, Bergquist said, some should be discontinued because they are not feasible, and others have not or will not reach self-support status but are so essential they must be maintained.

Bergquist also was elected unanimously to another term as executive director by the board.



# Call for military chaplaincy reform draws mixed responses

An open letter from Lutheran peace activists and about 150 Lutheran leaders, urging the proposed new Lutheran church to reshape its military chaplaincy (see *L.S.*, March 21, p. 35), has drawn varied reactions from church members both in and out of the military service.

The letter encourages the new church body to "remove the uniforms, rank, accountability to military command, and the paycheck drawn from the Department of Defense" that tend to "compromise" the military chaplaincy.

Brig. Gen. Paul O. Forsberg, former deputy chief of chaplains in the army and a pastor of the American Lutheran Church, said that "if the church wants to influence the military, it should have more pastors within the military, not try to influence [it] from without."

The letter not only calls for a civilian chaplaincy, but challenges military chaplains to "break the silence with a clear word . . . against weapons of mass destruction." The "Mandate for Peacemaking," adopted by the ALC in its 1982 general convention, similarly declares that "any use of weapons

of mass destruction is immoral on the basis of the criteria for waging a just war."

According to former U.S. Air Force chaplain Arthur A. Preisinger, preaching such a doctrine from the pulpit "would be very difficult" for a military chaplain. Preisinger, now director of the Lutheran Institute for Religious Studies, Seguin, Tex., said that preaching refusal to deploy nuclear weapons would result in a chaplain's "not advancing very far or increasing in rank."

He added: "Part of the problem for a chaplain is the system's move-up-or-out structure. You have to play the advancement game if you're going to stay in the system." Preisinger, who advocates a civilian chaplaincy and signed the letter, served in active and reserve service between 1959 and 1971.

Others among the nearly 150 signers are Dr. L. David Brown, bishop of the ALC's Iowa District; Dr. Lowell O. Erdahl, bishop of the ALC's South-eastern Minnesota District; and Dr. Fred W. Meuser, president of Trinity Lutheran Seminary, Columbus, Ohio.

Said Erdahl: "I think Christian military chaplains have a great responsibility to help men and women in the

military to be faithful to the teachings and examples of Jesus, even if it means counseling them to disobey orders to participate in unjust wars."

But the Rev. Bertram C. G. assistant executive director of the Lutheran Council's division of service to military personnel in Washington, D.C., which oversees U.S. Lutheran chaplains, said in a prepared statement: "We do not feel that Lutheran chaplains are inhibited in the preaching of the gospel or in representing the position of their church bodies."

## Lutheran role significant

Lutherans have a particular interest in the discussion because 177 ordained clergy in the three uniting church bodies serve as military chaplains. In addition, the air force chief of chaplains, the deputy chiefs of chaplains of the army and navy, and the chief chaplain of the marines are all Lutherans.

The Rev. Edwin L. Bersagel, rector of the ALC's Office of Support to Ministries, which oversees the ministry of ALC chaplains, said, "I do not have the same objections to a military chaplaincy. I see it as the federal government recognizing that people in military service . . . have needs, and the government has taken on the responsibility of addressing those total needs including the spiritual."

## German clergy: 'No weddings in uniform'

West German Defense Minister Manfred Woerner criticized two pastors of the Evangelical Church in West Germany—comprised of United, Reformed, and Lutheran traditions—who refused to officiate in Bremen at the wedding of a soldier in uniform.

The pastors said they could not reconcile such a wedding with their consciences. Woerner called it "an example of discrimination against men belonging to the armed forces." The West German Defense Ministry said a similar case had occurred earlier in Duisburg.

## Arson charges filed after two Lutheran churches are destroyed

Two Lutheran churches near Dalton, Minn., including one of the American Lutheran Church, were destroyed by fire the evening of March 23. An 18-year-old Dalton man was charged the next day with two counts of second-degree arson, according to the *Minneapolis Star and Tribune*. Each count is punishable by a maximum of 10 years in prison and a \$10,000 fine.

### Evidence discovered

The first fire broke out at Sarpsborg Lutheran Church at 10:45 p.m., and as fire fighters extinguished the blaze, they spotted Ten Mile Lake Lutheran Church (ALC) burning. The wooden churches, which had been built at the turn of the century, burned to the ground.

