

The Lutheran Standard®

AUGUST 8, 1986



**SHE SEES
WORLD
AT A
CROSSROADS**

PAGE 3

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Advertising

E. O. LIABOE

Telephone: (612) 330-3300

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COVER: "The task given to the church is to be the carrier of the promises of God to humankind," says Ruth Sovik, deputy general secretary of the World Council of Churches and a member of the American Lutheran Church. "God has promised a new heaven and a new earth through his Son, Jesus Christ. Our response to that promise is, in part, to enter the struggle for justice and peace and the care of creation." For more on Ruth Sovik and her work with the World Council of Churches, see "Ruth Sovik Sees World at Crossroads," beginning on the next page.



Ruth Sovik
in the chapel
of the World
Council of
Churches

RUTH SOVIK SEES WORLD AT CROSSROADS

by Michelle Sanden Johlas

When she was growing up in Fargo, North Dakota, Ruth (Johnson) Sovik didn't dream of working and living abroad. But she has spent most of her adult life doing exactly that.

As deputy general secretary of the World Council of Churches, Sovik will address the American Lutheran Church's general convention in Minneapolis later this month.

Last August, Sovik was appointed one of three deputy general secretaries of the World Council of Churches (WCC), an international ecumenical organization that counts some 310 church bodies, including the ALC, in its membership. Sovik is one of only two women to hold such a high administrative post in the WCC.

Dr. David W. Preus, presiding bishop of the ALC, says Sovik is generally considered the "key staff person" after WCC general secretary Emilio Castro.

"Ruth is exceptionally prepared for such responsibilities, having grown up in ALC parishes, being educated at St. Olaf College, and spending her life in service to the church," Preus says. "Ruth is the first

She is one of the top leaders in the World Council of Churches.

ALC member to hold such high office in the World Council. We are thankful to God for her contributions to the global church of Christ."

Sovik, who lives in Switzerland, attends the Evangelical Lutheran Church of Geneva. She has served on the evangelism, worship, youth, and Sunday school committees of this international congregation, but she still considers the ALC her home.

"The ALC is my home church. I grew up in it," Sovik says. "I was educated by it. I have worked within it—in its youth movement and later as a missionary."

International experience

Her international experiences began soon after she graduated from the ALC's St. Olaf College in 1950.

"I grew up in the Middle West; I was born there," Sovik says. "I went to school there, all the way through



Ruth Sovik emphasizes that Christians are to carry "the promise of God for a new heaven and a new earth to people who may not know God by his name. It is part of our mission."

college. And I belong to a family of teachers. So I expected to teach, and I expected very likely to teach in the Middle West."

Instead, she and her husband, Arne, became missionaries. "I didn't really *decide* to go to work overseas. My husband was born of missionary parents, and he had served as a missionary in China during the war years. He returned to that area of the world, and I went with him—to Taiwan."

The Soviks served in Taiwan from 1952 to 1955. They then moved to Geneva, and Arne became director of the Lutheran World Federation's mission department. It was there that Ruth Sovik first became acquainted with the WCC.

"We found ourselves in a small ecumenical community," Sovik says. "This community included the staffs of the World Council of Churches, the World Alliance of Reformed Churches, and the Lutheran World Federation. In those days I was a full-time mother and wife at home, but I retained my interest in mission."

Sovik continues, "Then, as the children were growing up, it seemed natural for me to look for a part-time job. I was fortunate enough to find a job, a very modest one, with the World Student Christian Federation, working in the world student movement."

"From there, I moved on, at an invitation from the World Council of Churches, to join the Commission on World Mission and Evangelism as the editorial assistant for the *International Review of Mission*, a quarterly periodical put out by that commission."

Sovik held that job until she, Arne, and their four children—Ann (who died in an airplane crash in Cameroon in 1977), Nord, Liv, and Nathan—returned to the United States in 1967. She completed a master's degree in English at Montclair State College and then taught public high school in East Orange, New Jersey, during the 1970-71 school year. She says that year of teaching during the "Black consciousness movement" greatly influenced her understanding and view of the world.

Sovik recalls, "I learned from the students how the world is put together. It helped me to understand what Third World-First World relationships were about. It taught me that I was an accomplice of the oppressors whether I wanted to be or not, simply by being born into the White American milieu. And [I learned] not to be crushed by guilt, but at the same time acknowledging my complicity."

Richest learning experience

"I felt 'peeled' apart layer by layer, like an onion because of [learning] the truth about myself through student reaction. I began to understand my own racism and a lot of other things as well. I understood the women's movement, and I became more sympathetic to it."



With Sovik, staff moderator of the WCC's program unit on justice and service, meets with Dr. Emilio Castro, WCC general secretary. She is deputy director of the WCC's Commission on World Mission and Evangelism when Castro was commission director.

rough that experience, because something of the basic mechanism exists in racism and sexism, and Third World-First World relationships as well. That was the richest learning experience, I think, of my life."

When the Soviks returned to Geneva later in 1971, she resumed her previous position at the WCC. She became deputy director of the Commission on World Mission and Evangelism. Dr. Emilio Castro was director of the commission at that time; he and Sovik worked closely together.

Sovik left the WCC in 1980 to become associate general secretary of the World YWCA (Young Women's Christian Association). In 1983, she became its general secretary. During her tenure, the World YWCA identified five major issues that national and local YWCAs were working on around the world: health, environment and energy, refugees and migrants, peace, and human rights. It then wove together an international effort around these issues.

Her term as general secretary was scheduled to continue to 1988, but a year ago Sovik was named to her current position at the WCC.

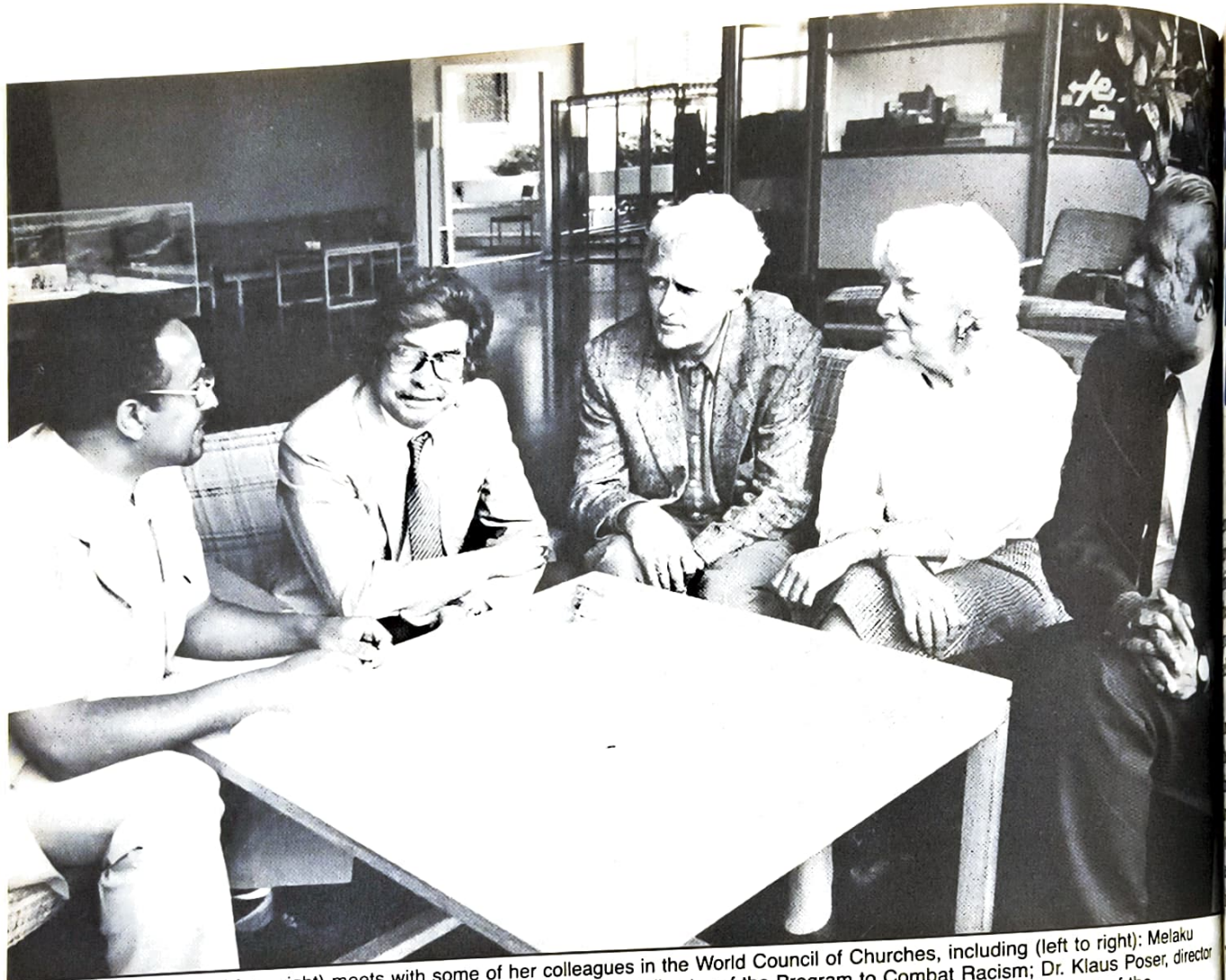
"The position was attractive to me when Emilio Castro suggested that I come to be the deputy general secretary when he became the new general secretary of the World Council of Churches," Sovik says.

"I knew him and knew what he could do and knew the gifts that he could bring to relationships with the churches in the ecumenical movement. So I was glad to join him and others to contribute my efforts, my small efforts, to that important job."

Seventy percent of WCC money

As deputy general secretary of the World Council of Churches, Sovik is the staff moderator for Unit II on Justice and Service, one of the three program arms of WCC. The approximately 100 people employed by Unit II represent more than half of WCC's program staff. Of money spent by WCC on programming, about 70% flows through the justice and service unit.

The justice and service unit includes five subunits: the Christian Medical Commission, the Commission of the Churches on International Affairs, the Program to Combat Racism, the Commission on the Churches' Participation in Development, and the Commission on



Ruth Sovik (second from right) meets with some of her colleagues in the World Council of Churches, including (left to right): Melaku Kifle, coordinator of the WCC's Refugee Service; Dr. Anwar Barkat, director of the Program to Combat Racism; Dr. Klaus Poser, director of the Commission on Inter-Church Aid, Refugee and World Service; Sovik, staff moderator; and Ninan Koshy, director of the Commission of the Churches on International Affairs.

Inter-Church Aid, Refugee and World Service (CICARWS). Her unit also houses the Human Rights Resource Office for Latin America. Unit II's mandate is to help the churches combat poverty, injustice, and oppression.

Sovik points out that "the World YWCA, and YWCAs in general, are very much engaged in justice and service issues. They are, in large measure, engaged in the same activities as Unit II of the World Council of Churches. It's another reason why I feel quite at home in Unit II of the World Council of Churches."

Help deal with problems

Sovik sees her role as moderator as a coordinating and advisory one. "It is not I who plan the program of commissions," she emphasizes. "The staff and the director plan the programs of each of the program sub-units. I have an advisory role; I attend commission meetings; I am consulted on questions where they would like to have the advice of the general secretariat. I'm responsible for bringing subunit directors together to help the unit deal with its problems. I'm involved in all personnel matters in the unit."

In addition to her duties as staff moderator, Sovik says as deputy general secretary she monitors relationships in churches and ecumenical organizations in Asia and North America. She also "helps out in other ways with concerns that move the whole World Council, that confront the whole of the World Council." A current example of those broader concerns is South Africa.

One of the major emphases in Unit II these days is "Justice, Peace, and the Integrity of Creation," or JPIC for short. Sovik plans to discuss this at the ALC general convention. She says this emphasis was launched at the WCC's Vancouver Assembly in 1983, when representatives asked all churches—WCC members and nonmembers as well—to join an effort to covenant together to further the cause of peace, to work together on questions of justice, and care for the creation.

Sovik recalls that the WCC general secretary sent out invitations to the churches, asking them to describe what they are doing on peace, justice, and ecological issues. The ALC's response, she says, shows the church has been doing "very good" work on these issues for some time.

No Christian congregation can live out its mission without being conscious of the fact that it is part of a world community of Christians.'

Sovik has been devoting much time to the JPIC emphasis. "This has been challenging, extremely interesting, extremely satisfying," she says. "One of the things I find heartening about the JPIC effort is that the World Council of Churches is not inventing a program. It is not creating something that it is trying to sell to the churches."

"In fact, the movement for peace, the movement for justice, the movement for nurturing and caring for the environment, are large, popular movements found throughout the world. What we are doing—what we are hoping to do!—is to encourage churches to enter wholeheartedly into those three popular, absolutely essential efforts and make their own unique contributions to these efforts."

Great for the future

Sovik believes these three movements are "responses to the threat of disaster for the future of humankind and the future of the very cosmos." She also believes these are issues upon which the churches, to be faithful, must act.

"I see this, in some ways, in a mission perspective," she says. "The task given to the church is to be a carrier of the promises of God to humankind. God has promised a new heaven and a new earth through his Son, Jesus Christ. Our response to that promise is, in part, to enter the struggle for justice and peace and the care of creation. So as Christians we join more fully, more visibly, in the three popular movements today, against the three enormous threats to humankind. We are bearing with us the promise of God of a new heaven and a new earth to people who may not know God by his name. It is part of our mission to do so."

International dialog is something Sovik finds stimulating. The World Council of Churches provides the major forum for that, she says. Sovik says churches in the United States are viewed as "very important participants" in this dialog, especially now.

"When the lives of nations and societies, and therefore the churches, are related as intimately as they are within the same sociopolitical-economic system, we

need each other more obviously than we ever realized before. And with the U.S. government playing such a major role in that system, then partnership with the U.S. churches is perceived as extremely important by all the other churches of the world."

Work together for better world

Sovik doesn't think the WCC will gain many more member churches in the coming years, but she does believe its influence will grow. "I think back to the time of the formation of the ecumenical movement, just after World War II, when the world was heavy with anguish, with disappointment, with despair. The churches, after those long years of division and pain and animosity, needed to find one another and work together for a better world. We are, perhaps, at a crossroads not unlike those crucial days at the end of the '40s when the World Council of Churches was first formed."

"If the churches can truly work together on some of the issues that plague the world—and threaten to plague it to death—we have in our hands astonishing riches, a tremendous strength, an enormous respectability to put at the service of those issues, plus vast resources of trained and experienced leadership which could make all the difference in the world's having a future at all."

Sovik reiterates the importance of connecting ourselves, as individuals and churches. "We have to, in a world movement, see that the problems in our backyard are very often related to what is happening in somebody else's backyard. We are all part of the same system, and therefore, in partnership, in a common commitment to one another and the world. Christians can be sources of healing and a fuller life for all people." ■



Michelle Sanden Johlas is assistant editor of The Lutheran Standard.

**Sometimes seeking to do God's will
means going against tradition.**

CAN WOMEN REALLY BE PASTORS?

by Marilyn S. Breckenridge

Life is made up of decisions; we have choices to make every day. But sometimes others try to make these choices for us, telling us what we can and cannot do. *The Natural*, a movie popular in 1983, deals with this tension between our own choices and decisions and those that others try to make for us.

It's the story of Roy Hobbs, a man who possesses all the talent necessary to be a great baseball player. He leaves his Nebraska farm home filled with the innocence of a farm boy and with hopes of becoming a baseball player, the best ever. But on the eve of his big-league tryout, something happens that prevents him from playing baseball in a major league for 15 years. By then Roy is considered too old, and the coach doesn't plan to play him. He will let Roy sit on the bench.

The film isn't *really* about baseball. Baseball just happens to be the vehicle that carries the message. It's about dreams, desires, and an undefeated spirit. It's about sticking to your principles even when it seems everyone else abandons theirs. It's about choices between good and evil.

The film ends when a man, considered too old to play major league baseball, proves himself an outstanding player and an outstanding human being. In theological language, the ending is a moment of grace.

Overcoming limitations

Do you remember times when you have experienced a moment of God's grace? Times in life when all odds were against you, and you were able to triumph?

I believe it was by the grace of God that a little over seven years ago, I was ordained into the Christian ministry. I was called to serve at Lutheran Church of the Good Shepherd in Minneapolis. I believe it was by the Holy Spirit's leading that I was 35 years old when I began my studies at the seminary.

At that time, there weren't many female students at the seminary; not only was I female, I was one of the oldest students on campus. Some considered me too old to enter seminary. What congregation would call a middle-aged woman as its pastor? That was disconcerting, but even more disconcerting were the comments people made because I was female. I was told my place was at home and that I should let my husband be the minister in the family. Even my son said, "How embarrassing to have your mother studying to be a pastor! I'm not going to tell any of my friends." Most sobering to me was the comment, "You know women can't be pastors!"

Only female in class

I also had support. My husband encouraged me, and I received support from many of the seminary professors. I'll never forget my first preaching class—I was the only female. I felt the male students were critical and a little afraid of me. They hardly talked to me at the beginning of the quarter.

Finally, it was my turn to preach in class. I remember that my stomach was churning, my hands were shaking, my heart was beating fast, and I'm sure my voice quivered. I don't know how I got through that sermon, but I did. Then there was dead silence. Arnold Halvorson, the professor, finally broke it by saying, "You would let you preach in my church any Sunday. You have a gift."

I'll never forget those words. I needed to hear them and so did the men in the class. I needed those words of encouragement because in my own mind I wasn't sure women should be pastors either, let alone preachers.

I know some people have questions about women being pastors. One woman told me she wondered whether her baby really would be baptized if a woman pastor did it, but then she remembered that even nurses

an baptize. I heard secondhand that at a wedding I performed, a woman leaned over to the person sitting next to her and whispered, "Do you suppose they really are married?" When someone called the church and asked to speak to the pastor, the secretary asked, "Pastor Lee or Pastor Breckenridge?" The caller responded, "The real one, of course." When I first came to Good Shepherd, it was hard for some to call me Pastor Breckenridge. Some called me Mrs. Breckenridge, others, Marilyn.

