

# THE *Lutheran*



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The land of Paul: 2000 years later



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The magazine of the  
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Published biweekly by the  
Lutheran Church in America  
at 2900 Queen Lane,  
Philadelphia, Pa. 19129  
Phone 215—VI 8-6800

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15 cents a copy. Subscription  
price \$3 a year in the United  
States and Canada, \$4 elsewhere

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Second class postage  
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Copyright 1968 by the  
Commission on Church Papers,  
Lutheran Church in America

MAY 8, 1968  
VOL. 6, NO. 10

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● **THE COVER:** Ancient Greek columns give an air of antiquity to the Mediterranean world over which St. Paul journeyed three times. John R. Scotford's story (**next page**) retraces Paul's steps, comments on the present-day aspect of cities to which the apostle sent his epistles. All photos are by **Leon Kofod**.

● **A MAN WHO** heard the shot and saw Dr. Martin Luther King fall tells of the event (**page 16**). When he thinks about it, says Harold Varner, "I can't help but think about the church." Another tribute to Dr. King (**page 19**) by Lee H. Wesley was adapted from an address at a memorial service.

● **THE CITY** of Zagorsk, in Soviet Russia, may seem an unlikely place for an ecumenical meeting of religionists from all over the world. Dr. William H. Lazareth (**page 10**), from the Philadelphia Lutheran Seminary, tells what he saw and heard at the interfaith conference held there in March.

● **NEXT ISSUE:** A photo story of the Queens-town Lutheran Church in Singapore, one of the ports of call touched by staff member Edgar Trexler on his recent visit to Southeast Asia and Indonesia. . . . Also: A story on the "new breed" of church school teacher. . . . The proposed statement on conscientious objection to be presented at the LCA convention.



# THE LAND OF PAUL

2000 years later

BY JOHN R. SCOTFORD

PAUL is probably the most modern man in the Bible. He is nearest to us in time, in the places where he lived and in the manner of his life. Our world overlaps his world—and this will become more apparent as the lands in which he ministered become more accessible to visitors.

Paul was a city man. He was born and grew up in Tarsus, which he describes as “no mean city.” In his writings there are no allusions to the beauties of nature. His concern was for people. He delighted to be “where cross the crowded ways of life.”

In a time when most people were at a subsistence level, he was accustomed to handling money. As a tent-maker he could earn a living. He took pride in paying his own way. As a gatherer of funds for the saints in Jerusalem he became the first ecclesiastical money raiser.

He was a lifelong traveler. The peace maintained by Roman might enabled him to go about more freely than has been possible during most of the intervening years or in many parts of the world today. He lifted up his voice in three of the four largest cities of the Roman empire, missing only Alexandria in Egypt. His longest ministry in one place was three years in Ephesus. He

Paul preached a famous sermon atop  
this knoll—Mars Hill in Athens





journeyed by boat where possible, on foot when necessary.

The buildings in which he sojourne'd have been shattered by earthquakes or buried beneath shifting sands or other debris. Changing routes of trade have long since depopulated the two cities where he made the largest investment of time and effort—Corinth and Ephesus. Yet the fundamental geography of the region remains unchanged. We can follow in Paul's footsteps—and feel some of the urgency by which he was impelled.

The shrine builders have spared Paul. In the Holy Land every supposedly sacred spot is cluttered with memorials; not a monument to Paul can be found in the lands which he knew. This is fortunate. Our imagination is free to fill in each picture as we will.

Paul spent many years in Tarsus as a boy and man. On the southern shore of Asia Minor (now Turkey) near the eastern end of the Mediterranean, it was then a busy port to which caravans from the mountainous interior brought their wares. Here Antony

and Cleopatra met as lovers. The streets on which Paul walked are buried beneath the present town, but a hill crops up near the center on which he undoubtedly climbed, and where we found a couple holding hands on a park bench in the middle of the morning.

Today Tarsus is a bustling place of around 20,000 population. Tent-making has given way to the manufacture of furniture, which is carried on in small, open-front shops. The few women on the streets were either quite young or very old.

Tarsus is truly a secular city. The only evidence of religion of any sort which we could discern was a minaret rising above the rooftops in the center of a block, which we walked around twice without finding the entrance to the mosque which was apparently at its center. The sole representative of the Christian faith is a boys' school maintained by the United Church of Christ.

Visitors are few. Two banks refused to honor our American Express travellers' check. A third cashed it with the remark that it was the





second one that they had seen "since Paul left town."

From Tarsus, Barnabas persuaded Paul to return with him to Antioch, one of the momentous journeys in the history of the church. We made it by car in about seven hours but for them it was probably a matter of days.

Antioch stands at the northeast tip of the Mediterranean as Chicago does at the southwest tip of Lake Michigan, and Antioch in those days served many of the same functions as a meeting place of East and West. In size it was the third city of the Roman Empire. Magnificent to the eye, it throbbed with energy.

The cosmopolitan atmosphere of Antioch made it easy for the followers of Jesus to tell the story of their risen Lord, and for non-Jews to listen. People from several countries joined the group, who were called Christians for the first time. The enterprising spirit of the city penetrated the church. It ceased to think of itself as a Jewish sect but rather as one having a gospel for all men everywhere. After he had been there for a year Paul and Barnabas were sent forth on the first of their missionary journeys. Antioch was the haven to which Paul returned and the base of his operations until he was taken to Rome as a prisoner.

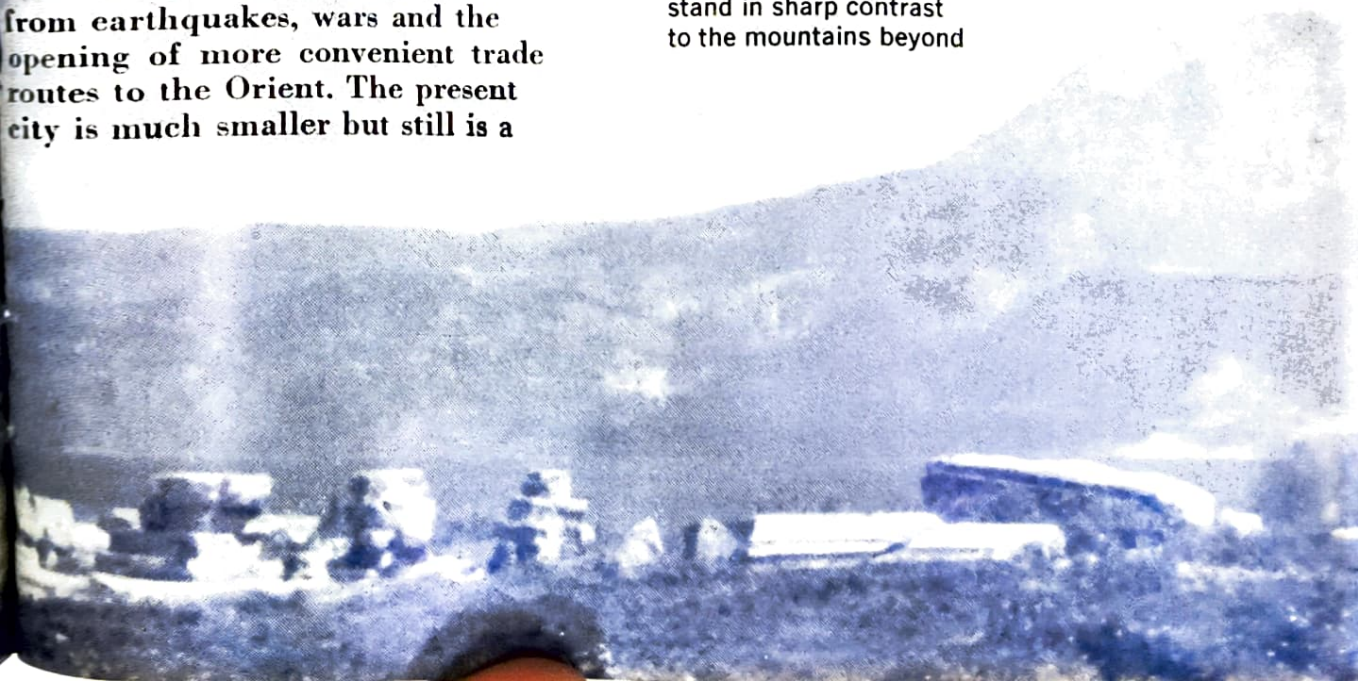
Since then Antioch has suffered from earthquakes, wars and the opening of more convenient trade routes to the Orient. The present city is much smaller but still is a

colorful place. What is claimed to be the "first" Christian church is a cave with an ecclesiastical superstructure projecting from the side of a hill. One climbs to get to the entrance, which is a door in a wooden fence. One rings a bell, waits, and then pays to get in. Meanwhile our ears were deafened by workmen hammering brass into useful shapes in a nearby shed.

Corinth is a narrow isthmus connecting northern and southern Greece but separating the Aegean Sea from the Gulf of Corinth which opens into the Adriatic Sea. Cargo and ships going between east and west were carried or dragged across the narrow strip of land over which the traffic travelled between north and south. Such a seaport attracts rough, turbulent characters. Here Paul gathered a church whose members had been addicted to sin and contention. The endeavor to mitigate its difficulties brought forth his noblest effort—the ode to love in the Thirteenth Chapter of First Corinthians.

When a ship canal was cut through the isthmus the city of Corinth lost its reason for existence and disappeared. Now the busses stop at the bridge so passengers can look down on

Ruins of Biblical Corinth  
stand in sharp contrast  
to the mountains beyond





Tourists survey the  
old wall of Damascus  
—over which Paul was  
lowered in a basket

the rock-lined channel—and buy  
souvenirs.

Every minister has his favorite  
church. Paul spent his three hap-  
piest years at Ephesus, then the  
westernmost port of Asia Minor across  
the Aegean Sea from Corinth, with  
which it had frequent communication.  
It was a thriving commercial and  
political center famous for its great  
temple dedicated to Diana of the  
Ephesians.

Curiously, Ephesus was the most  
completely lost and is now the most  
fully recovered of the cities where  
Paul lived. When its port silted up  
the trade route shifted northward to  
the magnificent harbor of what is now  
known as Izmir. The abandoned city  
was in part engulfed in mud, in part  
buried beneath shifting sand such as  
forms the dunes on the shores of Lake  
Michigan. The dry sand was an excel-  
lent preservative and also easy to  
remove. Today one can behold the old  
temple above the city and then walk  
along a paved roadway past the foun-  
dations and lower walls of its public  
buildings. Here we can walk where  
Paul walked and, with a little ima-  
gination, see what he saw. Our world  
touches his world in a physical sense.







Paul did his traveling  
in sandals like these

The restored Ephesus is within a couple of hours drive of the modern city of Izmir—only don't expect to find eating facilities en route!

Several spots where Paul paused more briefly are easily accessible. When he responded to the call to come over to Macedonia he probably landed at what is now Saloniki, the second largest city in Greece. It was then known as Thessalonica.

He spent only a few days in Athens but undoubtedly visited the Agora or central market, which has been restored. Mars Hill, where he preached his best recorded sermon, is a lesser promontory jutting out from the great rock on which stands the Acropolis.

On the island of Crete they show you one of the spots where he was shipwrecked, which seems entirely credible. In Rome they have preserved a short stretch of the Appian Way over which he entered the Eternal City.

Paul's epistles grew out of his travels. He met people whom he came to love, he founded churches about which he was deeply concerned. When he could not be with them he wrote to them. Undoubtedly there were many more letters than have been preserved.

Fragments of several appear to have been woven together in First Corinthians as it has come down to us.

Paul is far more direct and personal than the other Bible writers. The stories of the Old Testament and the gospel narratives of the New were transmitted by word of mouth for years before they were written down. Rarely can a book or even a passage be ascribed to a particular source. In contrast, Paul's letters come to us "hot off the griddle." In his endeavor to meet specific situations he threw all restraint to the winds and poured out his innermost thoughts. Nothing is held back; the revelation of self is complete.

We have a suggestion either for the cure of despondent moods or the quickening of moments of aspiration. Sit down and at one time read Paul's salutations and blessings as found in the opening and closing chapters of his epistles, skipping for the time being what lies in between. The cumulative effect of his concern for God and for individual men and women lift us completely out of our little selves. At such moments we really meet Paul, one of the greatest spirits that the world has known. ■



# Interfaith talks come to Russia



BY WILLIAM H. LAZARETH

**An American  
is impressed  
with the spirit  
and splendor  
of a monastery  
in Zagorsk**

"If you priest, why no beard?" asked the customs official as he examined my passport picture suspiciously at the Moscow airport. I told him that not all pastors in the Lutheran Church in America wore beards. "At Zagorsk all beards," he laughed, while stroking an imaginary, luxurious growth from his chin.

He was right. Dozens of bearded priests and monks of the Russian Orthodox Church turned out to welcome their 35 foreign guests for the World Council of Churches' conference on the role of the church in modern society held in late March. We were meeting at one of the three last big religious centers



in Russia, Zagorsk's 14th-century monastery of St. Sergius. The gold and blue onion-shaped cupolas of its two cathedrals, nine churches and two chapels towered impressively over the eight-foot drifts of sparkling snow.

The contrast was vivid between the stark simplicity of the monastic cells and the opulent grandeur of the cathedrals. The cells had bare walls, tiny windows, frame wood cots and communal wash-stands with cold, non-drinkable water.

The cathedrals were covered from floor to ceiling with gold-laden icons. Incense pots and crucifixes abounded everywhere. Pearls, diamonds, rubies and other precious jewels decorated the silver covers of the Bibles and the brilliant robes and crowns of the clergy.

The opening worship service lasted almost three hours. Deacons, priests and bishops assisted Metropolitan Nikodim, foreign affairs spokesman of the Russian Orthodox Church, as he officiated at the celebration of the holy mysteries of Christ's death and resurrection. The rich heritage of centuries of Orthodox ritual was displayed before our eyes.

Later it was explained to us that the purpose of the liturgy was to bring heaven to earth for Orthodox people. The holy presence of God is joyfully celebrated in the midst of his people as their everyday lives are caught up in corporate communion with the saints and departed loved ones.