Ten Mile Lake Church, which was

built in 1886, was located near Interstate Highway 94 and was a landmark—a church built on a hill and visible for many miles. "Part of why [the fire] is so shocking is because that image is now gone," said Pam Brunfeldt, county historical museum archivist. The Ten Mile Lake congregation, organized in 1869, was the first Lutheran church in Otter Tail County.

### CALL FOR NOMINATIONS

The Church Council of the American Lutheran Church is responsible for nominating three persons to the 1986 General Convention for election by the General Convention to membership on the Board of Trustees of the American Lutheran Church. The term of membership on the Board of Trustees shall be six years (1986-1992) or for that portion of the six-year term which elapses prior to the formation of a new Lutheran church. Recommendations should be sent to the Rev. Morris A. Sorenson, Jr., Assistant to the Presiding Bishop, 422 S. Fifth St., Minneapolis, MN 55415, who will transmit all recommendations to the Council Nominating Committee. Recommendations should be mailed by April 30, 1986, and include the following information about the person recommended: name, mailing address, congregation in which he/she holds membership, age, education, church leadership positions, occupation history, community leadership positions, and a brief statement explaining why the person is being recommended for an elected leadership position in the American Lutheran Church.



# Board opposes separate incorporation of women's organization in new church

Separate incorporation of the women's organization of the new Evangelical Lutheran Church in America was opposed at the March 6-8 meeting of the American Lutheran Church's (ALC) Board for Life and Mission in the Congregation.

In a 13-6 vote, the board acted to request that the new women's organization not be separately incorporated and requested "that the [ALC] Church Council support this resolution and commend it to the Commission for New Lutheran Church (CNLC)."

The proposed constitution of the new church calls for a women's organization "incorporated, self-supporting financially and manag[ing] its own assets within the policies of this church."

Another action requested that the new women's organization be housed in the new church's division for congregational life, a relationship that parallels the current one of the ALC and the American Lutheran Church Women (ALCW), and that the request be supported by the ALC Church Council and commended to the CNLC.

## Could structure be changed?

Chairperson Gordon Day, Wauwatosa, Wis., emphasized the view that the board's "relationship with the ALCW has been positive and supportive." He continued, "My impression is that the board is seeking clarity on the meaning of the present design. On the point of incorporation, how are we to understand what it means? Does it make the structure unchangeable?"

Implications of separate incorporation seemed symbolic in the board members' thinking on that issue. Kathy Berge Stensgaard, Castle Rock, Colo., viewed it as "stepping back in time and out of the church structure." Incorporation, in her view, would inhibit the church's ability to view "women as full partners."

The resolution argues that incorporation would make the new women's organization "appear to be exclusive and separate from the rest of the church" in addition to being a separate corporation from the church.

The Rev. Josef P. Aalbue, Everett, Wash., said he has "perceived the

women's organization as a benevolent arm of the church," and called "a troubling assumption" the idea that "We raise the money, so we will control the money."

Representatives of ALCW have worked together with women of the joining Lutheran churches as a Joint Women's Planning Committee, formulating plans for the new organization.

Marlene H. Engstrom, ALCW president, said after the meeting that "Up to now there has been no concerted opposition to having the women handle their own funds." Engstrom, who is from Edina, Minn., serves with 16 others on the Joint Women's Planning Committee.

Engstrom added, "The rationale of our committee has been that incorporation is the quietest, cleanest, easiest,

surest way to ensure that 'self-support and management' called for in the CNLC plans is taken care of, and we can get on with the mission of the church without continued effort to guard the management of those funds."

## Question of accountability

Bonnie L. Jensen, executive director of the ALCW, responded to the action: "The women planners from the three churches have been unanimous in their position that the women's organization should be directly responsible to the church convention and church council, not to another board of the church. This action by the [life-mission] board, which would overturn three years' work by the women planners, is exactly the kind of thing we want to avoid in the new church."

