

Lutheran Women

KRAUTH MEMORIAL LIBRARY
JUNE 1980

RECEIVED

MAY 20 1980

LUTHERAN THEOLOGICAL
SEMINARY AT PHILADELPHIA



PA 19119
PHILA

CONTENTS

| | |
|--|----|
| Believe, Rejoice, Proclaim! The Program of the Seventh Triennial Convention of Lutheran Church Women | 3 |
| Special Convention Guests | 6 |
| Mobile School for Women in Rural Zambia / <i>Augustine Phiri</i> | 11 |
| Guilt and Innocence / <i>Esther Eugenia Bertieaux de Andino</i> | 12 |
| Justice and Mercy / <i>Annie R. Jagge</i> | 14 |
| The End of the Lovin' Game / <i>Adele U. Koehnen</i> | 17 |
| LCW Board of Directors Meeting, March, 1980 / <i>Kathryn E. Kopf</i> | 20 |
| Bible Study—LIVING FAITHFULLY: STUDIES IN LUKE'S GOSPEL / <i>Elizabeth Ann Bettenhausen</i> | 22 |
| Lutheran Church Women—Financial Report for 1970 | 24 |
| Ball and Time / <i>Pat Bray</i> | 28 |
| Prayer Calendar | 29 |
| Letters | 30 |
| Editorial Comment | 31 |
| Lutheran Women Magazine Collector | 31 |

Editor: Terry Schutz
 Artist: Julie Baxendell
 Assistant to Editor: Peter C. Burke
 Circulation Manager: Elsie V. Mariani
 Editorial Committee: Jacqueline Schmitt, chairperson;
 Dorothy Jacobs; Gretchen Marz;
 Barbara Nelson; Barbara Price

Cover photograph by Jean-Claude Lejeune

Lutheran Women (ISSN 0024-7596) is published monthly, except bimonthly in July-August and December-January, by Lutheran Church Women at 2900 Queen Lane, Philadelphia, Pennsylvania 19129. Second-class postage paid at Philadelphia, Pennsylvania, and at additional mailing offices. Printed in USA by Judson Printing, Valley Forge, Pennsylvania.

Copyright 1980 by Lutheran Church Women, Lutheran Church in America. Subscription orders and address changes should be sent to Lutheran Women, 2900 Queen Lane, Philadelphia, Pennsylvania 19129. Subscription rates: \$2.00 per year, \$3.75 for two years, \$5.50 for three years, in the USA and Canada. Remit check, draft or money order. Renew promptly. Allow at least six weeks for address change and give old as well as new address, including zip codes.



BELIEVE REJOICE PROCLAIM!

The Program of the Seventh Triennial Convention of Lutheran Church Women, Atlanta, August 11-15, 1980

Eight prominent Lutherans will make major presentations at the LCW triennial convention in Atlanta August 11 to 15. Each will explore aspects of the convention theme, "Believe, Rejoice, Proclaim."

Rev. June Eastvold Nilssen, who will serve as chaplain throughout the convention, will lead daily meditations. Pastor Nilssen, the first woman ordained by the Ohio Synod, is Lutheran campus pastor at the University of Wisconsin—Milwaukee.

A graduate of the University of California, Berkeley, and the Hama School of Theology, Springfield, Ohio, she is a member of the executive board of the Wisconsin-Upper Michigan Synod and will be a delegate to the 1980 convention of the Lutheran Church in America being held in Seattle June 25 to July 2.

Pastor Nilssen wrote the 1980-81 LCW program resource, "I'm Forgiven . . . Then Why Do I Feel So Guilty?"

Dr. Paul Wee, general secretary of Lutheran World Ministries, will be the keynote speaker at the opening meeting Monday evening. His address will focus on the three words in the convention theme with

particular emphasis on *rejoice*.

Dr. Wee has headed Lutheran World Ministries (LWM) since 1975. LWM is the U.S.A. National Committee of the Lutheran World Federation and is composed of representatives from the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches.

From 1968 to 1974 Dr. Wee was senior representative of the Lutheran World Federation (LWF) in Berlin. In 1974-75 he was the Lutheran lecturer in theology at Mansfield College, Oxford University, Oxford, England.

Dr. Wee earned a bachelor's degree from Harvard University, an M.Div. from Lutheran Theological Seminary, St. Paul, Minnesota, and a Ph.D. from the Free University of Berlin. He has served as pastor of two congregations, St. Andrew's Lutheran Church in Los Angeles and Trinity Lutheran Church, Park Forest, Illinois.

On Tuesday evening Dr. James R. Crumley, Jr., president of the Lutheran Church in America, will talk about the Christian's responsibility to join with others around the world in proclaiming Christ. He will explore proclaiming from ecumenical and worldwide perspectives.

Dr. Crumley was elected president of the LCA at the 1978 convention in Chicago. For the

four previous years he had served as LCA secretary. A graduate of Roanoke College, Salem, Virginia, and Lutheran Theological Southern Seminary, Columbia, South Carolina, Dr. Crumley had served as pastor of three congregations before becoming secretary of the church.

Dr. Crumley was first involved in ecumenical and global church affairs in 1947, when he was a delegate to the World Conference of Christian Youth in Oslo, Norway. In 1977 he attended the sixth assembly of Lutheran World Ministries and in 1977-78 served as president of LWM.

Presently his ecumenical involvements include membership on the Committee on Lutheran Unity, the governing board of the National Council of Churches of Christ in the U.S.A. and the executive committee of the Lutheran World Federation.

In January Dr. and Mrs. Crumley visited Asian churches with which the LCA has had historical ties. They made stops in India, Malaysia, Taiwan and Japan.

On Tuesday morning Dr. William G. Rusch, director for ecumenical relations in the LCA's Division for World Mission and Ecumenism, will discuss the historical setting and significance of the Lutheran confessions and their relevance

BELIEVE REJOICE PROCLAIM!



Rev. Carol Brighton Goldstein



Dr. Paul Wee



Dr. Foster R. McCurley

today.

Dr. Rusch earned bachelor's and master's degrees from the State University of New York at Buffalo, a bachelor of divinity degree from the Lutheran Theological Seminary, Philadelphia, and a Ph.D. from Oxford University. He served as associate pastor of the Evangelical Lutheran Church of the Holy Trinity in New York City and for three years was assistant professor at Augsburg College, Minneapolis.

In 1971 Dr. Rusch became associate executive director of the Division of Theological Studies of the Lutheran Council in the U.S.A. and served in that post until 1978. He was director of the LCA's Fortress Press from 1978 to 1979, when he entered his present position.

Following Dr. Rusch on Tuesday morning, Dr. Foster R. McCurley, Jr., will explore the biblical view of creation with convention participants. Dr. McCurley, professor of Old Testament studies at Lutheran Theological Seminary, Philadelphia, has written extensively. He is a co-author of *Word and Witness: Understanding the Bible*, one of the texts used in the LCA Word and Witness program.

Dr. McCurley received an A.B. from Susquehanna University, Selinsgrove, Pennsylvania; an M.Div. and an S.T.M. from Lutheran



Dr. James R. Crumley



Dr. Faith E. Burgess



Dr. Elizabeth Bettenhausen



Rev. June Eastvold Nilssen

Theological Seminary, Philadelphia; and a Ph.D. from Dropsie University of Hebrew and Cognate Learning, Philadelphia. He began teaching at the Philadelphia seminary while in graduate school and has continued to teach there ever since. In 1976 he received the rank of professor.

On Wednesday morning Dr. Faith E. Burgess, also of the Lutheran Theological Seminary, Philadelphia, will address the biblical view of salvation.