*Sobornost* is the term Russians use to describe this unique sense of togetherness in the Orthodox religious outlook. The western churchmen were spellbound as the tightly-packed, standing worshippers began to sway and chant, often sobbing and shouting out, as they repeatedly knelt, genuflected or prostrated themselves on the stone floor in adoration of God and in veneration of the Virgin Mary and the saints.

The thousands of worshippers I saw throughout the week were mostly older peasant women. Many of them were Lenten pilgrims who huddled around the religious shrines in their bulky blankets and coats, legs wrapped in matted straw and long strips of cloth, and



Russian Orthodox Church officials greet World Council of Churches leaders in Zagorsk.

heads covered with heavy black *nubushniks*.

Those who had travelled from a distance often carried their own large loaves of black bread, raw carrots and mushrooms, along with salted fish in their knapsacks. Some younger women carried babies wrapped in vests or swaddling clothes with only their tiny faces exposed to the wintry cold. Periodically the people would light slim candles and pray to their patron saints. On their faces were etched the deep lines of untold generations of religious consolation amid earthly suffering.

This was the strange and moving atmosphere in which our interfaith discussions were held. Frequently we had to step over or around the prostrate bodies of worshippers to get to our conference rooms. Three of the persons in our group epitomized the key issues for me with unmistakable clarity. The first was an Orthodox professor from Moscow; the second was a Roman Catholic bishop from London; the third was a Methodist pastor from Uruguay.

The Russian professor spoke about Christ as the symbol of humility and selfless service to the world. The life of Christ is an example for all men at all times. Lent should be a period in which we repent of our sinful refusal to walk in the way of Christ and brotherly love.

When he began to get concrete, however, it was American sins that seemed to bother the Russian most. On the one hand, birth con-

Dr. Lazareth is dean of the Lutheran seminary in Philadelphia



trol violates the order of creation. The population explosion would pose no problem, he insisted, if capitalist countries would only nationalize their means of production for all the needed foodstuffs.

On the other hand, war is a generalized form of human sinfulness. The threat of a nuclear war is aggravated by the escalation of U.S. aggression in Vietnam. Christians everywhere, the Russian concluded, must protest against racial injustice at home and military intervention abroad.

I wondered, as he lectured, what it must have cost to remain a confessing Christian in Russia during the past 50 years of dictatorships and atheistic propaganda. How much political compromise is necessary for the Russian Orthodox Church to survive?

Are we American Christians grateful and responsible enough in a country where the church's right to criticize public sin is both permitted and protected by the state? Do we realize how crucial it is for Christians of hostile nations to be able to worship and discuss our ethical problems with each other?

THE ROMAN CATHOLIC bishop spoke about the dignity of the human person. Man is created in God's image and likeness, he said. Man's likeness to God is destroyed by sin. His divine image, though wounded by sin, is still intact in reason, freedom and responsibility. The mission of the church in its sacraments is to insure that man becomes by grace what God is by nature.

What about the increasing millions of non-Christians throughout the world? The basic distinction between men, claimed the bishop, is not between Christians and the rest, but between men of good will and the rest. Through the incarnation of Jesus Christ, all men have been saved whether or not they know it or will admit it.

There are such "anonymous Christians" in all the religions of the world, he argued, because the effects of God's reconciliation in Christ are universal in scope. Besides, he said, the admission that men who have never heard the Gospel are in a state of grace might ease cooperation between Christians and others in their common struggle for more social justice.

While reminding the bishop of the official

dogma of his own church, I marvelled at the latitude permitted in Roman Catholic thought since Vatican Council II. How many laymen realize that some of the chief differences among current theologians no longer correspond to their respective denominational boundary-lines?

Moreover, who could have guessed even a few years ago that seven Roman Catholic observers from Rome's Pontifical Commission on Justice and Peace would be able to debate theology as equals in commissions of the World Council of Churches?

The Methodist pastor from Uruguay stressed the plight of the poor and the oppressed in the "Third World" of Asia, Africa and Latin America. No longer is the East-West crisis the world's most important international problem. The basic split, he insisted, is now between the industrial nations of the northern hemisphere and the underdeveloped peoples in the southern hemisphere.

Technological advances in the industrial nations only help widen the gap. Token increases in Yankee trade and aid, he complained, only strengthen the stranglehold enjoyed by a small wealthy elite at the expense of the great masses of underprivileged people in these areas. Therefore, more and more people of the "Third World" now look to revolutions as their sole hope. Only revolutions can effect the massive changes needed in the economic and political structures of injustice under which the native masses suffer.

DURING THE DISCUSSIONS, I again wondered how much our unwillingness to allow the South American pastor to identify man's revolutionary efforts with God's redemptive activity in history was due to our superior biblical exegesis or to our superior standards of living. How often do we rich Christians simply use our religious beliefs to sanction our economic and political systems? How long would I still obey the scriptural command of love if my wife and children were starving?

Discussions have been held at the Zagor monastery for over 600 years. But not until 1968 have they included the repentant self-examination of Orthodox, Catholic and Protestant Christians seeking God's will together for a just peace among the nations. ■





# ***Faith takes digging!***

**A springtime  
thought about  
seeds and sowers**

BY BETTY GARTON ULRICH

YOU COULD PUT ALL I know about gardening in one eye and still see out of it! But I have a vast admiration for people with "green thumbs" and I also have a vague longing to know all about flowers, plants and shrubs—how to grow them, what to plant when, what to cover with straw in the winter and what to dig up and store in the basement.

So I'm always reading columns in magazines and newspapers devoted to the instruction of would-be gardeners. I even cut out some of these articles and put them in a file where they quietly shrivel up and turn yellow from lack of light—just as the houseplants often do that are subject to my tender but erratic ministrations.

But once in a while one of these horticultural articles turns out to have an interesting application to life in general. I came across such a gem yesterday. I had clipped it from



last February's issue of *Woman's Day*. In it, the author was describing two instances in which first a shrub and then a rose bush failed to grow. Digging in one instance disclosed an accumulation, about knee-deep in the ground, of two wheelbarrow-loads of bricks, beer cans, wire lath, slabs of plywood and a big lump of concrete mortar. The concrete was giving off toxic raw lime into the soil. After all this was cleaned out and the hole was filled with good dirt, the author planted a new shrub which flourished.

In the other instance, a friend of the author had a problem with some rose plants which hadn't grown, though annuals planted nearby did fine. This time digging revealed several bricks about a foot down and a thick rock-fill a half-foot deeper. The author adds: "The shallow-rooted annuals had done nicely in the thin layer of soil but the roses, which should have been able to push their roots to a depth of two feet, had nowhere to go."

I WAS at once reminded, as you have probably been, of Jesus' parable of the seed and the sower (Matthew 13)—particularly Jesus' words (as translated by J. B. Phillips) about the seeds that "fell on stony patches where they had very little soil. They sprang up quickly in the shallow soil, but when the sun came up they were scorched by the heat and withered away because they had no roots."

I thought about this part of the parable in connection with that article's description of bricks and rock-fill beneath the shallow soil through which the rosebush vainly tried to send its life-giving roots. And then there was all that debris beneath the other shrub, some of it sending out lethal poison to finish off any roots that weren't already strangled to death by the wire lath, bricks and beer cans!

The whole thing brought to the fore something that hasn't been receiving too much emphasis recently. It seems to me, in checking back over the last few months, that much of what I've been reading and thinking about concerns national and world problems. Even religious literature is filled with challenges, discussions and exhortations about the duty

of Christians in regard to race relations, forming an opinion about the war in Vietnam, doing something about the hippies, the "inner city," the down and outers, the up and outers and the dropouts. And, of course, considering seriously whether God is dead, whether the church is relevant and even whether the New Testament isn't just a collection of old myths!

But that little gardening column brought me up short! It reminded me of something I've known ever since I became a Christian. There is only one source of renewal, power and growth in my Christian life and that is Jesus Christ. The minute anything (even worthy causes or necessary attention to seri-



## **'The first item of importance to God about me is my own inner condition'**



ous problems) takes the place of my personal communication with him, I'm already on the skids!

It happens that we're up here in the beautiful pine woods of the north country on vacation and this has given me an opportunity to bow out of all the big-city hurry-scurry for a while. I can sit at my big oak table in the kitchen with windows on three sides and stare into the thick woods where giant white and Norway pines tower serenely against the blue summer sky. I can watch the leaves of the graceful birches shimmering in the filtered sunlight.

Right outside the kitchen door a chipmunk rustles busily in the pine needles. Over by a big white pine a giant-sized grey squirrel comes cautiously out into a patch of sunlight, looks around searchingly, then actually

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The author, a frequent contributor to *The Lutheran*, is a pastor's wife in St. Paul, Minn.



stretches out full length, his forelegs sprawled out in front, his hind legs straight out behind, and dozes off in the warmth of the sun! The air is so clean and pure that I simply never feel tired—sleepy, yes, but I never have that bone-tired, draggy feeling that is the result of bad air, congested streets, nerves jangly from ringing telephones, honking cars, shrieking sirens and the sense of living under pressure.

In this environment, I not only feel better but I can also think more clearly. Important things stand out; unimportant ones recede into the background. And suddenly I can see very clearly how wrong those modern “thinkers” are who try to tell us Christians that it is a mark of our self-centered, immature Christianity if we are concerned with our own spiritual well-being. “Don’t look in,” they say; “look outward! Get involved! Be concerned with others! Never mind dissecting your own emotions, motives, relationship with God. You can only find God, anyway, in your relationship with others!”

I realize fully that this attitude is a reaction against the picture of the “typical” Christian, sitting snug, smug and secure inside his church, clutching his “salvation” while the world bleeds and dies around him. And I am as aware as the next person that we Christians can’t just let the world go by.

BUT WITH that peculiar clarity that comes often when one is removed from normal routine and there is nothing around but God’s unsullied handiwork, I become acutely aware that the first item of importance to God about me is *my own inner condition*. Everything else comes *after* that.

So I’ve been digging around a little in the soil of my inner life. How come, even though I’m a convinced Christian, I feel that so often I don’t seem to be on the same “wave length” with God? How come I always seem to know what’s right to do but fall short so often of doing it? I dig around a little more—and there are those pesky rocks and bricks of self-will, laziness, wrong desires. And could it be that this blob of resentment here is putting out fumes that are poisoning all the roots of God’s love which are supposed to be nourished in the good soil of a contrite heart?

I’ve been turning more and more to read-

ing the Bible during this vacation. Having finished the Book of Acts, I’m now on Romans, reading the translation by J. B. Phillips. I’ve been doing it the very first thing in the morning before anyone else is up—sitting at that same oak kitchen table with the shining new day spread out for me to view through every window. And I read not just a chapter, but large sections at a time—slowly, going back if necessary, thinking, reflecting, even “talking back” to God sometimes.

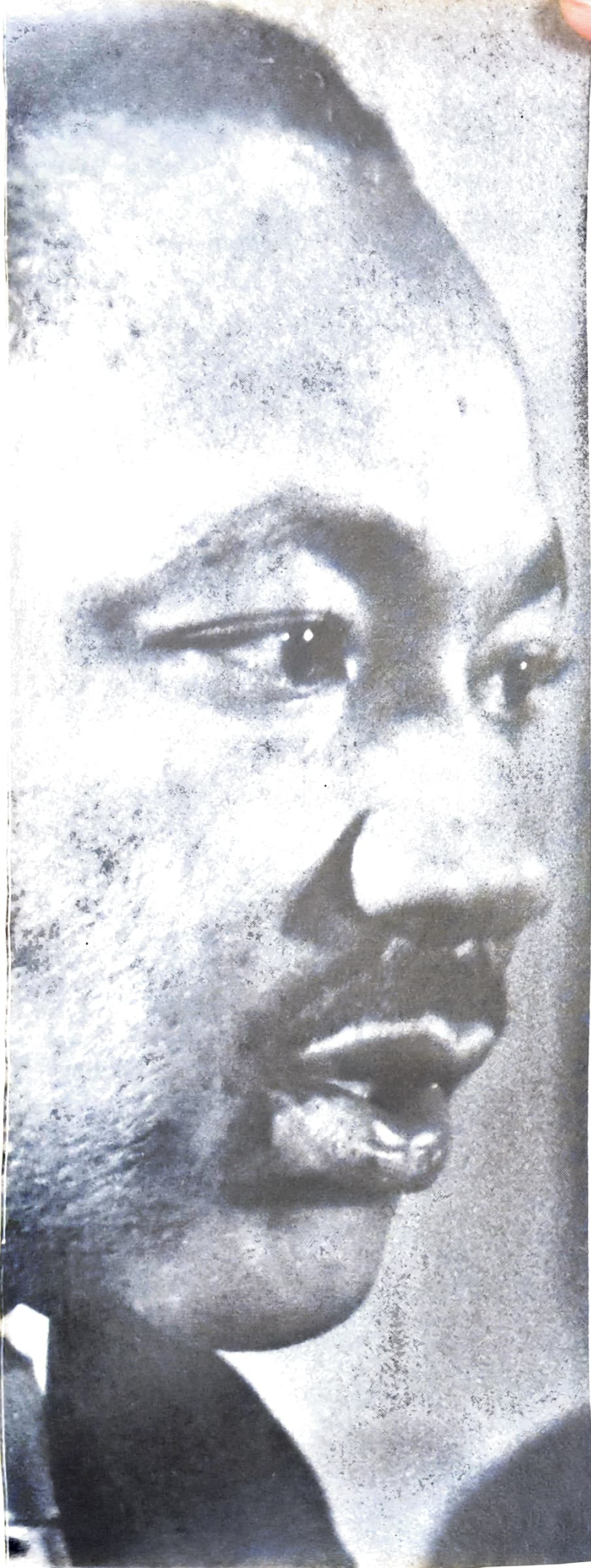
It would take another whole article to describe the joy, the delight, the soul-satisfying peace and the feeling of closeness to God that these morning sessions have been giving me. And suddenly, I know absolutely what the answer is to the question all the preachers, church leaders and others are asking constantly and agonizingly: “Why are our churches so full of apathetic people? Why do so many stay away so much? Why do so few evidence real commitment both in doing and in giving?”

THE ANSWER is very simple, but very terrible: they’re starving to death! Even most of us who go regularly to church and who give faithfully have at least a slight case of anemia. I don’t mean that the ministers aren’t preaching good sermons. I mean that hearing a sermon a week isn’t enough!

