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PAGE 4

THE Lutheran

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Venita has known a lot of suffering.

Venita is a shy little girl with big, dark eyes. You can see by her wistful expression that she has known much suffering in her short life in India.

She hardly remembers her parents. Her mother was in ill health when Venita was born. She died when Venita was only two years old.

Her father earned very little and lived in one room in a tenement in Delhi. He was unable to support and care for the frail little girl. He asked a children's Home, affiliated with the Christian Children's Fund, to take care of his daughter.

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THE Lutheran

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Volume 13, Number 21

December 3, 1975

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MEMO TO OUR READERS

As of the date of this issue, Christians from all over the world are gathered in Nairobi, Kenya, for the assembly of the World Council of Churches. We've summarized matters coming before the WCC in an article appearing on pages 16 and 17. Features Editor Carl Uehling is attending the assembly and his report on its actions will be published in one of our January issues. Uehling's itinerary also includes Tanzania, Ethiopia and Egypt where he will interview church leaders and inspect mission projects.

The newest Lutheran hospital in the United States graces our cover. The \$25.5 million Immanuel Medical Center in Omaha, Neb., was dedicated last year by LCA President Robert J. Marshall. Our story starts on page 4.

Upcoming: Christmas....a full color cover by an old master....the story of the "Christmas rose."

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Serving Omaha's sick

Room numbers a foot high are easily seen in the new building's wide and brightly illuminated hallways

Immanuel Medical Center's new \$25.5 million facility features ultramodern technology designed for patient comfort

BY CARL T. UEHLING

When Omaha's first Immanuel Hospital was built in 1889 its Lutheran sponsors ran out of money before the doors and windows could be installed. For more than a year birds used the empty structure as a huge aviary until funds could be raised for its completion.

The windows in the new Immanuel Medical Center, dedicated last year, are designed to remain shut. The \$25.5 million building's atmosphere is carefully controlled, even to maintaining an air pressure slightly higher than outside to discourage the entrance of dirt and germs. Exterior doors tend to stand slightly ajar as a result.

In dozens of ways the bright and beautiful structure is planned to speed recovery of patients. Situated on a 130-acre site in the growing northern section of the city, Immanuel can be seen for miles around and reached quickly by modern highways. Inside, automation speeds efficiency and reduces chances that workers will carry infections. A monorail delivers supplies and medicines to patient floors. Storage areas, delivery elevators and the laundry are carefully segregated so that the soiled items and clean items never cross. Menus rival the finest restaurants because of a system using microwave ovens on patient floors to cook

previously prepared and frozen dinners.

Color is everywhere. Bold modern art graces hallway walls. Room numbers are a foot high. Departments are announced with clever symbols. Patients enjoy picture-window views, with a special ledge just for flowers. Every floor has "quiet rooms" where people can be alone with their thoughts.

It's also a hospital with a chapel and three fulltime chaplains. A Bible sits prominently on the counter by the information desk. A large sign outside describes Immanuel Medical Center as "A social ministry project of the Nebraska Synod of the Lutheran Church in America."

That church relationship goes back to the institution's founding by a Swedish Lutheran pastor, Erick A. Fogelstrom. His insistence upon having deaconess nurses led to the hospital's serving as headquarters for the deaconess community of the Augustana Lutheran Church. With the national church merger in 1962 the hospital's affiliation was transferred to the Nebraska Synod.

The synod elects some members to the hospital's board and ratifies the election of the remainder. Though the church strongly encourages support by individuals, ac-

According to the synod president, Reuben T. Swanson, "there hasn't been any synodical budget support of Immanuel for many years."

It is an important point. Hospitals like Immanuel are nonprofit institutions. People who believe in them contribute to their work, and Immanuel has had massive support from such sources. Its relationship to the church encourages church people to contribute. But when it offers charity in caring for patients unable to pay, most of the money has to come from the fees charged people who are able to pay.

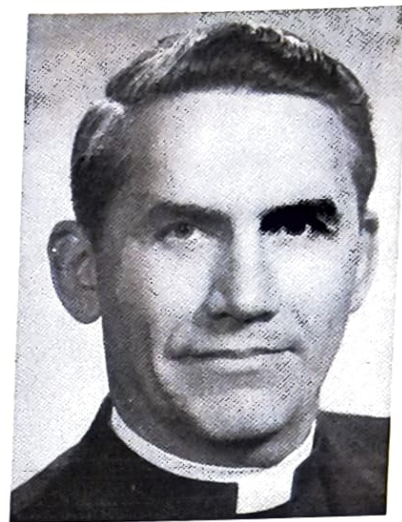
Those fees spell the difference between life and death for the institution. As long as its available space is filled with enough people who can pay their bills it can survive, and improve itself, and even care for the poor. But if people stop coming to a hospital because the buildings are old or the neighborhood is threatening to them, a gradual erosion sets in. The quality of services declines. It is increasingly difficult to keep physicians on staff. It no longer has the resources it needs to give charity care.

The new Immanuel is four miles from the old Immanuel, a complex of buildings located in a changing neighborhood. By most standards the old 13-acre campus is impressive. The structures seem substantial and relatively modern. But the parking lot stands empty, and most of the buildings are vacant. Why the move?

"We had doctors telling us their patients were refusing to come to our hospital," according to Hans Link, Immanuel's finance director. "Two-thirds of our beds were in sections built in 1926. There was no central air-conditioning, no private bathrooms.

"Also, because our old buildings weren't suitable for the newer tools of medical technology, we needed to build an addition. A relatively minor addition would cost over \$10 million. But the day you open such an addition to an old

Swanson: 'There's a difference between serving a person because of a physical need and serving because we care about that person'



facility it is technically as old as the original facility! It made much more financial sense to build a new hospital altogether."

Synod President Swanson echoes that sentiment. "Immanuel had to move if it was to maintain its tradition of superior care for people," he says. "Superior care is dependent upon superior professional people who could not continue to be attracted to the old location. Today, if Immanuel had stayed, it would be a second-rate hospital."

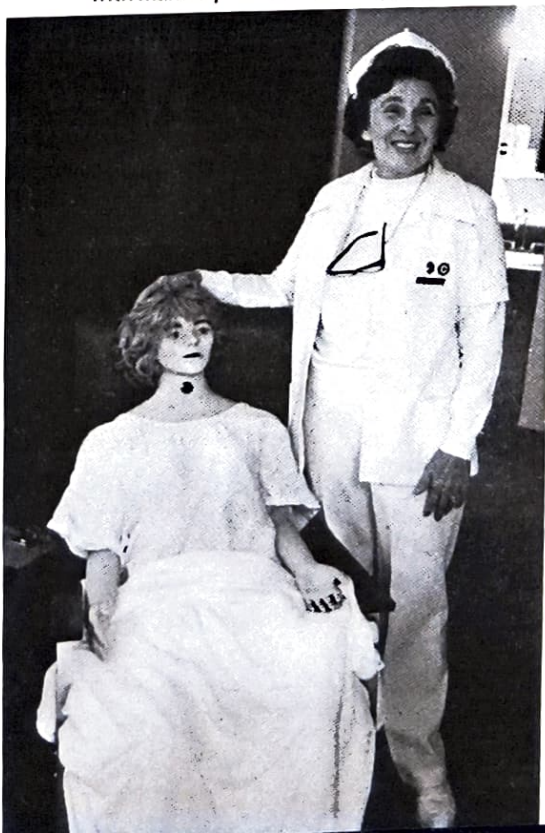
But some people in the old neighborhood disagreed. Immanuel was their hospital, convenient when they needed care. Proportionately, the old neighborhood has more poor, more elderly, more minorities. When the hospital moved critics said it was deserting the people who needed it most so that it could be nearer to people who could afford to go anywhere they wanted for care.

"Some of us have the feeling that it was just a matter of

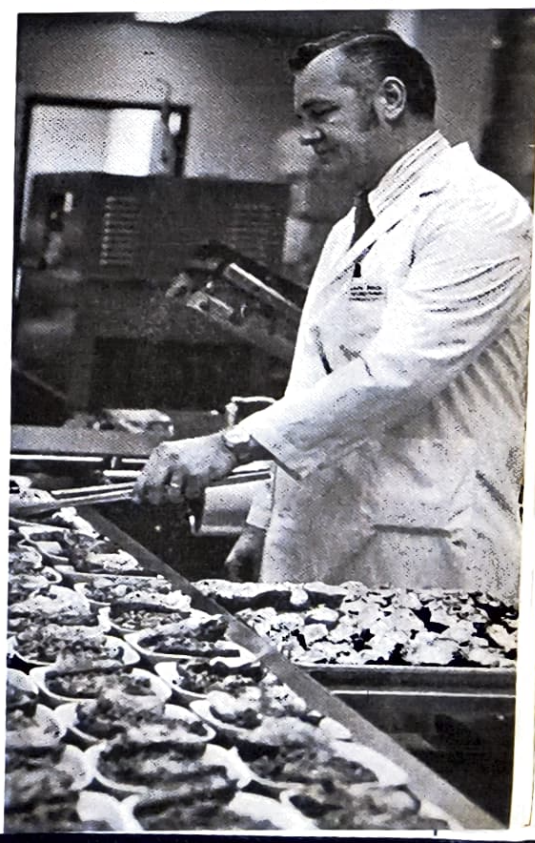
Radiology technician Robin Buchholz does ultrasound scan on patient



In-service instructor Ina Backstrom with mannequin used to train personnel



Food is prepared in large quantities, then frozen until needed



economics," according to one Nebraska Synod pastor. "If the hospital was to attract the kind of patients it wanted, it had to move out. But maybe it should have a different concept of its mission."

"We don't think four miles is abandonment," counters Riley M. Green, Immanuel's administrator. A soft-spoken, friendly man, he had management and administrative responsibility for the relocation project from the construction planning to building dedication. Currently he serves as president of both the Omaha Hospital Association and the Nebraska Hospital Association.

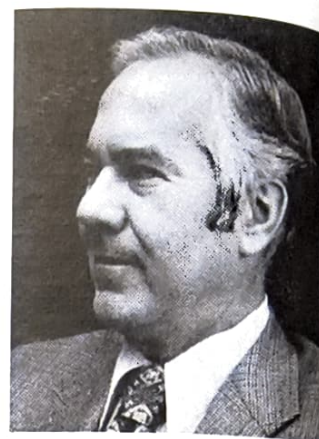
"We did surveys," Green continues. "We found that 60 percent of our people came from this area where we've relocated, and that it is an expanding section which can be expected to have a much higher population in the future. Before we moved we were the closest hospital to these people, and they had the 'inconvenience' of having to go to our old location. If one portion of the population now is not as well served, another, larger portion is better served."

"Immanuel has a stewardship responsibility to use its talents so that it remains solvent and maintains continuity. And the most important consideration is the quality of the service, regardless of location. Now we have a building that gives us the tools to do the job."

The building that gives Immanuel the "tools to do the job" has 386 beds. But the foundation can support another seven stories, and wings could be added, so the total number of beds possible at that location could be 1,300. Because all of the major departments are located along the outside wall they can be expanded without affecting other departments.

Careful thought has been given to such things as "patient flow." The X-ray department is next to the emergency room, but on the other side of X-ray is the sur-

Green: 'The most important consideration is the quality of the service, regardless of our location. Now we have a building that gives us the tools to do the job.'



gical suite. A combination obstetrical and operating room suite means that personnel can be moved from one to the other depending on needs. Throughout the building the bright decor gives a space-age feeling.

Nurses had to retrain because Immanuel employs the "Friesen" concept of hospital care, named after a Washington, D.C. consultant. "There are no nurses' stations," says Sister Ingeborg Blomberg, a deaconess who is an assistant administrator. "The nurses are out with the patients all the time. Charts and medication and supplies are all in the room, everything the nurse might need."

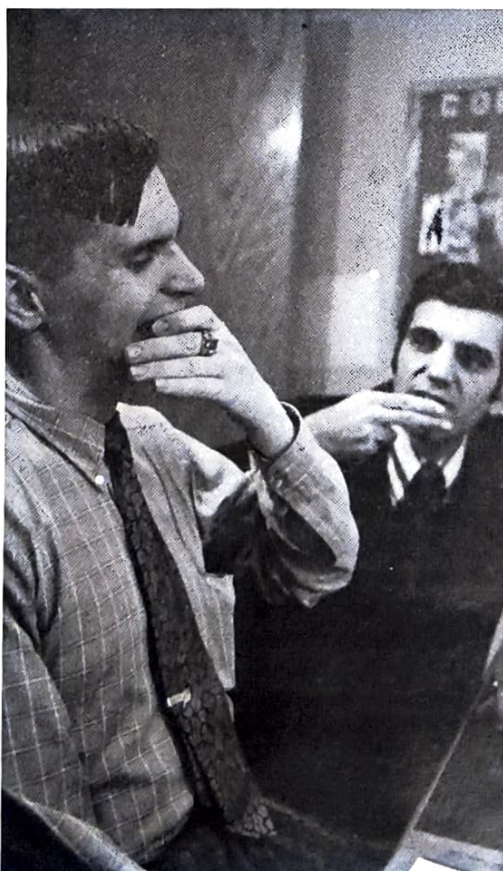
Sheila Exstrom, director of nursing, says that while the number of nurses per patient varies depending on the area, as a general rule they plan to give four hours of nursing care per patient per day. That rises to 12 to 14 hours per patient per day in intensive care.

"We have no head nurses," she says. "The accountable nurse is at the patient's bedside. We hope the nurse can

Monorail system delivers supplies throughout hospital

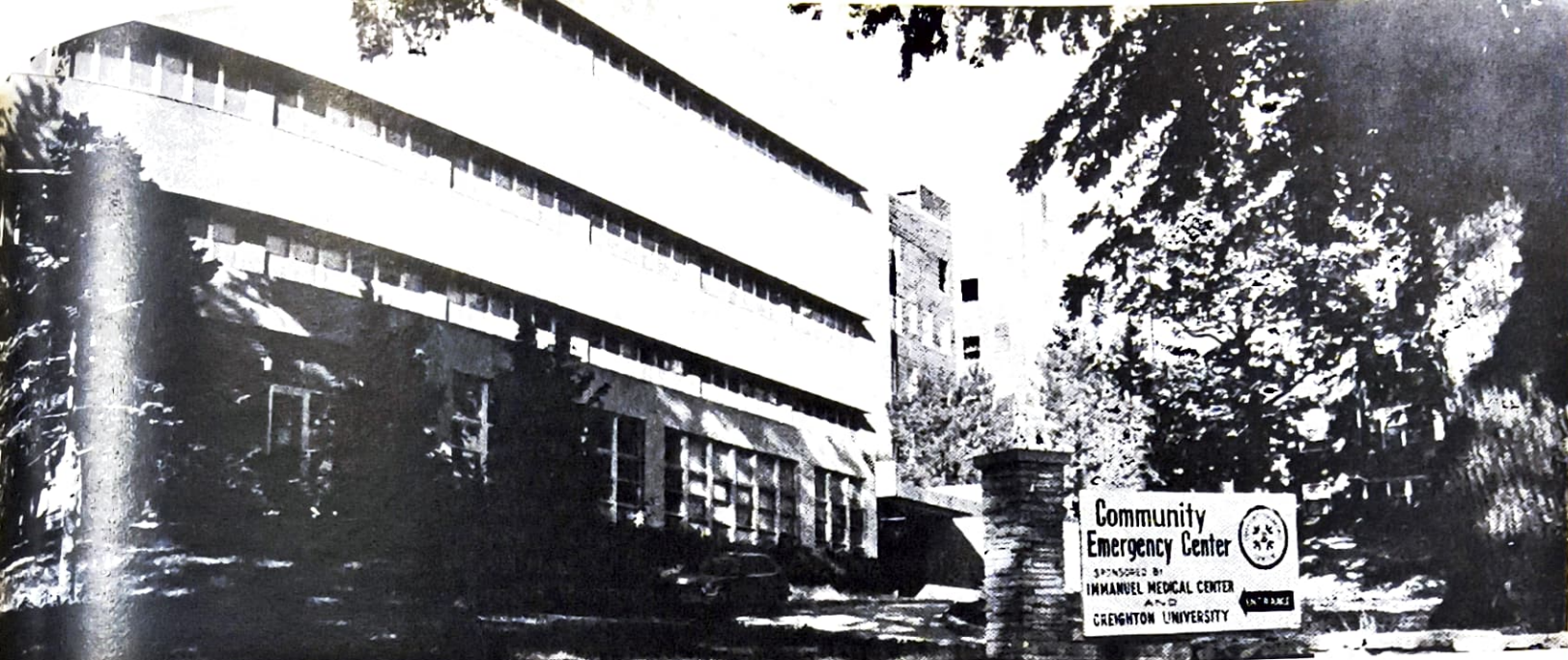


Patient working with therapist in communicology/audiology department



Chaplain Aldine E. Anderson conducts clinical pastoral education program





Nebraska Synod hopes to set up corporation to operate old Immanuel property for wide range of community and health services

plan with the patient and the doctor for the care of the patient. That way the nurse doesn't have to check with too many others with regard to that care."