Women in the ministry are still very much an issue with some people. Not long ago I received a letter in the mail with a tract, "A Woman's Place." The message again was "Women can't be pastors!" I don't blame people who have trouble with the idea of women pastors; it's still a comparatively new thing. But it does make me sad.

It makes me sad when we try to limit anyone because of age, sex, color, or nationality. Too often we think, like in the movie *The Natural*, that because people are a certain age, they are too old to play ball or do certain things. Because a person is still a youth, he or she can't take responsibility. Because a person is a woman, she should not be a doctor, the chief exec-

utive of a company, a manager, or a pastor. Because someone is a person of color or disabled, he or she won't fit in our group. Because someone is a white male he can't be hired because of quotas. It's a sin to limit people, to judge them. It's a sin not to use the gifts of all people, whatever their age, sex, or color.

Doing God's will

In the movie *The Natural*, Roy's father said, "You've got a gift. But that's not enough. You have to develop yourself. If you just rely on the gift, you're going to fail." As Christians we seek not only to develop ourselves, but to do God's will in our lives. We know if we rely only on ourselves, we are going to fail. We all need the spirit of Jesus Christ working in us for good—helping us to be faithful to him, to be our best selves, and to make the right choices. And we need

'One woman told me she wondered whether her baby really would be baptized if a woman pastor did it. . . .'

Certified for call and ordination

Before ordination as clergy of the American Lutheran Church (ALC), candidates for the public ministry of Word and sacrament must be seminary graduates, be certified for ordination, and have received and accepted calls to recognized pastoral ministries. During the past 12 months, 215 persons—shown on this and the following pages—have been certified for ordination by the faculties of Luther Northwestern Seminary in St. Paul, Minn., Pacific Lutheran Theological Seminary in Berkeley, Calif., Trinity Lu-

theran Seminary in Columbus, Ohio, and Wartburg Theological Seminary in Dubuque, Iowa.*

*There were other graduates of these schools, besides those pictured here, but some chose to delay application for certification and others are pursuing vocations other than the ordained ministry. This is a listing only of those certified candidates who have received district assignments. Information for this listing was provided by the ALC's Division for Theological Education and Ministry, the Office of Support to Ministries, and the four ALC-related seminaries.



Christian Andrews
Luth. Northwestern Sem.
N.D. District



Joyce L. Arnold
Trinity Seminary
Southern District



Karen Asmus-Alsnauer
Trinity Seminary
Ohio District



Steven A. Awbrey
Pacific Seminary
Central District



Sharon R. Baker
Luth. Northwestern Sem.
W.N.D. District



Philip A. Barker
Wartburg Seminary
Office of Support to
Ministry



Paul D. Barnbeau
Luth. Northwestern Sem.
S. Wis. District

Jesus Christ—his forgiveness and his grace—when we make poor choices.

Sometimes seeking to do God's will means going against tradition. Sometimes it's going against family, friends, and even the laws of the land. Sometimes it's doing something we never thought we could do. It's seeking to become a baseball star at the age of 34. It's hearing God's call to the ordained ministry even if you are a woman. It's living by your principles even when others don't. It's not giving up when something or someone gets in your way, when you fail or make a wrong decision.

Jesus Christ came to free us from the bonds of sin. Sex, age, or color do not have to limit us. It is not our sex, our age, or our color that counts, but what God has done for us in Jesus Christ. ■



Marilyn Breckenridge is associate pastor of Lutheran Church of the Good Shepherd in Minneapolis and author of Jesse Tree Devotions: A Family Activity for Advent.

WILL IT MAKE ANY DIFFERENCE

by Connie Kleingartner

The question came up late one night, in the midst of long, intimate conversations with friends: "Does it really make any difference in the church that women have been ordained?"

I immediately rose to the defense of the church and clergywomen, and I spoke of the justice and inclusiveness that's involved when we honor and celebrate all the gifts of all God's people.

I was challenged: "Yes, but does it or will it really make any difference?"

I began to recall stories—my own and those of other clergywomen.

Betty had served a small, rural parish for about three years. She was the only pastor four-and-a-half-year-old Michael had known. After a Eucharist service, Michael looked at his mother and asked, "Mommy, can boys be pastors, too?"

Kate, Laura, and Becka love to play church. They rearrange the living room and bring in chairs for "the people." They turn the piano bench on end for the pulpit. Then they take turns tying a pillowcase around their shoulders and preaching.

Sarah, too, likes to play church. When she is the pastor, she plays "body of Christ." She gives everyone



Jon M. Beake
Trinity Seminary
N. Pac. District



Mahlon J. Bekeham
Pacific Seminary
Japan Evangelical
Lutheran Church



Randall H. Bender
Pacific Seminary
Central District



John C. Bent
Wartburg Seminary
Our Redeemer
Nashua, Mont.



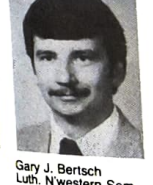
Cheryl A. Berg
Luth. N'western Sem.
S.W. Minn. District



Sandra K. Berg-Holte
Wartburg Seminary
West Prairie
Williston, N.D.



Steven J. Bertsch
Luth. N'western Sem.
Grace
Albert Lea, Minn.



Gary J. Bertsch
Luth. N'western Sem.
Martin Luther
Fredonia, N.D.



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Ebenezer
Lake Stevens, Wash.



Robert Blew
Pacific Seminary
S. Pac. District



Christine L. Blice-Baum
Wartburg Seminary
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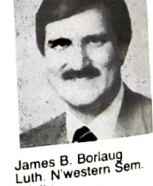
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Immanuel
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S. W. Minn. District



Norma J. Borgford
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James B. Borlaug
Luth. N'western Sem.
Trinity
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Wartburg Seminary
Iowa District



Van V. Bredeson
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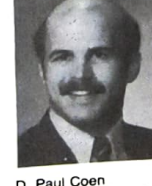
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Wartburg Seminary
Iowa District



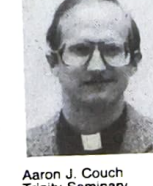
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Wartburg Seminary
Houston Hispanic
Mission
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Raymond M. Claussen
Luth. N'western Sem.
Ascension
Nashua, Wis.



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Thief River Falls,
Minn.



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Scott Curfman
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Ohio District



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Mark H. Ditmanson
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Jack E. Dixon
Trinity Seminary
Illinois District

The question came up late one night, in the midst of long, intimate conversations with friends: Does it really make any difference in the church that women have been ordained?"

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Sarah, too, likes to play church. When she is the pastor, she plays "body of Christ." She gives everyone

in the room a piece of cookie and some water, faithfully saying, "Body of Christ," for both elements. She has learned well. She skips over her dolls with, "No, you can't have any. You're too little."

When I visited friends just before my last move, I was explaining to their five-year-old daughter that I wouldn't be her pastor anymore. She asked who would be. In my adult wisdom, I explained that Jim, the other member of our pastoral team, would remain as pastor. With all the indignation a kindergarten student could muster, she retorted: "I know that. But who will be our girl pastor?"

Does it *really* make any difference that women have been ordained? At least for those children, the answer is yes, yes, yes! ■



Connie Kleingartner is a coordinator for congregational life for the ALC's Iowa District. Her office is in Charles City.



Christopher D. Berry
Wartburg Seminary
Frederick, Md.



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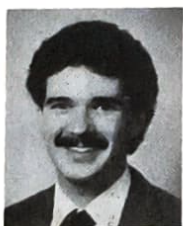
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When getting a new pastor . . .

OTHER SIDE OF THE FENCE

by Polly Redner Ross

If your congregation is getting a new pastor, you're probably excited about the prospect of a new ministry and a new family in your community. But without being presumptuous, let me share some thoughts from the "other side of the fence."

I'm a pastor's spouse. I'm 40 years old and for the most part enjoy being a pastor's wife. I have a college education, my own part-time career, two kids (a pre-teen and a teenager), and a good marriage. We have lived in the same town for 10 years, and we own the house we live in.

I get compliments for my work in the congrega-

tion: Sunday school teacher, part-time organist, children's choir director, choir member, vacation church school teacher, and women's support group leader. Yet I'm not expected to furnish a pie for every social event, join a women's circle (my particular rebellion), or raise perfect kids. When my children were small, I never attended evening events. My husband always had and somebody besides a baby-sitter had to stay home and nurture the kids.

Some of my clergy-spouse friends have not been so fortunate; nor, in other circumstances, was I. We are probably more unlike than alike. We just happened to marry someone who was or later became ordained. Our interests and even our religious backgrounds vary enormously. Worship is special for me, yet after 16 years of marriage, it is still hard to sit through my husband's sermons without wondering what people are thinking.

I chose my part-time career, and my work brings me great personal satisfaction. Yet, when we move, we will have to start at the bottom both professionally and financially—and that isn't a bright prospect. But my job gives me friends outside the congregation and a chance to be known as a person on my own. It doesn't

mean our congregation doesn't pay enough, that we're ungrateful, or that I don't want to be more involved in the life of the congregation. My husband and I are married, but you don't hire the two of us for the salary.

married to job

I am a leader, an organizer, and a musician. Some of my friends who are pastors' wives are shy and find the "hostess with the mostest" role difficult. I'm married as a teacher, and I love teaching; but other pastors' wives feel inadequate in that area. Like me, I'm married to a man, not his job.

In the early years of my husband's parish ministry, when we moved frequently, it was hard making friends and being tied down with little children. I'm moved often, but parishioners offer their friendship, but I like to have my own friends. Yet I try to be friendly with all members of the congregation. Don't take a lack of personal friendship with me or any other pastor's spouse as a rejection. I'm just different from your last pastor's wife. I have different needs.

I enjoy visiting the homes of members of our congregation, especially now that our children are older.



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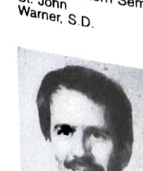
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Trinity Seminary
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Wartburg Seminary
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Dennis A. Johnson
Luth. N'western Sem.
Gloria Dei
Tomah, Wis.



Gregory P. Johnson
Luth. N'western Sem.
Pollock—Pollock,
Pa.

mean our congregation doesn't pay enough, that we're materialistic, or that I don't want to be more involved in the life of the congregation. My husband and I are a team, but you don't hire the two of us for the salary of one.

Not married to job

I am a leader, an organizer, and a musician. Some of my friends who are pastors' wives are shy and find the "hostess with the mostest" role difficult. I'm trained as a teacher, and I love teaching; but other pastors' wives feel inadequate in that area. Like me, they married a man, not his job.

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I enjoy visiting the homes of members of our congregation, especially now that our children are older.

But with more and more women working outside of the household, the days of dropping in are over. If you are serious about wanting us to visit, invite us. We'd love to come for dessert, to have an impromptu picnic, or even to watch your son or daughter play ball. We have no extended family within 1000 miles, so at times life is lonely for us. We're awfully busy before religious holidays such as Easter or Christmas, but on the actual day we may be home "recovering" and feeling a little lonely.

Feeling trapped

My favorite holidays are Memorial Day and the Fourth of July, because my husband has no official functions on those days. My husband works far more than 40 hours a week, but we have a regular day off and always take it. Sometimes we leave town on our day off, and at other times we take the phone off the hook. Some of our clergy friends don't do those things, and their spouses feel trapped. Maybe that's one reason clergy divorces are much more common now than 20 years ago.

An adolescent recently asked my husband if he ever sinned. Small children in the congregation confuse



Ann L. Fritschel
Wartburg Seminary
W.N.D. District



Andrew G. Gangle
Trinity Seminary
Eastern District



Peter C. Garrison
Pacific Seminary
S. Pac. District



David R. Garwick
Luth. N'western Sem.
S.E. Minn. District



Robert C. Gohl
Luth. N'western Sem.
Rocky Mt. District



Jose A. Gonzalez
Lutheran School of
Theology—Chicago
Certified by Wartburg
Illinois District



Kristi J. Hanson
Luth. N'western Sem.
N. Pac. District



David J. Haven
Luth. N'western Sem.
St. John
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Trinity Seminary
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Karen L. Hill
Trinity Seminary
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Luth. N'western Sem.
American
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Blaine L. Johnson
Wartburg Seminary
S. Wis. District



Dennis A. Johnson
Luth. N'western Sem.
Gloria Dei
Tomah, Wis.



Gregory P. Johnson
Luth. N'western Sem.
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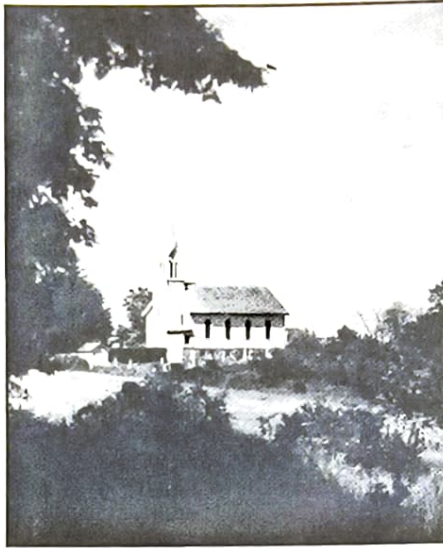


Paul R. Johnson
Luth. N'western Sem.
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Rebecca L. Johnson
Luth. N'western Sem.
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When your church calls a pastor, a spouse and children often come along. As a member, you have a great deal of power to make life better for them all.



him with Jesus, since both wear robes, read the Bible, and have beards. But children don't confuse me with Jesus.

If your new pastor is gone when you phone and his wife doesn't want to be a substitute "resident counselor" and may not even seem especially friendly, re-

member that she may be grieving over the loss of friends and trying to adjust. But get to know her and you'll likely discover a person with gifts to share as well as needs and hurts.

I'm proud of being the wife of a Lutheran pastor in part because I now have a lot of freedom. But when I look around, I get nervous, because I see many other spouses who don't have the privileges I do in this congregation—and I wonder what the next parish will expect of me.

Pray daily for your pastor's wife. We all can do it. Accept her foibles, and she'll be forever grateful. Tell her she is appreciated. Remember, you call a pastor, and often a spouse and children come along. You have a lot of power to make life better for your pastor's spouse. Sometimes we just have to be more sensitive to the situation. ■



Polly Redner Ross is a piano instructor living in Cedar Rock, Wash., where she is a member of St. Paul's Lutheran Church.



Diane L. Joseph
Wartburg Seminary
N. Minn. District



Donna E. Joseph
Wartburg Seminary
E.N.D. District



Paul E. Judson
Wartburg Seminary
St. Paul's Evangelical
Cole Camp, Mo.



Ralf Kalms
Luth. N'western Sem.
Christ
Whitefish, Mont.



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Renee L. Liabraaten
Wartburg Seminary
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Our prayers come from daily life

Luis Alberto Pereyra

Many times I have begged the Lord with the same petition his disciples used: "Lord, teach me to pray." I believe the Lord has answered that request, but not quite in the way I wanted. When I first came to the United States from Argentina, many pastors invited me to prayer meetings. I was embarrassed, because I knew few words in English and my colleagues used beautiful words. They prayed like poets. My shyness and little knowledge of English always kept me quiet when people prayed. I believed I never could pray in English, and the deepest part of my heart still responds to Spanish.

My Lord did not teach me a new way with words that led me to be a poet. Instead, my Lord taught me to see the people—their problems, their happiness, their whole lives. When I find my neighbor, I find a new theme for prayer.

I talk to the Lord about "my kids" in the gang; about a person named Israel, who could not find a job; about Richard, who is dying of AIDS. Carmen is going to the hospital; her husband had a heart attack.

Life's themes

The Lord gave me eyes and ears. He did not give me words like a poet. He showed me that my life is full of themes, which I then turn into words and talk to him about.

I pray to my Lord like this: *Jesus. I walk slowly until I reach the white bed in the blue room on the fifth floor. José is breathing with difficulty. Jesus, do you hear him?*

They shot him three times last night in the dark streets of my neighborhood.

Nobody knows . . . but everybody knows. Nobody talks . . . but everybody knows. Do you know, Jesus, who shot José? I know that you know, but it is not important. His pulse is weak. Only the machines help him. His life is ebbing away, drop by drop—like yours on Calvary.

Lord, José is too young to die! He has three children who are playing at the fire hydrant. He has a young wife who lovingly cooks rice and beans for them. O Lord! I ask you to spare José's life. I ask you to guide the hands of the doctors and nurses so the bleeding will stop. I ask you for José. Please bring him back to the street corner, to the factory, to the game of living. Jesus . . . Will you please stop José's bleeding? Amen.

Kathy fed upon you, my Jesus! She knelt down, wearing her beautiful white dress. Her light blue eyes looked forward to your coming to her young soul.

The altar was very colorful. The music filled your temple, and Kathy, with her pure white dress, knelt at the altar



Richard J. Koch
Trinity Seminary,
Deerfield, Ill.
Certified by Luth.
N'western
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Larry A. Koger
Luth. N'western Sem.
S. Pac. District



Paul M. Kopka
Luth. N'western Sem.
Eastern District



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Redeemer
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Eastern District



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Catherine A. Lutinen
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Catherine A. Malotky
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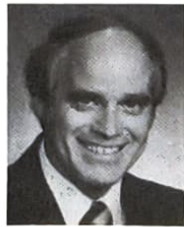
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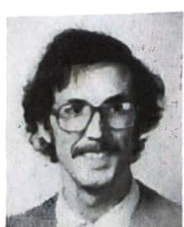
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Luth. N'western Sem.
Eastern District



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Luth. N'western Sem.
Christ
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Meredith A. Musaus
Luth. N'western Sem.
Christ
Byron, Minn.