We ought to get busy digging and cultivating first and then *planting* the seed of the Word. Don’t rely on the minister—he can help but he can’t do it for you. And you don’t need to be a theologian, either. Just start reading the Bible regularly. Use a modern translation, like Phillips’ version. Turgid verses that really meant very little to me in the King James version spring out and hit me between the eyes and in the center of my being when I read the Phillips translation.

I don’t know why I waited so long to do this *regularly*—maybe because I hate to get up earlier than I have to in the morning, and the remainder of the days and evenings are so busy. But once you get “hooked” on the Book of Life, even getting up early is bearable! And the faithful reading of it is guaranteed to help you dig out the old rubble and prepare the ground of your spirit for a rich harvest! ■





# I SHARED DR. KING'S LAST DAY





Harold Varner,  
a senior at  
Chicago seminary,  
once studied under  
Dr. King, and was  
part of his group  
in Memphis. Here  
are his personal  
recollections.

BY HAROLD WESLEY VARNER

**I** WAS IN the seminary recreation room shooting billiards when Ben Branch, a musician friend of mine, came in and said that we had to go to Memphis. He said that Dr. Martin Luther King was holding a rally there the next night and that they wanted me to play drums with the band.

We caught an evening plane for Memphis, but were unable to land there because of a thunderstorm. Instead the plane went on to New Orleans where we spent the night. Early the next day we flew into Memphis.

Ben and I took a cab to the Lorraine Motel where Dr. King and his staff were staying. A series of strategy meetings took up most of the day. Dr. King presided over the meetings as I have seen him do many times before. One of the qualities that always impressed me most about him was his ability to listen and to draw other people out. Most of the day he was dressed casually in slacks and a silk pajama top which looked like a sport shirt. Someone had recently pre-

sented him with a new, beautiful, black leather briefcase which he obviously liked.

I had known Dr. King since I was an undergraduate student at Morehouse College in Atlanta. He taught philosophy there for a brief time about seven years ago, and I was fortunate enough to be in his class. He was a good teacher who obviously had not lost touch with the academic world despite his many other activities. I only wish that he had stayed longer, but in addition to emerging as the nation's greatest human rights leader, he was co-pastor with his father of Ebenezer Baptist Church in Atlanta.

**H**E HAD A remarkable ability to do many things without appearing to be rushed or losing his cool. I have seen him hold up a march for over an hour while he talked with a group of children and young people.

Dr. King asked me between meetings at the motel if I would be interested in joining his staff after I graduated from



the seminary in June. I told him that I was interested, but right now I leaned toward the parish ministry. I assured him that I would continue to work in the movement as a parish pastor. He didn't try to persuade me, but simply wished God's blessings on my decision.

I was never what could be called an "intimate friend" of Dr. King. He was too busy a man, and people were always clamoring for him. However, he knew me and was friendly to me. I know he knew my name was "Varner," but he insisted upon calling me "Varn" for some strange reason. I am grateful that I had the opportunity to be in his presence several times. He had a great mind, and I regret that he will not be around to train other young men like myself.

That evening, I was on the second floor balcony of the motel about ten feet from where Dr. King was leaning over a railing. The Rev. Jesse Jackson, one of his closest associates, and Ben Branch had gone downstairs to the parking lot. Dr. King came to the railing and said to Mr. Branch: "Ben, be sure and have them sing 'Precious Lord, Take My Hand' at the meeting tonight." Later I recalled the words in the hymn about being weak and tired, and I thought that Dr. King looked especially tired that day.

**A**S I WAS bending over to put the covers on my drums, I heard what sounded like a clap of thunder. I looked up to see Dr. King fall over backwards from the railing. Several of us rushed to his side. The bullet had literally exploded in his face. It tore away most of the right side of his jaw.

One of his aides bent over and called to Dr. King, but there was no response. His eyes were rolled to the back of his head, and one knee remained bent in an upright position. I was sure that he was dead.

**T**HE POLICE were on the scene immediately. I don't know where they came from or how they got there so fast. They kept running toward us and Jesse motioned for them to go in the direction of the shot. I got a fleeting glance of someone running from the bushes near the motel, but I couldn't possibly say what he looked like. I don't know why the police didn't turn in the direction of the shot rather than towards us.

When I think about the sound of that shot and when I see Dr. King falling backward, I can't help but think about the church. I don't think that we have really been preaching the Gospel to our people. We tell them that Christ shed his blood for us, but then we don't let the blood flow off the altar and into the life of the world. We clot the blood and keep it on the altar. Blood must circulate if a body is to live. Any part of our body that doesn't receive blood, dies.

We're still going through the crucifixion rather than the resurrection. As long as the blood doesn't flow out into the world, giving new life to people, we have a crucifixion, but not a resurrection.

We had one crucifixion; we don't need any more. What we need now is resurrection. If we are not preaching and living resurrection, we might as well all be crucified. We need resurrection, not insurrection. ■





*The Rev. Ralph Abernathy (right) is Dr. King's successor in Southern Christian Leadership Conference*

# WHAT THEN OF HOPE?

BY LEE H. WESLEY

MARTIN LUTHER KING was felled by an assassin's bullet and the world mourned. In many cities expressions of outrage were evident. But perhaps the thing we fear most is the prospect of greater violence which may result from this senseless act.

How ironical it seems—a man of peace destroyed by violence, which initiates more violence, which initiates even greater violence. Those who advocated nonviolence, as Martin Luther King did, have had the symbol of their hopes and aspirations destroyed right before their eyes.

What do we do now? We have begged, we have pleaded, we have marched, we have prayed—and to what avail? Each of these attempts at nonviolent protest has been met with open violence on the part of the white community. Now your violence has destroyed the one person who could make me listen to

reason, who made me feel that something was happening even though it was not always evident.

I believed because he believed. I had faith in America and in mankind because he had that faith. Now he is gone. Do I just sit on

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my hands and let you destroy me too, just as you destroyed him, and Malcolm X before him, and Medgar Evers before him, and John F. Kennedy before them all? Have I no right to defend myself?

The slaying of Martin Luther King points up in a hideous and blatant way how sick and depraved society is. It is a depravity in which the middle-class Christian mentality—black or white—is deeply implicated because we have created it and condoned it; by our indifference to the pain and suffering of others, by the avoiding of those who are different from us, and by the isolation of our suburban ghettos.

What manner of men are we that our sickness can arbitrarily destroy the best that our society has to offer? What does this have to say of the worth of the rest of us who couldn't even begin to measure up to this man's stature and yet are committed to the

cause of justice, freedom, and equality, as he was?

The worst part of this tragedy is that we are blinded to ourselves. We are blind because we refuse to see the evil that is in us. Before his death, Malcolm X used to refer to the white man as a devil. In a sense he was right. If we go back to the scriptural use of the term, we find that Satan was regarded as the adversary, the blocker, the hinderer, the destroyer. He confused and thwarted people and things and thus kept them from fulfilling their natural purposes.

This is what white racism has done to the black man in America. It attempts to frustrate his every effort to be a man. And it will continue to do so until white men of good will, who now stand on the sidelines of life, join the company of the committed and make their actions count for something.

SOMEHOW we as Christians and church people must realize that it takes much more than the words of lofty resolutions or even a majestic code of law to bring about peace and brotherhood in this land. It is going to require that people live out their desire for peace and brotherhood in their everyday life as Dr. King did.

Most white people don't really know what Martin Luther King stood for. When he died, the black man didn't just lose a leader. Rather, mankind lost one of its noblest spokesmen. His concern was not just for black people alone, but for America and for mankind. He wanted the white man to realize his best self; he wanted America to come into its own. He was opposed to violence and injustice regardless of where it occurred or against whom it was directed. Consequently when he died we all lost a brother and a friend.

Martin Luther King stood as a symbol of the best in man, of all that was good and true. It was difficult to hear him preach and not be stirred by him. He had the ability to reach down inside you and make you happy and shout for joy. He was a deeply religious man and his teaching and preaching of peace.



*Guardsmen surround Mrs. King during march. Singer Harry Belafonte is at top right.*





*Mule-drawn wagon, a symbol of poverty, carries body of Dr. King in Atlanta*

love, and brotherhood were not just academic considerations, but the very fabric from which his life was cut. He believed that he was called and destined by God to show his fellowman a better way.

"I have a dream that one day all men will walk together in brotherhood," he said, and it was in the pursuit of that dream that he gave his life. Now we are fearful of what the destruction of that symbol may mean. As one black militant put it: "Nonviolence was shot to death last night. It just proves again that the only language the white man understands is violence. Well, if violence is what he wants, then violence is what he will get." And the crowd cheered.

And yet, even with this kind of attitude on the part of many, the death of Martin Luther King may have a profoundly health-giving effect on the black community in particular and the white community in general. It may indicate that there might be something to this non-violent business after all. Dr. King was as aggressive and as militant as one could be and still be completely committed to the philoso-

phy of nonviolence. He embodied within himself the hope and the possibility that nonviolence with the boycott could achieve desirable ends. Our sick society was afraid of him because it didn't understand him and because it couldn't handle him. History has shown that society tends to reject and destroy that which it is afraid of, which it cannot understand or control.

What then of hope? Have we no hope for the future? Yes, there is hope, but it does not lie in the course we are presently pursuing. Our present course can only lead to some form of apartheid on the one hand or genocide on the other.

OUR HOPE lies in another direction, a direction to which Dr. King pointed and for which he gave his life. It is the way of peace and brotherhood, justice and equality. It lies in the white man's recognizing the fact that we are part of one another.

To destroy me is to destroy yourself. To embrace me is to embrace yourself. Consequently, our hope rests entirely in the hands of the white man and what he does with the legacy that Dr. King has left behind. To the degree that the white man continues to allow legislators to be punitive in their administration of justice, to the degree that he continues to be oppressive in his enforcement of law and order, to the degree that he continues to support the status quo—to that degree he will have destroyed hope.

But to the degree that the white man is willing to act and become involved in the life of his fellowman, to the degree that he ceases to be indifferent, to the degree that he both desires and wills to do right by his black brother—to that degree hope springs eternal.

The desire to do right is called *repentance* and the will to do right is called *love*. "By this shall all men know that you are mine, if you have love one to another." The greatest tribute that any of us, black or white, can make to Dr. King is to believe as he believed, to live as he lived, and to embody within ourselves the principles for which he died. ■





# Your neighbor's faith:

BY LOUIS CASSELS

## ***The Jews, God's "chosen people," have placed their mark indelibly upon human civilization***

THERE ARE in the world today some 12 million people whose very existence is one of the most remarkable facts of history.

These people are the Jews. By birth, marriage, or adoption in faith, they are all members of a single family—a family that traces its genealogy back nearly 4,000 years to a middle eastern nomad named Abraham.

The survival of this family as a self-conscious entity through forty centuries would be enough in itself to make the Jews a unique people. No other human family approaches it in size or antiquity. But the descendants of Abraham have survived much more than time. They have endured the most ruthless and long-continued persecution ever visited upon any people. They have clung to their family identity no matter how high the price—and the price has ranged from living in ghettos to dying in gas chambers.

The mystery does not end there. For the Jews have not merely kept alive. They have placed their mark indelibly on human civilization, and particularly on the moral and religious life of mankind. They have made, and are continuing to make, enormous contributions in science, medicine, law, public life, literature and the arts.

How can you account for the phenomenon of the Jews? The Bible's answer is that they are God's "chosen people"—chosen not for special privileges and prerogatives, but for service and suffering.

At the heart of Jewish religion one finds, not dogma, but history.

The story begins about 1200 B. C., when Abraham's descendants, by then known as Israelites, were living in slavery in Egypt. The biblical book of Exodus tells how God called a man named Moses to lead the Israelites out of bondage. It also records that God made a covenant, or pact, with Moses under which the Israelites were to be "a holy nation" who would demonstrate their fealty to God by keeping the laws given to them through Moses.

The laws included the Ten Commandments, which have served for more than 3,000 years as the basic moral code of western civilization. But in addition to laws of a moral nature, Moses laid down detailed rules on food-handling and diet, the observance of religious rites, and the regulation of all kinds of human relationships, from that of husband and wife to that of master and servant. This vast and complex body of legislation, which fills a



large part of the first five books of the Bible, is known to Jews as the *Torah*, or The Law.

The Israelites were enthusiastic about their pact with God, when they viewed it as the source of the striking series of military victories which gave them possession of the "Promised Land" of Palestine. But, being thoroughly human, they were not so keen about the other side of the bargain, wearing the yoke of The Law. Their history, recorded with such magnificent candor in the Old Testament, is that of a stiff-necked people who frequently rebelled against the discipline of The Torah and turned their backs on God. Sometimes, when they grew particularly unruly, God chastised them severely. But he never abandoned his pact with them. "I will punish you in just measure," He told them through the prophet Jeremiah, "but I will not make a full end of you."

THE JEWISH NATION reached a pinnacle of secular power and wealth about 1,000 B. C. under the great King David and his son Solomon. Soon after that, under a succession of weak and wicked kings, it entered a time of troubles which resulted in the country being totally subjugated by the Babylonian Empire. In 587 B. C., Jerusalem was destroyed and its people were led into captivity. It was during this dark era of political misfortune that Israel produced the great prophets who represent the most sublime heights of its spiritual development.

After their return from exile in Babylon, the Jews lived under foreign rule—first by the Persians, then by the Greeks, finally by the Romans—for many centuries. In 70 A. D., they staged an abortive revolt against Roman rule. It was ruthlessly crushed and the Jewish survivors were dispersed widely throughout the Roman Empire to prevent any such uprising in the future. That was the beginning of the era which Jews call "the Diaspora" (dispersion)—an era which lasted until the re-establishment of a Jewish homeland in Palestine in 1948. Today, about one-fourth of the world's Jewish population lives in the new State of Israel. America's Jewish population of about 5.5 million is nearly twice that of Israel. But as the recent middle eastern war demonstrated, Israel has a powerful

emotional and religious significance to all Jews, wherever they live, because it symbolizes the family's return to the Land of the Covenant.

The religion of the Jews is known as Judaism. Like Christianity, it is afflicted with denominationalism. There are three major branches of Judaism, known as Orthodox, Conservative and Reform.

Orthodox Jews are the most numerous, both in the United States and in Israel. They believe that all the Mosaic laws—including the dietary and Sabbath observance regulations—are still strictly binding.