## From reservation to regionals



**ALC member coaches New Town basketball team to 19-3 season**

Coach Lauren Satrom (pictured center wearing a sport coat and seated on the bench), a member of Bethel Lutheran Church, New Town, N.D., a congregation of the American Lutheran Church, relaxed with members of his team after they had won the district class B high school basketball tournament in Stanley. The Eagles, who were ranked 9th in the state, had eight of their 12 players from the three affiliated tribes of Arikara, Hidatsa, and Mandan Indians from the Fort Berthold Reservation. "My experience with Native American youth began as an eighth grader when youth and adults from Our Savior Lutheran Church (ALC), Page, spent a week at St. Paul's Ojibwa Lutheran Church (ALC), Belcourt, assisting with vacation Bible school," he said. "The interaction was a good experience that helped us to know Indian youth and how they lived." Satrom, a physical education teacher at the elementary school level—in only his first year as head coach—reported that his "super kids" lost to Hazen 64-56 in the regional tournament.



# Mayo Clinic pathologist: 'Christ did die on cross'

Jesus Christ could not have survived crucifixion, as some scholars and skeptics have argued, according to a pathologist who, with two colleagues, recently completed a yearlong study of Christ's death.

"The assumption that Jesus did not die on the cross appears to be at odds with modern medical knowledge," said Dr. William Edwards of the Mayo Clinic, Rochester, Minn., in a story by *USA Today*. Edwards said he hoped the report rebuts suggestions that Jesus was in a coma when taken from the cross and later resuscitated, thus "explaining" his resurrection.

Edwards' report in the *Journal of American Medical Association* sug-

gests Jesus probably died of shock, blood loss, exhaustion, suffocation, and heart failure just hours after being nailed to the cross. Crucifixion was designed, however, to torture the victim for up to four days, he said.

## A quick death

"Why did Jesus die so quickly on the cross?" Edwards asked. Jesus could have been expected to live longer, since he was only in his 30s and was healthy enough to travel by foot throughout Palestine during his ministry, he reasoned.

Weakened from a lack of sleep, food, and drink, Jesus was savagely beaten and flogged with lead balls on

leather thongs before the crucifixion. This led to circulatory shock and blood loss, according to Edwards. That condition, and the great difficulty he would have had breathing while hanging on the cross, could have led to heart failure, he said.

Edwards described himself as a cent Christian who wanted to know more about what Christ suffered on behalf. "As a pathologist, I was interested in presenting a fairly accurate medical reconstruction surrounding the death of Jesus," he said.

Edwards said he analyzed over 100 information sources, including the Bible, Testament, historical accounts, and data from the alleged burial cloth of Jesus—the Shroud of Turin.

"There has been a tendency to most romanticize the crucifixion and disguise the horror of what Christ went through," he said. "Death by crucifixion was, in every sense of the word, excruciating."

# Songs for those who hunger



**ALC pastor composes, records album**

The Rev. James G. Johnson, Red Lodge, Mont., a pastor of the American Lutheran Church, wrote all 10 songs on the album "The Fathers' Heart," which he recently recorded on the 8th Day Creations Music label (Box 956, Red Lodge, MT 59068). The title song "is a dialog between the heavenly Father and a human father over the death of his little girl," Johnson said. "They both hurt about it, for God knows what it is like to lose a child. And while God isn't there to take away all the pain, he is there in the midst of it." Such applications of the Christian faith to one's daily life—done through folk songs with a country flavor—are woven throughout the album, which has aired in seven states. Johnson, 32, pastor of Messiah Lutheran Church in Red Lodge and Joliet (Mont.) Lutheran Church, who wrote music for the 1984 Rocky Mountain District convention, included the theme song from the 1978 ALC National Youth Gathering—"Servantsong"—in the album. Johnson also has donated the proceeds—\$2500—from seven local concerts to the ALC Hunger Appeal. He is pictured with his children: Ben, Katie, and Megan.

# Church schools accept military research grants

More than 230 colleges and universities, including 12 church-affiliated schools, were conducting research with government military contracts in 1984, according to a survey by the American Friends Service Committee (AFSC).

The report, titled "Uncle Sam Goes to School," shows that military spending for academic research topped \$1.06 billion in 1984, with grants from the Department of Defense and the Department of Energy.

Three church-related schools, and the amount of Pentagon contracts received, were listed in a story by Religious News Service: Notre Dame (\$383,000), Catholic University (\$849,000), and Brigham Young University (\$627,000).

Officials of some church schools that received military funds stressed that they do not accept grants for classified research.

One of the projects—highlighted in the AFSC report but no longer conducted at the school—involves Notre Dame scientist [who] spent months investigating the feasibility of modeling nuclear blast, fire, and effects on cities."



