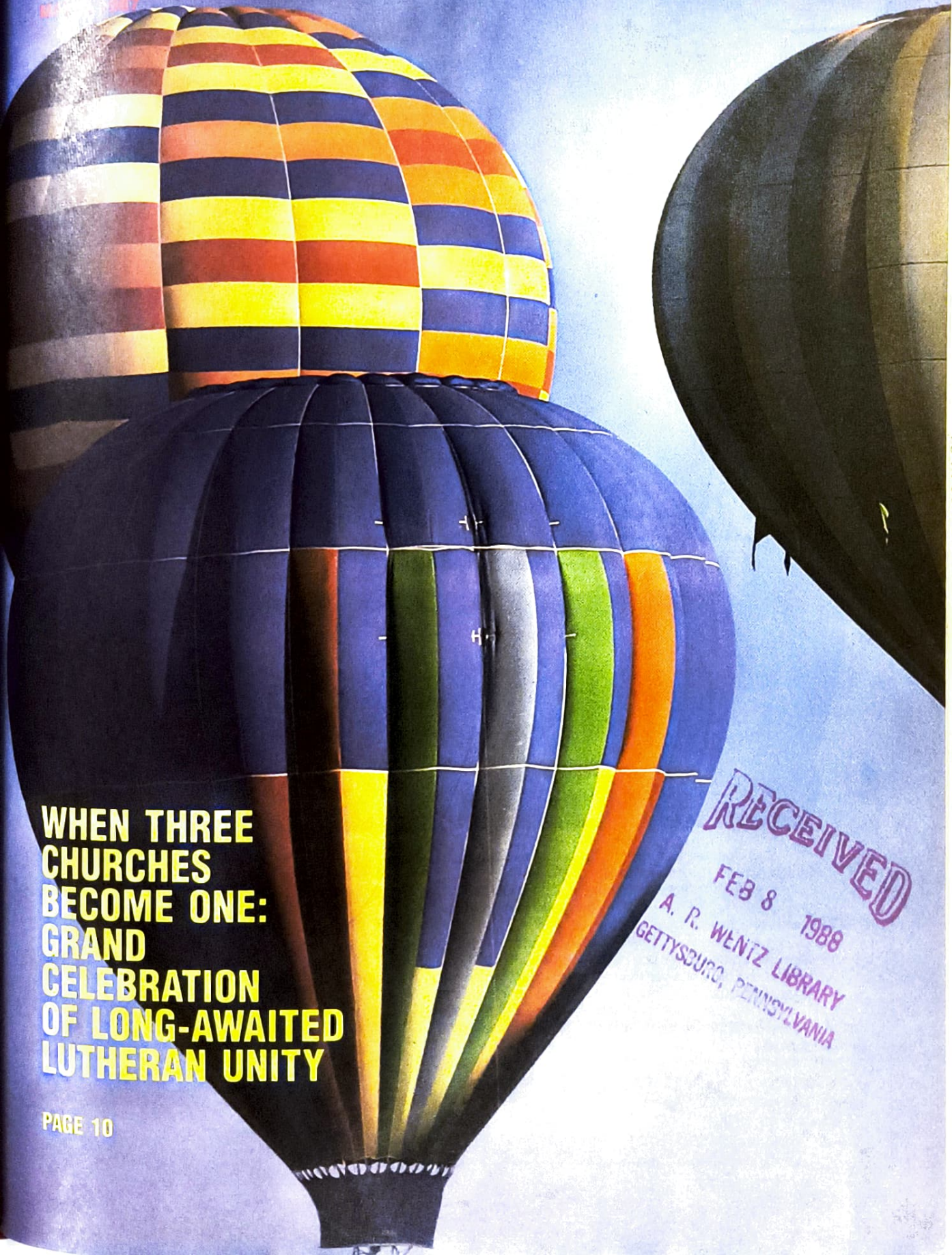


The Lutheran Standard.



**WHEN THREE
CHURCHES
BECOME ONE:
GRAND
CELEBRATION
OF LONG-AWAITED
LUTHERAN UNITY**

PAGE 10

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COVER: Coming together in the Evangelical Lutheran Church in America (ELCA) are two major strands of U. S. Lutheranism—the 2.3 million-member American Lutheran Church and the 2.9 million-member Lutheran Church in America—plus the 110,000-member Association of Evangelical Lutheran Churches, a remnant of a third strand. The ELCA is born amid hopes of stronger Lutheran outreach and more united Lutheran witness. See "Grand Celebration of Lutheran Unity," beginning on page 10.

CHICAGO

The new church's kind of town

by Donn McLellan

Look west from the top of a hotel that's near both Chicago's O'Hare Airport and the 11-floor building that will be home to the churchwide offices of the new Evangelical Lutheran Church in America (ELCA) and you see the flat plains of the U.S. Midwest. Look east and you see the skyscrapers in and near the Chicago Loop.

The contrasting scenes are strong, but Dr. Franklin Sherman, dean of the Lutheran School of Theology in Chicago, questions the location of the ELCA's proposed office near O'Hare. He admits the site has "great advantages," but he worries that the ELCA "has chosen to stay at a comfortable remove" from the heart of the city. The decision has been made, however, and he thinks it is time to move to other concerns for the ELCA's future.

The Rev. Bruce Johnston, pastor of Grace Lutheran Church in LaGrange, a western suburb, says Chicago has a "religious aura" that many outsiders aren't aware of or find hard to believe—especially if they associate Chicago with "vote early and often" and other real or imagined Chicago traditions.

The Rev. Sherwood Nelson, pastor of Bethel Lutheran Church in the Englewood neighborhood southwest of the Loop, holds out hope that the ELCA's churchwide offices will provide employment for members of his congregation. Although Nelson is White, the congregation is mostly Black. "We're looking for middle-management jobs for Blacks, especially males," says Nelson.

Seem delighted

Chicago-area Lutherans who, on January 1, 1988, will find themselves part of the new Evangelical Lutheran Church in America, may be divided on whether the ELCA's churchwide offices should have been located near the Loop and closer to Chicago's ethnic minorities or near O'Hare Airport, but they seem uni-

formly delighted that the offices will be in Chicago. They are, that is, if the opinions of a small, unofficially selected group of Chicagoland Lutherans interviewed by THE LUTHERAN STANDARD are at least roughly representative of the opinions of the 150,000 members who will be part of the ELCA's four-county Metropolitan Chicago Synod.

An idea factory

These future ELCA members are in general agreement that Chicago's less positive side—of Upton Sinclair's slaughterhouse novel *The Jungle*, of Al Capone or John Dillinger, of the mistreatment of demonstrators at the 1968 Democratic national convention by the Chicago police, or of urban decay and racial strife—too often has obscured both the city's livability and its cultural richness. They believe that the diversity of lifestyles and culture in Chicago and its surrounding suburbs can be something of a laboratory and idea factory for the people who work in the ELCA's churchwide offices—if they make the effort to use those resources—and, thus, a positive influence on congregations and members throughout the ELCA.

They are less inclined to believe that the presence of the ELCA's churchwide offices in Chicago will have a major impact on the city than the reverse. But several persons said Chicago and its media are hard to beat when it comes to paying attention to matters of religion and statements by religious leaders. They said the Chicago location could give the ELCA and its churchwide bishop a strong regional and national voice—if they wisely and aggressively use the media opportunities Chicago offers.

Metropolitan Chicago long has been a bastion of Roman Catholicism. ELCA members—indeed, all Chicago Lutherans—will find themselves far outnumbered by Catholics. ELCA members also will find their congregations outnumbered by the hundreds, even thou-



Chicago Mayor Harold Washington, who was recently elected to his second term, participates in groundbreaking ceremonies for Bethel Christian School's "living-learning" center, which has classrooms on one floor and 26 apartments on the other floors. The center offers a rare example of Lutheran ministry in the city.

sands, of independent, storefront congregations common in the city's Black and Hispanic neighborhoods.

But ELCA members will constitute a respectable 2% of the total population in Cook County, which includes the city of Chicago; 3% in Lake County to the north and in DuPage County to the west; and 5% in Kane County, west of DuPage.

Only about half of all Metro Chicago Lutherans, however, will belong to ELCA congregations. The rest belong to congregations of the Lutheran Church—Missouri Synod or to several smaller Lutheran bodies.

Sixty-one percent of the members of the ELCA's Metropolitan Chicago Synod will come from 156 Lutheran Church in America (LCA) congregations, 29% from 72 American Lutheran Church (ALC) congregations, and 9% from 23 congregations of the Association of Evangelical Lutheran Churches (AELC).

At Bethel Church (LCA) in south Chicago's Englewood

section, Pastor Nelson leads a visiting reporter outside to a driveway next to the church. That's partly because this Friday morning the inside of the church resembles one of the terminals at O'Hare Airport on a Friday night. The congregation's basketball team, cheerleaders, and a good share of the congregation's teenage members have assembled their gear and are preparing to board a bus and van to head downstate for a basketball tournament.

Nelson wants the reporter to see the neighborhood as he talks and points. Directly across the street is Our Lady of Solace Church. He explains that Bethel's modest building was built in 1969, when the old church was torn down as part of an urban renewal land trade that was attractive to both congregation and city. A school, added to the church in 1981, serves 57 developmentally disabled students and has a staff of 25.

A half-block away is Bethel Terrace, an attractive,

relatively new building with 123 apartments for senior citizens. Managed by Lutheran Social Services of Illinois, Bethel Terrace replaced Augustana Home, which had been located a few miles away.

Nelson, who lives six blocks from the church and has served the congregation for 20 years, says the neighborhood, nearly all White in the early 1950s, now is 99% Black. The congregation of 201 confirmed and 469 baptized members has had some serious financial problems in recent years, but with help from the Lutheran Church in America, the situation has improved,

Nelson says. Average family income at Bethel is about \$13,000.

"We're doing programs that relate to the community," Nelson says. The park district is about the only institution still serving the community, so the congregation "makes up for what the community lacks."

Five miles south of Bethel Church, and two blocks west of the Dan Ryan Expressway, is Trinity Lutheran Church, an ALC congregation. Early in the century the congregation was all White and all German; now it's nearly all Black.

WELCOME TO CHICAGO

by Martin E. Marty

Chicago has more Lutherans per metropolis, although not per square mile, than any other metropolis in the hemisphere.

Pins representing Chicagoland Lutheran congregations on a map form a large C. Only two small surviving churches serve in the one-million-person belt across the inner city—a belt of Black, Hispanic, and other persons, where Lutherans are sorely underrepresented. There's work to do.

That leaves Lutherans chiefly at the edges of the city and in the great suburban arc. They rarely go downtown to get together as Lutherans. Therefore, north suburban and south suburban congregations do not know each other well. Dispersed, they have less impact than they might.

Chicago, which in some respects can be a cruel city, is congenial to churches. The second-largest Roman Catholic archdiocese in the country is here. Cardinal Bernardin is friendly. He threw a birthday party for Martin Luther in the cathedral. The Black churches are vital, but they represent a great unknown to most Lutherans.

Chicago long has been a center for churchly experiment. But plenty of opportunities remain for Lutherans to do more.

Chicago Lutherans can afford to be devoted to their churches. They haven't been much distracted by the possibility that their baseball teams might merit loyalty.

Lutheran bores bore one another by talking about the extremes of hot and cold weather; not knowing they should be thankful for the general absence of volcanic action, earthquakes, siroccos, or avalanches.

'Chicago Lutherans can afford to be devoted to their churches. They haven't been much distracted by . . . their baseball teams.'

The intellectual center of Chicago Lutheranism is the brain and voice of "old Joe Sittler." If not Sittler, then the Lutheran School of Theology at Chicago, which provides coherence. The cultural center may be organist Paul Manz. Beyond Manz, however, Chicago Lutheranism makes an impact through strong congregational music programs and some examples of the best in church architecture.

The ALC, LCA, and AELC are all well represented, but much of Chicago Lutheranism is of the Missouri brand. That synod is well known for its parochial schools but not for any committed relation to the rest of Lutheranism or to Christian churches in general. Too bad.

Some Lutherans were nervous about the prospect of locating the ELCA's churchwide offices in Chicago, because they feared the big city. They shouldn't be. Lutherans in Chicago congregations know each other the way they do in villages, towns, and suburbs anywhere—because Chicagoland is carved up into villages, towns, and suburbs that are mentally graspable and even cozy.

Love wins for most Chicagoans

Chicago Lutherans, like most Chicagoans, have a love-hate relationship with their city. But love wins out. If they don't like it here, O'Hare Field beckons and they conveniently leave, if only temporarily. O'Hare will be the port of entry for most visitors to the ELCA's headquarters, only a few minutes from the airport.

Chicago is—or was—ethnicsville. Yet the Germania and Scandinavia Clubs are largely shut down. Lutheran parishes have generally lost their German or Norwegian or Danish (etc.) cast. Increasingly they are building loyalties on terms other than those brought from the old country.

If Chicagoland Lutherans want to fulfill the gospel-given mission that manifestly is so dear to hundreds of thousands of them, they have to (1) do more inviting, (2) be more interesting, (3) get to know each other better, and (4) serve more of the city's needs more visibly. ■



Martin E. Marty is the Fairfax M. Cone Distinguished Service Professor of the history of modern Christianity at the University of Chicago, senior editor of The Christian Century, and author of Religion & Republic: The American Circumstance, Pilgrims in Their Own Land, A Short History of Christianity, Baptism, The Lord's Supper, Word: People Participating in Preaching, The Lutheran People, A Cry of Absence, and numerous other books.



Margarita Gaudio (left), a member of Hauge Lutheran Church, talks with Pastor Jose Gonzalez, his wife, Pam, and Sophie Rasmussen. The neighborhood, once Swedish, Norwegian, German, and Polish, now is 85% Hispanic.

The Rev. Willard McKiver Jr., a North Carolina native who came to the congregation in 1983 after serving a congregation in Texas, says people in the neighborhood perceive Trinity as a middle-class church. "We don't claim to be a social service agency," McKiver says, "but when families need clothes, emergency food, or help in paying gas or electric bills, we take care of it in a day or two."

Trinity Church has 118 confirmed and 167 baptized members, and Sunday worship attendance averages about 70. McKiver says the congregation's Sunday school is a key means of outreach to the community. Trinity also helps sponsor a transportation program for senior citizens.

Once the ELCA is functioning, he thinks it will be "interesting to see the coming together of two styles," the somewhat more urban LCA and the more rural and suburban ALC.

McKiver hopes some members of the ELCA's churchwide staff will join Trinity Church or other southside Chicago congregations. He thinks the large number of Lutheran and other Black congregations in Chicago will help produce a greater awareness among ELCA staff of minority ministries. That's also true, he says, of Hispanic ministries in Chicago.

It's a grey, chilly Sunday morning. Inside Holy Family Lutheran Church, north of Chicago's Loop and

near the Cabrini Green high-rise project, the prayer of the church is being prayed. Pastor Charles Infelt prays for all the usual things, but also for a woman just out of a drug rehabilitation program and "for our incarcerated."

Infelt asks members of the congregations to offer other prayers, and several do—reminding a reporter that Norwegian and German Lutherans have more than a few things to learn from their Black sisters and brothers in the faith. One woman prays for her grandson. She hopes he will "get all this foolishness out of his head" and know that there is only one true God and one true religion.

Holy Family Church, organized in 1962, always has been a mixed congregation where race is concerned, some members explain. About 70% of its members live in the community. Some of the others, including former residents of the area, travel some distance from other parts of Chicago to worship at Holy Family.

Longtime member Pat Noble, a lawyer, started working in Holy Family's legal assistance program in the '60s. She says she joined the congregation after she was impressed by the magnetism and Christianity of the Rev. Fred Downing, the congregation's founding pastor. She describes Holy Family Church as a "spiritual and uplifting place to be."

The congregation's legal aid clinic is open two nights a month. Holy Family Lutheran School includes kindergarten through grade five. The congregation also houses five Head Start classes and an after-school program serving 40 children.

Holy Family also has job-placement and career-development programs, and it supports a bakery apprenticeship program. Pastor Infelt says the career program, in addition to serving youth, has helped keep junior and senior high youth active in the congregation.

Although Infelt lobbied for a downtown location for the ELCA's churchwide offices, he describes the O'Hare Plaza location as a "genius choice," because it is within Chicago's city limits and because the purchase price of the building was attractive.

At Hauge's Hispanic congregation

Margarita Gaudio is an evangelist. When she worked at a Lutheran Social Services of Illinois (LSSI) office next door to Hauge Lutheran Church (ALC), not far from Humboldt Park on Chicago's northwest side, she recruited a number of families into Hauge's Hispanic congregation. "Everybody came to LSSI with some problem," Gaudio talked with them about the church next door. "Some started coming, and they kept on coming," she says. "I let them know that we would accept them the way they are."

Sophie Rasmussen, a member of Hauge's English congregation (the congregations have a single church

'People are more positive than before and curious how the new church will affect their congregation.'

council), agrees: "We need to accept people as they are—we are not supposed to judge."

Rasmussen is a survivor of sorts. "On our block, only three families are left from before," she says. *Before* was when the neighborhood was Norwegian, Swedish, German, and Polish. Now it's 85% Hispanic. It's "kind of rough—you can't understand people," she says, referring to language.

It's rough in other ways, too. The Rev. Jose Abelardo Gonzalez, Hauge's pastor, sometimes worries about his own safety as he walks the six blocks from the church to his house.

The two congregations have a combined membership of 234. On an average Sunday, attendance is about 80 at the Hispanic service and about 50 at the English service.

Gonzalez, a native of Nicaragua, came to the United States in 1978. He is a graduate of Carthage College (LCA) and the Lutheran School of Theology in Chicago.

Gonzalez says the Hispanic congregation has "good potential for growth." His wife, Pam, says the Hispanic and English congregations both see ministry to youth as a major priority. She says Hauge's Sunday school—where attempts are made to pair English- and Spanish-speaking teachers—also is an important means of outreach into the community.

Tanks and troops

The Rev. David T. Nelson vividly remembers the day he was installed as pastor of Bethel Lutheran Church (LCA), located three miles southwest of Hauge Church. It was August 9, 1965, and the National Guard, complete with tanks and bayonet-wielding troops, had been called in to quell race riots.

The disaster of those years somehow "turned out to be a blessing," Nelson says. Bethel's neighborhood, 85% White in 1960, already was 87% Black when Nelson arrived in 1965.

Today the congregation has 600 members, most of them from the community and nearly all of them Black. Among the few Whites are Pastor Nelson and his sister Mary, director of Bethel New Life, an ambitious program with some 200 employees that offers housing, employment, recycling, and senior citizen programs. Nelson's wife Hazel, who is Black, is principal of Bethel Christian School, which serves 200 children age three through eighth grade.

"Give a beat to the Lutheran liturgy and you've

got a great combination," Mary Nelson says. Bethel's 100-voice gospel choir has done several albums.

The school helps Bethel win new members, Hazel Nelson explains. Families of students at the school are required to belong to a Christian church, although not necessarily Bethel. Even a few suburban people who work in the city send their kids to Bethel Christian School.

Pastor Nelson says that although Bethel's members include only about four professionals, the average family pledge is \$17.50 a week. And members get a lot of worship for their dollars. "Today's service," he notes, "started at 10:45 A.M. and ended at 1 P.M."

Bethel's housing ministry was started in 1979 when members pledged \$5000 to purchase a single building. Since then, Bethel New Life has completed 376 housing units valued at about \$17 million. Two-thirds of the units were rehabilitated; the rest were new construction.