Dean of the Philadelphia seminary faculty and assistant professor for church history, Dr. Burgess holds a bachelor's degree from Wellesley College, Wellesley, Massachusetts, and a doctoral degree from the University of Basel in Switzerland. She has also done doctoral work at the University of Tübingen and the University of Heidelberg, both in Germany.

Before going to Philadelphia, Dr. Burgess was on the adjunct faculty of St. Mary's Seminary in Baltimore and was a continuing education instructor at the Pittsburgh Area Pastors' Conference in 1977. In 1975-76 she was visiting instructor at the Lutheran Theological Seminary in Gettysburg, Pennsylvania.

In the final presentation on the confessions, Rev. Carol Brighton Goldstein will talk about the work of the Holy Spirit. Pastor Goldstein is co-



Dr. William G. Rusch

pastor with her husband Robert at Emanuel Evangelical Lutheran Church, New Brunswick, New Jersey. The Goldsteins wrote the 1980-81 LCW Bible study, *Books of Beginnings: Studies in Genesis and Acts*, and led Bible study at the Family and Faith training event for leaders in 1978.

Rev. Carol Goldstein is a graduate of Muhlenberg College, Allentown, Pennsylvania, and Yale Divinity School, New Haven, Connecticut. A member of the executive board of the New Jersey Synod, she is also a delegate to the LCA convention this month. Active in community affairs, she is a member of the board of directors of the YWCA of Central New Jersey and of the tercentennial committee of the city of New Brunswick.

Before going to the New Brunswick congregation, Pastor Goldstein was associate pastor of the Lutheran Church of the Redeemer, Trenton, New Jersey, for three years.

On Wednesday evening Dr. Elizabeth Bettenhausen will address the convention on making decisions within a Christian context and then on Thursday afternoon will provide commentary on participants' reactions to three short dramas about moral or ethical decisions.

Dr. Bettenhausen, the author

of the study book for the 1979-80 Bible study *Living Faithfully: Studies in Luke's Gospel*, has spoken at several LCW synodical unit conventions in recent years. From 1974 to 1979 she was secretary for social concerns for the LCA Division for Mission in North America. Since last year she has been associate professor of social ethics and theology at the School of Theology, Boston University.

Dr. Bettenhausen graduated with honors from the University of Iowa and went on to earn a Ph.D. in Christian ethics and literary criticism from the School of Religion at the same university. She serves on the Standing Committee on Studies of LWM, the Commission on Faith and Order of the National Council of Churches and the Lutheran/Orthodox Joint Commission of LWF.

At the 1977 LWF Assembly in Dar es Salaam Dr. Bettenhausen served as a Bible study leader.

Convention participants will have an opportunity to discuss the presentations in community groups and to record their reactions in personal journals that will be given to them the first convention day.

The days of the convention will provide much to think about. Won't you join the 1980 convention community and be a part of this exciting exchange of ideas and insights?



SPECIAL CONVENTION GUESTS

In 1974 and 1977 the LCW Board of Directors invited some young women members of LCW congregations to be special convention guests. This year, in honor of the tenth anniversary of the ordination of women in the LCA, the board has selected five women seminarians to be special guests. We invited these young women, and the three alternate guests selected, to write brief statements about their expectations of the convention experience.

Beverly Dennis (alternate guest)

What would the Lutheran Church in America be like without Lutheran Church Women? I hope we never have to find out. For the witness and



ministry of these women is vital to the church. But to maintain that vitality and life, LCW as an auxiliary must stop and take some time to examine its reason for being, its present standing, and its future emphasis. So at the very least, I look to the triennial convention as a time-out for reexamination and renewal. Through the various programs and experiences

offered, I expect the delegates to be excited about what Lutheran Church Women stands for and teaches. Through reports given I expect that the delegates' pride will grow as they survey the work done by this auxiliary of the church. And as these delegates report to others in the church, that excitement and pride will spread.

Still, a "coming together" in convention is not only something to tell about, but also something to feel. We maintain our faith together. We are about the work of the Kingdom together. What better time for women of the LCA to feel such a togetherness in worship, in belief and in witness than "in convention"? What better time to share the struggles of women who in their own unique way seek to proclaim the Good News? I contend that there could be no better time for such things to happen.

Now, it may be that my hopes are too high. And perhaps my expectations are too enormous. After all, it's "only" a convention. Still, confident that God himself is working through us, can our hopes ever be too high or our expectations too enormous? By grasping such high hopes and enormous expectations, we can ensure that the LCA will never be without the witness and service of Lutheran Church Women. As Lutheran women meet in convention, August 11-15, 1980, I pray they will feel the strength of their witness, and learn of the love that empowers their service.

Robin L. Henrickson (special guest)

"Believe, Rejoice, Proclaim!"

These words of the theme for the LCW triennial convention, for me, capture the essence of who we are as the confessing church. We believe, rejoice, proclaim our amazing acceptance into God's family by the miracle of our baptism. Even



as helpless infants we are welcomed into the kingdom and marked on the breast and brow with the cross of Christ—forever. We believe, rejoice, proclaim our forgiven status and our continued strengthening in the faith as we celebrate the Eucharist. The body and blood of Christ are broken and shed for us—this day.

In the midst of a world that seems to be coming apart at the seams from the power of war and poverty and greed and arrogance, the strength to believe, rejoice, proclaim is often challenged. In the midst of the very real suffering we see and we feel, what reason do we have to believe, rejoice, proclaim? It is with a sense of hope written indelibly on our hearts that we can ever dare to believe, let alone rejoice or proclaim. But from our hearts

comes the spark, then the flicker and then the flame to boldly live a life that literally shouts to all, "Believe, Rejoice, Proclaim!"

This is a confession we cannot conjure up by ourselves, but we know it by heart.

The story is told of a little girl who liked to walk through a favorite park on her way to school every day. She felt a sense of freedom and belonging in this park. One day she noticed that a huge rock was right in the middle of the park and a strange man was looking at the rock. "Hey, mister, why did you put that rock right in the middle of the park?" she asked. His response was, "There's something inside that rock waiting to come out." Day after day the little girl watched the sculptor at work on the rock. One morning weeks later the little girl was surprised to see the man standing beside a beautiful stone lion. In her astonishment she went up to the man and asked, "Mister, how did you know there was a lion inside that rock?" The sculptor knew by heart that the lion was about to emerge. It was written there by a hand other than his own with a pen that would not be erased.

What do you know by heart? The spontaneous response of the faith-full church is, "Believe, Rejoice, Proclaim!"—and it keeps on believing, rejoicing, proclaiming. By the power of the Holy Spirit we are given the ability to "know by heart" and to share this in our lives together.

As I anticipate our gathering in Atlanta, I feel a rising tide of excitement to join with other women as we share the faith we know by heart and to believe,

rejoice, proclaim from our hearts the faith in Christ Jesus that gives us abundant life.

Katie Herman (alternate guest)

Perhaps the most exciting aspect (among many!) of participating in the convention this summer is the opportunity it would provide for me to become more aware of the variety and the extent of the ministries of Lutheran Church Women. Since my internship began last September I have been deeply impressed and encouraged to realize the wealth of resources available through LCW—resources addressing issues and concerns that are critical for our life and ministry in the world of the 1980s.



We live in a confused and hurting world. In my "awakening" concerning LCW I am seeing that its ministries are focused on equipping the women of our church to be ministers in such a world. That's new for me, and exciting, and challenging—personally challenging. I see it as

imperative that I and others who are preparing for ordained ministry have an understanding and appreciation of the depth of commitment of LCW and its response to the needs of women who are seeking to grow in their own faith, to better equip themselves to carry on effective ministries in their own churches and communities, and to respond to those problems which perpetuate injustice and suffering in our world. Such a deepened awareness and understanding of LCW is the most immediate need and hope that I would bring to the convention. There are others.

