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The offense of the Incarnation



If I were to imagine to myself a day-laborer and the mightiest emperor that ever lived, and were to imagine that this mighty Emperor took a notion to send for the poor man, who never had dreamed, “neither had it entered into his heart to believe,” that the Emperor knew of his existence, and who therefore would think himself indescribably fortunate if merely he was permitted once to see the Emperor, and would recount it to his children and children’s children as the most important event of his life – but suppose the Emperor sent for him and informed him that he wished to have him for his son-in-law . . . what then? Then the laborer, humanly, would become somewhat or very much puzzled, shame-faced, and embarrassed, and it would seem to him, quite humanly (and this is the human element in it), something exceedingly strange, something quite mad, the last thing in the world about which he would say a word to anybody else, since he himself in his own mind was not far from explaining it by supposing (as his neighbors would be busily doing as soon as possible) that the Emperor wanted to make a fool of him . . .

And now for Christianity! Christianity teaches that this particular individual, and so every individual, whatever in other respects this individual may be, man, woman, serving-maid, minister of state, merchant, barber, student, etc. – this individual exists *before* God – this individual who perhaps would be vain for having once in his life talked with the King, this man who is not a little proud of living on intimate terms with that person or the other, this man exists before God, can talk with God any moment he will, sure to be heard by Him; in short, this man is invited to live on the most intimate terms with God! Furthermore, for this man’s sake God came to the world, let himself be born, suffers and dies; and this suffering God almost begs and entreats this man to accept the help which is offered him! . . . Whosoever has not the humble courage to dare to believe it, must be offended at it. But why is he offended? Because it is too high for him, because he cannot get it into his head . . . And therefore must have it done away with. – Søren Kierkegaard, *Fear and Trembling and the Sickness Unto Death*, trans. Walter Lowrie (Princeton University Press, 1941, 1954), 215-216.

On advocacy



Every now and then I get an email from “ELCA Advocacy.” I frankly don’t remember if I asked to be on this list, or if the ELCA sends these things out to everyone they can think of. Normally I don’t pay much attention to it, but in September one caught my eye which was entitled “Take Action on Campaign Finance Reform.” I’m in favor of campaign finance

reform (I'm a Democrat, after all), so I had a look.

It began by quoting the Rev. Dr. Stephen Bouman, Executive Director of Congregational and Synodical Mission for the ELCA. It seems an odd credential for expressing an opinion on campaign finance reform, but never mind. Bouman advised: "Lutherans are steeped in a faith tradition that compels us to advocate and work toward good governance. We recognize public service as a worthy calling, one that should not be hindered by the over influence of money in politics. Our current system keeps well-meaning and dedicated public servants from performing their duties as they ought; there is increasing pressure, because of the distorted role that money plays in elections and politics, for elected officials to listen to a few large donors rather than to their entire constituency. This marginalizes poor and middle class constituents and, in turn, damages our very democracy. This week the U.S. Senate is poised to pass an amendment to the Constitution that would re-establish the voice of the people in campaigns and elections over the distorted and unjust influence of money in American politics. I hope that all Lutherans, regardless of their political views, will call on Congress to support legislation to end the distorted role that big money plays in our democracy and to give the voice—and vote—back to the people."

Political views

As you might suspect, the Senate vote to which Bouman referred was an effort by Democrats to overturn the Supreme Court decision *Citizens United v. FEC*. Leave aside the fact that the Congress doesn't "pass amendments to the Constitution." Never mind that the action being contemplated when this "alert" went out wasn't really action on the proposal itself, but a procedural motion on cloture (which, by the way, failed). Bouman is a church bureaucrat who perhaps can't be expected to understand the niceties of American government.

But really now. He hopes that "all Lutherans, regardless of their political views," will support this legislation? Doesn't one evaluate legislation like this precisely on the basis of one's political views? I mean, it's not like this is some great and compelling moral issue on which all Lutherans really ought to agree; this is about campaign finance reform. I don't find much in the Bible or the Lutheran confessions

about that.

In addition to the Bouman quote, the email said some other really ridiculous things. Start with the statement that Senate Joint Resolution 19, the legislation in question, "comes in the wake of the upcoming election season." Funny, I thought "in the wake of" meant something that comes *after* some event. A wake that precedes an event would seem to violate the laws of physics. Or at least grammar.