Bethel brought the Habitat housing program—often associated with former President Jimmy Carter—to Chicago. Last summer Carter, his wife, Rosalyn, and daughter Amy spent a week working on a Bethel-Habitat new-construction project in Chicago.

On the Chicago Northwestern train

The Rev. Wayne Telleson, senior pastor of Christ Lutheran Church in Palatine, a suburb 27 miles from the Chicago Loop, says the ALC congregation was founded in 1953 by some Lutherans of German heritage who lived in Palatine, daily rode the Chicago Northwestern commuter train into the city, and weren't keen on joining a Lutheran Church—Missouri Synod congregation.

Telleson says the congregation's building, erected in 1961 and with a 1967 office addition, was built to be used. "They wanted the building to wear out rather than rust out," he says. Contributing to that wear are a variety of community organizations, including Girl Scouts and Boy Scouts.

But Christ Church for years also has had heavy use from Alcoholics Anonymous, Alanon, Narcotics Anonymous, and similar groups. The congregation's emphasis on counseling for alcoholism and other addictions was no accident. The Rev. John Keller, the congregation's founding pastor, is an internationally recognized pioneer in the field. Now, Telleson says, six members of the congregation are professionals in that work.

The congregation's membership, which peaked at 2,100 some years ago, is stable now at 1,700.

Tellekson says the congregation's members feel that their "ministry extends beyond us." Christ Church contributes to Holy Family Lutheran Church and is the largest contributor to Lutheran Social Services of Illinois. Says Tellekson: "With our relative affluence here, we make a concerted effort to see that we help in other places."

He believes ELCA staff people moving to Chicago aren't facing "hazardous duty assignments," because Chicago and its suburbs are "a good place to live."

Strong sense of community

Naperville, a sprawling suburb of 67,000 people located nearly 30 miles west and slightly south of the Loop, is a "very religious community" with significant numbers of both Lutherans and Catholics, says Ernie Muller, council vice president at Our Saviour Lutheran Church (LCA), a congregation of 2,700 members.

The Rev. Gerald W. Nelson, the congregation's senior pastor, says Naperville residents have had a strong sense of community ever since German farmers and tradespeople founded the town some 150 years ago.

Janette Muller, Ernie Muller's wife, says the commute from Naperville to downtown Chicago is easy and even enjoyable. She goes to Chicago several times a week, working in the LCA synod office there. She also has conducted several forums in the congregation on the new ELCA. Attendance at the most recent forum was double that at the previous one, and people are more positive and enthusiastic than before—and curious about how the new church will affect their congregation, she observes.

Pastor Nelson says he grew up in Minnesota, "where you were sort of Lutheran by osmosis." Then he lived in Connecticut, "where you really had to work at it." In the Chicago area, he says, "there's a healthy tension: an element that says the church has to have a spirit of openness, and a real desire to share the gospel."

Distance from Jerusalem

LaGrange is roughly halfway between Naperville and the Loop. The Rev. Bruce Johnston, senior pastor of Grace Lutheran Church (LCA) in LaGrange, says the congregation was founded by Swedes in 1887. For a time it was called Emmaus Church—apparently, Johnston says, because LaGrange was roughly the same distance from the heart of Chicago as Emmaus was from Jerusalem.

For years, Johnston says, LaGrange was a "typical White, Anglo-Saxon enclave." But in the last 20 or 25 years, a "wave of change that is almost exclusively Roman Catholic" has washed over LaGrange and neighboring Western Springs. "That wasn't a bad thing for

Grace," Johnston believes. "We learned that where there are significant numbers of Roman Catholics, Lutherans also tend to be strong."

Johnston, who preceded Sherwood Nelson as pastor of Bethel Church in Chicago's Englewood section, isn't shy about expressing his opinions on Chicago. It is "a very devout city—and you don't understand Chicago if you don't know that." The city has "a strong religious bias—and it's a conservative bias." Chicago people are "hardworking and theologically conservative people," Johnston says.

He considers it "providential" that the ELCA's churchwide offices ended up in the Chicago area. "The church needs to be in a place where its leaders can't avoid the test of where the rubber hits the road." Whatever the issue, he says, there probably will be a parish within 50 miles of the ELCA's offices that somehow relates to it.

Part of life

Lutheran Social Services of Illinois, with headquarters in the northwest suburb of Des Plaines and one of the nation's largest church-related social service agencies, isn't "just tolerated; it's seen as integral to the life and ministry of the parish and of various judicatories," says the Rev. Donald Hallberg, LSSI's executive director.

Examples include not only LSSI's senior citizen housing next to Bethel Church on the south side but also the Head Start and after-school programs at Holy Family Church.

If Hallberg is a Chicago booster, it comes naturally. Besides heading LSSI, he's spent nearly his entire life in Chicago. His grandfather settled on Chicago's west side when he arrived from Sweden.


"Chicago is an important symbol for the new church," Hallberg says. Chicago offers the ELCA real opportunities to use the media, he believes. "When Cardinal Bernardin speaks, he is regularly listened to, locally and nationally. He and the archdiocese have worked at it."

Lutherans have significant numbers in Chicago, Hallberg says, and the ELCA offers new potential for them to "package their message to the press." Initially, that will be easy, Hallberg thinks, because the media is likely to have some degree of interest in the new church. And he hopes that "over the long haul" Chicago will offer opportunities for the ELCA's churchwide bishop to "speak in ways we haven't before." ■



Donn McLellan, who until recently was managing editor of *The Lutheran Standard*, is public relations director at William Mitchell College of Law in St. Paul, Minn.

GRAND CELEBRATION OF LUTHERAN UNITY:

A photograph of three hot air balloons floating at night against a dark sky. The balloons are illuminated from within, showing various patterns: one with orange and black stripes, one with a black and orange zigzag pattern, and one with orange and yellow stripes. A crowd of people is visible in the foreground, watching the balloons.

*Our search for Lutheran unity
bears long-awaited fruit when
three churches become one in the
Evangelical Lutheran Church in America.*

As this issue rolls off the press and enters the mail, 1,045 delegates and several hundred observers assemble in Columbus, Ohio, for the constituting convention of the Evangelical Lutheran Church in America (ELCA). Coming together in the ELCA are two major strands of U.S. Lutheranism—the 2.3 million-member American Lutheran Church and the 2.9 million-member Lutheran Church in America, plus a remnant of a third strand, the 110,000-member Association of Evangelical Lutheran Churches, which broke away from the Lutheran Church—Missouri Synod amid doctrinal turmoil in the mid-1970s.

The road to Columbus has been a long one, rocky at times, often twisting, and sometimes bewildering. Because of immigration patterns, language barriers, perceived doctrinal differences, and varying degrees of Americanization, there once were 150 different Lutheran bodies in the United States. Assimilation into an English-speaking culture and unity efforts that reach back even into colonial times have reduced the number of separate Lutheran church bodies to about a dozen, some of them very small.

Meandering trek

Key dates in the meandering trek of Lutherans to Columbus include:

1623—First permanent settlement of European Lutherans arrives at Manhattan Island from Holland.

1748—First merging of U.S. Lutherans, as Pennsylvania, New Jersey, New York, and Maryland pastors and congregations organize the first Lutheran synod, "The Ministerium of Pennsylvania."

1818—Ohio Synod formed.

1820—The General Synod is organized to link regional synods.

1838—German immigrants, forerunners of the Lutheran Church—Missouri Synod that was organized in 1847, arrive in Missouri.

1842—The first issue of *THE LUTHERAN STANDARD* is published in September by the Ohio Synod.

1845—Buffalo Synod formed.

1850–1860—One million Germans arrive in the United States, most of them Lutherans.

1853—Norwegian Synod established.

1854—Iowa Synod formed, which, after 1896, included the Texas Synod (formed in 1851).

1860—Swedish Lutherans break from an Illinois group and link with Norwegians to begin the Augustana Synod.

1863—Like several Protestant churches, Lutherans suffer a North-South split in the Civil War, with Southern Lutherans starting a separate General Synod, later known as the United Synod South.

1867—Several synods, led by Pennsylvanians, withdraw from the General Synod to form a General Council based on statements of faith.

1870–1910—More than 1.7 million Lutheran immigrants arrive from Sweden, Norway, and Denmark, as U.S. Lutheran membership jumps from 500,000 to 2.25 million.

1872—Synodical Conference formed to seek "union of all Lutheran Synods in America in one orthodox American Lutheran church." But by the 1880s, the conference suffered convulsive divisions in a raging debate over predestination or election by grace to salvation.

1876—Hauge's Synod started.

1885—Icelandic Synod formed.

1890—United Norwegian Lutheran Church formed. The Finnish Evangelical Lutheran Church (Suomi Synod) was established the same year.

1894—Danish (later American) Evangelical Lutheran Church formed, nicknamed the "Happy Danes."

1896—United Danish Evangelical Lutheran Church created, nicknamed the "Sad Danes."

1897—Lutheran Free Church formed, viewing the congregation as the clearest expression of the kingdom of God on earth.

1917—Norwegian Lutheran Church of America brings together the Norwegian and Hauge's synods with the United Norwegian Lutheran Church.

1918—United Lutheran Church in America created by merger of the General Synod, United Synod South, and the General Council, joined in 1920 by the Slovak Zion Synod (formed in 1919) and in 1940 by the Icelandic Synod. These steps foreshadow the crossing of ethnic lines in the mergers of 1960 and 1962.

1918—Ten bodies start a cooperative group, the National Lutheran Council.

1930—The "old" American Lutheran Church is formed by the Ohio, Buffalo, Iowa, and Texas synods.

1930—American Lutheran Conference formed by the Augustana Synod, ALC of 1930, Norwegian Lutheran Church, Lutheran Free Church, and United Danish Evangelical Lutheran Church.

1948—Augustana and ULCA back proposal for merger or federation of the National Lutheran Council members.

1949—Unity discussions begin with the four churches in the American Lutheran Conference.

1952—Augustana withdraws from the American Lutheran Conference merger because that merger is not seen as "open to all Lutheran general bodies and . . . did not include the consideration . . . of ecumenical relations." Augustana turns, instead, to the United Lutheran Church.

1955—Congregational referendums in 1955 and 1957 remove the Lutheran Free Church from merger discussions.

1960—The American Lutheran Church is constituted by the "old" ALC, the Evangelical Lutheran Church (the name used by the Norwegian Lutheran Church after World War II), and the United Evangelical Lutheran Church ("Sad Danes").

1962—The Lutheran Church in America is created by four bodies, bringing together the Augustana, United, Suomi, and American Evangelical Lutheran ("Happy Danes") churches.

1963—The Lutheran Free Church joins the ALC after a 1961 affirmative referendum.

1966—Lutheran Council in the USA, successor to the National Lutheran Council, is formed as a cooperative agency by ALC, LCA, and Lutheran Church—Missouri Synod (LCMS).

1969—LCMS declares "altar and pulpit fellowship"

'The long road to this momentous step . . . will lead us into new chapters in the continuing saga of Lutherans in North America.'

with ALC and elects Dr. J. A. O. Preus president, setting the stage for internal doctrinal battles that rock the synod in the 1970s.

1972—ALC, LCA, and LCMS form Consultation on Lutheran Unity, with the long-term goal of bringing Lutherans closer together.

1974—Doctrinal disputes in the LCMS lead to a walk-out of many Concordia Seminary faculty and students in St. Louis, an omen of forthcoming schism.

1975—The ALC-LCA Committee on Church Cooperation is formed after the Consultation on Lutheran Unity, which had involved the LCMS, is dissolved by mutual consent of the three churches.

1976—Association of Evangelical Lutheran Churches (AELC) is formed by members who split from LCMS.

1977—LCMS declares "a state of 'fellowship in protest' with the ALC on account of doctrinal disagreements" and begins to disengage from some areas of inter-Lutheran cooperation.

1978—The ALC and LCA invite the AELC to participate in continuing work of the ALC-LCA cooperation committee, to be renamed the Committee on Lutheran Unity (CLU), with seven ALC, seven LCA, and two AELC representatives.

1980—The ALC, LCA, and AELC conventions approve a CLU proposal to survey district and synod delegates on whether to move gradually or quickly toward uniting.

1981—LCA and AELC delegates favor immediate moves toward union, while ALC delegates split between rapid and gradual approaches.

1981—The LCMS breaks fellowship with ALC, but the ALC does not respond with a similar action.

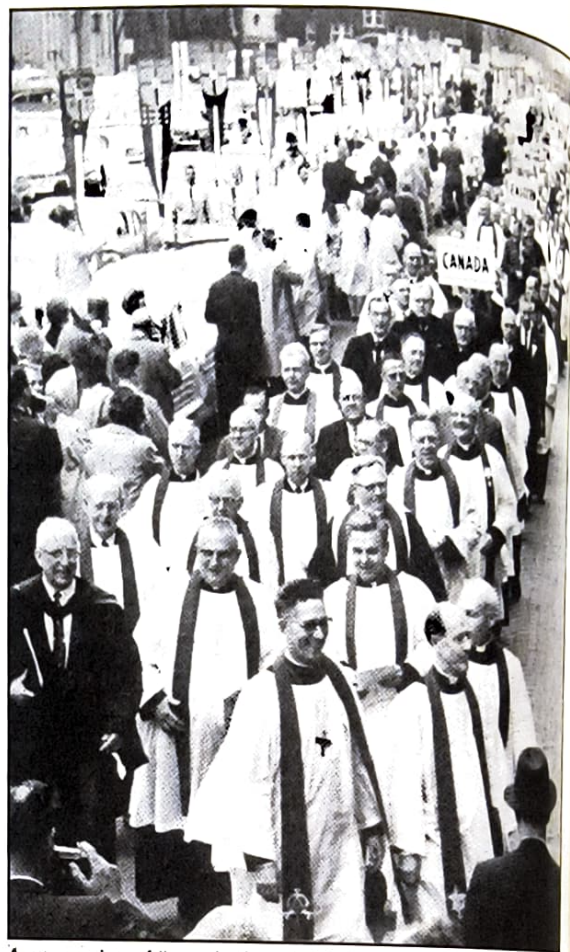
1982—ALC, LCA, and AELC conventions commit the three churches to uniting, setting a goal of 1988. A 70-member Commission for a New Lutheran Church (CNLC) is elected to develop the plan. The CNLC includes 31 ALC, 31 LCA, and 8 AELC members.

1982-86—The CNLC meets 10 times to prepare a statement of faith, structural plan, constitution, bylaws, and continuing resolutions, and related documents.

1986—On August 29, ALC, LCA, and AELC church-wide conventions approve forming the Evangelical Lutheran Church in America (ELCA).

1987—An ALC six-month referendum of congregations ends March 16, with 3,752 congregations voting yes and 863 no.

1987—The ELCA constituting convention is held April 30-May 3.



A procession of "men in the ministry" opened the constituting convention for the American Lutheran Church in 1960. Ten years later at the ALC's fifth general convention, women were welcomed into the church's ordained ministry. Women also were first ordained in the Lutheran Church in America in 1970.

What will the future bring for U.S. Lutherans? Now there will be two large church bodies—the ELCA with 5.3 million members and the LCMS with 2.6 million members. The next largest Lutheran church body is the Wisconsin Evangelical Lutheran Church with 415,000 members, followed by the Evangelical Lutheran Synod and Association of Free Lutheran Congregations, each with about 20,000 members.

The ELCA is born amid hopes of stronger Lutheran outreach and more united Lutheran witness in the United States and the Caribbean region, as well as throughout the world. Will this happen? Yes, if the ELCA's members, congregations, synods, and church-wide structure join in shared purpose, common endeavor, and deep commitment to mission in the name of our Lord.

Then, the long road to this momentous step in expressing our Lutheran unity will lead us into new chapters in the continuing saga of Lutherans in North America.

Lowell Almen

This chronology is based on information from The Lutherans in North America, edited by E. Clifford Nelson and published by Fortress Press, and from a dispatch by Religious News Service.

For the new church:

VOICES OF PEOPLE IN THE PEWS

by Kathy Kastilahn

Karen Collins was quick to list the hours she could work when a volunteer request sheet was posted at Redeemer Lutheran Church, the congregation in Columbus, Ohio, to which she and her husband, Bruce, have belonged for 20 years. Helpers were being recruited for the constituting convention of the Evangelical Lutheran Church in America (ELCA).

"I'm excited about the merger," explains Collins, a second-grade teacher, "and I wanted to be a part of the convention. So Bruce and I said we'd do whatever was needed—from transporting delegates to ushering at worship."

Collins will be one among the ELCA's 5.3 million members—the new church being created by bringing together the American Lutheran Church, Lutheran Church in America, and Association of Evangelical Lutheran Churches. Her congregation, now ALC, will be one among more than 11,000 ELCA congregations across the country.

Hint of hopes

The editors of *THE LUTHERAN STANDARD* and *The Lutheran* thought that, as the new church nears, talking with people like Collins would give some hint of what hopes and concerns are held for the ELCA. More than three dozen conversations disclosed views that are probably as diverse—and, therefore, as similar—as any others among the ELCA's members. These people work as engineers, nurses, computer specialists, and college professors. Some folks are in their upper 70s, and others are in their 20s. Their homes crisscross the country. Most are White, a number with distinctly Scandinavian and German names. But there also are Black, Hispanic, and Native American persons. The majority were born into Lutheran homes. Others joined the church as adults, often when they married.

On Sunday mornings, they're in their churches—people in the pews.

As they look to the ELCA, their views, we suspect, might reflect many of your own and might also open our eyes to the vision of others.

Collins herself expressed the comment made most often: "By joining forces, I hope that first we can do the mission we have to do better." She leads an adult Bible study at Redeemer Church, and the night before she was interviewed she asked other members about their perspectives. "They were glad about the merger, but they hoped it wouldn't change their church," she reported. "They also said they were a little frustrated that some of the folks bringing it about seemed to be nitpicking and politicking." These feelings, too, were echoed frequently.

Talk about unity

Unity, however, was what many wanted to talk about first. This makes them, like Collins, excited.

"I hope we might be stronger in the world to witness," Helen Mae Gingold says. "There are people crying for our help. We shouldn't be bickering about differences. The greatest asset is that Lutherans will be unified, speaking in one voice. Openness to change is needed for strength to meet challenges globally and locally." Gingold, a 40-year member of Gloria Dei (LCA) Church in St. Paul, Minnesota, says that her experience as a member of the Inter-Lutheran Team to Japan in 1971 convinced her that unity was something for which Lutherans should strive.

"It makes sense to get rid of our divisions," agrees Chuck Swanson, a member of Grace (ALC) Church in Apple Valley, Minnesota, a Minneapolis suburb. The computer marketing specialist grew up in an LCA congregation in Hibbing, Minnesota. "There will be



Karen Collins: "I'm excited about the merger."

'What we need—what I hope and pray for—is a renewed church that will lead us all to a deeper commitment to Jesus Christ as Lord of our lives.'

more of us, more focused. We should have a stronger voice internationally—for mission and in hunger work."

Although his congregation voted against the merger, Myron Halstenson is confident that "we'll go along with the new church."



Halstenson, a retired postmaster who has done everything from teaching Sunday school to serving now as board president at Elk Valley (ALC) Church in McCanna, North Dakota, is a delegate to the ELCA constituting convention. "It makes more sense to the people outside to stand together instead of argu-

ing," he says. "I'm satisfied that the people on the Commission for a New Lutheran Church prayed about what they were doing and that God guided them. Change is part of the Lutheran heritage. God is working with us now as well as when we started."