I would hope that there would be time for us to share thoughts, concerns, feelings and needs that we experience and anticipate as women in ministry—both laywomen and ordained women—and to explore the possibility of developing some sort of support system between women pastors and women church members. Finally, I would look forward to being enriched and challenged by those who will speak and to spending time exploring, sharing, and celebrating our own faith journeys with one another that we might be strengthened by the Spirit to proclaim the Gospel boldly to our world.

Beth Kearney (special guest)

I can hardly wait for convention time to arrive, even though I must admit that I'm a little disappointed to be getting to travel only fifteen miles from the site of my internship at Holy Trinity in Marietta, Georgia! I am excited about the convention because of the taste I have already had of knowing



SPECIAL CONVENTION GUESTS

LCW members as they go about believing, rejoicing and proclaiming in my home state of North Carolina and now here in the Southeastern Synod during my internship.

I have much to be grateful to LCW for. I spent three years between college and seminary as an LCW member, and my



image of what women did at church was changed and enlightened. Those women *did* organize church suppers and keep the kitchen clean, but they did so much more! I saw LCW members involved in Laubach Literacy training and teaching, in working for juvenile justice, and in study of the Bible and of many substantial issues of the ministry and work of the church. As I worked with a Forsyth County Public Library program in adult education, I heard from the staff of other libraries of the work Lutheran Church Women were doing with native Americans in Lumberton, North Carolina.

When my husband Doug and I began to consider entering seminary to prepare for the ordained ministry, much of our support and encouragement came from LCW members who had already furthered my

education about what ministry could be. Once we arrived at Lutheran Theological Southern Seminary I discovered that there were widely varying ideas among students about what Lutheran Church Women are and what they do. I heard LCW spoken of with great respect, and *Lutheran Women* described as the "thinking Lutheran's magazine," but there were also a few who seemed to think that women cooked and cleaned and taught Sunday School and that was the extent of their service.

Now I am waiting enthusiastically for August 11 to arrive. Having seen what Lutheran women can accomplish on a congregational and synodical level, I am eagerly awaiting the experience of gathering with women from all over America and many foreign countries to worship and pray, to study, to plan, and to enjoy each other. I am appreciative of your invitation to me and to other women seminarians to be a part of that experience, and I hope that through it bridges will be built. Hearing about, learning from, and sharing your ministry will certainly enrich mine, and I will be able to return to school and to the congregations where I serve with an expanded view of the wonderful possibilities. It is my hope that LCW members and ordained women will be increasingly able to support one another and share with one another as we Believe, Rejoice, and Proclaim God's good news to all people.

Margaret E. Lane (special guest)

A sea of women—waves of

daughters, aunts, grandmothers, sisters and mothers—have collectively nourished and strengthened the body of Christ through the ministry of countless committees, circles, guilds, and, in the last ten years, the ordained ministry. I believe that the roots of the latter are deep within the foundation laid by the former; LCW, therefore, is a natural point of contact. Because I see myself as part of a continuing tradition of ministry done by women, I look forward to the experience of the coming convention.



Examining myself I also find that I am more curious than expectant about the convention. What are the concerns of the women in our church? Among the women where I am presently an intern, there are a host of concerns involving decent housing (especially for the elderly), education, employment, health care. These justice issues surface weekly as we work and worship together.

Cheryl Stewart (special guest)

As our church heads into the

1980s, the role of Lutheran Church Women becomes more significant. Women today are simply not fitting into any stereotype at all. Yet, when we look at advertising and in the direction of role portrayal, we see little or no change. Where women used to be portrayed as housewives, secretaries and



suffragettes, we are now being portrayed as homemakers, executive secretaries, naive and worn-out business executives, and victims of all types of psychological and physiological crime. Women of color have moved from roles of upper-middle-class acceptable persons to welfare recipients, maids, and more upper-middle-class acceptable roles. We have once again allowed others to define us.

What we need to be about in the '80s is self-definition and self-development. This is a monumental task and will be different for every group of women in our church—black women, Hispanic women, Asian women, American Indian women and white women. Nevertheless, we do have shared experiences which unite

us. The affirmation of our unity comes through the affirmation of all our unique cultural and individual experiences.

What we need to express until it becomes part of us instead of fancy rhetoric is that we are indeed one in Christ, no better, no worse, no richer, no poorer, not superior, not inferior. LCW has been doing this over the years and should be applauded for the mission task it set up for itself. Unfortunately, the hurdle was much higher than any of us anticipated, even in our wildest imagination.

I am hoping that the LCW convention this summer will facilitate communication, education and cross-fertilization. Communication not in terms of "Let's talk to one another," but in terms of "What's unique about your culture and cultural experiences?" Education in terms of "What can I teach you from my cultural experiences that is significant in our relationship?" Cross-fertilization in terms of "How can we complement one another?" In what way can the mosaic we create be made more beautiful and harmonious? There are some things that women need to be dealing with. There are some needs of women that must be handled by women. There are perceptions, ideas, strategies that need to be aired and shared. This is not separatism as much as it is maintenance.

The test of whether or not our church has accepted women as pastors will come in this decade. LCW provides the best arena for checking this concern out. As a consequence, it is very important for there to be a support system between women

in the church and the female clergy. One of the things that we must remember is that female clergy are also Lutheran church women. While being members of the clergy is important, we are women first!

Finally, my expectations of the convention are primarily twofold. I am looking forward with eager anticipation to meeting many of the women who comprise such a significant part of our church body. Secondly, I would like to find out where other women are in response to the hopes and dreams I have articulated above, and I would like to find out where other women's hopes and dreams lie.

Mary I. Wien (special guest)

Being selected to attend the Lutheran Church Women triennial convention was a pleasure, but also a shock for many reasons. Submitting an application was more of a "what can it hurt" experience. It wasn't until the letter of decision arrived that I realized that I hadn't the faintest idea what I was getting myself into. Past experience with LCW was nonexistent. With the arrival of that letter it became clear to me that this phenomenon, labeled in typically Lutheran style with initials, should be placed high in priority for investigation in order that this upcoming experience might be of value for everyone involved: the congregation that I am now serving as intern, future congregations, the convention itself, and last but not least myself.

With this new priority I decided to proceed in several



SPECIAL CONVENTION GUESTS

ways. It had occurred to me that somewhere in the midst of the three-foot-high pile of materials that I felt "I just had to get around to reading sometime" was some specific material on the organization itself as well as a subscription to *Lutheran Women* and the quarterly publication, *Guidelines*. It was



impressive.

I look forward to my involvement in Atlanta, to getting to meet several of the women who are in many respects the backbone of the church, to learning more about the organization itself, and to examining how I, as a future ordained pastor, can reinforce the LCW program. With my increasing interest I have been excited in my ability to express to fellow interns, seminarians, and pastors the value LCW resources have in teaching and worship. I expect that Atlanta will only reinforce my newfound respect for this organization, its publications, and most importantly, its members.

I look forward to seeing many of you in Atlanta as we continue to respond to the Spirit of our Lord, Jesus Christ, who strengthens and guides us in our mission.

Pat Wolander (alternate guest)

I have three hopes for and expectations of the LCW triennial convention.

The first hope emerged after I took a seminary course focusing on Lutherans in North America. I was left with an awareness of the lack of women's story in the recorded life of our church in America. Therefore, being in search of Lutheran women's story, I hope to experience one aspect of it at the LCW triennial convention by observing and participating in the functioning of the national organization that has consistently represented the concerns of women in the church over the years.