Legislating against sin

Then it explained that this legislation will "ensure that political leaders focus on all of their constituents rather than the select few who make large financial contributions." Whoever wrote that has a pretty defective doctrine of original sin, seems to me. Ah, if only legislation of any kind could "ensure" better behavior by anybody. If the Ten Commandments couldn't do it, why would we think an act of Congress would succeed?

The email went on to say that "many religious traditions and teachings inspire us to continually strive for a more just democratic system that includes all of our brothers and sisters." Well, that's pretty odd, as well as grammatically problematic. But the email provided a link to what it called a "religiously conscious report" promulgated by "a group of prominent theologians from multiple denominations." Of course I had to check that out.

There were ten "prominent theologians," to be precise. I try to keep up on these things, but I have to admit that I only recognized one name on the list (Ron Sider, founder of Evangelicals for Social Action). Two of the "prominent theologians" are identified as PhD students. Another is "completing her MDiv at Anabaptist Mennonite Biblical Seminary." One of the PhD students is the only apparent Lutheran on the list, and is studying something or other at the University of Kentucky Martin School of Public Policy. Actually, I'm only assuming he's a Lutheran; in addition to being a PhD student, he's identified as youth director and social justice chair at Third Lutheran Church in Louisville, KY.

Strange non-bedfellows

I did a little investigating of Senate Joint Resolution 19, and discovered that among its opponents was the American Civil Liberties Union. In fact, the ALCU opposed it "strongly." Now that was a sur-

prise. I thought the ELCA church and society establishment was pretty much on the same page as the ACLU. Not in this case, though. The proposed amendment, the ACLU said, would “lead directly to government censorship of political speech and result in a host of unintended consequences that would undermine the goals the amendment has been introduced to advance.”

I think one might interpret that to mean something like this: The amendment may have good intentions, but on a matter so complex, there are very serious flaws in the proposal. That seems to be a problem with much of the political “advocacy” that comes out of ELCA headquarters. There is a kind of naiveté about issues that makes one wonder, even if one agrees with the politics, why on earth church dollars are being spent in this way.

Another example: the Advocacy Alert web site has this nifty tool where you can contact your own personal congressperson. You don’t even have to know who it is. You don’t even have to write the message. Just plug in your name and address, and they’ll ship off the pre-written email for you and be sure it gets to the right congressional office. If you want to add your own personal thoughts, you can do so (within certain character limits). If you’re inclined to use this feature, I’d advise adding your own thoughts. Otherwise, the canned messages all start to sound alike – usually beginning, “As a person of faith, I . . .” Remarkable, isn’t it? “Person of faith.” Not even “as a Christian” or “as a Lutheran.” But then I suppose keeping it generic invites non-Lutherans to join us in the noble and prophetic ministry of sending canned email messages to legislators.

Diddly-squat

Back in the previous millennium, I worked

for a year or so in a church office in Washington, DC, that did what we today call “advocacy.” One of the principles that was drilled into us is that there’s a kind of hierarchy of ways to advocate for your cause with members of Congress. At the bottom of the list was a petition – not really worth much, because the time and commitment of the signers is so minimal. Only a slight step above was a “form letter,” written by some anonymous advocate, signed by some constituent but identical, word for word, to dozens of other letters.

But if you really wanted some hope of influence, you had to write a personal letter – in your own words, putting your own stamp on the envelope. That way the legislator (or whoever in his/her office deals with these things) knew (a) that you actually cared enough about the issue to take time to write, and (b) that you actually knew something about the issue (presuming, of course, that you did). Also, that way the legislator’s staff would know precisely which canned response to send you.

We didn’t have email in those days, but I’m sure the principle hasn’t changed much. A form letter by email is about as effective as a hope and a wish. But it does make the sender feel better. And it does give employment to whomever it is in Chicago that is churning this stuff out. It would be fascinating, wouldn’t it, to see some statistics about how many recipients of the “ELCA Advocacy Alerts” actually press “Send”? It can’t be that many. But even if it were thousands upon thousands, it wouldn’t mean diddly-squat. If the church really wants to be involved in advocacy – if the church really thinks it should be involved in advocacy – it would seem a better strategy to do it with a little more sophistication and wisdom.