Ruth Vinciguerra of St. Olaf (ALC) Church, Cranfills Gap, Texas, also is a delegate to the constituting convention. Her congregation voted against the merger, "but that was their way of affirming what they have," she believes. "Many members are over 60 and they like things the way they are. I can't see that there will be changes for individual congregations right away."

Great expectations

The soon-to-be members of the ELCA expect much from the new church. "I'd like to see it be exactly what the Commission for a New Lutheran Church has said it ought to be," confesses Samuel Richardson, a clerk for the city of Chicago and the first Black person, with his family, to join 118-year-old Trinity (ALC) Church. "If it does, it will be a holy church and function like God would have it."

High on their agenda is the hope that, in fact, the ELCA will not be just new—but renewed. "What we need—what I hope and pray for—is a renewed church

that will lead us all to a deeper commitment to Jesus Christ as Lord of our lives," Esther Onstad says. Onstad, active in Lutheran Bible Ministries after retirement from its predecessor Lutheran Bible Institute and a member of Our Savior's (ALC) Church in Bergenfield, New Jersey, adds, "We are called to be salt and light and to bring compassionate concern for all the needs of the world today."

"We must be where Jesus is—working together for people," says Jan Karel, a nurse who belongs to Glory of God Church in Denver, which she describes as an "evolved" congregation that joined smaller AELC and LCA congregations. "Our mission must not be hindered by human rules and regulation. I know that's visionary, but I'm ready to accept whatever organization will function to bring us together," she declares.

"I'm just proud we can get together," says Karen Williamson, a member of First (LCA) Church in Babberton, Ohio.

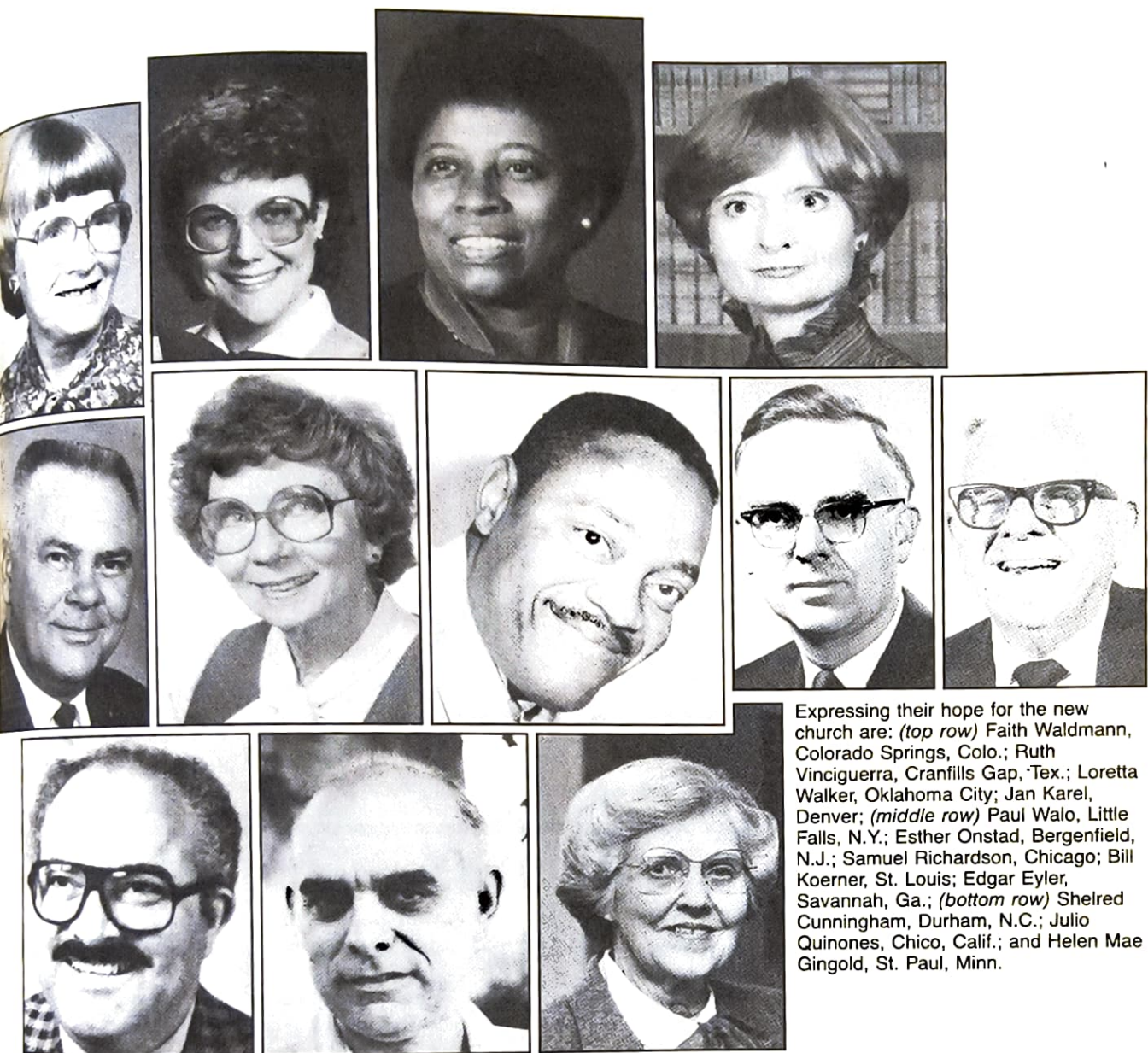
Loretta Walker shares Williamson's pride. And she also has experienced what the new church could be. Says the community health center nursing director and member of Redeemer (AELC) Church in Oklahoma City, who served as secretary of the 70-member CNLC: "I had the unique experience of being a double minority—female and Black. I felt oneness expressed as we worked together, as we tried to be inclusive. And I look forward to that continuing. Without it, the church won't be new. I believe it is the intent of the Lord that we should be one."

Cited as priority

Inclusiveness is often cited as a priority. But Dwaine Marten, health educator at the University of Idaho and member of Emmanuel (ALC) Church in Moscow, Idaho, indicates he is impatient with only "paying lip service to inclusiveness." He warns, "We never will be inclusive until we put churches where the people are that we want to reach."

Marten also is watching what he calls "a wrestling match about how monies will be allocated." He fears that "cranking up new synods, like buying a house, will cost more than you think." But the real problem, he says, is that "we Lutherans aren't very generous. If we gave according to life-style, we'd have more money than we'd know what to do with. Sure, time and talents are important, but the organization is still dollar-driven. If we want to build new churches, we have to dig up the bucks."

Finances are a concern, too, for Paul Walo of Holy Trinity (LCA) Church, Little Falls, New York. Walo, a retired superintendent of schools and treasurer of the Slovak-Zion Synod, emphasizes, "I don't want to cut back on services, outreach, or missions to meet budgetary goals. I want us to be more involved in spreading the gospel to all the unchurched."



Expressing their hope for the new church are: (top row) Faith Waldmann, Colorado Springs, Colo.; Ruth Vinciguerra, Cranfills Gap, Tex.; Loretta Walker, Oklahoma City; Jan Karel, Denver; (middle row) Paul Walo, Little Falls, N.Y.; Esther Onstad, Bergenfield, N.J.; Samuel Richardson, Chicago; Bill Koerner, St. Louis; Edgar Eyler, Savannah, Ga.; (bottom row) Shered Cunningham, Durham, N.C.; Julio Quinones, Chico, Calif.; and Helen Mae Gingold, St. Paul, Minn.

"Just having one identity will be wonderful," says Linda Ashcraft, a junior high school teacher and member of Christ (AELC) Church in Falmouth, Massachusetts. "There aren't many Lutherans on the East Coast. You have to have to explain branches and disagreements."

"It doesn't help to be labeled as unable to get along," echoes Nan Hull, a member of Lutheran Church of the Redeemer (LCA) in Charleston, South Carolina, and synod chairperson for Christian education. "People are our greatest resource. I met representatives from the ALC at an educational ministries coordinators' conference in New York. Already we're sharing our different ideas."

In New England, Paula Hilston, a paralegal and member of First (LCA) Church in Brockton, Massachusetts, hopes that the ELCA will continue the support the LCA has given her congregation in its struggle

as an old Swedish church to adapt to the changing urban neighborhood. "Our weekday ministry is very different from Sunday's," she says.

"Many people have been left out of our worship for so long—homosexuals, the divorced and their children," observes Faith Waldmann, First (LCA) Church in Colorado Springs and a former member of the board of Lutheran Church Women. "But who else do they turn to? We need more inclusive fellowship."

See opportunities for youth

Tracy Jilot is the great-granddaughter of a Cree Indian who helped build the church she worships in, Our Savior's (LCA) Church on the Rocky Boy Indian reservation near Box Elder, Montana. Now the 24-year-old day-care worker serves on the committee for coalition building in the Lutheran church. "I'm interested in getting recognition for all minority groups," she says.

'There were different factions—some upset, some elated, and others wait-and-see. . . . Maybe we're a model of what might happen. . . .'

"And I want to see opportunities for a lot of youth involvement. They're our future. And they're uncomfortable in the church without something to do."

Both Virginia Hartig, St. Thomas (LCA) Church, Grosse Ile, Michigan, and Shelred Cunningham, Lutheran Church of the Abiding Savior (ALC), Durham, North Carolina, are deeply concerned about ministry to families. "Life situations are different, and we have to learn to speak to a different crowd," Hartig says.

Cunningham, a retired elementary school principal, looks for programs that will involve parents and their children through the teenage years. "We need positive ways to help those relations," he says. Inclusiveness, too, is a concern. "As a person of color, I have listened to the constant talk. Will there be outreach so it really happens?"

Certainly, there are some concerns, real worries,

about this new venture. "Will there be more support from middle management, more resources closer home?" asks Julio Quinones of Faith (ALC) Church in Chico, California, a sociology professor at the state university. "We're 200 miles from Los Angeles, and we hardly ever see a bishop or staff member."

"Communication during this merging period is critical," emphasizes Norm Stedje of Faith (ALC) Church, Ronan, Montana. The farm implement business owner would like to see a regular flow of communication between pastors and congregations and the synodical and churchwide leaders. He suggests that questionnaires be distributed to congregations. "It's important that problems are recognized and discussed before they're difficult to resolve."

Allow the Spirit to lead

This merger doesn't seem as euphoric as the one in 1962 that resulted in the creation of the LCA, says Edgar Eyler who, for all his 74 years, has been a member of Ascension (LCA) Church in Savannah, Georgia. "We seemed in love with each other then," he recalls. "But it should work out well. We have a basic understanding of what the church should be accomplishing. It's necessary that we all not want our position to pre-

A STRONGER VOICE TO SPEAK MORE CLEARLY

In the symphony of voices expressing their vision and hope for the Evangelical Lutheran Church in America, a wide range of comments are heard. For example:

• **Ron Bohr**, a market research executive and member of University Lutheran (LCA) Church in Philadelphia: "The larger organization will give us one stronger voice. We'll be the fourth largest Protestant denomination. I hope we'll speak more clearly on whatever has to be addressed—Central America, South Africa. But the three groups come with different contributions. We [LCA] are attuned to organization. The ALC, with its heritage of prairie populism, is more attuned to freedom, as is the AELC, which has been a church in exile. This is a blessing."

• **William Trainor**, a mechanical engineer and member of St. Paul's (LCA) Church in Newark, Ohio: "I look for the pooling of all the fine human resources."

• **Marilyn Ingalls**, a partner in a new art and crafts supply store and a member of Trinity (LCA) Church in Germantown, near Philadelphia: "I haven't thought much about the merger. We should be able to accomplish more with the . . . resources of three churches to draw upon."

• **Jacqueline Flagg**, a bank research analyst and member of Calvary (ALC) Church, Las Vegas, Nevada: "We [should] maintain the excellent individuals and great programs we have" in the midst of streamlining.

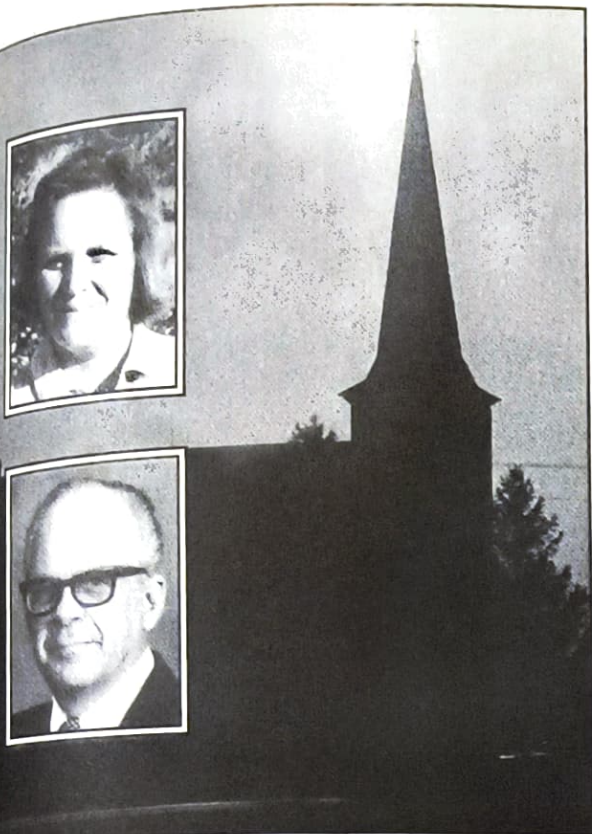
• **Arthur Ranges**, principal of an elementary school in Wood Ridge, New Jersey, near New York City, and a member of Holy Trinity (LCA) Church: "We can do more unified. Think of the better effort we can make with coordinating where we start mission congregations."

• **Kay Van Ness**, a member of Prince of Peace (ALC) Church in Phoenix and director of the congregation's day school, who is part of a recently formed support group for the 22 Lutheran preschools in the state: "I feel 'merged' professionally. It's a great opportunity to do things together. We've had a greater exchange of ideas. I hope, too, that if we get to know each other better as Lutherans we'll be more open to others."

• **Jim Perry**, a high school business teacher and coach who served First (LCA) Church in St. Joseph, Missouri, as Sunday school superintendent: "We'll have more clout nationally."

• **Marguerite Groepler**, a 38-year charter member of Lutheran Church of the Good Shepherd (LCA) in Roosevelt, New York, on Long Island: "The new leader has to be the right person. Intelligent. Open-minded. Strong in the fundamentals of the faith."

• **Martha Gopp** of Garden of Peace (ALC) Church, Seminole, Florida, and retired Ohioan: "It will be a tough time for people at the head of the church, and they'll make mistakes. I'll pray for them."



Katharine Van Ness (top photo) of Phoenix, Ariz., sees the Evangelical Lutheran Church in America as a chance for "greater exchange of ideas." Myron Halstenson (bottom photo) of Niagara, N.D., believes "change is part of the Lutheran heritage." He adds, "God is working with us now." Their comments are examples of expectations among people throughout congregations in the new church.

vail, but be willing to listen. It'll work out as we grow and allow the Holy Spirit to lead us to a consensus. We are the church. We can't let mechanics engulf us."

How will congregations be affected? Probably not much, say most of the lay people. Certain areas of the country are densely populated by Lutherans, sometimes with one church body predominantly represented. In those situations, the merger may scarcely be felt at first, people say. But there will be immediate—and welcome—impact locally in still other parts of the country, where comparatively few Lutherans live.

Need shared strength

Retired communications executive Richard Londgren belonged to an ALC congregation in Minnesota but switched to the LCA when he moved to Tacoma. He's a member of Redeemer Church there and of the Inter-Lutheran Communications Commission for the Pacific Northwest. "We need the shared strength for evangelism, particularly in this part of the country, where only one-third of the population claims church affiliation. And it's important to reach people who don't have Lutheran backgrounds, that we're getting beyond our own ethnic separations."

Susanne and Robert Schmalz of First (LCA) Church in Lafayette, Louisiana, "feel isolated as Lutherans." Both teach at the University of Louisiana at Lafayette—Bob, music, and Susanne, computer programming. Susanne, who is president of LCW, points out that their current synod extends into Texas and makes getting together difficult. "Our new synod is evenly divided between LCA and ALC, with a few AELC," she explains. "Everyone is exclaiming that we'll be able to do more soon, with more people."

Another Louisianan, Leon Hasson of First (ALC) Church in Shreveport, offered this statistic: One-tenth of 1% in the conference are Lutheran. "We can't afford to have dissidence," he says, adding that his congregation, another ALC church, and an LCA church have worked closely together in their confirmation program. First Church also has run a Bible camp for 15 years, open to members of the other Lutheran church bodies. "That's the way you really start to merge," he says.

Quite exciting

Rosa Ruhlen belongs to Christ the Redeemer (LCA) Church in Temple Terrace, Florida, formed two years ago by a merger of small LCA and AELC congregations. "We're building now, and it's quite exciting," says the learning disabilities teacher who has served as Sunday school superintendent. "There were different factions—some upset, some elated, and others wait-and-see. We lost some members, but recently we gained many more. Maybe we're a model of what might happen to other congregations."

But this kind of coming together, anticipating the merger, isn't happening only in areas where Lutherans are few and far between. In St. Louis, for example, Bill Koerner of Bethel (AELC) Church talks enthusiastically about a local group, Lutherans Uniting in Mission. "We're struggling in microcosm," he says of the four-year association of three AELC, one ALC, and two LCA congregations. "We've found common ground and undertaken programs that six congregations could support."

Now an Ascension Day celebration is being planned. After representatives recount briefly the histories of the participating congregations, Koerner says, "We'll have Eucharist together. If we go at it with the right spirit, it will be a wingding of a service!"

The same could be predicted for the new church. ■



Kathy Kastilahn is a writer in Evanston, Ill. She is a member of Wilmette Lutheran Church in Wilmette, Ill.



GOD and CHOCOLATE ICE CREAM

by Harold Webb Eppley

When I was a child, my mother often reminded me, "Everyone has something important to share with you." My mother's words gained new meaning for me as I became friends with a young man named Frank. He taught me firsthand the meaning of wisdom.

Frank is a resident of a home for mentally retarded persons. I led a weekly Bible class there. Although he often had a difficult time understanding what I told him, he was in many ways, I discovered, much more perceptive than I am.

As we met in our sessions, Frank often shared his simple faith with me. He told me that he believes in Jesus. He believes in heaven. He says his prayers before he goes to bed each night. Yet Frank, like myself, has many questions. But his, I found, are much different from mine. The one that plagues him most is whether there will be chocolate ice cream in heaven.

When he first asked me that question, I was perplexed. If only he had asked me something about the doctrine of atonement or the writing of the Augsburg Confession, I could have given him some answers. But chocolate ice cream in heaven?

No less important

As I thought about his question, however, I realized that his concerns are no less important than mine. After all, Frank, with his simple faith, is also a member of the body of Christ, the church.

One night, as I prepared to visit Frank and the others at the home, I read the letter to the Ephesians. In Chapter 1, the writer declares, "I do not cease to give thanks for you . . . that the God of our Lord Jesus Christ . . . may give you a spirit of wisdom . . ." (Eph. 1:16-17).

As those words rolled through my mind, my heart was filled with questions. How can anyone possibly have the knowledge of God? How can any of us possess such a spirit of wisdom? Then I thought of Frank and the rest of my friends where he lives. I wondered what this wisdom of God means for them. Surely, if people like me cannot understand God with our minds, how can those like Frank ever comprehend?

That night, however, as I was closing our Bible study with prayer, Frank asked if he could pray for a dead squirrel he had seen earlier in the day by the roadside. I said he could, although I thought the request trivial.