## to the clergy roster

tion provided by ALC general secretary's office.

WINFRED C. P.O. Box F 267, Freeport GBI Bahamas

ADAM H. 2206 Lake Ave., Baltimore MD 21215 (St. Mark)

GEORGE SAMUEL, 375 N. Fulton St., Suite A, Fresno CA

ELIENOR K. Box Y, Monona IA 52159 (p-t asst., St. Paul)

WINSTON D. Warburg Seminary, 333 Warburg Pl.,

ALIA F. W. 302 Augusta Ave., Spokane WA 99205 (as-

Service)

LECTOR HUGO, 5925 Herndon, Corpus Christi TX

cong.)

## changes of address

tion provided by ALC general secretary's office

WILFRED W., Baltimore MD, to 1610 Zollinger Rd.,

GH 41221

HARRY R. Oshkosh WI, to 500 W. Woodley, Apt. 109,

MIN 5057 (ret.)

ROBERT J., Kiplin MO, to 12604 W. 73rd Terr., Shawnee

(Westwood)

WILEY F., River Falls, to 1620 1/2 Whipple St., Eau Claire WI

(H. asst., Grace)

WILLIAM H., Green Bay WI, to 612 12th Ave., Menominee

(H. asst., Central)

TRON BREVIK, KARL H., 442 Swan Blvd., Deerfield IL

RYER, CHARLES E., Copperas Cove, to Dept. of Ministry

and Care, Darnell Army Hospital, Fort Hood TX 76544

JOHN F., Overland Park KS, to 5511 S. 27th St., Lincoln

(Scottwood)

CHARLES E. Jr., Luckey OH, to 2399 Figa, West Bloom-

ing MI 48313 (Sylvan Lake)

JOHN H., Worthington OH, to 111 Del Mar Cir., Au-

to 40011 (St. Mark)

EVONO D., Dubuque, to 112 2nd Ave. N.W., Waverly IA

(Lance, St. Paul)

WILLIAM F., Marion, to 107 S. Park Dr., Ada OH 45810

CHNS, Anna, to 2984 Knauss Rd., Bucyrus OH 44820 (Mar-

thel)

STEVEN J., Portsmouth, to 212 S. Front St., Hamilton

(H. asst., Zion)

JOHN A., 3342 Ash, Loveland CO 80537.

RONALD A., Box 294, Medina NY 14103 (study)

GEORGE, 109 Santa Barbara, Effingham IL 62401 (ret.).

MARK G., Bloomfield Hills, to Box 206, Suttons Bay MI 49682

(cong., Emmanuel)

HUETER, RICHARD G., Menominee MI to R. I., Wausaukee WI

54177 (Community)

INGEBRETSON, MARLIN E., Ryan, to Box 118, Thornton IA 50479

(St. Paul)

JENSEN, GERALD L., Coldwater OH, to Box 267, Tulelake CA 96134

(Trinity)

JOHNSON, LEANER E., Fulton, to Box 297, Mount Gilead OH

43338

KIENBERGER, WALTER E., Spokane WA, to 10759 96th St., Ed-

monton, Alta., Canada (ext. min., St. John Ev.)

KIRKEGAARD, PETER G., 3969 Earlynn Dr., Minnetonka MN

55345

LINDAMOOD, CHARLES M., Center Line, to 35110 Division Rd.,

Richmond MI 48062 (Trinity)

LOKEN, A. EUGENE, Platte, to Box 247, Marty SD 57361 (interim)

LUNDQUIST, C. MARK, Castroville, to R. 17, Box 118-A, San An-

tonio TX 78238 (co-pastor, Zion)

LUNDQUIST, ELIZABETH S., Castroville, to R. 17, Box 118-A, San

Antonio TX 78238 (co-pastor, Zion)

MCDERMOTT, TIMOTHY P., Ida, to 1690 Sterns Rd., Temperance

MI 48182 (co-pastor, St. Luke)

NYBRO, RICHARD, 5027 Prince Valiant, San Antonio TX 78218

(AF chap.)