Scott B. Nagel
Luth. N'western Sem.
S.W. Minn. District



Bonnie M. Nash
Wartburg Seminary
N. Wis. District



Deborah C. Nesheim
Yale Divinity School
Certified by Luth.
N'western
Division for World
Mission—Hong Kong



Kathryn L. Newsome
Luth. N'western Sem.
Trinity
Gaylord, Minn.



James B. Norem
Wartburg Seminary
S.D. District

HOW I Pray

and confessed you in her precious, young soul.

O Lord! How easily you enter my little Kathy! Because the kingdom of heaven belongs to her. You chose to die, broken in bread and poured in wine, while Kathy lives for your grace.

Yesterday, my little Kathy came again, without her white dress. She was looking for you, my Lord. She knelt again. She looked at me, she smiled, and her pure soul was nourished by Christ. Lord, will you feed my little Kathy again? Amen.

Prayers are important in people's lives, but the most important thing is to find a way of communicating with God. This is not precisely the God "beyond," but God, my personal friend, a person

who is close to me. To talk and walk with God should be easy for people who trust in him. I trust my wife, my children, my colleagues, my doctor, my lawyer. Why should it be so difficult to trust and talk to God?

Pray with our hearts

The words that we use to pray need not be different from those we use in daily life. We don't have to be so schizophrenic when we pray; we don't have to change our tone of voice and use special words. We can just pray with our hearts and express our feelings and emotions.

Lord, I have a terrible headache. Today is not my day. Give me peace and love. I need your strength.

My baby . . . Where is my baby? O Lord! I had an abortion. Where are you now, Jesus?

Thanks, Lord, for this beautiful evening. I met Maria.

If we focus our prayers on the reality of our daily life, the presence of God in

our lives is more realistic to us. The praying to God won't make us feel better in a place where we, as sinners, do not have access.

The picture from Isaiah 6 does not help me find the God who became flesh. Instead, I look to Martha's words: "Lord, if you had been here, my brother would not have died" (John 11:21). The Lord set his human presence among us, and we can talk to him and ask him a question as Martha did.

I'm convinced that if we want to find a God who can help us in daily life, we have to adopt Martha's approach. He can help us by walking with us on the same path. ■



Luis Alberto Pereyra is pastor of the Hispanic congregation at Trinity Lutheran Church, Brooklyn, New York, and associate pastor of St. Mark Lutheran Church in Elizabeth, N.J. He served on the Commission for a New Lutheran Church and is the Eastern District's coordinator for Hispanic ministries.



George A. Oberle
Trinity Seminary
Michigan District



Randy J. Olson
Luth. N'western Sem.
Ohio District



Norman Paskowsky
Wartburg Seminary
W.N.D. District



Brian K. Peterson
Luth. N'western Sem.
N. Minn. District



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S.E. Minn. District



Laurie L. Peterson
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S.W. Minn. District



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Zion
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N. Pac. District



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Cindy L. Schnasa
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S.D. District



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Luth. N'western Sem.
Division for World
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Africa



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S.W. Minn. District



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Luth. N'western Sem.
Ohio District



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Dennis B. Smith
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Luth. N'western Sem.
N. Pac. District

I THINK

NEW CHURCH: YES!

"God has led us to this new day. I hope we seize the opportunity."

by Robert W. Kelley

The Evangelical Lutheran Church in America (ELCA) will happen. It ought to happen. I will work to see that it does happen, for I remain convinced that this prospect of a new church is God's will for us now.

When the ELCA begins functioning January 1, 1988, I hope our new church will be greeted with the same enthusiasm and joy that was evident at the

simultaneous conventions of the American Lutheran Church (ALC), Lutheran Church in America (LCA), and Association of Evangelical Lutheran Churches (AELC) in 1982.

Am I too enthusiastic? Am I naive? I think not. I am so hopeful and optimistic partly because my background in the faith straddles the Appalachian Mountains. I have one foot planted in the LCA, the other in the ALC. So I have personal reasons for wanting this merger to happen.

I was baptized and nurtured in congregations of the Maryland Synod of the former United Lutheran Church (now part of the LCA), but I was confirmed in a congregation of the ALC. I also was educated at Capital University and Evangelical Lutheran Theological Seminary, both ALC institutions in Columbus, Ohio. I have experienced and have been blessed by the fellowship and the faithfulness of both traditions. I am indebted to pastors and people in both church bodies for their witness and ministry. Now I



Karl Pierce
Wartburg Seminary
Central District



Piotr Pilch
Wartburg Seminary
Illinois District



Marcia L. Pyle
Luth. N'western Sem.
Christ
Menomonie, Wis.



Timothy Quarberg
Luth. N'western Sem.
Iowa District



Joel M. Quile
Luth. N'western Sem.
Eastern District



Kurt R. Radke
Wartburg Seminary
Eastern District



John C. Ragan
Wartburg Seminary
First & E. Lake Andes
Lake Andes, S.D.



Gary M. Rose
Luth. N'western Sem.
Central District



Mark Ruch
Wartburg Seminary
Southern District



Hans M. Sacrison
Wartburg Seminary
Rocky Mt. District



Gilbert M. Santiago
Trinity Seminary
S. Pac. District



Craig Satterlee
Trinity Seminary
Michigan District



Karen Saunders
Wartburg Seminary
Iowa District



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Luth. N'western Sem.
Martin Luther
Columbus, Ohio



Neil Solomonson
Luth. N'western Sem.
Oak Grove, Iowa



Michael G. Soppeland
Luth. N'western Sem.
S.E. Minn. District



Timothy R. Stadem
Luth. N'western Sem.
S.D. District



Daniel Stalker
Wartburg Seminary
Illinois District



Jonathan Stansfield
Wartburg Seminary
Glenfield
Grace City, N.D.



Patricia D. Stillson
Luth. N'western Sem.
Southern District



Gordon J. Straw
Luth. N'western Sem.
Central District

want to see my spiritual heritage brought together in the ELCA.

More importantly, I have theological reasons for working and praying for the ELCA's birth. The prayer of Jesus recorded in John 17—"that they may all be one"—remains a convincing expression of our Lord's will for the unity of his people. Recent study in Ephesians has highlighted for me the strong exhortation to the faithful to express their unity in Christ.

Our shared heritage and our common confessional base as Lutherans provide the prophetic and apostolic foundation for acknowledging and expressing our God-given unity. We are one in faith; let us be one in life.

True, there are some theological idiosyncrasies that reflect our separate histories and our corporate personalities as the ALC, LCA, and AELC. But only an overstatement of the differences could constitute a basis for saying we ought not unite.

Our avowed oneness

The argument that we can know unity in Christ without institutional unification has merit. Yet there

also are times in the providence of God and the life of the church when we come to understand that institutional separation often gives the lie to our avowed oneness in Christ. Now is such a time.

Much has been written and spoken about the supposed negative impact that the process of the Commission for a New Lutheran Church (CNLC) has had on mission and about the "normal" diminishment of mission efforts in merged church bodies. But I am convinced that the CNLC process is a part of our contemporary mission. We need to get our house in order. And I am optimistic that our efforts in the new church will reflect not retrenchment but expansion.

My study of Ephesians also has intensified for me another conviction: While God has given and continues to give gifts to the church, no single congregation, no particular church body, and no one denomination has all those gifts. To be sure, each of our three present church bodies has sufficient gifts to foster and sustain faith and to empower ministry and mission. But there are other gifts for ministry that we deny ourselves in our solitary existences. All three churches have many individuals who are em-



Andrew A. Taylor
Luth. N'western Sem.
S. Pac. District



Steven K. Thorson
Luth. N'western Sem.
Hope
Ladysmith, Wis.



Kevin Tracy
Luth. N'western Sem.
N. Pac. District



Paul M. Trenne
Luth. N'western Sem.
S.D. District



Rachel S. Tune
Luth. N'western Sem.
N. Minn. District



John H. Twiton
Luth. N'western Sem.
S. Wis. District



Lori Jo Ueland
Luth. N'western Sem.
S.E. Minn. District



Mark D. Vinge
Luth. N'western Sem.
N. Minn. District



Bruce A. Vold
Luth. N'western Sem.
Fortuna Parish
Fortuna, N.D.



Robert E. Waters
Wartburg Seminary
Illinois District



Richard A. Wehrs
Luth. N'western Sem.
N. Wis. District



Erik R. Weiberg
Wartburg Seminary
N. Pac. District



Randy R. Wendt
Wartburg Seminary
Zion Evangelical
Cuero, Tex.



Barbara J. Witten
Wartburg Seminary
S.E. Minn. District



David Wildermuth
Wartburg Seminary
St. James
Leola, S.D.



Howard A. Willer
Wartburg Seminary
Immanuel
Peru, Ill.



Mark F. Wilms
Luth. N'western Sem.
Bethlehem
Toledo, Ohio



James A. Wilson
Luth. N'western Sem.
Good Shepherd
Naperville, Ill.



Alan J. Wolkenhauer
Luth. N'western Sem.
Sheyenne Parish
Sheyenne, N.D.



Phyllis M.
Wolkenhauer
Luth. N'western Sem.
Sheyenne Parish
Sheyenne, N.D.



Luther J. Wynn
Trinity Seminary
Michigan District

...with spiritual and intellectual gifts and who
...serve a broader constituency. What already has
...happened through the integration of our theological-
...education faculties at four seminary sites is a prag-
...matic demonstration of this point.

A dowry of gifts

Our three churches also have program, organi-
...ational, and administrative gifts that will bless the
...new church. For example, the LCA program known
...as *Word and Witness* deserves broader exposure.
...The ALC adult Bible study series, called *Search*, has
...proved itself an important resource that will be an
...asset in the new church. Each of the three merging
...church bodies brings such a dowry of gifts to this
...union—persons, programs, skills, and styles that will
...be edifying to all.

Recent debate over the CNLC's Progress Report
...highlighted some of the enrichment we will gain
...in one church body. Congregational life does not ex-
...haust the reality that is the church. Our ALC congre-
...gations will benefit from a view of the church that
...expands our awareness of interdependence and mu-
...tuality in ministry. At the same time, the new struc-

tures will take into account the ALC and AELC em-
...phasis on the congregation as the basic structural
...unit of the church. The end result will more fully re-
...flect the truth, I believe.

Issues of ministry will be the subject of a study
...in our first six years together in the ELCA, and our
...separate histories will again impel us to more expan-
...sive thought and study. The church will be the better
...for it. We may even come to some new understand-
...ing of the meaning of ordination in our church.

Commitment to ecumenism in the new church
...will stretch our vision and encourage greater appre-
...ciation of what we share with other sisters and
...brothers in Christ throughout Christendom. The
...LCA's focus on growth in the Lutheran-Roman Cath-
...olic contact and the ALC's attention to the fruits of
...Lutheran-Reformed dialogs will stimulate the ELCA's
...ecumenical awareness. Indeed, all our historic roots
...will help us gain a better understanding of our own
...contributions in the ecumenical arena.

God has led us to this new day. I hope we seize
...the opportunity. ■

*Robert W. Kelley is bishop of the American Lutheran Church's Ohio
District. His office is in Columbus, Ohio.*



Bradley D. Ulgien
Luth. N'western Sem.
St. Olaf, Minn.



Robert C. Vaage
Luth. N'western Sem.
First
Sioux City, Iowa



Stephen D. Van
Gilder
Wartburg Seminary
Central District



Mark Vinciguerra
Wartburg Seminary
St. Olaf
Cranfills Gap, Tex.



Thomas A. Wetzel
Wartburg Seminary
St. Olaf—De Soto,
Iowa
Ferryville, Minn.



Thomas D. Whay
Trinity Seminary
Central District



Dean H. Wheeler
Pacific Seminary
Iowa District



Shelley Wickstrom
Wartburg Seminary
N. Pac. District



Robert R. Yankovitz
Trinity Seminary
N. Minn. District



Cynthia A. Zierner
Trinity Seminary
Iowa District

Photos were not available for the following candi-
...dates: Dan L. Alexander, Pacific Seminary, Ohio
District; Sandra M. Beltran, Luth. N'western Sem-
...inary, E.N.D. District; Susan V. Burchfield, Wart-
...burg Seminary, Atlantis, Capetown, South Africa;
...Samuel Hernandez, Certified by Pacific, S. Pac.
District; Audrey Lepore, Luth. N'western Seminary,
...New Hope, Foresthill, Calif.; Steve Manning, Yale
Divinity School, Certified by Luth. N'western Sem-
...inary, S.W. Minn. District; Thomas P. Olson, Luth.
...N'western Seminary, Division for World Mission—
...Central African Republic; Eugene W. Wiegman,
...Certified by Pacific, N. Pac. District; Harry M. Wil-
...liams, Trinity Seminary, Eastern District.

IN DUE SEASON

After our Vacation Bible School had finished
...a week of classes, one of our younger students
...went home and told her grandmother that
...everyone was going to sing at worship on Sun-
...day. The children, she said, were to sit "in the
...stinks." Her grandmother asked her to repeat
...where they were to sit, and she replied again,
..."In the stinks." After more questions, her
...grandmother realized that the children were
...to sit in the pews.

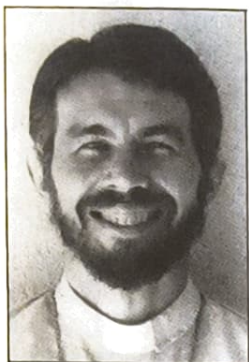
Submitted by Pastor Otto Zwanziger
Immanuel Lutheran Church in Harlan, Iowa

One Sunday afternoon, a youngster's grand-
...father, annoyed with his grandson's four-year-
...old antics, put the boy on a chair and sternly
...told him to sit still. The youngster, although
...puzzled, obeyed. Finally he asked, "What
...happened, Grandpa? Did you have a bad day
...at church?"

Submitted by Sharon Remmen
Newbury Park, Calif.



"Let my people go, or I'll preach you my
...most boring sermon!"



NEW CHURCH: NO!

"Now is not the time to merge. . . . Our Lutheran church cannot handle such . . . in the present situation."

by Paul Anderson

Paul and Barnabas helped the New Testament church avoid a split—then they had one of their own. That great missionary team championed the cause of unity, but they could not settle their argument about including Mark on the second journey. Those known for strong convictions probably side with Paul. People who say love is more important defend warmhearted Barnabas.

In facing the prospect of a new Lutheran church, we must deal with this tension. Love would unite. Truth often separates. Must we sacrifice truth in our desire to love? Must we cease to love because of our concern for truth? If we find the lowest common denominator as the basis for union, some of us will drag our heels. Others will insist that marriages demand concessions and so do church unions.

Unity is certainly on God's agenda. A church that competes with itself is no match for the enemy. Most of us can agree with Dr. Albert Outler, a noted ecumenical leader, who has spoken of the "scandal and tragedy of a divided Christendom." Our disunity must be confusing to non-Christians who observe our church buildings within a stone's throw.

A church merger can be one way to reverse the trend of putting asunder what God has joined together. It can testify to the catholicity of the church, showing we are "one body and one Spirit." Mergers also can encourage us in more cooperative efforts, help us acknowledge that we need each other, heal among us wounds of the past, and teach us that diversity is essential for a healthy body.

On the other hand, mergers often do not accomplish these important goals. Church unions look better on paper than in practice. Here are reasons:

- The adage that two can live as cheaply as one has been applied to church marriages. Instead of the American Lutheran Church, Lutheran Church in America, and Association of Evangelical Lutheran Churches, we will have one new Lutheran church. Instead of three main offices, one. This all sounds

cost-efficient. But Lyle Schaller, an astute analyst of church trends, declares: "Recent history has demonstrated some of the limitations of this concept. The city with 500,000 residents pays more per citizen for the protection of persons and property than does a city with a population of 5000. The 80-member congregation usually operates with a lower per-member budget than does the 800-member church in the same denominational family." He adds that "denominations that are most effective and 'efficient' in the area of mission and outreach usually have fewer than a half-million members."

- Supporters of the new church argue that unity will provide strong witness for the world. But from where is this witness to come? The rise of ecumenism in this century parallels the decline in global mission efforts by mainline U.S. churches. It is hard to find a happy marriage of churches that has resulted in membership growth and increased missionary activity. Usually, such unions have brought a drop in members. While the exact cause and effect is difficult to demonstrate, the numbers are revealing.

- Mergers shift the focus to administrative concerns, instead of mission priorities. Leaders must become absorbed in the mechanics of running a new administrative structure. Time and attention are robbed from the church's central tasks.

- One of the saddest facts of mergers is that they often cause more division than was present before the union. Corporations have observed that if they fail to take into account the values of the constituency, mergers with other companies will accelerate the momentum, lower the productivity and create a large-scale fallout among faithful employees. Some of those who do not leave physically will leave emotionally.

- Division is not always a sin. It even can lead to new life. After all, two things cause division—truth and error. When the sword of the Spirit brings division, we must not argue for unity at any price. Truth is a higher priority than union. For example, we do not apologize for what happened in the 16th-century Reformation. Wasn't Luther's work necessary? Or when John Wesley reluctantly took 150,000 members from the Anglican church, didn't he give them more than what they were experiencing previously?

- Mergers are like marriages. They expose many problems as they solve, perhaps more. Growth experts, who warn against mergers, have shown that mergers usually take place when the uniting bodies are weak, not when they are strong. Now is not the time to merge. Moving a part

who needs intensive care may only hurt the person's chances for survival. Likewise, consider the condition of our churches. Recent church history tells us we will not get new members through merger, but we will lose them by the droves. Our Lutheran church cannot handle such a loss of lifeblood in the present situation.

Real danger

Walter Voxland
Seattle, Wash.

When the July 11 issue arrived, I felt compelled to share my distress at a small notice on the bottom of page 17, telling us of the forthcoming article, "Can Women Really Be Pastors?" The very posing of this question is "fuel for the fire" of those members in congregations who still, after 16 years, are not open to calling women clergy.