My second hope emerges out of my view of women as a

diverse, creative and lively half of the Body of Christ. At the convention, in an accentuated way, I would hope to hear articulated and see expressed, in a variety of modes, the faith and the faith-in-action of diverse Lutheran women.

The third hope is based on a theological understanding. As



gifted women in Christ, potentially no longer bound by stereotypes, I think we have much to give and to receive from each other. Particularly at this period in time, when many of us are just becoming aware of, or already struggling to be freed from, mere cultural roles and expectations, we especially need each other for support in the growth and service to which God calls us. I understand the action of LCW in inviting women seminarians to attend their convention as evidence of the support intended for women clergy in this period of new beginnings. Therefore, at the convention, I hope and expect to see and experience further and continued evidence of our support and care for each other as women clergy and laity in the Lutheran Church. ■

with this new interest that I began to examine these materials more closely. I also began to look at and take part in the well-organized LCW program here at Grace in Royersford, Pennsylvania, as well as LCW assemblies.

The word that best describes my reaction to LCW upon closer examination is "impressed." I realized that my preconceptions were, I hate to admit, rather sexist, and unfounded. The people and the materials I have since become introduced to are well prepared, well organized and for the most part theologically well stated. The variety of subjects and concerns dealt with responsibly in addressing the purpose of "engaging in the mission of proclamation and reconciliation" is, again,



Mobile school camped on a village site.

MOBILE SCHOOL FOR WOMEN IN RURAL ZAMBIA

BY AUGUSTINE PHIRI

One of LCW's specific ministries in 1980 is Skill Training for Women, Zambia.

This mobile school program is taught and directed by Africans. The Mindolo Ecumenical Foundation, which conducts the program, is itself directed and staffed by Africans. Financial support for the foundation comes from student fees and from grants from African, European and North American church groups. LCW will give \$19,800 toward the support of this ministry in 1980.

Augustine Phiri is with the All Africa Press Service

Every year thirteen thousand babies die in Zambia, five thousand of them before they reach the age of five. According to official figures, most of these deaths are caused by malnutrition.

These statistics are shocking, especially in view of last year's International Year of the Child, a United Nations declaration aimed at protecting children from social ills. But Zambia may not be alone in its struggle against infant mortality.

In an effort to help alleviate the problem, the women's program of the Mindolo Ecumenical Foundation in Kitwe, Zambia, conducts courses for women in rural areas. The courses are aimed at giving mothers and housewives knowledge in all aspects of domestic science—vegetable growing, poultry production, housekeeping, homecraft, child care, budgeting, health, Bible

study and, above all, nutrition.

The courses, which vary in length from two to five months, are conducted every year through the mobile school, popularly known as the "school on wheels." Since 1966, when Mindolo expanded its training program and sent out the first school on wheels, hundreds of women in rural areas have attended these courses.

Field instructors park their caravan at a rural site. With the help of local leaders in government, the church and community organizations, they mobilize village women and carry out a training program adapted to local needs. When the mobile school moves on to conduct similar courses at another rural site, the graduates continue to develop their homecraft skills through local clubs initiated by Mindolo's field workers.

"The mobile schools are unique in Zambia, where there are few opportunities in the rural areas for any type of training outside of formal primary and secondary schools. Our objective is to assist in the training of leaders in selected rural communities for various leadership roles," said Mrs. Omega Bula, head of Mindolo's women's training center. The mobile school is part of the center.

In the twelve years it has been operating, the school has covered almost all of the rural districts in Zambia. It has spent US\$30,000 per year to pay staff salaries, maintain caravans and buy course materials.

In 1976, the mobile school

attracted the attention of the United Nations Commission for Refugees, which offered to sponsor four courses for women at Meheby Refugee Settlement in Solwezi, Northwestern Province. Two three-month courses were conducted in 1976 and 1977.

In 1978, five-month courses were organized in the Tungati, Mbereshi and Mwen districts in the Northern and Luapula Provinces. Each involved more than one hundred women.

This year, two courses of three months' duration have just concluded at Chibombo, near Kabwe in the Central Province.

Commending the foundation at the graduation ceremony for forty-five women who attended one of the courses, the Kabwe rural governor, Mrs. Eunice Phiri, said that it was the policy of the government to encourage such courses in rural areas, where most women lack the education and skills that would improve their living conditions.

"I would like to appeal to Mindolo Ecumenical Foundation to continue to organize more courses of this nature in rural areas so that mothers can benefit from them," Phiri said. "I am sure many mothers will agree with me that such courses go a long way in assisting them to fight diseases such as malnutrition and kwashiorkor, which have killed many of our children."

The governor observed that it was not the intention of mothers to see their children die. Lack of knowledge about the type of food to be given to children creates the problem. ■

GUILT AND INNOCENCE

This meditation was given at a recent meeting of the LCA Consulting Committee on Women in Church and Society. Senora Andino is a member of the committee. A profile of Aurio Andino appeared in the March 19, 1980, edition of *The Lutheran*.



The Andino-Bertieaux family Christmas card: Aureo and Esther with twin sons Roberto (left) and Aureo, Jr., and daughter Eugenia.

BY ESTHER EUGENIA
BERTIEAUX DE ANDINO

A few months ago our church sponsored a special program for children in recognition of the International Year of the Child. As part of this program we conducted a survey of the children in our congregation, asking questions such as: What makes you happy? What makes you sad? What is the most important thing that happens in church? If you could change the world, what would you change?

A four-year-old girl gave a surprising answer to this last question. She said, "If I could change the world I would take away the tree of knowledge of good and evil that God put in the Garden of Eden so that Adam and Eve would not eat it, because if God hadn't put that tree there Adam and Eve would not have eaten of it!"

Everyone laughed at this, for here was a four-year-old passing judgment upon God! At the time, it sounded funny, but later the thought came to me, isn't

this what we do ever so often? We pass judgment upon God and blame him for actions we take and the consequences of these actions. "If God had only prevented me from doing what I did, I would not be in this predicament now!" "If God had only answered my prayers (the way I wanted them answered), then things would certainly be different!" "O God, why did you fail me? Why didn't you answer me?"

Our childish sense of justice and our immature faith and understanding of God and his ways make us act and feel just like this child, blaming God for acts of "injustice" on his part. Yes, we can learn valuable lessons, even from a four-year-old. Justice as seen through the eyes of a child is often incomplete and biased, as we have seen through this example. How does it compare with an adult view of justice? An experience that my family recently went through gave us food for thought, soul searching and spiritual growth.

The day before Thanksgiving my husband Aureo Andino was verbally insulted and physically attacked in his office, where he had received a committee for handicapped people as part of his regular duties as Special Assistant to the Governor of Puerto Rico. The handicapped people had come to protest that the government should be doing more for them, and Aureo, who essentially agreed with their cause, had invited them to send five representatives to his office. By mistake twenty were allowed in, and they became extremely disorderly. Later Aureo was accused of insulting and attacking members of the committee, including a retarded girl.

Needless to say these events

captured the front pages of all the major newspapers and prime time television news coverage. We went through very difficult times, even though my husband affirmed his innocence and witnesses supported him.

The trial was long and tedious. After all evidence was presented, the judge said he needed time to carefully reread his notes. This was on a Friday, and he said he would read his decision on the following Tuesday. Those were the longest days of our lives. Aureo, sustained by his faith and by the knowledge of his innocence, remained calm. "My conscience is clear," he said. "I have nothing to fear."

