

The Lutheran Standard®

JANUARY 24, 1986

**NEW CHURCH
QUESTIONS**

page 4

**CHOOSING
SIDES**

page 10

RECEIVED
JAN 23 1985
A. R. WENTZ LIBRARY
GETTYSBURG, PENNSYLVANIA

*****5-DIGIT 17325
L8401010766
LUTHERAN THEO SEM
LIB
66 W CONFEDERATE AV
GETTYSBURG PA 17325
*DB

17.67%*

Words alone can't describe our mutual funds

Today there are more investment options than ever. And it's not easy to make the right choices. No matter how much time you have.

At Lutheran Brotherhood Securities Corp. we have an alternative. Four mutual funds, each managed by a team of investment professionals.

That means the pressure is on them. Not you.

Our Lutheran Brotherhood Fund—a common stock fund—averaged a 17.67%* return over the last five years. That's impressive. Especially when you know that we specialize in high quality investments.

So if you're Lutheran, call or return the coupon for more information. Or call your local Lutheran Brotherhood Securities Corp. registered representative.

The Lutheran Brotherhood Family of Mutual Funds. When it comes to investing, we've got your number.

YES! I want to know more about the Lutheran Brotherhood Family of Mutual Funds. I would like a free prospectus containing more complete information about the Lutheran Brotherhood Family of Funds, including charges and expenses, so that I may read it carefully before investing.

Name: _____

Address: _____

City: _____

State: _____ Zip: _____

Phone: (____) _____



**LUTHERAN
BROTHERHOOD
SECURITIES CORP.**

625 Fourth Avenue South, Minneapolis, MN 55415

Call Toll-Free: 1-800-328-4552
In Minnesota: 1-800-752-4208 or 612-339-8091

*Annualized compound return for the LB Fund, for the period 12/1/80-11/30/85 when stock prices were generally rising. Annual compound return for the 10 years ending 11/30/85 was 13.83%. Annualized return for the life of the Fund (6/7/70-11/30/85) was 10.83%. Returns are expressions of annual growth rates which would have been necessary to provide the cumulative total returns actually experienced. They assume a steady rate of growth. Since performance fluctuates, the rates given here differ from the Fund's actual annual total returns for the periods indicated. Annual compound return reflects the change in share price, reinvestment of all dividends and capital gains, the effect of compounding, and the current maximum sales charge. The LB Fund's five year return of 17.67% came from dividend income and reinvestment (6.36%), capital gain distribution and reinvestment (5.96%), and share price appreciation (4.90%). The 10 year return of 13.83% came from dividend income and reinvestment (5.46%), capital gain distribution and reinvestment (3.11%), and share price appreciation (5.14%). The life of the Fund's annual compound return of 10.83% came from dividend income and reinvestment (4.54%), capital gain distribution and reinvestment (2.71%), and share price appreciation (2.84%). These returns should not be viewed as an indication of future trends or investment results.

THIS ISSUE

4 QUESTIONS AND ANSWERS ABOUT THE NEW CHURCH

by Lowell Almen

Actions of the Commission for a New Lutheran Church have sparked widespread discussion throughout the churches. Because final decisions must be made soon, some key questions need answers.

10 CHOOSING SIDES

by Inez Minerva Schwarzkopf

Deciding on issues does not require that we define other Christians by which side of some supposed gap they stand on.

12 ABORTION BATTLE

by Marcia E. M. Molmen

"Instead of trying to make abortion legal or illegal, we can concentrate on making it unnecessary."

14 TO PRESERVE AND TO CREATE

by Walther G. Prausnitz

Today, as many colleges try to return to the basic issues in our human heritage, Concordia College has discovered it never left them.

17 PRAYER STARTS WITH GOD

by Marilyn Preus

Prayer is an end itself, our response to God's love in Christ.

18 I THINK: NEW CHURCH CONFESSION OF FAITH

by Leland B. Sateren

"If other Christians disagree, let's recognize their right to do so, without judging and condemning."

37 COMMITMENT TO MISSION SPECIAL SECTION

46 YOUTH ALIVE: "YOU JESUS FREAK!"

by Sue Debner

This is the first installment of a page by, for, and about the youth of the American Lutheran Church.

WHERE TO FIND . . .

19 LETTERS

20 NEWS

36 BOOKS

45 QUESTION BOX

47 THE BACK PAGE

The Lutheran Standard.

JANUARY 24, 1986 Vol. 26, No. 2

Editorial office: The Lutheran Standard
426 S. Fifth St.
Box 1209
address: Minneapolis, MN 55440-1209

Speaking the truth in love

Editor: Lowell G. Almen

Managing Editor: Donn McLellan

News Editor: Kenneth E. Roberts

Associate Editor: Lila C. Clawson

Production Editor: James M. Huber

Assistant Editor: Michelle Sanden Johlas

Circulation Manager: Julianne M. Alstad

Advertising: E. O. Liaboe

Telephone: (612) 330-3300

ART AND PHOTO CREDITS:

John Borge, cover, 16. Tim Nyberg, 4, 6, 9. Brian Jensen, RKB Studios, 11. Religious News Service, 13, 21, 31. Concordia College, 14. Judy Swanson, 17, 37-44. Lutheran World Federation, 20. L.S., 24, 29, 33. Barbara Rossing, 26. Thomas Truebenbach, 28. Rohn Engh, 30. Terry Lee Johnson, 34. Strix Pix, 46.

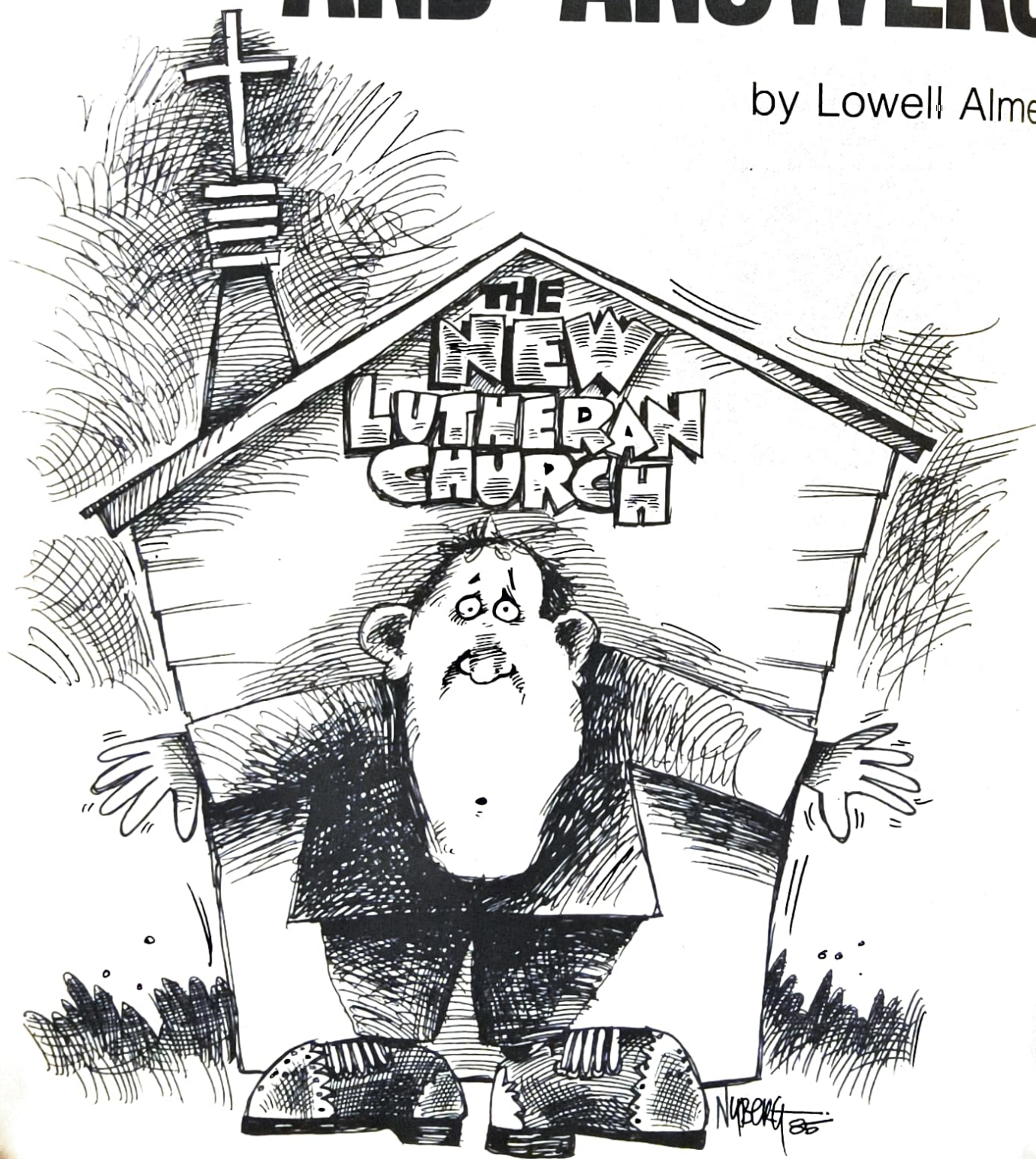
POSTMASTER: Send changes of address to *The Lutheran Standard*, The Lutheran Standard, Circulation Department, Box 1209, Minneapolis, MN 55440-1209.

The Lutheran Standard (ISSN 0024-7545)—official publication of the American Lutheran Church—is published twice monthly, except monthly during June, July, August, and December, by Augsburg Publishing House, 426 S. Fifth St., Box 1209, Minneapolis, MN 55440, Albert E. Anderson, chief executive officer. U.S. and Canadian subscriptions, \$8.00 per year, \$15.00 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1986 Augsburg Publishing House. Manufactured in U.S.A. Duplication in whole or in part in any form without written permission is prohibited.

COVER: Students in Concordia College's newly implemented four-year nursing program are able to complete their clinical work at one of five hospitals, two community health organizations, and various long-term care facilities in the Fargo-Moorhead area. Steve Springer, from Minnetonka, Minn., receives a "hands-on" introduction to the field of obstetrics at St. Ansgar Hospital in Moorhead. See "To Preserve and to Create," beginning on page 14. Also, for answers to some of the most-asked questions about the new Lutheran church, see "Questions and Answers," beginning on page 4.

QUESTIONS AND ANSWERS

by Lowell Almer



eanette Johnson of East Grand Forks, Minnesota, believes that "our Lord is not pleased with what is going on" in shaping a new Lutheran church. She warns that God will not bless a church that compromises the Word. Clifford Ranheim of Denver believes bigness may be a curse rather than a blessing. "What part will an average member of a congregation have in that whole new church?" he wonders. Lloyd Halvorson of McLean, Virginia, declares, "Getting politics into churches can destroy them."

What do these people have in common? They are expressing their worries about the proposed new Lutheran church that, if approved, will unite the American Lutheran Church, Lutheran Church in America, and Association of Evangelical Lutheran Churches less than two years from now.

They are not alone. Franklin Brehmer of Fredericksburg, Texas, thinks the new church must declare clearly that both the preached Word and the sacramental Word are means of grace. Marlene Myking of Tacoma, Washington, believes Scripture must be central to the life of the church. Echoing her concern is Walter Blume of Lancaster, Ohio, who cautions: "If we continue to pick and choose those things that are relevant to modern-day mores in Scripture, we may just as well forget about the whole work of the church, lock the doors, and go on our merry way doing whatever pleases us most." Essie Gnann of Savannah, Georgia, says she is displeased by "trends in the national church toward increasing sociopolitical concerns . . . and away from scriptural concerns and salvation by grace through faith."

W. R. Sauey of Baraboo, Wisconsin, does not think percentages should be placed on involvement of males and females in the new church's conventions. Peter Ronstrom of Warren, Minnesota, thinks "we need to become more mindful of . . . being Christ's disciples."

And Hulda Dorsch of Bird City, Kansas, asks: "Who appointed the 70-member commission that has members advocating abortion, gay movements, sex therapy, and the list goes on? [They] are ignorant of God's word regarding sin, a word we are rapidly eliminating in our Lutheran teaching." She adds, "I see this movement [toward a new church] as a brainwashing, dangerous step toward socialism."

I know that Hulda Dorsch's notion of the Commission for a New Lutheran Church is not an accurate picture of the 70 members who have been working since 1982 to prepare for a new church. But the com-

mission's actions have sparked widespread discussion throughout the churches. Many people, like those I have quoted, have written to express their concerns. Because we are rapidly approaching the point when final decisions must be made, some key questions need answers.

Will that new church weaken our commitment to the authority of God's Word?

No. The statement on the Word is a strong and clear one, rooted deeply in our Lutheran understanding of how God works. The statement does not repeat the language of our present ALC constitution that uses "inerrant" to describe the Bible. Neither does the statement repeat the LCA or AELC documents on this matter. Rather, what is proposed is a *new* statement with solid foundation—one that points to the Lutheran understanding of the Word's power to accomplish what God promises. We remember what the ancient prophet said in declaring the word of the Lord: "As the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do" (Isaiah 55:10-11, Jerusalem Bible).

What do we, as Lutherans, mean when we speak of God's Word? The new church statement provides a concise answer: (1) Jesus Christ is the Word of God incarnate; (2) the proclamation of God's message as Law and Gospel is the Word of God; and (3) the Old and New Testaments are the written Word. In faithful witness to the teaching of Scripture, we Lutherans always point to the incarnate Word, preached Word, and written Word. The new church's statement of faith reflects our Reformation heritage in underscoring these three aspects of the Word.

But the written Word—the Bible—has a special role in witnessing to God's revelation in Christ and in shaping our preaching and teaching throughout the centuries. So the new church will speak of the Old and New Testaments "as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life." This declaration echoes the Formula of Concord, one of the basic Lutheran doctrinal statements from the Reformation era.

Does this statement proposed for the new church represent a weak stand on Scripture? Certainly not.

ABOUT THE NEW CHURCH

Will the new church be committed to faithful witness based on Scripture? In its documents, yes. But the broader answer will be provided by each member of the new church. Are you and I willing to let God's Spirit, through the study, teaching, and preaching of the Word, nurture us in faith and guide us in witness? In other words, will each of us respond to the Word as "the authoritative source and norm" for our life as believers and disciples?

How will this new church affect me and my congregation?

In one sense, not at all. You will continue to be a member of your congregation. Your congregation will continue to worship, have classes, hold meetings, and do all the other things that are a part of the ministry and mission you now have. So, if you, your pastor, and the other members of your congregation want to continue "business as usual," you can.

But, in another sense, the prospect of a new church can affect you and your congregation in significant ways. You may use this moment in history to take a fresh look at the mission you have in your own community. Is the preaching and teaching that goes on in your congregation as vigorous and effective as it can be? Is the evangelical outreach of your congregation evident? Are there unchurched neighbors in your community who should be invited into your congregation? What needs exist in your area for new forms of ministry?

Don't only focus on your own community, however. Use this moment for gaining a deeper awareness of the national and global mission that we share through the whole church. Each congregation is not an island unto itself. It cannot be if it is a healthy, vital, mission-oriented part of the church. While we are getting some new synod, regional, and national structures in this process, the basic mission tasks remain the same. What we need is deeper commitment to them and stronger support for them.

Why are we doing this? Isn't this just something that is being pushed by some church executives in Minneapolis?

Movement toward greater Lutheran unity in the United States is older than this nation itself. As Lutherans came to these shores, they formed congregations. Soon after that, they began to gather groups of congregations to do mission together that they could not accomplish as separate communities.

The prospect of a new church now is the natural outgrowth of this movement toward Lutheran unity. In the ALC and LCA, we have had converging histories that, at various times ever since colonial days, have had points of contact and growing common experience. With the widespread mobility of the U.S. population



Some ALC members have wondered if a new Lutheran church would signal the need for another new hymnal. The answer is no.

following World War II, the pace of this convergence vastly accelerated. During the past four decades, as people have moved, they have increasingly crossed between ALC congregations and LCA congregations. In so doing, they have discovered, from firsthand experience, all that we have in common. The question for many has become not "Why merge?" but "Why didn't this happen years ago?"

The new church is not being pushed down anyone's throat by some church executives in Minneapolis or anywhere else. We need to remember that the current process is the direct result of a churchwide opinion poll conducted at district and synod conventions in 1981. That poll showed support for moving quickly toward a new church. Action at the 1982 church-body conventions overwhelmingly favored commitment to forming a new church. The 70-member commission was elected at that time and given the task of preparing for this new church. ALC Presiding Bishop David Preus, who originally preferred a more gradual convergence of the churches, has worked diligently to fulfill the will of the people reflected by these convention actions.

The new church, however, is not merely an out-

growth of Lutheran history or votes. It also contains within it effectiveness in mission as well as Lutherans in doing the tasks assigned us in our time.

Are we going to have a new hymnal?

No. Most congregations already use Lutheran hymnals, creating a new hymnal is not one of the tasks proposed by the commission.

There are two Lutheran communities. One is ALC, the other is LCA. Are we forced to merge the two?

No. The future course of the churches—and all others determined by the congregations—might function more effectively. But that decision is theirs.

Congregations cannot be forced into blocks. Nothing in the process alters that fact.

Will we keep our congregational property?

Yes. The commission's property matter is to be handled by the current pattern in the churches. The property shall reside in the churches as reported in the commission's report. Provided that if a congregation ceases to exist, from membership, or otherwise, these provisions have been set forth in the commission's Progress Report #1 (1985, page 32).

Property of a congregation for its own use. If a church body, it becomes either cared for or disposed of by your congregation's property committee. They don't worship it.

Will bishops assign pastors?

No. While the details of the process still have to be worked out, it is similar to what we have known. We are not moving toward a new ecclesial system in which the bishops assign pastors. We will continue to have our pastors.

But the coming of the new church for us to gain a better ministry in the world. We call a pastor, we are not sending errands for us. Rather, we

growth of Lutheran history or a product of convention votes. It also contains within it the possibility of greater effectiveness in mission as we join hands with other Lutherans in doing the tasks to which our Lord is calling us in our time.

Are we going to have a new hymnbook?

No. Most congregations in all three uniting churches already use *Lutheran Book of Worship*. Besides, creating a new hymnbook takes 10 to 15 years. No one is working on one now, nor is one being proposed by the commission.

There are two Lutheran congregations in our community. One is ALC, the other LCA. Will we be forced to merge the two?

No. The future course of each of those two congregations—and all others like them—will be determined by the congregations. If both decide that they might function more effectively if they merge, great. But that decision is theirs.

Congregations cannot be put together like building blocks. Nothing in the prospect of a new church alters that fact.

Will we keep our congregational property?

Yes. The commission settled this long ago. The property matter is to be handled in a way similar to the current pattern in the ALC and LCA. "Title to property shall reside in the congregation," declares the commission's report. Provisions are made for property if a congregation ceases to exist, divides, is removed from membership, or wants to join another church. These provisions have been published in the commission's Progress Report #6 (see *L.S.*, November 1, 1985, page 32).

Property of a congregation is of value to the congregation for its own use. When such property reverts to a church body, it becomes a liability that must be either cared for or disposed of. No one is out to get your congregation's property. Take good care of it, but don't worship it.

Will bishops assign pastors to our congregation?

No. While the details of the system for calling pastors still have to be worked out, the pattern will be similar to what we have known in our present churches. We are not moving toward a Methodist or Roman Catholic system in which the bishops assign clergy to parishes. We will continue our practice of issuing calls to our pastors.

But the coming of the new church may be a time for us to gain a better understanding of the office of ordained ministry in the Lutheran tradition. When we call a pastor, we are not summoning hired help to run errands for us. Rather, we are asking a man or woman

to come among us to carry the responsibility and authority of the office of Word and sacrament. This person stands in our midst as one who speaks for God.

While we all have a ministry through our baptism as members of the body of Christ, only a few among us are called to the pastoral office. We need to encourage pastors to be faithful in carrying out that office, support them in prayer, and respect them as our leaders in the community of faith. Likewise, they should be attentive to the Word and diligent students of Scripture and of our Lutheran Confessions. They also must seek to encourage us in our responsibilities as members and not abuse their office or be careless in use of power. After all, their authority is not their own; the authority belongs to the Word and is valid only insofar as the pastor is faithful to the Word.

Hasn't the Association of Evangelical Lutheran Churches had far more representatives on the commission than the church body's size merits?

Yes. Eight persons of the 70 on the new-church commission are from the AELC, which has 112,000 members. In contrast, 31 represent the 2.9 million members of the LCA, and 31 come from the 2.3 million members of the ALC.

If the representation on the commission had been based solely on size, the LCA should have had 38 members, the ALC about 30, and the AELC two members at the most.

Because of the conviction that we are seeking a new church and not merely a consolidation of the three existing ones, the formula for commission representation suggested to the 1982 church-body conventions was not based on membership. Instead, the numbers proposed allowed diversity in the delegations of all three churches. This resulted in substantially larger AELC representation, partially because some people assumed the AELC might help bridge differences between the ALC and LCA.

What has become evident, however, is that the ALC and LCA have much more in common and a higher level of mutual understanding than may have been expected. The AELC, on the other hand, brings with it elements of history from the Lutheran Church—Missouri Synod. Some of these have proved alien to the shared traditions and understandings in the ALC and LCA. One example of this is the office of ministry. The ALC and LCA have defined this office of Word and sacrament in terms of the church's ordained ministry. But the AELC brings from its Missouri roots the practice of seeing day-school teachers and some others as occupants of the office of ministry. This notion originally developed in Missouri for some practical reasons and eventually gained a theological rationale.

The commission has had to face these differences. From the beginning, representatives from the ALC and

"We are moving toward a crucial moment in the history of U.S. Lutheranism. We are seeing the fruit of many generations of faithful witness."

LCA seemed unwilling to settle the matter on their terms by majority vote. Instead, a compromise was sought to accommodate the AELC. In essence, what is now proposed passes the unresolved matter of ministry to the new church, asking that the issue be settled after a six-year study.

Numbers have not been the only factor that contribute to the AELC's influence on the commission and on committees, work groups, and task forces. Persons from the AELC have been more willing than several commission members from the ALC and some from the LCA to engage in rough-and-tumble debate on various issues. They have been articulate—at times even adamant—in advocating their points of view. They have made substantial contributions to the process. They also have had major influence in decisions on a variety of issues. The AELC's role certainly has not been one of a modest, little church body between two giants.

What about size? A church of 5.3-million members is huge. Will we be lost in the crowd and forgotten?

The proposed church, while large, may seem more immediate to many congregations. Why? Synods—what we now call districts in the ALC—generally will cover smaller geographical areas through the combination of ALC, LCA, and AELC congregations. So the bishop and synod staff will be geographically close to congregations.

Many of these synods also will have fewer congregations than most of our present districts. They will range from 26 congregations in Alaska to 331 in southwestern Minnesota. Of the 64 synods proposed in the new church, eight have fewer than 100 congregations, 14 range between 100 and 150, 21 are in the 151 to 200 category, and another 21 have more than 200.

Synod conventions will play a key role in giving us a voice in shaping the priorities and programs of both the synod and the national structure. Because of the size of the church, however, the parliamentary process likely will be more formal than what we generally have known in the ALC. We'd better study our Robert's Rules of Order if we are going to be involved.