Reform Judaism, which is known in Europe as Liberal Judaism, seeks to preserve the basic moral precepts of The Torah and other ethical precepts of Jewish tradition including the prophets' passionate concern for social justice. But it holds that the dietary laws, Sabbath rules and ritual prescriptions of the Torah may be modified or set aside, to adjust to the circumstances of modern life. For example: in Reform temples, men and women sit together, which Orthodox Jews regard as a violation of Mosaic law.

Conservative Jews don't like to be described as the in-between group, but they inevitably gain that designation because the simplest way to define the Conservative position is to say that it is more strict than Reform and less strict than Orthodox.

ALTHOUGH Jewish unity seems at least as remote as Christian unity, there have been some signs in recent years of an ecumenical movement in Judaism. It is motivated in part by realization that the big religious question for most Jews today is not whether to be Orthodox, Conservative or Reform, but whether to abandon faith altogether. A very large proportion of the world's Jews today are so thoroughly secularized that they look upon the Torah as an historical relic not worth arguing about. A recent public opinion poll conducted by Dr. George Gallup showed that 75 per cent of the Jews expressed some degree of belief in God. But only 25 per cent attend synagogue services on a typical Sabbath.

*NEXT: The Roman Catholic Church.*



# NEWS

## Act swiftly on race crisis, churchmen plead

IN THE AFTERMATH of riots that followed the murder of Dr. Martin Luther King, leaders of America's four major religious groups urged Congress to take "extraordinary action" to aid poverty-stricken people and those living in ghetto slums. They urged all citizens to support a multi-billion-dollar economic aid program "even in the area of taxation."

Signers of the plea were Bishop John F. Dearden, head of the National Conference of Catholic Bishops; Dr. Arthur S. Flemming, president of the National Council of Churches; Archbishop Iakovos, Greek Orthodox leader; and Rabbi Jacob Rudin, president of the Synagogue Council of America.

Economic help on a massive scale would be the "first step" in implementing the report of the Commission on Civil Disorders. The churchmen called on private industry to speed up programs for aiding the "disadvantaged" and pledged that the religious community would make a "coordinated sacrificial effort" to aid the work.

CONGRESS passed an extensive civil rights bill, with a strong open housing provision, after debate in the House in which the death of Dr. King played a prominent role. Church support had followed the bill through both houses.

The measure, hailed by President Johnson as striking "the shackles of an old injustice," would by 1970 outlaw discrimination in up to 80 per cent of home sales and rentals. But there was agreement that much more needs to be done to assure justice for Negroes.

The Rev. Ralph Abernathy, Dr. King's successor in the Southern Christian Leadership Conference, said the bill "is barely a step forward for Black America. New York had this type of bill for ten years and we still have the ghetto." Even with the legal right to rent or purchase housing in any location,

it was pointed out, many slum dwellers are too poor to take advantage of it.

Chances seemed remote for putting through any massive program of urban aid unless strong public demand forces Congress into action. The problem is money. Congress has refused to enact a tax increase without sharp cutbacks in domestic spending. Such cuts would likely hit anti-poverty programs before touching "pork barrel" public works projects.

Meanwhile, Associated Church Press editors, meeting in Washington, heard their president W. C. Fields declare: "Racial discrimination in our country and in our churches should be abolished, not because of a constitutional clause or the Communist challenge . . . but because it is a sin against almighty God and a denial of the mission and message of Jesus Christ, his Son."

## Catholic scholar calls U.S. the "most violent nation"

THE UNITED STATES is "not a Christian country, but the most violent nation in recorded history," according to the Rev. John J. McKenzie, Roman Catholic biblical scholar. "We have inherited all the violent traditions of Europe together with our own violent traditions of the frontier," he charged in an article in *The Critic*, a Roman Catholic magazine. He chided the Roman Catholic Church for remaining silent about violence "as long as it is used by governments."

History shows that the "American way" of settling differences between men and nations has been "to bash in the heads of disagreeing persons." He called the Vietnam war an example of the use of force to solve human problems.

The Catholic Church has "always stood for





*Churchmen and civic leaders join hands in New York's tribute to the late Dr. Martin Luther King. Included in photo (from left) are Sammy Davis Jr., Mayor John Lindsay, Dr. Wyatt Tee Walker, Episcopal Bishop Horace Donegan, Gov. Nelson Rockefeller, Roman Catholic Archbishop Terence J. Cooke, Manhattan Borough President Percy Sutton and Protestant Council executive Dr. Dan Potter.*

law and order because it cannot stand for lawlessness and disorder," Father McKenzie wrote. "It has rarely had a prophetic voice . . . to proclaim the commandment of love, the commandment which might arrest revolution and its causes."

## Canadian Lutherans propose pulpit and altar fellowship

THE EVANGELICAL Lutheran Church of Canada will be asked at its convention in Calgary next month to declare pulpit and altar fellowship with the Lutheran Church—Missouri Synod and the Lutheran Church in America. The action is in line with what is taking place in the U.S., between the Missouri Synod and the American Lutheran Church. Until January, 1967, the ELCC was the Canada District of the ALC.

According to action proposed last year to the ALC, that body will in 1970 be asked to declare full fellowship with both the Missouri Synod and the LCA. The three churches are members of the Lutheran Council in the U.S.A.

## Fewer laymen want church involved in social issues

SHOULD THE churches keep out of political and social matters? According to the Gallup Poll, 53% of the Americans interviewed felt that the churches should avoid involvement in such matters. The percentage showed a sharp increase from 1957, when the question was asked in a similar poll and only 44% wanted the church to keep out.

In this year's query, 40% of those responding thought the church should express its views on political and social matters. Seven per cent had no opinion.

The civil rights movement and the Vietnam war have intensified feeling about the issue, Gallup pollsters said. Reasons given by those who think churches should not speak out on issues of the day fall into three categories: 1) the church's first duty is to comfort the individual, 2) ministers and priests do not have the background or training needed to deal with social and political issues, and 3) churches should concentrate on religious belief and practice.

Those who think the churches should enter



into social issues feel that 1) the church is morally obligated to take a stand, 2) religion pervades all of life, and 3) churches have as much right as any other group to speak out.

## East German Lutherans gain religious freedom guarantee

EAST GERMAN voters dutifully trooped to the polls on April 6 to give 94% backing to a new constitution for the separated German Democratic Republic. The new document was rushed to the voters by Premier Walter Ulbricht reportedly to strengthen his regime in view of the "revisionism" in the Communist states of Poland and Czechoslovakia.

On the eve of the vote, Lutheran and Roman Catholic bishops in East Germany won acceptance of a change in the document to guarantee freedom of religion and conscience. The first draft of the document stated only that expression of religion was permitted and that churches must act "in harmony" with the laws of the state. Added at the request of churchmen was a statement that "Every GDR citizen has the same rights and duties regardless of his nationality, race, ideology or religious profession."

Other requests from the churches—mainly dealing with the right of the church to hold corporate status—were ignored.

Reports said that inclusion of the religious freedom guarantee had come as the result of intervention by Lutheran Bishop Moritz Mitzenheim of Thuringia. Bishop Mitzenheim had not signed the group appeal from the other Lutheran bishops and has often been described as "sympathetic" to the GDR Communist government.

Church leaders in Czechoslovakia anticipated better times as the result of government "democratization" which had ousted die-hard Communists from the administration. Among those relieved of their posts was Karel Hruza, state minister for religious affairs, who was said to have been responsible for oppression of the churches in recent years. His ouster came as part of the intra-party struggle which also unseated Premier Antonin Novotny.

Named as new church affairs secretary was Mrs. Erika Kalecova, head of the department of sociology and religion in the Czech Academy of Sciences.



*Youngster in Vietnam gets daily portion of rice provided by relief agency for refugees*

## Vietnam, Middle East get aid from Lutheran relief agency

GRANTS OF FOOD, clothing and cash were authorized last month by Lutheran World Relief for assistance projects in Brazil, South Vietnam, Jordan, Greece and Zambia. Largest single allocation—9,500 tons of food donated by the U.S. government, 200 tons of clothing and \$20,000 in cash—will go to Brazil for distribution by Diaconia, a Protestant welfare agency.

A grant of \$25,000 was voted for Vietnam Christian Service, an interdenominational program for refugees and other civilian needy started two years ago by LWR, Church World Service and the Mennonite Central Committee. Commodities and special funds were allotted to the Lutheran World Federation's Department of World Service for work among Arab refugees on the West Bank of Jordan, now occupied by Israeli troops, and on the East Bank.

LWR is the overseas aid agency for the Lutheran Church in America, American Lutheran Church, and Lutheran Church—Missouri Synod. Re-elected as president was Dr. Franklin Clark Fry, LCA president and a founder of LWR. He has headed LWR since its beginning in 1945.



### **Vietnam needs seen increasing**

Additional aid for Vietnam was urged last month by Dr. J. Harry Haines, head of the Methodist Committee for Overseas Relief. Praising the work of Vietnam Christian Service, Dr. Haines said the growing number of refugees and homeless people in South Vietnam made immediate emergency help necessary. He called for a special fund of \$100,000 and pledged that Methodists would provide \$25,000 of this amount.

Dr. Haines, who had just returned from a visit to the war-torn Asian land, reported that none of the 105 VCS staff personnel had been injured during the Tet offensive. He said workers were returning to their posts throughout South Vietnam.

VCS is devoted to serving the people of Vietnam, Dr. Haines said. "The needs are more urgent now and there will be need for a ministry of Christian compassion for many years to come," he stated. "If in the providence of God there is a cease-fire in the not-too-distant future, we will then need dedicated men and women able to go in and help rebuild the fabric of Vietnamese society."

### **General church membership suggested by NCC executive**

BAPTISM should be the key that unlocks the door to membership in the whole Christian church, a National Council of Churches executive proposed last month. Dr. Robert C. Dodds, ecumenical affairs director, conceded there would be "regional or ideological hold-outs" to such a plan, but urged that the norm be that anyone who belonged to one church would belong to all.

"Thus if you became a member of the Methodist Church," he told an audience at John Carroll University, a Jesuit school at Cleveland, O., "you would simultaneously become a fully eligible member of the AME Zion Church and the Roman Catholic Church and the United Church of Christ and the Episcopal Church."

With such membership, Christians could find "moments of intense exposure to many traditions almost at once—a Lutheran Bible study, a Methodist prayer group, a Roman Catholic devotion, a UCC service project or

an Episcopal enterprise in education," he said.

Theologians have already agreed that "all who have been baptized into Christ" are members of the Christian church, Dr. Dodds said. Millions are dissatisfied with the "divided condition of humanity," he added. Prior to the Reformation, Christians were baptized "into the church as a whole" rather than into a congregation or a segment of the church, he asserted.

Biggest opposition to the idea of general church membership would come from denominational administrators who cannot cope with "fresh elements of flexibility in the Christian enterprise," Dr. Dodds predicted.



*Archbishop-elect Tooming*

### **Estonian bishop denies rumor that Reds forced prelate out**

POLITICAL interference was not a factor in the resignation of Archbishop Jan Kiivit as head of the Estonian Lutheran Church, according to his successor. Archbishop-elect Alfred Tooming, who will be inducted into office June 9, said rumors that the Communist government had forced the change were "untrue." Because of ill health, Archbishop Kiivit had planned his retirement "as long as two years ago," the new primate said.

In an interview with Lutheran World Federation officials at Geneva, Archbishop Tooming estimated that the Lutheran Church in Estonia still has about 300,000 baptized members. He said there were 100,000 Orthodox and about 20,000 other Protestants also still



active in the Baltic land. Prior to Soviet annexation of the Baltic republic the church had reported about 800,000 members. In 1963 when it became a member of the LWF it listed 350,000 adherents.

Children are brought by their parents for baptism, Archbishop Tooming explained, but they cannot be confirmed until they are 18 years of age. "Since 1957 the number of children being brought for baptism has been increasing slightly," he stated. The church has 125 pastors serving 147 congregations, with "about 20 to 30" in training for the ministry, the Estonian churchman added.

## New congregations organized

THE BOARD of American Missions reports the following new congregations formally organized with dates of organization and the names and addresses of the mission developers.

April 21—

PRINCE OF PEACE, West Windsor Township, New Jersey. The Rev. John C. Pfisterer, 37 Nassau Place, Princeton Junction, N. J. 08550.

GALILEE, Russell's Point, Ohio. The Rev. Lawrence L. Mech, Box 566, Russell's Point, Ohio 43348.

May 5—

ADORATION, Bay City, Michigan. The Rev. Ronald A. Gadde, Box 658, 3063 Crestwood Ct., Bay City, Mich. 48706.

## Drug use is termed product of the "affluent society"

BADEN, GERMANY (EPD)—Wide use of drugs by young people is the "wealthy man's burden," according to German sociologist Arnold Gehlen. The rich countries are most beset by the use of drugs and dope, he said, with the biggest problems occurring in the United States, England and Scandinavian lands. While West Germany has not yet had to come to grips with narcotics addiction among its youth on the same level as the others, the increase in the use of drugs has threatening aspects, he added.

Dr. Gehlen was one of the leaders in a discussion about drug users at the Evangelical Academy at Baden, with criminologists, physicians and psychiatrists taking part.

Use of the so-called "sacramental drug" LSD (lysergic acid diethylamide) which had been discovered in Germany in 1939 was a chief subject of the discussion. Psychiatrists originally had high hopes for the drug, which however requires extremely careful supervision and which if uncontrolled can produce deep-reaching organic and psychic changes. The visions produced by the drugs would not be alarming if they were the only effects, said Dr. Johann Burchard, chief of neurology at the University of Hamburg. He cited examples of users seeing golden rain pouring down, towers soaring into space and strange scenes that widen one's consciousness. But along with this, he warned, comes a lowering of standards and a changed relationship to proper judgment that can easily lead into psychosis.

Although no one knows exactly how many

drug addicts there are in West Germany there is no cause for panic, panelists said. However, criminologists and law enforcement officers in the group agreed that the increasing crime rate was at least partly due to those who began their illegal activities with drugs.

More concern exists in Germany about the use of opiates, like heroin and marijuana.