But isn't that a lot of responsibility?

"Yes," she says, "but a nurse goes to school in order to be able to receive responsibility."

New buildings have problems all their own, though. One day a group of visitors marveled over the operation of the pneumatic tubes that speed messages and medicines to the patients. The next day the system broke down. And the size of the new building has been a serious difference to personnel accustomed to the "homier" atmosphere of the old Immanuel.

But people renewed the family feeling a few months after dedication. A blizzard kept staff and patients confined at the hospital for three days. Everyone worked together ... doctors doing laundry, nurses in the dietary service. And one physician "delivered" a baby by telephone!

Sheila Exstrom says that Immanuel has an attitude that the patient always comes first. She credits the deaconesses for this spirit. It is another evidence of the importance Immanuel people put upon their church ties, even though they receive no direct funding from the church.

"Our Lutheran relationships give us stability and identity," Riley Green says. "We have strong traditions for caring about unmet needs in society, and those are a result of the pastors and church people who have worked with us over the years. Look at the aging program as an example. And at our alcoholism program. Both deal with areas where the rest of society doesn't care too much.

"Then too, we've always had a substantial chaplaincy program. We pay for it, and that helps to reflect our attitude about the church. Most of our doctors see the chaplaincy program as helpful in attempting to treat the whole person."

Omaha area Lutheran churches think of Immanuel as their hospital, and church people serve as volunteers and help raise funds for special projects. "Immanuel," says Reuben Swanson, "has held a model before us of service to

God and man."

In the meantime the old property continues to have some use. There's a home for the aging with over a hundred guests, and an alcoholism clinic. Both programs will move to the new site when new facilities are completed next year.

Nursing students continue to occupy a dormitory at the old location, but that program will also be transferred next year to the campus of Midland College. Nursing students will get their clinical education at the hospital, which is within convenient commuting distance from the college. But they'll complete a four-year baccalaureate degree program at Midland, an LCA-related institution.

There's also a community emergency clinic at the old location. For several months it was open 24 hours a day but served relatively few persons, and then chiefly during daylight hours. It has been cut back to 12 hours a day because of this low usage. A special synodical program calls for a new nonprofit corporation to take over the old "Immanuel East" property and develop a wide range of community and health services.

Swanson is troubled by criticism levied at the hospital because of its move. It isn't wholesale but it is vocal, and he finds the situation frustrating. "Right now we are characterized as uncaring by some of the community," he says, "but we do care. The hospital had to move if it was to continue to render caring service. I'm absolutely convinced of that."

Decisions are not easily made in a society where rapid sociological change renders sound structures impractical, and where dramatic improvements in medical technology dictate the kind of relocation Immanuel Medical Center made. Some people inevitably are not as well served, and when a church-related institution is responsible, the church seems somehow callous and indifferent.

But Immanuel has a long tradition of putting what Reuben Swanson calls "tender loving care" into its program. "I hope we'll never forget that," he adds. "There's a difference between serving a person because of a physical need, and serving because we care about that person."

ADVENT:

Only 24 praying days 'til Christmas

**The better we prepare,
the richer the celebration**



BY KENNETH SMITS

Squeezed as it is between Thanksgiving and Christmas, the brief season of Advent can slip by unnoticed.

Nevertheless, celebrations such as Christmas do not take place all in a single day. They grow in importance through the time and effort spent in preparing for them, and through the anticipation that builds up while expecting

them. People look forward to the holidays and count the school days or shopping days that are left. Finally Christmas arrives, but the celebration continues well beyond the day itself.

Recently I had the opportunity to officiate at the remarriage of a young couple I know. Five years ago they had had a hasty ceremony before a justice of the peace, opposed by their parents and by the local pastor. The early going had been rough. But after surviving a couple of separations, a good deal of sickness, a miscarriage and two

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healthy children, their marriage had finally settled down to a mature and happy relationship.

I had expected they would desire a small and private ceremony. But they had other ideas. They felt that all of their five years together had been leading up to this event. They wanted to celebrate with others the happiness they had found through struggle and pain. They invited friends and relatives. They bought new clothes and rings. They broke open champagne at the party afterwards. As they put a great deal of time into the preparation, the event became a real celebration. A warm and friendly church service carried over into the celebration in their home. I'm sure that their marriage was deepened and strengthened through this event.

This same intuition of the human process of celebration led the church, many centuries ago, to gradually form the season of Advent. Christmas was at first merely an anniversary of the birth of Christ, borrowed from the East and replacing a pagan feast of light. But Christians gradually began to see that all of salvation history could be viewed as the coming of Christ. The feast of Christmas developed a spirituality of its own; its observance spread through a season. And in the process, a period of preparation also developed. If an event is worth celebrating it is worth preparing for.

But what is this event? And how does one prepare for it? Advent is a confusing season if considered from a purely historical point of view. One Sunday anticipates the final coming of Christ, the next commemorates his birth at Bethlehem. The key to understanding how past and future come together is to realize that Advent is meant *for us*.

Christ has already come in a historical event that will never be repeated — but this coming is not yet complete in us. It is useless to waste time speculating about the end of the world. Rather, it is important to be concerned about our own fulfillment, about the fuller coming of the Lord in our lives.

The season of Advent might thus begin with some reflection on incompleteness. If the Lord is coming, then He must be somewhat absent from our lives to begin with. It doesn't take too much reflection to realize that there are unredeemed corners of our lives. Everyone has a skeleton in the closet, perhaps whole rooms that haven't felt the touch of grace recently.

And what about our relationships with family and friends? Are these ruled by grace or is there some repair work to be done? And beyond our private circle, a look at the social, political and economic scene will show hungry mouths to be fed, jobs to be found and political structures of accountability to be set up. That process does open a Pandora's box which could lead to despair unless one remembers that the coming of the Lord is first of all an action of God.

Christmas was not earned. It was a free gift of God. The

Advent people whom the Scriptures proclaim — Mary, Elizabeth, Zacharias, Joachim, Anna and Simeon — stand for the hopes and dreams of centuries of people who came before them. And they can be models for those who come after them. They waited quietly and patiently. And they burst forth in humble praise and thanksgiving when they realized that the Lord had indeed come.

Twenty centuries have passed since the historical birth of Christ. During all this time the Lord has been coming — wherever there have been people of good faith and good will who have prepared the way for him. The offer of grace has always been there, intertwined with the great and small events of human history.

Where and how is the Lord coming at this particular Advent time? I'd like to suggest a way of praying that can help to show this. It's for busy people and can be done anywhere at any time of the day — even when riding on subways or when driving alone.

Just think over the events of the past day or the past week. If there's some event that's particularly bothering you, so much the better — that's a sure sign that it's your prayer topic. Then reflect upon this event slowly, asking where the Lord may have been speaking and acting in it. What was the offer of grace that might have been present there? Did you miss an opportunity for reconciliation or for unselfishness? Was someone hurting while you were so caught up in your own needs that you didn't realize it?

Some months ago I had a blowup with one of my students in class. It bothered me because I really didn't know what he was angry about. And the class schedule kept me from pursuing the matter at the time. But I had a few moments that evening to reflect upon it, and suddenly I realized that I probably wasn't the real object of his anger but merely the occasion. There was something bothering him.

I went to him the next day, and a whole story of vocational problems and family difficulties came out. The conversation we had was an occasion of healing. Now this is where the Lord wished to come, this is where the offer of grace was present. But I would have missed it all unless I had taken time to reflect upon it.

Most people live such busy, scheduled lives, and the pace of living shows little tendency to slow down. Today there is a great need to take the time to reflect upon what is happening. Otherwise one may be living only on the surface of what is happening, jumping from event to event without pause and without thought. This hardly leaves time to anticipate and prepare for an event like Christmas. We arrive at the time of celebration too tired to really enjoy the moment.

Christmas is when people gather together to celebrate as families. Will ours be a gathering to celebrate real unity, or one that merely glosses over persisting family differences, making a show of unity but doing nothing to heal

deep differences? Perhaps the Lord needs to come beforehand in family relationships, through a telephone call, a visit, a serious attempt to restore the bonds of understanding.

And will our Christmas cards be sincere — going to people thought about, prayed about and cared about — or just empty nods to social convention? There are enough meaningless things in life without multiplying them.

And can wholehearted celebration with family and friends occur without at least some effort to reach across the many divisions among peoples in our society? There are those who would criticize a once-a-year visit to the neighboring convalescent home or hospital to sing Christmas carols. I am not sure the criticism is always just. A great deal depends upon how one prepares for such a visit, upon the intention one has in mind and the time given to reflection after the visit. Why go there in the first place? Is this the call of the Lord in some way? Is this an opportunity to bridge some of the divisions in our society?

Will our Christmas cards be sincere—going to people thought about, prayed about and cared about—or just empty nods to social convention?



Does the visit make clear how much the sick and the elderly are cut off from normal living? Is it a wish merely to give, or is there a desire to receive a gift in return? If one is shy around the sick and the elderly, what is the reason? And does the visit lead to a deeper appreciation of our family and friends through the experience of reaching out to others? Even a once-a-year event can have a profound effect if one takes the time to realize how the Lord may be coming in such an event.

In American society, Advent is the peak commercial season. Consumerism is the thing celebrated as the richest country in the world goes on its biggest annual shopping spree. I would not like to suggest a total rejection of this custom, for the giving of gifts has its origin in the gift of God in Jesus Christ. But perhaps it is time to reflect upon the popular habits of consumption and to refine them.

Last summer I was driving with a friend and we stopped at a gas station. I noticed he bought a six-pack of pop and put it in the back seat of his car. I thought nothing of it, until a few days later when I noticed the cans of pop were still there. I asked him why he had bought them. "No particular reason," he replied, "but at that price I just couldn't afford to pass it up!" And so I became a little more educated in the process of consumerism.

While at a family summer camp, a group of parents spent a few hours one evening studying full-page ads cut from magazines. They took the time to really examine them instead of paging rapidly through a magazine as we usually do. The grand prize for consumerism went to the refrigerator with a built-in tape recorder. That was

followed closely by the ad entitled: "For the man who has everything..." When someone reaches that stage, is there really any point to buying him a gift? And then there was the ad that began: "Every child needs..." followed by a long litany of products of a fairy-tale imagination. There is nothing left to fantasy, imagination and make-believe for children anymore, when their wildest dreams can be bought at the neighboring shopping center.

Advent can become a time for reflecting upon these consumer habits. It can also be a time for sharing with those who have less than enough of the necessities. Is it possible to cut down on the number of toys or gifts so that some can be shared with others? And can this become a process of family education?

It is good to give to causes and foundations that help the poor in some way. But is there no way of sharing more personally? A few years ago some friends of mine, after already buying a turkey for their Christmas dinner, won another turkey in a raffle. They decided to give the surplus turkey to some family in need. But when they called up an agency to find out where to bring it, they were not given the whereabouts of some collection point, but the actual name and address of a family to whom they should deliver the turkey.

This put them in a quandary. How do you deliver a turkey to people you don't even know? Do you put the turkey on the doorstep, ring the bell and walk away quickly? Or do you wait for them to open the door, hand it over and then walk away? They finally decided to arrange a visit and then, as they got to know the other family, ask them to share in their good fortune. This had its awkward moments too. It took a little bit of courage. But that one visit had lasting good effects for both families, who are still friends. The giver is at the same time receiver.

Christmas is not celebrated in a day, and celebrating it well calls for preparation. Christmas is the sacrament of God's goodness in sending us Jesus Christ. We have been favored with a Savior who can enter and fill our lives in countless ways. But there is need to be formed, and to form ourselves, in all the possibilities for his coming.

Each of the Sundays of Advent can be marking posts of awareness. The Lord often comes at unexpected times. The Christian who is alert to his coming during Advent will find ways of meeting him throughout the rest of the year too.

Though Advent looks in one way to the past and another to the future, Christmas is a time to celebrate the present. The goodness and kindness of God our Savior has come, and we rejoice in the light of his presence. The time of preparation is over; we enjoy the presence of the Incarnation in the many ways of celebrating this season.

What could be so impoverished as a Christianity without its times of pure celebration! The Scripture readings of the Christmas and Epiphany season speak only of joy, light, peace and fulfillment. There are other times when the church dwells on the darker side of human existence, but not at Christmas.

At Christmas we are called to celebrate the coming of Christ with that joyful awareness that comes from our preparation during the season of Advent.

LUTHERANS IN AMERICAN LIFE

A bicentennial reflection
BY ROBERT H. FISCHER

Merger and crisis

BEFORE AN ASSEMBLY of 7,500 in Detroit in June 1962, four acolytes pushed huge quarter-round candles slowly together to form one giant taper with a single flame. The taper symbolized the new four-way merger, the 3.2 million-member *Lutheran Church in America*. Supreme in the church, said its constitution, are the Lord Jesus Christ and his Gospel, not doctrinal statements. The Gospel is the basis of the church's unity and its divine mission; the Lutheran confessions are the doctrinal guides into this scriptural Gospel. The LCA pledged itself to "strive for the unification of all Lutherans" and to "participate in ecumenical Christian activities."

Three other bodies had already formed *The American Lutheran Church*, with 2.3 million members, and the Lutheran Free Church (Norwegian in origin) soon joined it. Assuming a "bridge" role between the more "liberal" Lutherans and the Missourians, the ALC continued to pursue Lutheran unity by seeking new doctrinal statements along traditional lines.

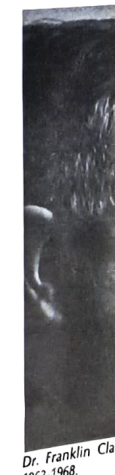
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With the mergers the National Lutheran Council was reduced to two bodies. Could it be altered so that Missouri and others could participate? Many Missourians had come to the conviction that if there is a sin of "unionism" (irresponsible church cooperation), there is also "a greater sin in

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LUTHERANS IN AMERICAN LIFE

A bicentennial reflection

BY ROBERT H. FISCHER

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separatism." By careful planning the ALC and LCA, with Missouri and its small Slovak partner, the Synod of Evangelical Lutheran Churches, created a new agency in 1966 committed to "further a Lutheran witness by cooperating in matters of common interest and responsibility." The twin goals of the *Lutheran Council in the USA* were to work systematically toward "theological consensus" and to achieve "a maximum of cooperation and a minimum of duplication or competition" in practical work.

In the same year the *Lutheran Council in Canada* came into being to serve the 300,000 Lutherans of that country. The ALC's Canada District assumed autonomy, also in 1966, as the *Evangelical Lutheran Church of Canada*. The Missouri and LCA counterparts were moving toward autonomous status.

THE AWARD-WINNING Lutheran film *Question Seven* (1961) dealt sensitively with a contemporary problem of the Christian conscience: life under repressive communism. The movie may serve as a symbol of many developments in Lutheran church life in the sixties and seventies. A succession of films (best known of which was *Martin Luther*) showed Lutherans creatively using modern media in the fulfillment of their mission. The joint production of these motion pictures revealed the growing cooperation among Lutherans. Missouri was a full partner in the enterprise; in varying degrees it cooperated in dozens of other practical areas.

This film and others that followed also indicated that Lutherans were tackling difficult problems of social justice. Lutheran social statements became both more realistic and more evangelical.



Dr. Franklin Clark Fry, first LCA president, 1963-1968.

The 1960s, meanwhile, turned into a period of vast turmoil. Throughout the world "rapid social change" was taking place. America was assailed by disillusionment over its role abroad and widespread confusion at home. The postwar "religious wave" was already receding. Lutherans (like Southern Baptists) had long been outgaining the Protestant average in membership growth. In 1968, however, the LCA and ALC began to register net losses, as did Missouri beginning in 1972. Lutherans, like other Protestants, sometimes showed signs of stampeding in alarm.

By the midseventies they seemed to be settling down somewhat. But to what — complacency or resignation? Or into resolute commitment to the church's mission?

"THE CHURCH IS Christ's mission to the whole world — to the whole society — to the whole man. The whole church is Christ's mission." These were some of the vigorous "mission affirmations" which the Lutheran Church — Missouri Synod adopted in 1965. Churches should work with others, said the statement, except "when it would deny God's word." The primary purpose of the Lutheran confessions is to "confess Christ and his Gospel," not to be "a kind of Berlin wall to stop communication with other Christians."

Rebuking Missouri's growing cooperativeness as a "path that leads to liberalism," the large Wisconsin Synod and the Evangelical Lutheran (formerly "little Norwegian") Synod had already withdrawn their fellowship.

Led by an increasingly militant conservative faction, the Missouri Synod elected Jacob A.O. Preus as president in 1969. His program to rid the Missouri Synod of "doctrinal chaos and uncertainty" required a purge of "liberals." For the first time a major American church body was captured by crusading fundamentalism. In January 1974 the authorities suspended John Tietjen, president of Concordia (St. Louis) Seminary, and dismissed 45 of the 50 faculty members. Four hundred students promptly walked out in protest. The dissident students and faculty regrouped as "Seminex" (Seminary-in-exile). A "confessing movement" of "moderate" Missourians continues to grow, determined to "get on with" their evangelical mission, whether within or outside the old church body.