Are the nine regions different from the synods? What authority will they have?

Yes, the regional centers for mission are different

from synods. The regions are a point of intersection between the synods and the national structure. They may provide resources for the synods for certain matters, such as developing new congregations or concerns for stewardship education and congregational life. And the synods may engage in joint efforts through the regions. But how the regions develop will largely be determined by the synods interacting with the national structure.

The regional centers for mission will have no bishops nor will they have a legislative process. So they do not represent another level of church structure. Initial staff for each region will include a coordinator and one other individual. A coordinating committee of representatives of the synods and national structure will supervise the regions.

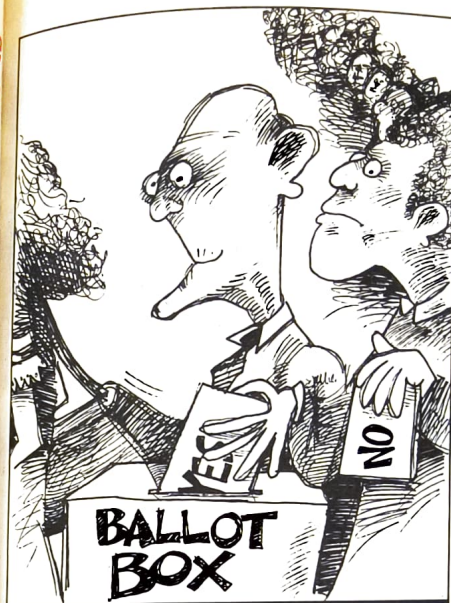
Some LCA bishops have voiced opposition to the regions, preferring that total responsibility for mission within a specific geographical area reside in the synods. At the same time, several ALC bishops have urged that the regions be strengthened in the responsibilities and mandates assigned to them. What now is proposed is a compromise.

But the regions will not be organized until after the national and synodical structures are in place. What this likely means is that where bishops favor the regions, more activities will take place through the regions. Where the bishops oppose them, regions may be stymied.

Doesn't the proposed structure resemble far more the present organization of the LCA than of the ALC?

Yes and no. The new church's proposed structure, in many respects, is a federation of strong synods within one united church. This pattern is similar to the present LCA, although some of the proposals for the new structure soften somewhat the independence of individual synods. For example, while congregational benevolence money will be channeled through the synods, the percentage passed through the synod to the national structure is to be determined by delegates at the national convention, not by each synod. At the same time, cooperative programs through the regions will stimulate greater interaction of synods.

At least two reasons account for this proposed structure. Traditions in some of the LCA synods run so deep that I doubt anyone could have succeeded in



General convention delegates will vote on the new church in August.

dislodging them. At the same time, the size of the new church requires dispersing responsibilities for mission and service throughout the synods to ensure strong involvement and support by congregations.

The synod structure, while different from what we have had in the ALC, will work in the new church. In fact, our districts have been moving in the direction of strong, locally based programs for several years.

The new church's proposed national structure, with its church council, boards, and offices, resembles more closely the present ALC than the national structure of the LCA. But features of it are new and the entire structure has been shaped to serve well the church's mission in the years ahead.

How will our congregation relate to Bible camps, Lutheran Social Services, church colleges, campus ministry, and seminaries?

Details of these relationships are still being worked out. The new church's synods are to play key roles in fostering "relationships with colleges, universities, campus ministries, and social ministry organizations." Regions are to play a role in all this, too. Still to be determined, however, is the pattern for ownership of seminaries and systems for financial support of church schools. Some colleges may relate to the churchwide structure, while others may be involved in



General convention delegates will vote on the new church in August.

dislodging them. At the same time, the size of the new church requires dispersing responsibilities for mission and service throughout the synods to ensure strong involvement and support by congregations.

The synod structure, while different from what we have had in the ALC, will work in the new church. In fact, our districts have been moving in the direction of strong, locally based programs for several years.

The new church's proposed national structure, with its church council, boards, and offices, resembles more closely the present ALC than the national structure of the LCA. But features of it are new and the entire structure has been shaped to serve well the church's mission in the years ahead.

How will our congregation relate to Bible camps, Lutheran Social Services, church colleges, campus ministry, and seminaries?

Details of these relationships are still being worked out. The new church's synods are to play key roles in fostering "relationships with colleges, universities, campus ministries, and social ministry organizations." Regions are to play a role in all this, too. Still to be determined, however, is the pattern for ownership of seminaries and systems for financial support of church schools. Some colleges may relate to the churchwide structure, while others may be involved in

an association of congregations, one or more synods, or one or more regions.

Because Lutheran Social Service agencies generally follow state boundaries, the synod or synods within a state covered by an agency will be related to LSS or a similar organization.

Synods in the new church also are to foster relationships with continuing education centers as well as camps and other outdoor ministries.

Congregations in the ALC have to vote on this. When will that happen and what will it mean?

The ALC's general convention in August will consider the prospect of a new church. If two-thirds of the delegates, on a written ballot, favor unification, the proposal will go to the congregations for action between September 1, 1986, and February 28, 1987. Each congregation will have one vote. A majority of members voting at a special meeting will determine the congregation's position on the proposal. Two-thirds of the congregations voting on this matter must favor it if the ALC is to become a part of the new church. (Such a churchwide referendum is not required in either the LCA or AELC.)

This ALC referendum is not a vote on the congregation's membership in the proposed church. Regardless of whether a congregation favors or opposes the new church, the congregation remains a part of the ALC and would become a part of the new church, if approved. To withdraw before the new church is formed, a congregation must follow the procedure currently specified in the ALC. A similar pattern will need to be followed to withdraw from the new church itself.

If approved, when will the new church come into being?

The 1982 church-body conventions set 1988 as the goal. So far, we are progressing toward that point, and if we continue on the present course, a constituting convention will be held April 28-May 3, 1987, to elect a bishop and boards. The present schedule calls for the new church to begin functioning on January 1, 1988.

We are moving toward a crucial moment in the history of U.S. Lutheranism. We are seeing the fruit of many generations of faithful witness, diligent mission, and careful efforts of cooperation. We also may soon see a grand dream become reality. It is the dream held by some of our forebears even as far back as the 18th and 19th centuries in the United States. They did not live to see this moment. We may have the blessed privilege of celebrating the fulfillment of their visionary hopes. ■

Lowell Almen is editor of The Lutheran Standard. He has attended all eight meetings of the Commission for a New Lutheran Church. The commission's next meeting is February 15-19 in Minneapolis.

Single-minded people
make me uncomfortable.

Choosing sides

by Inez Minerva Schwarzkopf

On blacktopped school playgrounds, dusty softball fields, or snow-covered backyards, it was always the same. During recess, noon hours, Sunday-school picnics, or long, hot summer afternoons, someone would say, "Let's choose up sides and play bounce-out." Or Pom Pom Pullaway or Red Rover. Worst of all, they might suggest a snowball fight.

Two big kids—strong, coordinated, popular—were designated captains by some mysterious consensus. They alternated, choosing first those players most like themselves—big, strong, agile, and confident. I sweated and trembled inside, trying not to show it. Any hint of worry about being chosen would only confirm for the others what I secretly feared: I was unfit to play on either side.

Supreme indignity

My fears of not being chosen were baseless. Everyone was chosen. What mattered was *when*. I was never the last one picked. That supreme indignity was reserved for tagalong little brothers or sisters or unpopular children. But I was always left unchosen long enough to know that I never was a valued addition to my side.

Now, as an adult, I feel new pressures to choose up sides. The rules have changed. Then, I had to wait for someone to choose me. Now, I feel people on both teams relentlessly urging me to choose them.

The names of the games also have changed. The sides I'm being asked to choose between have names like feminist or traditionalist, career woman or homemaker, evangelical or social activist, patriot or world

citizen, pro-life or pro-choice, peace or national security, democratic capitalist or Christian Marxist, secular or religious.

The aims of the games don't seem to have changed. All those people pulling at me, telling me to choose their side, seem clear about what the outcome must be. Their side must win. When the recess bell rings, they want to have scored more runs than the other side. In these new games, scoring seems to depend on how many people can be convinced to pick their side.

Warped thinking, they say

I stand naturally in the middle. I am middle-aged, middle class, midwestern. I am both a mother and a daughter, although no longer a granddaughter and not yet a grandmother. I listen to the arguments of the players on one side or the other, and I agree with much of what they say. But when I say, "Yes, but . . ." and I question something, I am told my thinking has been warped by the faulty arguments of the other side. I am not really "one of them." If I'm not a wholehearted member of the team, I'm not welcome.

The lines are drawn—only two of them—straight and rigid, facing each other.

In my kitchen window hangs a small crystal drop on a nylon string, a Christmas gift from my daughter. It is less than an inch in diameter, cut in a prism with 120 sides. When the sun shines through it, refracted light sends rainbows dancing off the floor, the walls, and us.

When I look at contemporary issues, I see them like that prism: many-faceted, showing first one color,



As a child, I had to wait for people to choose me to be on their side for a number of games. No one wanted to be chosen last. Now, the names of the games have changed, and I feel people on both teams relentlessly urging me to choose them and their cause.

then another, depending on which surface I look at and what illuminates it. I see people who are both/and, not either/or. There are men and women who care about traditional values and care, too, about fairness for women. I see employed mothers who would rather be at home, and I see others who must stay home and would rather work outside the home. Some professional people volunteer, and some volunteers are professional.

Unexpected lights shine

Single-minded people make me uncomfortable with their insistence that I choose their side. It's hard to keep saying, "Yes, but . . ." to them. I must pray to love them. If I persist in love, I discover other sides to even the most partisan of people. As they turn, unexpected lights shine through facets I didn't know they had.

In his letter to the Galatians, Paul wrote, "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (3:27-28).

These verses often are quoted in sermons against discrimination. I think they are equally effective in warning us against choosing sides. Paul is not saying that when we become Christians we stop being male or female, Black or White, old or young. He is saying that we shouldn't define ourselves by those labels; we shouldn't put ourselves on one side or the other of some supposed gap. We especially should avoid slapping those labels on other people, defining other Christians by which side of the gap they stand on.

Each of us is unique and a child of God. That's all we need to know. Within that essential definition, each of us has hundreds of facets to our minds and personalities. Some of mine may match some of yours. Some will not. But as God illuminates our lives, we can admire the play of light through one another. ■



Inez Schwarzkopf is a writer in Minneapolis, where she is a member of St. Luke's Lutheran Church.

***"Instead of trying to make abortion legal or illegal,
we can concentrate on making it unnecessary."***

Abortion battle

by Marcia E. M. Molmen

Abortion is no longer an issue, it seems, but a battleground. Each side views the other with suspicion and anger, convinced that the opposition is not only wrong, but malevolent. One result is the violence we have seen in recent years. More dangerous, perhaps, is the growing extremism on both sides.

Unfortunately, the real losers are not political activists, but the women and fetuses of problem pregnancies.

Instead of trying to make abortion legal or illegal, we can concentrate on making it unnecessary. Two factors give me hope that the number of abortions could be greatly reduced.

No woman ever wants to *need* an abortion. When the decision to abort is made, regardless of how casually or agonizingly, it is because abortion seems less evil than other options.

In exploring this issue, consider the dedication of the people interested in this issue. For example, in my community—Grand Forks, North Dakota—pro-life forces have continued picketing a local abortion clinic despite winter's subzero temperatures and biting winds. Pro-choice supporters have maintained vigils in clinics, risking injury or death if a bombing was attempted. People with such commitment can accomplish great things.

Chance to be peacemakers

What has hindered us is our sense of being at war on this issue. Because of the American Lutheran Church's moderate stance on abortion, ALC congregations are in an excellent position to be peacemakers.

Congregations could begin by scheduling a meeting for interested members, with the expressed purpose of finding goals agreeable to everyone. The moderator should be someone who is able to stay calm during a heated discussion and who can defuse other people's anger. The purpose of the meeting is to discover what ideas we share—we already know where we differ.

Everyone probably agrees that pregnancies among

unmarried teenagers should be prevented. With that as a goal, a skilled moderator could direct the discussion toward ways of achieving prevention. Members who have opposed making contraceptives available might be urged to reconsider. Their fears that this would increase sexual activity are reasonable, but the high rate of pregnancies among teenagers demonstrates that lack of contraceptives doesn't prevent sexual activity.

Teenagers alone can't be blamed

A congregation could develop new ways to encourage teenagers to postpone becoming sexually active. Television and movies have painted such a rosy picture of sex that teenagers can't be blamed for seeing it as the answer to all their problems. Without moralizing or being negative, we can recount for teenagers the convincing physical and emotional reasons to delay sexual activity.

Teenage pregnancies lead to only one-third of the abortions nationwide. Congregations could determine what other causes are at work in their community and then work to combat the specific problems. If cuts in federal spending have forced low-income women to forgo prenatal care, congregations could set up funds to pay for such care and could establish programs to provide sound nutrition for these women. Good nutrition and regular medical care can prevent many of the problems, such as fetal abnormalities or threats to the mother's life, that sometimes lead to abortion.

Congregations could provide educational programs for their members. According to Sue Vingelen, a registered nurse at Valley Family Planning in Grand Forks, most of the pregnant teenagers she counsels did not use contraceptives because they did not know where to get them or how to use them. Schools have been criticized for teaching strictly "how-to" sex education classes. Church groups can incorporate discussions of the moral aspects of our behavior.

Vingelen also finds that many teenagers choose



These people were among the 70,000 demonstrators who marched on the nation's capitol last January 22 to mark the anniversary of the 1973 *Roe v. Wade* Supreme Court decision on abortion.

abortion because they're afraid to tell their parents about their pregnancy. In several cases, parents have said, "You can come to us with any problem, but don't you ever come home pregnant." This was intended to limit their daughters' sexual activity. When teenagers discover they're pregnant, that statement makes the pregnancy more frightening and difficult to handle. Most girls who do tell their parents about their pregnancy find that after the initial shock, their parents are supportive—but many girls are too scared to give their parents a chance. Classes for parents could help them find ways to set limits for their children but still let them know help is available, no matter what the problem.

Community education programs

Community education programs are important, because women seriously considering abortion may not go to a pastor or church organization for help. Kathy Fick, director of the northeast regional office of Lutheran Social Services of North Dakota, says that women who come to church-affiliated social service agencies for help with problem pregnancies usually have ruled out abortion as an option.

Well-informed people will be able to deal creatively with individual problems that could lead to consideration of abortion. An employer, for instance, who has an employee undergoing a difficult pregnancy, could be flexible about rearranging her duties or hours to make it possible for her to keep her job. Perhaps this is not as efficient as requiring all employees to conform to a set schedule and policy, but it would be a fine demonstration of Christian love.

Working together, Lutheran congregations could significantly reduce the number of abortions each year and inspire other groups to take similar actions. Even so, it is not realistic to expect this to eliminate all abortions. We must seek answers to the moral questions abortion poses. But efforts to cooperate may cool the emotional climate and permit us to face the problem in a spirit that will help us find solutions. ■



Marcia Molmen is a writer in Grand Forks, N.D., where she is a member of Sharon Lutheran Church.



To preserve and to create

by Walther G. Prusni

They call them Cobbers. Concordia College was surrounded by cornfields and on the outskirts of what its founders regarded as one of the wickedest cities in the world—when it opened its doors to the sons and daughters of Norwegian immigrants in 1891. Like so many immigrants before them, Concordia's founders wanted a school where their descendants could continue the heritage they had brought with them, and where they could adapt to American society.

◀ A mural, painted by the late Cyrus Running, hangs in Concordia College's administration building and celebrates the pioneer roots of the school.

Immigrants in U.S. history often have had these sometimes contradictory goals. Like the New England Puritans two centuries before, the Scandinavians built schools to perpetuate what was most important to them in their heritage—both what they themselves had left behind and what they had missed.

Concordia's motto, *solī deo gloria* (to God alone the glory), stated the founders' basic commitment. They hoped that stance would shape attitudes, values, and skills—and that their young people would draw on those qualities for productive lives.

Immigrant hope for next generation

Undergirding the founders' dream was the immigrant hope for permanence and stability, for keeping a firm hold on a past lying thousands of miles away. But equally important was their urgent desire to help the next generation adapt to the new society and make their way in it. They wanted to preserve and create, to maintain as well as risk. They sought a place where their children could be safe. But they wanted not the safety of avoidance but safety to experiment. They built a college that would preserve the values and traditions of their past while giving students skills and elbowroom to test their future.

Ninety-five years later, the cornfields have disappeared and Concordia is in the middle of a pretty unwieldy city. Succeeding that first dozen students who registered in 1891 are over 16,000 alumni plus the 2600 undergraduates now enrolled. The faculty has grown from three to some 170. The first building, Old Main, remains in use and has been surrounded by 38 other buildings. Enrollment is no longer so homogeneous. Now students come from all over the United States and from many other nations. But what Concordia's founders dreamed is still expressed in the college's statement of purpose: "To influence the affairs of the world by sending into society thoughtful and informed men and women dedicated to the Christian life."

Concordia's sense of mission always has joined the ideal with the practical, liberal arts education with career preparation. To that question often asked today, "What do you do with the liberal arts?" Concordia answers, "You use them!" The liberal arts aren't reserved only for occasional leisure hours, just as they aren't an automatic ticket for getting that first job. They

are a bit of all of those and much more: attitudes, values, habits of mind, awareness, and sets of developed skills that are meant to be used—in that first job, in the community, in the church, in the family.

Concordia's steadfast purpose is expressed in what at first glance may appear to be a very traditional curriculum. Well over a third of each student's program is in the common "core curriculum," which includes religion, communication skills, science, the social sciences, foreign languages, fine arts and literature, and other foundations of civilization.

All new students enroll in Principia, a one-course introduction to liberal arts study. Taught by an interdisciplinary faculty, Principia is designed to provide a first common intellectual experience and to foster some important basic habits of mind.

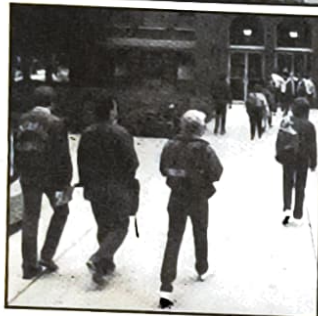
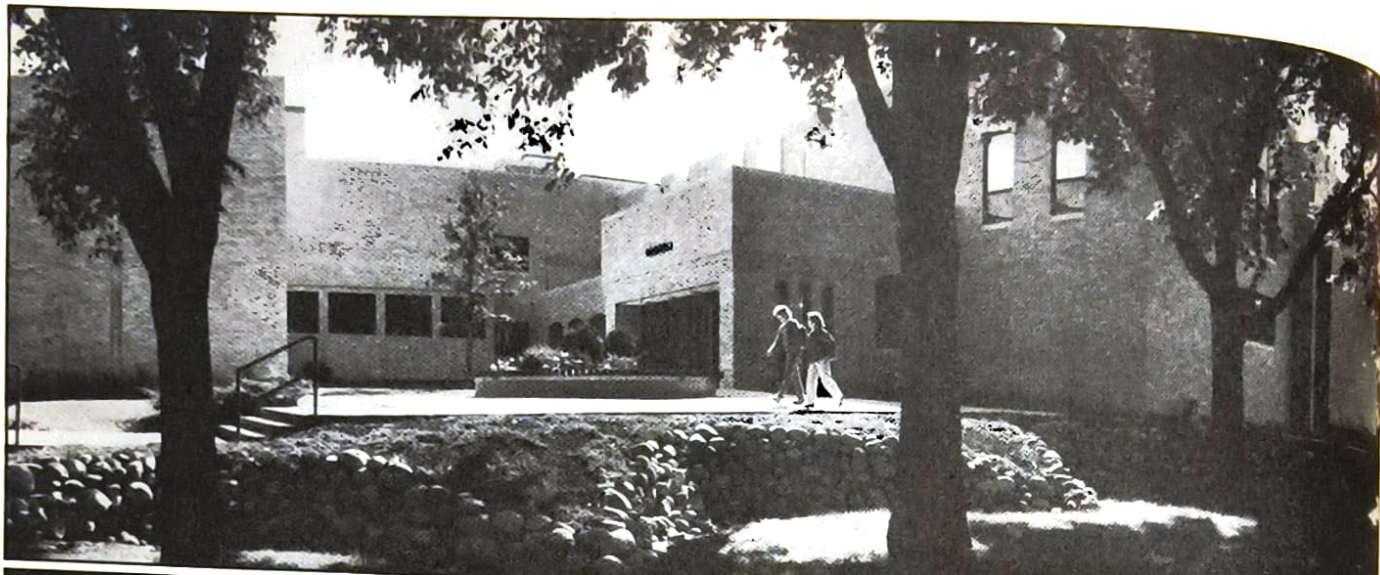
Concordia has been unapologetically conservative in its attitude about what is appropriate for a liberal arts education. During the 1960s, when new courses and programs seemed to be introduced almost daily at many colleges and universities, Concordia remained committed to its calling. Nowadays, as many colleges are making a concerted effort to return to the basic issues in our human heritage, Concordia has discovered that it never left them.

Meeting a host of needs

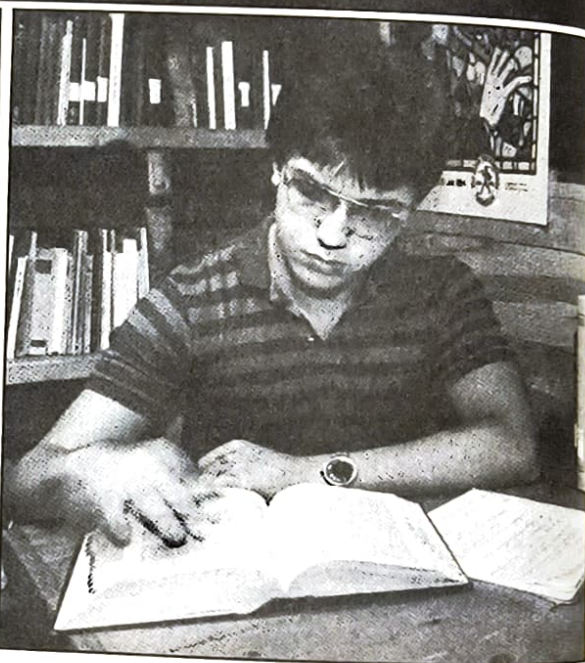
Concordia has been nontraditional, however, in its acceptance of students and in shaping programs to meet a host of needs, both new and traditional. A continuing education program has been developed to help adult learners explore new areas as well as to prepare for new careers. The college's nine language villages, started in 1961 and located near Bemidji, Minn., each year help about 5000 youngsters develop world understanding by introducing them to the languages and cultures of other people. The language villages recently started intensive, year-round training for college students, including future language teachers.

Through cooperative education and internships, Concordia students get practical job experience in local and regional businesses, hospitals, museums, and social-service agencies. Students in the college's international business programs are offered internships in other countries.

Each year some 200 Concordia students spend a month abroad in study. Others pursue an urban se-



At Concordia College (clockwise from top): Two students walk by the section of the Science Center that houses the biology and home economics departments. Darren Baumgart uses the reference section of the library for the Institute of German Studies. Marna Melrose earned her degree last spring as a food and nutrition major.



mester in Chicago or a term in Washington, D.C. Concordia's offerings are multiplied by the college's membership in the Tri-College University (TCU), which includes North Dakota State University in Fargo, across the Red River from Moorhead, and Moorhead State University. TCU makes the library holdings and specialized courses of all three institutions available to Concordia students.