Possible solution to the drug problem requires two steps, said Dr. Fritz Knierks, psychiatric chief at the University of Basel. The first is to dam up the flow of such drugs and the second is to spread full information about their effects, he said. A negative image of drug users must be built up which points out the falsehood of the idea that such drugs provide exhilaration and shows instead how they lead inevitably to a loss of mental and physical powers, a lack of ability to concentrate and eventually to bodily defects. Some drug-takers have even gone insane, he said.

## Chicago Lutherans carry out plan to help riot refugees

CHICAGO—Illinois Synod officials moved quickly in response to events following the slaying of Dr. Martin Luther King in Memphis. Emergency action plans were set up even before rioting began, through existing lines of communication set up by the inter-faith Chicago Conference on Religion and Race.

Refugee centers were established in the areas of burning and looting. The Lutheran Council of Greater Chicago and Lutheran Welfare Services of Illinois assisted, with



pastors of the northwest and western districts where most trouble arose. On the near north side, Grace Church led by Pastor Philip Bigelow became a refugee center with ecumenical cooperation. In the southern area, St. Stephen's Lutheran Church was made a collection point for food and clothing. Congregations throughout the entire metropolitan area collected money, food and clothing. Some Lutherans opened their homes for shelter.

On Monday, April 8, the Illinois Synod was represented in the march at Memphis by Dr. Gerald K. Johnson, assistant to the synod president; the Rev. William Leshner, chairman of the synod social ministry committee, and the Rev. Norman Nelson, member of the synod executive board. They said they participated in order to reaffirm non-violence as a preferred method for stimulating social change, to commemorate the civil rights leadership of Dr. King, and to aid the striking sanitation workers of Memphis.

Dr. Robert J. Marshall, synod president, said in a statement following the murder of Dr. King: "He advanced the American dream, but more, he fulfilled the Judeo-Christian vi-



*Students of Lutheran School of Theology at Chicago pick up supplies at Evanston church for distribution to fire-ravaged west side*

sion of brotherhood and the dignity that belongs to man as the child of God. . . . He left unfulfilled the hope for equality of opportunity in housing, education and employment. But he stirred our consciences and God has placed upon us the responsibility to complete the work which Martin Luther King carried forward."

## ***Lutherans answer disaster call after Richmond, Ind., explosion***

**RICHMOND, IND.**—The people of Richmond responded heroically to emergency calls for help when explosions and fire ravaged one-fourth of the downtown business district on the day before Palm Sunday. More than 40 deaths and hundreds of injuries resulted.

The Rev. Robert E. Linstrom, pastor of St. Paul's Lutheran Church, arrived at the scene minutes after the first explosion. "It was a scene of horror," he said. "Bodies lay in the streets, some motionless, others struggling in pain. People walked the streets dazed, their mouths drawn in fear. It was a situation for panic, yet there was no panic."

Following a previously arranged disaster plan, pastors of the community reported to the hospital for assignment. Said Pastor Linstrom: "There were 25 or 30 of us working. Ernie Parrish, Second Lutheran, assisted in admitting patients. I transported to their homes patients already treated and released. Our parish assistant, Richard Sawatske, and Pastor Richard Sowers of First English Lutheran, had the tough job of assisting folks in identifying bodies at the temporary morgue in the armory.

"Two men from our congregation were particularly effective in directing volunteers.

They were Byron Klute, the mayor, and Ray Ferguson, hospital administrator. Byron stayed on the scene organizing rescue operations until Sunday night."



*View down Main Street in Richmond on Palm Sunday morning. Stores on right (south) side of street were destroyed by blasts and flames.*



## New Youth Commission proposed to include young members

PHILADELPHIA—(PRT)—Responsibility for youth work in the Lutheran Church in America will be in the hands of a new Commission on Youth Ministry composed half of adults and half of young people between the ages of 14-21 if the Church's executive council accepts the plan and the denomination's biennial convention approves it at its meeting in Atlanta, Georgia, next month.

Final plans recommending the change in the LCA's by-laws were worked out at a joint meeting of the LCA's Commission on Youth Activities and the executive committee of the Luther League.

Reasons for the proposed change were explained by the Rev. Lawrence E. Nelson, director of the Commission and executive secretary of the Luther League. "A group of adults, such as the present Commission on Youth Activities, charged with planning programs for youth, is inconsistent with the philosophy that youth and adults should be working together to involve youth significantly and critically in the total life of the church," he said.

THE PRESIDENT of the Luther League, Frederick Schott, a student at Southern Seminary, commented: "Auxiliaries have had their day. Young people are not responding to the auxiliary approach as they once did. It is time to show youth and adults that young people are a significant part of the church while they are young.

"Youth should be listened to. Their talents and energies should be used. To prepare pre-digested programs in the expectation that youth groups will use them contradicts the principle of planning in the light of local circumstances.

"Young people are not 'Christians in training' for some tomorrow of full participation in the life of the church as the auxiliary approach implies. They need to be involved as full partners in the decision-making process and in the action of the church."

The proposed Commission on Youth Ministry would have twenty members and would be the first among the commissions of the Lutheran Church in America to include youth under 21 years of age. Nominations for membership would come from youth ministry

workers in the various geographic areas of the church.

The new commission would replace both the existing Commission on Youth Activities and the Luther League auxiliary on a church-wide level. A joint statement issued by Pastor Nelson and Mr. Schott pointed out that synods would have the option of creating a synodical committee on youth ministry patterned after the new LCA commission or of creating a synodical youth auxiliary to work in cooperation with the synod's youth committee.

Congregations would be encouraged to form a committee of youth and adults to plan and supervise the total involvement of youth in the church's programs, including maintenance of the congregational youth group.

The new commission would support congregational youth ministry with a variety of printed resources for programs and organizational procedures. It would work with synods to provide personal consultation teams which would be available to congregations and groups of congregations in planning youth programs just as it would assist synods in training leaders and planning youth gatherings. Periodic youth gatherings on a continent-wide scale would also be organized by the commission.

### *Airport noise no problem for all-deaf congregation*

MIAMI, FLA.—The perfect tenant was found for a church abandoned because buzzing planes at the Opa-Locka Airport drowned out prayers and sermons.

It is the Trinity Deaf Zion congregation sponsored by the Lutheran Church—Missouri Synod. Pastor Walter Busby conducts services in sign language for about 40 members, who aren't disturbed by landings and takeoffs.

### *Sermon replaced by drama*

DECATUR, ILL.—The sermon for Youth Sunday at First Lutheran Church here was a chancel play, "Aria da Capo" by Edna St. Vincent Millay. The congregation joined in hymns accompanied by guitarists and a youth choir.



Our cover girl of 1950 is still reading "The Lutheran"



EIGHTEEN years ago this week, *The Lutheran's* "cover girl" was two-year-old Deborah Ann Mattern (*left photo*). The editor remarked then that she "seemed to be an attentive reader" of *The Lutheran*, though she kept her foot on one copy.

Since then *The Lutheran* has changed, and so has Miss Mattern (*right photo*). But she's



still reading *The Lutheran* attentively. The new picture was taken March 29 at Northwestern Hospital, Minneapolis, where she is a student nurse. She'll be 21 in September.

Debby's father is the Rev. Ivan G. Mattern. In 1950 he was pastor in Freedom, Pa. Now he serves St. Paul's Church in Wichita, Kansas.

## Sacramento church's Religious Art Festival grows in stature

SACRAMENTO, CALIF.—The fifth annual Religious Art Festival at St. John's Lutheran Church was tied in with the area's observance of the 450th Reformation Anniversary, using the theme "Life—New Life."

This year Mr. Chester Racouillat took over the chairmanship of the festival from Mrs. John Klumb, who originated the exhibit and served four years as chairman. The purpose from the start has been to revive the interest of artists in all media in the use of religious subject matter, and at the same time to restore the interest of the church in using original religious art in its buildings and programs.

Each year the show has grown in stature, until now it has attracted the attention of the California Arts Commission and the newly formed Sacramento Arts Council. The judges are qualified artists and teachers. This year



Mrs. John Klumb and Chairman Chester Racouillat

Professor Bernardus Weber, of California Lutheran College at Thousand Oaks, was one.

A local newspaper critic noted that this





*Georgianne Else's sculpture, "The Offering," took 1st prize at exhibit*

show had a "quieter feeling" than the one in 1967. "There are no antiwar paintings or sculptures . . . and no works that reflect the emotional excesses that religion can evoke."

Through advertising the festival receives much publicity in the western part of the U.S. It brought entries from as far as Japan. Sadeo Watanabe, well-known Christian artist in Japan, sent three of his katazome prints, and one, "Entry into Jerusalem," was given St. John's Church's purchase award.

The festival presently encompasses painting, sculpture, photography and poetry, but it is hoped that some day more forms of art may be included, such as music, drama and the dance. This could possibly lead to participation by more downtown churches.

Said Associate Pastor Philip Bergstresser: "God has made us his partners in creativity, and whenever we use our creative talents we are declaring the glory of God and his creation. . . . The Church needs to be the patron of the arts. The artist and the Church must walk hand in hand. The Church must always be ahead leading the way."

### **Finnish congregation moves**

LOS ANGELES—The Finnish Lutheran Church of Los Angeles sold its building at 4003 W. Adams Blvd. and is now using the facilities of Angelica Lutheran Church, 1345 S. Burlington Ave. The Rev. Donald R. Lehti is the pastor.

## **Pacific Northwest Synod to consider urban program**

TACOMA, WASH.—The Pacific Northwest Synod of the Lutheran Church in America will be asked at its convention here May 24-26 to establish a fund to help meet the problems of the inner city.

Dr. A. G. Fjellman, synod president, said an appropriation of \$30,000 is proposed for the synod's 1969 budget.

This is in line with the decision of the LCA's Board of American missions to curtail entry into new mission fields as funds are channeled into urban situations. It also is consistent with the intention of the Board of Social Missions to ask the LCA's biennial convention at Atlanta in June to "recognize 'Justice and Social Change—the Urban Crisis,' as the most urgent domestic question facing the church today."

It is expected that much of the money budgeted for urban use would be spent in the Seattle area. Other denominations are already planning to spend money for such purposes.

## **Evangelists should ask: "Am I telling it straight?"**

NEW YORK—"Telling, not selling" is the role of the layman in evangelism, Dr. H. George Anderson said at a meeting of the Commission on Evangelism of the Lutheran Church in America.

Dr. Anderson, professor of church history at Southern Seminary, Columbia, S. C., presented a paper, "Toward a Definition of Evangelism."

The term "evangelist" first entered history "in the context of telling the good news about Jesus," he said. "The 'evangel' these evangelists proclaimed centered on Jesus himself."

However, the use of the word "evangelism" has changed and in the last two centuries it has "described a method of proclamation which aims for a decision on the part of the hearer." This modern definition differs from the New Testament meaning of evangelism in two ways, he said.

"First, the message of house-to-house visitors is often less than good news. The purpose of the evangelism program has not been



to tell people of God's power among men. It has been to bring them into church membership, or at least church attendance.

"The second difference is in the attitude of the visitor towards his message," he said. "In short, the burden is all on the evangelist, not on his message or his living Lord. The old sense of the power of the Word has evaporated," he added.

Dr. Anderson gave this definition of evangelism: "The free, joyous telling of the story of Jesus of Nazareth, who both taught and brought the power of God to men. This message is for everyone, whether inside or outside the church."

Evangelism workers, he said, must ask

themselves, "Are we doing what the church is meant to do?"

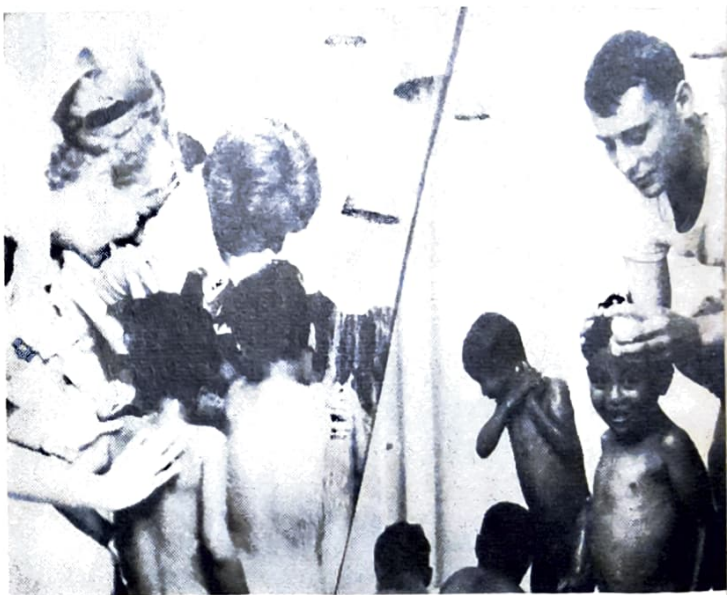
"You must constantly ask yourself 'Am I telling it straight?' he said. "Unless what is said is related to the story of Jesus you haven't followed through."

Evangelism today has "suffered under an over-emphasis on preaching," he said. "The original evangelists were also men of action—healing and helping. Their good news was more than pie in the sky. It brought changed conditions as well as changed hearts.

"This view of evangelism should nudge us toward seeing our proclamation of good news within the framework of our total mission to the world."

## Lutherans help provide plumbing for orphanage

*Children at An Lac Orphanage take advantage of modern shower facilities, with assistance of Red Cross girls, U.S. soldier*



MILTON, PA.—The plight of children in Vietnam brought sympathetic concern—and prompt action—from parishioners of Trinity Lutheran Church here. Cooperating with one of their members serving there, and with the support of local business men, they helped to provide modern showers and other sanitary facilities for the An Lac Orphanage.

This orphanage, about 10 miles north of Saigon, was founded by Madame Vu Thi Ngai with the aid of the late Dr. Tom Dooley. But when Capt. William F. Seidel, of Milton, and other soldiers of the 121st Signal Battalion arrived, Madame Ngai was preparing to close the orphanage because of lack of funds.

The 121st Signal Battalion, commanded by Lieut. Col. James M. Rockwell of Rochester, N.Y., decided to sponsor the orphanage, and undertook many improvement projects. One

was installing an adequate plumbing system. The orphanage depended on rainwater.

A well was needed. Men of the 121st furnished the labor. Capt. Seidel communicated with his pastor, the Rev. Emmanuel J. Hoover, and members of Trinity Church in Milton, who raised the funds to support the project financially. Many other servicemen helped with the job. Two pumps were donated by employees of Ingersoll-Rand in Phillipsburg, N.J.