The Missouri Synod has become painfully polarized. One thing is sure. Missourians are pondering, with excruciating urgency, what are the real foundations of the church of Jesus Christ and what is its real mission.

Next: Agenda for Lutherans



WHAT WOMEN REALLY WANT

Equal rights and opportunities still elude half of the population, and both sexes are hurt

BY MILDRED TENGBOM

Women today need to realize they are individuals, personally and uniquely endowed by God with a variety of gifts, capable of becoming whole people. Helping women realize this is one of the ways women today can best help women.

The awakening of women began with the abolitionists and suffragettes but in the last few years it has been gathering momentum. Changing world conditions have contributed. Today we have small families and overpopulation is calling for even smaller ones. In the days of our grandmothers, women gave their lives to bearing and raising children. It was a calling that literally embraced the lifetime, and when the youngest child finally left home, the mother was worn out.

But with today's families limited to two, three, or even with as many as four children, a mother's responsibilities have eased considerably by the time she is in her early 40s. Because of medical advances she is in better health at 40 than her grandmother or her mother were at that age. She also is going to live longer than they did. She can look forward to a period of 30 or 40 or even 50 more years to fill after she has raised her family. How is she going to fill those years?

The question becomes even more serious when we realize that for most women not only their children will fade out of the picture but their husbands as well. Statistics tell us the average woman marries a man who is at least three years older than she is and that men die about seven years earlier than women. This means most women can anticipate at least ten years of living alone, and for many, many women this period stretches out as long as 30 years.

But we do not have to wait until the years of aloneness. The growing number of young and middle-aged women turning to alcohol and drugs shouts to us that many

women lack purpose in life in their middle years and even earlier. It is of utmost importance, if we are caring persons, that we help women realize they are individuals, that they are of value, that life does have purpose and meaning.

What do we mean when we say women want to be recognized and accepted as persons, as individuals?

Awakened women do not want to be cast in a stereotyped form as being submissive, dependent, easily influenced, less competitive, more excitable in minor crises, more conceited about personal appearance, less objective, less interested in math and science, less adventuresome and less aggressive. Awakened women would ask that no trait be put in a slot and labeled as being "masculine" or "feminine," but rather that traits be considered *human* traits.

This would allow for more free expression of those characteristics which hitherto have been considered feminine and which very possibly *need* to be emphasized in life today. The need for empathy, for understanding interrelationships in a group, to work more cooperatively and less competitively, to place more emphasis on *humaneness* rather than profit — all of these are recognized as needs if humans are going to survive in the world of tomorrow. And these emphases, generally speaking, have been considered feminine emphases. Even when men have been strongly gifted with these characteristics, often they have not felt free to give expression to them lest they be labeled effeminate. So, to cease attaching sexual labels to characteristics and traits would liberate all — both women and men.

Nor do awakened women want certain jobs designated as only women's work and certain responsibilities as men's only. They do not want to be confined to stereotyped roles.

Most of us women, in one way or another, have been given to understand that the only place women belong is in the home. A little girl told former President Nixon she

wanted to be President. He immediately reassured her what she really wanted was to become the wife of a president!

When I was 15 I told a pastor I respected that I wanted to be a missionary. He told me I should pray for a husband so I could go overseas as a wife and mother. I did pray as he had suggested, but no husband appeared. I am glad now that I had to go to India alone. During my seven years there as a single person I learned I could assume responsibility. I learned that I was indeed a complete individual by myself and that living life alone could be intensely satisfying and rewarding, bringing deep joy.

I have a friend who loves carpentry. Adept with hammer and saw she can not only repair what is broken but also fashion beautiful cabinets and cupboards from wood. When we were teenage friends we jokingly called her "Hammer-and-Nails Swenson" because she always wore jeans, and the pockets of those jeans were full of nails and screws and other usually-thought-of-as-male paraphernalia. This was not a hang-up for us, however. We loved her. Fran be the unique individual she was, and she felt happy free to pound nails and fashion cabinets.

I have another friend who much prefers yard work to cooking. When she comes home from work, she heads for the yard while her husband, who enjoys cooking, dons an apron and prepares the evening meal. Permissively allowing people to be who they feel they are — that is what awakened women want. Labeling certain traits as abilities as to sex and limiting types of work to only one sex has cast many into bondage so they have not dared develop the gifts they have because of the fear of rejection. Awakened women want this fear removed.

Nor do awakened women want to be considered inferior because they are women. Physically we are not. We may have differences in strength, but in endurance women usually surpass men. Dr. Michael B. Shimkin, professor at the University of California Medical School, points out that baby girls born prematurely are better able to survive than male babies born prematurely. Men are more prone to every disease and disability all the way from alcoholism to color blindness.

In performance women are not inferior to men. Women's driving records — believe it or not! — are much better than men's that many insurance companies will set premiums for women at lower rates. The head of the American Medical Association's Committee on Medical Safety says women are more likely to retain self-control.

Women also are generally better informed than men. Dr. Merton Strommen in *A Study in Generations* states: "On all dimensions reflecting belief

The author, a frequent contributor to *The Lutheran*, lives in Anaheim, California.

THE LUTHERAN





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Women also are generally better informed church
members than men. Dr. Merton Strommen in *A Study of
Generations* states: "On all dimensions reflecting beliefs,

values, attitudes and behavior that may be regarded as
positive, Lutheran women [the study was made among Lu-
therans in the U.S.] consistently show slightly higher
scores than do Lutheran men."

Awakened women do not want to be encouraged to
flaunt their femininity in order to get their way; they do
not want to be encouraged to be manipulative so they can
"rule the roost."

We had our wedding anniversary recently. One of our
children thoughtfully remembered it and bought a hu-
morous card. On the outside it declared: "Today you
celebrate the date that's yours and yours alone . . . Here's
to the KING of the castle and the POWER behind the
throne!" And the card pictures a crowned lion sitting on a
throne, resting his feet on a pedestal while the lioness peeks
out from behind the throne, winking. Thus the king is en-
couraged to think he makes the decisions while the
lioness prides herself that while the lion is responsible, she
wields much of the power.

What awakened women want is respect and honesty so
we do not need to role-play or manipulate men. We want
to be able to talk openly with them and declare our feelings
and convictions, and together — as persons — arrive at
courses of action, rather than manipulating people de-
viously into coming around to our way of looking at
things. We do not want to have to flaunt our femininity to
get our way.

In a practical way awakened women want equalization
of employment opportunities and financial remuneration.

In 1969 95 percent of working women earned an
average of \$3,500 a year less than men with comparable
skills, and I don't think the picture has changed much
since that time.

Women college graduates are still asked if they can
type. Men would never be asked this.

Women with Ph.D.'s in chemistry earn less than men
with B.A.'s. A male lawyer still earns 20 percent more
than a woman during the first year after graduation and
ten years later he earns 200 percent more!

A few weeks ago I chatted with two very able single
women in Canada. Both command executive secretarial
positions. But that is as far as they can go. Although they
are amply able to assume more responsibility and would
like to do so, company policies will not allow it. Instead,
they must sit back and see younger men, far less qualified
and able, appointed to the positions simply because they
are men.

Women want to be allowed to combine homemaking
and career if we so desire.

Enabling a woman to become a whole person and en-
couraging her to seek employment outside of the home are





not synonymous. Helen Chung, one of the church leaders of Korea, states: "Although women are working on an equal basis with men in North Korea, it's a situation where you *have* to work, you have no choice. If you don't work and stay home with your children, you only get a half-ration. Oppression for women there is having their children taken away to a nursery school for a week or a month without choice."

Encouraging women to work on an equal basis with men does not of itself guarantee that a woman will become a whole person. Indeed, it may actually work against it. The path for each woman will be different, because we are different individuals. But having awakened women to the

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consciousness that they are persons who have responsibilities in connection with the gifts they have been given, we should encourage them to discover by what means they can develop those gifts.

This was true for a friend of mine, Kay Lee. At middle-age, a cherished dream of teaching kindergarten began to flicker to life again. But for training she would have to return to college. Why not? her husband said. So when the Lees returned to the United States from Brazil, where they had been missionaries, Kay registered as a student at a community college.

With one daughter still in junior high, one in high school, a busy pastor-husband and a bedridden mother to care for, Kay commuted the 11 miles from their home three days a week. She applied for and received a student loan through a bank.

Kay's family was supportive. Her married daughters were proud their mother was at college. Kay found her own understanding widening. She became more aware of the problems and pressures her children were facing. Her children sensed this and began to express their fears as well as sharing their successes. In the end Kay graduated *cum laude* and is happily teaching school today. But Kay freely admits that she never could have done what she did without the support of family and friends.

So it is important that we encourage women who are venturing out. We need to stand by their side. We need to

affirm their strengths, pick them up when they fall on their faces and help them get going again.

And, men must be persuaded that as women are encouraged to develop as fully as possible as individuals, life for men will also become freer, happier, richer and more rewarding.

Why do men have a shorter life span? Why do we have so many breakdowns among men? A group of middle-aged people were discussing communication problems which develop between husband and wife as the years pass. "There's no time for talking," one wife complained. "Husbands are gone all the time — not only at one job, but two, or they are working and going to school."

One of the men exploded with: "If you women didn't demand so much, we men wouldn't have to work so hard!"

Getting men to see things from a different viewpoint might be difficult, though in many cases I have discovered the ones who protest change most heatedly are *not* men, but women. But we must not let difficulties discourage us. To be set free is always a painful process. It requires that we be open, frank and honest with each other. And it is a slow process, calling for both patience and perseverance.

Perhaps the secret to success lies in our understanding that neither of us — male or female — is to play God, to exercise lordship over another. Dr. Mary V. Stewart, assistant professor of psychology at York University, points out that in the past "men have *identified* with God rather than submitting to him and thereby have ended up straitjacketing women to protect their own fragile human egos, rather than being able in God's strength to love them 'as Christ loved the church and gave his life for her.' And women have submitted to men before they have *first* taken their responsibility before God and thereby have ended up being bereft of both real love and real personhood."

Instead of playing God, we all need to assume the servant role. This role can most authentically be assumed when we learn first to submit ourselves to God and acknowledge his lordship in our lives, and then we can submit to one another. As we do this we shall find that we are working in partnership.

Assuming the servant role and learning to work in partnership will involve self-loss. But we need not fear this, for the way to achieving wholeness in our personality, paradoxically, is through self-loss.

Dr. Stewart points out further that men have tended to emphasize self-hood and omitted self-loss. Women have majored in self-loss but neither have they attained self-hood because they have submerged themselves almost completely in the life of another. We must learn from each other and come together.

OUT OF JOY AND LOVE



When I was young, my mother had a copy of Egermeier's *Bible Story Book*, some 233 stories, artfully censored, which she read to us several times over a period of many years. I grew up as familiar with Isaac and Ishmael as other children were with Joe Louis and Betty Grable.

Last year I had a longing to read these stories to our own brood. Religious education in our church provides a number of options, and it became obvious to Ralph and me that our children were never going to opt for Bible stories on a volunteer basis.

So I borrowed Egermeier from Mother and began. Susan considered herself too mature to listen and promised to read the completely unexpurgated edition if I wouldn't bug her, so I shared the book with Peter and Jack at the breakfast table each morning after my husband Ralph and Susan had gone.

Strange, I discovered, what a span of thirty years does to the memory. Somehow I had forgotten, or perhaps never noticed, the inconsistencies and contradictions that leaped out from the pages. Neither had I counted on the sophistication of my sons.

Upon reading that Jericho "stood in the way" of the Israelites on their journey to the promised land, and therefore they had to destroy the city and all the people in it by marching around it seven times, Peter was incredulous. "If they could go around it," he scoffed, "it wasn't exactly in their way." Touché.

And after reading for the seventeenth time that God was displeased because the Israelites did not give him the glory he deserved, Jack decided that God was obviously insecure.

It was not enough, I decided, to read the stories and send the boys off to school with their bologna sandwiches. So we took time to discuss the stories, to bring out our feelings and questions, to decide what we thought was fact and what might be attributed to the writer's imagination. We talked about how the Old Testament fathers viewed God, and how his image was transformed from a being of vengeance to a God of love in the teachings of Jesus.

Do we really want to pass along the God of our fathers to our children, I wondered? Peter and Jack and Susan see God in everything alive and wonderful. God is life and love and growing and feeling and being the best persons they know how. Not for them is the dictatorial man of whims with a lightning bolt in each fist. And is this so bad, really? Ralph and I obeyed out of fear and guilt, but if our children can relate to the world and their Maker out of joy and love, we'll be the last to stand in their way. ■

—Phyllis Reynolds Naylor

WHAT NEXT FOR THE WORLD COUNCIL?

Christians from
271 churches
are meeting
in Nairobi

BY ALBERT P. STAUDERMAN

The shifting focus of the World Council of Churches quickly becomes apparent to the 747 official delegates and 1,800 other participants now gathered in Nairobi, Kenya, for the world body's fifth assembly. Meeting in an African Third World country where whites form a small and powerless minority, delegates from the old-line churches are also finding themselves outnumbered.

About 300 of the delegates come from Western Europe or North America, the rest mostly from Communist-dominated or "developing" lands. By the council's own decision, 20 percent of all delegates are women and 10 percent represent youth. Lay people form a majority of the assembly.

When the World Council was organized in Amsterdam, Holland, in 1948, the assembly consisted chiefly of white clergymen from American or European churches. The balance has shifted. In this regard, the council has paralleled the experience of the United Nations.

Delegates representing the 271 member churches of the council come from 100 countries. The combined delegation representing the Reformed and Presbyterian communions is the largest, followed by the Lutherans, Eastern Orthodox, United Churches, Methodist, Anglican, Oriental Orthodox and Baptist groups.

In Kenya, the council finds itself in a profoundly religious land. Of the 13 million people of Kenya, 67 percent are Christians while 26 percent of the nation's people are still listed as followers of traditional African religions. Hosting the assembly are the five World Council member churches in Kenya — Anglican, Methodist, Presbyterian, Salvation Army and Greek Orthodox — and the Kenyan National Council of Churches. Roman Catholics also have a strong following in Kenya. The Catholic church was the first to penetrate into the area, since Portuguese travelers brought this religion with them when they came in the fifteenth century. The era of modern missions began in 1844 when Kenya was a British colony.

Since Kenya became independent in

1963, it has been dominated politically by Jomo Kenyatta, a former Mau Mau leader. English is still a widely used language, but in 1973 the government announced that Swahili would become the national tongue.

Major issues at the assembly, which began on Nov. 23 and continues through Dec. 10, deal with the council's own future and with relationships between former mission churches in developing lands and the established churches in older countries.

The council is having a financial crisis which is bound to be a major concern. Although most member churches have increased their contributions to the program of the council, inflation coupled with unfavorable exchange rates has left it with a million-dollar "shortfall" for its 1976 program. Emergency action has already been taken by freezing staff salaries, disposing of some real estate and cutting budgets for the departments of faith and order, communications and the Commission of the Churches on International Affairs. The original \$3.1 million budget for 1976 has been reduced by these actions to \$2.1 million.

The assembly must face "once and for all the basic weaknesses in the financing of the World Council," Dr. Philip A. Potter, general secretary, said last month. Past assemblies have authorized programs without providing adequate financing for them, he indicated.

The council's controversial Program to Combat Racism is also sure to come up for discussion at the assembly. While this program is funded entirely by voluntary contributions and draws no funds from the regular budget, it has long been a target for opponents of the council.

The racism program had originally been set up in 1969 to provide financial aid for minority groups struggling for justice. A fund of \$1 million was to be raised for medical, educational and social services. In addition, an education-action program was to be established to help eliminate causes of racism.

Opponents of the program pointed out that the bulk of the funds was going to "liberation" movements in white-controlled areas of Africa. Recipients were usually groups engaged in violent rebellion against the government and the funds in ef-



Site of WCC assembly, Nairobi, is modern African city and capital of Kenya

fect supported military action. The Anglican Synod of New South Wales, Australia, was told of "continuing lavish financial support by the WCC for terrorists engaged in guerrilla warfare in southern Africa, despite widespread protests against such support." The synod then voted to investigate the claim that the council was making grants to "terrorist organizations."

The interracial South African Methodist Church, another WCC member, voted last year to withhold support from the council because it was "supporting organizations seeking to bring about political change by violent means."

Council leaders have stated that the racism program with its aid for liberation groups is an evidence of Christian concern for the oppressed. A report to be presented to the assembly will state that "racism is a sin" and that churches cannot dissociate themselves "lightheartedly and self-righteously from this predicament."

The assembly will be a test of whether the divided parts of Christianity can "speak to one another rather than at or past one another," Dr. Potter said. Only when the ecumenical movement is mature enough to face its differences as well as its agreements can the churches "deal at depth with the issues that trouble our world today."