Concordia has programs in business administration, hospital administration, computer science, and nursing. And it continues to prepare students for graduate and professional programs in law, teaching, the fine arts, the health sciences, and pastoral ministry.

Some things unchanging

If Concordia's founders could return to the campus, they might at first find little that is familiar (even quite recent alumni sometimes are bewildered by physical changes to the campus). But if the library's card

catalog has been replaced by an on-line circulation system, and if students feel more at home with word processors than with spiral notebooks, still much remains constant and unchanging. It includes, but isn't limited to, daily chapel and weekly communion services. It is not so much visible, external things as a commitment felt and expressed in every aspect of college life. Concordia's latest curriculum statement begins, "We believe that Concordia College exists as a college of the Lutheran church to glorify God through teaching and learning."

That hasn't changed, and it isn't likely to. ■



Walther Prausnitz is director of liberal arts studies and a professor of English at Concordia College in Moorhead, Minn.

Prayer starts with God

by Marilyn Preus

Last summer I became a grandmother for the first time. The child was born in France, so I did not see him for some weeks. In the meantime, I said his name—Jerome Alexander—over and over, as if to remind myself that he really existed. I sewed for him and bought him presents. Like most grandparents, I wanted to talk about him all the time. This new little person had moved into my life in a powerful and consuming way.

Becoming a grandparent, I discovered, was sheer gift. A new relationship had come into being, without much help from me. Jerome Alexander's birth had given me a new identity, extended our family into the future, and led me to think of life in new ways.

Then it struck me: This is the way I have experienced prayer! Prayer, too, has to do with birth, relationship, and gift. But first it has to do with *faith*.

Prayer starts with God, who invites us into a relationship of faith. We seek God in prayer *because* God in Christ already has found us. We pray in response to a word—a gift—that has already been spoken to us. As Jacques Ellul wrote, "The relationship is begun before the idea of praying occurs to us."

Faith comes before prayer

Prayer is the *language* of faith, for faith comes before prayer and, in fact, produces it. Luther understood prayer in this way. He wrote, "Faith is prayer, nothing but prayer."

We pray in response to the gift of new life in Christ. We recall Jesus' word to Nicodemus about being born anew (John 3:1-3). When we baptize we say, "We are reborn children of God and inheritors of eternal life." We are born of the Spirit, and we pray to God as beloved children speak to a loving parent.

The new life in Christ is a life of prayer. Not only our words but also our actions and attitudes are prayer. We sing, "Every time I feel the Spirit moving in my heart, I will pray."



HOW I PRAY

Once I asked a friend why she prayed. Without pausing, she asked, "Why is there air?"

We breathe because we need air to live. We pray because God's Spirit prays in us, keeping faith alive. I recall this line from an old hymn: "Prayer is the Christian's vital breath." George Herbert, the English poet, wrote, "Prayer is . . . God's breath in us returning to its birth."

If only prayer *were* as easy and natural as breathing. But for most of us it isn't. We give up praying for many reasons, then feel guilty because we do not pray. We ask ourselves: "Why should I pray? It seems to make no difference in my life."

Whenever I am troubled by that question, I discover anew—in my reading, in worship, and in conversations with friends—that I never pray alone. I am surrounded by a cloud of witnesses.

The prayers and wisdom of the communion of saints, living and dead, sustain me in my struggle. Christians whose faith is more mature than mine and whose spiritual lives seem richer, challenge me to examine old assumptions and definitions.

Listen to God

For example, I used to think that prayer depended on me. As a child, my parents taught me to pray the Creed, the Lord's Prayer, and "God bless—" at bedtime. I remember worrying about what would happen if I fell asleep before completing my nightly ritual. Now I know that prayer also depends on God and that I can stop my recital of requests and *listen* to learn what God expects from me.

I used to be more formal in my prayers, waiting for the right time and the right words. Now, I find myself praying more spontaneously and unpredictably: "Lord, be with that person in the ambulance." "Thank you, God, for this person I love." "Help me get through this difficult situation!" Prayer has become a lively conversation with God.

I used to think that the old hymn had it right: "Prayer is the soul's sincere desire." Now I am more inclined to think that it is God who loves me and longs for communion.

Prayer is not an unchanging formula with a predictable outcome. It is not a means to an end—"If I do or say *this*, God will do *that*." Prayer is an end itself, our response to God's love in Christ. Prayer is the language of faith; it is a gift of the Holy Spirit in us. Luther said it in a surprising way: "Where there is a Christian, there the Holy Spirit is, who does nothing but pray without ceasing."

I prayed for my grandchild before he was born, and I will continue to pray for him as he grows. And I will do one more thing for him: I will join Grandmothers for Peace. His birth changed the way I think about all of life. Leaving a legacy of peace is now all the more urgent. I will pray and I will work—because the words of prayer are always words of commitment. ■



Marilyn Preus is the author of *Blessed for the Journey*, the 1986 Bible study for American Lutheran Church Women. She has written two books, *Take a New Look* and *The Gift of Christian Relationships*. She is a member of Trinity Lutheran Church in Minneapolis.

I THINK



NEW CHURCH CONFESSION OF FAITH:

'Historical context is no excuse for condemning brother and sister Christians.'

by Leland B. Sateren

The Confession of Faith proposed for the new U.S. Lutheran church says the church "accepts the faith confessed by all Lutherans in the unaltered Augsburg Confession." But are *you* ready to subscribe to *all* details of the unaltered Augsburg Confession—although the constitution of our present American Lutheran Church says we do?

Thanks to the explanation of Dr. Charles S. Anderson, president of Augsburg College in Minneapolis and a distinguished church historian, I have a clearer idea of what is meant by the *unaltered* Augsburg Confession.

Today we know the Augsburg Confession as a document with a fairly extensive Preface, followed by Part I—the 21 "Chief Articles of the Faith," and Part II—"Articles in Which Are Reviewed the Abuses Which Have Been Corrected."

"I have reservations . . ."

As a layman, I have no trouble accepting the Chief Articles themselves, but I have reservations about the "extensions" appended to 11 of them. Dr. Anderson argues that these extensions, in their historical context, are necessary for understanding the articles to which they are attached.

But apart from the fact that these extensions probably have little, if any, meaning or value for most Lutherans *today*, I find them often insulting to present-day Christians of other persuasions. This is not only because what once may have been true may no longer be, but especially because of their condemnatory language. For myself and probably most present-day Lutherans—although perhaps not for church historians—the articles alone, without the extensions, are all that is necessary.

Historical context is no excuse for condemning brother and sister Christians who happen not to be Lutherans. The "they condemn" language of 10 of the extensions has a scurrilous, holier-than-thou sound today.

High on the hate list of the framers of the Augsburg Confession were the Anabaptists. They are condemned in five of the articles. The Pelagians—Christian heretics who emphasized the basic goodness of human nature and the freedom of the will—come in second, with two condemnations. Article XIII lashes out at anyone who disagrees with "us." Nine of the extensions, after condemning specific groups and "certain Jewish opinions," branch out to include "all such," "and others," "and such like."

Without judging or condemning

Hasn't the time come to stop *condemning* those who do not agree with us? The articles alone—without the extensions—give the position we share as Lutherans. If other Christians disagree, let's recognize their right to do so, without judging and condemning.

I have friends who are Mennonites—Anabaptists—and their Christian faith is profound. I am embarrassed that my church and I, by subscribing to articles as they now read, condemn them. No amount of "historical context" justifies the arrogant theological positions those extensions take.

Take, for example, Article I, on "God." The first part of the article says—in positive terms—what we believe. But why condemn the Manicheans, Valentinians, Arians, Eunomians, Mohammedans, and Samosatenes, who are unknown to most of us and irrelevant to the essence of the article.

Or take Article XVI, on "Civil Affairs." The extension says we "condemn the Anabaptists" for their refusal to engage in many civil functions—for example, holding office or making contracts. But much of that is not true for present-day Anabaptists. Incidentally, some might question parts of the article itself. Is it right for Christians "to engage in just wars"? Are there just wars? And must all Christians "swear oaths," as the article says? Many people have religious reasons for refusing to swear oaths, and the law recognizes that they may "affirm" instead.

In short, let's have the articles only, shorn of their present condemnatory or argumentative extensions. But if the extensions remain, will those who refuse to confess the unaltered Augsburg Confession be less Lutheran—or be denied membership in the new Lutheran church? ■

Leland Sateren is professor emeritus of music at Augsburg College in Minneapolis, where he was director of the Augsburg Choir for many years. He lives in Edina, Minn., and is a member of Bethlehem Lutheran Church in Minneapolis.

LETTERS

Concerns about new church

James H. Hanson
Odessa, Tex.

I hope you will continue to inform your readers [Nov. 1, p. 63]. I fear for the new church, that it will be out of date and irrelevant before it gets off the ground. We need substantive issues and structures built on more than the current social fads.

John H. Reppe
Two Harbors, Minn.

For several years, "doing the gospel" has replaced the preaching of it. Social activism is the rage. So much so that anyone who isn't swept along with it is rudely beached. So thank you for this and other articles that remind us of the fact that those suffering injustices also need to know that they are sinners in need of a Savior.

Steven Ullestad
Hudson, Iowa

The "Back Page" editorial was cheap and irresponsible. In light of Scripture's description of the final judgment, a biblically based Christian organization simply must be structured to minister to the oppressed and neglected of our day. My thanks to the CNLC for initiating an attempt to organize the new Lutheran church around appropriate mission goals.

R. D. Lechleitner
Santa Rosa, Calif.

Some of the Progress Report #6 [Nov. 1, p. 27] reveals a tendency to see the church—the people of faith in Christ—not as instruments of the Holy Spirit to care, gather, enlighten, and sanctify, but as advocates in the hallowed halls of political, social, and economic forums, often controlled by humanistic rather than Christian theology.

Gregg Attleson
Gays Mills, Wis.

It would appear that Martin Luther would agree with Lowell Almen's statement that the new Lutheran church should be named "Lutheran Church of the Present Moment." While Almen's intention was quite the opposite, Luther would probably take the name quite seriously. He once said that "if you preach the Gospel in all its aspects with the exception of the issues that deal specifically with your time, you are not preaching the Gospel at all."

Gerhard Knutson
River Falls, Wis.

I want to thank you for your gutsy editorial. The social gospel without the gospel of salvation of Jesus Christ is half a gospel, and the gospel of Jesus Christ without concern for persons in their real life is half a gospel. I believe that we in the Lutheran Church want to have the whole gospel, both for those in the church and for those doing ministry in the world.

Pastors making house calls

Jim Magelssen
Hayward, Wis.

The pastors I know make house calls, and lots of them [Oct. 18, p. 18]. One close friend recently visited every home in his congregation in the first five months in his new parish—several hundred visits. I average well over 300 house calls a year. My associate pastor also makes hundreds of calls. I don't believe we are unusual. Many pastors do more calling. We would all like to do more than time allows.

Sally Nelson
Wausau, Wis.

In the actions and attitudes of loving and concerned pastors we see reflected the very special relationship spoken of in the Scriptures. Peter spoke of pastors as being shepherds under the chief Shepherd (1 Peter 5:2-4). The apostles often spoke of their people as their children, and Paul told the Corinthians, "I became your father in Christ Jesus through the gospel" (1 Cor. 4:15).

If we turn to the Bible, we also find what our part of the relationship is and how we should regard those who serve in our midst. First, the pastoral office is ordained by God (quite apart from the "priesthood of all believers"). Also, we are to remember their needs in our abundance. Finally, we are to defer to their greater knowledge and experience.

I do not believe that the Scriptures call us to be constantly critical of our pastors. Rather, we are to love, respect, and yes, even obey them.

Robert A. L. Mortvedt
Tacoma, Wash.

The issue is not theological; it is psychological. And it is pragmatic. If house calls are not effective, they can be stopped. On the other hand, they may win the

blessing of the Holy Spirit. It's worth trying!

Donald E. Butenshon
Hemet, Calif.

The longer I'm in the parish ministry the more I'm convinced that the average layperson is totally unaware of the many calls pastors make in residences, offices, hospitals, and convalescent homes. Might I suggest that if Henry Bottemiller, or any layperson for that matter, is bothered because he thinks his pastor isn't making house calls, let him have the courage to speak to his pastor about it. If he still feels unhappy about the pastoral ministry of his parish, then perhaps he should seek out another congregation to join, where he can be happy.

Common cup halted

Philip O. Stein
Chicago, Ill.

I begin to get worried about the theological training and commitment to the gospel of our future clergy when I read that one of our seminaries has moved to the use of individual glasses instead of the common cup [Nov. 1, p. 20]. When candidates for the ministry are frightened because of supposed germs received during the distribution, I wonder how they will act when they are called upon to visit the sick and infirm.

To me, the cup really is not the issue, but the whole concept of ministry. To follow Christ is to risk everything and find our security in the gospel and not the world.

John T. Allen
Marshalltown, Iowa

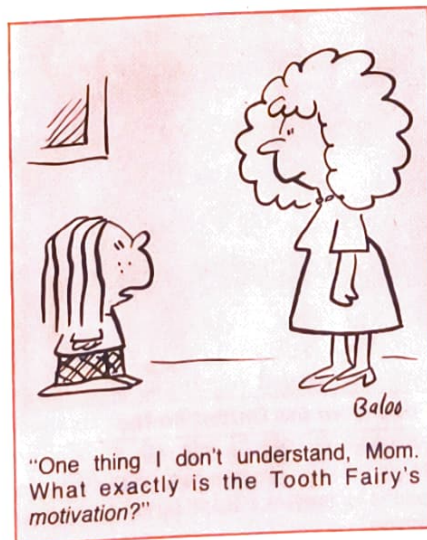
For over 1900 years, the unbroken tradition of the use of the cup stands for its safety, but common sense tells us at times when not to use the common cup. Perhaps this is that time. Yet the presence of the unbroken tradition from apostolic times would be continued as the seminary wisely uses the pouring chalice.

Reason for the hymn

S. Anita Stauffer
Philadelpia, Pa.

The reason for including "This Is the Feast" as an additional Hymn of Praise in *Lutheran Book of Worship* was not because of an increase in communion frequency [Nov. 1, p. 60]—but in order to provide a canticle relating to the Easter season. *LBW* rubrics specify that "This Is the Feast" is for the Sundays of Easter, All Saints', and Christ the King; "Glory to God" is for other Sundays. During Advent and Lent, there is no Hymn of Praise.

(Stauffer is editor for worship resources in the *Lutheran Church in America*.)



"One thing I don't understand, Mom. What exactly is the Tooth Fairy's motivation?"

NEWSFRONT

Cutbacks by U.S. endanger relief work

- Lutheran and Catholic programs hard hit
- Some 5.8 million still need food, despite harvest

Severe cutbacks by the U.S. government in the amount of food allocated to Lutheran and Roman Catholic food relief in Ethiopia are jeopardizing those programs.

The U.S. government, in essence, is "asking us to decide who will live and who will die," Frank Carlin says, in urging an increase in the U.S. food allotments for the jointly planned and coordinated Lutheran and Roman Catholic programs in Ethiopia.

Carlin, director of Catholic Relief Services in Addis Ababa, Ethiopia, reports that the allotments to the Lutheran-Roman Catholic operations were cut nearly 60% for this year from the amount of food provided in 1985 by the U.S. Agency for International Development.

"Because of our strong stand [on some famine relief issues], we have been cut, while less experienced agencies have received increases . . . and have sufficient supplies," he says.

Another catastrophe

Carlin acknowledges that the recent harvest eased the crisis in parts of Ethiopia. But, he warns, "we could have another catastrophe"—one that may hit before mid-1986, perhaps in April or May.

About 5.8 million people in Ethiopia's population of 42 million will be entirely dependent on food aid in 1986, according to government estimates. Lutheran and Catholic relief partners are responsible for feeding one-third of that total. Among the other large food programs in Ethiopia are Red Cross, Care, and Oxfam.

Food-supply problems need to be anticipated, Carlin says, because it takes six months from the time U.S.



Airlift of food for Ethiopia

A giant Hercules transport plane has been leased by the Lutheran World Federation to fly emergency food into the northern Ethiopian regions of Eritrea and Tigray. The plane, which normally makes four trips a day from Asmara, carries about 20 tons of ground wheat on each flight. The food is then trucked for distribution at feeding centers.

food is allotted until it reaches distribution centers in Ethiopia.

Quoting a relief worker, Carlin asks, "What's the good of keeping people alive in '85 if you're going to let them die in '86?"



Food from the United States

Workers unload from the Hercules plane 50-pound bags of ground wheat as monthly rations for families hard hit by the Ethiopian famine.

If he and others in established and experienced church-relief agencies don't sound an early warning, Carlin says, "the U.S. government and others will come down on us [when the crisis hits], and ask, 'Why didn't you rattle the doors of the White House and warn us about what was coming?'"

Says Carlin: "We are," adding that he believes church people throughout the United States need to pressure Congress and the administration to provide the needed food.

He recalls that the response that began in October 1984 to the African famine initially "was not from the American government. It was prompted by the people" moving the government to act. "We're going to have to have something like that happen again," he says.

Danger of donor fatigue

Kevin Delany, information officer for Catholic Relief Services in Addis Ababa, foresees grave danger because of "donor fatigue and the short attention span of the public." In addition, he says, "this is last year's issue" for

ALC, Presbyterians sue U.S. government

A congregation of the American Lutheran Church and three congregations of the Presbyterian Church (U.S.A.)—joined by their parent church bodies—filed suit in Phoenix on Jan. 13 against the U.S. government and two of its agencies.

The Arizona congregations contend that their constitutional rights were violated by the government's use of undercover informants to infiltrate worship, Bible study, and mission planning meetings (see *L.S.*, March 1, p. 23; and Nov. 1, pp. 4-8).

Plaintiffs in the suit are Alzona Lutheran Church, Phoenix; Camelback Presbyterian Church, Scottsdale; Sunrise Presbyterian Church, Scottsdale; and Southside Presbyterian Church, Tucson. At the congregations' request, the ALC and PCUSA joined the suit.

In a letter to ALC pastors seeking their help to interpret the ALC's involvement in the action, Presiding Bishop David W. Preus said Alzona Lutheran Church—a congregation conducting a ministry among low-income Hispanic people—"has been seriously damaged by covert infiltration by two agents acting as though they were interested in Bible study, worship, and the Christian faith."

The Rev. James Oines, Alzona Lutheran pastor, said that once the infiltration was revealed, participation in the Bible study sessions virtually ended. "The important thing about the Bible study meetings was trust. Now they can't come to church anymore. They are afraid that their lives will be in jeopardy."

Defendants in the suit include the informants—paid by the Immigration and Naturalization Services—and oth-

er regular INS employees; INS; the U.S. Department of Justice; and the United States of America.

The suit seeks a judgment that the undercover operation against the congregations violated the First, Fourth, and Fifth Amendments of the U.S. Constitution, as well as specific guidelines for such activities established by the U.S. Department of Justice.

Focus isn't sanctuary

The alleged infiltration of the congregations occurred between March 1984 and January 1985, when the INS was preparing its case against area persons involved in the sanctuary movement. The resulting trial continues in Tucson. However, the churches emphasize that the suit is neither concerned with the sanctuary movement nor any other ministry with refugees.

"It is rather a case testing what is proper behavior by government investigative agents in relation to the churches on any question," according to a joint statement from the two national bodies. The churches maintain that "inappropriate government entry into church gatherings and church communities . . . has consequences for church-state relationships in our entire nation."

In addition, the churches do not see the civil suit as an antigovernment action. Actually, they point out, the suit uses the democratic system by asking the judicial branch to test the propriety of behavior by the executive branch.

Operation Sojourner—the government's investigation of the four congregations' involvement in the sanctuary movement—marked the first time that any government agency in the



Bible studies infiltrated?

Four Arizona congregations have charged that the U.S. government used undercover informants to tape record church activities.

United States has admitted planting undercover agents in churches.

The government's case against the four congregations is based largely on about 100 tape recordings made by paid informants and INS undercover agents who carried concealed recorders and pretended to be part of the sanctuary movement.

The taping was done, according to the complaint, without a warrant and with no reason to believe that the sessions represented illegal activities.

Congress, making it even more difficult to get action on Capitol Hill.

This year, the U.S. government plans to meet only one-third of the anticipated need of 1.2 million metric tons of grain for Ethiopia and will pay only one-half of the land transportation costs for the grain. Last year, full cost of transportation was paid.

The U.S. government also has said

that the Lutheran and Catholic relief partners will get only 90,000 metric tons. But Delany sees need for an additional 100,000 to 120,000 tons in U.S. food aid. "Put another way," he says, "this [shortage] means that the lives of 600,000 Ethiopians in our emergency feeding programs will be placed in jeopardy each month because there will be no food for them."

In Ethiopia, the Lutheran relief effort is operated by the Ethiopian Evangelical Church Mekane Yesus and Lutheran World Federation (LWF) world service. Support for the program is provided by Lutheran World Relief (LWR).

Both LWF and LWR receive part of the money contributed to the ALC Hunger Appeal.

Preus urges ecumenical change

- **Lutherans need 'course correction' for fellowship**
- **Churches should pursue truth as well as unity**

The time has come, Dr. David Preus believes, "for Lutherans to make a course correction in relations with other Christian churches."



David Preus

Preus, presiding bishop of the American Lutheran Church and an internationally respected Lutheran leader, says that "Lutherans should not play truth and unity off against each other, but should let their

expressions of unity emerge from their grasp of the truth."

He urged that Lutherans acknowledge altar and pulpit fellowship with other churches as long as there is agreement on the gospel, even though differences may remain on other questions such as church organization.

Preus made the statement in a major address at the annual pastoral convocation at Luther Northwestern Seminary in St. Paul, Minn., this month.

"Lutherans have tended to be more zealous in defending the truth of the gospel than in expressing the unity wrought by the gospel," he said.

Ecumenical dialogs have shown "that there is a very large body of agreement in Christian faith and understanding among Christians of differing confessional families," Preus noted. "Clearly our biblical and confessional commitments require us to take seriously the call to express this unity which God has created and at the same time maintain our devotion to the truth God has revealed."

"Reconciled diversity"

Preus pointed to "unity in reconciled diversity" as the direction in which churches should move.

"Lutherans are uniquely equipped to affirm the practice of unity in rec-

onciled diversity," he said. "We are in position to take doctrinal differences seriously without always making them church divisive and fellowship prohibitive." He explained that this is because Lutherans see agreement in the gospel as sufficient for expressing unity, even when disagreement persists on other matters of the Christian faith.

Declared Preus: "Unity in reconciled diversity needs to be broad and flexible enough to include both episcopal and nonepiscopal forms of ministry. History has shown that the Holy Spirit has used both forms of ministry as vehicles for the gospel. That fact, plus the absence of biblical mandate for episcopal forms, should establish a principle of freedom of forms that would get past the necessity of a single, unified episcopacy"—a point demanded by some as a basis for unity.