It was in this frame of mind that we presented ourselves before the judge on Tuesday. Before announcing his verdict in Aureo's case, the judge had to deal with some other court matters. While sitting there waiting, a feeling of apprehension and, yes, even of fear came over me. Here was *this man*, sitting there, with power to change our lives drastically! One word, and our immediate world could crumble around us, at least temporarily. If my husband should be found guilty, he would be heavily fined and could go to jail; our family might be separated. For Aureo it would mean the loss of personal and professional prestige and dishonor to his church and his governor. So many terrible things could happen in just one instant. I trembled.

Here was a human judge with awesome power over our lives! And then I thought, "Why should I tremble before this man? He is only human, frail and imperfect. Have I ever trembled when I think what will happen when we come before

the judge of all humanity? How many times have I thought about Judgment Day and given it the same importance as sitting down to a meal? If I tremble before this man, how will it be when we come before the Lord Almighty?

Here was my husband who pled innocence, and yet I trembled to think what this judge would decide. And his decision would affect us only temporarily, for a short time, for part of our lives. What will happen when we stand before God and face eternity? At that moment we will have to declare, "O God, I am guilty! Guilty of not having loved you with my whole being and my whole soul. Guilty of not having obeyed your commandments. Guilty of not having loved my brothers and sisters. Guilty of so many things, known and unknown!" And at that moment the mere weight of these thoughts seemed to crush me, and the enormity of our guilt and our sins pressed against me as they never had before. To come before God, who is pure, immaculate, all powerful, omniscient, holiness pressing against my sinfulness . . . Guilty! Guilty!

And at that moment a miraculous thing happened, for I realized that even as we would be declaring our guilt, another voice would be heard, clear and pure and joyful, saying: "No! You are made innocent!" And I realized this was the voice of Jesus saying: "You are made innocent because I have taken away your sins. I have served your sentence already. I was tried and found guilty. I was condemned and suffered and died. I descended to the dead, and rose, and came to my father to present myself, clean and immaculate, and all because of

you. You are made innocent, because of me."

The shock at that moment was indescribable. I had known these truths all my life. As a Christian, as a Lutheran, I had learned, read, heard, talked and believed that Jesus had died for me. But never, never had I experienced my belief with such force as at that moment. Jesus died for me—and for you! We are guilty, yet we are found innocent. For God is not only just, but also merciful. In his great mercy, Jesus was born, lived and died, and he was resurrected so that no one who believes in him will be lost, but will have Life Eternal!

At this moment I ceased to be afraid. The apprehension I had felt lifted from me, and a lightness and joy invaded my soul. A smile broke out involuntarily from my lips. I realized that the judge's verdict was not the most important thing. He was a human judge, and his verdict would only affect our temporal lives. The important trial, the real judgment would be held in another time and another place, and I knew what the verdict would be.

Innocent!

Not because we are worthy, but because Jesus promised. And we believe in him.

O Judge Eternal, merciful and just, we thank you, for in your great mercy you have overridden justice, which alone would crush us, and have provided the gift of mercy in the form of Jesus, who came to lead us to you. My soul rejoices and sings of your love. Thank you for the gift of Jesus Christ.

When the judge called up the Andino case, he said, "I find Aureo Andino innocent of all charges."■

JUSTICE AND MERCY

BY ANNIE R. JIAGGE

Judge Jiagge gave this meditation at a recent meeting of the World Council of Churches Executive Committee. She is one of the presidents of the WCC Central Committee and a judge on the High Court of Ghana. Some LCW members will remember her as a presenter at the 1974 triennial convention in Kansas City.

Early last year the World Council of Churches' Program to Combat Racism brought a storm of controversy upon itself when it gave \$85,000 to the Patriotic Front in Rhodesia. Members of the Patriotic Front, who called themselves freedom fighters, were sometimes portrayed in the world press as mercenary guerillas. Robert Mugabe, the new president of Zimbabwe-Rhodesia, was a leader of the Patriotic Front.

In your prayers, do not babble as the pagans do for they think, that by using many words, they will make themselves heard. Do not be like them; your Father knows what you need before you ask him. So you should pray like this:

"Our Father in heaven,
May your name be held holy,
Your Kingdom come,
Your will be done
on earth as in heaven.
Give us today our daily bread.
And forgive us our debts,
as we have forgiven those who
are in debt to us.
And do not put us to the test
but save us from the evil one."

Yes, if you forgive others their failings, your heavenly Father will forgive you yours, but if you do not forgive others, your Father will not forgive your failings either (Matthew 6:7-15).

I think we ought to thank God always that in the Lord's Prayer the phrase, "Forgive us our trespasses," is followed immediately by, "As we forgive those that trespass against us."

"Forgive us our debts, as we forgive our debtors." "Forgive us the wrongs we have done, as we have forgiven those who have wronged us." We need this reminder that whenever we seek forgiveness, we ourselves must forgive—that the blessing of forgiveness is linked up with the duty to forgive.

In San Francisco in 1975 I was introduced to a lovely woman who was interested in what I had to say in my speech about the events in Ghana after independence and the part played by transnational corporations in the economic instability that has plagued that country ever since independence. I was speaking at the United Nations thirtieth anniversary celebrations. Later, the woman asked questions and we exchanged views. When she left someone asked me whether I realized I was talking to the mother of Patricia Hearst.

Patricia is the daughter of a millionaire whose money came from a chain of newspapers. In 1975 the newspapers were full of the story of Patricia Hearst—a rich girl who had everything but got herself involved with a group of city terrorists and took

part with the gang in a bank robbery. There were pictures of her holding a gun at the scene of the crime.

From her hideout with the gang Patricia sent recorded tape messages to her parents demanding that they pay one million dollars to the poor. She insulted them and called her father a fascist pig.

The father paid the one million dollars to charity, but Patricia did not go back home. She continued with the gang of city terrorists and was on the run for about eighteen months when the police finally caught up with her.

Her father spent more than one and a half million dollars in her defense. No sacrifice was too great for the parents; they were only too happy and thankful to God that their daughter was alive. Patricia served her sentence, and today I understand she is back home with the parents on whom she inflicted so much suffering.

Now that was an expression of human love. Divine love is greater. "God loved the world so much that he gave his only son, that everyone who has faith in him may not die but have eternal life" (John 3:16). Christ revealed the nature of God to man and showed man the way to God. He raised man from a creature to the status of the child of God—a co-heir with himself. But man took the Son of God and nailed him on a cross to die. In his dying moments, he cried, "Father, forgive them for they know not what they do." And so it



happened that our salvation cost the life of the son of God.

Forgiveness, however, is made available to all those who are willing to accept it. When someone has done us an injury, and we are feeling bitter about it, it is not so easy to ask God to forgive us as we forgive others. But the blessing and the duty are put together. Unless we can forgive those who have wronged us, the spirit of penitence that is required for the remission of sins is lacking. The peace of God cannot coexist with bitterness and feelings of unforgiveness. We need to forgive for our own peace of mind.

Recently, naked hatred and vengeance have been put forward as desirable pursuits in life. The demand that the hated be handed over was being made as if it were a human right. The hatred that must drag a sick man from his hospital bed to face trial and death, the obstinate insistence on the suffering of innocent people for the wrongs of others, the bitter resentment and frustration at the inability to carry out vengeance—all these operations seem to be on

channels quite different from where Christians operate, perhaps even on parallel wavelengths. It is frightening to realize that we cannot come to a common understanding with fellow human beings. This experience gives to Christian unity a new dimension, and the need to close ranks with those who understand the same language with respect to judgments becomes urgent. Christian unity is no longer merely desirable, but a matter of life and death. Christians must hold on together to keep afloat in a world so very hostile to our Lord. Differences of race, color and creed shrink to insignificance in the presence of such a threat.