OLSON, DANIEL R. C., Villa Park IL, to 1495 Simpson Ave., St. Paul

MN 55108

OLSON, LANDIS J., Villard MN, to R. 6, Decorah IA 52101 (Canoe

Ridge, Glenwood)

PHILLIPS, THOMAS A., Delaware, to 2745 W. Broad St., Columbus

OH 43204 (St. John)

PLANZ, JOHN F., Fenton MO, to c/o Rev. Wm. Planz, Titonka IA

50480

RAVE, JAMES A., 315 Richland Rd., Marion OH 43302 (asst. to DP)

RHEA, JERRY L., Dillsboro IN, to 6851 Colerain Ave., Cincinnati OH

45239 (Hope)

RUSTAD, JOEL O., Byron, to R. 1, Box 282, Austin MN 55912 (in-

term, Red Oak Grove)

SERSLAND, JOHN P., Elkport, to Box 52, Thor IA 50591 (Trinity,

Ullensvang)

SMITH, EINAR E., Australia, to 35 N.E. 55th St., Rochester MN

55904

SVENDSEN, LESLIE G., Minneapolis, to 500 W. 3rd St., Northfield

MN 55057 (St. John)

VIGEN, DAVID C., Center City MN, to Box 2254, Iowa City IA 52244.

WAHL, WALTER E. N., Mpls., to 5278 Red Oak Dr., St. Paul MN

55112

WERNER, HARRY E. III, Wilson, to 175 Stratford Rd., Buffalo NY

14216

## OFFICIAL NOTICE

Notice is hereby given as required by Bylaw 6.23.16., that Compas-

sionate Lord Lutheran Church, Bradenton, Florida, dissolved effective

October 31, 1985

Kathryn W. Baerwald, general secretary



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## ALC clergy deaths

The Rev. **Russell W. Schilling**, 59, Spencer, Iowa; born June 11, 1926; died Jan. 19, 1986; served parishes in Moville (1952-56), Parkersburg (1959-66), Cedar Falls (1966-67), and Royal (1967-79), Iowa; U.S. Air Force chaplain (1956-59); on disability since 1982.

The Rev. **John Meling**, 86, Dell Rapids, S.D.; born May 13, 1899; died March 5, 1986; served parishes in Glenfield, N.D. (1936-38); Martinsdale (1938-39) and Richey (1939-43), Mont.; and Veblen, S.D. (1944-64); as visitation pastor after retiring in 1964.

The Rev. **Christian M. Hollensen**, 82, Woodville, Ohio; born May 28, 1903; died March 10, 1986; served parishes in Lindsay (1929-33), Alma and Republican City (1933-38), Neb.; Cleveland, Ohio (1938-44); Richmond, Ind. (1944-62); and Carrollton and Kilgore, Ohio (1962-69); as visitation pastor after retiring in 1969.

The Rev. **T. E. Moen**, 95, Northfield, Minn.; born Sept. 23, 1890; died March 12, 1986; served parishes in Garden Valley and Banks, N.D. (1920-24); Frederick, S.D. (1924-28); Kasson and Owatonna (1928-56) and Madelia (1956-58), Minn.; Englevale, N.D. (1958-60); as visitation pastor, Granite Falls, Minn. (1960-66); as interim and visitation pastor after retiring in 1966.

The Rev. **Henry Fred Oestreich**, 83, Mansfield, Ohio; born Feb. 5, 1903; died March 13, 1986; served parishes in New Bedford, Ohio (1928-34); Hanover, Ont. (1934-46); Fremont (1946-49), Columbus (1949-62), Fort Jennings (1962-66), and Bucyrus (1966-72), Ohio; visitation pastor, Columbus, Ohio (1972-77); retired in 1977.

The Rev. **Paul F. Schnizler**, 83, Buffalo, N.Y.; born May 15, 1902; died Feb. 20, 1986; served parishes in Benwood, W. Va. (1928-30); Baltimore and Elvaton, Md. (1931-42); Ravenna, Ohio (1942-48); Greenock, Pa. (1948-51); Rocky Point (1951-56) and Port Jefferson Station (1951-68), N.Y.; retired in 1968.

## The Lutheran Standard

is available on cassette tape for blind persons. For information, write: Lawrence Bunde, director, Ephphatha Services, Box 15167, Minneapolis, MN 55415.

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## Pastor, father who fostered 98 children, dies

The Rev. Broadus H. Deal, Indianapolis, who, with his wife Edith, reared 98 foster daughters, died March 9 at the age of 82.