Matter of the gospel

For Lutherans, he said, this point of flexibility is a matter of the gospel primacy. "The Reformation's recapturing of the Word as constitutive of valid ministry, rather than valid ministry authenticating the Word, cannot be lost," he declared. "The gospel itself creates the unity and the Spirit working through the gospel is the guarantor of that unity."

Underscoring this concern, Preus said: "I believe we cannot accept the thesis that apostolic succession as understood by the Roman Catholic Church is necessary to the life of Christ's church, nor that ordination at the hands of one in an unbroken line of bishops is necessary to establish an apostolic ministry of Word and sacrament."

Preus recalled that interim eucharistic fellowship has been practiced between Lutherans and Episcopalians in the United States since 1982, but he noted that "some Episcopalians continue to have trouble in fully accepting ministries that do not share in the catholic tradition of apostolic succession."

In instances where Lutheran pastors are not recognized as having a valid ministry, he said Lutherans are advised to withhold the sharing of communion until a time when the occasion can be fully mutual.

Preus reported that a recommen-

dation likely will come to this year's conventions of the ALC, Lutheran Church in America, and Association of Evangelical Lutheran Churches regarding fellowship with Presbyterians and the Reformed Church in America.

Like the interim Eucharist practice with the Episcopal Church, this recommendation grows from years of dialog, he explained.

Unity in the church

Offering a "Lutheran contribution to the ongoing discussion of unity in the church of Christ," Preus said:

- "The Bible and the Lutheran Confessions provide Lutherans with a solid foundation for practicing altar and pulpit fellowship on the basis of agreement in the gospel and sacraments";

- "Lutherans need not insist on complete doctrinal agreement before welcoming altar and pulpit fellowship with other Christians. Agreement in the gospel and sacraments does not require total doctrinal agreement";

- "Whether sufficient agreement exists to enter altar and pulpit fellowship should be determined after careful theological study that is typified by the . . . bilateral dialogs";

- "When such dialog groups make recommendations which are concurred in by the people of God assembled in conventions, and when the practice of the parishes affirms such unity and fellowship, then the expression of unity in reconciled diversity has become a reality"; and

- Lutherans should enter altar and pulpit fellowship with the Presbyterians and the Reformed Church in America, continue interim eucharistic sharing with the Episcopalians, "pursue with patience the goal of altar and pulpit fellowship with the Roman Catholics," and explore possibilities of agreement with other mainline and conservative evangelical churches.

Several factors, Preus said, contributed "to an ecumenical isolationism among U.S. Lutherans." But he added: "U.S. Lutherans are no longer immigrants adrift, uncertain of their place or polity in a new land. We are here . . . with a tradition that gives us stability and identity in the Christian family."

Reagan responds to peace cards

President Ronald Reagan has responded to the peace postcards he received from participants in the National Youth Gathering in Denver (see *L.S.*, Oct. 4, p. 28).

Reagan mailed two letters to the Office of Church in Society of the American Lutheran Church, which sponsored the postcard booth at the gathering. Postcards also were sent to Soviet leader Mikhail Gorbachev.

One of Reagan's letters, dated Nov. 15, 1985, addressed the "young friends" who sent him the cards.

Reagan said history has taught us to stay strong to remain free. "The chief objective of my administration is to keep the United States strong and, at the same time, to negotiate from this strength an end to the arms race with the Soviet Union."

Young people challenged

The president stressed the importance of citizen action in peacemaking. As young Americans, you have the opportunity to do a great deal to build peace. How? By creating harmony within your family, helping your friends at school, and spreading a sense of joy and cooperation in your congregation and community."

In his Dec. 10 letter, addressed to the staff of the Office of Church in Society, Reagan echoed his letter to the youth and expressed hope after his summit meeting with Gorbachev.

"My meeting with him produced a fresh start in solving some of the problems between our two countries. Although deep differences remain, we are determined to deal with these differences peacefully, and narrow them wherever possible in the hope of creating a safer world."

He added, "I am counting on Americans, especially young people, to take part in the broadest program of people-to-people exchanges we have ever envisioned. Programs of direct contact between the citizens of the United States and the Soviet Union can help dispel misinformation, reduce distrust, and build genuine constituencies for peace on both sides."

QUICK LOOK

THE AMERICAN LUTHERAN CHURCH DISASTER FUND granted \$5000 to the ALC's South Dakota District for food and fuel for the Pine Ridge and Rosebud reservations in South Dakota. According to the Rev. Norman Eitheim, district bishop, the deaths of some Oglala Sioux have been attributed, in part, to unseasonably cold and snowy weather. Unplowed roads, insufficient wood sources, and isolated homes on the large reservations have been other contributing factors that especially have endangered the elderly, he said. Other contributions from ALC members or congregations can be sent through the ALC treasurer.

A CANDLELIGHT VIGIL in South Africa resulted in police attacks on participants. The vigil, held Dec. 4, was a protest against earlier police action in Black townships under emergency regulations. According to Rome-based Inter Press Service, police broke into homes and fired guns and tear gas as people lit candles in their homes and gardens. The Rev. Allan Boesak said tear gas canisters were thrown into the yard of his church during worship, injuring two members of the congregation. He said South African authorities must be desperately afraid if they are resorting to violence to stop people from burning candles.

NATIVITY LUTHERAN CHURCH, Allison Park, Pa., has excommunicated the Rev. Daniel Solberg, its former pastor, and four other members of the Lutheran Church in America congregation—Ann Solberg, Amy Andre, and Weltha and Charles Martin. The five were charged with harassment of the congregation. Solberg was dismissed as pastor of the congregation last May because of his involvement with the Denominational Ministry Strategy, a group that used confrontational tactics to call attention to the problems of unemployed people in the Pittsburgh area.

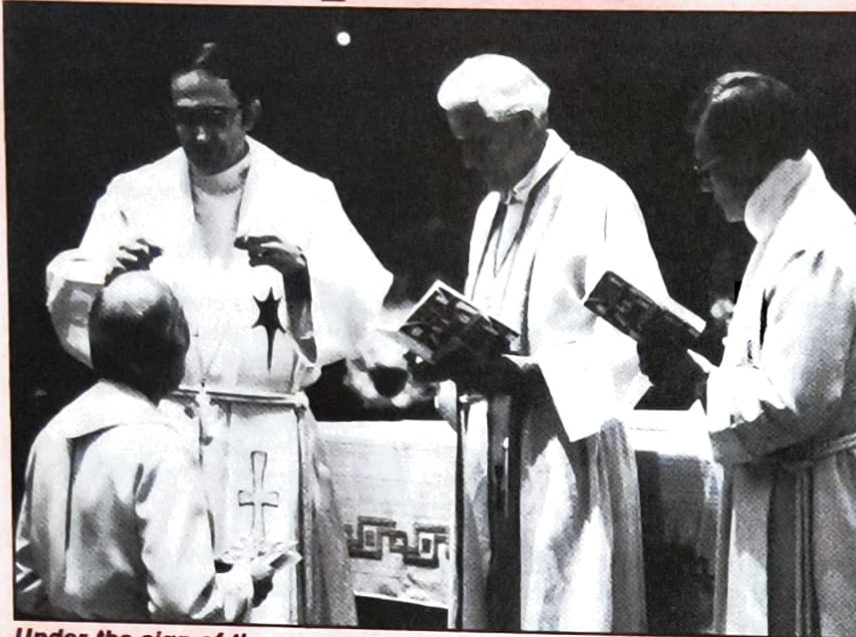
INDULGENCES GRANTED VIA RADIO OR TELEVISION are valid, according to a decree issued by the Vatican's Apostolic Penitentiary Office. The plenary indulgences, which free Roman Catholics from the punishment due for sins, are equally valid whether they are granted by diocesan bishops or whether the pope grants them over radio and television. The decree also hails modern-day news media, saying they are gifts from God when they are used "to help spread spiritual gifts."

A "HOT LINE" TELEPHONE NUMBER for getting updated information about the trial of 11 sanctuary workers is based on a passage from the Old Testament book of Leviticus. The number, based on Leviticus 19:33-34, is (800) LEV-1933. That Bible passage reads: "When an alien lives in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt." The number is provided by the Arizona Sanctuary Fund to give information about the trial of people charged with harboring Central American refugees.

"THREE DAYS," a 30-minute Easter drama produced by Lutheran Television in 1984, won the Gold Award in the religious television category at the 28th annual International Film and TV Festival in New York. This is the second consecutive year that Lutheran Television, a ministry of the International Lutheran Laymen's League, has won a Gold Award at the festival. Last year's winner was "Yeshua," a five-hour miniseries about Jesus' life and ministry.

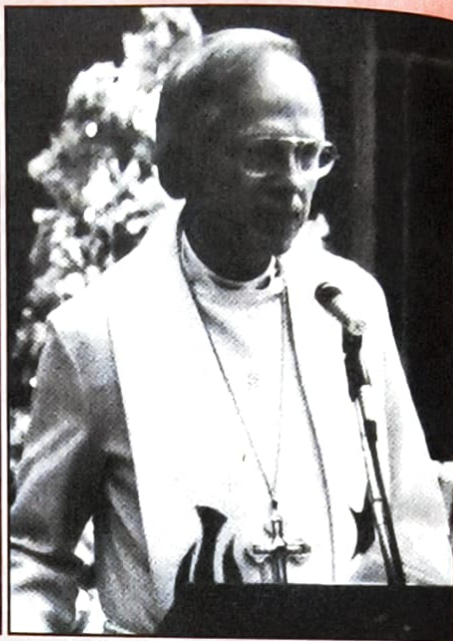
RELIGIOUS AFFILIATIONS: The Roman Catholic press in London reports a steady, ongoing conversion of European Anglican and Lutheran clergy to the Roman Catholic Church. *The Catholic Herald*, a national church weekly, reports that some 30 High-Church Lutheran clergymen have joined the Catholic Church in Sweden over the last five to 10 years. . . . Cult-watchers in California and other parts of the country say that adverse publicity may have affected the recruitment of some well-known groups. A special report by Religious News Service says membership in those groups hasn't really declined, but merely leveled off. As well-known groups have cultivated a more conservative, mainstream image, membership in the smaller and lesser-known cults is rising. An estimated 3000 to 5000 such groups exist in the United States, with membership ranging from 10 to tens of thousands.

New bishop of Ohio District



Under the sign of the cross

The Rev. Robert W. Kelley (kneeling) receives the bishop's cross from his predecessor, Dr. K. Bernell Boehm, at his installation service, Jan. 5 in Columbus, Ohio. Officiating at the installation was Dr. David Preus, presiding bishop of the American Lutheran Church, assisted by Dr. Larry Hoffsis of Dayton,



Ohio, vice president of the Ohio District. Bishop Kelley (photo at right), who was elected leader of the ALC's Ohio District last spring, greets the assembled congregation. His term as bishop began on Jan. 1. He previously was pastor of Redeemer Lutheran Church in Columbus.

Group urges Minneapolis for new church

A tentative decision by the Commission for a New Lutheran Church (CNLC) to make Chicago the headquarters of the new U.S. Lutheran church is being challenged by a group of Minneapolis church and civic leaders.

Because Chicago is not the headquarters of any of the uniting church bodies, some observers view it as a neutral location. The CNLC made its decision last September, contingent upon cost analysis (see *L.S.*, Oct. 18; Nov. 1).

The new church, expected to begin by Jan. 1, 1988, will unite the 2.3 million-member American Lutheran Church, based in Minneapolis; the 2.9 million-member Lutheran Church in America, in New York; and the 111,000-member Association of Evangelical Lutheran Churches, in St. Louis.

Supporters of Minneapolis as the site for the headquarters of the new church say they face an uphill battle.

"The perception in some parts of the country is that not much goes on west of the Hudson River or west of Chicago," says Dr. Charles S. Ander-

son, president of the ALC-related Augsburg College in Minneapolis. He participates in an "informal group of 15 to 20 people" who are actively supporting Minneapolis.

According to a report prepared by civic and church leaders, the Twin Cities have a high concentration of Lutherans. Minneapolis, with a metropolitan-area population of about 1 million people, is known for its progressive attitudes and high standards of living.

Minnesota has more Lutherans involved in the merger than any other state—700,458 people, or 15% of the membership of the new church. Lutherans in Minnesota, Wisconsin, North Dakota, South Dakota, Iowa, Michigan, Illinois, and Nebraska represent more than 45% of the total membership of the new church.

Chicago, the nation's third largest city, has a population of about 8 million people, about one-third of whom are Roman Catholic. It is a center of education, commerce, and culture.

According to statistics prepared by Chicago supporters, 44% of the new

church's baptized members live within a 400-mile radius of Chicago.

One of the CNLC's concerns is the cost of establishing offices for the new church. Anderson says his group is using the cost factor to challenge the Chicago site.

Anderson says, "We want to make sure the commission . . . knows the costs. How much of the church's benevolence fund is it worth for the newness?"

Minneapolis supporters say start-up costs would be less there than if the headquarters are in Chicago. The uniting churches currently are budgeting \$13 million for start-up costs.

Clarification

Figures reported in the Jan. 10 Quick Look story that begins "The annual average pension . . ." refer to clergy and lay workers who retired during 1984.

Campus pastor survives 25 years at Concordia

by Ron Pollworth

The Rev. Carl Lee, campus pastor at Concordia College in Moorhead, Minn., has survived many trends, movements, and fads—from long hair, loud guitars, and freewheeling contemporary liturgies to antiestablishment and civil rights protests and the Vietnam turmoil.

Lee, now in his 25th year as Concordia's chaplain, has the most seniority of all campus pastors at the 12 colleges of the American Lutheran Church, as well as the 16 colleges of the Lutheran Church in America.

"The stability Carl has given to the Concordia campus throughout an era marked by diversity is uncommon on college campuses," says Dr. Paul J. Dove, Concordia's president.

Dove says that Lee's effectiveness in preaching and living the gospel are as important as his ability to survive trends and maintain a balance between remaining objective and being personally involved.

"At the core of Carl's ministry and counseling duties is his own strong faith in the gospel," Dove says.

On the Concordia campus, Lee is in great demand. In addition to providing worship opportunities for a campus population of some 3000 through daily chapel, weekly communion services, and special prayer services, Lee is director of the college's counseling services and carries a heavy counseling load. He says students today face more and different kinds of stress than those he saw in his first years on campus.

Off campus, Lee is just as involved. Time does not permit him to fill all the requests he receives for counseling and for conducting workshops ranging from marriage seminars to stress management. At least once a month, he is the keynote speaker at events throughout Concordia's corporate territory—Montana, North Dakota, and northern Minnesota.

A 1952 graduate of Concordia, Lee received his bachelor of divinity de-



Pastor Carl Lee

gree from Luther Northwestern Theological Seminary in St. Paul, Minn. He has done graduate work there and at the University of Minnesota. He also has trained extensively at counseling and therapy centers around the country.

Pastor and teacher

Lee was called to Concordia in 1961 to be its first campus pastor. He was to divide his time between campus pastor and teaching religion. Student leaders, however, wanted a full-time pastor who would be available to them, so his teaching duties were canceled. In the early 1970s, however, Lee was asked to finish teaching a psychology class on interpersonal relations. He has taught that class, plus another on transactional analysis, Gestalt, and therapeutic tools, ever since.

As the demands of campus ministry increased, Lee got help. The Rev. Lowell Almen, now editor of *THE LUTHERAN STANDARD*, was part-time associate campus pastor while also serving as the college's director of communications from 1969 to 1974. Pastor Paul Evenson of Torrance, Calif., and Pastor Mark Anderson of Fertile,

Minn., served their seminary internships on the campus.

Then, in 1975, the Rev. Ernest Mancini joined the staff, inaugurating full-time team ministry. That same year, Dove was named the college's president, and the centrum of the Knutson Student Life Center became the new home for campus worship.

"Those were exciting moments and exciting new beginnings for campus ministry," Lee says, "and to have a partner whose differences and strengths balanced and blended with mine in such positive, creative, and energetic ways was really special."

Mancini left Concordia in 1983, and the Rev. Lynn Ronsberg served as interim pastor until Lee's new partner, the Rev. Philip Holtan, joined the campus ministry staff in 1984.

Lee says, "We are, again, in the process of developing a successful team ministry by blending and balancing each other's strengths and differences in positive and creative ways and in new directions. And that's exciting."

Lee credits his survival to a "God who loves and empowers me to minister" and to his family: his wife, Ann, for "32 marvelous years," and to their sons, Michael and Ronald, and their wives, Mary Cotton and Susan Danielson.

Lee says he has learned to do more self-caretaking, to take time off and to not always take himself so seriously, and to get away—especially to a cabin hideaway that is open year around. "And I keep myself growing and learning by continuing to be a student," he says.

Lee is grateful to his pastoral ministry partners and to President Dove and Concordia president emeritus, Dr. Joseph L. Knutson.

"Both Joe and Paul have given a strong sense of priority to campus ministry as being the heart and center of Concordia," Lee says. "They have been supportive and involved. Knowing that campus ministry has the caring support of ministry partners, presidents, students, and staff helps ease the load. It seems together we carry the burden."

Ron Pollworth is director of Concordia's news bureau.

Theologians: Church should support self-determination in Central America

• Conference explores justification and justice

Theologians from the United States and Latin America concluded a six-day conference in Mexico City by calling on their churches to support the self-determination of sovereign countries in Central America. They also urged the churches to make themselves aware of the international economic systems' "stranglehold" on Third-World countries.

The trilingual conference on "Justification and Justice" brought the theologians—24 Lutherans and two Methodists—from Argentina, Brazil, Chile, Costa Rica, Panama, and the United States to the Lutheran Center of Mexico last December. Chaplains for the conference came from El Salvador and the United States.

The conference was sponsored by the American Lutheran Church's Division for World Mission and Inter-Church Cooperation (DWMIC).

The statement adopted by the group asks churches to "oppose all foreign military intervention" in Central America. It specifically urges them to "challenge the financial and military support of the U.S.A. to the 'contra' forces in Nicaragua."

Power of justice

The group also calls upon the churches to: support the Contadora peace process in Central America, work for the liberation of women, repent for the exploitation and destruction of the Western Hemisphere's indigenous people and their cultures, identify forms of oppression within the church, and develop congregational ministry resources for justice issues.

Keynote speaker Dr. José Míguez Bonino said, "The biblical notion of justice is neither an inference from God's nature or attributes nor an ethical reflection on human virtue, but a notion descriptive of [God's] liberation action experienced from within a situation of oppression."

Míguez, a Methodist, is professor emeritus at Union Evangelical Seminary in Buenos Aires.

Said Míguez: "The power of jus-



Called to justice

Dr. José Míguez Bonino (center) discusses the relationship between justification and justice during his keynote address at the conference in Mexico City. Dr. Robert Marshall from Lutheran Southern Seminary in Columbia, S.C., uses headphones to hear the translation of the speech. Dr. Hilmer Krause (right), Wartburg Seminary and Episcopal Seminary Southwest in Austin, Tex., moderated the six-day conference.

... tice has been let loose in the world. . . . This power grasps us and makes that body of people who trust the new day an instrument of justice."

Using simultaneous translators, the group heard presentations and responses based on six themes: biblical roots of justice; justification in the Americas; the viability of Luther today; interpreting the doctrine of two kingdoms; dependence, liberation, and justification; and pastoral dimensions of liberation.

Dr. Mark W. Thomsen, DWMIC director, said the conference was an "encounter between scholars who have been deeply influenced by contemporary Latin American liberation theology and those committed to classical Lutheran thinking about justification by grace through faith."

North Americans tended to call attention to God's justice in the relationship of the created order, while Latin Americans called attention to the Exodus and to God as the agent of justice in the midst of conflict.

In their statement, the scholars said they are "united in the conviction that God has given us the treasure of the gospel in Jesus Christ to be shared with the world. . . . The God who justifies us in Christ calls us to do justice."

Continue the dialog

They recommended that the churches' theological schools continue the dialog begun at the conference by exchanging resources, students, and faculty.

The conference included a tour of Mexico City, visits to some tent villages in the areas of damage caused by the earthquake last September, a conference with local leaders about Mexico's economy, and visits to neighborhood ministries and base Christian communities.

Bonnie Jensen, executive director of the ALC Women, and Dr. Gerhard Cartford, an ALC missionary in Argentina and a liturgical consultant to the Lutheran World Federation, helped lead worship during the event.

Lutherans succeed in resettlement, struggle with Asian ministries

Lutheran congregations have been leaders in the resettlement of Asian families in the United States. But because of language and cultural barriers, the new families seldom are integrated effectively into the lives of sponsoring congregations.

That concern is reflected in recommendations adopted in Los Angeles during a meeting of 20 Asian pastors and lay professionals from the American Lutheran Church and the Lutheran Church in America. The meeting resulted in the first Asian caucus within the ALC, as well as formation of Asian Lutherans in North America, an inter-Lutheran group.

Approximately 50,000 Southeast Asians have been resettled by Lutheran congregations through Lutheran Immigration and Refugee Services during the past few years. Yet, points out the Rev. John Dovich of Seattle, he is the only Lutheran pastor of a Vietnamese

Lutheran congregation in the United States. Dovich said he gladly would give up that singular distinction.

Several Asian pastors described the usual pattern in U.S. Lutheran congregations: A Southeast Asian family is helped to establish itself and starts attending worship with the congregation. However, over a two-year period, faced with English as the only language used in the congregation, the family drifts away and begins worshiping with an Asian language group, almost always non-Lutheran.

Use Asian languages

The participants urged Lutheran church bodies to begin producing worship, education, stewardship, and evangelism materials in a variety of Asian languages: Cambodian, Hmong, Laotian, Vietnamese, Chinese, Japanese, Korean, and East Indian dialects.

With a shortage of pastors whose

language skills allow them to serve Cambodian, Hmong, Laotian, and Vietnamese people, the Asians suggested that churches establish a process to certify lay ministers who can work among the Indo-Chinese groups.

The 2.3 million-member ALC includes 6000 Asians. Of the total, 1000 are members of California congregations, 800 are in southeastern Minnesota, and 500 live in the ALC's North Pacific District.

An ALC caucus at the gathering elected representatives to the executive board which will guide the new ALC-LCA group: the Rev. Benjamin Shum, chairperson, San Francisco; the Rev. Yukio Hamada, San Gabriel, Calif.; Kim Huon Tann, St. Paul; and the Rev. Kwang Ja Yu, Dallas.

Ja Yu and LCA Pastor Fred Rajan of Irving, Tex., will serve as editors of a quarterly Asian newsletter produced by the churches.

South African struggle tops newswriters' 1985 stories

The intensified religious struggle against apartheid in South Africa was the most significant religious development in 1985, according to the annual poll of the Religion Newswriters Association (RNA).

The struggle was marked by differing opinions among religious leaders on whether economic sanctions should be imposed against South Africa.

The extraordinary synod of Roman Catholic bishops, convened by Pope John Paul II to assess the Second Vatican Council, was chosen the second most significant development. The synod affirmed the council's reforms but warned against false interpretation. It also called for a universal catechism.

Other top religion developments chosen by the 63 people who completed the survey:

- The U.S. government crackdown on the church-based sanctuary movement put 11 sanctuary workers on trial in Tucson, Ariz.