In Zimbabwe-Rhodesia today there is an attempt to weld together into one nation hostile factions that have violently fought each other for many years. Memories of the past are full of brutal killings, mass graves, hungry, fatherless child refugees and so on. But Christ taught us to pray, "Forgive us our debts as we forgive our debtors." This cancels out the past and the past has no more

any relevance to the task of today—the task of nation building. The forgiving love of the Man on the Cross sweeps away all the hurts and the bitterness of the past. His forgiving love shuts the door firmly on past events, and peace and joy are available in abundance to those who will accept them. This acceptance is vital to free our enemies to work as partners. What Zimbabwe needs is not mere good intentions but visible honesty of purpose to forge mutual trust and respect.

The crisis in Zimbabwe will not end with fair elections nor even with a popularly elected government. These events will usher in a new challenge that may prove even greater than the challenge of liberation. The new challenge is one of reconciliation, and it must not be allowed to degenerate into settling of old scores.

The World Council of Churches played a most vital and commendable part in bringing Zimbabwe to its present stage of development. Showing solidarity with people branded as terrorists and murderers was no mean achievement. It was very costly even within our own ranks. Being an object of hostility in the world press was by no means any great cause for joy, but looking back now, it was all well worth it. We kept the term "freedom fighters" for those branded as terrorists and murderers. We provided them with funds for relief work and

JUSTICE AND MERCY

proudly announced our actions to the world.

To the freedom fighters and the refugees our expressions of solidarity were even more precious than the material help we gave. I was in Zambia in December last year and I know what it meant to the refugee and to the freedom fighter to know that the World Council of Churches was in solidarity with them. It was to them an acceptance into the rank of human being. This acceptance to them was an assurance that the World Council of Churches was in the liberation struggle, and they could not wish for better company.

Having played such a vital part in the affairs of Zimbabwe, the World Council of Churches, I think, has a responsibility to follow up and participate in the challenge of reconciliation and nation building. This challenge I think is even more in our line of action and sphere of influence than the previous one. We cannot afford a haphazard approach. We have to think and plan ahead how we should act, and we must show excellence of performance and not permit ourselves to be overtaken by events. We know fairly well what the situation is likely to be. We know, for instance, that it is not going to be easy for those involved in the violence of the past to forgive themselves as well as others. We know also that such forgiveness is of vital importance if they are to see the image and the likeness of God in themselves. We Christians are better equipped than anyone

else to provide the necessary assistance in this situation. We can communicate deep down with those in despair; we know the message of hope that will heal all hurts.

Do we need to ask what we can do as individuals and as a group so far away from the scene of action? I hope not. We know we can reach anyone anywhere in the world through prayer. We know also that as we pray we receive guidance on how best to act and what help to give.

This certainly is the time for breaking down walls and building bridges, and there are great big walls to be broken down. The success or failure of the operations in Zimbabwe will surely influence South Africa. Human beings react in almost the same way under unjust pressure—be it political or economic. Once the victim is determined to set himself free, there is no telling the lengths to which he can go. Even the victim himself, until that moment, is not aware of what he is capable of doing. His ability to act surprises him as much as it does his oppressor. Man made in the image of God can always call for and receive added strength to meet his needs. The issue becomes a question of time, and whether there is a blood bath or a peaceful transition in southern Africa depends, to some extent, on what happens in Zimbabwe.

Time is running out not only on apartheid but also on double talk and trying to be too clever. What South Africa does not seem to reckon with is the

strength of the spirit of man in communication with his Maker. God created no inferior human beings, and once this truth is firmly established in the minds of the victims of apartheid nothing can ever be the same.

This is why the World Council of Churches must participate in the building of bridges of understanding and the dual traffic of give and take in Zimbabwe—bridges that may even cross into South Africa and span the deep valleys of hatred and distrust.

The Master Architect and Bridge Builder himself is in the experience in Zimbabwe. I am sure he needs artisans, and I know he is relying on all Christians to help. We may not know what tomorrow holds, but we do know who holds tomorrow. He says, "I will turn the darkness before them into light, the rough places into level ground" (Isaiah 42:16).

Let us pray:

O God, whose Spirit searches all things and whose love bears all things, encourage us to draw near to you in sincerity and in truth. Save us from a worship of the lips while our hearts are far away. Save us from the useless labor of attempting to conceal ourselves from you. Make us strong enough to bear with all falsehood, pretense and hypocrisy, so that we may see things as they are and fear no more. And may we have the grace of gratitude and the desire to dedicate ourselves to you. Amen. ■



the end of the lovin' game

Through the curtained window Ellen watched Mary Beth stop the car.

Soon the boys would burst through her front door on their way from another adventure, another fleeting episode in the sequence of episodes that mark the growing up of children.

Change happens swiftly before anyone realizes. It had been that way with Mary Beth. One day she was reading the little Golden Books, and the next she was taking out of the library every book she could find on the American presidents.

Somewhere on the top shelf of the hall closet, Ellen kept Mary Beth's baby book. When you have only one child, the baby book gets completely filled out—the date of the first step, the first tooth, the first haircut; a record of growth in inches and

A SHORT STORY
BY ADELE U. KOEHNEN

feet, of the weight in ounces and pounds. The first day of kindergarten, the first day of first grade, the first party, the first bicycle, the first of everything, but never the last of anything. Not the last of standing on the sofa with outstretched arms to be carried off to bed, not the last of sitting in the big chair with you curled up for just a hugging session, not the last of pretending to be a majorette, a beautician, a TV contestant in that make-believe world that adults can only glimpse.

Mary Beth had driven to Camp Shawnee to pick up the boys. It was the first time they had been away from home.

Ellen knew they would be full of news, and she selfishly wanted to hear it from them instead of getting it secondhand from Mary Beth. Since her house was on the way from the camp, Ellen had invited her daughter and grandchildren to stop for cookies and milk.

Ellen had unlocked the screen door so the boys could run in when they got out of the car. After two weeks without their favorite peanut butter cookies, she knew they wouldn't be able to wait. Ellen knew, too, that they wouldn't be able to wait for their "lovin'," as they always called the hugs and kisses they boisterously exchanged with her. Which one could kiss her on both cheeks first? That was the game they played. Sometimes Lonnie would win, sometimes Mike. It



the end of the lovin' game

was a serious game with them. After that it was her turn to kiss them. She always kissed the loser first, and then they would all laugh together.

The car door opened wide and Lonnie's blond head was visible behind it. He had grown taller—he really had, in just two weeks. Lonnie, she remembered, had been a cuddly baby like Mary Beth.

How different Mike looked, too—browner and filled out through the shoulders. Was it possible, or did she just imagine, they looked older?

Lonnie ran free and easy in the way of eleven-year-olds. Mike followed his older brother from the car. He clutched a brown paper bag in his left hand, and Ellen assumed it contained a collection of treasures he had gathered at camp. Both their faces and arms were tanned from being exposed to the summer sun.

"Hi, Grandma," they called. She spread her arms and they ran into them laughing and hugging. It didn't seem natural today to play the lovin' game. Not now, not this time. There was too much to talk about. Too much new and different. Two weeks was too long between games.

"Did you have a good time?" she asked, but the question was needless, since their happy smiles proved they had.

"Look what I made at camp," Mike said as he pulled something round and orangy from his sack. "It's a nut bowl,

but Mommy says it can be a candy dish, too. We all had this gooey stuff and Miss Martin let us play in it with our hands until we made whatever we wanted. I made this."