When Frank's prayer extended into a five-minute supplication for the dead squirrel's soul, I felt I had to interrupt him. Frank paused and asked me, "Is that squirrel in heaven?"

Saving the squirrel

I hesitated, not sure how to respond, and I tried to change the subject. But Frank persisted, asking, "If God saved Jesus, then can't God save a squirrel?" I was amazed at the beautiful simplicity of Frank's faith.

I realized at that moment that he had seen what I had forgotten. Afterward, I took Frank aside and assured him that the poor dead squirrel was probably eating chocolate ice cream at that very moment. And Frank was content, for through his faith he had seen what often is too easily forgotten. Frank realized that the knowledge of God already has been revealed in the life, death, and resurrection of Jesus Christ.

I recalled the passage from Ephesians. If God saved Jesus, then can't he save a squirrel? Of course, God can. But much more importantly, *since* God raised Jesus, will God not also raise us to new life? Yes! This is our hope and in this message is the spirit of wisdom that Frank shared so simply with me.

How right my mother was. There is something to learn from everyone. God's Spirit works through us all, surprising us and touching us in unexpected, amazing ways. ■



Harold Webb Eppley is completing internship in campus ministry at Luther College in Decorah, Iowa. He is preparing for ordained pastoral ministry at Wartburg Theological Seminary in Dubuque, Iowa.

General Council:

Contending for the Lutheran Confessions

by Christa R. Klein

In 1863, the Civil War's Battle of Gettysburg raged across the campus of the Lutheran seminary in that Pennsylvania town. At the same time, a theological battle was being waged in the General Synod, which sponsored the seminary. The result of the fight on theology was the founding of a second seminary in 1864 at Philadelphia. This school in turn became the core of a new

Lutheran body, the General Council, in 1867. Such a dispersion of resources had to be justified, of course.

Advocates such as Charles



Porterfield Krauth and William A. Passavant understood the fragility of institutions, the power of principle, and the influence of leaders. Their new seminary venture was born of a combination of resentment over church politics at the Gettysburg seminary and of a vision inspired by their awakening to the fullness of the Lutheran theological heritage.

Celebrate their vision

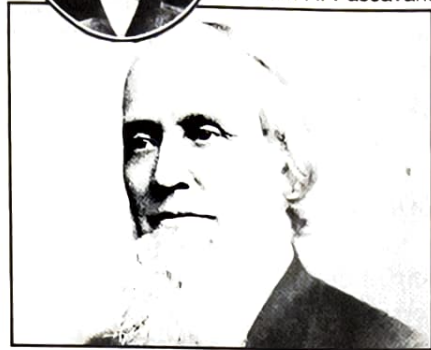
We need not celebrate the discord, but their vision of theological education was a gift in its own day and remains one for ours. By their efforts the oldest Lutheran bodies in America, led by the Pennsylvania Ministerium, gained a new sense of theological standards and a deeper understanding of what it means to be Lutheran.

Seminaries of the General Synod had tended to educate pastors in a purely practical way. There were too few clergy for the number of Lutherans, swelled continually by European immigration.

Charles P. Krauth



William A. Passavant



Standards for admission to seminary and for graduation were not strongly enforced. Most students took only a two-year course of study. Too often religious fervor, encouraged by revivalistic influences, displaced learning.

While such an approach supplied the church with missionaries who were effective in gathering new congregations, it did not educate pastors for a lifetime of preaching and teaching in the Lutheran tradition.

Still, bright young men graduated with an appetite for theology. Beginning in the 1840s, former students and colleagues of Gettysburg's leader, Samuel Simon Schmucker, looked beyond their mentor. They became attuned to contemporary European theologians who were exploring anew the riches of 16th- and 17th-century Lutheran faith and practice. They were caught up in the growing confessional movement.

The American pastors grew dissatisfied with their forebears, colleagues, and teachers not only for the inadequacy of their theology and practice, but also for condoning low standards of education. They soon turned to journalism to promote discussion.

In 1848 Passavant, in Pittsburgh, began *The Missionary* to advocate missions, education, and charitable work among Lutherans. His exposure to the inner mission movement in Germany, including the revival of the office of deaconess, gave focus to his desire for renewal within U.S. Lutheranism. In 1856 confessional Lutherans in Philadelphia began publishing *The Lutheran*. Both

publications opposed Schmucker and his party for proposing in that year an abridgment of the Augsburg Confession to eliminate such doctrines as baptismal regeneration and the presence of Christ in Holy Communion. Schmucker held that these teachings were not essential to Lutheran faith and were an obstacle to cooperation with other Protestants.

In 1861 these two journals merged, with Krauth as one of the early editors.

Promote harmonious work

In an article published in 1864 and entitled "Is the New Seminary Needed?" Krauth expressed the seminary founders' purposes. He argued from theology and from the character of 19th-century Lutheran diversity. The Philadelphia seminary, about to open its doors, was needed for pure doctrine, since no other seminary in the United States "fully taught, in the English language, the doctrines of the Reformation as our Church then held and now holds and confesses them." The same curriculum would be offered in German and promote harmonious work in both languages.

He wrote about the tragic effects of theological warfare at Gettysburg Seminary. Students there were polarized between Schmucker and confessional Lutherans such as Charles F. Schaeffer. In such rancor, Krauth wrote, laxity about Lutheran doctrine led "to rationalism and skepticism," while orthodoxy turned into "harshness and bigotry." In the new school, where theological consensus would shape studies, seminarians would develop a "unity of spirit" that would nourish the whole church.

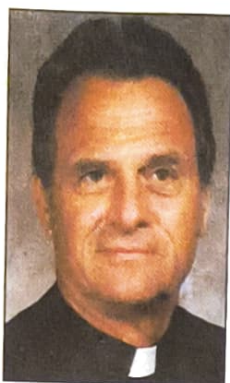
In his enthusiasm, Krauth—who would become the seminary's major theologian—may have simplified the tasks of confessional theological education. Yet his vision endures. It permeated the life of the General Council, which in 1918 joined the United Lutheran Church in America. Through the Lutheran Church in America, that gift continues to energize the church. ■

Next: Hauge's Synod



Christa R. Klein is an American church historian doing research for the Lilly Endowment, Inc., Hartford (Conn.) Seminary, and the Lutheran Church in America. She is a member of Christ Church, an LCA congregation in York, Pa.

I THINK



STOP THE PERFORMANCE:

"Organists and choir directors have become concertmasters, rather than accompanists for worship."

by David F. Conrad

The organists and choir directors in many of our congregations have become concertmasters, rather than accompanists for worship. They seem to be performing for their human audiences rather than for God. Their tactics confuse those human audiences, who wonder if they are supposed to applaud or shout "Bravo!" For example, I heard about a well-known singer who was a guest soloist at a large metropolitan church one Sunday morning. After she finished her aria, she bowed three times.

I am not averse to having good organists, good choir directors, and good music. But changes should be made when the music and those who provide it don't aid worship.

Wondering what happened

No one loves to sing more than I do. Yet some organists change key in the middle of some hymns. Often I stop singing, wondering what happened. Some organists feel they must play a sort of prelude to certain hymns, providing all sorts of variations. How are we supposed to know when to start singing? Prior to the last stanza of a hymn, organists often inject some variations to let us know that the last stanza is at hand. Sometimes I've sung half of the last stanza, only to discover that we aren't there yet—and I'm embarrassed.

Larger churches often are fortunate to have organs with many ranks. But why must they be played so loudly during hymns that it's impossible to hear oneself or others singing? I was taught that instruments in worship are to accompany and assist in the liturgy and the singing of hymns, not to prevent worshippers from hearing themselves or others.

"Special music" at worship often is so special that I have difficulty understanding the words. Perhaps that's why some choir directors insist on having the words printed in the bulletin. I studied voice for a while under a Latvian opera star. Once he had me spend three weeks practicing the pronunciation and

projection of *four* Italian words—so they could be understood. Many of our choirs could spend less time on the sounds of their voices and more on pronunciation and projection. After all, we never read that those shepherds on the hillside had to ask one another what the angel had said.

Most preludes and postludes on Sunday mornings are of little help. Many of the preludes we hear would be better preparation for watching a football game. And many postludes—which are supposed to send us out to "bear my cross and witness to the gospel"—leave me wanting to stick my fingers in my ears to keep out the noise.

Robes of many colors

In my first parish, the choir sang from a balcony. It was a wonderful place for them to be. The worshipers could not see their faces or robes. Now many choirs are up front, wearing robes of many colors, and you can see the members straining to reach the high notes. And choir directors often are so conspicuous it's absurd.

Today's choirs sing processing and recessing. To me nothing is more disturbing than this *tramp, tramp, tramping* in and out. I can do without such interruptions when I worship.

I know some people won't agree with me. But I'm a worshiper on Sunday. I don't want anything to interfere with the Word and sacraments.

Choir directors and organists: Please stop the performance!

David F. Conrad, a retired pastor of the Lutheran Church in America, lives in Oneonta, Ala. He attends Faith Lutheran Church in Birmingham.



LETTERS

Infant communion

Dean M. Stewart
Xenia, Ohio

The article you chose to print by Pastor Ellingsen [April 3, p. 10] is a severe insult to the church. How in the world can you print in this "Lutheran" magazine that it is "good Lutheran teaching" to de-emphasize the elements of bread and wine in the sacrament? If you say that "a blessing" is adequate communion for little children, why then is it not adequate for us big children? Are you willing to settle for a pat on the head and some more words, in place of the material elements of the sacrament? Of course not.

Larry Closter
Kearns, Utah

The real issue is not do children feel excluded from communion, but are they excluded from the sacrament. Given our current Lutheran practice, one could only answer "yes." If the Lord's Supper is a means of grace, we should treat it as one. We belittle its sacramental nature when we deny our children the opportunity to receive it. With all due respect to Mark Ellingsen, I wonder if he denied his son the sacrament of baptism until the child "desired or felt the need for it." I doubt it. God's grace comes to us in the sacraments regardless of how we feel. We acknowledge this in our baptismal practice, and we should be as consistent in our eucharistic practice as well.

Music in worship

Dennis L. Bushkofsky
Sebek, Minn.

Having been trained as a classical musician, it may come as a surprise that I agree with Pastor Don Brandt [March 20, p. 20]. In assisting the music program of the congregation I now serve as pastor, I share Pastor Brandt's view that "we've developed too narrow a view of what constitutes a 'proper' Lutheran service." As much as I appreciate the German Lutheran chorales, many are difficult for modern ears to learn. We dare not be musical fundamentalists, enslaved to particular ways of singing and worshipping. The principle of the Lutheran chorale (folk songs as church hymns) must be translated anew to our time and place.

Mark B. Herbener
Dallas, Tex.

Lutheran music doesn't "bring them in"? I'll challenge that by saying that when Lutheran liturgy is done well and sensitively, when it is done in a manner that reflects the wonder of our theology, Lutheran music is both appealing and winsome. Perhaps the problem is that we aren't doing our theology very well. As one of my revered professors always insisted, "Good congregational singing indicates a good spiritual condition."

Oliver Hill
Williams, Iowa

Upon occasion, I have worshiped in large groups—such as at district church conventions—and in such a setting, the use of this type of liturgy is spiritually uplifting. With the quality of singing and the vibrations so strong that it would seem the roof is literally being lifted off the building, it gives a special place to this worship music. Then we must come "down off the mountain peaks" and worship in smaller congregations and groups. What is wrong with congregations having their own particular style of worship, one that is familiar and comfortable to them? Must we all be carbon copies of one another across the country? I love music, but when I sing a hymn in a different tune with different words and unnecessarily complex, it loses its beauty and meaning, tradition or not.

Lawrence E. Martin
Apple Valley, Minn.

Don Brandt misses the point. The shape of the Service is a re-presentation of the life and ministry of Jesus Christ. Worshipers sing the story of his gift of salvation in the Service, thus Lutherans have not created one Service for small parishes and another one for large churches.

Gareth Vagts
Cresco, Iowa

I find it difficult to understand why some of the old familiar hymns—some I was required to memorize in my confirmation studies—are no longer proper for worship, at least in some congregations. It seems to me the hymns and music that echoed so joyously from our Lutheran churches have been replaced by a struggling congregation trying to keep its place.

Audrey Jean Svenningsen
Succasunna, N.J.

Your article deeply concerns me. I feel we must present music within the context of the liturgy and the materials given to us by the experts in Lutheran hymnody and liturgy in our church. Although I am not an accredited church musician, it has been my greatest joy to serve my congregation as their choir director. I applaud our "small" congregation, for I am continually uplifted by their support and enthusiasm in singing the new and the old.

Gabriel B. Baumgardner
Washington, Ind.

I disagree with the conclusions Don Brandt reached "after working in eight Lutheran congregations." I've sung and led LBW liturgies in small and large congregations; the difference is in the nature of the group, not the degree of difficulty of the musical settings. People who enjoy singing and are willing to work at it can make a small congregation of 80 sound like 500. On the other hand, 500 persons who come to church to be entertained rather than doing the "work" of

liturgy will not make very "uplifting" sounds.

To Pastor Brandt's objection to "proper" Lutheran worship, may I say: One does not aim for the stars by carefully examining one's navel. The bulk of contemporary Christian music is trite, singsongy, uninspired, forgettable, and lacking in sound theology. Vary the settings for worship, use the Service of the Word more frequently, but don't turn Lutheran worship into just another American Protestant good-time gospel hour.

Silent storm on the farm

Merle L. Bleed
Hammond, Minn.

"Silent Storm" [March 6, p. 9] is timely. We in rural America are grasping at straws out of our history, hoping these straws will somehow turn into a life preserver of the future. Half the land in our small Minnesota township is tax-delinquent and either undergoing foreclosure or the threat of foreclosure. It truly is a time of chaotic depression, mentally as well as financially, for those of us who depend on making a living from the land.

Kent M. Franzen
Unadilla, Neb.

I am pleased that the Bronners were able to survive the ordeal with their family and self-respect intact. Also, by the sound of the article, their appreciation for each other is intensified. Those positive results are to be applauded.

However, I am disturbed by the depiction of some of the actions described in the article as being admirable and even heroic. The actions I refer to are the organized protest of a forced sale and the "persuading" of legitimate bidders at the machinery auction to withhold their bids. As far as the "persuasion" act is concerned, this is regarded as conspiracy to defraud in some parts of our country. That is a criminal act, and the fact that the church is promoting this behavior is disturbing to me. I am not a believer in the end justifying the means.

ALC deaconesses

Kris Ann Zierke
Marshalltown, Iowa

Timothy Lull [March 20, p. 12] mentioned that the new Lutheran church will "inherit" teachers and deaconesses from the Association of Evangelical Lutheran Churches, some deaconesses from the Lutheran Church in America (LCA), and a variety of lay professionals from the American Lutheran Church and the LCA. Actually, the church also will inherit deaconesses from the ALC. There is a tradition of diaconal ministry in the ALC which, although most of the ALC-trained deaconesses are retired, should not be forgotten.

NEWSFRONT

CTM surpasses goal by over \$3 million

- Total gifts reported at \$43,275,216
- Church 'has not lost sight of mission amid transition'

Congregational goals and individual pledges for the special giving phase of Commitment to Mission (CTM) have exceeded the initial \$40 million goal. The total reached as of April 13 was \$43,275,216.

Dr. Loren J. Anderson, CTM director, said: "Give thanks for a church that has not lost sight of mission amid transition. The response of congregations in recent months has been marvelous—a joy to behold and a tribute to our church."



Loren Anderson

Of the gifts raised in this phase of CTM, at least \$30 million will assist

new congregations and ministries in the United States. Another \$6 million will go for new-church transition costs, and the remaining \$4 million will provide a grant to the ALC's Division for College and University Services (see story on page 35) and cover CTM program expenses.

CTM is the American Lutheran Church's three-year comprehensive stewardship and mission support program. When the program was established in 1984 as an "ongoing fund appeal" based on principles of biblical stewardship, three goals were set:

- to raise stewardship awareness and commitment in ALC congregations;
- to increase annual support for U.S. and global mission programs from 1985 to 1987; and
- to raise an additional \$40 million for special mission needs.

Anderson believes that stewardship awareness has been heightened and commitment planted in congregations, but that to claim success in the

area of stewardship education "during a single three-year effort is both presumptuous and shortsighted."

The ALC's churchwide mission budget was fully funded in 1985 and 1986. He said 100% funding looks possible in 1987, thus achieving the goal of long-term growth in mission support.

Anderson declines bishop's role

A second prominent Lutheran leader withdrew his name last month from prospects for churchwide bishop of the Evangelical Lutheran Church in America (ELCA).

Dr. H. George Anderson, president of Luther College in Decorah, Iowa, said he wants to "continue my commitment to the college" and preserve time with his family. Anderson, 55, added that he has felt a "lack of an inner call" for the position.



George Anderson

Previously, Dr. Martin E. Marty, 58, of the University of Chicago indicated he "cannot assent to proposals to nominate" him because "I have no call to the office of bishop" (see *L.S.*, April 17, p. 22).

In addition to the three bishops of the uniting churches, others who have been mentioned frequently for ELCA bishop are: Dr. William Lazareth, a New York pastor and former theological professor and international ecumenical leader; Lutheran Church in America (LCA) Secretary Reuben Swanson; LCA Minnesota Synod Bishop Herbert Chilstrom; LCA Ohio Synod Bishop Kenneth Sauer; and Dr. Kenneth Senft, director of the LCA's Division for Mission in North America.

PREUS: ELCA—a church 'awash in God's grace'

"Our calling and our challenge," Dr. David W. Preus declared, is to be the "evangelizing, confessional community of . . . believers that the name Evangelical Lutheran Church in America promises."

Dr. Preus, presiding bishop of the American Lutheran Church, made the statement in his report to the final ALC Council meeting. He told the council, "God has given us the human and material resources to be a church awash in God's grace and mighty in mission."

While looking to the future, Bishop Preus also expressed concern for those congregations who voted against forming the ELCA. "We have traveled together as congregations of the ALC," he said, "and we devoutly desire to continue our pilgrimage together in the ELCA."

The pain of change runs deep, he acknowledged, noting that "there will be a great deal of backslapping, farewell saying, hugging, and crying in these next months." But, he added, "underlying it all . . . and making it all worthwhile is the conviction that the Holy Spirit calls, gathers, and enlightens the church, moves it into new configurations, and binds us together in a fellowship that knows no end."

Concluded Bishop Preus: "God be praised for what has been! God be praised for what will be!"

Lutherans, Anglicans react to encyclical

The two major Protestant groups involved in ecumenical discussions with the Roman Catholic Church said that although they did not agree with all the essential doctrines of the encyclical on the Virgin Mary, they generally welcomed Pope John Paul II's message.

In a *New York Times* report, spokespersons for the Lutheran Church in America and the Anglican communion said the encyclical appeared to give doctrines about Mary a more important place in the spectrum of ecumenical discussions and so encouraged such talks.

Only a small proportion of Anglicans and few Lutherans engage in the practice, common among Roman Catholics, of explicit devotion to Mary, in the form of statues, prayers, shrines, and candle lighting. Most Protestants find such devotion excessive, and some think the more zealous practices found in Latin America and elsewhere elevate Mary to a position above Jesus.

The Rev. J. Robert Wright, one of 12 Anglican members of the Anglican-Roman Catholic International Com-



A way toward unity?