In addition to the 98 foster children, the Deals had three daughters and two sons of their own. Broadus Deal, who helped found the Evanston Wesleyan Church in Indianapolis, is survived by 10 grandchildren, 12 great-grandchildren, and three foster daughters.

One foster daughter said that the Deals "took troubled kids into their home, kids no one else would consider. And they raised them in love and taught them the Bible."

## Congregation start worship

Christ the Servant Lutheran Church, Las Vegas, Nev., a new congregation of the Lutheran Church in America, began 10 A.M. Sunday services March 16 at La Petite Academie, 217 Cedarhurst Circle (adjacent to Green Valley Plaza). Dr. Philip Hausknecht is pastor-developer of the congregation, which will serve the northwest and southeast Las Vegas and the area of Henderson, Nev.

Another new LCA congregation, Christ Lutheran Church, Gainesville, Ga., will start 11 A.M. Sunday services April 27 at the Georgia Mountain Center, 110 Church St. S.E. The Rev. E. Christoffersen, Christ Church pastor-developer, says the congregation is located in a rapidly growing area 15 miles northeast of Atlanta.

## CLASSIFIED

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# FROM OUR PRESIDING BISHOP

ght years later:

## Still too valuable to lose

age in the November 15, 1977, issue of THE LUTHERAN STANDARD was entitled "Too Valuable to Lose." It referred to the already developing rural crisis that is full blown. U.S. farmers and their families—thousands of them—are losing their farms and businesses with devastating regularity. These words nearly a decade ago are even more urgent to-

America's family farms are too valuable to be lost. But they will be, unless enough people are willing to work to keep them.

I am convinced that the family farm deserves to be preserved. I am convinced that the thousands of farm families who are being forced off the land, and who are being forced to leave, ought to be able to stay. I am convinced that all Americans will be the losers if we continue policies that require ever larger and larger farms with fewer and fewer farmers.

My guess is that no major church body in the United States has a higher percentage of farmer membership than the American Lutheran Church. Thousands of ALC people have left farming willingly, because of economic necessity. More will leave—with a further weakening of family, church, and community life—unless changes are made.

ALC people have a special stake in becoming involved on farm issues. These are our people who farm and cannot. These are our congregations and communities that face uncertain futures.

### Time to sustain family farms

In the Upper Midwest, where a heavy percentage of ALC people live, farming is still overwhelming on a family scale. There is still time to sustain family farms if we take seriously our responsibility to each other and for the society of which we are a

It is important that land ownership be broadly distributed. Trouble is on the way when a nation's land is owned by a diminishing number of people. American culture has always been based on family farming. It is a way to prevent narrow ownership of the food-producing capacity of the United States. Community stability is badly needed in the United States. If a community is to be healthy, it

needs people who put down roots. Family farming is not a short-term proposition. It requires people who care about the land and the support services that sustain the land. The record indicates that farm families generally give stability and health to their communities.

Agricultural production is high on the family farm. The move to larger and larger farms does not increase productivity. The cost of production appears to give a small economic advantage to large-scale farming. But if you take into consideration the huge social cost of moving farm and small-town families away from their homes and communities, even the economic advantage of huge farming units quickly disappears.

### Energy-intensive farming

There is a correlation between farming which makes extensive use of huge machines and large amounts of energy and the need for fewer farmers. In the face of an energy crisis, we cannot continue indefinitely on a line which increasingly promotes this kind of energy-intensive farming. Social purpose argues that energy decisions should be made in a manner that sustains family-scale farming.

Finally, there is the example of European nations. Most, if not all, western European countries have concluded that it is in the national interest to maintain family farming. They have considered the huge costs of moving farmers from the land to the city and have concluded that family farms are national resources. They have, therefore, adopted national policies that have assured economic viability for family farms. That is quite possible to do in the United States as well.

Present U.S. policies give advantage to large-scale farming. A commitment to maintaining family-scale farming would produce agricultural policies favorable to the preservation of family farms.

In the final analysis, this is a question of values. I believe it is time for the American people to decide that family farms are too valuable to lose.





## YOUTH ALIVE

# Confirmation: Coming of age

by Linda Holzer

Dear Ann,

Hello, sister! I just wanted to send you a letter with some thoughts in honor of your upcoming confirmation.