Potter, a black Methodist clergyman from the Caribbean, said he expected the "hottest issue" to be the relations between the differing ideologies within the council. One such question deals with the council's emphasis on social issues and social action, rather than on evangelism and "winning the world for Christ." Another is economic, dividing the representatives of rich and poor nations, with the latter complaining that they have been exploited in the past. Another issue was raised recently by the Eastern Orthodox churches, which asserted that the study papers prepared for the Nairobi assembly were biased against the West. The papers "relentlessly and severely" expose the evils of Western societies but ignore Communist repression and the political excesses in the so-called Third World, the Orthodox asserted.

"We consider it to be a conscious policy of the leaders of the World Council to be selective in their choice of evils for criticism," the Orthodox Theological Society of America said. "We reject forthrightly this policy as prejudiced, dangerous, divisive and supportive of human slavery."

Even some strong supporters of the ecumenical movement have joined the criticism. Norwegian bishops early this year accused World Council leaders of "reluctance" to speak out against human rights violations in the Communist world,



Central Committee of WCC in session last year in Berlin

such as Russia's restrictions on Jewish out-migration. They also called for a "de-escalation of bureaucracy" in the council.

Theme of the Nairobi meeting is "Jesus Christ Frees and Unites." Keynote speaker was Dr. Robert McAfee Brown, a United Presbyterian theologian from California, who recently stated that Christianity also "divides" by insisting on its own uniqueness.

Much of the 18-day session is being spent in working groups that are examining the theme through discussion, Bible study and other means. One such group, "Confessing Christ today," is led by Dr. William H. Lazareth, Lutheran Church in America theologian from Philadelphia. An important part of the input for this group is the covenant adopted by the Congress on World Evangelization held at Lausanne two years ago. Although the Lausanne conference was sponsored by "evangelicals" who are often critical of the World Council, the covenant has been accepted as a valid expression of Christian concern by many of the WCC member churches.

Other issues being raised during the sessions are inflation, the world food crisis, energy problems, mounting violations of human rights, and social injustice.

Major elections are for a six-member

presidium that will chair the assembly. Heading the nominating committee is Dr. Robert J. Marshall, president of the LCA. Also to be elected is the 150-member Central Committee, which meets annually to govern the council. Plenary assemblies take place only every six or seven years.

While controversial issues draw the main attention from the press and public, the council's chief work is to provide a means by which churches can engage in studies of important trends in faith and order and issues of church and society. It also coordinates a tremendous program of interchurch aid, refugee service, relief and development work.

"Development" is an umbrella word used to cover programs on the world scene to reduce poverty and dehumanizing conditions for mankind, to improve health care and to provide training for jobs.

Another function of the council is to sponsor discussions between faiths. Roman Catholics participate in almost every program of the council, although the Roman Catholic Church is not an official member. Communication is also maintained with leaders of the Jewish, Buddhist, Hindu and Muslim religions, particularly when some united effort for human betterment is involved. ■

No 'constitutional right to die,' court rules in New Jersey case

REMOVAL OF THE RESPIRATOR which has for nearly seven months been keeping 21-year-old Karen Ann Quinlan alive was forbidden last month by a New Jersey Superior Court judge. "There is a duty to continue the life-assisting apparatus if, within the treating physician's opinion, it should be done," Judge Robert Muir, Jr., ruled. The judge said he was bound to limit his decision to a person's temporal needs, rather than to spiritual matters. Turning off the artificial breathing machine that keeps Karen alive "is not in her best interest, in a temporal sense," he said. "It is in this temporal sense that I must operate, whether I believe in life after death or not."

"The single most important temporal quality Karen Ann Quinlan has is life," Judge Muir continued. "This court will not authorize that life be taken away from her. There is no constitutional right to die that can be asserted by a parent for his incompetent adult child."

The ruling came in response to an appeal to the court from Miss Quinlan's parents, who are Roman Catholics, that their adopted daughter be allowed "to die with grace and dignity." They asked that "extraordinary means" of prolonging her life be ended so that she could return to a "natural state."

"If the Lord wants her to live in a natural state, she'll live. If he wants her to die, she'll die. I have resolved this spiritually in my mind and I have placed Karen, body and soul, in the hands of the loving Lord," Karen's father had pleaded at the court hearing.

The young woman slipped into a coma last April when she was stricken, evidently after mixing drugs and alcohol at a party. Her condition deteriorated rapidly, resulting in irreversible brain damage and existence in a "chronic vegetative state," according to medical testimony.

In order to free the Quinlans from the anguish of daily decisions about Karen, the court appointed a Morristown lawyer, Daniel Coburn, as Karen's guardian. Coburn is a former Roman Catholic who converted to Judaism. He held at the hearing along with state attorneys that no step might be taken to shorten life. "Where there is hope, you cannot just extinguish a life because it becomes an eyesore," Mr. Coburn stated.

The Quinlans' spiritual leaders had supported them in their petition. The Rev. Thomas Trapasso, pastor of their church, said that Roman Catholic doctrine does not require that "extraordinary means" be used to prolong hopeless life and that removing Karen from the respirator would

not be "sinful." Bishop Lawrence Casey of the Paterson diocese said the Quinlans' request was "morally correct." He further urged that "theology, medicine and law" develop a greater interrelationship in order to decide "profound issues arising from the biological revolution... What may be the overriding issue in this case is whether society is prepared to distinguish in law and in practice between the non-obligation to use extraordinary means of treatment in cases that are determined by competent medical authority to be hopeless, and euthanasia, so-called mercy killing."

Other theologians raised questions about the propriety of "leaving an opening for euthanasia." Dr. Roger Shinn, professor of ethics at New York's Union Seminary, said the court ruling on Karen was "cautious" because of the danger of setting a precedent. "On the other hand, I think our society has to find a way to let people in situations like Karen's die... It is not an enhancement of the dignity of human life to prolong her existence."

Canada's Anglicans vote to ordain women

WOMEN WILL BE ORDAINED as priests in the Episcopal (Anglican) Church of Canada one year from now, the church's bishops decided in an historic 31-3 vote at Winnipeg last month. The bishops' action ratified the decision made by the 1.5-million-member church's general synod last June. The assembly had voted that any bishop could ordain a female priest "after consultation with the House of Bishops."

The prelates set Nov. 1, 1976, as the date when qualified women could be admitted to priestly orders. They asked Archbishop E.W. Scott, primate of the church, to sound out opinions from other Anglican churches throughout the world.



Mr. and Mrs. Joseph Quinlan, Karen's parents, leave Morristown courthouse with (at right) Mrs. Quinlan's sister

The archbishop said he expected a favorable response from churches outside Canada. He pointed out that women have been ordained in Hong Kong and that churches in England, Jamaica and New Zealand have approved in principle the ordination of women.

In the United States, eleven Episcopal women were "ordained" to the priesthood last year in an unauthorized ceremony at Philadelphia conducted by three retired bishops. The U.S. House of Bishops recently censured the three for acting improperly. Meanwhile, a controversy has raged within the church over the validity of the ordinations. Observers expect that the Episcopal general assembly to be held in Hawaii next year will authorize the ordination of women, however.

Canada's bishops were told that eight women would probably be ready for ordination in November. However, 350 male priests led by the Rev. William McKeechie, theological consultant for the Toronto diocese, have signed a manifesto which declares that "it is an impossibility, in the divine economy, for a woman to be a priest." The group termed the action by the bishops "schismatic, if not heretical." It said it would shun women ordained to the priesthood.

Giving set record in 1974 but inflation matched it

CHURCH MEMBERS are giving more than ever to their churches, but the rate of increase is not keeping pace with inflation. A report on 1974 giving in 44 major Protestant denominations released by the National Council of Churches indicated

that U.S. churchgoers contributed more than \$5 billion at a record-breaking per capita rate of \$116.77. While giving showed a 9.1 percent increase, purchasing power of the dollar fell 11 percent.

Ten major churches with a membership of 27,443,000 — a drop of 1.3 percent from the previous year — reported an increase of 7.7 percent in contributions. The Southern Baptist Convention fared best, increasing its membership to 12,513,378 and upping its contributions by 11.4 percent. The Southern Baptists are the largest U.S. denomination.

A record \$4.2 billion was devoted to congregational expenses, with benevolence giving, chiefly for mission purposes, amounting to \$1.07 billion.

Denominations which stress tithing showed the highest per capita giving, topped by Seventh-day Adventists with \$486.48.

In Canada, 26 church bodies with 3,902,620 members reported contributions of \$225 million and a per capita rate of \$57.83.

New LCA plan envisions six seminaries in U.S.

THE LUTHERAN CHURCH in America by 1986 should have six seminaries in the United States, three of them operated in cooperation with The American Lutheran Church. This proposal came last month from a special Consulting Committee on Theological Education appointed by the Division for Professional Leadership.

The three theological schools with LCA support alone would be located in the Northeast, the Southeast and Chicago. The three areas where seminaries would operate in conjunction with the ALC would be Ohio, Minnesota and California. Currently the LCA has seven U.S. seminaries, including two in the Northeast at Gettysburg and Philadelphia, Pa. Programs at the latter schools are coordinated by the Council for Lutheran Theological Education in the Northeast, and the committee recommends an expansion of that cooperative effort. It also asks that the DPL and the council "be instructed to submit proposals and plans for the corporate consolidation of the two seminaries to the LCA convention no later than 1986, including a recommendation on the site question."

Southern Seminary at Columbia, S.C., and the Lutheran School of Theology at Chicago would be untouched by the proposal. Pacific Seminary at Berkeley, Cal., would continue with ALC participation. Northwestern Seminary at St. Paul, Minn., would merge with the ALC's Luther Seminary. Hamma School of Divinity at Springfield, Ohio, would unite with the ALC's seminary at Columbus.

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Missouri Synod head starts action against eight district presidents

EIGHT OF THE 40 DISTRICT presidents of the Lutheran Church — Missouri Synod had been rebuked by the synod convention last July for permitting the ordination of graduates of Seminex. Seminex is Missouri's "Concordia Seminary-in-Exile" and was organized in early 1974 after a conservative board of control had taken steps to oust the president and the "moderate" faculty members at Concordia Seminary, St. Louis. Most of the St. Louis student body followed their teachers into "exile."

Convention action instructed the presidents who had sanctioned ordination of Seminex graduates to refrain from further such ordinations and to "do all in their power" to get official endorsement for those already ordained. If presidents refused to comply, the Missouri Synod president was instructed to declare their offices vacant.

Last month Dr. J.A.O. Preus, Missouri's president, took action in accord with the synod resolution. In "the most important request I have ever made," Dr. Preus wrote to the eight asking that they affirm in writing that they will no longer permit ordination of Seminex graduates. He set a deadline of Dec. 8 for their reply.

District presidents affected are the Revs. Herman R. Frincke, Eastern District; Paul E. Jacobs, California-Nevada; Emil Jaech, Northwest; Waldemar E. Meyer, Colorado; Harold L. Hecht, English; Herman Neunaber, Southern Illinois; Rudolph Ressmeyer, Atlantic, and Robert Riedel, New England.

A special letter went to President Neunaber, apparently because his Southern Illinois District will meet Feb. 19-21, 1976, earlier than any of the others. It is also closest to St. Louis and has a strong conservative constituency. The letter spelled out a "pastoral process," asking Dr. Neunaber to meet with Dr. Edwin Weber, first vice-president of the synod, for "help and counsel in the administration of your office."

The district presidents were expected to respond negatively to the request. Prior to the issuance of the letter from Dr. Preus, they had met at Chicago and had issued a statement reaffirming the right of congregations to call and ordain graduates of Seminex. "We will continue to support ministries which have been fragmented and disrupted because of the wrongful actions by some synodical officials and congregations," they declared. "Where there are pastoral needs and congregations call

candidates loyal to the Scriptures and the Lutheran confessions, we will continue to support their right to do so."

In a further step, the eight presidents called for a "reformation in the thinking of synod's leadership" and added that unless this happened, "our congregations will have no alternative but to seek new associations."

Unity emphasis changed

A 12-member Consultation on Church Unity started by U.S. Lutherans in 1972 has been discontinued "for the present time" by the churches involved. The consultation under the sponsorship of the Lutheran Council in the USA had brought together representatives of the Lutheran Church in America, American Lutheran Church and Lutheran Church — Missouri Synod. The group met eight times during its four years of existence but the three church presidents agreed in October that further meetings "would not be useful at this time." An apparent reason for the action was that events within the Missouri Synod made it impossible for that body to consider practical steps toward unity with other Lutheran bodies.

Two-way meetings between representatives of the LCA and the ALC are continuing, however. The interchurch Committee on Church Cooperation which was named last March has met twice and has scheduled a third session for Atlanta next Feb. 9-10. The committee will report on its progress to the LCA convention in July and to the ALC convention in October and will suggest future directions for action.

In addition to the U.S. seminaries, the LCA has two seminaries in Canada, at Waterloo, Ont., and Saskatoon, Sask. The latter is a joint institution including LCA, ALC and Lutheran Church — Missouri Synod participation. Canadian Lutherans are currently engaged in negotiations aimed at developing a single Lutheran body for Canada, with the target date for such merger set at 1980.

The consulting committee made a series of recommendations which will be distributed throughout the church for review prior to action by the DPL, according to Dr. Lloyd Sheneman, director of the division's theological education unit. The DPL will then make final proposals to the 1976 LCA convention at Boston.

One problem facing seminaries is "lack of adequate financial support," the com-

mittee stated. Noting increasing enrollments in the seminaries and possible oversupply of candidates in the future, the committee cautioned "both synods and seminaries ... regarding the number and qualifications of students." It noted especially a "grave financial situation" at the Chicago institution and urged its supporting synods "to stimulate its enrollment from their territory and strengthen its financial base by all appropriate means."

On another front among the LCA's theological schools, Dr. Donald R. Heiges, president of Gettysburg Seminary since 1962, announced that he would retire effective Sept. 1, 1976. Since the Philadelphia Seminary is currently conducting a search for a new president, both Pennsylvania schools will soon have new leadership.

ALC endorses seminary cooperation

The American Lutheran Church's Board for Theological Education and Ministry, assuming "an ultimate union in the theological enterprise," last month endorsed cooperation in seminary education with the LCA.

Noting that the two church bodies are on "converging paths," the ALC board approved a working relationship with the LCA's Pacific Seminary and heard a progress report from a special study committee looking toward consolidation of the institutions at Springfield and Columbus, Ohio.

The board also approved a process allowing for selection of one person to serve as president of both Luther Theological Seminary (ALC) and Northwestern Seminary (LCA) which occupy adjacent campuses in St. Paul, Minn. It said that election of a single head for both schools could take place as early as Jan. 29, 1976. The two seminaries have been moving through a four-phase process leading toward a unified operation.

Zionism termed 'racist' by United Nations vote

A COALITION OF ARAB and "third world" countries provided a 72-35 majority for a United Nations resolution last month classifying Zionism as a "form of racism." Zionism is the worldwide movement to provide a Jewish homeland in Israel.

Earlier, the U.N. assembly had overwhelmingly adopted resolutions giving recognition to the Palestine Liberation Organization, a federation of refugee groups which has for some years conducted a guerrilla war against Israel. The U.N.'s action against Zionism echoed a statement made some years ago by Yasir Arafat, leader of one PLO faction, who said, "One of the aims of our movement is to liberate the Jews themselves from the domination of Zionism, the Zionism which represents

neo-Nazism, which is racial and working for the monopoly."

Reaction from Israeli and American delegations was sharp. Chaim Herzog, Israel's chief U.N. delegate, said the vote threatened the continued existence of the U.N., "which has been dragged to its lowest point of discredit by a coalition of despotisms and racists." U.S. Ambassador Daniel Moynihan termed the action "obscene" and said it could "put some buffer between the U.N. and us."

Jewish groups promptly called for the U.S. to withhold funds from the U.N. David M. Blumberg, president of B'nai B'rith, urged "governments which respect truth and decency to suspend financial support for the United Nations."

Leaders in the U.S. Senate called for a "reassessment" of relations to the U.N. in the wake of the vote. President Ford and other government leaders joined in denouncing the U.N. action.

Many 'favorite' hymns approved for new book

THE INTER-LUTHERAN COMMISSION ON Worship bowed to public demand last month and reinstated a number of "favorite" hymns which had previously been eliminated from a new hymnal slated for publication in 1978. During a three-day meeting in Minneapolis, representatives from the Lutheran Church in America, The American Lutheran Church, the Lutheran Church — Missouri Synod and the Evangelical Lutheran Church of Canada approved 512 hymns for inclusion in the book.

"Many people have the feeling that we have been running roughshod over their piety," the Rev. Gilbert E. Doan, an LCA campus ministry official and ILCW secretary, warned the group. "There's a resentment index which must be considered or the book will not be used. Surveys and letters have told us what people want, and they must know that we have heard them."