Pope John Paul II signs the sixth encyclical of his papacy, "The Mother of the Redeemer," March 25, calling upon all Christians to look to their common mother, the Virgin Mary, as a way of bringing about unity between divided churches of the world.

mission, said one problem has been the Roman Catholic position that requires

believers to uphold doctrines which the pope affirmed in the encyclical—concerning Mary's giving birth as a virgin, her immaculate conception, and her assumption into heaven—or face an "anathema" or condemnation.

Wright, a professor of church history at General Theological Seminary in Manhattan, said Roman Catholic scholars such as the Rev. Avery Dulles have called for the removal of the anathemas attached to the Marian doctrines as an ecumenical gesture to the Protestants.

Charles Austin, a spokesman for the Lutheran Church in America, which has been holding ecumenical discussions with Roman Catholics for 20 years, said the doctrines concerning the Virgin Mary had not yet been fully explored in those talks.

Lutherans, he said, share a belief in the virgin birth that is similar to that of the Catholics but would feel uncomfortable about concepts of immaculate conception and assumption. "Protestants like to find very clear roots for their doctrines in the New Testament."

A parish for all nations



Seven nationalities represented

A class preparing for early communion recently at Trinity Lutheran Church in Brooklyn, N.Y., included American children, ages 10 to 12, whose ethnic heritage represents seven nationalities: Puerto Rican, Korean, Guyanese, Norwegian, Indian, Black American, and Danish. Class participants, at this

congregation of the American Lutheran Church, included (from left): Pastor Lori Brocker, Catherine Lopez, Michael Park, Stephanie Bogues, Samantha Canzius, Dawn Moore, Melissa Murray, Shoji John, Shiji John, Chadwick Roberts, and Pastor James Sudbrock.

LCA pastor among 15 Trident protesters found guilty

The Rev. Jonathan C. Nelson, pastor of Central Lutheran Church, a Lutheran Church in America congregation in Seattle, Wash., is one of 15 dissenters found guilty April 8 of trespassing at the Trident nuclear submarine base at Bangor, Wash.



Jonathan Nelson

The protesters face a possible penalty of six months in jail and a \$500 fine each. Sentencing for most of the 15 was scheduled for April 24.

Nelson served 45-day terms twice in the past, on similar charges, and was arrested in 1982 during the blockade of the the SS *Ohio*, the first Trident, which also was assigned to the Bangor base.

But in announcing his verdict, Federal District Court Judge John Coughenour remarked that the conduct of the defendants "indicates to me that they lived up to the great tradition in this country of peaceful resistance."

The 15 defendants were arrested last August, then reentered the Trident base at Bangor Oct. 27 and Nov. 3.

The action was organized by the Ground Zero Center for Non-Violence and the Seattle Agape Community. Those arrested included the president-director for the Seattle Council of Churches, three women religious, a United Church of Christ minister, an executive of the Seattle Roman Catholic Archdiocese, and the president of a Baptist congregation.

Four arguments

The defendants were eager to press four lines of argument during the trial, according to Nelson:

- international law—that the United States has signed treaties which expressly forbid weapons for first use and for the indiscriminate destruction of populations;
- the constitutional question—that "Congress shall declare war" when considered in the light of the speed of present-day weapons;
- the law of necessity—that when

people perceive a danger to their neighbor, lawbreaking is allowed to warn of the perceived danger; and

- the Nuremberg principle—that when a high moral law is being violated, there is an obligation for citizens to resist their country's activities.

Even though Judge Coughenour ruled out arguments about international law and the Nuremberg principles adopted after World War II, questions of right and wrong permeated the trial.

Anne Hall, one of the defendants and a schoolteacher on leave, talked during the trial about how all her life she has tried to protect her children from injury, making them wear safety belts and life jackets. But she said she has come to realize a greater danger,

according to a story in *The Seattle Times*.

"These children, like all children are in imminent danger of being blown up. . . . I was trying to teach children to read, but I didn't know [if] they'd ever grow up."

Seeks a secure world

In a statement he planned to read before sentencing April 24, Nelson said he would begin with the same concern. He wrote: "My wife, Junice, and I are parents to 14 children, whose origins are the four corners of the world. We are grandparents to five. In our home each day gather six to eight youngsters under age three—children of my wife's day-care, who press their faces to the window to greet me in the evening. They trust that I represent a generation that will secure a world for them to live in. . . ."

Evangelism programs in seminaries gain support

Endowment funds to help seminaries related to the American Lutheran Church (ALC) develop stronger programs in evangelism are being made available by the ALC Council.

The council is providing \$100,000 each to four ALC-related seminaries as an endowment for evangelism programs. The money comes from closing the Third Century Theological Fund, which had provided extra financial support from a \$500,000 endowment.

The remaining \$100,000 in the fund is being divided, with \$25,000 each for minority-student aid at Luther Northwestern Seminary in St. Paul, Minn.; Wartburg Seminary in Dubuque, Iowa; and Trinity Seminary in Columbus, Ohio. The same amount is being given to Pacific Seminary in Berkeley, Calif., for its current "financial exigency."

In related action, the council approved a recommendation by the Board for Theological Education and Ministry to divide a \$1 million endowment fund gathered in the Seminary Appeal. Un-

der the plan, 65% of the endowment will go for continuing education and 35% for minority leadership development.

A proposed merger of the ALC-owned Lutheran General Health Care System, based in Chicago, with Evangelical Health Systems Corp. will not be completed, according to a council report.

The board of Evangelical Health Systems discontinued merger discussions due to what were described as internal concerns.

Forwarded to ELCA

The ALC Council also forwarded to appropriate boards and commissions in the Evangelical Lutheran Church in America (ELCA):

- a request from the ALC's Committee on Rural Ministry that a similar group be established in the ELCA;
- a document from the ALC Hispanic Task Force regarding social justice, sensitivity of the ELCA to Hispanic issues, Hispanic ministry and leadership development, language and culture issues in Hispanic ministry, and immigration and refugees; and
- a resolution by the National Indian Lutheran Board that calls moves to make English the official U.S. language "a masked attempt to promote racism and cultural genocide."

Trustees act upon stockholder resolutions

Stockholder resolutions related to South Africa, discrimination, and environmental issues have been approved for submission by the Board of Trustees of the American Lutheran Church.

During their meeting March 5-6, board members approved recommendations on stockholder resolutions submitted by the Advisory Committee on Investor Responsibility.

American Cyanamid is asked to terminate sales of products or equipment to South Africa's Electricity Supply Commission until the country "commits itself to that termination of apartheid and takes meaningful steps to achieve political and legal equality."

Supporters of the action point out that the commission helps to make South Africa less reliant on other nations for energy and therefore less susceptible to outside pressure for change.

Bhopal accident recalled

Another resolution addressed to American Cyanamid seeks information on preventive actions being taken by the company to reduce the risk of Bhopal-type accidents. Some 2500 persons died and another 200,000 were injured in the tragedy at the Union Carbide plant in Bhopal, India.

The board followed the recommendation to abstain from resolutions asking six companies—in which the ALC has holdings—to withdraw from South Africa. The six are: American Cyanamid, Bristol-Myers, NCR Corp., Pfizer, Squibb, and Allegris (formerly UAL Corp.).

A resolution addressed to Bristol-Myers asks the company to report annually to shareholders "on the company's progress in ensuring a non-biased compensation system."

A final action asks Texas Utilities to give shareholders "an independent review" of pros and cons for continuing development of the Comanche Peak nuclear project. Some have claimed that the new plant has been a source of fines, reduced credit ratings, and negative publicity for the company.

QUICK LOOK



SEN. PAUL SIMON (D-ILL.), a member of the Lutheran Church—Missouri Synod, officially plans to join the race for the 1988 Democratic presidential nomination with an announcement May 18. Simon, 58, who announced the start-up of a campaign committee April 9, said he decided to enter the race "to halt the decline in the dreams and hopes of too many in our party and in our country." A former student and now member of the board of regents at Dana College in Blair, Neb., a school affiliated with the American Lutheran Church, Simon talked of full employment, long-term care for the elderly, civil rights, farm policy, education, arms control, and human rights during the April 9 announcement. He is the son of Lutheran missionaries and brother of the Rev. Arthur Simon, another Dana College alumnus and head of Bread for the World.

"IT IS PROFOUNDLY PAINFUL that not every Lutheran church recognizes the others fully or is ready to receive them at the Lord's table," said Dr. Gunnar Staalsett, general secretary of the Lutheran World Federation, to LWF commission members and some 100 others gathered in Geneva in early April for the first-ever "LWF minisummit." He urged the federation, which includes 104 member churches worldwide, to restructure itself as a "classless" communion of churches where spiritual, material, and personal resources are shared and where "influence is exerted according to the content of the message, not according to the position of the speaker and the financial or numerical status of his or her church."

A DEFICIT of over \$1 million is projected for Lutheran World Federation's 1987 budget, according to a report from the LWF comptroller. The falling value of the U.S. dollar against the Swiss franc is partly responsible for the shortfall. Two years ago, the dollar was valued at 2 Swiss francs, but in 1987 the rate dropped to 1.49 and could go lower. LWF member churches in the United States, Germany, and Scandinavia were asked to increase their donations, but responses so far have been disappointing, according to the report. Dr. Gunnar Staalsett, LWF's general secretary, said that up to 25 staff may be dismissed as a result.

KNEELING atop sacks containing seed corn, a worker in Charlotte, N.C., waits on interested takers for the free seed which has planted some discord throughout blighted southern farm communities.



Church World Service, the New York-based relief arm of the National Council of Churches (NCC) which controls the seed give-away project, has come under increasing fire from the U.S. Department of Agriculture and a number of southern seed distributors. The detractors argue that the seed, donated by an anonymous midwestern seed company, is not suited for southern farms. Farmers in some states have been warned that they could spend more to harvest the corn than their crop is worth when it is sold or used to feed livestock. An NCC spokesperson stood behind the germination rates of the seed and said that farmers planting fewer than 50 acres of corn "would have probably lost their land if they hadn't gotten [the corn]."

THE DANISH GOVERNMENT will attempt to get some information on the fate of Gudina Tumsa, who was general secretary of the Ethiopian Evangelical Church Mekane Yesus when he was abducted by unknown persons in Addis Ababa, July 19, 1979. It is feared that Tumsa is no longer alive (see L.S., March 6, p. 22). Danish Foreign Minister Uffe Ellemann-Jensen said the Danish government also will use all available means to seek the release of Tumsa's wife, Eshai Tolesa, who is imprisoned in Addis Ababa.

News briefs

DISFAVOR

Public skeptical of TV preachers

Ninety percent of people polled by *USA Today* disapprove of the fund-raising technique used by Oral Roberts in claiming God gave him a life-or-death deadline for \$8 million.

Two-thirds said they had watched TV evangelists, but



only 10% reported contributing to them.

Of those who had contributed, slightly more than half said they will do so again.

Sixty percent believe the controversy involving Jim Bakker has had no impact on their confidence in him.

Asked if they think TV evangelists are truly in service to God or seek to enrich themselves, nearly 60% said "enrich themselves" and slightly less than 10%, "service to God."

Meanwhile, George Gallup Jr. disclosed results of a poll that found less than half (47%) of those surveyed think fund-raising by Christian organizations is honest.

More than a third (40%) think only "some" or "very little" of it is trustworthy.

MISSOURI SYNOD

Giving goes up over \$47 million

Contributions in Lutheran Church—Missouri Synod (LCMS) congregations increased by more than \$47 million in 1986, compared with 1985, even though church membership figures declined by nearly 9000 to 2,723,756.

Total giving in LCMS congregations in 1986 was \$715,191,000, more than a 7% increase over 1985. The average LCMS member gave \$349.94, or \$24.43 more than in 1985.

At year's end, the Missouri Synod had 620 pastoral vacancies, an increase of 55 over the year before. The synod is the second largest Lutheran church body in North America.

WOMEN IN MINISTRY

Danish women prefer theology

The role of pastors in the Church of Denmark will become a predominantly female

occupation if present trends continue. Although women constitute only one-fifth of current pastors in the Danish state church, they comprise over half of theology students.

Kirsten Nielsen, head of faculty at Aarhus University, said: "The realm of the church has always been of special interest to women. For innumerable years we have seen that those taking care of Christian teaching and upbringing at home have been women. It is therefore a natural thing that women prefer theology when they start their vocational studies."

THEOLOGY

Gospel denotes God, not gender

The Rev. Hans von Keler, presiding bishop of the Evangelical (Lutheran) Church of Württemberg, said that feminist theology is a "contradiction in terms."

In a speech at a synod in Stuttgart, West Germany, he said that there is "no mascu-

line nor feminine gospel, only God's gospel."

LUTHERAN MOTHERS

Professor likes a mother's logic

Dr. Gracia Grindahl, an associate professor at Luther Northwestern Seminary in St. Paul, Minn., told an audience at Augsburg College in Minneapolis that "one of the most interesting things to be explored in the whole thing of Lutheran identity is the Lutheran mother."



She said she liked the logic of the Lutheran mother, typified by her own mother's comments:

• "If you played basketball all morning, you have enough energy to mow the lawn."

• "If you were sorry, you wouldn't have done it."

• "And bursting into my room at 4 A.M. when my brother hadn't come home yet, she said, 'I'll never see my boy again alive, and if I do, I'm going to kill him.'"

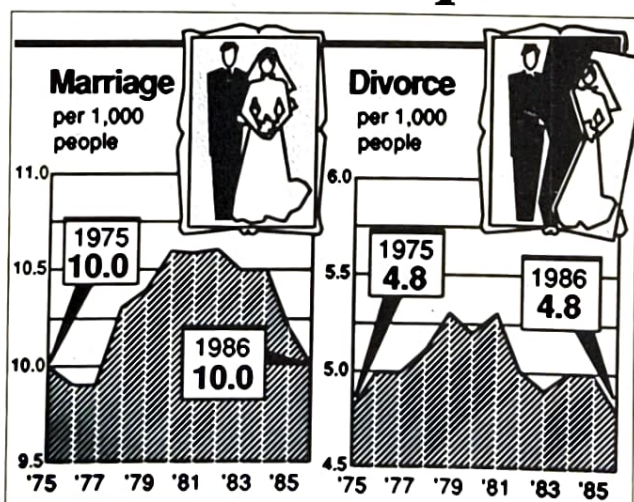
NORDIC COUNTRIES

Pope's first visit slated for 1989

Pope John Paul II accepted an invitation for the first papal visit to the Nordic countries—Denmark, Finland, Iceland, Norway, and Sweden—in 1989.

The predominantly Lutheran area includes some 200,000 Roman Catholics.

Divorce rate drops



Lowest level in 10-plus years

Following an upward trend in divorce rates over the past 10 years, a recent drop brought the rate down to its lowest level in more than a decade. The new study, which also charts the activity of marriage rates, was reported by the National Center for Health Statistics in Hyattsville, Md.

Panel urges 'living wills'

As people grow old, they need to give advance directives as to the extent they want to be treated in adverse situations, speakers said at a Lutheran-sponsored conference in Minneapolis dealing with "The Ethics and Economics of Aging—Hard Choices."

Such persons can use "living wills" to indicate circumstances under which they want treatment continued or withdrawn, but such documents should not replace ongoing communication with their doctors and family, it was emphasized.

The conference, which drew some 250 nurses, physicians, other health-care professionals, clergy, and laity, heard a panel discuss issues related to living wills.

"Living wills are important but not necessarily the answer to decisions we are facing," said Marian Brunette, assistant director of nursing at Fairview Riverside Hospital in Minneapolis and cochair of the hospital's biomedical ethics committee.

Room for interpretation

"It is very important that advance directives be clear but not so limiting that there is no room for interpretation," she said. "This requires that persons who write advance directives communicate very clearly to their family members or other proxy decision-makers and their physicians so interpretation can be made in specific, clinical situations."

Dr. Patrick Irvine, director of geriatric medicine at St. Paul (Minn.) Ramsey Medical Center, said a living will is only as good as the understanding behind it. He encouraged people to draw up such contracts with physicians. At the same time, he warned that the elderly are vulnerable and there is often a bias against them on the part of younger health professionals.

"There is a tendency to say they are old and they would not want to be resuscitated," he noted. Also, he said, "there is a lack of understanding of technology among older people whose frame of reference may be the Karen Quinlan case. They don't appreciate that you can put them on a machine and treat them."

Irvine said a problem with advance directives is that they need to be

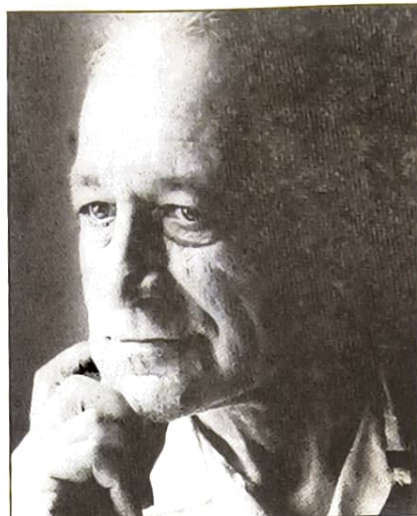
kept up-to-date. Physicians need to go over the plans and see if the makers of them changed their decisions, he said. Medicine, he said, has not yet reached the point where advance directives, such as "Do Not Resuscitate (DNR)," are incorporated onto patient charts.

Jean Orsello, an attorney with the Minnesota Board of Aging, said entry into a nursing home is a good time for people to reassess what they want to happen and to make sure their wishes are translated into proper physician orders within that facility.

She added that some law on advance directives is needed to protect health-care professionals from lawsuits "if they reasonably follow our wishes and do the ethical thing."

The Rev. Harris Sonnenberg, chaplain at Unity Medical Center in Fridley, Minn., said doctors and hospitals have a problem in asking patients for a living will or advance directives because "the patients think you are not going to treat them very well or there is no hope."

He said he has heard of people who refuse to put "donor" on their



Elderly increase

About 12,000 persons—many of whom have no "living will"—reach age 65 each day in the United States, while some 3000 Americans over age 65 die daily.

driver's licenses because "they believe if they came into an emergency room and the doctor saw that, he would not treat them as aggressively as if that was not there."

This story was written by Willmar Thorkelson, the Minnesota correspondent for Religious News Service.

ALC staff member's honesty, writing result in \$5700

The Rev. Donald Oberdorfer, director of the media services center for the America Lutheran Church, is \$5700 richer today. About 17 months ago he found \$4700 lying on the floor of an airport concourse in Houston. Oberdorfer turned over the \$100 bills—47 of them, wrapped in cellophane—to Continental Airlines. The airline returned the money to him in March of this year when the rightful owner failed to step forward.



Don Oberdorfer

This windfall followed Oberdorfer's \$1000 first prize last November in the *Minnesota Monthly* magazine's annual fiction contest.

Oberdorfer said his first inclination about the \$4700 was that some retired couple on vacation had dropped it. But Continental officials and airport police conjectured that the money had been used in illegal drug trade.

"They said it happens from time to time," he told the *Minneapolis Star and Tribune*, "but I'm not sufficiently astute to know about that."

He said that someone did try to claim the \$4700 during the 90 days that police hold such property. However, the money was claimed without authorization, and after it was retrieved and the claimant prosecuted, it finally made its way to Oberdorfer.

Oberdorfer, whose children range in age from 15 to 23, plans to use the money for their education.

He suggested that there is a moral to the story: "Keep looking down."

Women excluded in teaching of history, Minnich says

"Women don't see themselves as part of history and of events, and so [they] always feel a bit left out, a bit peculiar," Dr. Elizabeth Minnich said in the keynote address at a Washington, D.C., conference for college and university women faculty and staff.