– by Richard O. Johnson, editor

God shows up

by Peter C. Garrison



A professor at my son’s college asked a rhetorical question: “What is the greatest miracle of Christianity?” His answer was, “The Resurrection.”

I was sitting next to my son and leaned over to whisper *my* answer: “The Incarnation. I figure

once God is man on earth, he can do anything he wants: walk on water, raise the dead, heal the blind. But showing up in the first place as truly human and truly divine – *that’s* the miracle that causes me to tremble!” I settled down when the professor shot me that “Don’t-whisper-in-my-classroom” look.

Within our grasp

Once God shows up for us through the Blessed Virgin Mary in Bethlehem, and later ascends to the right hand of God, we trust he can be present in any place or manner possible—even in a way which enables us to grasp, taste and see his presence with us. He is within our grasp in the Host—as well as being beyond our grasp—in the space of the broken Host at the rite of fraction.

The real presence and the Incarnation are the same miracle of *esse in actu*: the Supra-Being of God acting for us through his love, showing up for us and our salvation. It is in showing up for us in Christ, in the Sacraments, that he calls us back to him, the One who created us.

It is upon this miracle of Christ's real presence, his showing up in the Sacrament at the rite of fraction—both in the bread and in the space between the broken bread—that I wish to reflect.

In, with and under

At the rite of fraction, the round Host is broken and a negative space forms between the halves of the broken bread. In, with and under the broken Host is the real presence of Christ, the presence of God himself.

My heart always beats faster with the crack of that particular brittle Host, my self engulfed within the *un-thatness*—the negative space—between the bread, showing room for our God revealed in a fullness beyond the grasp of my fingers or intellect. A fuller sense of God and his “showing up” for us is revealed with God in our hands and God filling even the negative space through his transcendent Being.

It is in the cracked circle that we see two things simultaneously: The broken love of God entering into our broken world, and the fullness of God beyond the things of the world. The rite of fraction demonstrates God with us and beyond us, acting for us again and again, always and everywhere in remembrance of his one atoning sacrifice of brokenness on the cross.

No detached God

The fullness of God is seen both in his presence and in his breaking into the negative space of the broken bread—let's say within and beyond the negativity of our broken world. Any sterile, round,

perfect Platonic philosophical perfection we may hope for in a detached God who leaves us to our selfishness is fractured by his being broken on the cross for us, his breaking into our hearts and now into the bread in order to break open our hearts to him and our neighbor. This breakage of God is necessary for us and our salvation, yet God remains whole, complete and unchanged.

Thomas Aquinas often mentions Dionysius, supposed disciple of St. Paul. Thomas, however, disagrees with Dionysius in his definition of God's ultimate self. Fran O'Rourke puts it this way: “For Dionysius, God is Good because as Non-Being he transcends Being; for Aquinas, he is Good because he is transcendent Being itself.” [*Pseudo-Dionysius and the Metaphysics of Aquinas* (University of Notre Dame Press, 2006), 206.]

God with us

With God's magnificence defined either as Non-Being hidden beyond our imagining or as Supra-Being above our imagining, God's presence through his Word, which created everything out of nothing, is based on his being beyond us and yet with us, “Emmanuel.”

Indeed, if one speaks of Non-Being and its relationship to “what is” (such as you and I), then Aquinas will note that, having been created from nothing by God who cannot *not* be, we are ourselves “closer to non-existence than to being” (*res creata naturaliter prius habet non esse quam esse*). [*II Sent.* I, I, 2.] Yet in the gift of the Sacrament, we are together—we who have been created by the uncreated God to know and love him unto eternal life, together with the One who is above and beyond our imagination.

What does this mean for us nearly non-existent mortals who hold the supra-existent God, broken within our hands? It means that God acts for us in love by giving himself to be broken in our broken world, yet remains complete and perfect for our adoration and praise as he leads us to perfection in his presence.

The presence beyond the space

As a perfect circle, the flat, round Host helps us see God's acting for us eternally, perfectly through the incarnation and sacramental real presence: “God shows the unending character of divine love and its absence of origin as proper to a circle;

for in love there is a kind of circulation, as it proceeds from the Good and returns towards the good, an eternal circulation of divine love." [Aquinas, *De potentia* 3.17.] God's perfection, sacrifice and presence meets creation's brokenness and our need in the round, flat and fractured Host.