- The U.S. Supreme Court struck down a state law mandating silent prayer in public schools and federal and state statutes that sent public-school teachers into church-related schools to provide specialized instruction.

- Fundamentalists took control of the Southern Baptist convention when ultraconservative president Charles Stanley was reelected.

- Fundamentalist Christians launched a drive to elect their followers to public office and to gain influence within the Republican Party. TV evangelist and "700 Club" host Pat Robertson said he may seek the party's 1988 presidential nomination.

- Two bombing deaths apparently were related to controversy over documents about the origins of the Mormon Church. Long-time Mormon president Spencer W. Kimball died and was replaced by Ezra Taft Benson.

- A religious coalition opposed to U.S. policy in Central America mobilized 40,000 people to engage in civil disobedience if the United States steps up its military involvement there. Church leaders visited Nicaraguan president Daniel Ortega in an effort to resolve the church-state confrontation there. Another group visited Cuban president Fidel Castro to protest discrimination against Catholics in Cuba.

- Indian guru Bhagwan Shree Rajneesh returned to the Himalayas, and his commune in Antelope, Ore., closed after he pled guilty to immigration fraud charges.

- Leonardo Boff, a Brazilian exponent of liberation theology, was condemned by the Vatican. He was ordered to maintain a "period of respectful silence." In the United States, a committee of Roman Catholic bishops asked the Rev. Richard McBrien to make further changes in his book *Catholicism*.

L.A.M.P. flies light of the Word into 'the North'

In the vast, wilderness beauty of a land Canadians simply call "the North"—frozen solid more than half the year—native peoples and others look to the skies for supplies, entertainment, medical help, and mail. And small Christian communities look skyward as well, for support and encouragement.

Satellite dishes dot the tiny, tightly knit villages of the North, feeding modest homes with messages from the heavens. And while commercial planes bring medicine, food, and other supplies into these remote areas to nourish the body, bright red Cessna 185, six-passenger bush planes—equipped with wheels, floats, or skis, depending upon the weather—carry pilots who assist lay missionaries in ministering among native and mining communities.

"The planes are painted totally red," according to Judy Bauer, public relations manager for the Lutheran Association of Missionaries and Pilots (L.A.M.P.). "The people have come to associate them with L.A.M.P."

L.A.M.P., headquartered in Edmonton, Canada, enables ministry among native and White Christians

over a one-million square mile area of Canada stretching from the Great Lakes to the Arctic Ocean. "But the missionaries are lay people and the pilots are clergy—just the opposite of what many people expect," says the Rev. Gary Sartain, a L.A.M.P. pilot for 12 years.

Sartain said a typical "parish" can be between 50,000 to 200,000 square miles. He and seven other Lutheran pastors flew enough miles in 1985 to circle the globe 12 times. "NASA can't get the space shuttle around the world 12 times for \$1.5 million—L.A.M.P.'s 1985 budget," quips Sartain. L.A.M.P., in its 16th year, serves 150 settlements—predominantly Indian and Metis, with numerous White communities in mining areas—from its seven northern bases.

Great challenges

L.A.M.P.'s eight pastor-pilots live in Canada. Three are from an ALC background: Sartain, Iver Torgerson, and Tim Lofstrom. Sartain served as an associate pastor at Trinity Lutheran Church in Brainerd, Minn., before starting with L.A.M.P. in Yellowknife



L.A.M.P. pastor-pilot at worship

The Rev. Gary Sartain assists a Fort Hope parishioner with a service of thanksgiving for L.A.M.P.'s years of ministry in the Ontario community.

in 1973. Three pilots are from the Lutheran Church in America, and two from the Lutheran Church—Missouri Synod (LCMS).

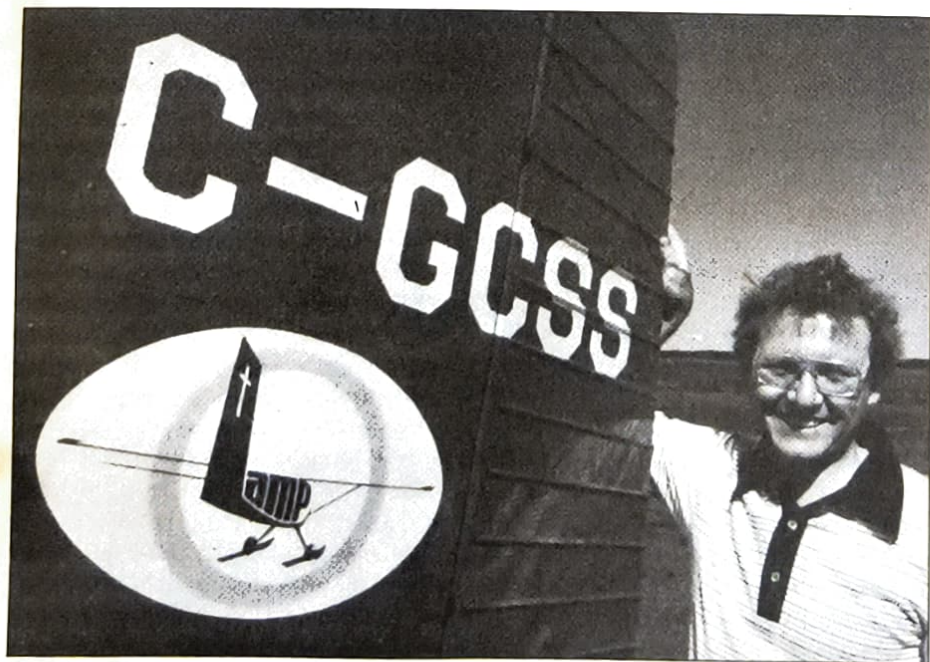
Sartain, 40, typically goes out for two or three days at a time into northern Ontario province, logging 1000 miles on the round trip. He typically flies 45,000 to 55,000 miles a year, spending half his time working directly with lay volunteers and indigenous lay leadership in the villages. "In performing those tasks, I also transport everything from bishops and volunteers to persons with medical emergencies—and even quilts and clothing," he says.

As L.A.M.P.'s director of flying operations, Sartain supervises other pastor-pilots and the maintenance of the planes. "One of the great challenges of the job is starting a plane when it's -40° F.," he says.

"One of the most difficult aspects of the call is not being able to offer ongoing, in-depth support to people," he says. "We're not always there, especially to help celebrate the good times in people's lives."

Another difficult part of the job, admits Sartain, is being away from his wife, Beverly, and three children, who live on the outskirts of Thunder Bay, where he has been based since 1978.

But he enjoys his role as an enabler. "I love it when I put two people together and something happens that wouldn't have happened otherwise," he says. He cites as an example a retired



Pastor-pilot Gary Sartain stands beside his plane.

people from Nebraska who came one summer to teach vacation church school (VCS) and offer an ongoing daily witness to the warmth of God's love as part of L.A.M.P.'s outreach. After giving a year's support through sponsorships, they later volunteered to come back for a year's service to help with carpentry, coordination of logistics, administration, and the like.

"It's rewarding when teams or individuals want to come back from the United States—the 'South' we call it—when they spread the word and tell others, who eventually decide to be a part of L.A.M.P.," he says.

Nearly 100 "Christians in Service"—adults and older youth flown in

from the United States and southern Canada—conducted VCS last summer for more than 2700 students, and at least 95% were native children, according to Sartain. "L.A.M.P. has developed its own three-year VCS curriculum that is culturally appropriate," he says.

Another program of L.A.M.P., called Volunteers-in-Ministry, is staffed by persons with experience in Christian education, youth work, worship leadership, and music, who spend three months in cross-cultural training and nine months living and witnessing in the communities, at native invitation.

The ministry is funded primarily by the LCMS and Evangelical Lutheran

Church in Canada. Various ALC congregations assist in support of the operational costs of the airplanes through Sunday school offerings for the "Miles for Jesus" program.

Call letters on each plane L.A.M.P. owns have a specific meaning. While all call letters begin with "C"—identifying a plane as registered in Canada—one plane's call letters are "CGIFT," which indicate it was purchased from a congregation's bequest. Call letters on Sartain's plane—purchased with help from Sunday school offerings throughout Canada and the United States—are "CGCSS," God's Children in Sunday School.

The ministry is expensive. L.A.M.P. owns eight planes—each costing \$120,000 (U.S.). And after every 1500 hours of flight time, L.A.M.P. spends \$12,500 to "re-engine" a plane.

Expanding ministry

L.A.M.P. continues to expand its base of support and involvement in spreading the Word of God. A new office in Milwaukee and a U.S. board of directors give the predominantly Canadian ministry an American flavor.

In addition, three Lutheran church bodies in Alaska—the ALC, LCA, and LCMS—voted at a recent conference to invite L.A.M.P. to conduct a study to see if the L.A.M.P. model would work in the Alaska setting, according to the Rev. Les Stahlke, L.A.M.P.'s executive director. L.A.M.P. was invited to initiate a study of the spiritual needs of the rural areas—including villages in the Seward Peninsula—not already served.

Sartain, discussing the L.A.M.P. approach to mission, said: "We want the gospel to be proclaimed and out of it an indigenous, Christian community worshiping in a way that's appropriate for them." He said some of the native peoples are trained to be catechists, others teach, others preach.

"We don't want to pretend we're their spiritual fathers and caretakers," he continued. "They are the church."

The partnership is illustrated in a 28-minute VHS or Beta videocassette or 16-mm. film entitled "To the Ends of the Earth," available from L.A.M.P., 2949 N. Mayfair Rd., Milwaukee, WI 53222. Phone (414) 476-0122.

Kenneth Roberts

TWA pilot: 'Idaho wilderness ministry differs from L.A.M.P.'

One of the most famous missionary pilots in the United States is the Rev. B. Christian Zimmerman, flight engineer on TWA flight #847, hijacked in Beirut last June for 17 days (see *L.S.*, July 12, p. 17; Aug. 9, p. 23). At a Minneapolis press conference, he reflected on his flying ministry.

After graduation from a Lutheran Church—Missouri Synod seminary in 1980, he became a "tentmaker," shepherding a new congregation, Our Savior Lutheran Church near Cascade, Idaho, while continuing to earn his livelihood as a TWA pilot. At the same time, he began an outreach ministry—using his single-engine plane—to perform occasional marriages, baptisms, and counseling in the wilderness areas of Idaho. "The wilderness ministry was expensive because of airplane costs," he said, "which I funded through the TWA job."

Zimmerman, 45, initially thought the expanded ministry in Idaho would take on the circuit-rider approach of the Lutheran Association of Missionaries and Pilots, but that proved to be impossible. "Flying in the remote areas of Idaho is more difficult than in Canada," he said. "It's harder to move around to the various communities. Our landing strips are 6000 feet high and 5000 feet long. In Canada, the landing strips are longer and closer to sea level."

He noted another difference: "While one of the usual activities of a traditional congregation is to bring people together, people in Idaho's wilderness areas wanted their privacy, so the meetings with people were infrequent," he said. Unlike the "pioneers" in the Canadian areas served by L.A.M.P., they are escaping society and prefer isolation—to be left alone, Zimmerman said.

On leave from call in the LCMS since 1983, he continues to fly domestic flights full time. Zimmerman now is planning to start a retreat and study center in Idaho modeled after the L'Abri Center in Huemont, Switzerland.

Having written a book on the Beirut hijacking, *Hostage in a Hostage World*, Zimmerman is ready for his second international flight tour with TWA. "But I still don't have my passport back," he quipped. He also joked that his book is not available in airport newsstands. "I thought it might scare off too many passengers."



Zimmerman

Best source for King's theology: sermons

Sermons, and not his books, are the most reliable source for the theology of Dr. Martin Luther King Jr., according to theologian Dr. James Cone.

Speaking at a session of the American Academy of Religion, Cone said the manuscripts and tape recordings of unpublished sermons preached by the late civil rights leader and pastor at Ebenezer Baptist Church provide the most reliable source on the development of King's thought.

Cone, of Union Theological Seminary in New York, said, "Dr. King gave four or five speeches a day. There's no way he could write them all. But one place nobody spoke for him—in the pulpit. Some sermons were spontaneous, some written out. The unpublished sermons remain the best source of his theology."

"Error-strewn path"

Dr. David J. Garrow, who teaches at the City University of New York, said that King scholars have "gone down an error-strewn path" by tracing King's intellectual development through his books. Garrow says that traditionally, these studies have been based on books—*Stride Toward Freedom*, *The Strength to Love*, *Why We Can't Wait*, and *Pilgrimage Toward Nonviolence*—that for the most part were written by ghostwriters and not King himself.

"Who wrote what is a complicated question," Garrow said. He mentioned civil rights leader Bayard Rustin and New York lawyer Stanley Levinson as two possibilities.

Garrow said there is no doubt that King himself wrote *Letter from a Birmingham Jail*, but *Why We Can't Wait* was written by well-known Black Chicago ghostwriter Al Duckett.

Garrow added that the critique of Black power in *Where Do We Go From Here?* was written "word for word" by Stan Levinson, as a manuscript in the Radcliffe archives demonstrates.

In a session on King and Black religion, Dr. Lewis V. Baldwin of Vanderbilt University also said that schol-

Study says congregations do little for disabled

by Deborah Kovach

In an ideal church, pews would be stocked with braille hymnals, an interpreter would sign the services for the deaf, and worshipers in wheelchairs would use ramps to enter the sanctuary.

In an ideal congregation, members would notice the abilities of people with handicapping conditions, not the disabilities. But a recent Lutheran Council in the USA study indicated that only a relatively small percentage of Lutheran congregations have sufficient programs and access for the disabled.

"What would be apparent is the participation of all folks, whether disabled or nondisabled, but the facilities have to be there or it doesn't happen," said the Rev. Lawrence Bunde, director of Ephphatha Services, the American Lutheran Church's ministry with persons with disabilities. "The church is not really complete unless all participate," he said.

But churches usually do not do enough to welcome people with disabilities—numbering nearly 35 million in the United States—to worship or to aid them with other problems, according to a study conducted recently by the Lutheran Council's commission on ministry with disabled persons.

The survey showed that of a 949-congregation sample from the ALC, Lutheran Church in America, Association of Evangelical Lutheran Churches, and Lutheran Church—Missouri Synod, 95% had at least one disabled member.

But only 15% had some sort of organized effort—such as ramps and bathroom facilities, religious instruction, day care, transportation, and support groups—to aid the disabled and mentally handicapped.

Statistics from the ALC and LCA indicate that about half of their congregations are physically accessible to persons with disabilities. Comparable figures were not available from the LCMS or AELC.

A small percentage of congregations in the ALC and LCA provide braille hymnals, and about one-third of the LCA congregations and one-fifth of ALC congregations provide equipment for persons with hearing impairments. Of about 4900 congregations in the ALC, 116 use sign language. In the LCA, 112 of about 6200 congregations use it. But 80% of the deaf in the United States do not attend church, according to several Lutheran officials.

The Lutheran Council's survey showed that about one-third of the pastors with disabled people in their congregations reported one of those members approached the pastor within the year to ask for assistance related to the disability. Another one-third said that at least one family member had come for assistance. Only half the pastors had initiated an approach to a disabled church member to find ways to help.

Deborah Kovach is a staff writer for the Lutheran Council's news bureau.



ars have given disproportionate emphasis to the influence of writers such as Mohandas K. Gandhi and Henry David Thoreau on King's activism.

He said they have ignored the importance of the southern Black Baptist religion and culture in which King grew

up. He was the son, grandson, and great-grandson of Baptist preachers.

Cone agreed that scholars have "relegated the role of Black religious experience to an insignificant one. In fact, it was the most important factor in the creation of his theology."

Brookings urges churches to keep moral strength

Churches must guard against "squandering their moral authority" by taking stands on too many public-policy issues, if they are going to maintain their important role in nurturing moral values.

The warning is contained in a three-year study by what is often described as a leading liberal think tank. "Religion in American Public Life," the 389-page report by the Brookings Institution, concludes that the future of U.S. democracy depends on the strength of the nation's religious institutions.

"In a highly mobile and heterogeneous society like the United States," declares the report, "values based on religion are even more essential to democracy than they may be in more traditional societies, where respect for freedom, order, and justice may be maintained for some time through social inertia or custom."

As examples of what churches should avoid, the report cites lobbying by liberal church groups against renewal of support for the International Mon-

etary Fund and opposition by Christian fundamentalists to the Panama Canal treaty.

In its recommendations, the report calls for:

- authorizing a "moment of silence" for voluntary prayer in public schools;
- use of school facilities for student religious meetings; and
- tax allowances for tuition paid by parents of parochial-school children.

The report rejects the argument that removal of religious symbols from government-sponsored settings has made government neutral on religion.

"Banishment of religion does not represent neutrality between religion and secularism; conduct of public institutions without any acknowledgment of religion is secularism," the study claims. "A society that excludes religion totally from its public life . . . is bound to foster the impression that religion is either irrelevant or harmful."

The U.S. Constitution's First Amendment was never intended to

block "acknowledging the dependence of civil society, as of all life, on transcendent direction," says the study.

At the same time, the study admits that religion can harm society. Conflicts between different religious groups in such places as Northern Ireland, Iran, Lebanon, and India show that "religious fanaticism may easily lead to social tragedy."

While basing its values on religion, democracies "must be ever on guard against abuses that some tendencies within religion foster," wrote A. James Reichley, the study's author.

The system of democratic government in the United States is limited in what it can do to develop religious beliefs and institutions, Reichley notes. This places a heavy responsibility on churches and synagogues.

"The First Amendment is no more neutral on the general value of religion than it is on the general value of the free exchange of ideas or an independent press," the report declares. "The founders' conviction that free institutions derive much of their moral vitality from religion also led them to authorize numerous symbolic expressions of the religious character of the American people."

Nicaragua cracks down on churches

Nicaragua's Sandinista government closed the official radio station of the Roman Catholic Church earlier this month, after the station failed to broadcast a year-end message from President Daniel Ortega.

Monsignor Bismarck Carballo, director of the closed radio station, said the omission occurred when the shift controller forgot to link the station to the national network.

In his year-end speech, Ortega criticized the United States. He said 1986 would be declared the "year of all the arms against the aggression of the Yankee invader."

The shutdown of the radio station was part of continuing church-state conflicts in the country. Late in 1985, at least 10 evangelical church leaders



Anti-American protest

A protester raises her fist in anger as she passes the U.S. embassy in Managua, Nicaragua, during a demonstration against U.S. support of "contra" rebels.

were arrested because the government said they had ties to the United States.

Sandinista officials explained the arrests by saying the leaders had received money from the Institute on Re-

ligion and Democracy, based in Washington, D.C., that the institute is sponsored by the U.S. Central Intelligence Agency, and that the institute instructed the leaders to fight Nicaragua's military draft. The officials also accused church leaders of supporting the antigovernment "contra" forces.

The institute said the charges were "preposterous."

The Rev. Billy Melvin, head of the National Association of Evangelicals in the United States, said, "The Institute on Religion and Democracy is just a whipping boy so the Sandinistas can justify their harassment of evangelicals."

Melvin added, "These Nicaraguan evangelicals are taking a neutral stand on matters in the political arena and simply attempting to carry out their spiritual ministry."

In addition to detaining church leaders, officials have confiscated supplies and raided church offices.

Bohlmann: Differences remain between Lutherans, Catholics

The president of the Lutheran Church—Missouri Synod (LCMS) has discounted suggestions that Lutheran-Roman Catholic unity may be close at hand.

Dr. Ralph A. Bohlmann, writing in the *Lutheran Witness*, an LCMS publication, took note of the recent exchange of letters by Bishop James R. Crumley Jr. of the Lutheran Church in America and Pope John Paul II (see *L.S.*, Oct. 18, p. 21; Nov. 1, p. 22).

Bohlmann said, "The spirit of Christian goodwill evident in the letters is surely cause for thanksgiving, particularly when we recall the harsh feelings—even hostilities—that sometimes flared between Roman Catholics and Lutherans when we were children.

"We often find ourselves working side by side to correct such evils as abortion, pornography, and the corruption of family life. I, for one, am grateful to our Lord for every such instance of Christian love and goodwill."

Sobering fact

But, Dr. Bohlmann continued, "honesty compels us to underscore the sobering fact that the Roman Catholic Church itself has done little, if anything, to correct its doctrinal positions which caused the divisions of the 16th century. Its condemnation of Luther's biblical teachings remains the official position of that church body. Traditional Roman Catholic teaching in such areas as justification, papal primacy and infallibility, the role of Mary, and apostolic succession remains unchanged."

The LCMS president said, "The fact that some theologians, pastors, and laity in both church bodies have made recent progress in such difficult areas

is indeed cause for gratitude and hope. But such progress ought not to be promoted and discussed in such a way as to suggest that Lutheran-Roman Catholic unity may be close at hand."

Strong commitment

Dr. Bohlmann, who met Pope John Paul II at the Vatican in March 1984, described him as "a charming and hospitable man," but added "clearly and consistently he communicates a strong commitment to maintaining traditional Roman Catholic dogma and practice.

That includes the nature and unity of the church, with all that implies for 'return to Rome' as the basis for Christian unity.

"... much is made of the 'convergence' supposedly established in the logical dialogs over the past 20 years. I believe that such claims are greatly exaggerated, ..." Dr. Bohlmann said. The word "convergence," he said, means something quite different from "consensus."

The 2.7 million-member LCMS is not in altar and pulpit fellowship with any other U.S. Lutheran or Christian church body. Nor is it one of the Lutheran church bodies uniting to form a new U.S. Lutheran church body.

Baptismal anniversary visits expand congregation's vision

"Even though we are only a local congregation, we are by no means a little congregation."

The Rev. Roy Satre Jr. was describing the broadened vision for mission of the 445-member Bethlehem Lutheran Church in Royal, Iowa. He called such a worldwide view of the church "characteristic of Lutherans," and one of "many results" of the baptismal anniversary emphasis at Bethlehem Church during its 1985 stewardship emphasis.

"I visited each of the 175 congregational families during the emphasis, usually the month of the first baptismal anniversary in the family," he said. If possible, the entire family was present for a baptism Bible study. "Old Testament readings emphasized the first fruits at harvest time and New Testament readings emphasized the Bible's switch in emphasis to first fruits in the lives of people," Satre said.



Roy Satre Jr.

In addition to a printed list of Bible readings, Satre left a number of leaflets with each family: four on the Christian's identity as a baptized person and 15 describing the work Lutheran Christians do together in the Iowa District, the United States, and the world.

The members were asked to consider giving a special offering to the church—\$20 was suggested—in honor of their baptized life in Christ and their mission to the world. By the end of October, 100 offerings had been received, totaling \$2347, according to Satre. Gifts went to the district, Bethlehem Church, Okoboji Bible Camp, and any cause designated by the giver.

"I wrote a letter to each of the other family members—adults and children alike—when their baptism anniversary came up during the year, and listed baptismal anniversaries in the church newsletters," he said. "I didn't do much else beside making visits and sending letters the first half of the year."

Satre felt the time was well spent. "We learned that we could put together our own stewardship program and that it could be centered in the Word and sacraments. And I learned that the people of the church have many good insights about baptism."

This year Bethlehem Church celebrates its 100th anniversary, and the special offerings again might be considered, according to Satre.

The Lutheran Standard.