As a result, women experience in classrooms a loneliness that cries out for curriculum changes, declared Dr. Minnich, a professor of philosophy at the graduate school of the Union for Experimenting Colleges and Universities, a school without walls in Ohio.

Women faculty and staff from 12 colleges of the American Lutheran Church and 16 colleges of the Lutheran Church in America attended the ninth Conference for Women at ALC/LCA Colleges.

"Often it's what is *not* said as a course is being taught that gives students the wrong ideas," Minnich said. She illustrated her point by asking what message is implied in the exclusion of women as a part of war history. Does it mean women were not present? That they were not affected by wars? That they were not essential and had no role to play?

Why no great artists

Assumptions about the curriculum need to be questioned and different questions need to be asked, she said. For example, the question should not be why there are not great women artists but why tapestries or quilts done by women are not considered great art.

She urged women present to include in their courses items that are gender-related and to focus on what has been said and done by women as well as by men, examining each separately and then merging the information to get the whole picture.

Dr. Faith Burgess, vice president and dean at Lutheran Theological Seminary at Philadelphia (LTSP) and chaplain at the conference, pointed to problems that exist for women in the

ordained ministry. Noting that 50% of the enrollment at LTSP is female, she said women experience some difficulty in getting first calls to congregations, but the problems are compounded in getting subsequent calls.

"Second and third calls for female clergy are often horizontal and not upward moves," Burgess said. An invisible ceiling often exists, she added, above which women clergy cannot rise.

Mission institute offers summer study options

An "Academy for Evangelists" is being sponsored this summer by the Institute for Mission in the U.S.A., based at Trinity Lutheran Seminary in Columbus, Ohio.

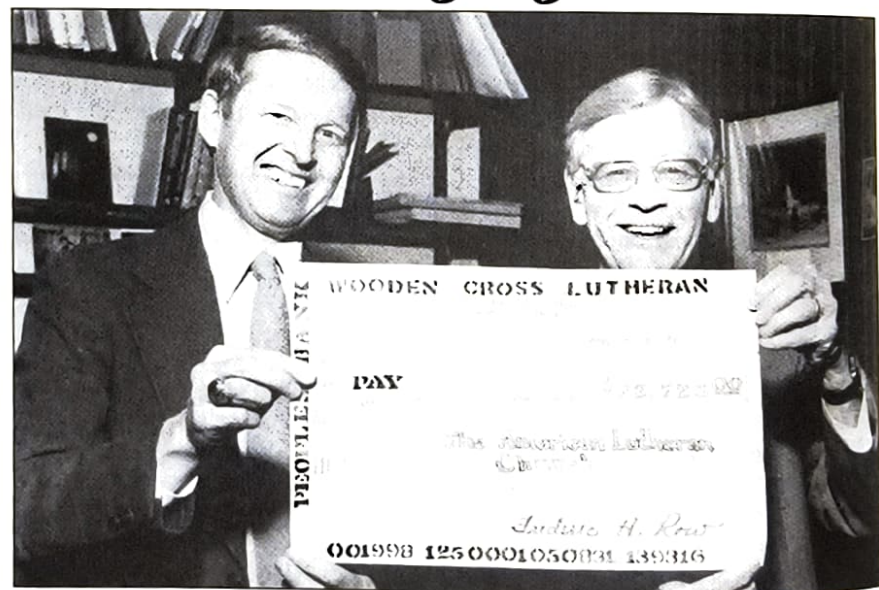
This first annual conference of the institute, which was created by the American Lutheran Church with support from the ALC Division for Service and Mission in America, will be held June 15-19 on Trinity's campus.

Other courses

The institute also is sponsoring several other courses for pastors, according to Dr. Wayne Stumme, director.

Sessions will be held June 1-12 in St. Paul, Minn., on "Revivalism in America," led by Dr. Jerald Brauer; June 8-12 in Sioux Falls, S.D., on "Mission and Ministry in Rural America," led by C. Dean Freudenberger; June 15-17 in Columbus, on "No Other Gospel," led by Dr. Carl Braaten; and June 22-July 3 in Chicago, "Ministry and Mission," led by Dr. Yoshiro Ishida.

One of 20 congregations



Parish exceeds giving goal; refinances building loan

Members of Wooden Cross Lutheran Church in Woodinville, Wash., sent a check for \$13,725 to the American Lutheran Church to reduce the principal on its loan from the ALC's Church Extension Fund, thus enabling the congregation to refinance the amount through a 20-year, \$260,000 loan from Lutheran Brotherhood. John Roney, congregational chairman, said Wooden Cross Church surpassed its goal of raising \$50,000—to cover overdue mortgage payments, reduce principal on the current mortgage, and make capital improvements on the facility—by over \$10,000. Philip L. Roe (left), director for finance of the ALC's Division for Service and Mission in America (DSMA), and the Rev. William J. Hanson, DSMA's director for new congregational ministries, display the check. Roe said DSMA committed a total of \$220,000 in 1986-87 to help 20 congregations that were close to refinancing to do so before the start-up of the new Lutheran church. Roe called the experience of Wooden Cross Church typical: When a congregation decides to face a financial problem, it can. "And once the congregation handles it," he said, "there are indications of growth not directly related to money—as in this case—spiritual growth, growth in fellowship, and excitement about ministry outreach."

Concern voiced for continuity into ELCA

The American Lutheran Church's board of the Division for Service and Mission in America (DSMA) took action to insure the continuity of its ministries in the new Evangelical Lutheran Church in America (ELCA) when it met this spring in Minneapolis.

Two ELCA units—the Division for Outreach and the Division for Social Ministry Organizations (DSMO) will assume from the ALC the DSMA ministries when the new church begins operation next January.

The service-mission board urged election of some people from present boards to provide continuity for the ELCA's outreach and social ministry division.

They also appointed an advisory committee for the DSMA Services with the Aging and asked that this committee continue to serve in the ELCA until a new advisory group, preferably comprised of some current members, is named.

Five recommendations regarding the need for services to the aging were made by the new advisory committee, to be sent to the ELCA Transition Team and to the new DSMO board, when it begins its duties.

Video features prison parish

A 30-minute VHS video, "Congregation Behind Bars: The Story of the Community of St. Dysmas," was released last month.

Viewers are taken inside men's and women's correctional facilities in Jessup, Md., site of the first prison congregation to be established by the American Lutheran Church.

The video is available free for loan from district offices or resource centers, as well as from the ALC's Division for Service and Mission in America, 422 S. Fifth St., Minneapolis, MN 55415.

Photo contest winner



PLU student receives national award

Yukito Sato, a junior at Pacific Lutheran University (PLU) in Tacoma, Wash., has placed fourth in a nationwide photo contest that attracted some 15,000 entries. Sato, a fine-arts major at the American Lutheran Church school, is from Tokyo, Japan. Her entry incorporated several advanced techniques, including collage and hand coloring. As a winner in the 7th Annual College Photography Contest of *Photographer's Forum* magazine, Sato will have her work published in the 1987 Best of College Photography Annual.

Confirmands band together for Farisani

When the topic of Christian discipleship came up in confirmation classes earlier this year at Redeemer Lutheran Church in Rowland Heights, Calif., Pastor Stephen Kelly showed a videotape featuring T. Simon Farisani, a Black Lutheran pastor. Farisani, whose detention in late 1986 and early 1987 by South African authorities has been chronicled in *The Lutheran Standard*, was imprisoned at the time of the class sessions.

The 42 students in the 7th- and 8th-grade confirmation classes, at this congregation of the American Lutheran Church, asked what they could do about Farisani's plight and agreed to pray for his release. As reminders, the 42 students and another 100-plus young people and adults were "banded" during church services the following Sunday. The red bands, similar to



Prayer reminders

Yvonne Chenault, chairperson of Redeemer Church's social concerns committee, "banded" Joel Kelly, one of 42 confirmands who joined others in praying for imprisoned Lutheran pastor T. Simon Farisani.

hospital identification bracelets, were secured around participants' wrists.

When Farisani was released the week after the "banding service," the bands were removed.

African church celebrates 50 years of faith

To praise God for the beginning and subsequent 50 years of faith and growth of the Evangelical Lutheran Church of the Central African Republic (ELC/CAR), some 1000 people gathered in Abba earlier this year. The sun was hot and dry winds blew as people spilled out of the small church to sit under trees and participate in the four-and-one-half hour worship service heard over a battery-powered loudspeaker.

Speakers recalled how a Cameroon missionary conference decided in May 1930 that Pastor Ernest Weinhardt and Andrew Okland should enter what was then French Equatorial Af-

rica to see if the Gbaya people were open to the gospel. The two traveled hundreds of miles during the four-month trek, and living conditions often were difficult. Many times they had only a little fish or goat meat, along with greens, to eat.

On July 16 of that year, Weinhardt and Okland reached Abba, where it seemed to them that "a door had been opened." On Sept. 4 Weinhardt wrote, "We now feel satisfied that we have been called to the region—and the village of Abba—for permanent work."

This initial probe was followed by assignment of the first missionaries to Abba. The missionaries started teach-

ing, medical work, Bible translation and farming in December 1931, and five years later the first four Christian baptisms took place.

Special guests at the 50th-anniversary celebration included two of those first four persons baptized: Pastor Jean Doule and Daniel Yongoro.

First Black missionary

Another guest was Pastor Andrew Garba, the first ordained pastor of ELC/CAR's sister church, the Evangelical Lutheran Church of Cameroon. He was hailed as the first Black missionary to come to work with the American missionaries in Abba.

Garba, who had been baptized in 1932, received a vision that God wanted him to go to Abba, but he was gravely ill. He obeyed the call, however, and as he embarked on the monthlong walk to Abba, his health grew stronger until

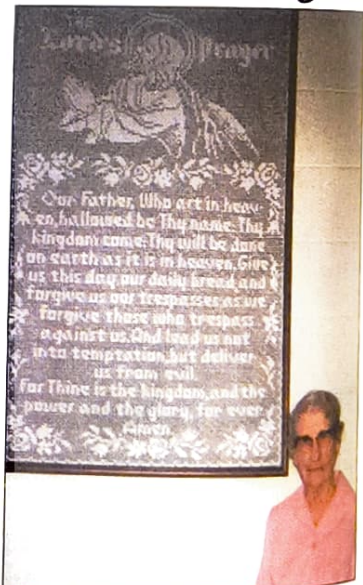
At sanctuary entrance



Fountain, window accent baptism

"Because baptism marks a person's entrance into the life of Christ, we placed our baptismal font at the entry to our sanctuary," said the Rev. Carl Witt Jr. (left), pastor of Christ Lutheran Church, a congregation of the American Lutheran Church in Las Vegas. "Too often," he added, "the font is covered up or hidden away when it's not in use." Behind the font, which greets Christ Church's 1000-plus members with the sound of running water, is an 8-by-8 foot stained-glass window that depicts baptism. It faces the altar, where the last of 26 new stained-glass windows—depicting Holy Communion and the Ascension—will be installed and dedicated this month. The windows, created and designed by Patricia and Robert (right) Metcalf, who are members of Mount Olive Lutheran Church (ALC) in Lake Havasu, Ariz., incorporate some 75 different symbols that depict the church year, sacraments, and saints. "Robert uses techniques in making stained glass that date back to the 12th century," Patricia Metcalf said, noting how her husband integrates the lead lines into the design to produce flow and pattern.

Lord's Prayer



Over 2000 yards of thread

Meta Wischer, 89, a former schoolteacher and the oldest member of Lawton Lutheran Church in Lawton, N.D., crocheted this wall hanging of the Lord's Prayer in less than two months. She spent about 135 hours on the project and used over 2000 yards of thread in the hanging, which measures 31 inches by 51 inches. Oswald and Arlene Pearson, also members of the congregation of the American Lutheran Church, assisted Wischer with the framing and presentation to the congregation.

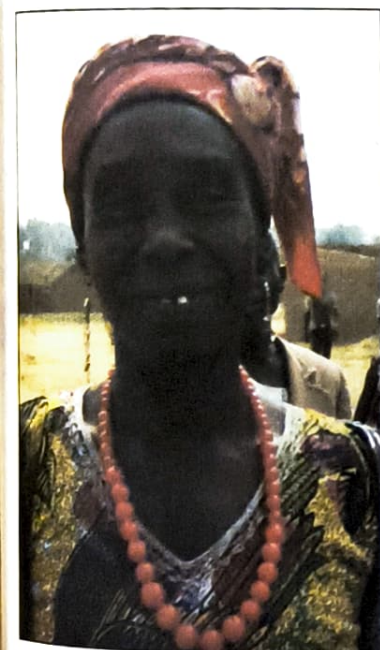
he was totally cured by the time he entered the village. At the 50th-anniversary celebration, Pastor Garba spoke with both hands raised toward heaven, and again he preached the gospel that people heard him speak so long ago.

The American Lutheran Church was represented at the service by Dr. Norman Wick, bishop of the Rocky Mountain District, and his wife, Edie. His sermon was based on Matthew 28, which was the text used by A. E. Gunderson in Cameroon when the first Christians were baptized there in 1932.

The ELC/CAR, formerly a part of the Evangelical Lutheran Church of Cameroon, became independent in 1972. The 25,000-member church runs a Bible school for the training of lay leaders and a seminary for pastoral training.

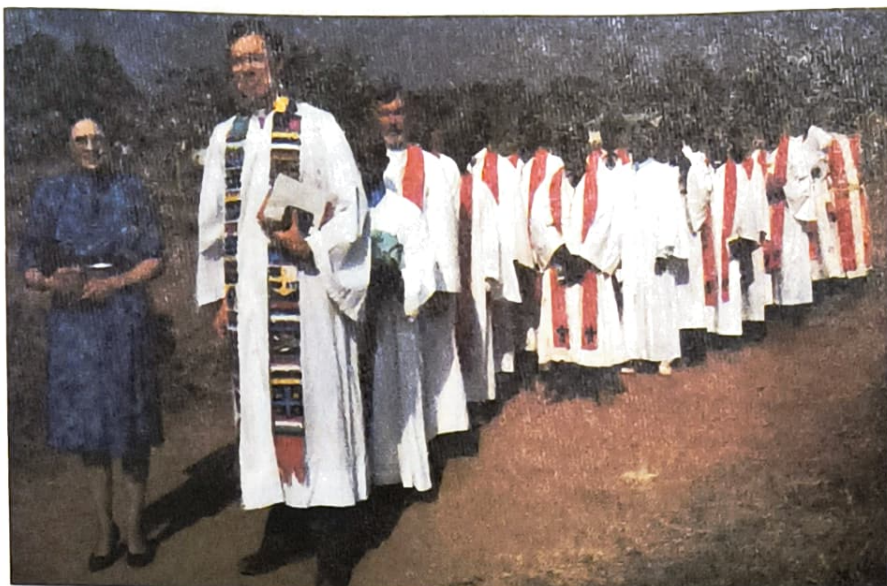
In recent years, the ALC's Division for World Mission and Inter-Church Cooperation has increased its staff in the Central African Republic so that work in agriculture, village development, and primary health care might be undertaken as part of the church's holistic approach to ministry in what is one of the poorest countries in Africa.

This story was written by the Rev. Olin K. Setto, a missionary in Cameroon for the American Lutheran Church.



Woman-to-Woman visitor

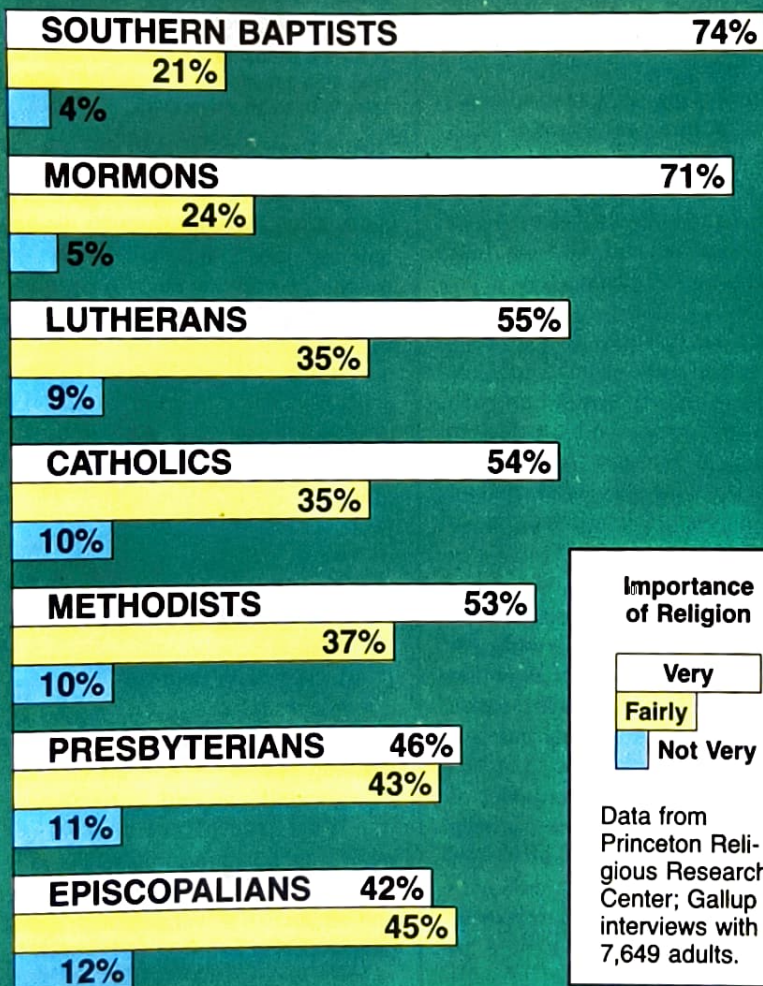
Helene Yatia, a member of Lutheran Church of Foh in Central African Republic, spent a month during 1984 in the ALC's Rocky Mountain District as part of the ALCW's Woman-to-Woman project.



50th anniversary service

Bishop Norman Wick of the ALC's Rocky Mountain District and his wife, Edie, lead the procession of pastors and missionaries gathered in Abba, Central African Republic, for the 50th anniversary of the first baptisms in the Evangelical Lutheran Church there.

Who thinks religion matters?



PEOPLE

Baseball coach values character, athletics

When asked about his former baseball teams, Jim Dimick usually responds first about the "people-caring" players he has coached. He quickly points out that many of his former baseball players are now doctors, ministers, social workers, and teachers.

But Dimick also has won 11 conference championships and nine post-season playoff berths in 20 years of coaching at St. Olaf College in Northfield, Minn., a school of the American Lutheran Church. And the coach, who has a sparkling 380-217 win-loss record heading into this spring's schedule—now faces a rapidly growing demand for his services as a guest clinician throughout the world.

Baseball fans on five continents now enjoy an improved game of baseball as a result of coaching clinics Dimick conducted in: Korea, Colombia, India, Thailand, several European nations—both East and West—and the island nation of Sri Lanka.

Two European trips

In summer 1986, Dimick took his St. Olaf team on a two-week European tour, playing games and conducting clinics, and in February, he and two other coaches were selected to conduct major clinics in Holland, Czechoslovakia, and Italy.

He currently serves on the ambassador's committee for the United States Baseball Federation, reviewing requests from other nations seeking clinicians, as well as on the executive committee of the American Baseball Coaches Association.

"There are a growing number of requests for clinics from the Eastern European nations, and one of the recent requests came from the Soviet Union. Now that baseball is an Olympic sport, watch for these nations to become more and more involved with it," he said.