When the 24-member commission began its session, 492 hymns were proposed for inclusion. Over 100 last-minute nominations were submitted, of which 20 were accepted. One of the last to be received was *Onward Christian Soldiers* by a vote of 11 to 8. The hymn had been opposed because its military imagery was considered "offensive" whereas the ILCW felt that such imagery in Scripture was primarily "defensive." *Nearer my God to thee* missed inclusion by one vote. *Rise up, O men of God* was rejected because no way could be found to alter its sexist language.

Included, though, were a number of "favorites" — *What a friend we have in Jesus*, *In the hour of trial*, *In the cross of Christ I glory*, *Stand up, stand up for Jesus*. Vir-



AWARD WINNERS at New York Council of Churches dinner were Dr. Gabriel Hauge, corporate executive; Mrs. Betty Ford, who received medallion on behalf of President Ford for "career devoted to public service" and Dr. Edythe Gaines, school superintendent in Hartford, Conn., whose award was for excellence in education. During ceremony church groups led picketing outside hall to protest the President's refusal to help New York City meet its financial problems.

tually all the familiar Christmas carols were approved except *While shepherds watched their flocks*. Gospel hymns such as *How great Thou art* and *Amazing grace* were accepted. Some contemporary hymns, such as *Let us break bread together on our knees*, were accepted, although the ILCW judged that *Lord of the dance*, *Allelu* and *Sons of God* had "passed their peak" in popularity.

The selections represented a compromise for many commissioners who had been selecting hymns largely on the basis of theological acceptability and musical integrity. But the group heard that the ALC received 13,438 letters of protest to the earlier hymn lists, and that the LCA received "several thousand" similar letters. The LC-MS reported 300 letters.

"The key to the new hymnal is balance," Dr. Frederick F. Jackish, professor of music at Wittenberg University, said. "No one will be totally happy with this list. The Lutheran church is a liturgical church and a certain number of hymns must be related to the church year. But we must also include hymns that reflect such concerns as cities, ecology, race and ecumenism."

Of the 512 hymns, 315 are in the present *Service Book and Hymnal*. Sixty-seven are not included in any hymnal currently used by the ILCW churches. Thirty come from the ILCW's contemporary worship booklets of recent years. The new hymnal will likely be six-by-nine inches in size and may be titled *Lutheran Service Book and Hymnal*. Its cost is not yet determined.

An additional report on the hymnal and its liturgical contents will be published soon in *The Lutheran*.

Conference probes how technology can close world's economic gaps

SOUTH BEND, IND.—Closing the technological gap between developed and developing countries was the concern last month of an "unusual mix" of university scholars, church leaders, business executives and leaders of international organizations.

More than 60 participants met on the campus of Notre Dame University. They generally agreed that transferring technology can more equitably distribute the world's resources, but there is no single way to accomplish this.

The three-day conference was co-sponsored by the Lutheran Church in America and the College of Business Administration, University of Notre Dame. It was to provide a forum for discussing the ethical, political and economic issues affecting the transfer of technology.

"The church wants to raise its level of knowledge and competency in the area of distributive justice," said the Rev. Richard J. Niebanck who is secretary of social concerns for the Lutheran Church in America's Division for Mission in North America. "We need to learn the realities of economics so we can speak with credibility to other bodies, businesses and our constituency."

Pastor Niebanck cochaired the conference with Frederick W. Dow, Hayes-Healy Professor of Marketing at the University of Notre Dame. The university's aim was to help graduate business students deal with the ethical and moral concerns of business.

"The starting question," said Dr. N.T. Wang, assistant director for financial resources development of the United Nations, "is how hundreds of thousands or millions of people can be supplied with a minimum amount of calories and other nutrients, clothing, health services, educational services, housing and community facilities. Because of the enormous size of such goods and services, no external source, however important it may be, can be expected to underwrite such an endeavor."

H.E. Robison, senior director, international, of the Stanford Research Institute, pointed out that advanced labor-saving technologies may be wrong for many countries where a large labor supply needs employment. Likewise, he said, environmental protection requirements designed for high-population urban areas may be wrong where employment and financing are greater needs.

Chris Cowap of the Division of Church and Society for the National Council of Churches suggested that there might be "more effort made to improve native technology before it is lost forever under a

flood of inappropriate but more profitable First World technologies."

"The food-short nations must be converted, somehow, from energy efficient, low-productivity nations to more energy intensive, high-productivity entities," said Dr. Fred Stickler, manager of agricultural equipment/planning for Deere and Company. "Machines, somehow, must shorten the time of this conversion if hungry people are to be fed."

The Rev. Theodore Hesburgh, president of the University of Notre Dame added: "When I look at the challenges facing us to get a bigger measure of global justice, it seems to me that the multinational corporations of today have just about everything we require except they need to be tamed, directed and reorganized in the direction of global justice. They have capital or the ability to raise it and the skills of training and marketing. They can transfer technology better than anyone I know. And I think they can be interested in labor intensive technology rather than capital intensive technology."

"We believe that God as Creator had a purpose for the economic order in this world," Dr. Robert J. Marshall, Lutheran Church in America president, said. "It is God's purpose that the economic order provide the material needs of humanity. As Christians we criticize the economic order whenever it does not meet the material needs of humanity."

"We believe that God created government to provide justice. In our day that can well be defined as providing equal opportunity. Knowing full well the dangers of using that word 'equal', I think we can recognize that if there are not the freedoms of opportunity for development and the investment of human abilities, human society suffers. We must attempt to relate the simplicity of our religious experience and moral fervor and conviction to the complexities of the world in which we live."

Conference participants pointed out that governments sometimes seek technology for political reasons of power and prestige rather than for the good of their people.

But Dr. Juan E. Fleming, first secretary of the embassy of the Argentine mission to the U.N., emphasized that international organizations and transnational corporations must respect the sovereignty of nations. "We can't pass judgments on local needs in developing countries," he said.

L.H. Bonin, Jr., president of Gulf Oil Middle East, agreed. "Developing nations must decide which technologies best fit and they must decide the pace of development," he said. "A transnational's proper role is one of providing advice and answers



Conference participants: LCA's Dr. Robert Marshall and U.N.'s Dr. N. T. Wang

to questions and making certain that the right questions are asked."

"There must be restructuring of the world market," said Dr. Paul H. Sherry, executive associate for planning and strategy of the United Church of Christ. "Specifically, there should be trade reform to enable developing nations to export labor-intensive agricultural and industrial products — trade reform that would entail movement toward free trade, trade preferences and stability in trade arrangements."

"International organizations should work toward revising patent systems so developing nations can have freer access, and providing means for international financial aids for developing countries," said Robison. But then he added, "Nothing less than a new economic order will answer the world's needs."

Dr. Donald L. Guertin, senior planning advisor for Exxon, said, "There must be more intensive research to uncover facts and make recommendations about the world's economic problems. It must be done by those who are trusted and judged to be accurate and objective. That's why it's so suitable that a conference such as this be held at a university."

—FLORAMAE GEISER

Two congregations organize

CHICAGO—The Lutheran Church in America's Division for Mission in North America announced that the following missions have been organized as congregations:

SOUTH CAROLINA: Shepherd of the Sea, Surfside-Garden City; the Rev. Robert L. Tutas, P.O. Box 4358, Surfside Beach 29577.

VIRGINIA: Good Shepherd, Orange County; the Rev. Hans J.R. Hill-Irmer, P.O. Box 412, Aroda 22709.

Jury's findings split in Lenoir Rhyne case

STATESVILLE, N.C.—A federal district court jury here has cleared Lenoir Rhyne College of charges of discrimination against a former faculty member but found that the college had discriminated against other female faculty members in earlier years.

The jury of seven men and four women reported its findings following four days of testimony concerning charges brought against the college by Dr. Annie Laurie Keyes, a former professor of education.

Dr. Keyes alleged that the college had breached her contract by seeking her retirement at age 65 and that the school discriminated against her and all females on the faculty in terms of salary, benefits and other conditions of employment.

In finding for the college, the jury answered that Lenoir Rhyne had not wrongfully terminated Keyes' contract and that Dr. Keyes was not entitled to recover damages. It also answered that the school had not discriminated against Dr. Keyes in salary and fringe benefits, did not deny her

equal pay for the same or similar work performed by male faculty members, did not discriminate against her in the granting of tenure and job and committee assignments and other terms and conditions of employment, and did not discriminate against her in refusing to permit her to continue to teach beyond her retirement age of 65.

The jury also found that Lenoir Rhyne had not "followed a custom, pattern and practice of discrimination based on sex in promotions, granting of tenure, job and committee assignments and other terms and conditions of employment of faculty members."

But in two findings against the school, the jury said that Lenoir Rhyne had discriminated against female faculty members in salaries and benefits and had "denied equal pay to female faculty members for the same or similar work as performed by male faculty members."

Alaska chaplain treks with pipeline builders

VALDEZ, ALASKA—When Eric K. Ottum resigned last summer as pastor of Immanuel Lutheran Church in Centralia, Wash., to become the Lutheran Church in America's pastor to the crews who are building the Alaska oil pipeline here, he didn't bargain for some of the things that have happened. His household goods have been lost, for example, and his family is living in the basement of an Episcopal church. He writes *The Lutheran*:

"Everything went fine for me and my dog, Gerda, when we left Seattle, until we reached Ft. Nelson, B.C., and learned that the Alaska Highway was washed out some ten miles up the road. We got the last motel room in town, a basement room under a Chinese restaurant. On Sunday, we went to the local Episcopal church and discovered that the priest once lived in Chehalis, Wash., a community next to Centralia where I had just served.

"He helped me get in touch with Pacific Northwest Synod staffer Waldo Lindberg, who suggested that we should not wait in Ft. Nelson for two weeks until the road would be fixed. So we arranged for a plane and borrowed a dog cage from one of the Episcopal parishioners. I left my car and most of my goods in Ft. Nelson and flew to Whitehorse, Fairbanks and then to Anchorage where LCA Pastor John Baglien managed to get a rental truck to deadhead into Valdez. Planes were not flying because of inclement weather.

"When I arrived, I found that three young pipeline workers who did not have housing were using part of the living quarters in the Episcopal church basement which were to be my temporary home. So I took up residence in one room which is

eventually to be my office.

"I began meeting people in the community, setting up shop at the four camps which I serve as chaplain. The camps are Sheep Creek, about 25 miles from Valdez, population 400; Keystone, which is next to the airport, population 200; Kennedy, which is next to Keystone, population 200, and Terminal Camp, population 2,600.

"Terminal Camp is both the most interesting and the most difficult to minister to. I have no office space there



Ottum

nor location where people can contact me. So I spend my days wandering about meeting staff people, local counselors and medics, and meeting workers in the recreation and mess halls. In the evening, I have a Bible study and a class on Christian poetry which reach a handful of enthusiastic people. These programs will be expanding in all the camps as soon as I can begin to devote more time to my work. I will also be doing some of the basics for mission development, such as canvassing and making contacts, but I will not be thinking about worship and the like until later.

"In the meantime, I have gone back to Ft. Nelson to retrieve my car and drive the other 2,000 miles of the Alaska Highway. My family arrived on Aug. 14, but we are still living in the basement of the Episcopal church because my house is here but is not set on its foundation. It is a modular home made in Seattle. We hope to have the house in place by October (it was originally scheduled to be in place by Aug. 6).

"Now the problem is finding our goods — everything we own in the world. The moving company evidently doesn't know where they are. But that problem will be eased when we know that our house will be ready. Meanwhile we are living, all six of us — my wife, Kathi, my children, Jenny, Paul and Kurt, and our dog and myself — in the basement of Epiphany Episcopal Church where we have set up housekeeping and from where I am writing this letter before going out to Kennedy and Keystone camps."



Rockford, Ill., Sunday Register-Star

ICE-SKATING superstar Janet Lynn and Long Island psychology graduate Rick Salomon prepare to greet well-wishers after their wedding in Janet's church, Gloria Dei Lutheran, Rockford, Ill. The October ceremony, combining Lutheran and Jewish traditions, was performed by her girlhood pastor, the Rev. Ellwood Peterson, who now serves St. Peter, Fort Pierce, Fla. Guests from throughout the country filled the church to overflowing, according to the Rockford Sunday Register-Star.

Christmas Giving

ABINGDON BIBLE HANDBOOK by Edward P. Blair. The religious publishing event of 1975! This up-to-the-minute resource book lets you be your own interpreter. Includes a 16-page color insert. Special introductory price, \$13.95, until Dec. 31. \$15.95 thereafter.

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Special convention

\$800,000 camping drive approved by Illinois

MT. MORRIS, ILL.—Illinois Synod delegates voted to conduct a synod-wide campaign for camping and outdoor ministries. It is expected to begin next year and will have a basic goal of \$800,000 and a challenge goal of \$1,419,000.

The campaign was approved during a special synod convention held here Nov. 8. The vote was 356 to 234. Two amendments which would have lowered the goal of the drive were defeated.

Campaign proceeds will be used to repay the debts incurred in developing the synod's new outdoors ministries center, a 700-plus-acre site south of Oregon, Ill.

Delegates to the convention were told the indebtedness includes a \$500,000 mortgage on the property and a \$500,000 construction loan, of which \$400,000 has been spent so far.

The Illinois Synod camping and outdoor ministries program has been the subject of some controversy since 1972, when the synod convention authorized the sale of Camp Augustana at Lake Geneva, Wis., and Camp Alpine near Richmond, Ill., be-

cause they were inadequate for programs being contemplated. Camp Alpine was sold the next year for \$400,000 but Camp Augustana is still for sale.

In February of 1974, the synod executive board authorized spending \$1,200,000 for a construction program at the new site. Construction began the following August.

—BRUCE GUNNERSON

Men's groups alive, gifts director learns

NEW YORK—Men's groups, which used to be commonplace in the Lutheran Church in America, are still very much alive.

Pastor Richard Lee Peterman found that out on a recent trip to the Midwest.

Peterman, director of the LCA's Designated Advance Gifts program, spoke to the Lutheran Church Men of the Big Stone District in the Red River Valley Synod. He challenged the 80 men present to give a gift that would purchase plows at \$24 each and oxen at \$108 each in the Sudan. On the spur of the moment, the group gave \$1,288.

Commenting on the response, Paul Twedt, a Clinton, Minn., pharmacist, said, "This kind of spontaneous act doesn't happen often enough in our church. I venture to say every man here gave with joy."

The next day Peterman met with officers of Lutheran Church Men in the Western District of the Illinois Synod and received a gift of \$2,367 toward building a grain storehouse in Ethiopia. In presenting the gift, David Orchard, the group's president, said, "The men of this district use this means — among others — to express their concern for others in other places of the world, thereby giving concrete expression to their commitment to the mission of the church."

American 55-volume edition of Luther's works completed

PHILADELPHIA—A 20-year program of publishing a new English translation of the major writings of Martin Luther is coming to a successful conclusion. The 55-volume set produced jointly by the Lutheran Church — Missouri Synod's Concordia Publishing House and the Lutheran Church in America's Fortress Press will be virtually completed with the issuance of the 54th volume in January. Volume 55 will be an index to the other 54 and will be added as soon as practicable.

The project was initiated jointly in 1953 by the two publishing houses. Both had made independent plans for smaller editions. Dr. H. Torrey Walker, executive secretary of what was then Muhlenberg Press of the United Lutheran Church, had proposed expanding the six-volume

Philadelphia Edition of Luther's works in English which had been started in 1915. Concordia had planned an edition of its own. Dr. Walker and Dr. Otto Dorn, Concordia head, saw advantages in a larger joint venture. Dr. Jaroslav Pelikan was named as editor by Concordia and Dr. Helmut Lehmann was given the responsibility by Fortress with each house producing a portion of the set.

Volumes 1-30 (biblical studies and sermons) were undertaken by Concordia and Volumes 31-55 (Reformation writings, letters and historical documents) were assigned to Fortress.

Original price per volume was to have been \$5, with a 10 percent discount for standing subscriptions. Inflation overtook the project long before completion, however, and recent volumes have been priced at \$12.95.

'State of things' focus of stewardship program

NAPLES, FLA.—Residents talk about this community as a place where everyone has come from somewhere else.

That's why the annual stewardship program of Emmanuel Lutheran Church is emphasizing the "state of things." Questions being asked members are, "What is your state in the church?" and "What is the state of the church?" and "What state are you from?"

Then members gather for meetings according to their native states, each furnishing a food dish native to their original home.

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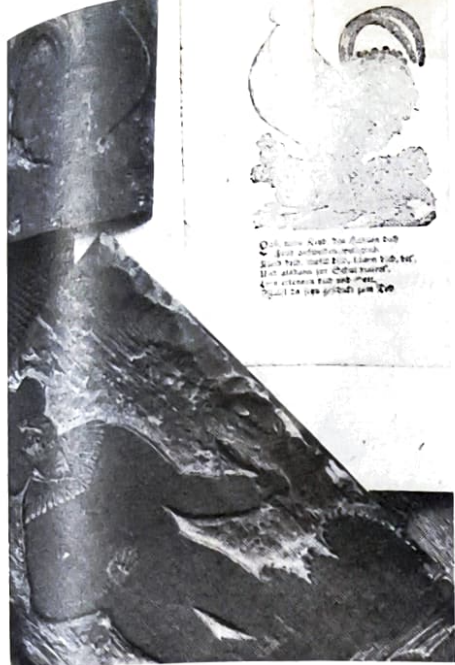
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These colonial woodcuts appear in a book of rhymes being published by a Virginia congregation as a bicentennial project

Colonial-rhymes book church bicen project

RICHMOND, VA.—Early German-American rhymes for children are being reprinted in a quaint book of ABCs as a bicentennial project of St. Luke's Lutheran Church here.