There is real danger in seeing our official church journal even allowing an airing of doubt to surface in the minds of the skeptics and naysayers. Such a question can undo the years of hard work and progress in ministry by and with women who are clergy, as well as the reconciliation efforts of ALC district staffs everywhere.

EDITOR'S NOTE: The intention was to highlight one of the feature articles in this issue and to encourage readers to reflect with one author on the importance of embracing all the gifts God has given to the church through people. But the title itself in the July issue, out of the context of the article in this issue, was vulnerable to misunderstanding and misinterpretation. It even may have been a source of offense. We regret any problems that July box may have caused. But read the article and give thanks for God's gifts through ALC pastors, 255 of whom are women.

Site of new church

Robert E. Duea
Milwaukee, Wis.

As the Commission for a New Lutheran Church met in Seattle and decided to switch the recommendation of headquarters site from Milwaukee to Chicago (July 11, p. 16), I was deeply embarrassed.

It has been fascinating to watch the impact that the debate has had on Milwaukee. It has been on the front page since February. The ELCA headquarters located in Milwaukee would make a major impact. I suspect that it would not make much an impact on Chicago, but rather the impact of Chicago upon the church would be in the vicinity of \$1-3 million a year.

(Robert Duea is president of Lutheran Social Services of Wisconsin and Upper Michigan.)

Carl C. Larsen
Whitewater, Wis.

Chicago's image, fame, notoriety, or

I do not argue against unity. But the nature and character of our unity is something we need to consider. What is being proposed for our three uniting bodies of the Lutheran church, I think, will not help our church fulfill the mission Christ has given us.

Paul Anderson is pastor of Trinity Lutheran Church in San Pedro, Calif.

LETTERS

whatever has been built on names such as Dillinger, Capone, Nitti, et. al., and on publicity regarding corrupt city government, and, oh yes, "wind." My experiences in flying have led me to avoid O'Hare if at all possible. Instead, I fly from Mitchell Field in Milwaukee and find it to be far less of a "rat race."

Alvin N. Rogness
St. Paul, Minn.

It would be an audacious step, but couldn't our merging churches select as the new headquarters a city with no airport, served only by trains and buses? This would have the following advantages: (1) Enroute to meetings, people would have time to carefully read their agendas, maybe even a good book. (2) Planners would be led to ask, "Is this meeting necessary?" and let harried people stay at home. (3) With reduced blood pressure, decision makers would be more reflective, maybe even more charitable. (4) On trains and buses, people would become friends and neighbors again, a telling blow against the dehumanization that airlines have spawned. (5) Finally, we would be spared the trauma of deciding among New York, Philadelphia, Chicago, Milwaukee, or Minneapolis—all victimized by airports.

New service?

Name and address
withheld by request

Why do we need a new liturgy? If Walter Wangerin Jr. and Paul Manz (June 13, p. 25) want to sing a Mass, let them. But leave our Lutheran liturgy alone. If we have to put up with all that, we may not have a Lutheran church when we merge.

EDITOR'S NOTE: Neither a new liturgical order nor a new hymnal will come with the birth of the proposed Evangelical Lutheran Church in America. The news report about the Wangerin-Manz creation referred to a special service designed by them to celebrate the new church. It is not a replacement for the liturgy in Lutheran Book of Worship.

ALC hunger funds

Myron G. Domsitz
Brookings, S.D.

The June 13 issue [p. 22] of *The*

Lutheran Standard reports that the ALC Council decided to divert funds from the 1986 Hunger Appeal to support community and economic development projects. This latter work certainly deserves ALC support, but its merit does not justify collecting money for one purpose and using it for another. Such a practice is faulty stewardship and a breach of trust.

I shall continue to support efforts to combat world hunger, but not through the ALC.

Fred J. Wolff
Lincoln, Neb.

If we need money here at home, let us tell the people and support such a program, but let us not use funds that have been given to feed the hungry overseas and deceive our people.

Dr. Robert Schuller

Mrs. Mark Coppler
Wabash, Ind.

I, too, feel that we as a church of Jesus Christ need to be grounded in Scripture [May 2, p. 8], and I am sure that Dr. Schuller believes this, also. I think it is a sad thing when a writer in a Christian magazine takes a phrase out of context and discredits a fellow Christian leader of another denomination.

Lawrence L. Isbell
Venus, Pa.

I have real problems with Dr. Schuller's doctrine of sin in particular, but that does not give license to sweeping generalizations about either his doctrine or his praxis.

E. Kay Karsten
Waverly, Iowa

I would that we stop condemning others and get on with the work of evangelizing the United States and the world. Let's thank God for those who are doing that regardless of denomination or popularity. Surely the Lutheran church has nothing to brag about when members are steadily dropping out of our ranks.

Gene Hermeler
Fridley, Minn.

The Crystal Cathedral does have many strong biblical programs in place, including the largest Bethel Bible Series outlet in the United States. There are, after all, some healthy things that we as members of a shrinking church can learn from a growing church.

NEWSFRONT

ALC & LCA councils endorse new church

- Recommendation sent to conventions
- Joint negotiating committee named

The quest for the Evangelical Lutheran Church in America (ELCA) cleared a major hurdle last month when the American Lutheran Church (ALC) Council and Lutheran Church in America (LCA) Executive Council recommended approval of plans for the new church at the conventions later this month.

The 41-member ALC Council, which met in Minneapolis July 21-22, endorsed convention resolutions (see page 23) that would bring into being the ELCA on Jan. 1, 1988, if the new-church proposal is approved by two-thirds of ALC congregations voting on the matter.

Earlier, the 33-member LCA Council, meeting in New York June 30-July 2, sent plans for the new church to the LCA's convention, with LCA Bishop James Crumley indicating that he foresees no issues that threaten formation of the ELCA.

But the LCA Council (see page 23) continued to raise questions about the new church's pension plan. "I predict pensions will be the one major issue" regarding the new church that the convention will have to face, Bishop Crumley said.

The ALC, LCA, and Association of Evangelical Lutheran Churches (AELC) are holding concurrent conventions this month, with the ALC meeting in Minneapolis Aug. 23-29, the LCA in Milwaukee Aug. 25-30, and the AELC in Chicago Aug. 26-29.

Joint committee

A 13-member negotiating committee has been named to deal with convention requests for changes in proposals of the Commission for a New Lutheran Church (CNLC). Appointed by the churchwide bishops were:

From the ALC: Dr. Albert E. Anderson of Minneapolis and David J. Hardy of



ELCA seal

The new church's proposed seal, chosen by the CNLC from 26 designs, was created by Mike Black of Minneapolis. The three overlapping flames emanating from the base of the cross signify the three uniting churches, and the three intertwined circles symbolize the Trinity. The new church's name forms a circle around the design.

Chicago, both CNLC members; Bishop E. Harold Jansen of the Eastern District and Bishop August Wenzel of the Southern District; and Gwen Boeke of Cresco, Iowa, and the Rev. William White of Mount Pleasant, Mich., both ALC Council and Executive Committee members.

From the LCA: Dr. Franklin D. Fry of Summit, N.J., and Dorothy Jacobs of Austin, Tex., both CNLC members; Bishop Harold Lohr of the Red River Valley Synod and

ALC convention news updates

Members of the American Lutheran Church can receive by telephone regularly updated summaries of decisions by delegates to the ALC's 13th general convention in Minneapolis.

Around-the-clock, recorded reports will be available—for the price of a three-minute phone call—by dialing (612) 879-0907.

The reports will be available from 9 A.M. (CDT) Sunday, August 24, to 5 P.M. Friday, August 29.

Bishop Kenneth Sauer of the Ohio Synod and Dr. Robert Hock of Winter Park, Fla., and Shirley Uhrich Sundberg of Los Alamos, N.M., both LCA Executive Council members.

From the AELC: Dr. Elwyn Ewald of St. Louis, the church's executive and CNLC member.

Committee convenor is Dr. Arnold Mickelson of Minneapolis, CNLC coordinator.

From the commission

The CNLC voted 65-2 at its final meeting June 23-25 in Seattle to recommend approval of the commission's proposals by the ALC, LCA, and AELC conventions.

Voting no were Dr. Robert Marshall, former LCA president and now a seminary professor in Columbia, S.C., and Dr. Elizabeth Bettenhausen, a theological professor in Boston, Mass., and a member of the LCA Executive Council.

Dr. Marshall told the commission that he voted against the resolution because he thought it was "presumptuous" of the CNLC to recommend adoption of the report. He noted that convention delegates are free to act as they wish regarding new-church issues.

In an interview, Dr. Bettenhausen said she voted no because she thinks "inconsistencies" exist in the CNLC recommendations.

As the CNLC's concluding meeting ended, ALC Presiding Bishop David Preus addressed the commission and said, "I look forward . . . to overwhelming affirmation" of plans for the ELCA.

AELC Bishop Will Herzfeld thanked the commission for "creating a church for our children."

And LCA Bishop Crumley said: "I love the LCA, its traditions, its life, its people. Now I can say I love the ELCA."

Crumley concluded: "We have experienced a working of the Spirit among us and we can give our work to the churches prayerfully, saying, 'It has seemed good to the Holy Spirit and to us.'"

ALC seeks broadly based council

The American Lutheran Church (ALC) has recommended approval by its general convention of proposals by the Commission for a New Lutheran Church (CNLC). But the ALC Council asked the new church's council be instructed to include one elected representative from each of the 65 synods in the Evangelical Lutheran Church in America (ELCA).

Earlier CNLC plans had called for a broadly based council elected by the synods, but an amendment at the commission's final meeting in June reduced the council to 33 persons, elected by the churchwide assembly, plus ELCA's four general officers.

In discussion at the ALC Council's special meeting July 21-22 in Minneapolis, members indicated that they view the new church's council as a representative body for governing the church between churchwide assemblies rather than as a continuing executive committee of the assembly.

A larger council also would help increase dialog between the churchwide structure and the synods and congregations and would underscore the independence that is built into the structure of the proposed ELCA, according to ALC Council views.

The ALC congregational referendum on the proposed ELCA will be held Sept. 15, 1986, through March 15, 1987.

The ALC Council, on a 26-12 vote, rejected the CNLC's recommendation of Chicago as the ELCA's headquarters. An attempt to reaffirm the council's previous endorsement of Milwaukee was not successful.

Dorothy Raasch charged that the CNLC process of selecting a site "has put a cloud over it." She criticized the new church needs a "world-class" city as headquarters and asked, "What does a 'world-class' image have to do with being a servant church?"

Raasch of Milwaukee urged that the council bring the matter of site to the church body conventions.

Bishop Peter Rogness of the ALC Southern Wisconsin District said, "If we affirm Chicago, we ought to do it without discounting cost factors altogether, as the CNLC did." He added

that the comparisons he has seen point to substantially higher operating costs in Chicago than in Milwaukee.

But Bishop Lowell Erdahl of the ALC Southeastern Minnesota District said, "The question of site has caused a great deal of pain." He urged the council to affirm the Chicago decision because "it is time for us to come together." He added that the commitment to inclusiveness is not so much a matter

of where a building is placed but of how programs are shaped and staff selected.

In another matter, the council expressed serious concern "with what appears to be a unilateral ecumenical recommendation" coming from the Lutheran Church in America (LCA) Executive Council to the LCA convention for limited eucharistic sharing with Roman Catholics (see column three, page 27).

Pension issue still troubles LCA Council

The Lutheran Church in America (LCA) Executive Council may act on a proposal later this month that, in effect, would maintain the 12% level of pension contributions for most LCA pastors entering the pension plan of the new church as long as they remain under such a 12% provision in the letter of call they hold on Jan. 1, 1988.

Under the proposal, congregations and other church employers would be notified that compensation, including pension and other benefits, cannot be lowered "without breach of the contract implied in the call." Breaking the contract would make a congregation or other employing agency vulnerable to lawsuit. Compensation or related arrangements can only be reduced if a pastor voluntarily agrees to such action, the statement says.

The pension plan for the Evangelical Lutheran Church in America (ELCA) calls for a basic pension contribution rate of 9%, with graduated increases of 10% for persons 35-44 years of age at the start of the new church, 11% for those 45-54, and 12% for those 55 and above. Congregations may contribute, if they wish, pension amounts above the required levels.

The LCA Council had urged the Commission for a New Lutheran Church (CNLC) to increase the basic contribution rate to 12% for all plan participants, but the commission rejected that motion on a 40-28 vote.

Of ALC clergy entering the ELCA's pension plan, an estimated 85% will be at the 10% or above contribution rate. Projecting ages of ALC clergy to Jan. 1, 1988, 15% of active ALC pastors will be under age 35 at the 9% pension contribution rate, while 32% will be at the 10% level, 28% at the 11% level, and 25% at the 12% rate.

Dr. Robert Karsten of Columbus, Ohio, urged the LCA Executive Council last month to "move toward diplomacy" on the pension issue and "live together" in the new church to see how the plan works.

LCA Treasurer Robert Blanck responded: "I couldn't disagree more. The appropriate thing for us [at the LCA convention] is to vote no on the pension proposal" and leave the matter open to the constituting convention next spring.

Dr. William Kinnison of Springfield, Ohio, who was CNLC chairperson, predicted that the new church will have "a natural tendency" to move toward the higher pension contribution level. "I don't know that we need to go to the mat on this one," he said, adding that there is a "danger of the LCA being seen as irreconcilable and wanting it all."

But Bishop Paul Erickson of the LCA's Illinois Synod told council members, "I intend to raise the issue of pensions at the convention."

Great debate precedes CNLC vote

In the great debate by the Commission for a New Lutheran Church (CNLC) on a headquarters site, Dr. Elwyn Ewald argued for Chicago, saying the new Evangelical Lutheran Church in America (ELCA) should be located "in a national and global city" that is a "center of trade, commerce, and education."

Dr. Ewald of St. Louis, executive of the Association of Evangelical Lutheran Churches (AELC), said picking Chicago "would symbolize our commitment to being an inclusive church."

He also indicated that affordable office space can be found in the Chicago area, so that the cost of locating there would be "no greater than Milwaukee."

For Milwaukee

Arguing the case for Milwaukee was Dr. William Kohn, retired AELC president. When Milwaukee was proposed by the CNLC's 59-9 vote last February, Kohn reported "there was a kind of euphoria" when people started thinking about the possibility of having a large national church located there.

Despite some "intemperate comments" from other parts of the country, Kohn said, Milwaukee as the choice received little outright opposition from district and synod conventions, 22 of which said the choice made no difference to them. The ALC Council also affirmed the choice.

But AELC Bishop Will Herzfeld warned that widespread reaction to Milwaukee in the churches "has created . . . a need for serious reconsideration" of that choice.

Dr. Reuben Swanson, Lutheran Church in America (LCA) secretary, said, "This commission backed into the decision" in the February meeting with that vote being more a matter of opposition by some to Chicago and by others to Minneapolis than a strong affirmation of Milwaukee.

Dr. Amalie Shannon of Carefree, Ariz., told the CNLC that "Milwaukee is simply not a central focus" for the country, with the nation's population moving south and west.

On a 41-25 vote, the CNLC suggested Chicago, rather than Milwaukee, as the recommended headquarters site for the ELCA.



Optimistic leaders

ALC Presiding Bishop David Preus, CNLC Chair William Kinnison, LCA Bishop Gene C. Cronley, and AELC Bishop Will Herzfeld, at a Seattle news conference, expressed optimism about prospects for the Evangelical Lutheran Church in America.

The Rev. Robert Linstrom—senior pastor of Holy Trinity Lutheran Church in Elgin, Ill., a city of 63,000 people on the west side of Chicago—attended the CNLC meeting on behalf of the Chicago task force. He said Elgin, Schaumburg, and the inner loop of Chicago are three possible locations.

The Chicago group plans to be "very involved in the conventions" of the AELC, LCA, and American Lu-

theran Church to make sure Chicago remains the choice, Linstrom said.

(A detailed report on the CNLC final meeting was published in the 11 issue on pages 16-17.)

Other matters

On a 38-18 vote, the CNLC proposed a bylaw for the new church would prohibit membership by persons in secret organizations and cults. The bylaw declares that "no person who belongs to any organization other than the church which claims to possess its teachings and ceremonies in which the Lord has given solely to the church shall be ordained or otherwise received into the ministry of the church, nor shall any person so ordained or otherwise received by the church be retained in its ministry if subsequently joins such an organization."

The CNLC also reduced the size of the ELCA governing council from one person per synod, elected by each synod, to a number equal to one-half the synods. The action, taken on a 38-18 vote, means the new Church Council will have 33 members elected by the churchwide assembly, plus the ELCA four officers.

A move to eliminate specific provisions to achieve inclusiveness for the ELCA assemblies, boards, and other organizational units was defeated on an overwhelming voice vote.

LCA Secretary Swanson offered a resolution originally proposed by LCA synod bishops that called for ELCA commitment to being an inclusive

Siebert cancels \$1 million offer

The world's largest Lutheran foundation canceled its offer of a \$1 million grant for the Evangelical Lutheran Church in America (ELCA) after the Commission for a New Lutheran Church shifted the new church's proposed headquarters site from Milwaukee to Chicago.

The Siebert Lutheran Foundation of Wauwatosa, Wis., offered the grant if the headquarters of the 5.3 million-member ELCA were in Wisconsin.

Under the foundation's bylaws, 85% of its grants must be distributed in Wisconsin for Lutheran projects.

Jack S. Harris, president, said the foundation, with assets of nearly \$40 million, has no difficulty finding places to make grants.

QUICK LOOK

REELECTED PRESIDENT of the Lutheran Church—Missouri Synod (LCMS) was Dr. Ralph Bohlmann, 55, who has served in that position since 1981. He won on the first ballot at the LCMS's 56th regular convention in Indianapolis, receiving 576 of the 1,131 votes cast. On that ballot, 567 votes were needed to win. Coming in second with 447 votes was challenger Robert Sauer of St. Louis, who had been first vice-president. Elected new first vice-president was Dr. August Menicke, 55, of Brainerd, Minn., president of the synod's Minnesota North District since 1970. A detailed report on the LCMS convention is slated for the September 5 issue.