DISTRICT EDITION EDITORS:

David L. Miller (Central); Gerald Gundersen (Eastern); Dean Larson (Eastern North Dakota); Joseph Hultstrum (Illinois); George Hanusa (Iowa); David Miller (Michigan); John Nyberg (Northern Minnesota); Barbara DeGrote-Sorenson (Northern Wisconsin); Philip Falk (North Pacific); Gloria Andrews (Ohio); Margaret Grorud (Rocky Mountain); Robert Binger (South Dakota); Harold McCullough (Southeastern); Mary Mergenthal (Southeastern Minnesota); Robert A. Fleischer (Southern); Paul Whiting (Southern Wisconsin); Walter Mees Jr. (South Pacific); Philip Heide (Southwestern Minnesota); Jean Schlender (Western North Dakota).

U.S. Catholic attitudes contradict doctrine

Most American Catholics hold positions sharply at odds with those expressed by their church hierarchy on issues such as abortion and birth control, yet, by a majority of six to one, they feel they can hold such divergent opinions and still remain good Roman Catholics, according to a CBS News-New York Times poll.

The poll indicates that 68% of American Catholics favor birth control, 62% favor allowing women to become priests, 63% favor married priests, and 55% favor allowing divorced Roman Catholics to remarry. Such attitudes contradict church doctrine.

The views of American Catholics on the issues surveyed correspond more often with non-Catholic Americans than they do with church leaders,

according to the poll of 927 Americans, 280 of them Roman Catholic.

On the issue of abortion, the views of Roman Catholics converge more closely with church teaching. About 63% of Roman Catholics endorsed the church's position that abortion is murder, and 36% expressed support for the current status of legalized abortion.

Nearly 71% of the non-Catholics and 68% of the Catholics approved the use of artificial birth control, and 73% of the Catholics and 69% of the non-Catholics favored allowing remarriage after divorce.

Differences were most pronounced within the Catholic sample, with young Catholics more often taking views at variance with the church than older Catholics. For example, four out

of five Roman Catholics under age 40 favored birth control, while a bare majority of those 40 and older approved of it. And 32% of Roman Catholics 40 and older approved of women as priests, while 68% of younger Roman Catholics favored the idea, according to the poll.

Almost four of five Roman Catholics said they felt it was possible to disagree with Pope John Paul II on such issues as birth control, abortion, and divorce and still be a good Catholic.

The margin of sampling error for the poll was plus or minus six percentage points for Roman Catholics, and plus or minus three percentage points for the public as a whole.

David Legee, director of research for a four-year study of Catholic parish life by the University of Notre Dame that arrived at some parallel conclusions, said the poll indicates "Catholics still remain very loyal to the faith and to the church as an institution, but that Catholics are increasingly assimilated to American cultural values."

It's the Truth, Christopher



Award-winning children's book

Augsburg Publishing House (APH) recently received a 1984 C. S. Lewis Honor Award for the book *It's the Truth, Christopher*, written by Patricia McKissack (right) and illustrated by Chris Sharp, both of St. Louis, Mo. Sponsored by *Christian School* magazine, the award is given annually to outstanding children's books with a Christian message, according to the Rev. Roland Seboldt (center), APH book editor. Phil Landrum (left), publisher of *Christian School*, who presented the awards, said more than 200 books were entered in the competition. Four books were designated Honor books and are entitled to display a silver seal on their covers. McKissack said she created *Christopher* to be a "universal kid" who learns from his mistakes. The award winner is the second in a series of *Christopher* books. The first book, *Lights Out, Christopher*, helps children think and talk about their fears.

Congregations set worship

Living Lord Lutheran Church, Vero Beach, Fla., began 10 A.M. worship Nov. 3 at Cox-Gifford Funeral Home, 20th Ave. and 20th St. on State Rd. 60. Vero Beach, a resort and ocean-side community, is the site of Piper Aircraft Corporation and spring training for the Los Angeles Dodgers baseball team. The Rev. William D. Wolfe is pastor-developer.

Bread of Life Lutheran Church, W. Springfield, Va., began 9:30 A.M. worship Jan. 5 at Orange Hunt Elementary School, 6820 Sydenstricker Rd. The new American Lutheran Church congregation is located in a rapidly growing bedroom community of Washington, D.C., according to the Rev. Kenneth J. Martin, pastor-developer.

Abiding Savior Lutheran Church, Asheville, N.C., began 10:30 A.M. services Jan. 12. The new ALC mission meets in the East Asheville Community Center, 900 Tunnel Rd. (U.S. 70 East). The congregation serves East Asheville, Swannanoa, Black Mountain, and Fairview, according to the Rev. Paul L. Bockelman, pastor-developer.

Newsmakers

► **Dr. Ronald F. Thiemann**, a Lutheran theologian, will become dean of the Harvard Divinity School July 1. Thiemann was ordained by the Lutheran Church—Missouri Synod but later joined the Association of Evangelical Lutheran Churches. He now chairs the religion department at Haverford (Pa.) College, a Quaker-affiliated school. At Harvard, he will succeed Dr. George Rupp, a Presbyterian, who became president of Rice University in June.

► **Dr. Larry Rasmussen**, a member of the standing committee for the ALC's Office of Church in Society, has been named Reinhold Niebuhr professor of social ethics at Union Theological Seminary in New York City. He begins July 1 and will succeed Professor Roger Shinn. Rasmussen has taught social ethics for 13 years at Wesley Theological Seminary in Washington, D.C. He is a member of Community of Christ Lutheran Church there.

Roots



Celebrating ethnic roots

Roseville Lutheran Church, Roseville, Minn., used the restoration of the Statue of Liberty as a way to celebrate its ethnic roots at a Heritage Festival last November. Visitors to the celebration were greeted by a replica of the statue and were "examined" by doctors at Ellis Island (the church's narthex). Archie Anderson and Gen Udager were two of the many people who wore traditional costumes. The festival celebrated the culture and faith of Lutheran immigrants from Norway, Sweden, Denmark, Finland, and Germany. Activities included an old-fashioned church service, crafts, music, dance, tracing family histories, and immigration exhibits.



Larry Rasmussen



Charles Oestreich

► The Rev. **Richard Wangen**, an ALC missionary in Brazil, has been named the 1986 recipient of the Paul A. Boe Award for Christian humanitarian service. The selection was announced by the ALC's Board for Service and Mission in America. Wangen will receive his award in July at the annual Human Relations Institute sponsored by Lutheran Human Relations Association of America.

► **Dr. Charles Oestreich**, president of Texas Lutheran College in Seguin, was unanimously elected chairman of the board for the Council of Independent Colleges. CIC is the national service association made up of 300 small colleges and 45 state association members. Oestreich has been with CIC for 15 years and began his two-year term Jan. 6. He is a member of Emanuel Lutheran Church in Seguin.

► The Rev. **Elizabeth A. Platz**, 45, has been elected to replace the Rev. June E. Nilssen as an LCA representative to the Commission for a New Lutheran Church. Nilssen resigned her CNLC seat after accepting a call as pastor of an American Lutheran Church congregation. In 1977, Platz became the first woman ordained by the LCA. She is campus pastor at the University of Maryland in College Park.

► Concordia Publishing House in St. Louis, Mo., has named **John W. Gerber** as president and chief executive officer. Concordia is the publishing house for the Lutheran Church—Missouri Synod. Gerber, a member of Lutheran Church of the Resurrection in Sappington, Mo., succeeds Dr. Ralph Reinke. Gerber, 50, has worked in several management positions at Ralston Purina in the last 27 years.



Clair E. Strommen



Luther O. Forde

► Lutheran Brotherhood has announced that **Clair E. Strommen**, was advanced from president to chairman of the board of directors and retains the position of chief executive officer. **Luther O. Forde**, 60, was elected president and chief operating officer and was named ex officio member of the board. Strommen has been president of LB since 1980 and chief executive officer since 1982. He became LB agent in 1954 and worked for five years before leaving to run his own financial planning firm until 1980. Forde joined LB in 1958 and has served as executive vice president for actuarial and financial services since 1983.

ALC clergy deaths

The Rev. **J. G. Brinkman**, 76, visitation pastor at St. Paul Lutheran Church, Manson, Iowa: born March 24, 1909; died Nov. 16, 1985; served parishes in Alexandria (1935-37), Dorrance (1937-39), and Wamego (1939-41), Kan.; Belgrade (1941-43), and Plainview (1944-52), Neb.; Mendota (1952-56), Rockford (1956-61), Hedrick (1961-68), and Gilmore City (1968-71), Iowa; as visitation pastor at Manson since retirement in 1971.

The Rev. **Oscar B. Reitz**, 83, Portland, Ore.: born April 4, 1902; died Nov. 1985; served parishes in Oliver, British Columbia (1944-47); Castle Rock (1947-50) and Cashmere and Leavenworth (1952-54), Wash.; Twin Falls, Idaho (1954-56); Toppenish, Wash., from 1956 until he retired in 1967.

The Rev. **M. Wilhelm Tolo**, 78, Minn., visitation pastor at Dilworth (Minn.) Lutheran Church: born July 1907; died Nov. 26, 1985; served parishes in Orum, Neb. (1932-35); New York City (1935-38); Nevis, Minn. (1938-42); U.S. Navy and Sloan, Iowa (1942-43); U.S. Navy chaplain (1943-46); Lee, Ill. (1946-48); Clifford and Galesburg, N.D. (1948-54); Rake, Iowa (1962-69); Shelly, Minn. (1969-74); as visitation pastor in Dilworth since retirement in 1974.

ew to the clergy roster

Information provided by ALC general secretary's office

MAN, NATHAN L. 2-9-11 Hanaga, Setagaya Ku, Tokyo 156
 RICHARD M. Box 100, Maddock ND 58348 (Immanuel,
 King, North Viking)
 NELL, CHARLES S. 7937 Nardian Way, Los Angeles CA 90045
 (Westchester)
 DIANE DATES, 9980 Marcy Rd., Ashville OH 43103 (Trin-
 ity)
 NISTENSEN, DANIEL R. 1, Box 3, McGregor IA 52157 (First)
 SCHOTT O. 402 Ninth Ave. N., Texas City TX 77590 (Mem-
 orial)
 GE, MARSH LUTHER, 4300 16th St. N.W., Washington DC
 20011 (assoc., Grace)
 FANTE, DON A. Box 193, Rowland PA 18457 (Bethel)
 GHT, GLEN A. Box 436, Three Lakes WI 54562 (Faith)
 TEN, MARK S. 6180 N.E. Hwy. 65, Mpls. MN 55432 (assoc.,
 Philip)
 EHLKE, PETER H., Eyeland and Unneberg, Succasunna NJ
 07876 (asst., Redeemer)
 JOHN, 10395 University Ave., Des Moines IA 50322 (co-
 pastor, Faith)
 SON, KAREN R., 721 Park, Manitowoc WI 54220 (assoc., First)
 SCHROEDER, JENNIFER, Box 61, Alamo ND 58830 (Cal-
 vary, Hope)
 DAN, CALVIN JR., 7928 Rustling Brook Ct., Ellicott City MD
 21043 (St. John)
 SE, RONALD M., 2601 New York Ave., Melville NY 11747
 (King of Kings)
 RA, EDWARD E. Jr., 79 Bryant Circle, Deerfield Village, Mays-
 ley KY 41056 (St. Paul)
 ESN, SCOTT J. Box 526, Preston MN 55965 (asst., Christ)
 KSBY, MICHAEL D., 9300 N. Scandia Tr., Forest Lake MN 55025
 (assoc., Hosanna)
 MME, CAROL D., 1765 Cleveland Ave., Sta. C., Columbus OH
 43211 (p-4 assoc., St. Peter)
 LOR, BRIAN S., 4271 Clairemont Mesa, San Diego CA 92117
 (assoc., Clairemont)
 OMAS, BRUCE E. R. 1, Box 210, Blue River WI 55518 (co-pastor,
 Hope Points)
 KEN, BRIAN T., 23838 Kittredge St., Canoga Park CA 91307
 (assoc., Shepherd of the Valley)
 LSETH, MARK F., Box 35, Seward AK 99664 (Resurrection).

pastors' changes of address

Information provided by ALC general secretary's office.

RAHL, WESLEY H., Hanover Park IL, to 2481 Como Ave., St.
 Paul MN 55108 (study)
 UN, RALPH C. R. 2, Box 2256-A, Bulverde TX 78163
 RE, SARA BETH, Watford City ND, to R. 2, Box 231, Byron MN
 55920 (co-pastor, East St. Olaf, West St. Olaf)
 UM, BRUCE G., Chadron NE, to 17 Indiana St., Rapid City SD
 57701 (Faith)
 RG, JONATHAN L., B.P. 8339, Dakar-Yoff, Dakar, Senegal
 CK, LAWRENCE K., Cole Camp, to 10801 Ruskin Way, Kansas
 City MO 64134 (co-pastor, Ruskin Heights)
 RICHARDT, CRAIG W., New Orleans LA, to 1314 Augustine Ct.,
 College Station TX 77840 (Peace)
 HL, W. BRUCE, Polson MT, to 9701 S. Brandt Ave., Oak Lawn
 IL 60453 (Trinity)
 NIELS-BLOCK, LINDA, Cole Camp, to 10801 Ruskin Way, Kan-
 sas City MO 64134 (co-pastor, Ruskin Heights)
 ROYO, TERRANCE L., Wymore, to 1245 N. Second St., Seward
 NE 68434 (Faith)
 OT, EDWIN H., Canton, to 10490 Water St., Defiance OH 43512
 (interim, Martin Luther)
 VINH, JOHN, 1501 N.W. 90th, Seattle WA 98117 (Vietnamese)
 H, MICHAEL I., Cedar Falls IA, to Box 419, 215 S. Main, Algona
 IL 60102 (new cong.)
 EDRIKSON, JON C., Mahanomen, to 501 S. Washington Ave.,
 Albert Lea MN 56007 (assoc., Trinity)
 CK, VINCENT C., Harlan, to 229 Chestnut Dr., Box 417, Janes-
 ville IA 50647 (Messiah)
 EST, WENDEL P., Hsin Sheng S. Rd., Sec. 3, No. 86-1, Taipei
 10769 Taiwan R.O.C.
 RHARDT, DAVID W., Connoquenessing PA, to 1121 Fairbanks
 Ave., Orlando FL 32804 (St. Mark)
 LD, MAURICE O., New Lisbon NY, to 701 Walnut N.E. Canton
 OH 44702 (Martin Luther)
 DETTUM, J. R., St. Paul MN, to 10717 Loma Blanca Dr., Sun City
 AZ 85351
 OTH, ROBERT W., 125 Jill Ct., Oregon WI 53575
 NEMANN, ROBERT M., Toluca, to 1510 N. Main, Normal IL
 61761 (Our Saviour)
 NSON, ROBERT ERLING, PK Haim Higaki, Yaku Yakuin 501
 Zouko, Fukuoka Japan 4-14-18
 NSON, RONALD K., Washburn, to 258 N. Third St., New Rich-
 mond WI 54017 (First)
 RMON, E. TAYLOR, Tuskegee Institute, to c/o Alabama Rural
 Council, 933 S. Hull St., Montgomery AL 36104 (exec. dir.)
 ZEN, ROGER L., 2642 E. Tulare Ave., Visalia CA 93277
 MDROM, THEODORE, South Africa, to 1550 Eustis St., Apt. H,
 Paul MN 55108
 LER, OTTO, Champaign IL, to 202 S. Montana St., Elgin ND
 58133
 KE, JAMES E., Rochester MN, to 324 Chestnut St., Grand Forks
 ND 58201 (assoc., United)
 NSON, GARY L., Watford City ND, to R. 2, Box 231, Byron MN
 55920 (co-pastor, East St. Olaf, West St. Olaf)
 NSON, J. B., Arnpard, to Box 487, McClusky ND 58465 (Grace)
 NSON, PAUL A., Elkhorn, to R. 2, West Broadway, Viroqua WI
 54605 (Immanuel)
 N, JOHN E., Sterling VA, to Box 1465, North Windham ME 04062
 (interim, Faith)

KELSEY, ALAN C., Menomonic, to Box 26, Star Prairie WI 54026
 (Bethany)
 KILE, NOBLE E., Howard, to HCR 3, Box 83, Custer SD 57730 (ret.,
 p-1 asst., Custer)
 LANDGREBE, KARL, Oak Lawn, to 16930 Gaynelle Rd., Tinley Park
 IL 60477 (ret.)
 LUNDE, DAVID I., 434 Windsor Ave., Goleta CA 93117
 MCEWEN, THOMAS A., Englewood CO, to 20th and Wisconsin,
 Joplin MO 64801 (Peace)
 MOENCH, LEO G., Racine WI, to 1701 E. 55th St., Sioux Falls SD
 57103
 MORAN, CRAIG J., Ralston NE, to c/o ELC of Hong Kong, 50 A
 Waterloo Rd., Kowloon, Hong Kong
 NELSON, LINDA LEE, Barrington, to 1642 E. 56th St., Apt. 502,
 Chicago IL 60637 (study)
 NIELSEN, RANDY S., Titonka, to 1206 Third St. S.W., Mason City
 IA 50401
 NORDBY, W. H., Sunnysvale, to 15615-9 Vista Vicente, Ramona CA
 92065
 OBERLEITER, CARL P., 323 Fulton St., Aurora CO 80010 (ret.)
 OLSON, ELDON L., Box 313, Helena MT 59624 (dir. NRIT)
 ONDA, JOHN W., Rosenberg TX, to R. 6, Box 405, Mountain Home
 AR 72653 (new cong.)
 O'NEILL, JERRY R., Mpls., to 540 E. River Rd., Anoka MN 55303
 (Advent)
 OTTERNESS, JAMES R., Odessa, to 4811 Elma Dr., Midland TX
 79707 (asst., Risen Lord)
 PEDERSON, DONALD R., 1041 U.S. Hwy. One, Jupiter FL 33458
 (new cong.)
 PETERSON, DAVID C., 525 1/2 30th Ave. S., Moorhead MN 56560
 PFANKUCH, PAUL W., Los Lunas NM, to Box 7926, South Lake
 Tahoe CA 95731 (Hope Luth-Sierras)
 ROGNESS, PETER, Milwaukee, to 2705 Packers Ave., Madison WI
 53704 (S. Wis. Dist. pres.)
 RUNNING, HALVARD, 412 Lindsey, Daingerfield TX 75638
 SACK, JAMES LEE, 95-14 Aza Ipponmatsu Ooaza, Ushijima Koshe,
 Saga 840, Japan
 SATROM, MERLYN E., 2218 Falcon Ave., St. Paul MN 55119
 (Grace)
 SCHARDT, GEORGE W., Fort Worth, to Celery Stalk Apts., 6800
 Arapaho, No. 1030, Dallas TX 75248
 SCHLACHTENHAUFEN, BRUNO W., Tomahawk WI, to R. 1, Box
 331, Buchanan Dam TX 78609
 SCHNITZER, PAUL F. C., Snyder, to c/o Niagara Luth. Home, 64
 Hager St., Buffalo NY 14208
 SENST, EWALD, Orinda, to 972 Leroy Ln., Walnut Creek CA 94596
 SHELSTAD, DAVID L., Jackson MS, to Box 372, Denver IA 50622
 (assoc., St. Peter)
 SIMONSON, J. DAVID, Box 1177, Arusha, Tanzania
 SMITH, DAVID L., Cranfills Gap TX, to 5400 Madison, Apt. 4, Lin-
 coln NE 68504 (study)

STARK, WAYNE N., 2006 Oak St., Grand Forks ND 58201 (reg. dir.,
 Luth. Dev. Services)
 TESSMAN, RUSSELL J., Dalton, to Box 22, Northome MN 56661
 (Bethesda)
 TORVIK, OLAV I., 8218 Bagley Ave. N., Seattle WA 98103
 VINCIGUERRA, DAVID, Rogers City, to 205 E. Superior, Alma MI
 48801 (co-pastor, Alma Mission)
 VINCIGUERRA, NANCY E., Rogers City, to 205 E. Superior, Alma
 MI 48801 (co-pastor, Alma Mission)
 WANDERSEE, ROBERT E., Belgium, to B.P. 31, Tolagnaro 614 Mad-
 agascar
 WEISHAAR, DAVID L., 8704 Wilcrest, Houston TX 77099
 WENDT, RICHARD L., 895 S.W. Cedar Glade, Issaquah WA 98027
 (new min.)
 WILLMANN, CHARLES J., 2411 Seaman St., Toledo OH 43605
 (ret.).

The Lutheran Standard®

is available on cassette tape for blind persons. For in-
 formation, write: Lawrence Bunde, director, Ephphata
 Services, Box 15167, Minneapolis, MN 55415.

CLASSIFIED

RATE: \$5 per word; \$30 minimum. Prepayment required. Single in-
 itials, abbreviations, alphabetical and numerical groups (for example,
 box numbers), names of cities and states, ZIP codes, and entire
 telephone numbers count as one word each.

EDUCATION/YOUTH DIRECTOR: New full-time position
 for born-again, spirit-filled, experienced person. Send re-
 sumé to Christ Lutheran Church, 14350 Worman, Detroit,
 MI 48239, or call Bill Boger evenings (313) 478-3995.

LSAA-LSM-CAMPUS MINISTRY ALUMNI: The *Planting
 Years* book with photographs celebrating 80 years of
 Lutheran CM. Prepay \$5 handling. NLCM, 35 E. Wacker
 Drive, #1847, Chicago, IL 60601.

WANTED: Parish worker-director of parish ed. Large Up-
 per Midwest congregation. Send resumé to St. John's
 Lutheran Church, P.O. Box 1309, Jamestown, ND 58402-
 1309.

The New National Program of Property and Liability Insurance Sponsored by the American Lutheran Church

A Standard of Measurement A Standard of Value

Offering congregations a wide
 range of coverages—property,
 liability, crime, boilers, autos,
 umbrella liability, and workers'
 compensation insurance—with
 opportunities of substantial
 premium savings.

Offering the advice and counsel of
 "church specialists," professional
 independent agents, especially
 selected to serve your district.

Offering the experience of the
 claims people and underwriters of
 Preferred Risk Mutual Insurance
 Company, West Des Moines, Iowa
 50265; now insuring nearly 30,000
 churches across the nation.

For more information, contact:

American Coverage Administrators
 1010 East Union Street
 Pasadena, California 91106

Within California 1-818-440-0114
 Outside California 1-800-624-2129

BOOKS

Selfcare/Wellcare: What You Can Do to Live a Healthy, Happy, Longer Life by Keith W. Sehnert (Augsburg, clothbound, \$12.95; paperbound, \$3.95). "We long for total wellness—physical, mental, and spiritual," says Dr. Sehnert. "And the path to total wellness is the way of life called wellcare." Sehnert describes in detail what this new way of life is all about. He uses lists, charts, and graphs to help readers analyze their specific needs and deal with them accordingly. Granger Westberg says of this book: "It's like having a doctor, psychologist, and pastor all in one person—Keith Sehnert."

Hostage in a Hostage World by B. Christian Zimmermann (Concordia, paperbound, \$6.95). Zimmermann was flight engineer on TWA flight 847 that was hijacked last June by two Shi'ite Muslims, shortly after it left Athens. This chilling ordeal, which resulted in death of one American navy man, put Zimmermann's faith to the test. It also convinced him of the necessity of greater understanding among peoples and cultures in this hostage world.