The *ABCs of Instruction for Boys and Girls of the Lutheran Faith in America* is a collection of rhymes from the Henkel Press of New Market, Va. The press was started about 1806 by the family of Paul Henkel, a Lutheran missionary who traveled widely on the frontier of Virginia, North Carolina, Tennessee and Ohio.

The volume contains poems, morning and evening prayers, hymns and stories illustrated with original woodcuts loaned by the Henkel family.

The 46-page book has been edited by Mary Ann Williamson, who chairs St. Luke's bicentennial committee. It is expected to be published this month.

Among the rhymes is a verse about *Der Geier*, the vulture. Another is about the cow:

*The best of milk is from the cow,
Her former calves are steaks right now.
Butter, too, is her donation
Her gifts help to end starvation.*

The tone of the book is practical and moralistic, according to Williamson, a teacher who became interested in German-American children's books while working on her doctorate at the University of Virginia.

The first Henkel in America was Anthony Jacob, a pastor who came from Germany in 1717 and served at St. Michael's Lutheran Church in what is now the Germantown section of Philadelphia, Pa. The missionary Paul Henkel was his

great-grandson. Paul had five brothers in the ministry and five of his six sons became pastors. His oldest son, Paul, was a pharmacist who founded the printing business.

—GEORGE KEGLEY

Pastor's study urges 'ecumenical transfusion'

BUFFALO, N.Y.—A response from Buffalo's total religious community is needed if critical social ills are to be healed and if the city, described as "sick," is to be saved.

That is one of 14 recommendations in a newly released 73-page report by Dr. Alton M. Motter, a Lutheran Church in America pastor who has completed a ten-month study for the Buffalo Area Council of Churches. Dr. Motter was executive director of the Minnesota Council of Churches for 15 years prior to becoming planning director of the Buffalo council on Jan. 1. His report is entitled, "How to survive an ecumenical transfusion."

During his study, Dr. Motter said it was "almost pathetic to observe how — time after time — the Buffalo religious community seemed almost immobilized in its response to some of the human crises of the city. This inability often approached the stage of religious paralysis."

Dr. Motter described today's enemies as racism, blighted housing, school segregation and criminal justice inadequacies. The seriousness of these problems calls for the closest cooperation between all religious groups and "a new ecumenical transfusion," he said. Fortunately, he added, there appears to be a new mood for such cooperation.

The report's recommendations call for deeper interreligious dialog, a series of know-your-city institutes for clergy and laity and fuller involvement of Buffalo's black church leaders.

The study included the use of an eight-page questionnaire, interviews with more than 100 religious and civic leaders of all faiths, consultations with six different segments of the religious community and sociological data and research.

Reformation women enjoyed power without feminism

MILWAUKEE, WIS.—Women wielded power during the Reformation without fighting for feminism.

That point was made in a Reformation Day address by Roland H. Bainton, 81-year-old professor emeritus from Yale University and author of *Here I Stand*, a popular biography of Martin Luther.

Bainton outlined the biographies of historic feminine leaders of the Reformation in his address to an audience at Reformation Lutheran Church here. He included

Katharina von Bora, Luther's wife, and Katherine Zell, defender of the Anabaptists.

If women had boycotted the Reformation, Bainton contended, it would have faded away because half the adult population was feminine. "But it never occurred to them to talk about women's liberation," he said. "In that day the infant mortality rate was so high that the average life span was 25 years. The women had to have many children to keep up the population. They had to stay home to take care of them."

Dr. Fu, Pastor Magalee die; headed overseas churches


TWO FORMER LEADERS of overseas churches related to the Lutheran Church in America died during October.



Dr. Peng Fu, 87, was president emeritus of the Evangelical Lutheran Church in China and had been president of the Evangelical Lutheran Church of Hong Kong, where he succumbed.

The Rev. Patrick Andrew Magalee was the first president of the Lutheran Church in Guyana, formerly British Guiana. He was 66 and died in New Jersey, where he was voluntarily serving as assistant to the pastor of St. Andrew Lutheran Church, Parsippany.



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Whatever the weather, his morning's beautiful

FOREST, MISS.—People talk. People walk. They brush their teeth. They take a shower. Most of them had to learn those functions only once. Jimmy Derrick had to learn twice.

Thanksgiving weekend marked ten years since Derrick, then 27, was found unconscious, thrown from his overturned car in an early morning unwitnessed highway mishap. Brain surgery removed a clot. Nine weeks lapsed before he regained consciousness. Then he was unable to speak and his vision was impaired.

Life in a wheelchair was a fate rejected by Jimmy, son of now-retired Lutheran Church in America Pastor George S. Derrick. But in choosing to "come back," the young man faced nothing less than hard work.

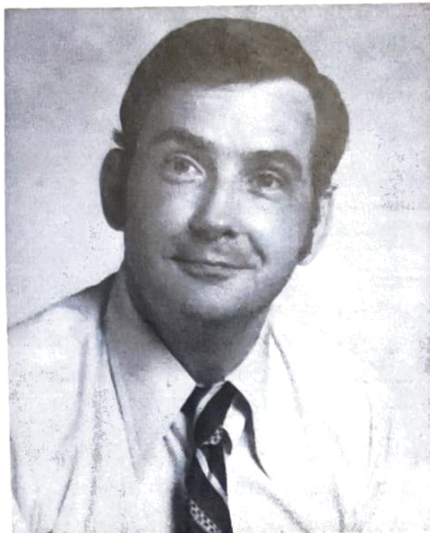
The first word his halting mouth could form was "mama." By walker, then crutches, a cane and finally unaided, he walked. Use of a bathroom initially dumbfounded him. Eye exercises and prism eyeglasses have helped improve his vision.

Persistent Jimmy takes no credit for his progress. Rather, he says most of his achievement is the work of the Lord. He arises at 5:30 A.M. to devotionals and lifting weights. At times he serves as usher at Bethlehem Lutheran, the family's church in Forest. He is vice-president of the church council.

People should not give up, should press on, says his mother in expressing a family principle.

Jimmy Derrick still presses on.

He takes physical rehabilitation in



Jimmy Derrick: Chose to 'come back'

Jackson. He has learned electronic-equipment repair.

He has a junior college diploma to prove his electronics-repair ability. But so far getting a job has eluded him. One prospective employer, a television station, would like to see him improve his coordination but meanwhile is "keeping him in mind," says his father. Jimmy looks with hope to the time when he can drive a car alone. That would be a big plus for landing a job. For the time being, he does some repairing of television receivers at home.

Jimmy Derrick sings and whistles. It's really the way he found his voice. And through the ten years he has adopted a theme song. Daily he can be heard vocalizing "Oh What a Beautiful Morning."

Danebod settlement in National Register

TYLER, MINN.—Danebod, a settlement founded adjacent to this community in 1884 by Danish Evangelical Lutherans, has been included in the National Register of Historic Places.

Danebod is made up of four buildings — a church, a folk school, a hall and a gym — all located in a park-like setting within a four-block area.

The Cross Church was begun in 1893 and dedicated two years later. Designed from the plans of a Danish architect, it was the work of local Danish craftsmen. Porthole windows beneath each gable and in the balcony of the structure reflect the intention to liken the church to a ship. Interior floors, walls, ceilings, pews and the altar are paneled in hardwood. In 1947, the church was moved a short distance and the narthex was enlarged, but the architectural value of the building was retained.

The Danebod Folk School was rebuilt in 1917 after a fire. It is a three-story brick building with a corner tower. The Stone

Hall was built in 1889 of field stone. The one-story building features dormers in the hipped roof and contains a meeting hall and kitchen.

The Gym Hall is a two-story frame structure built in 1904 to provide a physical education facility for children. It features a recessed entryway and contains a large gym, stage and balcony. The entire interior is paneled in hardwood.

The Danebod settlement is the second largest Danish settlement in Minnesota and the oldest.

Neurotics Anonymous helping Floridians

ST. PETERSBURG, FLA.—Now there is Neurotics Anonymous — and some people attending chapter meetings at St. Stephen's Lutheran Church here contend the sessions have given them the best help they have received.

More than a dozen self-described neurotics gather at the church one evening weekly. They drink coffee, eat sandwiches and talk about the kind of week they've had. The group leader is known only as "Dave."

The idea for the chapter originated over a year ago with Pastor Ted E. Edwards of St. Stephen's. He had heard of the activities of Neurotics Anonymous Liaison, Inc. of Washington, D.C., and decided a local effort operating out of the church and open to the community could be beneficial.

The national "NA" was founded by a man who attended Alcoholics Anonymous meetings about 14 years ago. He discovered that AA not only cured his drinking problem but also cured his neurosis. (Webster's defines a neurotic as a person with a "functional nervous disorder without demonstrable physical change.") Neurotics are known by anxieties, compulsions, obsessions and phobias that affect everything they do.)

Members of NA follow the basic AA recovery program. Edwards points out that NA is not itself a religious organization but those who participate do have to believe in a higher power.

Many chapter members speak glowingly of the results in their lives. Edwards, while pointing out the value of the sessions, says he also encourages parishioners coming to him with problems to get help from such professional sources as the Lutheran Counseling Center in Largo, Fla.

"The improvement I've noticed in many who began in this group over a year ago is fantastic," Edwards says. He said he thinks the keys to the improvement have been admitting a problem, sharing it with others and seeking help together from a "greater power."

—RICHARD GRAF, JR.

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Adv.

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FM PEOPLE



Lentz

Dr. **Harold H. Lentz**, president of Carthage College, announced his resignation, effective next Oct. 31. His 25 years in the post is the longest term of any president of the Kenosha, Wis., school.

When it appeared that four male members of the Schwenksville, Pa., Borough Council might not have formal party opposition, two woman members of Jerusalem, Schwenksville, **Elizabeth Shellenberger** and **Bertha Magill**, decided to try to do something about it. They formed the Woman's Party with two other community residents, **Doris Silver** and **Claudia Foy**. All four won election. Five of the seven council seats will now be held by women. **Donald Witko**, another member of Jerusalem, is president of borough council.

Dr. **H. Harrison Jenkins**, editorial page editor of the Columbia (S.C.) *Record*, has been appointed by the LCA Executive Council to the management committee of the Office for Communications. Appointed to the management committee of the Division for Parish Services were **Peter K.**

Schmidt of London, Ont., and the Rev. **Paul E. Erickson**, president of the Illinois Synod.

There wasn't any money in the budget to meet costly emergency repairs to the boiler at St. John, Pine Grove, Pa. But a dozen youngsters from the church surprised Pastor **Gary J. Langensiepen** by donating \$125 to the cause. They had won the money by taking first prizes in two Halloween parades. It took them two months to design Disney character costumes for the parades.

Trustees of the Lutheran Theological Southern Seminary, Columbia, S.C., honored Dr. **J. Harold Lineberger**, a member of the seminary board since 1951, for service and contributions. A bronze plaque bearing his likeness will be placed in a permanent location on the campus. A resident of Belmont, S.C., he is a member of Good Shepherd, Mt. Holly.

The Rev. **Paul D. Kennedy** of Norwalk, Conn., who joined the LCA's Division for Mission in North America last year, has been named director for planning. His duties cover planning with synods and coordinating that with the division's planning.

Two members of Redeemer, Newberry, S.C., were prominent in recent activities of Lutheran-related Newberry College. Mrs. **Clara S. Hawkins**, a 1946 Newberry graduate, was named the college's outstanding alumnus for 1975. And associate academic dean **Verdan D. Traylor** was named acting vice-president for academic affairs.

For synod presidents constantly "casting about" for ways to improve the work of their church, a fishing expedition seemed appropriate.

Such an event was the recreational highlight of last month's conference of synod presidents at New Orleans and the presidents and some of their wives proved extremely adept. They pulled 1,000 pounds of seafood out of the Gulf of Mexico. The catch included 200 pounds of shrimp, 600 oysters and 100 hardshell crabs.

Members of Love Lutheran Church offered advice, helped bait hooks and then prepared a feast for the group using the freshly caught seafood. All the participants agreed it was worth getting up at 2 A.M. in order to board a deep-sea fishing boat on time.

Also involved in this conference were 21 wives of synod presidents who paid their own way to attend the event. Some formed car pools to hold down expenses. The wives took part in a number of convention sessions and several took part in the fishing expedition.

"I really appreciated the opportunity to get acquainted with church personnel whose names I've heard so often and to get information directly from church executives," explained **Phyllis Heglund**, whose husband, Dr. **Franklin G. Heglund**, is president of the Rocky Mountain Synod. **Darlene Swanson**, wife of Dr. **Reuben Swanson** (Nebraska), said she would be sharing information she learned with congregations at home.

Ena Lingwall, wife of the Rev. **Raynold J. Lingwall** (Iowa), took part in the fishing event. "It was good to get acquainted with the other wives and discuss our common interests," she said. "And you should have seen our family enjoy the fish we brought home."

Alice Marshall, wife of the LCA president, commented that she "never attended a more delightful church supper."



Synod presidents and spouses find the Gulf fishing excellent. Dr. **Franklin Heglund** of the Rocky Mountain Synod brings one in while wife **Phyllis** watches her line.



Love Lutheran Church served up the "catch," including shrimp, oysters and crab. Left to right are Dr. **Dorothy Marple**, assistant to the LCA president; Dr. and Mrs. **Raynold Lingwall** of the Iowa Synod and Dr. and Mrs. **Carl Larson**, Red River Valley Synod.

Suomi's volunteers

Rural-life loneliness brightened by college

HANCOCK, MICH.—A survey taken in this region two years ago indicated that senior citizens living within 100 miles of the Suomi College campus here generally have enough food and shelter. But many of them experience loneliness on Michigan's sparsely settled Upper Peninsula — especially during the long winter months.

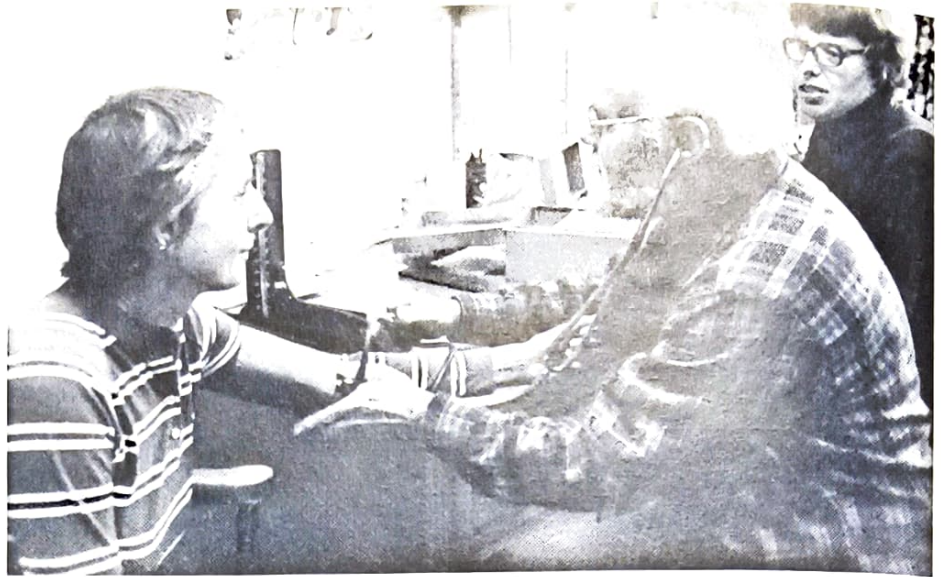
Immigrant communities once familiar to the aging residents have changed, the research indicated. In many instances the loneliness has increased because some retirees have elected to move out of small mining villages into more heavily populated communities.

When Suomi College learned the results of the survey by the American Association of Retired Persons, it decided to see how a corps of its volunteers might help.

At first, 35 students took part and received some college credits for their participation. They set up a "Friendship Line," telephoning senior citizens daily to converse and find out their needs. Students then arranged visits and personally tried to see that the needs of the elderly were taken care of.

College professionals such as the school's retired physician also got involved. Dr. Carl Sonnemann, a Lutheran, made checks on the health of area seniors.

The initial effort was successful enough to attract several small government grants. The Suomi Ladies Auxiliary used some of the money for a program to perpetuate Scandinavian arts and crafts. The auxiliary helped the aging sell some of the crafts they could make at home. The program not only provided some income for seniors but also helped raise their self-esteem, according to the Rev. E. Olaf Rankinen, Suomi's director of community relations. Some of the elderly were



Retired physician Carl Sonnemann checks the blood pressure of Mrs. Elizabeth Biesiot while Mrs. Andrea Hauge, a Suomi instructor, records improvements

persuaded to teach their skills, such as making cheese, to members of the college community.