THE PRESBYTERIAN CHURCH (U.S.A.) decided, at its 198th general assembly in Minneapolis, to enter a new relationship with the three uniting Lutheran church bodies, which could lead to the sharing of altars and pulpits. Meanwhile, a committee overseeing the selection of a headquarters site for the PCUSA has named Charlotte, N.C., Cincinnati, Fort Worth, Tex., Indianapolis, Kansas City, Mo., and St. Louis as contenders. Tests applied by the panel included quality of life, costs, availability of leased office space, availability of a qualified multi-ethnic work force, and "where can the church best do the church's work on the national level?" The committee will recommend a single site next January. The PCUSA now is working out of the New York City and Atlanta headquarters of its two predecessor bodies.

EIGHT CHURCH WORKERS convicted on a total of 18 counts related to their "sanctuary" efforts to help Guatemalan and Salvadoran immigrants enter and remain in the United States were sentenced to probation by U.S. District Judge Earl Carroll in Tucson, Ariz. Judge Carroll conceded that the eight were motivated by humanitarian concern, but he urged them to make "fuller and more determined" use of the system rather than going around it. All eight defendants said they planned to continue their work with Central American refugees, despite a condition of their probation that they not transport and harbor illegal aliens.

DR. WOLFRAM KISTNER, director of justice and reconciliation for the South Africa Council of Churches, was released from a Johannesburg prison one week after he was arrested by South African security police, apparently because he was seriously ill with pneumonia. Kistner's release was accompanied by severe restrictions on his activities, although it was not clear whether the conditions constituted a formal banning order—a South African punitive measure that amounts to virtual house arrest. Kistner, who was born in South Africa to German missionaries and holds citizenship in both nations, was arrested under a section of South Africa's new emergency law that permits authorities to detain persons without trial for up to 10 years.

"ANOTHER FAMILY FARM," a video production of the American Lutheran Church's Media Services Center, won a Silver Screen Award at the U.S. Industrial Film Festival in June. The program, which deals with the impact of the farm crisis on a family in southwestern Minnesota and the role of the church in the situation, is being distributed for viewing in congregations and on television stations.

FOURTEEN TENNESSEE PARENTS have sued to block the Hawkins County school system from using a series of reading books published by Holt, Rinehart and Winston. Vicki Frost, one of the parents, asserted that the Holt Basic Reading series, for kindergarten-ninth grades, teaches satanism, feminism, evolution, telepathy, internationalism, and other "secular humanist" beliefs. Frost cited a first-grade reader in which a boy is shown cooking, while a girl reads from a cookbook. An attorney for the school board said the books in the series expose children "to values and ideas that are out there—other religions, races, points of view. How else are you going to prepare for this cruel world except by exposure to other ideas?"

THE UNITED METHODIST CHURCH (UMC) reversed its decision to delete "Onward Christian Soldiers" and "Battle Hymn of the Republic" from the church's new hymnal after angry members jammed phone lines for 10 days at UMC national offices in Nashville.

church, showing this by "intentional action in nominating procedures." But the only percentage requirement in that proposal was the stipulation that 60% of representatives be persons of color.

The ELCA documents specify not only that 60% of representatives are to be people of color, but also that half the lay members are to be female and half are to be male, and that at least 10% of representatives be persons of color or persons whose primary language is other than English.

The Rev. George Villa of Goleta, Calif., opposed removing the specified percentages, saying, "You cannot rely on the fairness of the present church to achieve inclusiveness. 'This amendment takes the teeth out of the principle of the new church and would shut the door to intentional representation. . . .'"

In other action, the 70-member commission:

- endorsed Women of the Evangelical Lutheran Church as the auxiliary name;
- proposed that synods determine whether to allow retired pastors voting rights at synod assemblies (a large conflict in the LCA); and
- decided to let the Virginia Synod's constituting convention determine if the synod should be in the Southwestern or Mid-Atlantic region.

Picking churchwide executives

The CNLC strongly criticized a plan by the Transition Team of the three uniting churches to name churchwide executives next March. The commission urged that these persons be elected by the boards they will serve.

Dr. Dorothy Marple of New York, Transition Team coordinator, said the team's proposal would have permitted better planning to take place. And LCA Secretary Swanson said the plan was designed to insure both a better balance of persons from the existing churches and inclusiveness.

After the CNLC action, the Transition Team shifted from the early-session proposal. Under the current schedule, ELCA officers as well as council and board members will be elected at the constituting convention in late April and early May 1987, with election of executives by the new boards to take place in July 1987.

ALC missionary deported from South Africa

The Rev. Brian Burchfield, an American Lutheran Church missionary who at first vowed to fight a South African government order expelling him from the country, was detained at the Johannesburg airport by police July 17, then held overnight in a nearby jail before being returned to the airport and kept under guard. In the late afternoon of July 18, he was escorted to a plane for the flight out of the country.

The South African government gave no specific reasons for his deportation.

Burchfield, 38, said he believes his only offense was preaching and teaching the gospel. "We believe we should speak the truth," he said. "In countries that are totalitarian like South Africa," he added, "speaking the truth of God is considered subversive."

Since January Burchfield and his wife, the Rev. Susan Burchfield, 39, had served St. Peter's parish near Cape Town, a parish that included two mixed-race congregations and two preaching points.

Daughters came back

Susan Burchfield, who was not included in the expulsion order, remained in South Africa to prepare the family's possessions for shipment to the United States. The couple's two daughters also were not deported. But Erin, 15, and Megan, 13, did fly back to the United States with their father.

Pastor Susan Burchfield was speaking to a congregation near Cape Town on July 20 when police stormed the building, kept the congregation of some 500 persons confined for more than two hours, then released them but fired tear gas as they dispersed.

While expressing "deep grief" over having to leave the place he had come to call home, Brian Burchfield said his expulsion was a minor matter when contrasted with the great suffering of people in South Africa who seek justice and freedom. "Would to God that people who speak out against that country *were* deported," he declared. Instead, they are thrown into prison and tortured, he said.

Meanwhile, ALC Presiding Bishop David Preus, the Evangelical Lutheran Church in Southern Africa (ELCSA), and several U.S. senators and repre-



Gesture of freedom

Pastor Susan Burchfield raises her arm in a gesture of protest, a declaration of solidarity with the people, and an affirmation of freedom as she greets members of one of her congregations after Pastor Brian Burchfield was deported.

sentatives were among those who protested the July 10 deportation order.

This is the first deportation of an ALC missionary from South Africa in

the 57 years that the ALC and its predecessor bodies have had missionaries in that country.

Brian and Susan Burchfield were among a number of persons arrested at Cape Town's airport in March as they were bidding farewell to a German missionary, but the charge later was dropped.

Brian Burchfield was detained by South African security police June 15 following a service at an Anglican church near Cape Town marking the 10th anniversary of the Soweto uprising. He was released after three hours, and was not charged.

After Brian Burchfield was ordered to leave South Africa, the couple told ALC world-mission division officials they "believed they should not initiate compliance" with the deportation order. But ELCSA, the mostly Black South African church body that sponsored the Burchfields, asked Brian Burchfield to comply with the order. ELCSA officials said they strongly opposed the order, but believed resistance to it would prove ineffective and could jeopardize the continuing work of other ELCSA-sponsored missionaries. Three other ALC missionary families are serving in South Africa.

CTM passes \$17 million

The total of congregational goals reported and individual pledges received in the ALC's Commitment to Mission program passed the \$17 million mark July 21.

Among the 4,940 ALC congregations, 641 have reported goals totaling \$10,900,174. Individual pledges stand at \$6,314,791. Many congregations plan to initiate pledging programs this fall.

These amounts apply toward Commitment to Mission's \$40 million goal for special mission needs, particularly for starting and supporting new congregations and ministries throughout the United States.

Preus, other vice presidents to function for ailing LWF president

The Lutheran World Federation's vice presidents—including Dr. David Preus, presiding bishop of the American Lutheran Church—will jointly exercise the presidency while the organization's president, Zoltán Káldy, continues to recover from a stroke he suffered last December, the LWF's executive committee decided last month.

In an 800-word greeting read at the executive committee's meeting, held in Munich, Germany, Káldy called his illness "a



Zoltán Káldy

Membership declines

A report from the Office of the General Secretary of the American Lutheran Church indicates that the ALC baptized membership on Dec. 31, 1985, was 2,332,316, a drop of 7,630 from the previous year. The number of ALC households, however, increased by 791, to a total of 941,416.

Presiding Bishop David W. Preus told the ALC Church Council that "from 1967 to 1984 the ALC, while starting new congregations each year, gained only three congregations in total."

"We lose congregations as fast as we gain them, largely because of the outmigration of people from historic rural and inner city congregations," Preus said.

"U.S. Lutherans must be increasingly committed to outreach," he said. "Both local and extended evangelism efforts are imperative."

great spiritual burden, in addition to the physical one." Said Káldy, who is presiding bishop of the Lutheran Church of Hungary: "My recovery is not fast, so I am still not permitted to travel or to do any work."

LWF General Secretary Gunnar Staalsett said he would confer with the five vice presidents on all major matters. He said the vice-presidents would exercise the presidency until Káldy is again able to resume his LWF duties or until it is clear that Káldy's health will not allow him to return to his LWF post.

In his message, Káldy also mentioned two trips he took last year—to the Soviet Union and to a peace conference in Bucharest, Romania. "I believe," said Káldy, "we must find ways of cooperation and understanding in the contemporary world, despite our many differences."

Africa food aid shift draws fire

A Reagan administration plan to use money intended for African famine relief and "Food for Peace" programs to pay part of the Central American aid package, including funds for the Nicaraguan contras, has come under fire in the U.S. Senate.

Under the plan, \$225 million in Ethiopian aid, plus \$75 million from the Food for Peace program, will be shifted to Central America.

"It would be unconscionable to divert funds from a program to combat world hunger and starvation to a policy which will produce further bloodshed and hardship for the people of Central America," Sen. Tom Harkin of Iowa and Sen. John Melcher of Montana said in a letter to President Reagan.

Meanwhile, a U.S. Department of Agriculture study reports the need for food assistance in Africa is expected to grow dramatically.

By 1990, food shipments to parts of Africa may have to be five to eight times higher than they were during the most recent drought and famine.

In spite of the return of rain to parts of Africa, some areas still need food for famine relief.

ALC district, LCA synod conventions summarized

The chart below tallies key new-church resolutions submitted to the 19 district conventions of the American Lutheran Church and the 30 synod conventions of the Lutheran Church in America. Reports on the ALC district conventions can be found on pages 25-27 of the May 2 issue; pages 26-32 of the May 16 issue; pages 26-27 of the June 13 issue; and page 22 of the July issue of THE LUTHERAN STANDARD.

Topic	ALC	LCA
Affirm Jan. 1, 1988 start-up date	8	17
Delay start-up date	—	4
For quota system	7	8
Against quota system	9	21
For Milwaukee national offices	2	2
Reconsider Milwaukee	7	13
Nondiscriminatory salary and/or pension contributions	10	28
Voting rights for retired clergy	—	18
Congregational authority	12	27
Termination of congregational membership/property ownership	6	24

LCA suggests sharing communion at times with Roman Catholics

The Lutheran Church in America convention this month is expected to consider asking the Roman Catholic Church to explore ways to permit official sharing of Holy Communion between Lutherans and Roman Catholics "under carefully regulated and interpreted situations."

The language of the delicately worded resolution, calling for "limited eucharistic sharing," reportedly was checked with the Vatican to avoid problems of ecclesiastical diplomacy on such a crucial issue.

Rural aid offered by ALC

The American Lutheran Church's (ALC) Division for Service and Mission in America (DSMA) will make available about \$200,000 over the next two years to help congregations in economically stressed rural areas. The amount is minimal when compared with needs, said Dr. Warren A. Sorteberg of the division's staff.

Sorteberg said the funds, from DSMA's transition-ministries and Mission Partners programs, would be used to provide temporary and long-term financial aid, funding for specific programs, and help for congregational

mergers, parish realignments, and ecumenical ministry.

Bishops and other representatives of 11 of the ALC's 19 districts recently attended a DSMA-sponsored consultation in Minneapolis to help the division develop guidelines for use of the funds and consider the church's further response to the rural crisis.

Several of the bishops urged that the aid be channeled primarily through clusters of neighboring congregations and be designated for emergencies. Bishop L. David Brown of the Iowa District said the cluster approach is "the best organization of congregations I've seen."

Bishop Marvin J. Schumacher of the Western North Dakota District said he had reservations about giving financial aid to congregations simply to keep them in existence.

Some participants in the consul-

tation urged caution about assuming that financial grants are needed. They suggested that congregations be encouraged to use their own creative resources in approaching problems in their communities.

The Rev. Marshall P. Pechauer, assistant to the bishop in the Southern Wisconsin District, said "the family farm, as we dream of it, is a thing of the past for a good number of people." Said Pechauer: "People in our district are saying we've got to be aware of that and shape the transition rather than be shaped by it."

DSMA's Sorteberg stressed that "We do not want to assist congregations simply on a survival basis. We want to assist them to be in mission for their communities."

The ALC's national council recently approved using another \$125,000 in hunger funds in 1987 for

Mental health needs church attention

Marie is a 39-year-old schizophrenic. Her medications allow her to live independently in her community. But they have unpleasant side effects, and she often stops taking them. She often roams the streets, and sometimes she harasses customers at a local bank. Officials at the bank would like to see her committed. But Marie refuses to go to a state hospital. And she fears counseling because she suspects it might prompt somebody to have her committed.

Marie's case, offered by mental health experts, was used by participants in a five-day seminar held recently in St. Paul, Minn. The focus of the event, sponsored by the American Lutheran Church's Ephphatha Services and held at Luther Northwestern Seminary, was on how the church can relate to persons with chronic mental illness and to their families.

"Maybe society is really saying that what we need is to stop nuisances on the street," said Susan Lentz, supervising attorney for the Minnesota Mental Health Project, referring to Marie's situation. A major problem, she said, is society's "failure to provide other options in terms of housing and social services." Lentz said that if she were Marie's attorney, she would argue that "she's not dangerous and that there is no evidence of serious inability to care for her basic needs." Often, said Lentz, commitment doesn't mean treatment or even good care.

Susan Carey, a St. Paul woman who has lived with mental illness for 21 years, said congregations need to offer more than rides and hospital visitation. Carey, who has earned a college degree and worked as a VISTA volunteer, occupational therapist, and businesswoman, and as a writer and poet, said she continues to fight the

stigma and prejudice associated with mental illness. She urged congregations to "take a stand on the side of change," to "work to alleviate stigma and promote education through outreach," and to "invite people to speak . . . about mental illness."

Pastors often are ignorant or timid about dealing with the effects of mental illness, said Dr. Stewart D. Govig, a professor of religion at Pacific Lutheran University, Tacoma, Wash., and the parent of a mentally ill child. Govig said many pastors "don't understand how the mental health system works," and "don't understand the effects on the family—for example, that if there is a mentally ill child, there also is stress on the marriage." He urged pastors to visit mental health centers to become familiar with procedures and with professionals on call 24 hours a day.

Speaker Diane Fossum said that when she first sought help from members of her congregation in caring for her mentally ill brother and sister, "I could not find one person." But she refused to give up. Now she directs an emergency shelter for the mentally ill at Our Saviour's Lutheran Church in Minneapolis.

Fossum said a hospital administrator once told her, "If the family doesn't care, why should we?"

Said Fossum: "There just are not enough people out there to say, 'Come in here with me if you're cold.' The first place mentally ill people need to feel welcome is in congregations. All they have is their love and their souls to give, and they give freely. I believe the Lord has a purpose in them."

Audiotapes of the seminar are available from Ephphatha Services, Box 15167, Minneapolis, MN 55415.

...rural community economic develop-
ment demonstration project that would
be arranged by DSMA. The ALC's De-
velopment Assistance Program, oper-
ated through the Office of Church in
Society, funds other community-based
projects.

LWR explores use of U.S. food aid in projects

Efforts of Lutheran World Relief (LWR) and food-aid policies of the U.S. government often may be compatible but not always, according to discussion at LWR's board meeting in Madison, Wis., this summer.

While the U.S. government provides food to meet basic human needs in developing countries, "LWR's purpose is also to help improve the quality of life of the poor," Larry Minear said. Minear, head of LWR's Washington office dealing with issues of public policy, noted that "U.S. government funds provide, in many instances, a way through which LWR can extend its outreach and effectiveness."

But he indicated there may be certain circumstances in which the objectives [of LWR and the U.S. government] are less compatible." So LWR, as a church-related relief and development agency, must make judgments on a country by country, case by case basis, he said.

Trouble spot

One of the primary trouble spots for relief and development agencies now is Central America. Kenneth Brown, LWR's program director for Latin America, said LWR is increasingly judged in Latin America "by our willingness to receive money from the U.S. government" for aid projects.

The relationship between the U.S. government and private agencies needs constant vigil," Dr. Robert Marshall of Columbia, S.C., LWR board president, said.

The LWR-U.S. issue arose during a two-day discussion of food aid, particularly the 32-year-old U.S. government-supported Food for Work program.

Urban-rural exchange



Minnesota-New York visits: 'solidarity with neighbors'

Two congregations of the American Lutheran Church that exchanged letters and prayed for each other during 1985 took the next step, May 10-13, when the Rev. Gary Dreier (right) and Robert Knutson (second from right) of Elstad-Highland Prairie Parish, Peterson, Minn., visited Zion Lutheran Church, Brooklyn. Dreier preached at worship May 11. On Aug. 16-17, Elstad-Highland Prairie Parish will host Zion Church. The Rev. Stephen J. Sveom (second from left), Zion's pastor, and Evald Olson, Zion's president, also are pictured in the church garden, which features a sculpture of Christ blessing the city and country. The exchange—initiated by Bill Olsen of Zion Church—recognizes that "many rural churches have provided support to some urban churches through benevolence support," according to Sveom. He added: "Now, with many rural churches experiencing difficult times, we believe it is important for us to share in their concerns and show solidarity with them." An example: Zion members received a sample letter they could use to write Congress and express support for the family farm.