Facing Unity: Models, Forms and Phases of Catholic-Lutheran Church Fellowship (Lutheran World Federation, paperbound, \$5). This concise handbook will be of value to those interested in Lutheran-Catholic dialog. It begins with a discussion of the concept of unity followed by specific forms for expressing that unity. The book also includes an excursus on the practice of ordination in the early church, and a statement on Martin Luther issued on Luther's 500th birthday.

Genesis 12-36: A Commentary by Claus Westermann (Augsburg, clothbound, \$29.95). This 600-page volume is the second in Westermann's three-volume masterpiece. The clear, graceful translation makes this scholarship accessible to lay people as well as to clergy and students.

Alcohol and Substance Abuse: A Clergy Handbook by Stephen P. Aphthorp (Morehouse-Barlow, paperbound, \$11.95). One of every eight adults in the United States suffers from alcohol dependency, and one of every four families is affected by someone's abuse of chemicals. Pastors, therefore, continue to face alcohol and drug problems in the normal course of their ministry. This excellent book is for the pastor who does not have special training in chemical dependency counseling. It describes the many resources available and how pastors can make the most effective use of the specialized help that circumstances require.

Family Faith Stories by Ann Weems (Westminster, paperbound, \$8.95). Through the saga of her own ancestors, who fled from Scotland to South Carolina to escape religious persecution, Weems reveals how her family history has deepened and enhanced her faith. From this we see the importance of our own family history and traditions in communicating our faith inheritance to our children.



Faith—The Great Adventure by Helmut Thielicke (Fortress, paperbound, \$8.95). This famous German preacher writes, "Life has strange ways of taking us down roads which abound in surprises at every turn and corner. Every day brings something new and different, and we have no way of knowing what it is that will encounter us and cross our path." Life, therefore, is a great adventure of faith. Thielicke addresses this adventure in 18 excellent, biblically based sermons.

The Apostolic Imperative: Nature and Aim of the Church's Mission and Ministry by Carl E. Braaten (Augsburg, paperbound, \$10.95). Braaten sees two major crises confronting the church today: the existential crisis of meaning and the global crisis of misery. In order to address these effectively, the church must ground its theological thinking in the essentials of the apostolic faith.

The Supper of the Lord: The New Testament, Ecumenical Dialogues, and Faith and Order on "Eucharist" by John Reumann (Fortress, paperbound, \$13.95). The Lord's Supper is the meal that simultaneously unites and divides the churches. Reumann presents the major trends and proposals that have emerged from ecumenical discussions.

The Boat of Longing by O. E. Rolvaag (Minnesota Historical Society, paperbound, \$7.95). This was Rolvaag's personal favorite of all his novels. It chronicles the experiences of a sensitive, young Norwegian immigrant and deals with the human cost of immigration. The story takes place in Minneapolis in the opening decades of the 20th century.

Who Am I, Lord, and Why Am I Here? by William and Dale Hulme (Concordia, paperbound, \$4.95). This book for teenagers, their parents, and youth leaders, discusses topics such as drugs, peer pressure, sex, parents, guilt, and suicide. Each chapter includes individual and group exercises that challenge teens to examine their habits and attitudes and to grow in their relationships with God and others.

Stress and the Healthy Family by Dolores Curran (Winston, clothbound, \$13.95) identifies the 10 most common stresses families face. Curran shows that more families suffer from disagreements on how to spend money than on insufficient money, from loss of communication than loss of health, and from over-

scheduled calendars than an extramarital affair. How healthy families deal with stress is instructive for us all.

Theological Dictionary of the New Testament: Abridged in One Volume, edited by Gerhard Kittel and Gerhard Friedrich, translated and abridged by Geoffrey W. Bromiley (Eerdmans, clothbound, \$44.95). Every term in the nine-volume original is contained in this 1400-page abridgement. Footnotes, bibliographies, linguistic and archaeological details, and other material have been omitted. All Greek and Hebrew terms have been translated, making this splendid resource accessible to a much wider audience.

Caught up in the busyness of everyday life, many pastors become "essentially administrators, whose symbols of ministry are the office rather than the study, and the telephone rather than the Bible." Edward F. Markquart, himself a pastor, knows the demands of the parish. From this vantage point he has written **Quest for Better Preaching: Resources for Renewal in the Pulpit** (Augsburg, paperbound, \$10.95). Markquart discusses the preacher as person, theologian, interpreter, prophet, and storyteller, then examines the importance of language, of "living speech," of stories, analogies, and images.

Living the Truth in a World of Illusions by William Sloane Coffin (Harper, clothbound, \$12.95). Here are 23 sermons of rare eloquence by a master preacher. Coffin says things like: "I believe the Christian faith seeks less to define what is right and wrong than to establish what is good and evil. It seeks as much to fan the flame of creativity as to quench the fires of sin. I believe Christ became like us that we might become more like him—full of love and courage, those virtues that make all other virtues possible."

Christian Symbols Handbook: Commentary and Patterns for Traditional and Contemporary Symbols by Dean L. Moe (Augsburg, paperbound, \$9.95). Here are 91 symbols, each one printed over a grid for easier pattern making, that help convey key religious ideas to worshipers of all ages. The commentary explains what the symbol means, its biblical basis, and its use in the history of the church.

Living the Faith Community: The Church That Makes a Difference by John H. Westerhoff (Winston, paperbound, \$6.95). Westerhoff contends that neither the family nor the large institutions of society are adequate to create the kind of life God intends. Families are too small and often provincial. Institutions are too big and cannot deal with individual differences. A faith community is needed, with the best traits of both the family and the social institution. That, says Westerhoff, is what the church is called to be.

Roderick Olson
Augsburg Publishing House
Minneapolis, MN

These books may be purchased from Augsburg Publishing House.

COMMITMENT TO MISSION..

**SPECIAL
SECTION**



Big step forward in mission

by Jennifer Norris Peterson

Sally Sides calls it "stewardship from the heart." What that means, says Sides, a member of American Lutheran Church of La Porte City, Iowa, is that Christians give not out of duty but in response to what God has given them. Sides believes that she and other Lutherans need "much education" to deepen their understanding of biblical stewardship.

Delegates to the American Lutheran Church's 1984 general convention had the same conviction, and they acted on it. While recognizing the need to increase support for the national and international mission of the church, they insisted that mission funds be raised in the context of a comprehensive and ongoing stewardship effort. They asked that a team of more than 1000 "mission interpreters" carry the program into ALC congregations. The effort, being conducted over a three-year period as a unified approach to mission support, is called Commitment to Mission.

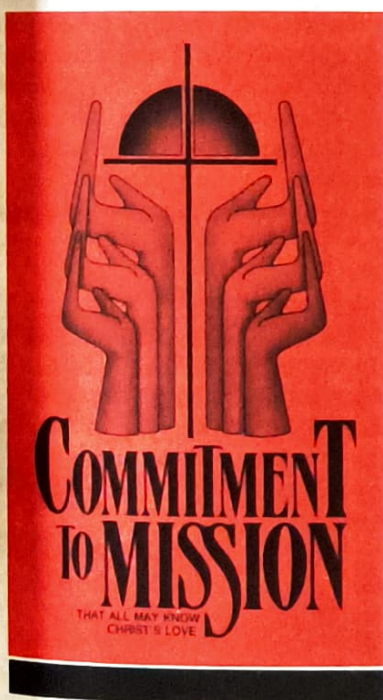
The mission interpreters, each assigned about four congregations, already have visited almost all of the ALC's

4,909 congregations. The interpreters serve as stewardship counselors, mission advocates, benevolence interpreters, and continuing partners.

Sides accepted the call to be a mission interpreter, although she admits "the job seems overwhelming." Says Sides: "I'm excited about being a part of this new program. Deep down in my toes, I was glad to be asked."

The goals of Commitment to Mission are challenging: \$130 million over three years for ongoing mission support through the ALC's regular budget, \$30 million for new congregations and other ministries, and \$6 million for transition costs into the new U.S. Lutheran church being planned.

Dr. Loren Anderson, director of Commitment to Mission, says the program was organized "to bring together our church's continuing emphasis on stewardship education and awareness with specific financial objectives." That combination, says Anderson, makes Commitment to Mission "quite unlike previous programs in the ALC."



COMMITMENT TO MISSION

Last fall, in their first visits to congregations, the mission interpreters focused on the national and international mission of the church. As a way of supporting that mission, they encouraged individuals and congregations to participate in "growth giving," a plan for increasing benevolence each year by at least 1% of individual and congregational income.

Reports from the first round of congregational visits are proof of the enthusiasm and support for the new stewardship and mission emphasis. As of December 1, 1985, 71% of all ALC congregations had been visited. The mission interpreters reported that 80% of the visits met with positive responses. They said 58% of the congregations had committed themselves to the growth giving concept, and that many others still were actively considering the challenge.

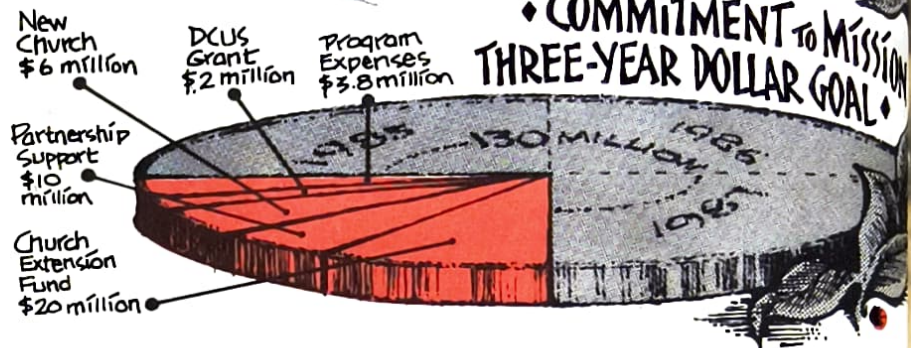
Growth commitments triple

Before Commitment to Mission, says Anderson, only 18% of ALC congregations described themselves as practicing growth giving. Anderson says the results of the first phase of Commitment to Mission "hold the promise of greatly strengthening long-term mission support."

Jackie Polansky, a member of Amazing Grace Lutheran Church in San Antonio, Texas, and a mission interpreter in the ALC's Southern District, says congregations regarded her visits as special because she is "one of them" and not a professional fund-raiser, and also because they know that she will continue to be available to them as a resource person.

Delegates to the 1984 ALC convention said the team organizing Commitment to Mission should come from within the ALC rather than from a professional fund-raising organization.

The training and education these workers are receiving will be invaluable gifts to the future mission of the church. Says Barbara Hoehne, a member of Em-



\$130 million

30 million

6 million

.2 million

3.8 million

\$170 million

- sustain our present mission by supporting the annual budget of the ALC in 1985, 1986, and 1987
- expand our mission by providing for new ministries and congregations through partnership support and the Church Extension Fund
- prepare for new mission by providing the ALC's transition costs involved in becoming a part of the planned new U.S. Lutheran church
- supply a grant for the ALC's Division for College and University Services
- provide Commitment to Mission program expenses

TOTAL Goal

maus Lutheran Church in Eugene, Oregon, and a mission interpreter in the North Pacific District: "This training has made me realize that stewardship involves the total life of a Christian. I used to see it as a once-a-year decision. Now I see it as part of my walk of faith. That was quite an eye-opener for me."

This month the mission interpreters are receiving a second weekend of training, in preparation for their second visits to congregations, starting in February. Focus of the second visits will be planning extrabudgetary support for expanding the ALC's mission and preparing for new mission. The financial goal for "extrabudgetary" needs is \$40 million.

By far the biggest part of the extrabudgetary goal is support for new congregations and other ministries. This money will be used in two ways. "Partnership support"—outright grants to new congregations—covers such initial expenses as the pastor's salary and rent for worship space. The Church Extension Fund, on the other hand, offers new congregations loans at below-market interest rates for land and first buildings.

Why this focus on new congregations and ministries? Studies indicate that more than 90 million Americans are

unchurched. "The United States is a vast, diverse, and, in many ways, untapped frontier for mission," says Anderson.

Delegates to the ALC's 1980 general convention declared the '80s a decade of evangelism. Starting new congregations and other ministries is one way our church can step up mission outreach. In most new congregations, half of the members previously were unchurched or inactive. In some cases, the figure reaches 80%.

Membership barely holding even

But at the present level of budgetary support, the ALC can start only about 50 new congregations each year. Given the number of congregations that go out of existence each year—usually because of population shifts—overall ALC membership is barely holding even.

The ALC recently made a dramatic effort to increase the number of congregations started in one calendar year. Called "50 More in '84," it allowed the church to add 50 ministries to the originally planned. Enough money was raised to get those congregations off the ground. But as those "new starts" grow, they will need additional help.

COMMITMENT TO MISSION



Celebration Lutheran Church in Sartell, Minnesota, is one of the 81 new ALC congregations started in 1984. People ask why there should be a mission church in Sartell when Minnesota already is so heavily Lutheran," says the Rev. Paul Birkeland, the congregation's pastor. He answers that the congregation is in a county that has had comparatively few Lutherans, and adds: "Our priorities in mission are the same whether we're in Minnesota or Arizona. We reach out to unchurched people and say, 'Come, join us. Be part of our fellowship.'"

Sartell is a growing bedroom community near St. Cloud, in central Minnesota. Birkeland points out that Sartell does not have as many social structures as older, more established towns and cities. But the desire for community is strong, and the people wanted a community church. "Probably 70% of the families have been in Sartell five years or less, and they don't think of this as home," says Birkeland. Establishing a

congregation was one way people could find fellowship and a sense of belonging. "In a world where we don't know what the future will bring, we need the Word and sacraments," Birkeland says.

Word spread quickly

The need was so urgent that membership "took off," growing to 350 baptized members in 15 months. Celebration Lutheran Church is attracting many people who previously were inactive members. "Many were on the church rolls someplace but were not attending worship," Birkeland says. But word quickly spread about the new congregation as neighbors invited neighbors and people were drawn into the fellowship. "We can feel the excitement building—there's lots of evangelism door-to-door," says Birkeland.

Charter member Sue Nikodym says friends remarked to her: "We hear you've got a great church. Tell us about it."

The congregation's name reflects its members' exuberance. Birkeland says: "We wanted to be constantly reminded of the greatness of God's love. We wanted to invite people to celebrate the gospel with us. And we wanted to celebrate the return of children of God who were lost but now are found. The name fits."

Nicholas Nikodym, Sue's husband, is one of the prodigals whose return the congregation celebrates. A recovering alcoholic, he stopped going to church several years ago when he started drinking heavily. Sue says: "Part of me was crying, dying inside because he was falling away." During treatment, Nicholas Nikodym began looking to God for strength, and now the whole family has joined Celebration Church and attends every Sunday. Being active at Celebration Church "is good for the kids," says Sue Nikodym. "Being part of a church family has brought our family closer together. We bring church home in a lot of ways."



Sartell, Minn. (clockwise from top left): Members of the confirmation class at Celebration Lutheran Church say they talk about almost everything. The Nikodyms feel closer as a family now that they are part of a church. The pastor of Celebration Lutheran, the Rev. Paul Birkeland, points to the new development in the area where the congregation plans to build its first unit. Choir members practice in homes since the congregation does not yet have a building.

COMMITMENT TO MISSION

Lake Wylie Lutheran Church, a new ALC congregation near both Fort Mill and Tega Cay, South Carolina, also ministers to many people who previously were inactive. The congregation bought a four-acre site at the intersection of roads to the two towns, and construction is almost completed on the congregation's new building.

Word and sacrament

Prior to building, members met for worship in Tega Cay. "Before we began services here," says the Rev. Walter Wist, the congregation's pastor, "there were lots of social activities but no Word and sacrament ministry."

Tega Cay is a planned community. Like Sartell, Minnesota, it is young and growing. The only other congregation in Tega Cay is nondenominational. Chuck

Gise, a charter member of Lake Wylie Lutheran, points out that "no other denomination has made a move to establish a congregation here. Many people who were not Lutheran have become members, because they wanted to be part of a church." The congregation is a "family church," says Gise. "In this modern age, everyone goes separate ways, but the church is the means for getting the whole family together again."

The young Lutheran congregation means a lot to member Jan Young, who

says: "We attended the nondenominational church for a while but missed traditional liturgy. When we found Wylie Lutheran, we felt as if we were coming home."

Earlier, the Youngs had driven to Charlotte, North Carolina, to attend Lutheran services—a 45-mile round trip. Jan Young says, "Because of the distance, we were not as involved. Families need a church that is conveniently located. That closeness helps the church be a focal point in life."



Fort Mill, S.C. (clockwise from far left): The Rev. Walter Wist, pastor of Lake Wylie Lutheran Church, says the congregation could not have considered building without the help of the ALC's Church Extension Fund. Many activities are planned for youth, who share their beliefs and questions with each other. After worship in the city hall, members enjoy fellowship. Lake Wylie is the only ALC congregation in South Carolina.

COMMITMENT TO MISSION



A new ALC ministry in Weslaco, Texas, offers Word and sacrament ministry among the poorest of the poor. The Rev. Ismael de la Tejera, pastor of Iglesia San Pablo (St. Paul Church), says, "It is for the church to be involved in areas where love does not prevail, justice does not exist, dignity is denied, and life is not as Jesus intended it to be."

Service-mission director Clemente Saenz, who serves the ALC's Southern District, says: "The Hispanic people need to hear that God loves us as God loves all people. How can Lutherans help proclaim God's Word to Hispanics? We don't proclaim to the Mexicano, we proclaim to nobody, because the Mexicano is everywhere."

Saenz points out that 80% of the population in the Rio Grande Valley is Hispanic, and that the United States now

has 10 times as many Hispanics as it did 40 years ago. The ALC now recognizes this trend as an opportunity for ministry, says Saenz, who thinks Lutherans with Hispanic and European backgrounds can learn from one another. What Hispanics offer the church, according to Saenz, "is a pure and simple acceptance of Christ's love. It is possible to accept Jesus without all the prerequisites that traditional Lutherans sometimes bring. In this community, Jesus is life. He makes smiles."

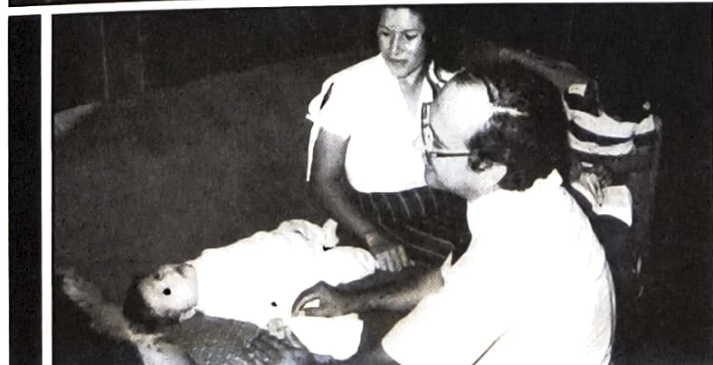
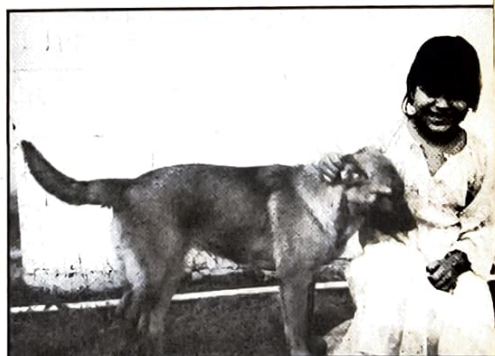
Outreach is the primary goal of Iglesia San Pablo, says Pastor de la Tejera. "When we find a need in the community, we address it. If women are abused or abandoned, we enter into the crisis and participate in solutions. If people are sick, we take them to the doctor. That gives us the opportunity to bring the gospel to people."

The average annual income of members is only \$3000. Most lack permanent employment and work seasonally as migrants, picking crops. But parishioners claim their riches come not in material things but in their recognition of their Lord. Despite their economic difficulties, a majority of the congregation's members have committed themselves to tithing—while the average ALC member gives about 2% of income to the church. "Giving 10% is part of our interpretation of Scripture for our lives," says Pastor de la Tejera.

But the congregation could not exist without ALC partnership support. Because of the members' low income levels, they alone cannot cover expenses for the pastor's salary, office expenses, and rent. "We have all the ingredients for success here except the money," says Saenz.



Weslaco, Tex. (clockwise from far left): Aleyda and Alfonso Castro say that joining Iglesia San Pablo, a new ALC ministry, has changed their lives. Clemente Saenz, service-mission director in the ALC's Southern District, says the new Hispanic ministry has all of the ingredients for success except money. Parents are glad their children have the chance to learn about Christ. The pastor, the Rev. Ismael de la Tejera, makes many home visits.



COMMITMENT TO MISSION

Partnership Support
\$10 million

Commitment to Mission has a goal of \$10 million for partnership support.

Lake Wylie Lutheran Church in South Carolina also could not have organized without start-up money provided through ALC partnership support. Chuck Gise, the congregation's first treasurer, says, "Partnership support made it possible for us to call a pastor. Members have been good about contrib-

uting, but until we built up our membership, we needed that extra support." Pastor Wist says the congregation "now can carry our present ministry on our own, but we couldn't even think about building without the ALC's Church Extension Fund."

Building made possible

The four acres the Lake Wylie congregation purchased cost \$88,000, and the congregation's new building will cost \$180,000. During the congregation's building fund drive, members pledged \$55,000, payable over three years. The congregation borrowed the rest of the money from the ALC's Church Extension Fund at 8% interest. The loan must

be refinanced within five years so that the money will be available to other new congregations.

Members believe their new building will make a big difference in outreach. Before building, the congregation had to meet wherever space was available: the Tega Cay city hall, the nondenominational church, backyards, the clubhouse at a country club, the armory, even a bar and grill. Sometimes worship locations weren't known until the last minute, and that instability made growth difficult. According to member Mitch Andrews, "Having services in the city hall is like hiding our light under a bushel. But when our building is ready on the crossroads, everyone will see our light."

Iglesia San Pablo: Members earn little, but most tithe

Members of Iglesia San Pablo in Weslaco, Texas, worship in a house they rent for \$300 a month. ALC partnership support—outright grants for start-up costs of new ministries—helps make this possible.

Services are held in the living room, a tiny space crammed with folding chairs. Often, the seats are filled, and latecomers stand in the front hallway and peer through the doorway to participate in worship.

The surroundings are hardly fancy. Pink paint peels from the ceiling. Two small fans on the mantel do little to stir the air in the hot room. The altar is a wooden base covered with a bedsheet.

Through the open windows of that room, the strains of traditional Lutheran hymns float into the neighborhood, sung in Spanish—and with feeling.

The congregation "has enthusiasm, yes; the Word, yes; the sacraments, yes; but money, no!" says Clemente Saenz, service-mission di-

rector in the ALC's Southern District. A majority of the members tithe, but the membership is small and members' wages are minimal.

But "within our limitations, we can still commit ourselves to the future," says Pastor Ismael de la Tejera. "We dream of having a nice space for worship."