In another recent effort, 22 students and faculty members have been attending senior citizens' meetings to give talks and present displays.

One of these visits by Suomi Dean Arthur Puotinen prompted a group of seniors at St. Paul's Lutheran Church, Mass, Mich., to plan a study/discussion program to deal with such subjects as theater, wills and estates, psychology for the aging and Social Security applications.

Another Suomi visitor went to the Keweenaw Bay Tribal Center. That session led the Chippewa Indian people to plan discussions about economic advancement, tribal cooperation and a study of Canadian Indians.

Suomi representative Elizabeth Leifer teaches weaving to women at a senior citizens' center in Iron River, Mich., 100 miles from the campus.

So far, volunteers have given more than 10,000 hours to the aging through the program during regular visits to 13 villages in the region.

Popular fair pushes need for health care

OGDEN, IA.—Immanuel Lutheran Church here and area physicians sponsored a health fair here designed to inform area residents how to take better care of themselves.

The two-day event was conducted in the church and in a large circus tent on Immanuel's property. Events included films and demonstrations of such procedures as resuscitation and self-examination for breast cancer. A dozen physicians were on hand to chat informally with fairgoers. More than \$30,000 worth of medical testing equipment was on display.

The idea originated when Pastor Robert Buhr suggested that Immanuel repeat a diabetes clinic held several years ago. Parishioners LuAnn and Dr. Gary Seawright then worked to expand the project. Gary Seawright is employed with the National Animal Disease Laboratory.

Buhr said in one evening alone 1,000 children toured the fair and that the event attracted most of the community.

Suomi student Rebecca Mattila visits Ellen and Emil Taskila at their farm in rural Toivola, Mich., and they chat over her gift of baked goods



Birthday cake ingredients 'feed' needy families

DEERFIELD BEACH, FLA.—Families who were anticipating a bleak Thanksgiving have benefited from the "Thanksgiving Birthday Party" of Zion Lutheran Church here.

On Sundays just prior to and just following Thanksgiving, a large simulated birthday cake was placed in the church narthex. Members were asked to deposit one cent for every year they have lived. Those not wishing to reveal their ages were asked to insert paper money.

Proceeds went toward the purchase of food gift certificates for needy families.

THE LUTHERAN

MY QUESTION IS...

Q. How much of the millions of dollars collected for the World Hunger Appeal really reached the starving and hungry?

A. The appeal has four objectives for which funds are used. They include food for the starving, development projects to eliminate the causes of hunger, helping church members to understand and develop concern for world hunger, and encouraging government programs that deal with this concern. Most recent figures indicate that members of the Lutheran Church in America have given \$4,534,650 toward the appeal. Up to the present time, about 78 percent has been channeled through Lutheran World Relief and 14 percent through other agencies to meet the first two objectives. A larger proportion of future income will go for "sensitizing" church members about world needs. A

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complete accounting will be given at the LCA convention in Boston in July, but church officials assert that promotion and administration costs will be less than 10 percent and that some of this will be borne by a grant from an insurance company.

Q. Why do we have candles on the altar? Does the number of candles mean anything?

A. Candles are used as convenient altar lights. Some authorities say they were originally used to provide light for the reading of the Scriptures when services were held at night or in dark places. However, a lighted candle represents Christ, the light of the world. When two candles are used, they represent the two natures of Christ, divine and human. Three candles placed together symbolize the Holy Trinity. Four candles placed at the corners of the altar remind us of the four evangelists — Matthew, Mark, Luke and John. A seven-branched candlestick is the Jewish menorah. The number seven has many meanings in Scripture, ranging from the seven days of creation to the seven churches in the Book of the Revelation.

Q. Is there any support from astronomers for the strange appearance of a new star at the time of Jesus' birth?

A. An astronomical event which helps explain the references in Matthew and also helps fix the year of the birth of Jesus did occur. There was a major conjunction of the planets Jupiter and Saturn in the year 747 A.U.C., according to the Roman calendar, which would be 7 B.C. by our current reckoning. The double "star" was visible in the Near East on any clear night for a period of about nine months. The next major conjunction of this sort will take place in 1981 and then again in 2238. Magi, who were experts in astronomy, would have been impressed by this conjunction of planets. While the Christmas star might also have been a nova or a comet, such a display would have caught everyone's attention and there is no indication that the people of Jerusalem were aware of the event.

Q. What is transcendental meditation? Is it contrary to Christian teaching?

A. Exponents of transcendental meditation claim that it is a method for concentration and thought. It helps produce a state of relaxation that frees the mind for concentration and is supposed to increase awareness. The benefits of such meditation are a reduction in tension and relief from stress and anxiety. Of course, it doesn't work equally well for everybody.

While the origin of the practice is Buddhist, it is not necessarily related to that religion. Many biblical passages urge that we meditate on God's law and God's love.

IDEAS for MEMORIALS THAT LIVE

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... in honor of a loved one

So often, the emotion of the occasion overrules better judgment. Explore first before you decide upon an appropriate memorial. A time-honored choice is a money gift that serves people or a worthy cause. The true measure of a Christian memorial is that it shall do Christian work. Here are a few ideas among the many forms memorial funds administered by the LCA Foundation may take:

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- Mission Work Overseas or at Home
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- Ministry to Urban or Rural Groups

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For further information, including a descriptive listing of these funds, please write today. No obligation, of course.

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BY DICK SUTCLIFFE

Another look at TV sex, violence

HEARING and reading all the harsh words about TV sex and violence, it sometimes is difficult to separate the thoughtful from the apathetic, the strident from the angry, the indignant from the hysterical.

Perhaps that's why a recent Dayton (Ohio) *Daily News* editorial is so refreshing and . . . But let it speak for itself:

"Sex and violence . . . do they go together?"

"Now wait a minute! Sex and violence. Somehow, the two have gotten tied together like ham and eggs, law and order, Troilus and Cressida. Latest example: a multid denominational grouping of divines has petitioned the Federal Communications Commission to hold public hearings on sex and violence on TV.

"You would think, any more, that there is no difference between the two, at least none worth mentioning. They are now so routinely paired that the upcoming generation won't know whether to consummate its marriages by going to bed or to war.

"Maybe it's about time to stand back and get a little perspective here.

"SEX—It is not always bad. (In fact, it is usually pretty good.) It is not an evil thing for one person to do with another. It can be exploitive, of course, as can barbering and tuna-packing, and certainly there are endless arguments (endless because they are irresolvable) about what are and what aren't appropriate times, places, manners and conditions. Like dining out, it is sometimes disappointing but more often pleasurable and, in any case, generally worth looking forward to.

"VIOLENCE—It is a bad thing, though a real one and sometimes the best of the sorry lot of choices that are available. But in any case, it is never desirable, even when necessary, to hit, shoot, knife, garrote or otherwise maim or kill folks. It is generally thought to be something to avoid. It is not a thing you spend your adolescence wishing would happen to you."

Although none of us believes that sex needs defending, it is good to have the Ohio paper speak on its behalf. And so thoughtfully, too. (Note that the editorialist used the preposition *with*, not *to*, when commenting on sex not being "an evil thing.") Furthermore, it calmly sug-



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gests that while so many of us are jumping on the protest bandwagon, we shouldn't push something so tender and fragile under the wheels to be run over thoughtlessly.

Incidentally, here's hoping the Dayton editors saw the recent story which reported that some behavioral scientists conducting in-depth interviews discovered that the glue that holds the adolescent attention to the tube is *not violence but tension*.

Apparently, early studies suggest that it isn't the squeal of police tires, the blast of sawed-off shotguns or the bash of fist on nose that attracts, but simply the dramatic tension of "will he?" "how will she?" "does he know?" "what'll she do now?"

As the *Daily News* suggests: "Now wait a minute!" Let's think this over!

Worth Watching (All times EST)

Wednesday, Dec. 3—VALLEY FORGE, NBC Hallmark Hall of Fame's Maxwell Anderson drama about George Washington's desperate winter of 1777-78, 8-9:30 P.M.

Friday, Dec. 12—THE RIVALRY, NBC Hallmark Hall of Fame drama about the Lincoln-Douglas debates on slavery, 8:30-10 P.M.



Time toward Home: The American Experiment as Revelation

by Richard John Neuhaus
The Seabury Press, New York
231 pages, \$9.50

AS THE NATIONAL bicentennial approaches, the mood of many Americans seems to be cheerfully optimistic, anticipatory and hopeful. But here and there are sobering voices, and one of them is Richard John Neuhaus who reminds us that the nation's 200th anniversary celebration "promises to be more requiem than revival."

The voice is well worth listening to. Neuhaus is pastor of the Lutheran Church of St. John the Evangelist (Missouri Synod) in Brooklyn, N.Y., and a theological editor and writer of note. His new book reviews the American experiment with religious seriousness and un-

derscores the church's task in criticizing and enlivening it.

That experiment, he warns, has not yet reached fulfillment, although America over the past two centuries has grown up. We have dispelled the heroic illusions of our adolescence. We make no more pretensions to being special. The American Dream "ain't what she used to be."

There is, of course, hope for the future, although Neuhaus points out that no revelation has occurred to prove that God has entered into a covenant with America. Rather, "the American empire may be today's Babylon. Only the future will reveal whether or not this is the case."

Neuhaus analyzes America's role in the world, the place of religion in public life, the social responsibility of the churches, the pathos and promise of history. The American experiment, Neuhaus seems to say, began with the widespread conviction that there was something distinctively promising about this nation, that God and our forebears had somehow covenanted together to achieve our "manifest destiny." But the experiment has been found wanting and our destiny is far from manifest. We are not, and never have been, voted the people most likely to succeed.

This is a scholarly and timely book. Its appeal could have been far broader had the author chosen to use simpler terminology and fewer turgid theological phrases.

—GEORGE H. STRALEY

Abingdon Bible Handbook

by Edward P. Blair
Abingdon Press, Nashville, Tenn.
511 pages. \$13.95 through Dec. 31, 1975;
\$15.95 thereafter

SERIOUS Bible readers benefit from helpful reference material, such as a Bible dictionary, concordance and commentary. Dr. Blair's book contains elements of all three and is intended as a compact volume that will provide all the information readers need to understand the Scriptures.

The major portion of the handbook provides detailed descriptions of each book of the Bible, including the Apocrypha. It outlines the content of the book, describes its authorship and its historical setting. There's also a good selection of maps in color and a brief summary of money, weights, measures and calendars.

An opening section describes the history of the Bible and of Bible translations. The closing section is devoted to commentaries on such themes as God, Satan, salvation, inspiration, miracles and eschatology. Insights from both Roman Catholic and Protestant scholarship are included.

No single volume of this sort will prove satisfactory for every Bible student. However, this one is attractively presented and should prove helpful to many.

—ALBERT P. STAUDERMAN

Ministerial Roll Changes

Illinois

CARLSON, Paul D., newly ordained, to associate, Resurrection, Franklin Park.
DAHLGREN, Leonard R., newly ordained, to assistant, St. John, Springfield.

Iowa

NELSON, Benard A., Grace, West Point, Neb., to Christ, Des Moines.

Kansas

AMME, A. Bruce, associate, St. Paul, Beachwood, N.J., to chaplain, Fort Riley.

Maryland

BURGGRAF, Donald L., newly ordained, to assistant, First English, Baltimore.
ECKHARDT, Frederick P., St. John, New York (Manhattan), N.Y., to Grace, Westminster.

Massachusetts

BJORKLUND, Kenneth E., Holy Trinity, North Easton, to awaiting a call.

Michigan

CARNES, Richard A., Adoration, Bay City, to Ascension, Grand Rapids.

Minnesota

AAMOT, John G., received from The American Lutheran Church, to associate, Trinity, Minneapolis.

Nebraska

BERGGREN, Bruce W., St. John, Schuyler, to campus pastor, University of Nebraska, Lincoln.
HOUEK, Nathan C., newly ordained, to assistant, Grace, Lincoln.
LARSON, David B., St. John, Hampton, Ia., to St. Paul, Hardy; Our Redeemer, Superior.
LINDGREN, Clifford W., awaiting a call, to Zion, Benedict, and Trinity, Polk.
MAI, Raymond A., associate, First, Rockford, Ill., to Zion, Gothenburg.
MIROWSKI, Richard C., newly ordained, to First, Wilber.
NELSON, David A., St. Peter, Creston; St. Paul, Leigh, to St. Mark, Valley.
SHANER, William E., Jr., Christ the King, Stoughton, Mass., to First, Potter; Grace, Gurley.
WOLFF, Lorin J., St. Timothy, Fremont, to St. John, Marquette.
WOOLARD, Richard A., special service, Martell, to Immanuel, Ceresco; Grace, Wahoo.

New Jersey

ANDERSON, Donald F., Holy Cross, Farnham, N.Y., to St. John, Jersey City.
KINNEY, George G., associate, St. John, Jersey City, to awaiting a call.
SCHMEELCKE, Robert C., Trinity, Dover, to St. John, Westville.

New York

BELJEAN, William H., Jr., Upper Bermudian, Gardners; Mt. Zion, Goodyear, Pa., to Incarnation, Bridgehampton.

North Carolina

MCCARTER, Rus L., St. Michael, High Point, to awaiting a call.
YOUNG, Jacob H., Jr., St. Michael, Blacksburg, Va., to Kure Memorial, Kure Beach.

Pennsylvania

BOND, LeRoy M., St. Peter, Hilltown, to retirement.

DEISHER, George R., Jr., Trinity, Topton, to retirement.

DERBY, Donald A., St. Paul, Hanover, to Christ, Hartleton.

FLUCK, William A., St. John, Center Square, to St. Mark, Pennsburg.

GARMAN, Dale S., Jr., Hope, Harborcreek, to awaiting a call.

GIANNANTONIO, James R., newly ordained, to assistant, Emmanuel, Pottstown.

GRIFFITH, Robert A., assistant, Trinity, Runnemed, N.J., to St. Paul-Center Pastoral Charge, Dickinson.

GROCHAU, Robert E., staff, Lutheran Theological Seminary, Gettysburg, to awaiting a call.

HALLBERG, Dale W., Holy Communion, Racine, Wis., to St. Paul, Allentown.

HARTMAN, Ray H., awaiting a call, to executive director, Lutheran Children and Family Service, Philadelphia.

HARTZELL, Ralph R., St. Paul, Bethlehem, to retirement.

HICKS, Eric L., newly ordained, to St. John-St. Luke Pastoral Charge, Chambersburg.

HYSON, Robert D., St. Martin, Annapolis, Md., to Trinity, Lansdale.

LATSHAW, Burlington B., Jr., St. Paul, Red Hill, to St. Paul, Auburn.

LEHR, John F., assistant, Christ, Lancaster, to assistant, St. Mark, Hanover.

MORRIS, Ronald C., newly ordained, to assistant, Emanuel, Philadelphia.

OFSLAGER, Kenneth H., Dr. Martin Luther, Muskegon, Mich., to Holy Emmanuel, Mahanoy City.

PETERHAENSEL, W. Martin, Grace, Brookville; St. Matthew, Ramsaytown, to Holy Trinity, Erie.

RONNEBERG, Rodney L., newly ordained, to Second, Chambersburg.

SEIBERT, Eric R., Trinity, Lansdale, to Trinity, Perkase.

STETSER, Harry G., St. Paul, York Haven; Zion, Goldsboro, to Williamsburg Charge, Williamsburg.

STRUBE, John L., Jr., Emmanuel, Lancaster, to chaplain, Lutheran Social Services — East Region, Lititz.

THIME, Howard R., received from The American Lutheran Church, to Grace, Franklin.

TROUT, Stanley R., Holy Trinity, Hershey, to coordinator, Allentown Area Lutheran Parish, Allentown.

VON CRAIGH, Bertha T., associate, Zion, Manheim, to awaiting a call.

WILSON, Guy E., St. John, Natrona; St. Paul, Tarentum, to awaiting a call.

Wisconsin

DANIELSON, David L., associate, Fox Point, Milwaukee, to Redeemer, Hartford.

DIRKSEN, Ralph T., assistant, Emmanuel, Racine, to awaiting a call.

CANADA

Manitoba

ARNDT, Theodore K., assistant, Trinity, Saskatoon, Sask., to First English, Winnipeg.

EGLER, Harvey H.W., First English, Winnipeg, to retirement.

Deaths in the Church

THE REV. J. ANDREAS BAHNSEN, 91, of Hastings, Neb., died there Oct. 24. Ordained in 1910, he served as a mission developer in Lodgepole; St. John, Ohio (1913-32); St. Paul, Leigh, and St. Paul, Hastings, all Nebraska, before retiring in 1956. He served 15 years as a board member at the Tabitha Home, Lincoln, Neb.