A circular, dancing miracle at the rite of fraction: God's abiding presence through his supra-reality beyond things that are created, to be now with us creatures "in, with and under" created things for eternal life — bread and wine!

While at the altar, the assistants note that my

voice softens as I address the real presence in the chalice and paten with the Our Father. I stare to see a "presence" there in the bread and wine. I see bread and wine. And yet . . . and yet . . . the Presence, the Being of God that transcends being, is there — in, with and under the bread and wine, in and beyond the space of the broken Host as I raise it up for all to see or not to see.

The Rev. Peter C. Garrison, STS, recently retired as pastor of Good Shepherd Lutheran Church (ELCA) in Burlingame, CA.

Parish paper "do-nots"



Editor's note: Indulge me as I offer you one more piece from the archives, from the American Lutheran, a predecessor of Lutheran

Forum/Forum Letter. These suggestions about how to produce a good church newsletter appeared in March, 1931. Most of the advice offered here is still pretty good; you could put it anonymously on your church secretary's desk. It will not be necessary, however, for you to write to me, pointing out which of these principles you think Forum Letter violates.

The parish paper has become an established factor in our modern congregational life. It may be a very valuable factor in maintaining and fostering a church's welfare or it may represent a waste of time and money and may even be a congregational detriment. In order that certain flagrant mistakes may be avoided, we reiterate certain points of warning.

- Do not choose any old printer who happens to quote the lowest price and whose low figure is reflected in his cheap and slovenly work. A church paper should reflect neatness and dignity.

- Do not try to economize by choosing the lowest grade of paper. A parish paper represents the church and is to typify its characteristic, and no church wants to advertise itself as coarse or flimsy.

Watch that torpid liver

- Do not make your paper an outlet for your spleen or significant of a torpid liver. Avoid personal attacks or insinuations. You are taking an unfair advantage of the person or organization you are crit-

icizing.

- Do not let your paper reflect pessimism and discouragement. If you have the blues, lay your pen aside and wait until you have returned to normalcy. Printed gloom can do no possible good.

- Do not fail to inject the spirit of optimism and hopefulness. A parish paper that adopts a defeatist policy is a destructive rather than a constructive influence. Help your readers to visualize a certain attainable idea. Hitch your editorial wagon to a handy star.

- Do not shirk the work of writing timely, original articles. Everything worthwhile demands a price, and a good parish paper demands the price of hard, conscientious work. Unless it reflects painstaking effort it frustrates its purpose.

- Do not become a clipping fiend. The use of a clipped article must show a definite purpose and must not be evident as a lazy man's last resort. A paper that is filled with the products of others lacks individuality and wields little influence.

- Do not fail to give credit to the source from which you have clipped. To present another man's product as your own is not only unethical but dishonest. If you sail under false colors you will eventually be discredited.

Typographical carelessness

- Do not fail to read proof carefully. Your paper may be modest but it should be correct. Nothing is more irritating to the reader than persistent

typographical carelessness. Trust no printing office for your proofreading.

- Do not rush your printer. The publication of your paper is not to be a hectic last-minute job. Start your work in time. The best plan is to work according to a carefully observed schedule.

- Do not have uncertain and varying dates of publication. Have a fixed date of publication and adhere to it religiously. Statements like “Owing to unavoidable circumstances the appearance of our paper has been delayed” evoke knowing smiles of skepticism and in most cases they are deserved.

Don't get gushy

- Do not be afraid to give credit and praise where it is due, but do not get gushy. Honest expressions of appreciation for faithful work on the part of some church member or organization is proper and will prove a good investment.

- Do not let your “ego” obtrude. A parish paper is not to be a parade ground for ministerial vanity and a court of appeal for appreciation. It is to

serve the church and not the pastor.

- Do not sentimentalize in your “personal messages,” and cut out the endearing adjective. These “personal messages” are a dangerous business anyway. If you must have them, be cordial without slopping over.

- Do not accept questionable ads. Your readers naturally construe the appearance of an advertisement in your paper as an endorsement of the product advertised. The acceptance of an ad is the assumption of a responsibility.

- Do not fail to use your paper as an agency for boosting synodical projects. Some parish papers are glaringly provincial and foster a spirit of congregational narrowness and selfishness.

- Do not publish long articles. In our day longwinded statements are read by very few. The publication of continued articles running over several issues is of questionable value. Be concise. Break up your longer articles into headed paragraphs or, better still, throw them away.