His talks wed life, sports

St. Olaf College baseball coach Jim Dimick shares a philosophy for life and service, as well as a knowledge of baseball, when he talks with team members.

Dimick said he hopes he brings nations closer together through his baseball expertise. "Baseball players and coaches worldwide enjoy a certain camaraderie," he said. "I'd like to think I was a good ambassador."

But his main concern is the character of those whom he coaches. "He expects a lot of us as people, not just as baseball players," said senior captain John Borstad of Minneapolis. He expects his players to:

- play full throttle, regardless of the situation;
- never quit;
- learn how to win—"if they do [win], they don't flaunt it;" and
- learn how to lose.

"Shake a winner's hand and congratulate him. If you have an alibi, keep it to yourself," he said.

When recruiting a player, he makes only two promises: First, the players will receive a quality education; and second, they will play with quality people. So far, Dimick's philosophy has paid dividends to everyone concerned.

"I consider myself very fortunate

to work with the caliber of men that I work with year in, year out," he said. "And these attitudes—team concept, togetherness—go with the young men and have enabled them as doctors, ministers, teachers, lawyers, social workers, and businessmen to make the world a better place to live. That's more important than winning to me."

'Is the world a better place?'

It's not a fluke, he adds, that his players go into professions where they help others. "Success," he says, "isn't necessarily dependent on money, or things money can buy, or degrees or letters after one's name, or trophies in the trophy case. Instead, it is determined by a question: Is the world a better place by one's being here?"

A Sunday school teacher and church council member at Bethel Lutheran Church (ALC) in Northfield, Dimick started a chapter of the Fellowship of Christian Athletes (FCA) on the St. Olaf campus in 1978. He remains active regionally and nationally in the FCA and is a regular speaker at churches, father-son banquets, and sports awards banquets—often for no charge.

"Something needs to be said about the value of athletics and the worthwhile lives that come after being part of an athletic experience," he explained. "And, it's my way of serving my church and my God. Both have played such an important part in my life. This is my way to give something back; of sharing what I've had with others."

COMING:

MAY 22

**Complete coverage
of ELCA convention**

JUNE 12

**"Danger in the
Naked Public Square"
by Richard John Neuhaus**

Seminary's new programs underscore ecumenism

Wartburg Theological Seminary in Dubuque, Iowa, in conjunction with Lutheran and non-Lutheran seminaries, will expand its programs in the Southwest and in rural ministry, according to officials of the American Lutheran Church seminary.

Wartburg Seminary and the Lutheran School of Theology at Chicago, a seminary of the Lutheran Church in America, plan a Lutheran program of 40 students and four faculty for the beginning of the '88-'89 academic year. The program will build on Wartburg's present Hispanic Ministry Program in Austin, Tex., and will work closely with the Episcopal Theological Seminary of the Southwest and Austin Presbyterian Theological Seminary for a complete Master of Divinity program.

Wartburg also is joining with the University of Dubuque Theological Seminary to establish a Theology and Land Institute. The venture will enable theological reflection on the rural issues of economics, politics, community

life, land and agriculture, as well as assist seminary students, pastors, congregations, and communities in the cultivation of rural ministry skills.

Communication board raises varied concerns for new church

Matters related to communication and mission support functions in the Evangelical Lutheran Church in America (ELCA) were addressed by the American Lutheran Church's Standing Committee for the Office of Communication and Mission Support (OCMS) during its final meeting in Minneapolis.

The group appointed a subcommittee to develop a document addressed to the ELCA's Commission for Communication and the ELCA bishop's office. The paper will identify priorities for communication that are mandated constitutionally but currently are underfunded and understaffed in the ELCA's budget.

The OCMS group appointed a second subcommittee to develop a proposal for the ELCA's Commission for Financial Support, asking that staff be

shared by churchwide and synod offices so the Resident Stewardship Service might be staffed more adequately as it moves into the ELCA. Budget cuts have reduced the number of churchwide staff in the new church, and shared-time staff with synod offices is an option, according to the board.

In another action, the standing committee recommended that equipment at the ALC's Media Services Center in St. Paul, Minn., be sold and the proceeds be used by the ELCA's Commission for Communication to purchase production equipment. It further recommended that present program resources such as slide, video, and music libraries become the property of the commission.

Liquor sale, church fires linked in lawsuit

Two rural congregations and their insurance company are suing a municipal liquor store because, they claim, it sold liquor to the minor who was convicted of starting fires that destroyed two Minnesota churches (see *L.S.*, April 18, 1986, p. 24).

The suit—which seeks more than \$50,000 in damages—was filed in Fergus Falls against the Morris, Minn., municipal store by Ten Mile Lake Lutheran Church and Sarpsborg Lutheran Church, near Dalton, and the Sverdrup Mutual Insurance Co., which had issued policies covering both churches. Ten Mile Church is affiliated with the American Lutheran Church. Sarpsborg Church is part of the Association of Free Lutheran Congregations.

Travis Bothun pleaded guilty to setting the fires the weekend before Easter 1986 and was sentenced to one year in prison for arson. He also was convicted of driving while intoxicated.

The lawsuit claims Bothun was not old enough to purchase the liquor. A freshman at the University of Minnesota-Morris, Bothun was home for spring break when the fires started.

This story was written by Willmar Thorkelson, Minnesota correspondent for Religious News Service.

In Germany



Explaining Luther's Catechism

Dr. Nelson Trout (left), bishop of the South Pacific District of the American Lutheran Church, illustrates a point on infant baptism during a presentation at a Lutheran lay retreat in Berchtesgaden, Germany, earlier this year. The bishop, who spoke on "The Six Chief Parts of the Catechism," grabbed the attention of this infant and some 190 Lutheran soldiers, chaplains, and their families who are stationed in Europe and the Near East. Such annual retreats for Lutheran laity related to the armed forces worldwide are planned by Lutheran military chaplains and supported by the Division for Service to Military Personnel of the Lutheran Council in the USA.

Newsmakers

►The Rev. **William Gorski**, a pastor of the Lutheran Church in America, has been elected president of the 2000-member Evangelical Lutheran Church in Chile (ELCC). Gorski, 36, was assistant to the ELCC bishop in 1974-75, and after serving a parish in the United States from 1976 to 1978, he returned to Chile as an LCA missionary. Of the 16,500 Lutherans who reside in Chile, about 13,500 are members of the Lutheran Church in Chile, while another 1000 belong to independent congregations.

►Dr. **Gerhard O. Forde**, professor of systematic theology at Lutheran Northwestern Theological Seminary in St. Paul, Minn., has been awarded the Fredrik A. Schiotz Distinguished Presidential Fellowship Award from AAL, a fraternal benefit society headquartered in Appleton, Wis. Forde, 59, who won the fellowship for the second time in 15 years, will use a 1987-88 sabbatical and the \$12,500 fellowship to research and write a book on the correlation between systematic theology and proclamation. The fellowship is named for the former president of the American Lutheran Church and distinguishes the recipient for exemplary achievements in personal and professional life.

►The Rev. **Jack Aamot**, a pastor of the American Lutheran Church, began May 1 as the full-time executive director of the Lutheran Evangelistic Movement (LEM). Aamot, who previously served Emmaus Lutheran Church (ALC) in Bloomington, Minn., also was LEM board chairman for three years and its acting director. The board of the 51-year-old independent movement voted earlier this year to narrow LEM's focus to evangelism, abandoning—for financial reasons—areas such as church growth and small-group ministries. The movement's 50 clergy and lay volunteers give one to three weeks annually to teach evangelism in Lutheran congregations throughout the United States and Canada.

►**Gustave G. Smith Jr.**, New York City, has been elected leader of the Lutheran Laity Movement (LLM), which will become part of the Evangelical Lu-



Gerhard Forde



Jack Aamot



Gustave Smith



Robert Gremmels

theran Church in America (ELCA). On Oct. 1, Smith will succeed LLM director John I. Van Iderstine, who is retiring. Smith, 50, an LLM staff member since 1978, has been director of LLM's fundraising and counseling service. The voluntary association of 2600 lay persons—who contribute funds beyond their congregational giving to the LCA's stewardship program—will work with the ELCA's Commission for Financial Support next year. LLM is concerned primarily with capital fund drives and other special appeals.

►**Robert Gremmels**, chairperson of the communications arts department of Wartburg College (ALC) in Waverly, Iowa, was elected national president of the Society for Collegiate Journalists (SCJ) at the society's recent biennial convention in Charleston, Ill. Gremmels, who advises Wartburg student publications, was elected to a two-year

Anniversaries

100—Trinity Lutheran, Endicott, Wash., May 23-24.

70—Grace Lutheran, St. Paul, Minn., May 3.

15—Community Lutheran, Sterling, Va., April 23.

To be included in this listing, please notify THE LUTHERAN STANDARD of your congregation's anniversary at least 60 days in advance.

term. The SCJ also awarded the *Trumpet*, the school's newspaper, third place in the nation for overall excellence among weekly newspapers.

►**Walter L. Baker**, director of church and community relations at St. Luke's Lutheran Hospital (ALC) in San Antonio, Tex., recently was elected president of the San Antonio Community of Churches, an ecumenical organization through which local churches coordinate religious activities. Baker is a member of University Methodist Church in San Antonio.

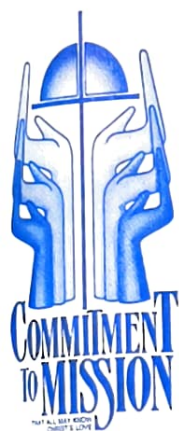
►**Bob Hauck**, a senior at St. Olaf College in Northfield, Minn., set two NCAA Division III records and was named NCAA Division III Swimmer of the Year at the championship meet in Canton, Ohio. Hauck set records in the 400-yard individual medley and the 200-yard backstroke in leading St. Olaf to a fourth-place finish. During his four-year career he garnered seven national swimming titles. **Dave Hauck**, Bob's father, head swim coach for the St. Olaf Oles, was named NCAA Division III Coach of the Year, and **Kevin Casson**, a sophomore from Northfield, won the 1,650-yard freestyle.

►**Stephanie and Valorie Moritz**, a sophomore and senior at Slayton (Minn.) High School, respectively, each earned an all-expense paid trip to the 38th Annual International Science and Engineering Fair to be held in San Juan, Puerto Rico, May 10-16. The sisters, whose father, the Rev. Robert D. Moritz, serves Hadley Lutheran Church (ALC) in Hadley, Minn., and Trinity Lutheran Church (ALC) in Chandler, earned their trips at the Southwest Minnesota Regional Science and Engineering Fair.

►**Chris Olkiewicz** of Sioux Falls, S.D., a senior at Augustana College (ALC) there, is the winner of a Rotary scholarship award for a year of graduate study at the University of Leeds, England. Olkiewicz, who is expected to graduate this spring with *summa cum laude* honors, plans to study Victorian literature during the 1987-88 school year. The primary purpose of such Rotary scholarships is to contribute to international understanding through study abroad.

Board grants \$200,000 from CTM gifts

Four projects that will have "long-term, churchwide effect" will receive a total of \$200,000 through allocations approved by the Board for College and University Services (DCUS) of the



American Lutheran Church. The funds, granted at the final meeting of the DCUS board March 15-16, go for:

- a program to solicit endowment funds for the National Lutheran Campus Ministry;

- a project designed to in-

form prospective parish pastors about the 29 schools of the Evangelical Lutheran Church in America;

- a brochure to introduce current parish pastors to the schools; and

- innovative development programs in ALC schools.

The \$200,000 will come from funds raised through the Commitment to Mission program, begun in 1985 with the goal of strengthening the church's outreach.

ALC clergy deaths

The Rev. **Henry J. Knoploh**, 77, Waverly, Iowa; born Oct. 26, 1909; died March 6, 1987; served parishes in Crane Creek (1934-41), Belmont (1941-44), Woden (1944-48), Andrew (1948-52), and Boyden (1952-57), Iowa; Benson (1957-62) and Crescent City (1962-74), Ill.; as visitation pastor in Monona, Iowa, from 1974 until he retired in 1983.

The Rev. **Alfred M. Goehle**, 71, Richmond, Va.; born March 31, 1915; died Oct. 8, 1986; served parishes in East Rochester, N.Y. (1940-45); Pittsburgh (1945-55) and Bethel Park (1947-50), Pa.; Cheektowaga, N.Y. (1955-66); and Richmond, Va. (1966-80); retired in 1980.

The Rev. **Scott E. Brue**, 28, Ridgeway, Iowa; born March 29, 1958; died Oct. 12, 1986; served as associate pastor of Madison, Orleans, and Peace Lutheran churches in Ridgeway, Iowa, from his graduation and ordination in 1984 until his death.

New to the clergy roster

Information provided by ALC general secretary's office.
BATTISTE, EDWARD G., 7418 State Rt. 121 N., Greenville OH 45331 (assoc., St. John).
BREDESON, VAN V., 35 W. Messenger, Rice Lake WI 54868 (assoc., Bethany).
CURFMAN, SCOTT FRANK, Box 206, Regent ND 58650 (Faith, Zion).
HALAAS, MARK W., 1730 Old Hudson Rd., St. Paul MN 55106 (asst., Grace).
MOORMAN, KIEFFER CRAIG, 17740 Muncaster Rd., Derwood MD 20855 (St. Luke).
SCHLEUTER, GEORGE J., Box 206, Colfax IL 61728 (Immanuel).

Pastors' changes of address

Information provided by ALC general secretary's office.
BAUER, TIMOTHY L., Spring Grove, to Box 278, Clarks Grove MN 56016 (Central Freeborn, North Freeborn).
BERVEN, OLIVER I., 2160 N. Wisconsin Ave., Mpls. MN 55427 (ret.).
BOCK, BONITA R., Arvada, to 1660 Ogden St., Denver CO 80218.
BOCK, NELSON C., Arvada, to 1660 Ogden St., Denver CO 80218.
BOWMAN, DANIEL L., Comstock, to Box 366, Elmore MN 56027 (Shiloh).
BRAATEN, MELVILLE A., Kenyon MN, to 1411 W. 25th Ave Dr., Bradenton FL 33505.
BRANDT, R.D., Oak Harbor, to 9212 Phinney Ave. N., Seattle WA 98103 (ret., visit., Ballard First).
BROKERING, HAROLD H., Windsor, to 1000 15th Ave., Longmont CO 80501 (ret., p-t Bethlehem).
ELZEY, ERNEST C., Mpls., to 2481 Como Ave., St. Paul MN 55108 (study).
HAGEMANN, DAVID R., Rochester, to 212 Runestone Pl., Alexandria MN 56308.
HALL, ENOCH, 1204 Northridge Rd., Apt. 4, Story City IA 50248 (ret.).
HALVERSON, ALTON C.O., 4925 Arlington Dr., Minnetonka MN 55343 (ret.).
HOEFERKAMP, ROBERT T., 2481 Como Ave., St. Paul MN 55108 (sem staff).
HUGGENVIK, MARK G., Newbury Park, to 200 E. San Pablo Ave., San Clemente CA 92672 (Our Saviour).
KESSLER, KARL O., Gibson City IL, to 207 Adams St., Port Clinton OH 43452 (assoc., St. John).
KNAPPE-LANGWORTHY, JAMES E., 768 Second Ave., Zumbrota MN 55992.
KOCH, STEPHEN J., Worth IL, to 12073 96th Ct., St. John IN 46373 (St. John).
LARSON, LYLE E., Niagara Falls, to 59 Grand Blvd., Scarsdale NY 10583 (Grace).
LUNDIN, JOHN O., APO New York, to 3380 ABG/HC, Keesler AFB, MS 39534.
MATHRE, HENRY J., Rochester MN, to Luth. General Hospital, 701 Zaramora St., San Antonio TX 78285 (chap.).
MEIERS, WILLIAM D., Rochester, to Box 278, Red Lake Falls MN 56750 (Bethany).
NORLIE, JAMES L., Sioux Falls SD, to 2481 Como Ave., St. Paul MN 55108 (study).
ODEGAARD, G.B., Fountain, to 1144 Highland St., Northfield MN 55057.
OLSON, RONALD B., Martinez, to 1101 O'Farrell St., San Francisco CA 94109 (LSS staff).
PETERSEN, MARK ALAN, Gays Mills, to 2104 Geele Ave., Sheboygan WI 53083 (St. Peter).
PHILLIPS, DEAN R., Spring Green, to 7017 W. Medford Ave., Milwaukee WI 53218 (Wellington Park).
QUALLEY, RONALD G., Miami Springs FL, to 5114 Twinbrook Rd., Fairfax VA 22032 (Lord of Life).
REITZ, GERHARD O., c/o R. Reitz, 5506 Conestoga, Spokane WA 99208 (ret.).
RIME, MICHAEL P., Rancho Mirage CA, to 211 N.W. 23rd St., Corvallis OR 97330 (campus pastor, Univ. of Oregon).
ROSSING, JOHN P., Priddy TX, to 5920 Chatham Ct., Tucker GA 30084 (study).
SANODEN, RUSSELL C., 20-8 2 Chome Konan, Miyazaki Shi 880 Japan.
SCHUEFFEL, TIMOTHY R., Kingsville, to 1515 W. Adams, Temple TX 76501 (asst., First).
SEGER, ROY A., 12530 Hartland St., North Hollywood CA 91605.
SINGER, WALTER L., Los Angeles, to 914 E. 21st St., Santa Ana CA 92706 (ret.).
TANGMAN, JOHN W., Columbus, to Box 310, Monticello IN 47960 (New Hope).
CORRECTION: THOMPSON, KAREN DAVIS and WILLIAM G., United Christian Fellowship, 313 Thurston, Bowling Green OH 43402 (co-campus pastors).
WHEELER, KENNETH W., Los Angeles CA, to Box 06437, Milwaukee WI 53206 (Hephatha).
WOHLRABE, LAWRENCE R., St. Paul, to 1016 S. Fifth St., St. James MN 56081 (co-pastor, First).
WICKS, T.G., Willmar MN, to 619 Lucas Ave., Apt. 12, Eagle Grove IA 50533.

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RATE \$6 per word, \$100 minimum. Prepayment required. Single initials, 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.

CHAPLAIN POSITION, part-time, available. 102-bed skilled nursing home. For details: Carol Ann Andrews, Lutheran Home of the Good Shepherd, Havre, MT 59501.

HALL DIRECTORS. Forward resumé and credentials to Dean of Students, Waldorf College, Forest City, IA 50436.

Lt. Governor dies in office

Funeral services were held in two congregations of the American Lutheran Church for Ruth Meiers, 61, North Dakota's first woman lieutenant governor, who died March 19 after a six-month bout with cancer.

Legislators and state officials joined her family and friends at a memorial service at Trinity Lutheran Church in Bismarck, March 21. Gov. George Sinner was among those who paid tribute to the former social worker and legislator, known for her work on social issues and particularly her advocacy for women and children.

The funeral service was conducted March 23 at Bethlehem Lutheran Church in Ross, N.D.

First worship

Advent Church in **Conway, Ark.**, a new congregation of the Lutheran Church in America, started 10:30 A.M. Sunday worship on March 29 at the North Front Office Center, 1155 N. Front St. The pastor-developer is the Rev. Ronald Larson.

Rose of the Desert Lutheran Church in **Hesperia, Calif.**, began 10:00 A.M. Sunday services April 12. The new LCA mission meets at the "Smart Leap" Building, 11910 Hesperia Rd., Suite #2. The congregation is located about 30 miles north of San Bernardino in the high desert area, where some 100,000 people live. The Rev. John D. Metzger is pastor-developer.