SISTER LOUISE CLUSS, 93, a deaconess for 61 years, died Nov. 6 at the Deaconess House, Gladwyne, Pa. A 1910 graduate of the Lankenau Hospital School of Nursing near Philadelphia, Pa., she served that hospital as a nurse, head nurse and supervisor until her retirement in 1953.

THE REV. LEO FREDERICK DUERR, 84, of Northumberland, Pa., died there Nov. 5. He was ordained in 1920, served the Pennsylvania Freeburg Charge, and for 42 years St. Luke, Sunbury, Pa. He retired in 1963.

THE REV. JOHN JACOB ENSELMANN, 80, of Yakima, Wash., died there Sept. 28. Ordained in 1921, he first served Methodist churches in Denmark before coming to the United States in 1929 and joining the Danish Lutheran Church in America. He then served congregations in Montana, Iowa, Michigan, South Dakota and the state of Washington. He retired in 1963.

THE REV. EDWARD NILES FRY, 93, of Hollidaysburg, Pa., died Oct. 31 at Roaring Spring, Pa. He was ordained in 1913 and served a Canadian pastorate in Ontario and seven Penn-

sylvania pastorates—at New Bethlehem and Mill Creek; the Sinking Valley Charge; Centerville, Dickinson; the Rebersburg Charge; the Breeseytown Charge; at Gallitzin, and the Geeseytown-Yellow Springs Parish. He retired in 1958.

THE REV. RAGNAR KJELDAHL of Porterville, Cal., died Nov. 9. Ordained in 1940, he founded and served Zion and Holy Trinity, both Long Island Beach, N.J.; was a U.S. Navy chaplain (1943-47); program chairman and chaplain for merchant seamen for the San Francisco (Cal.) YMCA, and port chaplain to merchant seamen for the San Francisco Council of Churches. He also served as chaplain at Porterville State Hospital before retiring in 1972.

THE REV. JOHN CHARLES McCUNE II, 71, pastor of the East Lycoming Charge, Selinsgrove, Pa., died Nov. 1 at Selinsgrove. Ordained in 1944, his entire ministry was spent in Pennsylvania pastorates: Zion, Fairfield; the Middleburg Charge; the Liverpool Charge; St. Paul, Williamsport; the Aaronsburg Charge, and the Herndon Charge.

THE REV. EARL FOX RAHN, D.D., 78, of Salisbury, Md., died there Nov. 6. Ordained in 1926, he served Redeemer, Lancaster, Pa.; Reformation, Rochester, N.Y.; Incarnation, Philadelphia (1932-44), and as executive secretary of the Eastern Pennsylvania Synod's Board of Christian Education. He was a director on the parish education board of the former United Lutheran Church in America. He retired in 1968.



Much interest in guns
Sir: Your statement that "no one is trying to take all guns away from civilians" (*Editor's Opinion*, Nov. 5) is not borne out by the facts. There are numerous bills before Congress that call for the outright confiscation of firearms not held by the police or the military. Registration is simply a prelude to confiscation.
JEAN F. O. IMER, *Annandale, Va.*

Sir: Many of our legislators know that gun laws have been a dismal failure because we lack the intestinal fortitude in this country to enforce them. It is in this area that many Christians have difficulty. If I thought gun registration would do any more than create another government bureaucracy, I'd be all for it. If confiscation would eliminate crime, I'd be all for it. Knowing that crime and violence are not exclusively the products of our generation, and predate firearms, I cannot in good conscience work for these things.
A. M. ECKERT, *Carlisle, Pa.*

Sir: If a national gun-control law is enacted, I would prefer to see it modeled after the most recent law enacted in Massachusetts. That is a good gun-control law inasmuch as there is a mandatory jail term for those people who violate the law. Individual members of the National Rifle Association not only favor it, but many devoted hours of time lobbying for its passage.
WILLIAM H. KOPF, *New York*

Sir: Thank you for an excellent double editorial. It demonstrates the need for responsible Christian thinking and action on two vital issues which seem to be, but really are not, paradoxically related. Your writing was incisive and to the point.
MARY S. WARNER, *Lancaster, Pa.*

God and the bicentennial
Sir: The photo of the Religion in American Life poster in the Nov. 5 issue gives me the feeling that something is wrong. Why have we waited 200 years to "welcome God to America's bicentennial"? I had the impression that God was here with us when the first settlers came to these shores to worship God in religious freedom unknown to them in their native land. Shouldn't we remember that he was here all the time?
ELEANOR BOYER, *Ashland, Pa.*

What Sunday schools need

Sir: Martin Marty's *Sunday school isn't doomed* (Nov. 5) is timely, but the author has made some unkind and untrue assertions about "belligerently fundamentalistic" Sunday schools. The truth is that their success depends on the fact that they give children what they cannot get at scout meetings, school clubs and the like. That is the word of God, taught by committed Christian adults who love and understand children. Marty makes some good suggestions for ailing Sunday schools, but he has missed a most important point. We need lively teachers who first believe that the Bible is the word of God, who show their Christian faith in their lives and who are able to talk about their faith with children and adults. I suggest that so-called mainline-church Sunday schools will continue to decline until congregations decide that Bible lessons are more important than art projects.
SANDRA TAYLOR, *Toledo, Ohio*

Pleasing Aunt Myrtle

Sir: In a recent issue (Nov. 5) a writer complained about people "bellyaching" about new hymns and a new hymnal. The letter derided persons "like dear Aunt Myrtle" for loving the old hymns. May I just say this in defense of Aunt Myrtle, Uncle Bill, or even younger cousins. Contemporary composers and lyric writers will never be able to produce anything as lovely or lasting as *Silent night*, *A mighty fortress*, *The old rugged cross* and countless others which have been loved and sung through the ages. Bach, Handel, Haydn, Beethoven and Mozart, plus other old-timers, have given us priceless music from which many of our hymns have been borrowed.

MRS. JAMES E. GALLAGHER,
Ft. Lauderdale, Fla.

Choosing the right mate

Sir: I enjoy reading *The Lutheran* but I was disappointed by the article *I thought you and Daddy were happy* (Nov. 5). I feel that the article is misleading to say the least. God certainly does guide Christians in their choice of a mate! I am confident that he helps Christians choose the "perfect partner," contrary to popular belief. The fact that the author says she "has dated only a fraction of the men in my town" is irrelevant. This fact certainly does not preclude an omnipotent God's intervention to make marriages holy from their very beginning.

ROBERT W. KISSEL, JR.,
New Hartford, N.Y.

Best way to give

Sir: Two articles in the Oct. 1 issue have helped me make up my mind about what

to do with all the letters from charities, health organizations and such. I must be on every mailing list there is. I have collected them now through several months. The count is 83 in all. Three or four appeals come from the same groups, which accounts for the high number.

It is impossible for anybody to give to all of them, even if it's only a dollar. I always wonder how much goes to the real purpose anyway, in view of all the literature and free gifts they offer. From now on I will give only through my church and maybe to a few church-related agencies.

MRS. DAGMAR MORTENSEN,
Beachwood, N.J.

Toronto pastors dominate ballot at German conference

PHILADELPHIA—The Rev. Eberhard Schwantes, pastor of Martin Luther Church, Toronto, Ontario, was elected president of the German Interest Conference of the Lutheran Church in America at the group's annual meeting at Immanuel Church here. He succeeds Dr. Hans Haug, Immanuel's pastor, who had served two terms and was not eligible for reelection.

Chosen as vice-president was the Rev. Wolf Dietrich Knappe of Philadelphia. The Rev. Joachim Knaack of Toronto was elected secretary and a Toronto layman, Hugo Hack, was elected treasurer.

Eighty delegates and visitors attended the three-day session Oct. 7-9. Major addresses were given by LCA President Robert J. Marshall; Bishop Helmut Class of Stuttgart, Germany, and Dr. Gerhard Krodel, professor of New Testament at the Philadelphia Seminary.

AN AMERICAN TRANSLATION of the Bible in the Language of Today, by William F. Beck, one of the leading Lutheran Greek and Hebrew scholars of this century. Pre-publication offer (ends Dec. 31). Hardcover, \$4.95; paperback, \$3.00. Available from Christian News, Box 168, New Haven, Mo. 63068.

CAMP IN FLORIDA this winter at the Woodlands Lutheran Camp — all hook-ups, Sunday services, pool, ½ hour from Disney World. For information write: Woodlands Camp, Rt. 2, Box 137AA, Winter Garden, Fla. 32787.

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Karen Ann and the right to die

ONE CANNOT HELP BUT SYMPATHIZE with the dilemma of the Quinlan family. To be compelled to stand by in anguish while their young daughter lingers for months without perception, thought, feeling or understanding is a form of torture for all concerned. Unfortunately, the court ruling in New Jersey hasn't helped to alleviate anybody's suffering. By naming an attorney who opposes the parents' views as "guardian" for Karen Ann Quinlan, the judge has even rubbed salt into the wounds. His claim that this will spare the parents from day-to-day decisions is small comfort.

The quality of "life" that Karen possesses hardly deserves to be prolonged. Yet, under existing law, the judge apparently had no alternative. Legally, every device known to science and technology must be employed to preserve this slender thread.

One ray of light in the court decision is the insistence that the matter is medical rather than religious. If religious belief were the ruling force, courts would not be able to save those who need medical care but are prevented from receiving it because their guardians are captive to strange notions — like the objection of Jehovah's Witnesses to blood transfusions.

The situation points up the need for a better understanding of death. For centuries, death was believed to occur when a heart stops beating. Now we can restore a heartbeat even many minutes after it has stopped. A heart can also be kept beating by artificial means long after all other body functions have ceased.

Even more important is the assertion of everyone's right to die with dignity. When we pray in the words of an old collect that "we may at length fall peacefully asleep in Thee" we do not anticipate a long period of unconsciousness in which machines take over our bodily functions.

The judge was doubtless on firm legal grounds when he said that there is no "constitutional right to die." There is a right, however, to dignity, decency and peace — even in dying.

The future of the seminaries

SEMINARIES HAVE BEEN a major concern of the Lutheran Church in America since its organization in 1962. Prior to the merger, three of the church bodies had only one seminary each, so there wasn't much conflict. The fourth, the former United Lutheran Church, had left theological education pretty much to the synods and decisions were made on the synodical level.

Church administrators and educators would like to see an orderly process established for the location and operation of seminaries. They want them evenly spaced geographically and with equally high educational standards.

In practice, however, there have been difficulties. The immediate merger of four schools into a Lutheran School of Theology at Chicago, located in the shadow of the big University of Chicago, seemed an exciting — albeit expensive — forward step. Yet enrollment at the school (which later was joined by another seminary) has never equaled the total of the merging seminaries. Interaction between the university and the seminary has been limited. As a result, the 1964 decision to "relate future developments in seminary life to a university environment" now seems outdated.

However, Dr. Conrad Bergendoff's warning at that time against "being satisfied with a string of weak theological schools" still has merit. Seminary costs have soared along with everything else. The supply of gifted teachers sufficient to staff seminaries has never been large.

Next year's convention will in all likelihood again be presented with a formula for theological education, calling for six regional seminaries in the United States. Three will be operated in association with The American Lutheran Church, a welcome innovation. In the Northeast, however, proposed efforts to merge 149-year-old Gettysburg Seminary and 111-year-old Philadelphia Seminary continue to raise questions. Gettysburg is the largest of all the LCA seminaries. Together, the two schools serve nearly half of the entire LCA constituency. There seems to be some logic in permitting half the church to have two seminaries if the other half requires four.

—ALBERT P. STAUDERMAN



EDITOR'S OPINION

Sugia and Basu can smile now... *thanks to you*

Sugia and Basu have enough to eat and a place to live because you cared enough to give to the Love Compels Action/World Hunger Appeal. This little girl and boy in Bangladesh live in a children's home in Kurigram, supported in part by funds from this appeal. Your giving has helped put smiles on the faces of Sugia and Basu and many more like them. In their country more food is being produced than at this time last year as a result of agricultural improvements made possible through Lutheran World Relief, Canadian Lutheran World Relief and Lutheran World Federation, assisted by funds from the Love Compels Action/World Hunger Appeal. But millions of other children in the world can't smile yet because hunger still stalks other parts of Bangladesh, India, Ethiopia, Niger, Chile and thirty other severely affected countries, as well as parts of the United States and Canada. Much more help is needed quickly.

Hunger isn't the only woe that keeps others in North America from smiling today. There's grinding poverty . . . and in many places the aftermath of the winds and rains of natural disasters.

This year, more than ever, share your Christmas joy with those who know no joy. Make a generous year-end gift to the Love Compels Action/World Hunger Appeal. In so doing you'll help spread Sugia's and Basu's smiles to the faces of thousands of other children and adults around the world.

LOVE COMPELS ACTION/ WORLD HUNGER APPEAL

Lutheran Church in America

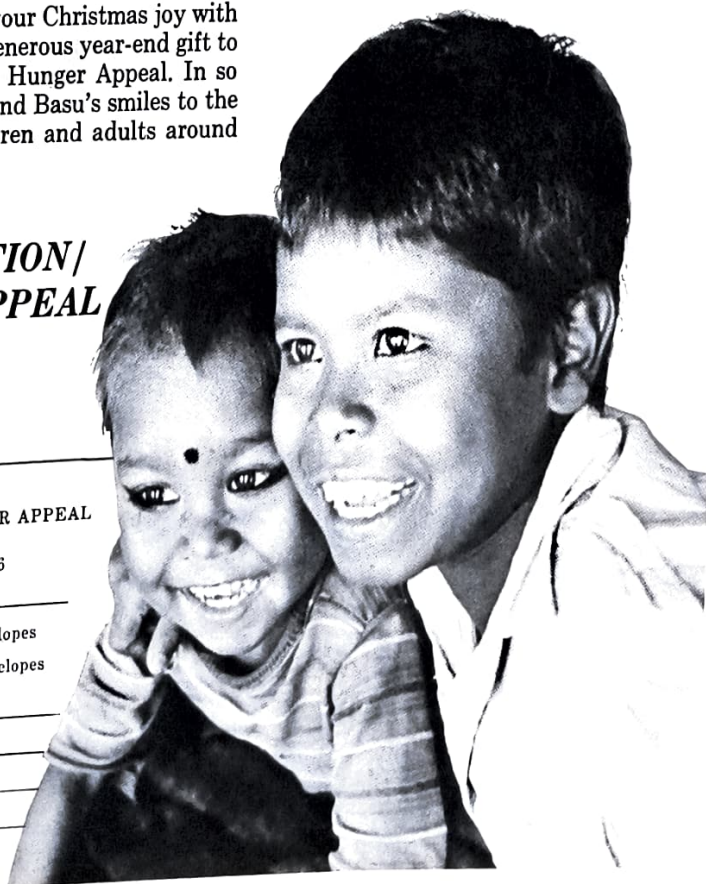
231 Madison Avenue
New York, N.Y. 10016

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231 Madison Avenue, New York, N.Y. 10016

- ☐ Enclosed is my "year-end" gift of \$ _____
☐ Please send _____ World Hunger envelopes
☐ Please send _____ Domestic Crisis envelopes

Name _____
Church _____
Address _____
City _____ State _____ Zip _____



AAL announces a guaranteed retirement plan that can reduce your Income Taxes Now 'n' Then.



Right now, in 1975, you may be entitled to reduce your taxable income by as much as \$1,500. What's more, you may be able to do so every year until you retire.

How? By setting up an Individual Retirement Annuity with AAL. What's an Individual Retirement Annuity (IRA)? It's a retirement plan recently approved by the Federal Government. It allows working people not now covered by a pension or retirement plan to set up their own plan and receive a tax break.

You must be working and have no other tax exempt retirement plan. You can set aside up to 15% of your earned income each year to a maximum of \$1,500. You can begin receiving benefits when you reach 59½. You can stop the plan anytime. A 10% tax penalty is imposed if you withdraw any funds prior to age 59½. You must begin withdrawing income before age 70½. Those are the major government requirements.

The advantages are many. You pay no Federal Income Taxes on the money you set aside each year. Nor, do you pay taxes on the growing values of your IRA plan.

However, when you retire and start taking the income, you will be taxed. But then, you probably

will be in a lower tax bracket.

An IRA, because it is an annuity, is guaranteed. Meaning you'll know to the day and dollar the *minimum* income you will receive at retirement. Chances are you'll receive more.

Also, because it is an annuity, an IRA will provide you with a retirement income for as long as you live. Again guaranteed. You can also add insurance protection (not tax sheltered) to your IRA to guarantee the fulfillment of this plan in case of premature death or disability.

There is more to the IRA story that you should know.

It can save you money in 1975. Now! And when you retire. Then!

To see if you qualify, contact your AAL representative or complete this coupon and send to AAL.

Aid Association for Lutherans

TL-F2

Appleton, Wis. 54919

Fraternal Life Insurance



Life • Health • Retirement

I want to know if I qualify for an IRA.

NAME _____

ADDRESS _____

_____, APT. NO. _____

CITY _____

STATE _____ ZIP _____