"It's beautiful, Mike, really beautiful," Ellen praised. "Did you make something, Lonnie?"

"We whittled. I tried to make a canoe, but Keith laughed at it and I threw it in the trash."

"That wasn't very nice of Keith, was it?" Ellen said. "I'm sure your canoe was pretty."

Mary Beth smiled. "Mother, you're always the diplomat, aren't you?"

"That's the way grandmothers are expected to be, isn't it?" Ellen answered as they went into the kitchen, where the boys were already sitting at the dinette table waiting for their milk and cookies.

Lonnie had eaten two cookies and Mike was asking for more milk when Mary Beth said that school registration was the next day.

"Lonnie will be switching schools this year, you know, Mother. He's ready for middle school."

"I can hardly believe it," Ellen shook her head.

"Dumb old school," Lonnie singsonged. "Creek Bottom, what a dumb name for a school. Yuk!"

"Creek Bottom?" Ellen questioned.

"No, it's not Creek Bottom. It's Creachbotham, named after Arthur F. Creachbotham. You know, Mother, he was head of

the school board in Warren County back in the fifties, remember?" Mary Beth asked.

"Your father always said old man Creachbotham must have varnished the school board, he was on it so long," Ellen recalled.

"I don't want to go to that silly school, anyway. I like my old school," Lonnie said and made a face.

Rather than dwell on unpleasanties, Ellen brought back the subject of camp. "Tell me, boys, did you have a bonfire at camp and did everyone sit around telling stories?"

This question brought tales of ghosts and goblins and how Mr. Exner, their director, let them dress up in silly clothes one night and even Mr. Exner put a mop on his head and painted his face like a lion. The thought of silly faces started Lonnie making faces at Mike, who poked him and then Lonnie poked Mike. A minute later and they were off their chairs and wrestling on the floor. Mary Beth broke it up. Ellen was relieved. The noise had reached a high pitch. The boys sat stiffly in their chairs for a while after being corrected, but quickly returned to their poking and jostling.

Abruptly, Mary Beth decided to take them home on the pretense that she had some errands to run before she went home to start dinner.

The boys were ready to go. Their spat forgotten, they

seemed restless just sitting around. They wanted to be off and going. They usually found the toy box and amused themselves while Mary Beth and she talked, but today it was different. The feeling all around was different.

"Thank you for the cookies, Grandma," Lonnie said after Mary Beth asked him what he had forgotten to say. Prompted gratitude was better than none at all, Ellen thought.

Lonnie reached up mechanically for his goodbye kiss. Mike was tired and barely brushed her cheek. The unrestrained lovin' was not for now—maybe never again.

"I'll talk to you tomorrow, Mother," Mary Beth called dutifully, as the three of them piled back into the car.

Ellen watched them drive down the street. The visit had been short and not as happy as Ellen hoped it would be. She returned to the kitchen to tidy up. According to the clock it was nearly dinner time, but Ellen wasn't hungry and doubted if she would be even later in the evening. Eating alone was often equal to not eating at all. She put the kettle on the burner. Maybe a cup of tea would taste good.

She clicked on the TV and pulled her favorite chair near the set. She was about to sit down when she noticed Mike's orange nut dish on the table. He had forgotten to take it with him. He would miss it this evening. He probably had

planned to show it to his father.

She fingered the not quite smooth surface, which felt cool and a little sticky. When do children's handmade items stop cluttering tables and refrigerator doors? At what exact stage of their development? At age ten or eleven, or as young as seven or eight? Does it vary with children?

Unconsciously, she adjusted the pillow behind her and almost laughed aloud. Mary Beth's first attempt at weaving last year resulted in that pillow cover. Since then she had gone on to creating place mats and wall hangings and curtains. Mary Beth was into crafts. And still bringing things home for "show and tell." It was funny really. Maybe children never change.

The kettle's relentless whistle broke her reverie. A cup of tea and the TV news should change her thought pattern. She brewed the tea and deliberately poured it into her best cup and saucer. Then she ceremonially placed it on the table next to her chair.

She would capture this day. She would remember because the uninhibited loving ended today for Lonnie, and maybe for Mike, too. Camp had been responsible. She had read somewhere that every separation from home that a child experiences changes him ever so slightly but undeniably. It was true.

When did it change for her? When did childhood, young womanhood, end for her? When

she missed the prom, or didn't make the homecoming court by one vote? Or when her husband had returned from a business trip and seemed cold to her for only a while?

When Mary Beth was born? When her baby was very sick and she worried and hardly slept until the crisis was past? Was that when she really grew up? Or was it when her husband died? Was that the real growing up? Incidents of change. No exact hour or day. No exact eclipse when it all happens and you can look back and say that was it.

Can anyone calculate the moment of metamorphosis when little boys become just boys and stay their distance, their self-conscious distance, from adults and parents and even grandparents?

The six o'clock news was nearly over. If someone had asked her what was the lead story, the big news event of the day, she could not have answered. She was hearing but not listening, watching but not seeing.

She knew only too well what day it was for her. She knew that this day, this hour, marked the end of the lovin' game for her and her grandsons. She would always be able to pinpoint it in her mind.

She would remember it as the day she grew up a little more, too, because she could accept the change. The tea, in her very best cup, was cold. She drank it. It tasted good. ■

LCW Board of Directors Meeting

The Board of Directors of Lutheran Church Women met for the sixth regular meeting of the triennium March 11 to 14, 1980, at Krisheim Study Center, Philadelphia. This was the last board meeting of the triennium except for a one-day meeting immediately preceding the 1980 triennial convention in Atlanta in August. Thus, in addition to reviewing the ongoing work and preparing for the convention, the members evaluated the functioning of both standing committees and the board itself.

Results of the triennial congregational organization survey indicated good usage of the *Program Resources Collection* and Bible study resources. A need for greater variety in devotional resources was also indicated. Therefore, Prayer at Pentecost will be a program in the 1981-82 *Program Resources Collection*. After 1982, resources for Pentecost will be included in the "More Program Ideas" section of the *Program Resources Collection*, and other devotional resources will be developed.

Surveys were much in evidence as staff reports were

made. Data from a readership survey of *Lutheran Women* are being analyzed and will be used to evaluate content and promotion of the magazine.

The Committee for Specialized Learning Experiences reviewed LCW efforts in the areas of peace building, support groups and the family.

People whom synodical units have identified as having special interest in peace building are receiving information on that subject. In 1980 peace building efforts will highlight global development, particularly as it applies to women.

The number of synodical units promoting support group activities continues to grow. A handbook for individuals interested in developing support groups, *You and Support Groups*, has been developed.

Reports have been received from seventy-two Family and Faith seminars. Some were delayed until this spring so that a final report was not available in March. The next phase of the

Family and Faith project is provision of resources for developing programs in local settings. The *Family and Faith Resource Packet* will be available soon.

The *Family and Faith Resource Book*, which was provided for all seminar participants, has been well received both within the church and by other groups.

Centennial celebrations throughout the auxiliary are continuing into 1980. Recognition of members and Centennial Observance Offerings are integral to these celebrations. A special Centennial Observance event and announcement of the Centennial Observance Offering will take place on Tuesday evening of the triennial convention in August.

The history of LCW, *Led by the Spirit*, is scheduled for publication in time for spring assemblies and conventions and will be available at both the LCA and LCW conventions.

Interest income from bequests

continues to make possible opportunities to assist those who wish to continue education, or to support projects which assist in the development of human potential. The board of directors approved an amount of interest income available for scholarships for mature LCA women grants from the Fund for Development of Human Resources.