Omnium gatherum



Good to know • Sometimes I get angry emails from people who say that I'm way too harsh on the ELCA. It is, of course, my own church body, but that doesn't make it immune to lampooning, questioning, even criticizing when I think it is warranted. I do want you to know, however, that the ELCA itself considers me “one of our most faithful supporters.” It said so, right there in the email from Christina Jackson-Skelton, Executive Director of Mission Advancement – you know, the one where she wanted me to set up recurring monthly gifts to the ELCA, and promising that if I did so by midnight tonight, I'd get a free calendar. Unfortunately, by the time I saw this offer, it was already past midnight CST (I was out most of the day), so I didn't get the calendar. But it's nice to be appreciated, no matter what my critics say.

Lutheran to lead PSR • Pacific School of Religion in Berkeley, CA, has announced that its next president will be the Rev. David Vásquez-Levy, an ELCA pastor. PSR is a non-denominational school, with traditional ties to the United Church of Christ and the United Methodist Church. Vásquez-Levy is cur-

rently campus pastor at Luther College, Decorah, IA. According to the chair of the school's Board of Trustees, Julien Philips, “PSR has adopted a bold new vision to prepare spiritually rooted, theologically informed leaders for social transformation. David's experience at the intersection of the church, the academy, and the broader world of social change-making equips him uniquely well to lead PSR.” OK, then. Sounds like a good fit.

Number, please • I wrote last month about my visit to two historic Lutheran congregations in Koshkonnong, WI, one ELCA and one ELS, which don't have much to do with each other even though they are 50 yards apart. There was something, beyond Norwegian heritage, that they had in common. Both of them had posted, in rather prominent places, pieces of art that listed the Ten Commandments. Only thing is, in both congregations they were using the “Reformed numbering” – i.e., they considered the sentence about “no graven images” as the second commandment, and then cobbled together into one commandment (the tenth) what Lutherans historically call commandments nine and ten. I understand

that when you buy things like this from most Christian bookstores, you're likely to get the "wrong" version; these things, though, both looked like "homemade art" (one was a quilt, and I can't recall the other). This lapse into the Reformed numbering troubled me. If I recall correctly, some German polemical literature of an earlier century actually had one group referring to the other as "those who number the commandments wrong." So it must be important. At the very least, it must be confusing to confirmands being taught the *Catechism* to see a different set of Ten Commandments on the wall than the one they're learning. This, of course, assumes both that confirmands pay attention to such things, and that they're actually being taught the *Catechism*—neither of which, alas, one can take for granted.

Gutsy chaplain • In response to the ELCA conversation about "Who is welcome (at the Lord's Table)," Pr. Donald Reichers shared with us his response to the ELCA Council. He wants to uphold the current policy of inviting the baptized to receive the Eucharist. He has an interesting perspective, for he spent 20 years as an Air Force chaplain. "I conducted both Lutheran and General Protestant worship services," he wrote. "At both types of services, I celebrated Holy Communion at least once a month, and the invitation I gave was for the baptized to come to the altar for the sacrament. On one occasion my Command Chaplain called me into his office, and told me that I could not issue such an invitation since it was not all-inclusive. So I then showed him that his own Protestant denomination practiced the same sort of invitation to the baptized. But he replied that if I continued to issue such an invitation to a General Protestant congregation, he would have to report me to higher headquarters. So I told him to go ahead and do what he had to do, and I would do what I had to do. I knew that my conscience was protected by Air Force regulation. And he knew that he was bluffing. I later had a family from that Protestant congregation come to me and tell me that they did not know that baptism was expected as a [prerequisite] for Holy Communion. So the whole family was then instructed and baptized." He goes on to say that he also spent several years in civilian ministry and held to the same standard. "No one has complained—but I have had a number of adult baptisms." We only wish some bishops were as

gutsy as Chaplain Reichers in the face of demands for "inclusion."