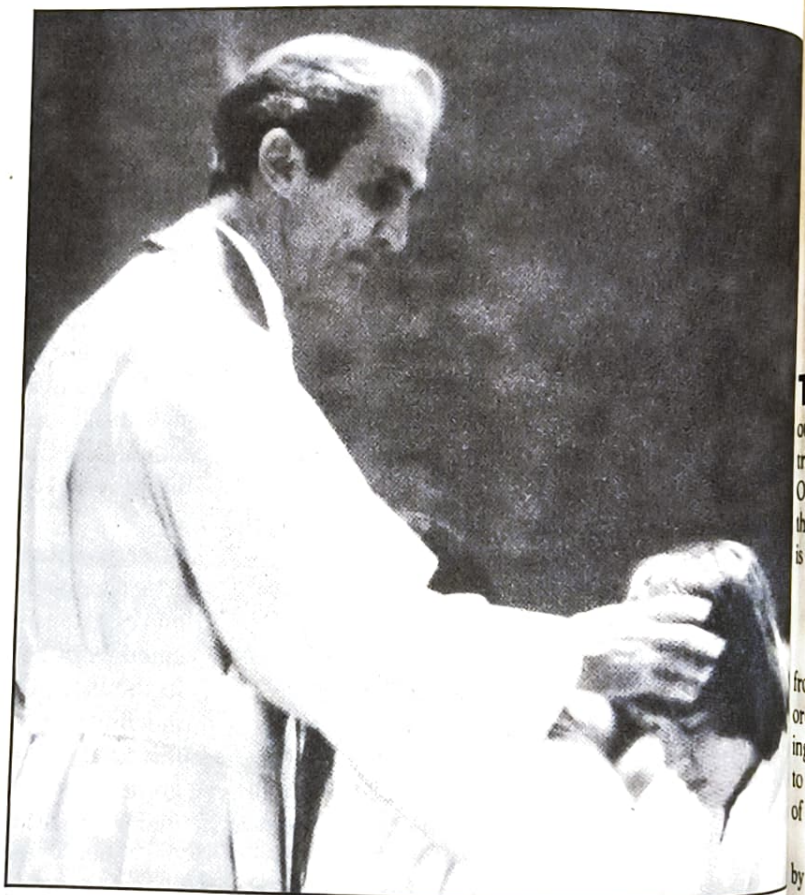
This is a special day. Symbolically, you are being accepted as a woman, an adult, in the Lutheran church. You are declaring and confirming your faith, saying, "I am a woman now, not a child any longer, and this is what I believe."

In some ways, a part of us always remains a child—the part that is open to learning, growing, being amazed and surprised, and enjoying the discovery of new things, new people. There are some people who will always regard us as children. We will always be children to be loved and cared about (even when we are older!) by our parents—and that is not a bad thing.

But at the same time, a woman begins to define herself as an independent adult. A woman decides what she believes and is responsible for standing up for those beliefs. A woman decides how she will spend her time and energy, how she will make a difference in the world. She decides, "Yes, this is worth doing," or "No, this isn't worth doing."

A child relies largely on other people to provide direction. A woman who has confirmed her faith is deciding her own direction, making her own choices. Harper Lee, in her novel *To Kill a Mockingbird*, phrased it well: "The one thing that doesn't abide by majority rule is a person's conscience."

This Sunday, out of all the Sundays in your life, your family is



"You are declaring and confirming your faith, saying, 'I am a woman now, not a child any longer, and this is what I believe.'"

celebrating your decision, your confirmation in the church. There will be many other days when you will be called upon to take a stand, to make a confirmation (or a firm denial) in an important matter. Friends and family will not always

be around to guide you; they may not always celebrate your decisions. But you will have the memories of this day and your faith to support you and you need not be afraid.

This is a special and important thing to know: that no matter how the world turns, you will always have yourself and God to rely upon.

Love, Linda

"Youth Alive" is a page by, for, and about the youth of the American Lutheran Church. Youth are invited to submit original stories and essays (about 750 words) about their faith and how it relates to their everyday life. Send submissions to: Michelle Sanden Johlas, THE LUTHERAN STANDARD, 426 S. Fifth St., Box 1209, Minneapolis, MN 55440.