Work was held up for a time when the pumps, arriving on a boat in Saigon, couldn't be unloaded because of the backlog of shipping. But John Weyer, an engineer helping with the project, rented a sampan and got the pumps ashore. Even after installation the men of the 121st had to stand guard so that the Viet Cong wouldn't steal the pumps at night.

—KATHERINE BENION



## A Lutheran educator warns:

# *Private colleges menaced by big state universities*

KENOSHA, WIS.—Many private colleges and universities in the United States could be put out of business if the present trend in education continues, Dr. Harold H. Lentz warned in a statement here recently.

Dr. Lentz, president of Carthage College, referred to the strong swing in student enrollment from private colleges to large state institutions, and the encroachment of tax-supported institutions in fields of private and industrial philanthropy.

The enrollment swing hurts the private colleges because tuition is usually their chief source of revenue, Dr. Lentz said, adding: "To make matters worse, state institutions—though they claim to be overcrowded—are now sending out teams of recruiters who compete vigorously against private colleges for high school seniors."

The private institutions feeling this pressure of competition today include not only Carthage College, but the 19 other Lutheran Church in America related colleges and universities as well.

Dr. Lentz also cited faltering support of private schools by the private and industrial sectors of gift-giving. "Up until recent years the lines were rather clear-cut: Tax dollars supported the public institutions, and the generosity of individuals and organizations maintained the private colleges," he said. "As the state institutions, with their ever larger tax support, become more and more active in their solicitation of gifts from private philanthropy, the support which private colleges could once expect grows constantly smaller."

The facts support Dr. Lentz's claim. In a single year from 1964-65 to 1965-66, voluntary support of public institutions rose 16.7 per cent while voluntary support of private co-educational colleges dropped 11.5 per cent. The figures also reveal that in 1965-66, major private institutions received 12.6 per cent of their total support from corporations and business, compared with 25.2 per cent for public institutions. At the same time, general welfare foundations—which provided



*Dr. Harold H. Lentz*

30.3 per cent of the total voluntary support of private colleges—rose to a point of supplying 26.7 per cent of the support of public institutions.

"If these trends continue, one can easily foresee the hardship that will become the lot of private colleges, unless they have built up their endowments and are singularly strong in constituency support," said Dr. Lentz.

## **Plaque in arena commemorates Reformation anniversary event**

LOS ANGELES—A special plaque was unveiled at the Los Angeles Sports Arena, commemorating the 450th Reformation Festival last Nov. 5 which drew the largest crowd ever to come to the arena—17,179 inside and 10,000 listening to speakers on the outside. It was also said to be the largest Lutheran-sponsored event in the world for more than a decade.

## **Microfilm Swedish church records**

MINNEAPOLIS—A project to microfilm the archives of Swedish-American congregations has been started here. It is a joint endeavor of the Emigrant Institute of Vaxjo, Sweden; the American Swedish Institute of Minneapolis, and a committee headed by Linneus G. Idstrom. Hans Norman, of the University of Uppsala, is in Minnesota to visit pioneer churches and direct the microfilming.



## "Passion Tree" is cross with appropriate symbols

WHITEHALL, PA.—St. John's Church, Whitehall (formerly Fullerton), created a unique Lenten promotion this season with "Passion Tree" trimmed with appropriate symbols.

Patterned along the lines of the Chrismon Tree displayed by some congregations at Christmas, the Passion Tree was constructed in the form of a crude cross to which was attached a five-foot hoop bearing elaborately designed "chrismons."

The "tree" was decorated in progression during the Lenten season. At the close of each mid-week service two young boys each carried a symbol to the chancel. The meaning of the symbols was explained, a chorus of children responded in song, and the symbols were then attached to the "tree." The climax was reached on Wednesday of Holy Week when the cross itself was adorned with symbols of the Holy Trinity.

Ten symbols on the Passion Tree marked "Men's Journey into Time." Included were symbols for the Creation, Noah's Ark, Abraham offering up Isaac, the Decalogue, the Annunciation, the birth of Christ, the wise men's gifts, the Crucifixion, the Resurrection and Pentecost.



Pastor Fritze with Passion Tree at Whitehall

May 8, 1968

The cross was formed from the trunk of the congregation's Christmas Tree, and stripped of all symbols for Good Friday. It was marked then simply with the INRI. On Easter, all symbols were returned and the cross was banked with lilies.

The Passion Tree idea was conceived by the Rev. Carroll O.R. Fritze, pastor of St. John's. He reported that it resulted in larger-than-usual attendance at Lenten services.

—ALTON F. HOFFMAN

## Church uses multiple means to spread Easter message

READING, PA.—Alsace Lutheran Church used a number of communication techniques to reach people during Holy Week.

Good Friday service was conducted in the Fox theatre filled to its 900 capacity. More people could see and hear the service on television screens in an adjacent room, and outdoor amplifiers carried the service into the surrounding shopping center.

The service was broadcast for an hour over radio, and was videotaped for television presentation on Good Friday evening.

On Easter Sunday, Pastor Charles E. Fair's sermon was broadcast by radio. He also preached at the Reading area Easter Dawn service.

## Passover Seder demonstrated for seminarians at Gettysburg

GETTYSBURG, PA.—A demonstration Passover Seder, the home ritual for celebrating the Exodus of the ancient Israelites from Egyptian bondage, was held April 4 at Gettysburg Seminary for about 110 students.

Rabbi Solomon S. Bernards, director of the Anti-Defamation League of B'nai B'rith, conducted the ceremony with the assistance of a Jewish family of Gettysburg.

Dr. Donald R. Heiges, seminary president, said the Seder was "an important aspect of building bridges with the Jewish community." He announced that the seminary will institute a course in Judaism in the fall term.

## Brotherhood to enlarge building

MINNEAPOLIS—Lutheran Brotherhood, fraternal insurance society, will add two floors to its six-story home office here.





*Neighborhood group gathers in home of Mrs. Florence Gittens; Pastor Jessen is second from right.*

## **"House Church" reaches out to Spanish-speaking neighbors**

CHICAGO—It sounds like "Onward Christian Soldiers," but there is something unfamiliar about the words. They are Spanish. Furthermore, standing on the sidewalk along Division Street in Chicago, one is puzzled that the sounds of hymn-singing seem to be coming from the rear of a tavern.

However, the source of the singing is not the tavern at all, but the second-floor-rear flat of Mrs. Florence Gittens, a member of Trinity Lutheran Church. On this particular evening she is hostess for the congregation's Spanish House Church.

Each Tuesday evening, eight to twelve adults and an equal number of children come to the home of a member of the group for a brief worship service and a Bible study, all in the Spanish language, led by the Rev. Richard Jessen, pastor of Trinity Church.

Members of the group take turns hosting the house church. About one-fourth of the group are members of Trinity Church. The others do not think of themselves as members of any particular church, but call the house church "our group."

The Spanish House Church is only one of the means that Trinity Church is using to minister to the residents of the Division Street Puerto Rican community. It is one of the outgrowths of a Board of American Missions-sponsored study-tour in Puerto Rico

taken by Pastor Jessen last year.

Another important ministry is the congregation's involvement in a neighborhood organization, the Trinity Lutheran Improvement Group. In this organization, members of the congregation join with other residents of the community in combating housing and education problems.

Often this means standing behind Spanish-speaking residents as they struggle to get absentee-landlords to provide the basics of healthful living, such as heat, electricity, hot water, repair of falling plaster. Some of the members of the house church group have come in response to this sort of demonstration of interest in their welfare by the congregation.

Tutoring takes place at the church each week. Adults from the congregation and community, as well as from sister Illinois Synod congregations, assist youngsters in their studies in a one-to-one relationship. In the summer, an extensive program is conducted for children and youth of the community.

An important part of the youth ministry to the community is a Teen Night for 7th to 9th grade youth, supervised by Mrs. Ruth Blanchard, a Trinity member. On Friday evenings the fellowship hall of the church is turned over to these youngsters, under the super-





*Children in tutoring class respond eagerly to pastor's suggestion for recreation period*

vision of Mrs. Blanchard and parents of the youth, for ping-pong, table games, and record-listening. About half of this group comes from Latin American homes.

Not all of the Spanish-speaking persons Trinity ministers to are Puerto Ricans. Mrs. Gittens is a native of St. Thomas, Virgin Islands, and has lived in Puerto Rico. Others are of Mexican descent. Cubans also have participated. Some have united in membership with the congregation, others will, and obviously, many others will not.

"But whether they do or whether they do not," says Pastor Jessen, "Trinity Church continues to be a community of hope in a neighborhood of possibility." —WARREN NELSON

## Pastors in St. Paul form cooperative ministry

ST. PAUL, MINN.—Twenty pastors representing seven denominations in the Highland Park section of St. Paul have organized a cooperative ministry for the announced purpose of "letting all that is valid in Christianity among us come to life in our neighborhood."

At the organization meeting held in Gloria Dei Lutheran Church, suggestions were made for a number of projects including adult Christian education, training classes for parents for sex education, open housing, and working with delinquents.

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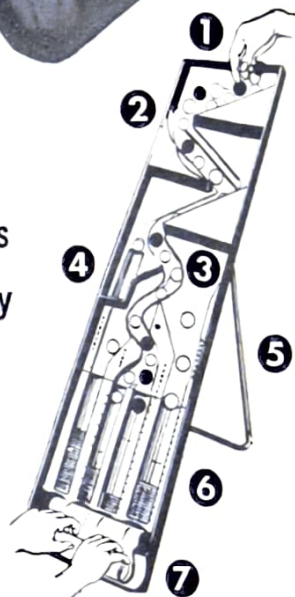
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**Lutheran Church Supply Stores**

*(See page 43 for addresses)*



# About People . . .

**F. Arthur Gilbert**, of Palatine, Ill., an unpaid volunteer officer for Lutheran Welfare Services of Illinois, has been elected to the Senior Citizens Hall of Fame by the Chicago Commission for Senior Citizens. He serves as treasurer of Lutheran Welfare Services of Illinois, largest Lutheran welfare agency in the U.S., with a \$3 million annual budget. The agency is operated jointly by the Illinois Synod of the Lutheran Church in America, and the Illinois District of the American Lutheran Church. Mr. Gilbert is vice president of a Chicago realty organization.



Mr. Gilbert

**Dr. Paul A. Westerberg**, pastor of First Lutheran, Jamestown, N.Y., was elected to the Wagner College board of trustees to fill out the unexpired term of the Rev. **Leonard R. Klemann**, Forest Hills, N.Y., pastor who died Feb. 13 . . . **Dr. George R. Whittecar**, president of North Carolina Synod, has been named by N.C. Governor **Dan K. Moore** to a committee to give religious emphasis to


highway safety. Chairman of the committee is Evangelist **Billy Graham**.

**Miss Karen A. Merkel** of Bismarck, N.D. has been commissioned as a missionary and is slated to become Director of Christian Education in Resurrection Church, Rivera, Uruguay. She's a graduate of Northern Illinois University, and trained at the School of Missions in Maywood, Ill. She will spend a year in Costa Rica studying Spanish before taking the post in Uruguay.

**Ernst Ritz** and **Mrs. Austin Zoeller**, members of Trinity Church, New Hamburg, Ont., have received the Canadian Government's Centennial Medal for outstanding citizenship . . . **Ralph R. Newquist**, member of Peace Church, Connersville, Ind. was recently installed for his second term as mayor of Connersville . . . **William S. Eisenhart, Jr.**, of York, Pa., a member of the boards of Gettysburg College and Seminary, was elected to the board of directors of General Telephone Company of Pennsylvania recently.

**Prof. Theodore B. Fleck**, director of admissions at Upsala College, East Orange, N.J., will take up new duties as registrar, July 1. He replaces **Gunnar P. Carlson**, Cedar Grove, N.J., who is retiring . . . **Dr. Myron J. Fodge**, assistant professor of religion at Augustana College, has been named winner of the college's 1968 Distinguished Professor Award. He's a member of First Church.

(continued on page 40)



## GRADUATION GIFTS

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 Appreciated by high school and college graduates, both books make appropriate and lasting gifts.  
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### The Upper Room

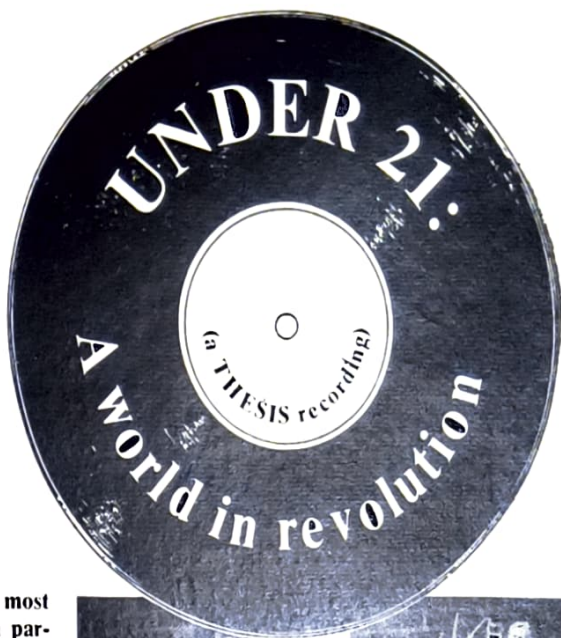
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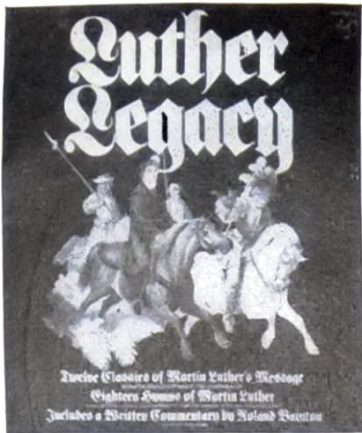
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Twelve classic messages of Martin Luther, narrated by OSWALD HOFFMANN of the Lutheran Hour. The 18 hymns are closely associated with Luther's life and work and are performed by the Schola Moderna Chorale, the New York Brass Quintet, organ and authentic early instruments. The complete package contains 2 stereo records (4 sides), full-color album with full music, texts and sources, informative program notes, art illustrations, critical materials, and a special written commentary on the meaning of the Reformation, by Roland Bainton, author of *HERE I STAND*.