Few LWR board and staff members questioned use of food in relief and development work, especially in emergency situations. But several said they see problems with long-term projects where poor people are paid in food commodities for work on projects.

In 1984 the U.S. government provided food commodities worth \$93.5 million to support Food for Work programs at about 50,000 projects in 49 countries, according to the U.S. Agency for International Development. Many of these projects were coordinated by private relief agencies such as Lutheran World Relief.

These Food for Work projects, supporters say, increase the nutritional levels of the poorest segments of society while stimulating local development with benefits that reach beyond completion of such projects as roads, bridges, wells, and small dams.

But critics cite the cost of transporting food commodities and the short-term nature of many of the projects.

At the board meeting, the Rev. G. William Genszler of Waukesha, Wis., LWR volunteer coordinator of donations in Wisconsin and Upper Michigan, was honored by the board. In the last 10 years, blankets and quilts donated from Genszler's region would have stretched from Milwaukee to Acapulco, Mexico. He delivered a \$20,000 check to LWR from the Siebert Foundation of Wisconsin.

The board also previewed a new film *Journey of Hope*, about LWR's work with the Indian population in Peru. The film was produced by Filmedia of Minneapolis.

This report is based on material provided by Daniel Cattau, news bureau director, Lutheran Council in the USA, New York.

PEOPLE

Learning, giving mark seminary 'landlord'

by John R. Nyberg

At age 86, the Rev. Gerald Giving still puts in a long, busy workday. And loves it.

The lively, articulate octogenarian was cutting swaths of green with his power mower when a visitor stopped by his two-and-a-half-story, stucco home near Luther Northwestern Seminary, St. Paul, Minn.

"Life seems to be treating you well—or could it be vice versa?" said the visitor. "You look younger than when I last saw you 20 years ago."

On this particular day, Giving also had scheduled lawn-keeping chores at two other nearby houses that he and his wife, Selma, own and that have been home to seminary students for four decades.

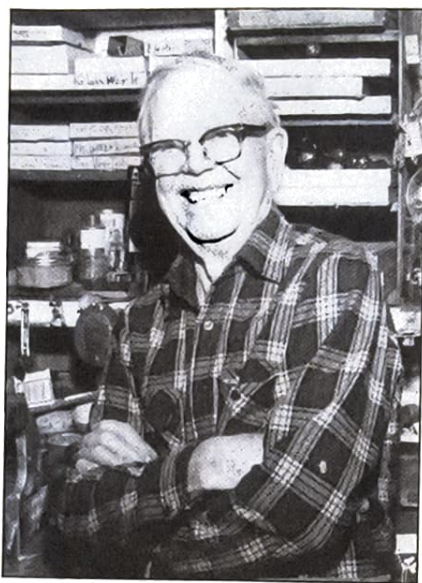
The Givings became landlords to seminarians in 1944, only a few years after Pastor Giving himself received his divinity degree from Luther Seminary.

Jack-of-all-trades

The three houses, all built more than a half century ago, were showing the effects of age when the Givings purchased them for what they describe as "a song." As a jack-of-all-trades, Giving saw their potential for remodeling into apartment-size dwelling units.

Raised by devout, churchgoing parents on a farm in South Dakota, Giving is no stranger to tools and hard work. What needed repairing at the three houses he fixed, utilizing do-it-yourself skills as cement mason, carpenter, plumber, electrician, painter, wallpaper hanger, and furnace repairman.

The first of 30 seminary couples who have been tenants of the Givings were the late Gordon Ruud and his wife, Lenora. They served as missionaries in Madagascar.



Gerald Giving

The Ruuds came shortly after Giving had completed his first ministerial stint—at a parish in Menomonie, Wis.—and had begun a 25-year career of editorial work at Augsburg Publishing House, Minneapolis, mostly with youth publications.

After retiring from Augsburg in 1968, Giving, with characteristic vigor and optimism, plunged into a new career. Over the next dozen years he served as interim pastor at some 30 parishes in Wisconsin and Minnesota, one of them Mindekirken in Minneapolis, where Giving preached in Norwegian. He also speaks French, German, Danish, and some Arabic—language skills that he honed on several world trips.

Giving's first trip abroad was in the mid-1920s, when he taught English for two years at a Presbyterian mission school in Tripoli, Lebanon.

During the late 1920s and 1930s, he also pieced together an education (Augustana College, Sioux Falls, S.D.; the University of South Dakota, Vermillion; the University of Minnesota, Minneapolis; and Luther Seminary); practiced law in Madison, S.D.; served in the South Dakota legislature; traveled the lecture circuit; and, in 1935, honeymooned with Selma in Jerusalem. From there they traveled to Turkey, Russia, Finland, and Sweden—to the

province of Varmland, Selma's childhood home, and to Toten and Trondheim, Norway, from whence his grandparents came.

Staying active is Giving's way of guarding against the inroads of old age. His current volunteer activities include tutoring a group of Chinese students at the University of Minnesota in proper English usage, and conducting chapel services for elderly wheelchair patients at a St. Paul nursing home.

Endless energy

"What I remember about Pastor Giving," said the Rev. James Lindekugel of Edina, Minn., a tenant of the Givings 20 years ago, "is his endless energy. He always had a project. Thinking back, I see him in bib overalls, his brow beaded with sweat, hammer in hand, saying to Selma, 'Mother, what shall we do now?' I remember him as a good husband and good father [the Givings have three daughters]."

"Another memory I have of him is that he was an early riser. At six in the morning, I'd often hear him humming a hymn as he shaved in front of the mirror. He was a plainspoken, humble man, very amiable, and always positive about what tomorrow would bring. His love for the work of the church was always very intense."

According to Lindekugel, there is a better word than "tenants" for the seminarians who have stayed with the Givings. "We were more like 'guests,'" he said. "The Givings were very loving toward us and always wanted to know how they could be of help. They are, as their name implies, very giving."

John Nyberg, retired news editor of The Lutheran Standard, edits the Northern Minnesota "News," a supplement to The Lutheran Standard.

CALL FOR APPLICATIONS

Candidates sought for full-time call as pastor of Norwegian Memorial Lutheran Church (Minderkirken) of Minneapolis. Qualification: fluency in both English and Norwegian. Direct inquiries and nominations to Daniel W. Olson, assistant to the bishop, Southeastern Minnesota District, 105 W. University Ave., St. Paul, MN 55102, phone (612) 224-4313.

OFFICIAL NOTICE

Notice is hereby given, as required by Bylaw 6.23.16, that El Camino Lutheran Church, San Antonio, Tex., dissolved effective March 1, 1986. Kathryn W. Baerwald, general secretary

Newsmakers

► **The Rev. Norris Einertson**, 55, pastor of the American Lutheran Church, was appointed army deputy chief of chaplains, replacing ALC Pastor Paul O. Forsberg, who retired from the army last October. Einertson, who began active duty one month after his ordination in 1961, is a graduate of Northwestern Theological Seminary, St. Paul, Minn., and Augustana College, Sioux Falls, S.D., both related to the ALC. The chief of chaplains of the air force and the deputy chiefs of chaplains of the navy and army, as well as the chaplain of the marine corps, are served at this time by Lutherans. Currently, 273 Lutheran clergy are on extended active duty.

► **Dr. Roy K. Nilsen**, assistant to the bishop of the ALC's Eastern District, participated in a weeklong National Security Seminar sponsored by the U.S. Army War College at Carlisle Barracks, Pa. Nilsen was one of 135 business, government, media, academic, and other leaders nationwide who were invited to discuss national security issues and share a "civilian viewpoint" on defense matters with the nation's future military leaders.

► **Robert Rogalski**, 44, principal of Martin Luther School in Phoenix, Ariz., has been selected one of three private school honorees in the third annual National Distinguished Principal



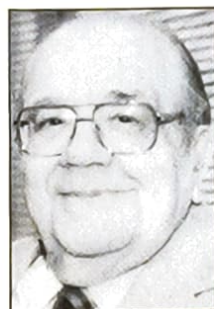
Norris Einertson



Robert Rogalski



Mary Kohn



E. Abrahamson

Program. The program is sponsored by the U.S. Department of Education and the National Association of Elementary School Principals, in corporate partnership with Pizza Hut, Inc. Martin Luther School, which has an enrollment of 210 students in grades K-8, is operated by nine congregations of the ALC (5), Lutheran Church-Missouri Synod (3), and Lutheran Church in America (1). Rogalski will be honored in Washington, D.C., Oct. 17, at activities hosted by U.S. Secretary of Education William J. Bennett.

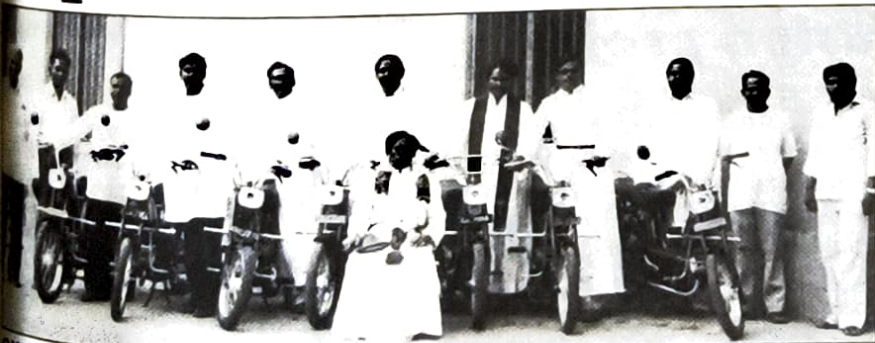
► **Mary H. Kohn**, 68, of Toledo, Ohio, accepted a silver medallion from President Reagan on behalf of Aid Association for Lutherans (AAL), honoring AAL as winner of the 1986 President's Volunteer Action Award. Kohn, who was named AAL's Fraternalist of the Year in 1985, represented many of AAL's 1.4 million members, who gave 1.8 million hours in 1985 organizing 140,000 activities attended by 5.5 million people. AAL, the nation's largest fraternal benefit society—in assets and life insurance in force—was selected to receive the award from among 2300 nominations submitted in 10 categories.

► **Attorney Elmer E. Abrahamson**, Chicago, for 22 years a member and chairman of the Board of Trustees of the American Lutheran Church and one of its predecessor bodies, the Evangelical Lutheran Church, was honored June 27 for 54 years of service to the board of trustees of the Norwegian-American Hospital in Chicago. Abrahamson, 83, serves the board as secretary and counsel.

► **Stanley Surridge**, a member of Central Lutheran Church (ALC), Everett, Wash., spent one week of vacation in each of the last three years as a volunteer for the ALC Mission Partners program. In 1984, he helped to build a new church and parsonage at Shishmaref, Alaska; last year he remodeled a parsonage at Santa Fe, N.M.; and in February Surridge remodeled space for an office and library at Fountain of Hope Lutheran Church (ALC), Kansas City, Mo.

► **Elections:** LCA Bishop **James R. Crumley Jr.** is the new second vice president of the National Council of Churches. . . . The 14,000-member Church of the Lutheran Brethren in America elected a Fergus Falls, Minn., pastor, the Rev. **Robert Overgaard**, to a three-year term as its new president. The denomination is headquartered in Fergus Falls. . . . The Evangelical Lutheran Synod has elected the Rev. **George Orvick**, pastor of Holy Cross Lutheran Church in Madison, Wis., as its first full-time president. The synod, which has about 20,000 members in 120 congregations in 19 states, is headquartered in Mankato, Minn.

Mopeds for India



Gifts enable pastors to visit large parishes

Seven mopeds were commissioned by the Rev. T. Anantham (seated), president of the South Andhra Lutheran Church, South India, to assist its pastors (pictured) in visiting church members throughout the large parish areas. The mopeds were purchased with a gift of \$200 from Messiah Lutheran Church in Jasper, Minn., and a \$3000 grant from the Division for World Mission and Inter-Church Cooperation of the American Lutheran Church.

U.S. church leaders protest attacks on Lutheran workers in El Salvador

Dr. Medardo Gomez, president of the Lutheran Church of El Salvador, has come under renewed attack by the Salvadoran government. Lutheran church leaders in the United States report they are worried about his safety.

The latest situation arose from charges made by Luz Janet Alfaro Pena, 23, a former worker in the nongovernmental Salvadoran human-rights commission. Alfaro Pena accused Lutheran, Roman Catholic, Baptist, and

Episcopal church leaders in El Salvador of following guerrilla directions.

In the accusations, Gomez and Cecilia Alfaro, a worker in the Lutheran Church of El Salvador, were described as members of the Salvadoran Communist party involved in channeling money intended for humanitarian assistance into the guerrilla movement.

Church workers fear that the allegations, which have been given wide exposure by the government, might encourage rightist death squads to take violent actions against people in the churches named.

Church workers have received death threats by telephone.

Telegrams expressing concern have been sent to El Salvador President Jose Napoleon Duarte, U.S. Ambassador Edwin Corr, and U.S. Secretary of State George Schultz.



In Hong Kong

ALC young adults working and studying in Hong Kong include (from left): Row one—Jo Ellen Kregel, Mesa, Ariz.; David Patrow, La Grande, Ore.; Tim Larson, Drayton, N.D.; Justin VanderZiel, Two Harbors, Minn.; Craig Campbell, Eugene, Ore. Row two—Bonnie Bernard, Stewartville, Minn.; Laura Ziehl, Fresno, Calif.; Beth Berg, Fargo, N.D. Row three—M. Douglas Swendseid, East Asia secretary for the ALC's world mission division; John Hazewinkel II, Grand Rapids, Minn.; Ron Voss, Thousand Oaks, Calif.; Jonathon Jahnke, Wells, Minn.; Bruce Thorpe, Luther League director of educational resources.

11 ALC youth devote summer to Hong Kong mission project

Ron Voss of Thousand Oaks, Calif., thought spending eight weeks working and studying at a refugee camp and a youth center in Hong Kong seemed "like a good way to live out Christ's call."

Voss and 10 other young adults who are members of American Lutheran Church congregations are spending July and August in Hong Kong under the sponsorship of the ALC's world-mission and congregational-life divisions.

The young people are working as

aides at the New Horizons Refugee School, which offers summer classes for students 6-15 years old from Vietnamese refugee families. They also are working at the Shatin Youth Centre, a project of the Evangelical Lutheran Church of Hong Kong serving young people ages 6-24.

The young people are living at Hong Kong's Lutheran Theological Seminary. On-site coordinators of the program are the Revs. Valerie and John Peterson, ALC missionaries in Hong Kong.

Delegation sent to help

Lutheran World Relief (LWR) dispatched a delegation to El Salvador to affirm "confidence in the integrity and independent nature of programs of the Lutheran Church of El Salvador and [LWR's] commitment to support their work."

The delegation included Dr. Mark Thomsen, ALC world-mission director; Dr. Gerald Currens, LCA world-mission director; Dr. Eugene Linsley, LCMS executive secretary for social ministry; and Kenneth Brown Jr., LWR's Latin America director.

A statement, approved by the LWR board of directors, was carried by the group.

"Since 1982 Lutheran World Relief has been supporting . . . humanitarian assistance programs of the Lutheran Church of El Salvador. Because of our personal knowledge of the effectiveness and independent nature of those programs, which provide services to approximately 100,000 persons, we profoundly admire and respect" Dr. Gomez, Ms. Alfaro, and their co-workers, the LWR board declared.

The LWR statement emphasized that "no evidence has been supplied to support" allegations against Lutheran church workers in El Salvador. More

...the statement declared, Gomez and Ms. Alfaro "are not members of the Salvadoran Communist party" and are not involved in providing support for the Farabundo Marti Liberation Front.

After the delegation's visit, the U.S. embassy in El Salvador reportedly released a statement saying embassy officials do not believe the church is aiding the guerrilla movement.

Suit threatens church freedom, experts claim

Religious rights of U.S. citizens and the freedom of churches to function within society may be threatened by a federal court case in New York, experts in church-state matters.

What began five and a half years ago as a suit by the Manhattan-based Abortion Rights Mobilization against the Internal Revenue Service (IRS) has slipped into a complex legal tangle involving the Roman Catholic Church and, by implication, all other churches. The group is demanding that the IRS end the tax-exempt status of the Roman Catholic Church because of alleged political action against abortion. Tax-exempt groups are barred from dedicating a "substantial part" of their activity to influencing legislation or elections.

For their case, the group subpoenaed national and diocesan church records concerning abortion, as well as sermons, bulletins, letters between bishops and candidates, and documents of support for 12 organizations opposed to abortion.

The church resisted the subpoena, claiming it was not involved in the suit. Federal Judge Robert Carter hit the church with a \$100,000-a-day fine, which was later stayed for appeal. Dean Kelly, church-state officer of the National Council of Churches, says the suit is a challenge to religious freedom and threatens the right and duty of churches to speak out on moral issues in society.

If upheld, the suit "would have a chilling effect" on church activity in public affairs, says Michael Woodruff, director of the Center for Law and Religion Liberty in Falls Church, Va.

Lutherans continue dialog with Methodists

Midway through a three-year dialog, Lutherans and United Methodists believe they eventually will be able to report a substantial consensus on their understanding of the office of bishop.

Members of the dialog team, meeting at Techny, Ill., agreed that bishops are ordained ministers who oversee congregations and clergy and exercise administrative and spiritual leadership. On the question of succession, both sides agreed that the concept embraced by the Roman Catholic, Anglican, and Eastern Orthodox traditions is not essential to the nature of the church or to the exercise of a valid ministry of oversight.