Rejoice Lutheran Church, a new congregation of the American Lutheran Church in **Clearwater, Minn.**, initiated 9:00 A.M. Sunday worship on March 8 at the Clearview Elementary School, located off Highway 24 between Clear Lake and Clearwater. Pastor-developer Kenneth Johnson said many of the residents commute from lakeside homes to the Twin Cities or St. Cloud for work.

CALL FOR APPLICATIONS AND NOMINATIONS

Editor for magazine of women's organization, ELCA. This is an opportunity to develop a new magazine for a new organization. For description of position's functions and criteria, write to Joe Young, associate director for staffing, Personnel Office, P.O. Box 81170, Chicago, IL 60681-0170. Deadline for applications: May 15. Interview dates: May 29-30. Second interview: June 29-July 1 or soon thereafter.

BOOKS

Women of Faith and Spirit: Profiles of Fifteen Biblical Witnesses by Margaret Wold (Augsburg, paperbound, \$6.95) recalls nine remarkable women from the Old Testament and six from the New Testament who, in spite of the political, economic, educational, and religious restrictions of their day, left us tremendous examples of faith, achievement, and endurance.

A promising new series for preteens has recently been introduced by Augsburg. **Young Christian Books** use short stories and true-to-life experiences to communicate examples of



Christian living to 8- to 12-year-olds. The first two books in the series are entitled **Everybody Needs a Friend: A Young Christian Book for Girls** by Barbara DeGrote-Sorensen and **The Friendship Olympics: A Young Christian Book for Boys** by David Allen Sorensen. Each story includes a prayer and an action idea that helps the reader apply the message of the story to life. Each of these paperbound books is priced at \$4.95.

Struggling with Sex: A Serious Call to Marriage-Centered Sexual Life by Arthur A. Rouner Jr. (Augsburg, paperbound, \$6.50) uses case studies from his own premarriage and marriage counseling experience to show the destructive effects of premarital and extramarital intercourse and issues a strong call for a biblically based, marriage-centered sex life.

The Sacred Fire: Christian Marriage Through the Ages by David and Vera Mace (Abingdon, clothbound, \$16.95) traces the development of marriage from Old Testament times to the present. These internationally recognized authorities address such issues as property settlement, biblical teachings on marriage, why Jesus never married, the development of chivalry and courtly love, Puritan influences, Luther's ideas on priesthood and marriage, and Christian marriage in a changing world.

Obadiah and Jonah: A Commentary by Hans Walter Wolff (Augsburg, clothbound, \$19.95). Despite differences in historical setting and in their intended audiences, both of these brief prophetic books address God's intentions toward the Gentile world, as well as the relationship between Israel and the Gentiles. Wolff is a world-renowned scholar whose comments are always instructive. Readers also will appreciate the humor he finds in the Book of Jonah.

Our Family Easter Book by Mary Batchelor (Abingdon, clothbound, \$10.95) is an attractive, full-color book containing recipes, ideas

for gifts and crafts, and read-aloud excerpts of Easter-related stories from the Bible and other literature, to help families celebrate Easter in a special way.

The Earth Abideth by George Dell (Ohio State University Press, clothbound, \$14.95). Dell taught English at Capital University for 44 years. He wrote this novel in 1938 but did not submit it for publication until now. It is the saga of a farm family in Fairfield County, Ohio, spanning the years from the Civil War to the Great War. It portrays the indomitable frontier spirit in the struggle to conquer new land.

Christianity in the People's Republic of China—Revised Edition by G. Thompson Brown (John Knox, paperbound, \$9.95). Books on China usually have to be revised to take into account the liberal movements in recent years. We are fortunate that Brown's fine book is again available in an updated, expanded version. This is a readable account of the Christian presence in China from the arrival of the Nestorians in A.D. 635 to the present day.

What's the Score?: Devotions for Sports Lovers by Rolf Aaseng (Baker, paperbound, \$4.95) is a collection of 31 meditations on biblical passages that relate to athletics. Aaseng, former member of the staff of THE LUTHERAN STANDARD, now teaches at a seminary in South Africa.

Twelve Who Followed: The Story of Jesus and His First Disciples by Harry N. Huxhold (Augsburg, paperbound, \$6.95) presents an up-to-date, informative look at the first disciples. Because these 12 men were closest to Jesus during his ministry, they are of continuing interest to followers of Jesus today. How these weak, often slow-witted followers became the leaders of the early church is an inspiring and remarkable story indeed.

A Parent's Survival Guide: How to Cope When Your Kid is Using Drugs by Harriet W. Hodgson (Harper/Hazelden, paperbound, \$6.95) is intended as a quick reference guide for parents, "a guide to help you survive your child's chemical dependency." The book tells

exactly what loving and worried parents need to know to cope with a child who is abusing drugs. It provides information about commonly abused drugs from antihistamines to hallucinogens and tells how to recognize their effects. You will learn how to tell if your child is chemically dependent and 12 parental pitfalls to avoid.

No More Shacks: The Daring Vision of Habitat for Humanity by Millard Fuller (World, paperbound, \$5.95) is the story of an increasingly successful project that provides low-cost housing for the poor. Habitat for Humanity has already built or renovated more than 2000 homes and is building an average of three new homes every day. These are not handouts. Interest-free, nonprofit home loans are offered to poor people so they can pay back, into revolving loan funds, to help someone else in need. This book documents a Christlike response to the scandal of poverty in America.

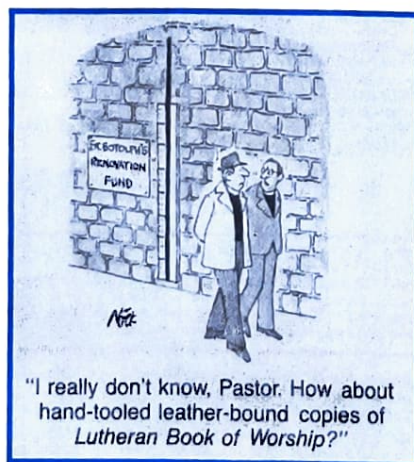
Luther the Reformer by James M. Kittelson (Augsburg, clothbound, \$24.95) offers a fresh new account of Luther's life and reads like a novel. It is, according to Lewis Spitz of Stanford, "the best complete biography of Lu-



ther for our times." Maps, photographs, and woodcuts give a 16th-century flavor to this dramatic story.

Her Story: Women in Christian Tradition by Barbara J. MacHaffie (Fortress, paperbound, \$9.95). Christian history books traditionally have been "his stories." This book makes the picture more complete by illuminating the forgotten history of more than half of the Christian community. Covering the period from biblical times to the present, the following questions are asked: What roles did women play in leadership structures and in religious ceremonies? What roles did they find for themselves outside of institutional churches? How were females and the feminine regarded in devotional and theological writing? Interesting reading for all members of the communion of saints.

Six Theories of Justice: Perspectives from Philosophical and Theological Ethics by Karen Lebacqz (Augsburg, paperbound, \$9.95) offers three philosophic approaches to justice, followed by three theological approaches. Each of these theories promises to stamp "a lingering mark on our understanding of justice. They may be only fragments, but they are world-shaping fragments."



Roderick Olson
Augsburg Publishing House
Minneapolis, Minn.

QUESTION BOX

by William A. Poovey

What about people who have never heard the gospel?

My Sunday school class has been discussing the fate of people who never in their lifetimes hear God's Word. Please help us. E. M., Minn.

This question long has bothered Christians, especially as they have encountered other major world religions, such as Hinduism, Islam, or Shintoism.

Jesus' statement that "No one comes to the Father, but by me" seems definite, as is Peter's "For there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

How do we reconcile such statements with the great numbers of people in the world who have no knowledge of the gospel? Some people rely on Paul's comment in Romans that when Gentiles do right, they are a law to themselves. But that doesn't solve the problem—because at the end of the same passage, Paul says faith is necessary for salvation.

I believe we must leave this problem with God, who we know to be loving and just. We also know, however, that God expects us to bring others to Christ.

That task is *ours*. If God intends to give unbelievers another chance, we have not been told that. But God has told us what we are to do. Let's busy ourselves with spreading the gospel.

What is the meaning of 1 Corinthians 14:34-35? E. H., N.D.

The passage says women should keep silent in church and should, when they get home, ask their husbands what was said. These words often have been used to attempt to prove that women shouldn't be pastors or that women should not be allowed to speak in congregational meetings.

The passage may have little to do with the modern issue of whether women should be ordained and serve as pastors, since Paul was talking about dealing with disorders in church.

In Paul's day, the women often sat in a gallery behind a screen, where it was hard for them to hear what was being

said. Some would ask their husbands, "What did he say?" Paul, in this passage, may merely be saying: "Ask such questions at home. Don't disrupt the service."

Or perhaps Paul indeed was insisting that women should not speak in church. If so, he was reflecting the custom of his time, not laying down a law for all times.

Today, for example, we do not insist that women wear hats in church, al-

'He was reflecting the custom of his time, not laying down a law for all times.'

though Paul was certain that women should keep their heads covered. Neither do we forbid women to cut their hair, although it was forbidden in Paul's day.

If this passage is applicable to the church today, some difficult problems remain to be solved. What about widows and single women? Are they permitted to speak at church meetings? And why, if women are to be little seen or heard in the church, are women given such a prominent place in the Gospels?

This is a troublesome passage, but I believe our church has come to the right conclusion by allowing women to preach and to share equally with men in church life.

We have been studying the lectionary for the Sundays of the church year, and we have noticed that the verses of the psalms often are numbered differently in *Lutheran Book of Worship* than in the *Revised Standard Version of the Bible*. Why?

M. B., Wash.

The Psalter is based on Miles Coverdale's translation, which is preserved in the Great Bible of 1539. That translation also is used in the Episcopal Church.

The numbering of the verses was done centuries after the writing of the psalms, and the numbering of the psalms wasn't uniform at the time of Coverdale's translation. That explains the differences that still exist.

The Athanasian Creed ends with the words "At [Christ's] coming all people shall rise bodily to give an account of their own deeds. Those who have done good will enter eternal life, those who have done evil will enter eternal fire." What does this section mean to Lutherans, who do not believe in works righteousness?

C. K., Ind.

There's no contradiction! Our deeds give witness to our faith. The last judgment is a public showing of what we have believed. Consider the scene described by Christ in Matthew 25:31-46. The judgments are based on deeds, although the people being judged are not aware of the exact nature of their deeds. Christ says, "As you did it to one of the least of these my brethren, you did it to me." And he tells those on his left, "As you did it not to one of the least of these, you did it not to me."

So the Creed is right in making its decision on the basis of works. Remember, too, that the Athanasian Creed was written long before the Reformation. Since then, Lutherans probably would state the matter a little differently. The Athanasian Creed attempts to state the relationship among the three persons of the Trinity. It is an orthodox statement of what Christians—including Lutherans—believe. ■



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

HELLING: 'Put a drop in the bucket'

by Myrna Sheie

When Ruth Helling visited India earlier this year—on her first overseas trip—the land was new to her but the relief and development work she observed were not.

Helling, a member of Queen Anne Lutheran Church in Seattle, spent two weeks in India as part of a 12-member Lutheran World Relief study group. But in the last 20 years she made more than 1000 quilts for LWR distribution, and for 12 years she has encouraged thousands of others in the American Lutheran Church's North Pacific District to become involved in LWR's work.



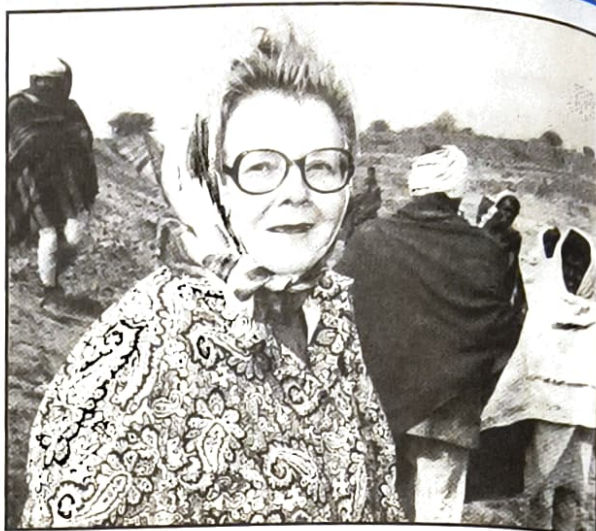
Helling spends at least one day each week as an LWR volunteer. She didn't see how the India trip could "increase the energies I put into this work," but she acknowledged that the study trip would add to the collection of stories she draws on when she talks to groups and organizations in the districts and when she writes the newsletter she publishes four times each year.

She tells, for example, about a project in the arid countryside near Baramati. Until the early 1970s, the area had little water and few trees. Farmers could neither grow crops nor feed their animals.

'Bearing fruit'

Then the locally developed Agricultural Development Trust got financial support and encouragement from LWR. Now there are dams, trees, and healthy livestock in the once barren area. "It was rewarding to see our money bearing fruit," Helling says. "The projects we have supported over a long time are improving life."

LWR support has improved life in other ways, too. In Jamkhed, Raj and Mabelle Arole, a husband-wife physician team, created the Comprehensive Rural Health Project. The Aroles have worked with leaders in nearly 300 villages to provide clean drinking water, teach nu-



Ruth Helling visited India this year to see projects of Lutheran World Relief firsthand.

trition and health care to village women, and provide agricultural help to village farmers.

Ruth Helling visited the Aroles' 30-bed hospital. She visited a patient resting in a bed covered with an LWR quilt. She says people in the North Pacific District will be reassured "to see that the things they have sent are used. They will see the meager existence of some of these people and know they can use what is sent."

The quilts, layettes, and dollars provided by Lutherans in the United States indicate how much people—especially women—want to be involved. Helling says U.S. Lutherans "may not have sewing time, but they can give something else—they want to share."

Helling is especially excited about parish projects that provide quilts, layettes, and used clothing. Sometimes it is more difficult to send such items to some countries, she says, but "there is a personal feeling by people who shop, knit, or sew to put together a layette or make a quilt. The action involves their whole being."

Helling knows that the world's relief and development needs are so great that Lutherans only "put a drop in the bucket of that need." But, she adds, "we are able to do something if we keep working at it." ■

Myrna Sheie is director for communications in the ALC's Division for Life and Mission in the Congregation.

Raising Drug-Free Kids in a Drug-Filled World by William Mack Perkins and Nancy McMurtrie-Perkins (Harper, clothbound, \$10.45) asks such questions as "What Kind of Parent Has a Drug-Using Kid?" and answers, "Every kind of parent can have a drug-using kid." This book offers a clear, no-nonsense approach that helps parents understand drugs and why children are attracted to them. It suggests practical steps parents can take to try to keep their children drug-free. It also tells what to do if your child is using drugs.

The Promise of Eternal Life: Biblical Witness to Christian Hope by Janis Rosentals (Augs-

BOOKS

burg, paperbound, \$6.50) reflects the author's confession of faith amid tragic loss. The devastating experiences of World War II, the captivity of Latvia, his homeland, and above all the death of his wife are events that have at various times driven Dr. Rosentals back to the central message of the gospel—the promise of eternal life. The incredible greatness of this message of hope enables the believer to endure the tragedies and losses of this life.

The Church Publicity Book: Techniques for Communications by Aubrey N. Brown Jr. (Abingdon, paperbound, \$5.50) suggests, "By nature the church is involved in communication." The question, therefore, is not whether to communicate, says Brown. "It is how and how well we are to do it." This book offers help for such things as the Sunday bulletin, newsletter, newspaper coverage, advertising, special events, direct mail, and other aspects of church life—such as grounds and signs, the telephone, letters, and fellowship opportunities—can be used to foster improved communications.

THE BACK PAGE

a column of
editorial opinion

**'Reckless
action here is
equivalent to a
burning match in
a room full of
gasoline-soaked
confetti.'**



What will the Evangelical Lutheran Church in America (ELCA) be like 10 years from now? An intriguing question for speculation, yes, and a topic I was asked to address at the concluding meeting of the American Lutheran Church's standing committee for communication.

In offering my predictions, I expressed the hope that more of us in the next 10 years will learn to watch our language. We have made good progress in the sensitive use of inclusive language in our church's published and broadcast materials. Comparison with CBS news or *Time* and *Newsweek* magazines suggests the communications efforts of our merging churches are at least a dozen years ahead of major U.S. media in our use of inclusive language.

There is absolutely no excuse for sexist, racist language. Recognizing this, we quickly realize the need for greater attention to our language throughout many of our congregations and homes.

Able use of American English

Good inclusive language does not sound awkward or contrived. Good inclusive language does not call attention to itself. It flows smoothly, reflecting able use of American English. It is felicitous—that is, appropriate, aptly chosen for the occasion, pleasing in style and expression.

But some attempts at inclusive language seem designed to call attention to themselves. Poorly phrased inclusive expressions may be aimed more at proving how "with it" the user is than in achieving clear, responsible, effective communication. Defective efforts badly executed even become exclusive and offensive. They prove counterproductive to our overall goals of inclusive communication.

We do face, however, two large problems in the church in this matter of language—one can be solved, the other is most explosive and likely irresolvable to everyone's satisfaction.

The first difficulty involves the Bible translations available to us. Most of our current translations show the continuing impact of the King James Version in English-language patterns. They suffer influences from the Elizabethan and later eras when "man," "mankind," and even

"brethren" were considered generic references to human beings.

The Greek word that is translated in the Revised Standard Version as "brethren" and in the Good News Bible and the New English Bible as "brothers" meant brothers and sisters and was so translated as early as the third century B.C., when the reference was to both women and men. So the word, given the context in many biblical references, really could be more accurately translated sisters and brothers. Likewise, "man" or "men" and "mankind," when the context clearly intends an inclusive meaning, may be better translated into contemporary American English as human or humans and humanity.

We can look forward to the forthcoming revision of the Revised Standard Version, due out at Easter in 1990. A shift in this version will be made from masculine English nouns and pronouns to words that refer to all people when such is the intended meaning.

Extremely explosive

The other problem with language in the church remains extremely explosive. This is the issue of how we speak of God, a matter that potentially is the most dangerous and divisive challenge to the church in this century.

The debate on God language not only will rage hot and heavy because major theological and doctrinal matters are at stake. We are dealing here with such an emotionally volatile concern because many people seem to perceive in this issue an attack on two deeply felt emotional and psychological aspects of their being. They imagine a threat to both their spirituality and sexuality.

The matter of God language is nothing to play with carelessly. Reckless action here is equivalent to a burning match in a room full of gasoline-soaked confetti. Our language questions are intertwined with the Christian church's biblical, historic, and theological affirmations of the faith and touch deeply on personal confessions and concerns. Continuing the struggle of our biblical forebears (Isaiah 40:18), we ask, "To whom then will you liken God, or what likeness compare" with our Creator and Redeemer?

In the midst of our ongoing discussion of how we talk of God, however, we can practice deeper sensitivity. It helps a great deal, for example, to reduce our pronoun references to God. In many instances, nouns produce stronger, clearer language anyway.

At the same time that we struggle with the earthen vessel of language in relation to God, we must avoid the trap of making God into a sexual issue. Becoming preoccupied with God's alleged femaleness is just as counterproductive as remaining fixated on God's alleged maleness. In so doing, we are falling victim to the sin of idolatry—the sin of making God after our own image instead of confessing that God made us, that we are creatures of our gracious Creator.

As we move into the ELCA's early years, we will need God's grace and wisdom to learn in renewing and refreshing ways how to watch our language.

Lowell Almen

AAL: Because there are times when you shouldn't have to go it alone.



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