Many new congregations are able to buy land and construct a building by borrowing money at a low interest rate from the ALC's Church Extension Fund. But it's unlikely that this congregation would qualify for a CEF loan, which must be repaid or refinanced within several years so the money can be loaned to other new congregations.

But Iglesia San Pablo and the ALC's Southern District have worked out a plan to enable the congregation to purchase land and construct a building. The plan involves the ALC's Mission Partners program, which encourages established congregations to match their re-

sources—gifts of money, loans, material goods, or volunteer labor—with the needs of other congregations.

Stories abound of the two-way ministry that results from these partnerships. Participating congregations often exchange audio- and videotapes, letters, and photos, as well as visits of members and pastors. These exchanges inspire rich personal relationships, deeper commitment, and mutuality of mission.

Last fall, 15 mission pastors from the Southern District gathered in Weslaco to see the new ministry and discuss ways of helping. They committed each of their congregations to raising \$1000 for Iglesia San Pablo. Because Mission Partners and Commitment to Mission work in partnership, the money these congregations give also will count toward the Commitment to Mission goals they have set for themselves.

COMMITMENT TO MISSION

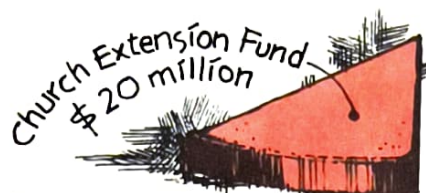


Lydia Rubner, secretary of Lake Wylie Church, says she drives by the building often to see the construction progress. "It's so exciting," she says. "Our sanctuary is built to seat 250, and I know we can fill it within a year."

Members of Celebration Lutheran Church in Sartell also believe their building will be a crucial tool for evangelism. Without a building, says Pastor Birkeland, "people wonder if we're for real or if we're going to pick up the tent and run. A building will show permanence. It's exciting to know that what we do here will exist for generations."

The congregation quickly felt the need for its own building, says building committee chair Dave Kohl. He says "the

number of people at worship increased dramatically every month," and that "we could see that we needed more space" than was available in the school the con-



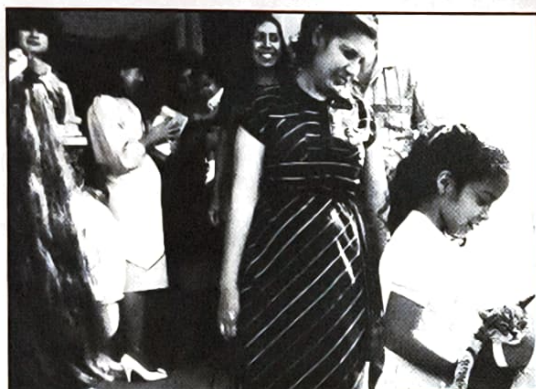
The program aims to raise \$20 million for the ALC's Church Extension Fund.

gregation had been using. Members of Celebration Church pledged \$90,000, payable over three years, for the struc-

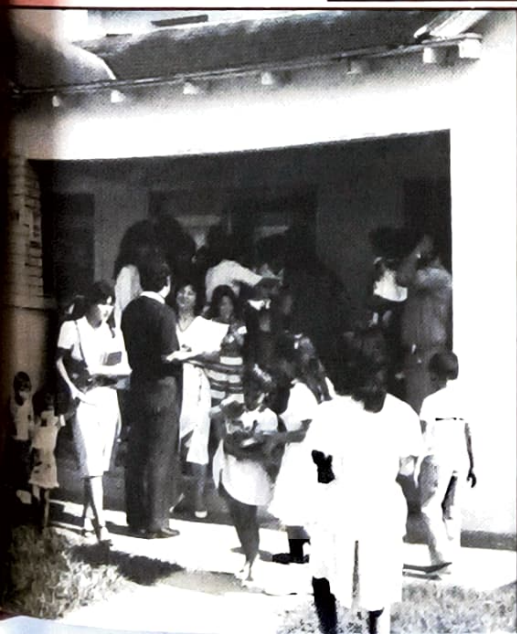
ture, and borrowed an additional \$250,000 from the Church Extension Fund.

"If the ALC didn't have the Church Extension Fund, we couldn't build," says Pastor Birkeland. He adds, "If the church wants to grow, it has to start congregations." Building committee member Rosemary Winch says, "Our congregation is fulfilling a definite need in Sartell. We're getting members who've never been to church before. It's exciting, because there are so many things to fulfill."

Winch's words reflect the mission of the whole church: "There are so many things to fulfill." Plans call for the ALC to become part of the new U.S. Lutheran church on January 1, 1988, as a way of making possible a greater mission in the world.



After worship, members of Iglesia San Pablo stream out of the house they are able to rent for services and other meetings. They dream of someday having their own unit, a dream that Mission Partners can help fulfill.



Worship at Celebration Lutheran Church in Sartell, Minn., is still held at the high school, but the ALC has helped the congregation purchase land. They plan to begin construction of a first unit this spring.

COMMITMENT TO MISSION

New Church
\$6 million

The goal for providing the ALC's transition costs into the new Lutheran church is \$6 million.

Creating the new church will cost money, and \$6 million will be needed

from the ALC. Dr. David W. Preus, ALC presiding bishop, explains that "if those costs must be taken out of mission dollars, it simply means that we do less mission. I do not want that to happen as we move toward 1988 and a new Lutheran church."

The \$30 million goal for expanding the ALC's mission and the \$6 million goal for preparing for new mission through the new church will help the

church move into the future with strength.

Pastor Wist says the dream of members of his congregation would not become true without the support the ALC gave to Lake Wylie Lutheran Church. Through Commitment to Mission, members of all ALC congregations can help other new congregations and the new Lutheran church make dreams for mission spring to life. ■

Vitalis: Church can't 'slip into fantasy' about money

The apostle Paul—beloved pastor, theologian, missionary, planter of mission congregations, proclaimer of the gospel—also was a *fund-raiser*, writes the Rev. Dale Vitalis in a Bible study on "designated giving." Paul's letters to the church at Corinth make it clear that seeking funds for special mission needs is not a new experience for the church, says Vitalis, Northwest Region mission-support director for Commitment to Mission.

Vitalis writes: "Our money is an important part of our lives. The way we earn it and the way we spend it occupy a large portion of our waking hours. For the church to ignore

this aspect of money as though it had nothing to do with our spiritual lives is to dodge reality and slip into fantasy. In doing this, the church would fail to deal with the real needs of its people and of the world. The congregation that takes these matters seriously and helps its members deal with their relation to money also shows them how money can be used to express their faith and love of God."

When mission interpreters make their second visits to ALC congregations early this year, they will bring samples of Vitalis's Bible study and other stewardship resources.

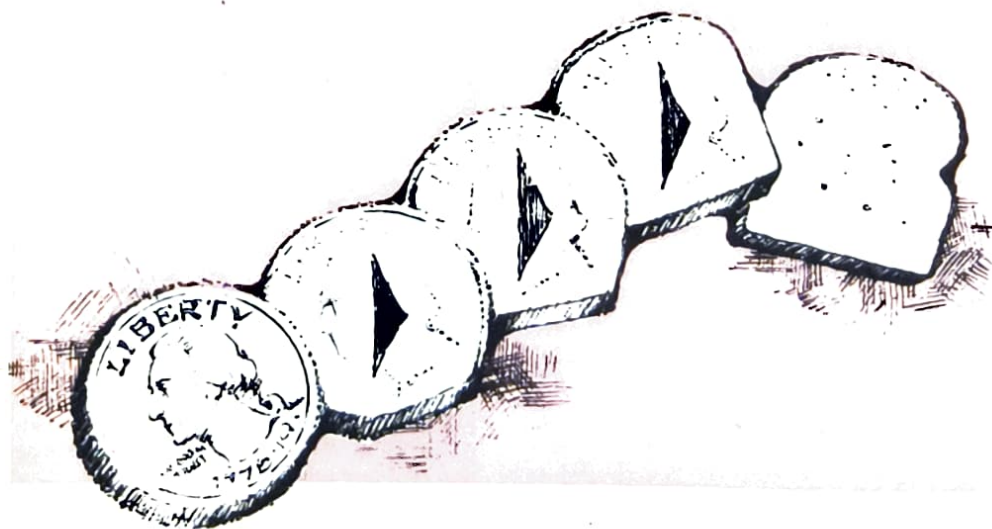
Seminars offer stewardship help for congregations

"How can we organize a stronger stewardship program?" is a question members of ALC congregations often ask. So the staff of Commitment to Mission is planning a series of stewardship seminars to provide some answers to the question.

The seminars will be held in April, May, and June for clusters of congregations within each of the ALC's 19 districts. Participants can choose evening or full-day seminars. Topics will include—

- an introduction to ALC stewardship resources for 1986, designed for congregational stewardship programs on the theme "Love Bursting Forth";
- a review of the Promise stewardship manual and discussion of 1986 additions;
- exploration of biblical and theological perspectives on stewardship; and
- discussion of practical approaches to organizing and operating a ministry of stewardship in the congregation.

Mission interpreters will offer more information about these seminars when they visit congregations early this year.



QUESTION BOX

by William A. Poovey

Is 'living together' a sin?

I'm alarmed at the growing number of couples sleeping or living together without being married. Doesn't the church consider this sinful? What should be done? E.N., Calif.

The church does consider this sinful. But we need to keep two things in mind. First, this isn't a sudden change for the worse. Jesus said that anyone who looked at a woman with lust in his heart was guilty of adultery. People today may be more open in their actions, but there isn't much evidence that they are more—or less—sinful. Sexual sins have had a long run, and they seem to keep happening no matter what the church says or does.

Second, many preachers have been slow to rebuke sexual sins because they don't like to speak about such things in sermons. The presence of small children in services makes this a difficult topic to approach. Moreover, Lutheran pastors are properly inclined to stress the positive, to speak about doing good things rather than condemning the bad.

You say in your letter that these matters should be stressed in confirmation classes—and you are right. The time to teach right living is before people get into sinful habits. I believe our pastors are doing more of this than in the past, but there is plenty of room for improvement.

You also may want to order a copy of a new American Lutheran Church (ALC) paper called "Pastoral Care with Couples Living Together Outside of Marriage." The paper, addressed to pastors, counselors, and members of ALC congregations "for study and action as they deem appropriate," was prepared at the direction of the standing committee for the ALC's Office of Church in Society. It is available through Augsburg Publishing House.

If salvation is a free gift that we can't earn, will everyone be saved?

L.T., Minn.

This is something of a "Have you stopped beating your wife?" question.

Salvation is free, and we don't do anything to earn it. But we can do something to reject it, or we can ignore it.

The Bible approaches this question from two angles. It stresses the need for salvation. It emphasizes that God gives it to us freely and without merit on our

'The Bible stresses that we are to seek salvation and that we are to believe and accept it. If we do not do that, we will not be saved.'

part. But it also stresses that we are to seek salvation and that we are to believe and accept it. If we do not do that, we will not be saved.

Thus, if we are saved, it is wholly God's doing. If we are lost, it is our own fault. The Bible does not say what happens to people who have had no chance to accept or reject. It lays on us the responsibility to bring the gospel to everyone.

One of my seminary professors, the late Edward Fendt, used this illustration: "If I offered you a dollar bill and you came and took it, you would say, 'He gave me a dollar bill.' But if you refused it, you would say, 'I didn't want his dollar bill.' So God offers us grace. If we take it, God is responsible. If we refuse it, we are responsible."

Does that help?

What must non-Lutherans do to join the Lutheran church? Take membership classes? Are they accepted by the church council? When does membership become official?

C.W., Minn.

The answer varies with pastors, congregations, new members, and situations. Some pastors give a series of lectures and invite both present and prospective members to attend. Some tailor their instruction to individual

needs. Sometimes, especially because of work or other schedules, individuals must be instructed privately.

Generally, new members are received by vote of the church council and welcomed at the public affirmation of baptism. Since members are received only at certain times during the year, membership becomes official at those times.

Which should take priority: benevolences or paying the pastor's salary, electric and heating bills, etc.? We are finding that our congregation can't do both. D.A., Wash.

This is a tricky question. On the one hand, we should set an example by paying our bills; on the other, we should support the local, regional, national, and global work of our church.

Make a genuine effort to raise the level of giving so you are not faced with this dilemma. You may be trying to get by too cheaply.

But you also need to examine those bills carefully. You should not cut your pastor's salary unless he or she is being paid an exorbitant amount. If your congregation's mortgage payments are unmanageable, perhaps your mortgage can be refinanced or the repayment schedule extended.

If you arrive at a safe and sane budget and still cannot meet all your obligations, you will have to cut the congregation's benevolence giving. But make sure that the cuts are only temporary. Keep track of how much you are short, and resolve to make up this year's shortfall next year. Benevolence doesn't press like other obligations, but it is money promised and it should be paid. ■



William Poovey, a retired seminary professor, lives in San Antonio, Tex. He is the author of many books, including *How to Talk to Christians About Money* (Augsburg).

YOUTH ALIVE

"You Jesus Freak!"

by Sue Debner

I had just locked my dorm room door when I heard the phone ring inside. Fumbling with my keys, I hurried to unlock the door and answer the phone. "Hello?" I said, and then I heard an angry voice shout back at me, "Jesus Freak! Jesus Freak!" The next thing I heard was the click as the anonymous caller hung up.

I was angry. How dare someone call me, make an accusation like that, and then hang up without giving me a chance to defend myself! The more I thought about it, the angrier I was. Sure, I'm a Christian, but this was a bit extreme. I don't go around throwing my Bible at people or stand preaching on the corner. I am active in the different church-related activities around campus, but I never invite people to go with me unless I know they're interested. I never even wear my Riverside Bible Camp staff shirt in public. So why me? What had I done to deserve this?

What an attitude

Later that week, I was telling a friend about the now frequent "Jesus Freak" phone calls. With envy in his voice, he said, "Gosh, I never get persecuted. I'm so jealous. How did you get so lucky?" What an attitude!

The next day, I came across an incredible story in the fifth chapter of Acts. It tells how Peter and some apostles in the early church had just been arrested a second time for preaching in the name of Jesus. The high priest and the Sadducees were so upset they were going to kill Peter and the apostles.

But Gamaliel, a Pharisee on the council, stuck up for the apostles. He reminded the council that



throughout history, many leaders had convinced people to follow them. In every case, once the leader died, the followers dispersed. Gamaliel said, "Keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" (5:38-39). Smart guy, this Gamaliel.

The council agreed not to kill the apostles, but to beat them instead. Did the apostles let this stop them? Of course not. Even after the council ordered them never again to preach in the name of Jesus, the apostles left the building "rejoicing that they were counted worthy to suffer dishonor for the name [of Jesus]" (5:41).

By the end of that week, I had a different opinion about my "Jesus Freak" title—I decided to start living up to it! I realized that, in my heart, I really am a "Jesus Freak." I had tried to deny that feeling because I was convinced I

couldn't be both "cool" and a Christian. But the love inside me stirred up an excitement so great I couldn't fight it any longer. I just had to let it out, and I didn't care what other people might think.

Letting it show

There still are days when I feel that it's impossible to let the "Jesus Freak" in me out because there are so many things around me working against it. I seem to encounter many "beatings" and they begin to drag me down and make me want to hide the fact that I'm a Christian. I'm learning, though, the importance of letting my "Jesus Freakness" show through in my everyday life.

In the midst of all my "beatings" and all the hustle and bustle of my busy world, I have found a stronghold in quiet time set aside for Christ. Instead of letting the tough times get me depressed, I pray that God can teach me to rejoice that I, too, have been counted worthy to suffer dishonor for his name. I haven't received a "Jesus Freak" phone call for a few weeks now, but one sure would make my day! ■



Sue Debner is a freshman at Augustana College in South Falls, S.D. She is a member of St. John Lutheran (Vine Church) in Greene, Iowa. She was one of the writers for Faith Prints, a devotional book for youth.

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

THE BACK PAGE

a column of
editorial opinion



"They sought spiritual food for the pilgrimage . . . that for some who were there may lead to martyrdom."

Vivid impressions linger from a meeting I attended last month in Harare, Zimbabwe. The meeting, called by the World Council of Churches to examine the escalating crisis in southern Africa, brought together some 90 bishops and church officials from around the globe (see *L.S.*, January 10, pages 18, 19, and 29).

• **Spiritual depth:** Listening to many of the 55 representatives from churches in South Africa made clear to me the spiritual depth of their concern. Committed to Christ and convinced that the faithful preaching of the gospel opens the gate to reconciliation, they pray that God's people will let God work through the church to bring a new day of freedom and justice in South Africa.

Biblical images and allusions to the saints of old gracefully filled their statements. Warnings of coming judgment were not issued in a spirit of bitterness or vengeance. But they are convinced that the time has come to confront the Pharaohs of their nation and of this world and to declare in God's name: "Let my people go."

• **Leadership:** A leadership vacuum has been created over the years by the South African government through jailing or driving into exile many of the real leaders of the Black majority. As a result, pastors and bishops have been thrown into the forefront of the struggle to offer not only spiritual but also social and political leadership for the people.

But young people are losing patience with those who have tried to lead on the path of nonviolence toward peaceful change. As Jacqui Williams of Johannesburg explained, "Young people in South Africa are in the forefront of the struggle," but they are questioning what has been gained through all the years of work by present Black leaders.

Williams, youth director for the South African

Council of Churches, noted that 60% of those who have been detained are under 25 years of age. She recalled an 11-year-old boy who was confined for 52 days by the government. Throughout his detention, he was denied bail. Williams added, "What saddens us as Christians is that the world does not take seriously the extent of the atrocities that happen in South Africa."

• **Urgency:** "We're sick and tired of resolutions and rhetoric," the Rev. Sol Jacob exclaimed. Jacob, representing a group known as Black Ecumenical Church Leaders in South Africa, added, "You think . . . that when church people pass resolutions, they are making revolution." Something more must happen now, he suggested. Change must come.

Yet, while the sense of urgency has exploded for the Black and Colored (a term used there for mixed race) population in South Africa, world awareness of their plight has decreased. Clearly, the ban on photographing and videotaping demonstrations has had the effect that the South African government sought. It has reduced international concern for the violence practiced by that government toward the majority of the country's population.

• **Firm action:** Slaps on the wrist of the Botha government by Western nations do little good. The time for firm action has come, said participants in the Harare gathering. These actions include economic and political sanctions and an end to renewal of loans.

• **Prayer:** Foremost on the list of responses sought by the Harare meeting was prayer—prayer throughout the churches of the world for those who suffer oppression and a worldwide observance of a day of prayer on June 16, the 10th anniversary of the ill-fated Soweto uprising, to end unjust rule in South Africa.

The Harare meeting was disturbing and memorable precisely because the sessions were not "business as usual" for a church gathering. The people there didn't merely pass a bunch of resolutions and then go home, thinking they had saved the world or at least eased their conscience. Instead, Harare participants gathered around God's Word as proclaimed and as sacramentally shared. They sought spiritual food for the pilgrimage of faith—a pilgrimage that for some who were there may lead to martyrdom.

Lowell Almen

How to Feel More at Home with Your IRA.

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

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

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

individual is tax-deferred.*

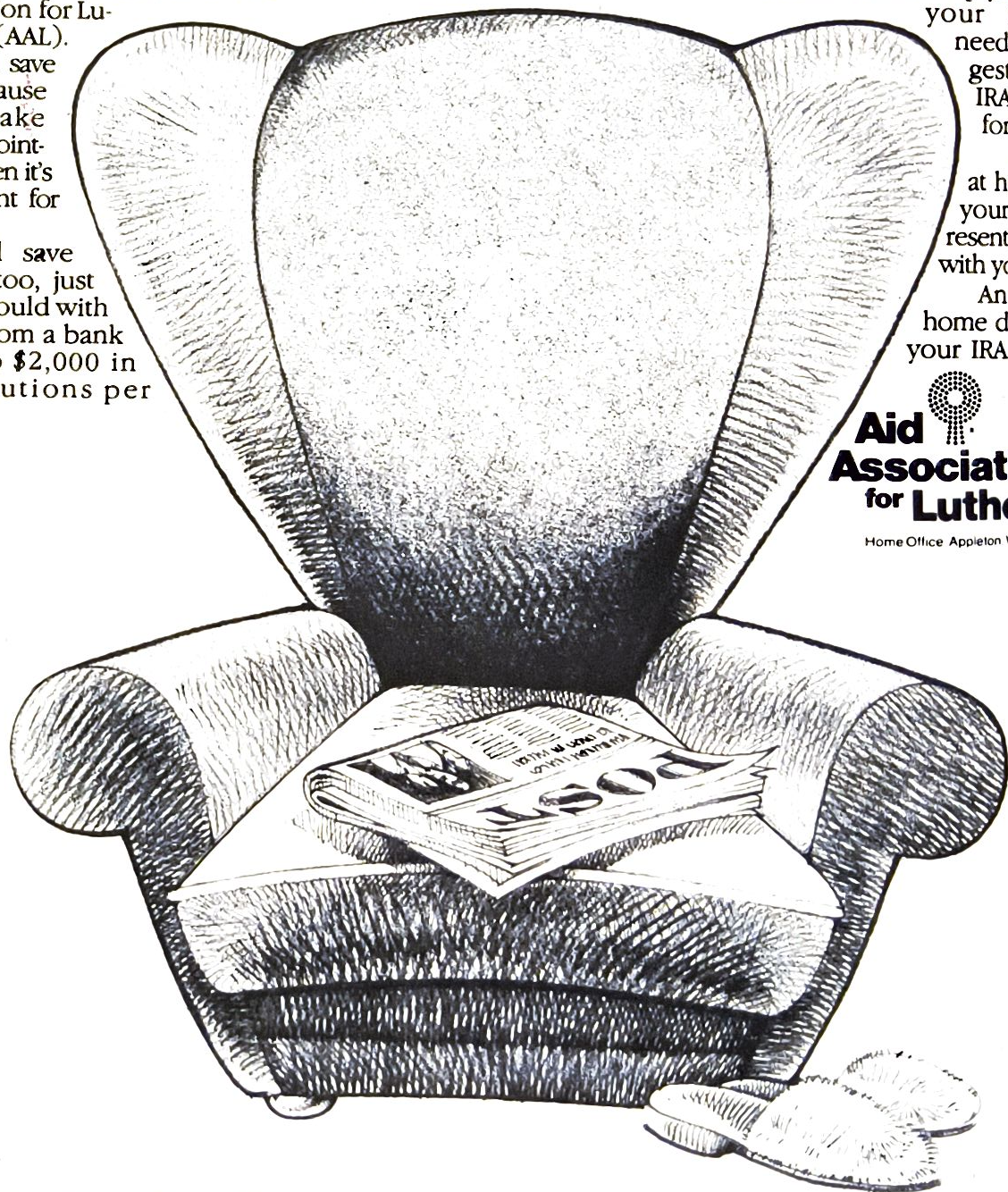
And you'll like our high interest rates, financial strength and retirement benefits you can't outlive.

In addition to all the savings you'll get the kind of personal service your financial matters deserve. Your trained AAL representative will help you evaluate

your financial needs and suggest the best IRA options for you.

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

And get free home delivery of your IRA.



Aid Association for Lutherans

Home Office: Appleton, Wisconsin 54911

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