Methodists elect bishops for life; Lutherans elect them for limited terms. Members of the dialog team noted that Methodist bishops assume more of a corporate teaching role.

Some Lutherans at the meeting insisted that the doctrine of justification be mentioned in the final statement at the end of the three-year dialog. But some Methodists urged that justification not be made a "litmus test." The Rev. Jerome DelPino of Springfield, Mass., a Methodist, said there was no disagreement between John Wesley and Martin Luther on the "centrality of justification as a way of achieving fellowship with God."

Topics for future dialogs include the role of congregations, whether bishops are a separate order of ministry, and the comparative authority of the Lutheran Book of Concord and the Methodist Book of Discipline.

Dr. Roger Fjeld, president of the ALC's Wartburg Seminary, serves as dialog co-chair with Los Angeles Methodist Bishop Jack Tuell.

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LCA prepares paper on homosexuality

A 75-page paper to help congregations and members understand homosexuality has been received by the Lutheran Church in America (LCA) Executive Council.

Stating that the church can "neither absolutely condemn, nor ignore, nor praise and affirm homosexuality," the paper suggests that "many more of our congregations can extend a welcome, without judgment, and offer pastoral support" to persons who are homosexually oriented.

Recent developments in psychology and biology, the paper notes, indicate that a homosexual orientation may be "a given" rather than a freely chosen way of sexual expression.

Rejected is the notion that Acquired Immune Deficiency Syndrome

(AIDS) "can be thought of as deserved and direct divine retribution for homosexual behavior." Several thousand homosexual males in the United States have been affected by the syndrome, which also strikes intravenous drug abusers. In some parts of the world, AIDS is widespread among heterosexually oriented persons.

"This [paper] is a study, not a statement," Dr. Kenneth Senft emphasized. Senft—director of the LCA Division for Mission in North America, the unit through which the paper was prepared—described the paper as an educational tool for the church.

The paper was prepared by a 12-member advisory committee that included a medical doctor, nurse, architect, seminary student, and professor of

history and ethics, plus seven clergy members. Many seek a more definitive word from the church on the subject, the paper notes. "Those who see homosexuality simply and exclusively as a rejection of God's laws will be outraged at this tolerance" of unanswered questions, the document says. "Those who think that homosexual relations are simply natural alternatives to heterosexual ones will be angry and hurt that the church has been so cautious," the paper adds.

Deep concern

"Our tone needs to be one of moral discernment, of openness to new learning, of deep pastoral concern for persons, and of full awareness of the ambiguity of many sexual situations and choices that persons face today."

Reference is made to the 1970 LCA statement, "Sex, Marriage and Family Life," that describes homosexuality as "a departure from the heterosexual structure of God's creation."

Noting that the church has traditionally viewed sexual relations as appropriate only within the context of marriage, the report said the committee was divided as to whether a relationship between homosexual persons could "meet the standard of a covenant of fidelity" mentioned in the theological and ethical portions of the report.

Close study of biblical texts dealing with sexuality "leads to anything but clear and absolute directions," the paper argues. Portions of the Bible dealing with sexual sins ought not be used to "bludgeon gay and lesbian people or exclude them from full fellowship within the community of the baptized."

In asking the church to be cautious in attitudes toward homosexuality, the paper suggests that "it is a sign of strength and faithfulness . . . to speak tentatively when certainty is lacking."

In receiving the paper, the LCA Executive Council urged widespread distribution of the study and use of it for "teaching about sexuality and . . . support of persons in their development as sexual beings."

The paper includes appendices dealing in detail with Bible passages related to the subject. Essays on biological and psychological aspects of sexuality also are attached.

Retirement home conducts VBS



Balloon launch, picnic conclude special week

Glenwood Retirement Homes of Glenwood, Minn., involved eight of its corporate congregations and more than 100 volunteers, April 14-18, in conducting vacation Bible school (VBS) for its residents, using adaptations of the Good News Curriculum. A congregation provided each day's devotion, Bible study, and crafts. Other activities included: a hymn sing, a field trip to a hand-bell solo and organ concert, performances by second grade and high school choirs, and creating memory books. One to three volunteers visited each of the residents who were unable to participate in the group setting. One resident called the program "the best week of my life." The Rev. Norris Erdal, the home's chaplain who initiated the program, said one of the challenges of the program was "to adapt the curriculum designed for the young so as not to demean or patronize older people." He said it was important to group people according to abilities and interest levels, since "older people have more differences in their golden years than at any time in their lives."

Anniversaries

St. John's Lutheran, Carding-
Ohio, July 10.
Emmaus Lutheran, Racine,
Wis., Aug. 22.
Burke Lutheran, Madison,
Wis., Aug. 16-17.
Five Points Lutheran, Blue
River, Wis., Aug. 17.
Central Freeborn Lutheran,
Clarks Grove, Minn., Aug. 16-17.
Zion Lutheran, Balaton,
Minn., Aug. 10.
St. Paul Lutheran, Ottumwa,
Iowa, Aug. 24.
Price Lutheran, Osseo, Wis.,
June 22.
Weyerts Immanuel Lutheran,
Lodgepole, Neb., Aug. 3.
Zion Lutheran, Creighton,
Neb., July 4-6.
East Moe Lutheran, Garfield,
Minn., July 27.
Porterfield Lutheran, Porter-
field, Wis., July 19.
Vivian Lutheran, Vivian, S.D.,
Aug. 31.
Grace Lutheran, Barber, Mont.,
Aug. 3.
Scobey Lutheran, Scobey,
Mont., July 26-27.
St. John Lutheran, Arlington,
Iowa, Aug. 30-31.
St. John Lutheran, Craig, Iowa,
July 5-6.
Alonement Lutheran, Missoula,
Mont., Aug. 23-24.

To be included in this listing, please notify THE
LUTHERAN STANDARD of your congregation's an-
niversary.

Clergy deaths

The Rev. Oscar L. Olsrud, 96, Bis-
mark, N.D.; born March 17, 1890; died
Feb. 8, 1986; served parishes in Hingham,
Mass. (1925-30); Clarkston, Wash. (1930-
37); Savage, Mont. (1938-43); Beach
parish (1943-57) and Almont (1957-67), N.D.;
chaplain of Missouri Slope Lutheran
Church, Bismarck (1967-69); retired in
1979.

The Rev. Carl E. Fischer, 71, Portland,
Me., born Oct. 7, 1914; died May 28,
1986; served parishes in Cleveland, Ohio
(1940-42); Port Angeles, Wash. (1942-
49) and Portland, Ore. (1961-78); mem-
ber of ALC Program and Policy Council
(1949-57). ALC Board of Publication
(1958-60) and 1961-66), International Lu-
theran Commission on Worship and ILCW
Musical Music Committee.

The Rev. David J. Lunde, 48, Goleta,
Calif., born May 13, 1938; died June 5,
1986; served parishes in Beloit (1963-66)
and Cambridge (1966-75), Wis.; pastor of
St. John Lutheran Church, Goleta, from 1975
until he became ill in 1985.

LWF to transfer some bank funds

The Lutheran World Federation (LWF) has decided to withdraw funds from three of the seven banks with which it does business because the banks are involved in South Africa.

The three banks affected are: National Westminster Bank, London; Swiss Bank Corporation, Geneva; and Citibank, New York.

The 1984 LWF Assembly and the federation's executive committee had requested that a review of LWF's banking relationships with South Africa be undertaken.

Four banks were found to have policies toward South Africa that were consistent with LWF policy: Chase Manhattan Bank, New York; Schroeder, Muenchmeyer, Hengst and Company, Frankfurt; Skandinaviska Enskilda Banken, Stockholm; and Evangelische Darlehnsngenossenschaft, Kiel, West Germany.

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MOVING TO TUCSON? Lutheran salesperson can help you find home or investment. Yvonne Hoarn, Tucson Realty, 1331 N. Wilcox Rd., Suite 100, Tucson, AZ 85712-5155. (602) 885-0300.

ORGANIST, part-time. Large congregation. Prefer graduate-level training and/or experience. Potential for growth opportunities. Resume requested. First Lutheran Church, 327 S. Dakota Ave., Sioux Falls, SD 57102.

EAST LEMONWEIR LUTHERAN CHURCH desires to purchase church bell. Contact Pastor Harvey Frye, Route 1, Box 125A, New Lisbon, WI 53950. (608) 562-3236.

YOUTH MINISTRY DIRECTOR: Full-time position, negotiable salary. Apply: Our Savior's Lutheran Church, 370 Junipero, Long Beach, CA 90814.

New to the clergy roster

Information provided by ALC general secretary's office.

BEKEDAM, MAHLON J., 5433 Elmbank Rd., Rancho Palos Verdes, CA 90274 (DWMIC).

CALLANDER, JEFFREY H., Amboy MN 56010 (Jackson Lake).

CLAUSSEN, RAYMOND M., R. 1, Box 71, Bondell WI 54107 (Ascension).

COEN, D. PAUL, Box 534, Thief River Falls MN 56701 (assoc., Trinity).

FRANCIS, MARTIN P., 1501 Grandview, Portsmouth OH 45662 (First).

HAGLE, GRANT, 821 Jewett, Springfield MO 65807 (chap., St. John's Health Center).

HANSEN, JOHN L., Box 657, Moberg SD 57601 (assoc., Trinity).

HUNSLBERGER, ELEANOR M., 5300 10th Ave. S. Mpls. MN 55417 (assoc., Nokomis Heights).

MALOTKY, CATHERINE A., 2315 Chicago Ave. S. Mpls. MN 55404 (p. assoc., Our Saviour).

OLSON, RANDY J., 5280 Broadview Rd., Cleveland OH 44134 (assoc., Parma).

PYLE, MARCIA LYNN, 1306 Wilcox St., Menomonee WI 54751 (assoc., Christ).

WEE, MORRIS O., 2511 E. Franklin, Mpls. MN 55406 (p. assoc., Bethany).

WENDT, RANDY R., A & M Route, Box 41, Cuero TX 77954 (Zion).

WHAY, THOMAS D., Box 161, Tescott KS 67484 (St. Paul).

WILMS, MARK F., 106 W. Plumer St., Box 9172, Toledo OH 43605 (Bethlehem).

Pastors' changes of address

Information provided by ALC general secretary's office.

ALTHOFF, K. W., R. 4, Box 39, Cannon Falls MN 55009 (ret.).

BABINE, DANIEL A., Laporte, to 6500 Excelsior Blvd., Box 650, St. Louis Park MN 55426 (study).

BAKKEN, HARDIS C., 335 Summit Dr., Pinole CA 94564 (ret.).

BARTLE, KENNETH A., Galata, to Box 2248, Polson MT 59860 (Good Shepherd).

BECKER, S. M., Brookings OR, to 2220 Exposition Dr., No. 99, San Luis Obispo CA 93401.

BEISSEL, ELIZABETH W., Mpls., to 6925 Perry Ave. N., Brooklyn Center MN 55429 (assoc., First).

BERNTSON, GORDON N., Carrington ND, to 309 4th St. N., Fargo ND 58102 (Pontoppidan).

BLOCK, DANIEL J. G., 2nd Brigade, 7th Inf. Div., Fort Ord CA 93941.

BRAATZ, NORMAN V., Lake Havasu City AZ, to 150 N. Palm, La Habra CA 90631 (Emmanuel).

BRANDT, R. D., Seattle, to c/o Rolf Brandt, 8613 800 Ave. W., Oak Harbor WA 98277.

CARLETON, CLYDE M., 9915 Emnora Ln., Houston TX 77080.

CHRISTOPHERSON, JAMES E., Madison, to 124 E. Second St., Canton SD 57013 (Canton).

DIERS, GRETCHEN L., 202 Prospect, Lisbon ND 58054.

DILLE, SARAH J., Volga SD, to 385 Portland Ave., St. Paul MN 55102.

DOCKEN, MARK S., B., Flaxville MT, to Box 95, Mission Hill SD 57046 (Vangen).

ELLEFSON, CHARLES T., Pembina, to 1219 4th Ave. N., New Rockford ND 58556 (Kvernes).

FARWELL, ELWIN D., Blair NE, to 308 Leif Erickson Dr., Decorah IA 52101 (ret.).

FAUST, DANIEL G., Harwood, to Box 115, Rutland ND 58067 (Nordland).

FENTON, PHILLIP R., 6381 New Copeland Rd., Tyler TX 75703 (Redeemer).

FETTERMAN, EINAR A., New Brighton MN, to Main St. and Seventh, Box 140, St. Thomas ND 58276 (St. John).

FICK, CALVIN C., Park Ridge IL, to 4110 E. Mt. Vernon Rd., Waterloo IA 50701 (St. John).

FISHER, STEPHEN M., Pemberville OH, to 308 Monroe St., Hartford City IN 47348 (Zion).

FLATGARD, GARY E., Madelia, to 127 Gunderson Blvd., Kenyon MN 55946 (admin., Kenyon Sunset Home).

FOSS, HARLAN F., 216 Manitou St., Northfield MN 55057 (ret.).

GJELTEN, E. A., 208 Arbutus N.E., Olympia WA 98506 (ret.).

GROETTM, J. R., Sun City AZ, to 2690 Oxford N., Apt. 254, St. Paul MN 55113.

HAGEDORN, RONALD F., East Northport NY, to 4500 Refugee Rd., Columbus OH 43252 (Grace).

HANSEN, DONALD T., Minnetonka, to 7500 York Ave. S., No. 521, Edina MN 55435.

HANSON, MARILYN G., Decorah, to 310 E. 2nd, Holstein IA 51025 (St. Paul).

HELGESEN, G. S., 1128 S. Landmark Tr., Hopkins MN 55343.

HERNSTEIN, RICHARD R., Jr., Loogootee IN, to Box 785, Chatsworth IL 60921 (St. Paul).

HIERONYMUS, JOHN, Forest City IA, to R. 1, Box 57-A, Deshler NE 68340.

JOHNSON, ELDRED P., Box F, Turtle Lake ND 58575 (ret.).

JOHNSON, NEAL S., Sioux City IA, to 114 Erin, Kerrville TX 78028 (ret.).

KALLEVIG, LLOYD C., Apache Junction AZ, to 301 S. Oak, Hendricks MN 56136.

KASTE, OMAR S., Alameda Alcides 102 Icarai, 24230 Niteroi R.J., R.S. Brazil.

KLEMM, KEITH E., St. Olaf, to Box 95, Woden IA 50484 (St. John).

KNUDSEN, STEPHEN B., Aberdeen SD, to 201 S. Greenfield Rd., Mesa AZ 85206 (new cong.).

KORSRUD, WALTER W., La Crosse, to 1116 10th Ave. N., Apt. 5, Onalaska WI 54650.

KYLLO, JOHN J., Rolfc IA, to 302 S. Elm, Toppenish WA 98948 (Faith).

LANDSBERG, U. FREDRIK, La Puente, to 1510 N. Parton St., Santa Ana CA 92706 (St. Peter).

LANGHOLZ, EUGENE N., 801 Kensington Lake, Celina OH 45822 (ret.).

MCLAGAN, MARK R., Ferndale CA, to 201 W. Redd Rd., El Paso TX 79932 (Shepherd of the Valley).

MEYER, ALBERT L., Ord, to 710 Circle M., Hastings NE 68901.

MIDTHUN, ERIC O., P.O. Box 15, Kantiba G.T. Province, PO Kerema, Papua New Guinea.

MOONEY, ROBERT T., Scottsdale AZ, to 4861 Liverpool St., Yorba Linda CA 92686 (assoc., Messiah).

MUELLER, DENNIS D., Anton, to 490 Sixth St., Burlington CO 80807.

MYHRWOLD, ARVID, Blair, to R. 2, Box 52, Amery WI 54001 (ret.).

NELSON, OBE, Anchorage AK, to 1900 Rio Grande, Austin TX 78705 (dir., Faulkner Cir.).

NIELSEN, L. HENRY, Fort Meyers FL, to Box 167, Glen Route, Aitkin MN 56431.

NORDMARK, HANS C., Baker OR, to Box 237, Connell WA 99326.

OESTREICH, CLARENCE W., 295 N. Lee St., La Grange TX 78945 (ret.).

OLSON, DARREL R., Neche, to Box 624, Valley City ND 58072 (assoc., Our Saviour).

PANOS, JAMES, Lithonia, to 2755 Titon Way, Lawrenceville GA 30245 (Amazing Grace).

PRATT, WILFRED A., Jr., 617 E. Rose Ave., St. Paul MN 55101.

RITCHIE, JAMES R., Jr., Fort Campbell KY, to HQ 193d BDE PAN, PSC Box 1515, APO Miami FL 34004.

RITTER, STEVEN C., 4070 Bumper Cir., San Diego CA 92124 (mil. chap.).

RODE, ARTHUR E., San Antonio, to R. 1, Box 122 B, Fredericksburg TX 78624 (dist. dir., CTM).

Chernobyl offering

A special July 4th offering for the recovery and renewal of the people and life in Chernobyl, Russia, was taken by Luther Place Memorial Church, Washington, D.C., a congregation of the Lutheran Church in America.

Pastor John F. Steinbruck said the Chernobyl tragedy offered a providential opportunity to do "a thing that makes for peace" and "radiate a godly love and common concern to our sisters and brothers of Chernobyl." The gifts might be used to replace some livestock that were casualties of radiation fallout, according to Steinbruck.