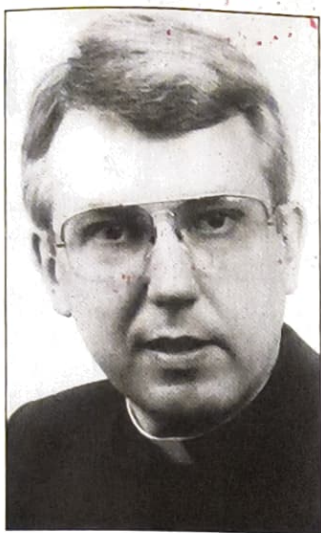
Linda Holzer is a concert pianist, currently working for her master's degree at the University of North Carolina. Her sister, Ann, was confirmed at Messiah Lutheran Church, Park Ridge, IL, last November.



# THE BACK PAGE

a column of  
editorial opinion

Only through the  
strength of our  
risen Lord can we  
be salt with  
flavor. . . ."



the victorious hymns of Easter Day still ring joy-  
ly in our ears. Once more we have sung in hearty  
triumph, "Thine is the glory, risen, conqu'ring Son."  
Once more we have journeyed through the Gospel to  
the empty tomb and heard the reassuring news, "He  
is not here. He has risen."

*Christ has risen!*

*He has risen, indeed. Alleluia!*

But now, in these days of Easter, we must move  
from the glory of resurrection day and continue our  
pilgrimage. In so doing, I find myself hav-  
ing more in common with those disciples on the way  
to Emmaus (Luke 24:13-35) than with the followers  
of Jesus who ran with shocking news from the tomb.  
Those Emmaus disciples, you recall, were joined  
together by the fact that they did not recognize him as they walked the  
road miles from Jerusalem. They talked with this  
stranger, and he recounted for them the teaching  
of Scripture about the Christ. They needed this re-  
minder of God's promise amid their confusion. Final-  
ly, when they sat down to eat with him, they began  
to understand. We read of their traveling compan-  
ion: "He took the bread and blessed, and broke it,  
and gave it to them. And their eyes were opened and  
they recognized him."

## Strength to live in faith

For the passing of our days in the wake of Eas-  
ter we need regular renewal through the preaching  
of the Word and the eating of the sacramental meal.  
Only with constant nourishment by Christ's presence  
can we have the strength to live in faith and walk in

Perhaps this is part of what Pope John Paul II

was suggesting recently in a statement about pastoral  
ministry in the church. He cautioned priests against  
overemphasizing the "social aspect" of their ministry  
to the neglect of spiritual discipline. He said priests  
need to encourage lay people for their various types  
of work and service in the temporal spheres of soci-  
ety. At the same time, priests should give attention to  
cultivating their own specific responsibilities as  
teachers of the faith and models of prayer, renuncia-  
tion, and obedience.

## Personal encounter with Christ

The pope warned that the spiritual nature of a  
priest's service too often is neglected these days.  
Some pastors suffer, as a result, "from a kind of  
spiritual neglect." This contemporary age, he said, is  
a time when "evangelizing is being contradicted by a  
growing secularization, when spiritual discipline is  
being neglected, when many are losing sight of the  
kingdom of God, when often, even in the pastoral  
ministry, there is a too-exclusive concern for the so-  
cial aspect, for temporal aims," rather than clear fo-  
cus on reminding Christians of the need for a "rela-  
tionship with God" through "a personal encounter  
with the crucified Christ."

The line between spiritual discipline and social  
concern is not as clear-cut for either clergy or laity  
as Pope John Paul II seems to suggest. Moreover, the  
pope is speaking out of a specifically Roman Catho-  
lic context in relation to priests. But the summons to  
spiritual discipline for pastors and all members of  
congregations is worth our thoughtful attention.

Just as no Ford or Oldsmobile runs well on an  
empty gas tank, so no Christian can confess a hearty  
faith and hold abiding hope without regular renewal  
in the promises of our Lord. The danger these days  
is not that we may become "so heavenly minded that  
we're no earthly good." Instead, we need to resist  
the temptation of being so earthly preoccupied with  
our own interests and wants that we forget our call-  
ing as "salt" and "light" in a dying world. Yet only  
through the strength of our risen Lord can we be  
salt with flavor and light with power.

*Christ has risen!*

*He has risen, indeed. Alleluia!*

Lowell Almen



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