Imprint • I wandered over to the ELCA's "Living Lutheran" website the other day, just to see what was up. There was a blog entitled "A Sign of Welcome." I thought it was probably about the current debate about admitting the non-baptized to the Eucharist, so I had a look. Not about that at all, turns out. It's about congregations flying a rainbow flag, or some facsimile thereof, to demonstrate their welcome of LGBT people. The blog was written by one Meghan Rohrer, an ELCA pastor in San Francisco, who is traveling in Peru. There are rainbow flags flying there, but the guide assured her that "Here the rainbow is the sign of the Incas, not gay stuff." "My wife, Laurel, and I gave each other a knowing look," Rohrer writes. They had been warned by the State Department that some South American countries are not so welcoming of LGBT travelers. "Before our trip we decided that if we encountered hatred, we would pretend to be sisters. However, our newly gained rights to legally marry has imprinted our marriage on all of our passport and visa forms." I guess she means that as a good thing.

Shocked • OK, get ready for a curmudgeonly rant. I was shocked, SHOCKED, on a recent research visit to the Gettysburg Seminary library, to discover that it closes at 6 p.m. every day (earlier on Friday and Saturday, and not open at all on Sunday). As one who in seminary would sometimes spend pretty much all day and into the night in the library (yes, I know, I'm a nerd), this boggled my mind. I started to wonder if all seminaries have decided that libraries are not that necessary for students to patronize, so I visited the library pages of all the ELCA and LCMS seminaries. What I found was quite interesting. Top honors go to Concordia Theological Seminary in Ft. Wayne, whose Walther Library is open some 86 hours per week. Not far behind is Reu Library at Wartburg, open 81 hours per week. Gettysburg's Wentz Library is dead last at 53 hours per week, though Philadelphia's Krauth Memorial Library isn't much better, open for just 56 hours each week. The other various libraries range from 64 to 75 hours, so you can see that CTS and Wartburg are open substantially more hours than the rest, while Gettysburg and Philadelphia are open substantially

fewer hours. You've heard the old saw that Lutherans are denser in Pennsylvania than elsewhere? It could be because of limited access to theological libraries. In fairness to Gettysburg, there does seem to be a fairly loose policy that allows students to stay in the library "after hours"; I understand sometimes they even give a serious student a key. (That "not open on Sunday" thing really boggles my mind. It could be the ghost of Schmucker, who, you may recall, was big on the Puritanical "divine obligation of the Christian Sabbath." That could explain Gettysburg, but Sunday closure is also the case at Philadelphia, Trinity and Chicago. When I was a seminarian, Sunday evening was prime time for studying. At least for me.)

Oops • Pr. Will Hartfelder wrote to thank me for publishing his piece in the August issue, but graciously reminds me that this wasn't his "first contribution" to *FL*; he had written for us previously in November 2012. I actually keep an index of who writes for us so as to avoid such errors (and to help me when my predecessor writes and says, "Could you send me a copy of that article I wrote back around 1998?"). Only trouble is, I'm about three years behind on the index. Anyway, apologies to Pr. Hartfelder, and an invitation to make a third contribution whenever he might like to do so.

Hail and farewell • By "my predecessor," of course, I mean the Rev. Russell E. Saltzman, who edited *Forum Letter* from 1990 to 2007. Russ has recently completed a term as a dean in the NALC (a "miserable job," he described it, which sounds pret-

ty much like any job of ecclesiastical supervision beyond the local parish as far as I'm concerned). He has informed the NALC leadership that he will be transitioning into the Roman Catholic Church in the coming months. I hope that sometime before too long, he will write something for *FL* describing that decision; he says he's not ready to do so yet, but gave me permission to print this scoop. Of course by the time you read this, it will probably be old news to many, and those who know Russ are not really shocked by this development. Another loss to Lutheranism, but not to the church catholic. I imagine, as was the case with Richard John Neuhaus, we haven't heard the last from Russ Saltzman.

A venerable tradition • As the American Lutheran Publicity Bureau celebrates its centennial year, you might be interested to know that the tradition of a special "Christmas appeal" is almost as old as the Bureau itself. Since the 1920s, supporters of the ALPB's mission have been asked to consider a special gift at this time of year. The articulation of that mission has changed and morphed a bit over the years, but for many decades it was presented in the slogan "A changeless Christ for a changing world." The world is still changing, sometimes faster than we can comprehend, but Christ remains the same. A Christmas gift in his name to the ALPB would be salutary and much appreciated. Oh, and tax deductible. A gift subscription of the *Forum* package for a friend would be appreciated, too; no tax deduction, but the good will and gratitude of your friend — priceless! Either a contribution or a gift subscription can be made at www.alpb.org. — *roj*

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