ROTH, GARY A., Baltimore MD, to 1305 State Ave., Coraopolis PA 15108 (Zion).
 ROWOLD, PAUL L., Rockford IL, to 4750 S. Clarkston St., Englewood CO 80110 (Grace).
 RUECHEL, STEVEN R., Thompson, to 616 2nd Ave. S., Grand Forks ND 58201 (East Wall).
 RUNNING, HALVARD, Daingerfield TX, to R. 1, Sarona WI 54870.
 SAMPLE, RONALD C., 3332 Stirrup, Newcastle WY 82701 (secular empl.).
 SCHEY, H. NORMAN, Hanley Falls, to R. 1, Penock MN 56279.
 SCHLACK, RICHARD L., 2725 Westgate Dr., Rapid City SD 57702 (ret.).
 SCHMIT, CLAYTON J., Fargo ND, to 2465 Le Conte Ave., Berkeley CA 94709 (study).
 SCHOCH, KARL A., Moyers WV, to Main St., Box 136, Connoquenessing Pa 16027 (St. John).
 SCHULZ, LEONARD J., 751 E. Madison Cir., Pittsburgh PA 15229 (ret.).
 SENFF, PAUL G., Box 39, Kainantu EHP, Papua New Guinea.
 SPIEKER, ERICH, Box 25, FMBS, Garaina Via Lac, Papua New Guinea.
 STRAIN, F. WARREN, Yuma AZ, to 3337 58th Ave. S.W., Seattle WA 98116.
 SWANTZ, LOWELL H., Williston ND, to S 1627 Pittsburg, Spokane WA 99202 (ret.).
 TAINTOR, PAUL A., Des Moines IA, to Frost MN 56033 (Dell).
 TANDE, EVERETT V., 405 E. Poplar, Libby MT 59923 (ret.).
 TANG, O. GORDON, Blaine, to 4321 Arden View Ct., Arden Hills MN 55112.
 THOMPSON, ROGER A., Phoenix, to 5601 E. Broadway, Tucson AZ 85711 (Calvary).
 TOLLEFSON, MERLE O., 572 Gregory Dr., Vacaville CA 95688 (ret.).
 WALCK, ALFRED W., Sioux City IA, to 3601 Dakota Ave., South Sioux City NE 68776 (First-LCA).
 WANDERSEE, ROBERT E., BP 880, Antananariva 101 Madagascar.
 WOLFE, WILLIAM D., 2275 20th St., No. 3, Vero Beach FL 32960 (Living Lord).
 WOLFF, WALTER L., New Rockford, to Taylor ND 58656 (Taylor, St. John).
 YU, KWANG JA, Dallas TX, to 1406 N. Laramie, Chicago IL 60651.

OFFICIAL NOTICE

Pursuant to the constitution and bylaws of the American Lutheran Church (8.11., 8.13., 8.13.11., 8.13.12., 9.36.21.) upon decision of the Church Council and at the call of the Rev. David W. Preus, general president, the Thirteenth General Convention of the American Lutheran Church will meet, God willing, in Minneapolis, Minnesota, August 23-29, 1986. The convention will begin with a plenary session at 4:00 P.M., Saturday, August 23, and conclude at approximately 12:00 noon, August 29, 1986.

Corporations will meet as follows: Augsburg College, August 24, 1986; Dana College, August 24, 1986; Luther College, August 24, 1986; St. Olaf College, August 24, 1986; Texas Lutheran College, August 24, 1986; Wartburg College, August 24, 1986; American Lutheran Church, August 26, 1986; Evangelical Lutheran Church, August 26, 1986; Board of Administration of the Lutheran Free Church, August 26, 1986; United Evangelical Lutheran Church, August 26, 1986; and Zion Society for Israel, August 26, 1986.

Kathryn W. Baerwald, general secretary

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QUESTION BOX

by William A. Poovey

Once saved, always saved?

What is your answer to "once saved, always saved"?

C.W., Tex.

It's a clever slogan that doesn't mean anything—at least the way it usually is used. When convinced that somebody is saved, advocates of the slogan say, "You are true." When a person falls away from the faith, the answer is that she or he "wasn't saved in the first place." There is no way you can win that game. The slogan is based on a misreading of several beautiful passages of Scripture. In John's Gospel, Jesus promises that no one will snatch us out of God's hand (John 10:28-29). In Romans, Paul says many things that will never separate us from God's love (Rom. 8:38-39).

But neither passage says we can't separate ourselves from the love of God. Paul even tells of Christians who become lost souls, after preaching the good news to others.

"Once saved, always saved" is part of a major misunderstanding of what it means to be a Christian. This error usually is accompanied by the belief that you must feel a certain way *in order* to be saved. Once you have this feeling, the mission goes, you need not worry—because you've got it made. Yet the Bible is full of exhortations to stand fast, to persevere. What are those for, if "once saved, always saved"?

We are to rely on God for our salvation. But we are to run the race and win the good fight. Nothing that happens to us will separate us from the love of God. Yet God doesn't operate a prison. We can walk away from God. The slogan may seem comforting, but it is dangerous.

What is your opinion of smoking in churches? How can it be controlled when the pastor and some important members are heavy smokers?

I.C., Minn.

Smoking long has been a problem in parts of the church. Smoking irritates many people, yet banning it irritates others. The evidence that smoking causes lung cancer and other diseases is over-

whelming—at least to researchers and health professionals, if not to the Tobacco Institute.

So we might say that no Christian should smoke. But that would be too severe. The faith Christ taught is based not on forbidding things but on salvation by grace. Moreover, those who smoke often find it almost impossible to quit. So we should recognize the struggle of smokers, not condemn them.

We should start by limiting the places in church buildings where people may smoke. Talk with your pastor about

"Let's set the record straight. Efforts to soften the masculine language and imagery of the Bible are being made in many denominations."

this. Explain that smoking makes it hard for many people to attend meetings. Most pastors, even smokers, will understand.

You may get smoking banned entirely in your church. But be careful. You are dealing with some people who may

resent the fact that they can't quit while others are free of the smoking habit. With care, this matter can be worked out.

Efforts are being made to substitute feminine pronouns for God in place of the masculine ones. This seems to be happening only among Lutherans. Why aren't our pastors denouncing this practice from the pulpit?

R.H., Wis.

First, let's set the record straight. Efforts to soften the masculine language and imagery of the Bible are being made in many denominations. So this is not a distinctly Lutheran show. The National Council of Churches, which represents many church bodies, has issued a more sex-neutral version of the lectionary—the lessons for the Sundays of the church year.

We don't pay pastors to denounce things from the pulpit. They are called to proclaim the gospel; and if they do that faithfully, we are receiving full measure for what we pay them.

The real problem here is the English language and its shortage of sex-neutral pronouns. Where no English word exists to express exactly what is meant in the Hebrew and Greek biblical manuscripts, we traditionally have used the masculine.

But we should watch our language. Whenever possible, we can avoid use of pronouns in reference to God.

Of course, God *isn't* a "he." God is far beyond us and doesn't exist as a sexual being. But neither is God a "she." Frankly, I don't believe we honor God when we use feminine pronouns. If that reflects my masculine prejudice, so be it. ■



William Poovey, a retired seminary professor, lives in San Antonio, Tex. He is author of many books, including *The Prayer He Taught*, *What Did Jesus Do?*, and *Planning a Christian Funeral*.

A moment of grace

by Rebecca Johnson

Students at First Lutheran Preschool in Northridge, California, are active evangelists, but most of them probably don't know it. Each week about 20 children from the school visit 15 outpatients at Northridge Hospital. About a third of the patients have Alzheimer's disease.



Others have multiple sclerosis or stroke-related problems, or they simply are frail and need special care.

Jeanne Ritterbusch, a member of First Lutheran Church, describes the effects of the children's weekly visits on her husband, Don, who has Alzheimer's disease: "Adults like Don feel that they can be themselves with the children. At first Don was reluctant to go to the hospital for outpatient care. But it didn't take him long to like the children's interest in him."

The children, through their singing and dancing, help the adults get beyond their preoccupation with themselves and their illnesses. The children's touch, laughter, dancing, and songs make it hard for the patients to resist being open with them.

Jeanne explained that Don, who sometimes is defensive and resists her help at home, opens up to the children. Once, for example, Don even danced with the children.

Preschooler John Turner often visits the hospital, where his mother, Judy, is the licensed clinical social worker for the program. John asked his mother about Don: "What happened to him? Why doesn't Don talk?" Judy explained Don's memory loss by likening him to "Forgetful Jones" on "Sesame Street." That satisfied John.

Don recently moved into a nursing home because of the progress of his disease. John misses Don. One day John asked Judy: "Why isn't he here anymore? Did Don die?"

Judy explained that Don needs special care. "It's



It's graham cracker time for the preschoolers who weekly visit outpatients at Northridge Hospital in Northridge, Calif.

amazing that John thought about the possibility that Don may have died," said Judy. "Death is a concept most preschool children don't often consider. Perhaps this program, in which the children see older people on a regular basis, helps the children realize that death is a reality."

Judy doubts that the children realize how much they give to the adult outpatients. "The children mainly see that dancing, graham crackers, and juice help to make the morning a good time. . . . The children don't see anything 'inferior' about the adults. They simply see them as people who have graham crackers and juice with them and who sometimes sing and dance with them. These children are ministering to people. Their ministry involves not seeing the other person's defects or problems, but merely seeing the person."

Carlynn Lee, director of the preschool, says many of the children refer to the patients as their grandmas and grandpas. She says the children make craft projects for the adults, while the adults do the same for the children.

Judy Turner says the outpatients find purpose in their day when the children visit. The patients, she says, are motivated to help bake cookies, make paper flowers, or color pictures of dinosaurs because they know the children care for them and because they want to finish projects for the preschoolers. ■

Rebecca Johnson is a writer and editor in the American Lutheran Church's Division for Life and Mission in the Congregation. She has accepted a call to First Lutheran in Pomona, Calif.

Managing Stress in Ministry by William E. Hulme (Harper, clothbound, \$13.95). Here is an effective approach to help clergy cope with job-related stress and the danger of burnout. Hulme combines insights from psychology and medicine with the resources of the Christian faith to give pastors tools for dealing with, and reducing, stress levels.

Christian Origins: From Messianic Movement to Christian Religion by Christopher Rowland (Augsburg, paperbound, \$19.95). This book focuses on the all-important first

BOOKS

century in which the Christian movement was born, developed, and later was separated from its Jewish beginnings. Rowland does a fine job of describing the world in which Jesus lived and worked. His comprehensive book makes important contributions to the serious study of the New Testament.

Staying in Love: What Wives and Husbands Can Do to Keep their Love Alive by William J. Diehm (Augsburg, paperbound, \$6.95). Through his experiences as a pastor and a counselor, Diehm shares what he has learned about three key concerns: what to do when your love is fading; what to do when your love is gone; and how to make your love last. He shows us how to base our love on a Christian value system rather than on feelings or emotionalism.

*Roderick Olson
Augsburg Publishing House
Minneapolis, Minn.*

THE BACK PAGE

As the 70 members of the Commission for a New Lutheran Church (CNLC) moved toward the end of their four-year saga, they reached their finest moment.

They worked hard to weave together the various threads of history and practice in the American Lutheran Church (ALC), Lutheran Church in America (LCA), and Association of Evangelical Lutheran Churches (AELC). In so doing, they came to know and trust one another. They also discovered again and again all that these three churches have in common. And they saw clearly how much we as Lutherans belong together. Their final meeting showed that they have experienced, through their efforts, a foretaste of that beautiful hope now known as the Evangelical Lutheran Church in America (ELCA).

"Conclusive" was the one-word description for the CNLC's last meeting, offered by Dr. William H. Harrison, who chaired the commission. The June 23-25 meeting in Seattle was conclusive, he said, because the commission made some major decisions including the extended discussion members have had on several subjects (see pages 24-25 in this issue and pages 16-17 in the July 11 issue). The meeting was conclusive because the CNLC completed its assignment given to it in 1982.

Never in the CNLC's 10 meetings were there consistently clear divisions along church-body lines. Of the 31 ALC, 31 LCA, and 8 AELC representatives elected both the diversity that exists within each of the three church bodies and the common concerns evident among them. Some votes were lopsided, but only one or two had representatives of a single church body on the losing side. Even then, the representatives of the three churches were not voting in solid blocs.

Deep roots

This process of coming together did not begin with the commission, of course. The roots of this effort go back at least several decades. But the quest for Lutheran unity entered a new stage when the 1982 ALC, LCA, and AELC conventions made a commitment to forming a new Lutheran church. By the time of the CNLC's final meeting, our pursuit of Lutheran unity yielded a symphony of voices. As a result, the CNLC's proposed documents were strengthened and refined for action at the three church conventions later this month. The CNLC's concluding meeting did not degenerate, as some had feared, into a matter of winners

and losers on key remaining questions. Instead, solutions were found that fit well the uniting churches and offer a good foundation for the Evangelical Lutheran Church in America.

• On congregations and whole church:

The CNLC, in the proposed constitution, affirmed the responsibility and authority of congregations for all matters not delegated to synods and the church-wide structure, a special concern in the ALC and AELC. At the same time, the partnership and interdependence of the various parts of the church were underscored. This had been a matter of great interest in the LCA. The proposed language arises from LCA tradition but also fits ALC experience.

• On ecumenical commitment:

The ecumenical awareness and direction of the new church were clarified and underscored. The ELCA, declares the constitution, will "seek unity in faith and life with all Lutherans within its boundaries" and will "foster Christian unity by participating in ecumenical activities, contributing its witness and work, and cooperating with other churches."

A change in the ecumenical section of the CNLC's earlier document had been sought by the LCA bishops, Executive Council, and several synod conventions. The new proposal, offered by ALC representatives, was drawn from wording in the LCA's present constitution. While it grows out of the LCA's tradition, it fits the ALC's ecumenical commitment and practice.

• On ministry:

The CNLC took only 20 minutes to adopt a new chapter on ministry. This is one of the issues that had undergone lengthy discussion in several previous meetings. Through this change, the "ministry of the baptized people of God" is affirmed. At the same time, the distinctive role of the ordained ministry is expressed. Provision also is made for "appointment" of laity for full-time church work.

• On pensions:

The one rocky point came early in the CNLC meeting when the LCA proposal was introduced to increase the basic pension contribution from 9% to 12%. But the commission maintained, on a 40-28 vote, the previously endorsed compromise.

I hope the CNLC's thoughtfully developed, carefully refined proposals will receive hearty support from delegates at the ALC, LCA, and AELC conventions. If so, August 29—the date of the ELCA vote—will be a grand moment for thanks and celebration.

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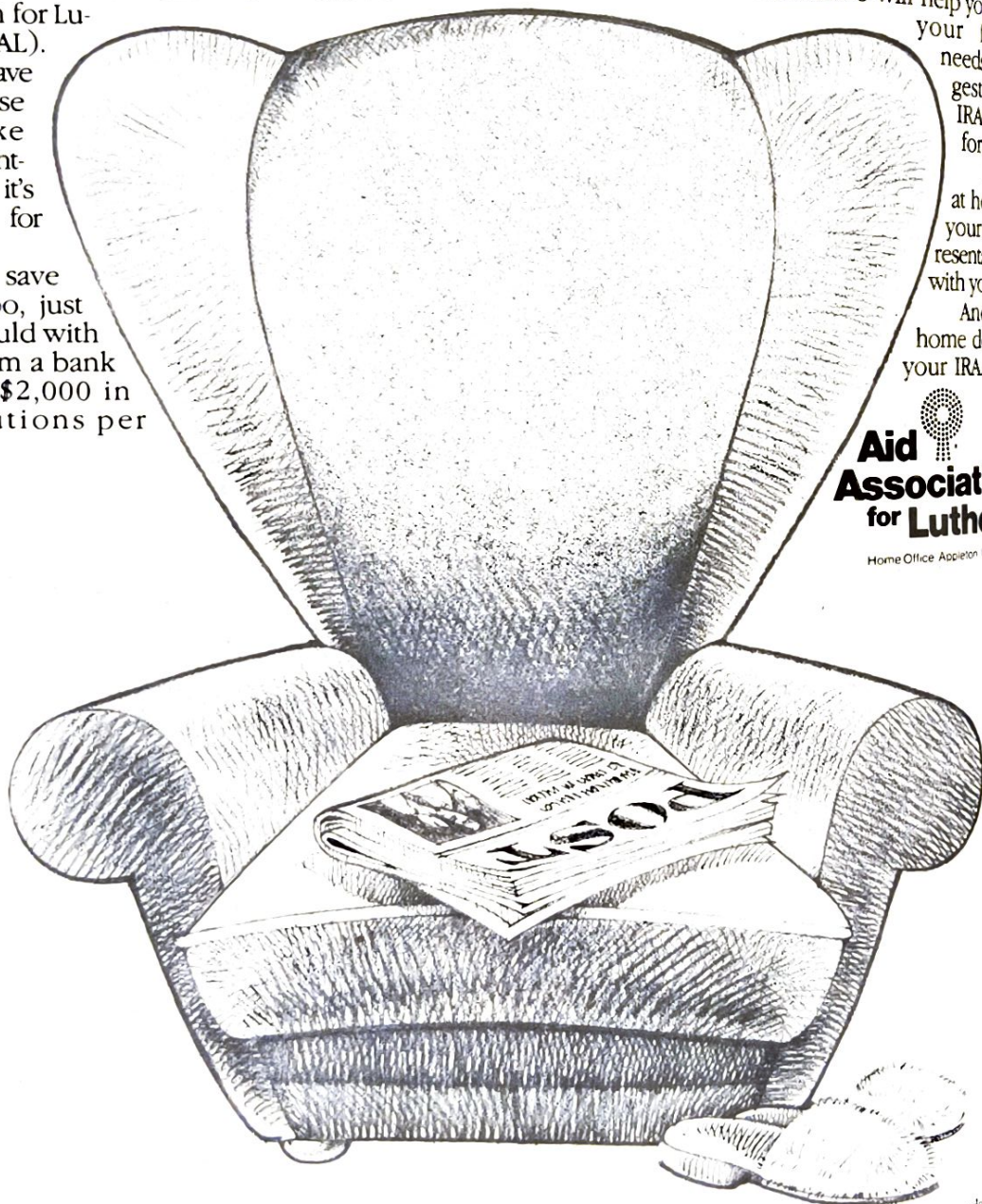
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