"Tremendous! The music is excellent and the selection of narratives is superb and certainly well executed by Oswald Hoffman!"—*O. Karl Olander, Pres., N.E. Synod.*

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## LUTHERAN CHURCH SUPPLY STORES

(See page 43 for address of store nearest you)

ABOUT PEOPLE (continued from page 38)

Moline, Ill., where he taught the confirmation class this spring . . . **Dr. John Prehn**, associate professor of sociology at Gustavus Adolphus College, is currently engaged in an ecological analysis of religious distribution in a rural population and its relation to family size.

The Rev. **Robert Q. Beard**, pastor of St. Paul's, Startown, N.C., is a Republican candidate for a seat in the North Carolina House of Representatives. . . . The Rev. **Larry D. Campbell**, pastor of Holy Communion, Banner Elk, N.C., seeks election to the Watauga County Board of Education.

**Marian W. Staub**, caseworker for the Somerset, Pa., office of Lutheran Social

Services - Allegheny Region, was recently given the 1968 Citizen of the Year Award by the Meyersdale, Pa., Rotary Club. Mrs. Staub is the wife of the Rev. **Charles E. Staub**, pastor of Zion Church, Meyersdale. She has been instrumental in the organization of the Somerset County Health



*Mrs. Staub*

and Welfare Council, and the Golden Age Club of Meyersdale. Speaker at the award-presentation ceremonies for Mrs. Staub was the Rev. **Richard L. Tome**, pastor of Trinity, Bedford, Pa.

**Clyde F. Klutz**, professional ballplayer and member of Haven Church, Salisbury, N.C., is now a scout with the New York Yankees. He was once a catcher for the St. Louis Cardinals, played also for Boston, Pittsburgh, New York and Washington in a 10-year major league career, and most recently was with the Kansas City Athletics. He teaches a church school class at Haven, and served on its council for 12 years . . . **Lou Checchetoo**, former Upsala College quarterback, has been signed by the New York Giants of the National Football League.

(continued on page 42)



# STIMULUS FILMS



Films can influence and encourage discussion on significant material. Stimulus Films add a third dimension to a discussion program and are most effective when used in this way. Plans should be made to provide enough time for lengthy discussion.

All films are 16 mm sound motion pictures, 30 minutes in length. Each is accompanied by a leader's guide which contains a synopsis of the film, information on the persons appearing in the film and suggestions for using the film.

## POLITICS AND CHRISTIANITY

Secretary of Agriculture Orville Freeman discusses with Ray Sherer of NBC News the role of the Christian in politics. Looking objectively at the effects and the problems that the Christian faces, these two active churchmen explore ways of participating objectively in public life. Their thought-provoking insights should stimulate adults to evaluate their own responsibilities as citizens according to the guides of their faith.

Rental: \$12.00 per day (color only)

## THE HUNGER GAP

In this film Dr. George Borgstrom, professor at Michigan State University, describes the increasing hunger problem in the world. Startling and stark facts underline the magnitude of the crisis and the inadequacy of present remedies. The film makes a compelling plea for bold approaches and massive commitment by Americans to fight world hunger.

Rental: \$12.00 per day (color only)

## THE HOLY SWINDLE

This film was developed to help the adult examine the meaning of the grace of God. Dr. Sittler defines grace and free grace. In the filmed interview ques-

tions are posed as to why men have difficulty understanding God's grace, and their failure to recognize that grace involves not only God and an individual but also God and an individual in his relationships with others.

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## WHERE IS GOD?

An interview with Dr. Joseph Sittler, famed professor at the University of Chicago, provides material related to the much discussed "God is Dead" controversy. Dr. Sittler tells ways God is found in today's world and presents some of the contemporary theological thinking about the existence of God.

Rental: \$8.00 per day (b & w only)

## FRANKLIN CLARK FRY ON THE ECUMENICAL MOVEMENT

Here Dr. Fry prompts group discussion by describing why he feels the ecumenical movement is the most important development of Christian history in the 20th century. He also deals with the relationship between the movement and world events particularly with references to the "new nations" and overseas missions.

Rental: \$8.00 per day (b & w only)

## THE LONG SHADOW OF LUTHER

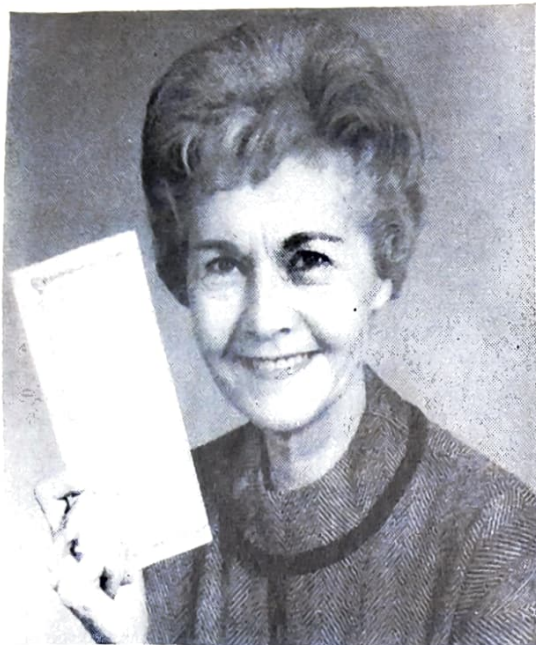
Bishop Hanns Lilje, noted German churchman, discusses Luther, the man, and his effect on history, the insights to be gained from a study of the Reformation, and the continuing importance of the Reformation for today's church and for perspective on life. Dr. Lilje points to the importance of the Reformation influence in keeping the church Christ-centered.

Rental: \$12.00 per day (color only)

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Dr. Melvin A. Hammarberg, president of Minnesota Synod, was elected first vice president of the Minnesota Council of Churches and chairman of a steering committee for a proposed ecumenical fund drive which the Council is sponsoring. The Rev. Carl E. Larson, pastor of Calvary, Alexandria, Minn., was elected to the Council's board of directors. Of three Distinguished Ecumenical Leadership Awards presented by the Council, one went to Willmar Thorkelson, religion editor of the Minneapolis Star and correspondent for *The Lutheran*.

The Rev. Henry C. Stollendorf, pastor of Holy Trinity, Lafayette, Ind., has been announced by the *Lafayette Journal and Courier* as one of four citizens, chosen from 68 nominees, to receive its "George Award" this year. The award cites Pastor Stollendorf for voluntary work as counselor to persons in trouble, and for his services as chaplain of the Lafayette Fire and Police Departments.



Governor Shafer, Mrs. Umbower

The Altoona, Pa., Chamber of Commerce recently presented its "George Award" to Dorothy Umbower, of Williamsburg, Pa., in recognition of volunteer service at the Allegheny Lutheran Home, Hollidaysburg, Pa. Mrs. Umbower, wife of George Umbower, is a polio victim who walks only with the aid of crutches. She's an active member of Zion Church, Williamsburg, of which the Rev. Preston H. Dusman is pastor. Her award, a silver bowl, was presented by Pennsylvania's Governor Raymond P. Shafer.



## —Ministerial Roll Changes—

### California

FLAK, Lorents J., St. Paul, Albia, Iowa, to Faith, San Jose.

RUSSELL, John D., Faith, San Jose, to Calvary, San Diego.

### Delaware

TURLEY, Donald L., All Saints, Baltimore, Md., to Hope, New Castle.

### Iowa

MCCARTNEY, Sedoris, Berkeley, Calif., to St. John, Hampton.

### Maryland

MILLER, Howard W., Trinity, Taneytown, to associate pastor, Second, Baltimore.

ROEGER, William Coley, St. James, Chalfont, Pa., to St. Mark, Hampstead.

SHELTON, James L., assistant pastor, Christ, Oreland, Pa., to Zion, Hamilton, Baltimore.

### Pennsylvania

HAGEY, Donald C., Mt. Zion, Briggsville; St. Mark, Nescopeck, and St. James, Zenith, to Peace, Cornwells Heights.

KEENER, John D., Altalaha, Rehrersburg, and Salem, Bethel, to St. John, Brandonville.

KUEBLER, Peter H., Christ, Dillsburg, to assistant pastor, Trinity, Camp Hill.

MILLER, Clifford R., Jr., Immanuel, Manchester, Md., to associate pastor, St. Matthew, Hanover.

### Virginia

MOYER, V. A., Jr., assistant to the president, Virginia Synod, Roanoke, to Grace, Winchester.

WISE, Gerald C., mission developer, Mt. Airy, N.C., to Emmanuel, Woodstock.

## —Deaths in the Church—

THE REV. LAWRENCE H. BECK, 39, pastor of Trinity Church, Omaha, Neb., died on Easter Day, Apr. 14, in Omaha, after a long illness. He was ordained in 1954 by the Augustana Church and served parishes in Iowa before being called to Trinity as associate pastor. He became pastor in 1965.

SISTER GEORGIA BUSHMAN, 72, retired, died April 5 at the Lutheran Deaconess House in Gladwyne, Pa. Consecrated in 1923, she served as parish deaconess at St. Stephen's, Pittsburgh, Pa., for five years, and at Trinity, Germantown, Philadelphia, for 25 years.

THE REV. HAROLD SHULTZ KNOLL, 48, of Point Pleasant, W. Va., died March 28 in Columbus, O. He had retired recently as pastor of St. Peter's, Point Pleasant. Earlier pastorates included Marklesburg-Saxton, Smicksburg, and Temple Eighth, Altoona, all in Pennsylvania.

THE REV. LEROY WILLIAM PERRAN, 32, pastor of Holy Cross, Farnham, N.Y., died March 26 in Buffalo, N.Y. Ordained in 1961, he had also served Bethany, Central Bridge, N.Y., and St. Mark, Jamaica, N.Y.

THE REV. ERLING W. RABE, 59, pastor of Cross of Glory Church, New Brighton, Minn., died Apr. 13 at New Brighton. Ordained in 1942, he served

for the next nine years as pastor of Epiphany, Minneapolis. In 1951 he was called to St. John's, Oshkosh, Wis., and in 1966 to Cross of Glory.

THE REV. GUSTAV SANSTEAD, 75, retired, of Minneapolis, Minn., died March 28. A former Augustana Church pastor, he had last served the congregation of Christ, Marine on St. Croix, Minn.

## Ralph Coleman, artist, dies

JENKINTOWN, PA.—Ralph Pallen Coleman, Sr., 75, nationally known artist whose illustrations graced many Lutheran Church in America congregational bulletins and other publications, died April 3 in Abington Memorial Hospital, not far from his studio-home here.

From 1942 to 1967 he painted hundreds of pictures for major religious denominations, approximately 150 of them for the LCA Board of Publication. He painted a number of murals for Lutheran and other churches, as well as the huge "Resurrection" mural in Forest Lawn Memorial Park, in Glendale, Cal. During World War II his painting of "The Eternal Christ" was reproduced in millions of copies and distributed to GI's.

## King of Norway to visit four colleges in America

MINNEAPOLIS—King Haakon of Norway was scheduled to visit four colleges of the American Lutheran Church early in May. They are Luther College, Decorah, Iowa; Concordia College, Moorhead, Minn.; St. Olaf College, Northfield, Minn., and Augsburg College, Minneapolis.

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# MY QUESTION IS...

**Q.** On Holy Thursday at the close of the service our pastor performed the rite of "stripping the altar." It had never before occurred in our church. Isn't this a Roman Catholic practice?

**A.** In Lutheran churches the altar is usually stripped of ornaments such as the fair linen on Thursday evening before Good Friday. This is usually after the Thursday evening service and not as a public ceremony. But your pastor may wish to dramatize the preparation for Good Friday by performing the ritual publicly.

**Q.** Why was "He descended into hell" omitted from the Nicene Creed?

**A.** The Nicene Creed came into the form we now know at a much earlier time than the

Apostles Creed as we know it. The doctrine of the "descent into hell" (based on a single Bible verse, 1 Peter 3:19) was rather late in being generally accepted as Christian.

**Q.** I am a Lutheran and am going with a Roman Catholic. He wants us to be married but won't change his church. Neither will I. Is it possible for us to be married in a Lutheran church without him being excommunicated from his? He would not have to change, but just to say his vows in my church. Also, if we have children, I would want them raised as Lutherans.

**A.** This young man's marriage would not be recognized by the Roman Catholic Church unless he is married by a priest. To be married by a priest you must promise that children who may be born would be reared Roman Catholic. You have reached a point of difficult and heart-breaking decision. Until Roman Catholics change their marriage rules, which may happen sometime, you can't both have what you want.

**Q.** Our former pastors generally brought adult members into our congregation by first baptizing them (if they had not been baptized) and then receiving them by confirmation. Our present pastor receives such members, after giving them instruction, by baptizing them and simply listing them in the parish records as received under adult baptism. Shouldn't they also be confirmed?

**A.** Confirmation is the rite by which an individual who has come to an age to understand the Christian faith assumes in his own name the profession and promises his parents or other sponsors made for him in infant baptism. For an adult, baptism is sufficient. Your present pastor is in accord with the general practice in the Lutheran Church in America.

**Q.** What is meant in the creed by the "quick and the dead" who are raised up at the judgment day?

**A.** The "quick" is the term sometimes used in the King James translation of the Bible to mean the living, as "he which was ordained of God to be judge of quick and dead" (Acts 10:42). Modern translations give this as "the living and the dead."

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## LUTHERAN CHURCH SUPPLY STORES

*see page 43 for addresses*



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(SEE PAGE 43 FOR BRANCH ADDRESSES)



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# TV REPORT

By DICK SUTCLIFFE

## AMERICAN PROFILE: "SOMEHOW IT WORKS"

**NBC-TV Network**  
**Friday, May 10—10-11 P.M.**  
**Reported by Edwin Newman**

LIKE THAT NOW-FAMOUS prizefight referee who tried to provide "instant culture" in Madison Square Garden, some years ago, by closing his instructions to the combatants, "And may de best man emerge vic-tore-ee-yuss," tired old politicians often insist that "politics is really the science of human relationships."

Maybe. Certainly as in all sciences, explosive surprises frequently occur. Witness the detonations in American political rings this spring!

Television's capacity to communicate in

subtle ways, added to most viewers' seemingly insatiable appetite for watching some human beings manipulate others, has raised the standard of political sophistication in North America. Even the most naive are now privy to many trade secrets and tricks of gamesmanship that used to be hidden in the blue haze of smoke-filled rooms.

TV cameras, including the newest minipacs now promised for the national party windings in Miami and Chicago, coupled with the highly articulate TV pundits who perform, will surely provide viewers with the quality and quantity of information once available only to shrewd convention floor managers.

To be an intelligent voter in November, it is necessary to know the rules of the game and how to become well-informed. For a sensitive study of American political campaign techniques, watch this Edwin Newman guided tour.

## THE BEST ON RECORD

**NBC-TV Network**  
**Wednesday, May 8—9-10 P.M.**  
**Grammy Award presentations**

## THE SINGERS

**ABC-TV Network**  
**Saturday, May 11—9:30-10:30 P.M.**  
**Starring: Aretha Franklin, Gloria Loring**

SEVERAL YEARS AGO, riding a crosstown Manhattan bus from the Lutheran Church House on Madison Avenue to Penn Station. I was gently chastising myself for allowing my ego and my job to get me so deeply involved in extra-curricular activities. My family had begun to protest. Suddenly my attention was drawn to a sign above the driver signal-cord opposite my seat.

The sign was big. It was bold. It was simple. In large black letters leaping off a vivid green background, it asked me: "Do you know the last name of your son's best friend?"

"Who's asking a silly question like that," I mused, scanning the poster for an identifying sponsor label. Finding none, I muttered something about the power of "teaser advertising" and began to read other signs . . .

Suddenly, a chilling wind blew across my consciousness . . . "All right, what is Mike's best friend's last name?" My shivering began in earnest. I didn't even know Mike's best friend's first name!

Laugh gently, dear reader!

What's the title of your favorite teen-ager's

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favorite song hit? And does he/she prefer The Mob to The Little Rascals, The Monkees to Anthony and the Imperials, or Union Gap? Test your generation gap by sitting down with your Young Person to watch either or both of these studies of contemporary musical tastes. Hints: If you're asked about the *queen of soul* don't start talking about *filet* . . . she's Aretha Franklin!

## SECRETS

### CBS-TV Network

**Wednesday, May 15—9:30-11:00 P.M.**  
**CBS Playhouse; starring Arthur Hill, Barbara Bel Geddes, in original play by Tad Mosel.**

IN A DAY when Social Security numbers, driver's license digits, check ciphers, credit card characters, house numerals and zip codes make personal privacy a mere figment of the imagination, it's small wonder that we human beings feel intimidated by computers and whirling tapes.

What makes a person a person? At what point *must* I draw a line in front of me and say to the world: "No further!" At what point *dare* I withdraw? For what reason?

Tad Mosel explores in *Secrets* one moment in the life of a successful accountant when he asserts his claim to personal privacy in the face of family and community curiosity about the motivation behind his personal actions.

On the basis of the CBS Playhouse's record for outstanding original plays, Mosel's reputation as a playwright, and a stellar cast, *Secrets* is in the "must see" category!

## EMMY AWARDS

### NBC-TV Network

**Sunday, May 19—10-11:30 P.M.**

**Hosts: Frank Sinatra (West Coast), Dick Van Dyke (New York)**

THE NERVOUS BUTTERFLIES in the tummies of hundreds of TV stars will be as big as bats on this Night of TV Nights—when the Emmy Awards separate the winners from the also rans, the perspiring hopefuls from the lucky ones.

A suggestion while watching: have a pad of paper and a pencil handy. When the winners are being announced and you recall a particularly satisfying performance, jot down the name of the star, the program and the network. After the show, drop a personal note to the star, in care of the network in New York City, thanking him/her for mak-

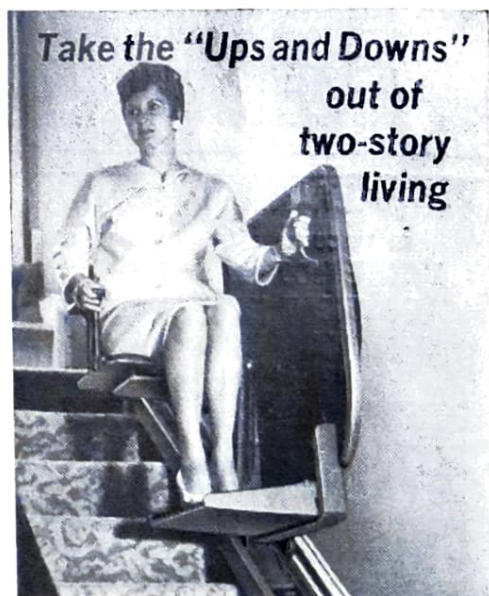
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Addresses: ABC-TV Network, 1330 Avenue of the Americas, New York City, N.Y.; CBS-TV Network, 51 West 52nd Street, New York City, N.Y.; NBC-TV Network, 30 Rockefeller Plaza, New York City, N.Y.

## "Antkeeper" makes theatrical debut at HemisFair theatre

SAN ANTONIO, TEX.—The Lutheran Church in America's first adult television offering, *The Antkeeper*, made its theatrical debut here last month at HemisFair '68.

The 30-minute full-color film that dramatically tells the story of creation, incarnation and redemption through the use of live ants as "actors" was shown during Easter week at the youth pavilion at the international exposition. From April 22 to 29 it was the featured film at HemisFair's International Theatre.



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## Synod Convention Calendar

**May 13-16**

ROCKY MOUNTAIN: Augustana Church, Denver, Colo.

**May 19-22**

INDIANA-KENTUCKY: Bloomington, Ind.

MICHIGAN: Trinity Church, Ann Arbor, Mich.

NEW ENGLAND: Emmanuel and Grace Churches, and Hilton Hotel, Hartford, Conn.

**May 20-22**

METROPOLITAN NEW YORK: The Nevele, Ellen-

ville, N.Y.

NEBRASKA: First Church, Kearney, Neb.

**May 20-23**

EASTERN PENNSYLVANIA: The Inn, Buck Hill Falls, Pa.

ILLINOIS: Trinity Church, Rockford, Ill.

NEW JERSEY: Ocean City, N.J.

PACIFIC SOUTHWEST: Sacramento, Calif.

**May 24-26**

PACIFIC NORTHWEST: Winthrop Hotel, Tacoma, Wash.

**May 27-29**

FLORIDA: Jack Tar Hotel, Clearwater, Fla.

MINNESOTA: Gustavus Adolphus College, St. Peter, Minn.

**June 3-6**

EASTERN CANADA: Waterloo Lutheran University, Waterloo, Ont.

**June 4-6**

CARIBBEAN: Evangelical Seminary of Puerto Rico, San Juan, P.R.

CENTRAL PENNSYLVANIA: Gettysburg College, Gettysburg, Pa.

MARYLAND: Lutheran Theological Seminary, Gettysburg, Pa.

**June 5-7**

WESTERN PENNSYLVANIA-WEST VIRGINIA: Thiel College, Greenville, Pa.

**June 6-8**

UPPER NEW YORK: Reformation Lutheran Church, Rochester, N.Y.

**June 11-13**

SLOVAK ZION: SS. Peter and Paul Slovak Lutheran Church, Riverside, Ill.

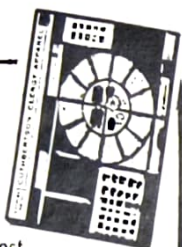
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### Communion bread and wine made by church members

GILBERTSVILLE, PA.—In making arrangements for the Maundy Thursday communion, Pastor Dale I. Gregoriew of St. Luke Lutheran Church suggested use of the offertory procession to bring the wine and wafers to the altar, as was the custom in the early church.

The bread and wine were actually fruits of the labors of members of the congregation. Mrs. Willard Haring made the wine, some from grapes grown on property owned by the church. Mrs. Genevieve Binder baked the bread.

### Florida church sells property

DAYTONA BEACH, FLA.—Christ the King Church sold its former church site here to the Church of God for \$18,000. The money will be applied to liquidating the debt on the present church on Volusia Ave., occupied in 1962.



# LETTERS

## to the editor

### communism contained?

I have not read a more reasonable statement on contemporary communism than your editor's opinion (Apr. 10). Hopefully your comments will help to clear the misconceptions which have led us into error in Vietnam and which threaten the development of responsible policies toward other nations.

HELENE OSWALD, *Harrisburg, Pa.*

Is Cuba and the dissidence in South America, caused by communism, imaginary? To liberate our thinking toward communism at this time would be disastrous. Our "dreadful fear of a worldwide Communist conspiracy" is probably all that has kept us free of Communist domination.

RICHARD J. BECK, *Woodhaven, N.Y.*

Communism is no imaginary threat. The communists' purpose always has been and always will be that of a godless, state-controlled world. Communist activity simmers beneath the surface, intelligently planned and executed, intent on making the best for its own purposes of all the problems facing the American people.

MRS. HARRY READ, *Spokane, Wash.*

Three cheers for the editor's opinion. Unfortunately those who are convinced that the 1917 and 1968 brands of communism are identical will be unable to hear what you said in your article.

JOHN D. RUSSELL, *San Diego, Cal.*

Is it necessary for our church magazine to lay politics and try to give opinions on foreign affairs, Communist influence, etc. when we have more than enough difficulties to settle here at home?

ANSGAR ASKILDSEN, *Burlington, Mass.*

After reading your editorial we are discontinuing all contributions to the Lutheran Church in America. If we decide to join the Reformed Communist Party we shall send our extorted dues directly to the treasurer of the Party. While Washington, Newark, Boston, and numerous other cities are being burned and wrecked as a direct result of Communist-led groups, the readers of the *Lutheran* are imposed upon by this degree of opinion.

SIMS W. CALDWELL, *Orangeburg, S.C.*

Each year more and more people come under Communist domination. Their leaders are dedicated to the destruction of the free world. Despite the minor relaxations of restrictions which you point up, none of the satellite nations can pass the simple test of free, uncensored, unrestricted communication and travel.

A. C. LEBRECHT, *Valatie, N.Y.*

I wish with all my heart that you would be right and that there would exist no longer a world-wide Communist threat. But to think this

way today is a mistake. I raise my voice in the name of those who still suffer in concentration camps, in prisons, and from persecution just because they are opposing the Kremlin's attempt at world-wide communism.

LESLIE VON HEFTY, *Santa Monica, Cal.*

While it may be true that there have been some happenings in recent days that make it appear as though the Communist threat is lessening, it is still there, but manifesting itself in more subtle ways than the purges of the Stalin era. The Communists are still hard at work to gain world domination. Thank God there are places like Greece and Indonesia where the yoke of communism has been thrown off.

MELVIN B. GILLUND, *Buffalo, Minn.*

If we take your editorial as fact, then Lenin's writings telling of the aims of international communism are fancy. The iron curtain has fallen surely and solidly, shutting off many God-fearing and freedom-loving people from the rest of the free world.

DANIEL C. OST, *Orwigsburg, Pa.*

I am quite aware of changes in Communist policy and am ready to admit that Communist subversion does bring about some industrial and other economic advances in the nations it seizes. But when I look at the recent practices of the U.S.S.R. and Red China I can see only changes in the means used to obtain their ends—world communism.

BEVERLY J. BANYAY, *Clarion, Pa.*

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# Editor's Opinion

THERE PROBABLY aren't many ministers who expect every word of every sermon to be heeded and put in practice by all their listeners. It's a pleasure to report one sermon which did produce a dramatic result. A man wrote to me from Ebenezer Church in Columbia, South Carolina, telling me what a sermon by Pastor Robert Hock did to him.

It wasn't just this one sermon. The man said Pastor Hock had "for two years been unashamedly preaching the gospel of love. With considerable courage he has not hesitated to confront this gospel to us and to our prejudices. This most recent sermon has been particularly hard on mine. I believe for the first time I'm beginning to see just how terribly wrong my whole attitude has been all these years."

This man in the deep South says he has come to realize he has "long been filled with religious bigotry and social prejudice. I have been highly critical of reports in the newspapers concerning the National Council of Churches and I have been rubbed the wrong way by *The Lutheran's* emphasis on the race problem."

PASTOR HOCK's sermon was about the blazing, redeeming fire of the Holy Spirit that brings saving light to a world's darkness. He said such things as these: "The Saviour who redeems us has redeemed in his grace the poor man and the ignorant man and the black man just as much.

"The very ones we have too long considered inferior and different and beneath us are children of God just as much as we are. The God we call Father is their Father too, and that makes us brothers, one and all. That's the loving, gracious will of our God.

"It's mighty tough on our prejudices (I know, for I was born and bred in them too.) And it's mighty rough on our self-righteousness and pride. No one, much less a congregation like ours, likes to be told that we've been in error all these years, that we've failed miserably as God's people.

"It's easy to gulp and say, 'Hold on there. What about the National Council of

Churches? What about Franklin Clark Fry? What about those articles in *The Lutheran*?

"And the redeeming, forgiving, renewing fires of God's spirit continue to smolder in the ashes of our unrepented sins."

ANYONE WHO CAN read through the 600 page edition of the Kerner report of the National Advisory Commission on Civil Disorders knows that according to this excellent analysis of civil disorder in the U.S. in recent summers the trouble did not start with the Negroes. "White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since World War II," the report says.

It goes on to say that "only a commitment to national action on an unprecedented scale can shape a future compatible with the historic ideals of American society."

There's nothing in the report about what the churches have done about white racism. We all know the churches until very recently have been on the sidelines. Even now the church people getting into action are a small minority.

I suppose there would be lots of trouble if all our pastors started telling us white people "that we've been in error all these years, that we've failed miserably as God's people." But this we must hear and heed. Consciously or unconsciously we have cut off from the benefits of our society a large percentage of our black people, and now have most of them penned in hopeless ghettos.

We can expect nothing but increasing trouble until a vast change of attitude takes place. Basically the change must come in the willingness and eagerness of white people to accept and love black people. Government programs, although of the greatest importance, won't be adopted or effective until we uproot white racism.

Where is there a better place for this to be encouraged than in our churches? The fire of the Holy Spirit burns there, but we are protected from drastic change in ourselves only by insulating ourselves from this fire.

—ELSON RUFF