The results of a survey of the social concerns of the auxiliary will be included in the *Memorandum* will be published. Find ways to increase the effectiveness of this report. The LCW study on teen pregnancy has been well received. Publication of studies on economic development has been delayed; they should be available soon. Literature continues to be an important outreach of LCW, which is recognized for its leadership in this work. With the influx of refugees from Southeast Asia, the need for teaching English speakers of other languages has expanded. To meet the immediate needs of these refugees, LCW are sponsoring refugee resource, *Emergency Refugees*, has been published. The president of LCW



Meeting, March 1980

By Kathryn E. Kopf
Executive Director

continues to make possible opportunities to assist women who wish to continue their education, or to support projects which assist in the development of human potential. The board of directors approved the amount of interest income available for scholarship awards for mature LCA women and for grants from the Fund for the Development of Human Resources.

The results of a usage survey of the social concerns newsletter *Memorandum* will be used to find ways to increase the effectiveness of this resource. The LCW study on teenage pregnancy has been well received. Publication of two studies on economic issues has been delayed; they should be available soon. Literacy work continues to be an important outreach of LCW, which is recognized for its leadership in this work. With the influx of refugees from Southeast Asia, the need for teaching English to speakers of other languages has expanded. To meet the immediate needs of people who are sponsoring refugees, a new resource, *Emergency English for Refugees*, has been prepared.

The president of LCW, two

board members and the executive director attended the Lutheran Women's Cooperating Committee. This committee provides a forum for exchange of information and for cooperation among the women's auxiliaries of ALC, LCA and LCMS. The president of LCW also attended the board of managers meeting of Church Women United.

The auxiliary, through staff involvement, has participated in work of both religious and secular organizations concerned for women. The director of planning and field program continues to chair the advisory committee for the Lutheran World Federation Women's Desk. This has involved program planning and development of leadership workshops as well as alerting LWF to concerns of women throughout the world. The executive director was a participant and evaluator at the World Council of Churches Assembly on Family Education. The secretary for program resources continues to serve on the Committee for Educational Ministry of the National Council of the Churches of Christ. Such experiences have assisted the auxiliary to maintain a broader perspective as we work in mission.

Board members had suggested recommendations they might provide to the triennial convention. Approval was given to recommendations related to the ministry of women, full acceptance of ordained women in the LCA, and reaffirmation of commitments to eliminate racism and to work in partnership with women around the world.

The final draft of a new planning structure for LCW was reviewed. It is being

recommended to delegates at the triennial convention. Aims emphases and two social concerns priorities—economic justice and literacy—will also be recommended to the convention for action.

Proposed new projects and activities and a program budget were reviewed. Recommendations concerning these will also be presented to convention delegates.

Board members recognize that an organization's reference materials must be updated periodically. A new *LCW Handbook* for congregational organizations, to replace *The LCW Guide*, is being developed. Final copy will be prepared after the triennial convention.

A new way of enabling synodical units to provide ongoing leadership training for leaders in congregational organizations, assemblies and units is being developed. A pilot project has been taking place in the Nebraska synodical unit. All synodical units have been asked to appoint a unit coordinator for leadership/membership development training.

Through reports, discussion and actions, the board of directors evaluated its own functioning and continued to evaluate ways of assisting members to be increasingly committed and effective in carrying out the purpose of LCW.

Ordering information:

From LCW, 2900 Queen Lane, Philadelphia, PA 19129: *You and Support Groups*, 85 cents; *Family and Faith Resource Packet*, \$5.00/packet; *Emergency English for Refugees*, \$4.00.

From Fortress Church Supply Stores, *Led by the Spirit*, \$3.50 plus 75 cents postage. ■





living faithfully

STUDIES IN LUKE'S GOSPEL • By ELIZABETH ANN BETTENHAUSEN

This is the tenth and final session of the 1979-1980 LCW Bible study. Only the study participant's material is printed in Lutheran Women; remarks addressed to Bible study leaders are available in a separate leader's guide. Both the participant's booklet, which contains all sessions of the study, and the leader's guide are available from any Fortress Church Supply Store, as well as from LCW, for ninety cents each plus postage. Study groups need at least one leader's guide.

The 1980-1981 Bible study, "Books of Beginnings: Studies in Genesis and Acts," by Carol Brighton Goldstein and Robert M. Goldstein, will begin in the September issue of Lutheran Women. Again, only study participant's material and the "Personal Preparation Worksheet" will be printed in the magazine. The participant's booklet and a leader's guide will be available from Fortress Church Supply Stores and from LCW for \$1.00 each plus postage.

SESSION 10. POWER FROM ABOVE

(Luke 23:55-24:12; 24:36-49)

Ten years ago no one would have believed it. The one topic that was forbidden in polite conversation was death. It spoiled our unbounded confidence in the future and in progress. It laughed at our idolatry of youth. And then, all of a sudden, books on death

and dying hit the best-seller lists. The forbidden topic became public. Students took courses on death and dying. Lecturers gave speeches about it. Legislatures passed laws. Letters came to national church offices asking whether the denomination had anything to say officially about death and dying.

Part of the interest came from a growing confusion about death. We were no longer certain just when a person was actually dead. Medical technology had made it difficult to tell precisely when the inevitable had arrived. But the real interest was not due to anything new. It was the age-old interest in immortality. There seemed to be new evidence that death is not really death, period. *Newsweek* and *Time* reported it: There is life beyond death! People have been there and back, clinically dead but they came back. They know! It became all right to talk about death because it really wasn't so bad after all.

This was certainly not the conviction of the women who had been followers of Jesus for three years, had watched him be crucified, and had seen his body placed in the tomb. All their hopes had been crushed, and the spices and ointments that they brought to the grave after the Sabbath were for a dead body. Faith was tested against the hard reality of death.

When the women find the

tomb empty, reason has no explanation. It does not make sense. Only when they hear again the word of promise do they understand the question, "Why do you seek the living among the dead?" (24:5). The apostles do not believe their story. The women were just telling "an idle tale" (24:11). The response to the first witnesses to the Resurrection is all too human.

When Jesus appears the reality finally begins to sink in. Yet even then, the reality of death is stronger than faith. The apostles and the others think they are seeing a ghost (24:37). Jesus' response is to reason with them. How can a ghost have flesh and bones? As doubt starts to turn to hope, "They still disbelieved for joy" (24:41). It seemed too good to be true. They still could not quite believe it. So Jesus asked for something to eat. Obviously ghosts and spirits do not need to eat. "They gave him a piece of broiled fish, and he took it and ate before them" (24:43). It is only in Luke's account that we have such a simple, down-to-earth description of the mixture of despair, reason and hope in the people who had followed Jesus.

But it would be foolish to point to a piece of broiled fish as proof of the resurrection of Jesus the Christ. How long would the followers remain convinced themselves if all they had to tell was, "Jesus is not

dead! We saw him eat!" And what about those who were not in the room when it happened? Would they believe? Resurrection does not stand or fall on physical signs or reasonable evidence. The end of Luke's first book witnesses to the same power that the beginning of the book did. Just as God created life in Mary, even though it was impossible, so God creates life in Jesus the crucified Christ, even though it was impossible.

Reason is not sufficient to grasp this. It says that the death was not really death. It says that people do not really die anyhow, that they are immortal. Only bodies die, but souls live forever. Reason tries to limit God's power to the humanly possible and intelligible. Reason and doubt go hand in hand and they make unreliable witnesses.

So Jesus says to all those who were gathered that day, "You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high" (24:48-49). The creative power of God does not end on earth when Jesus leaves it. "Repentance and forgiveness of sins should be preached in his name to all nations" (24:47). To those who respond to the Resurrection in faith, God gives power to do just that. The "orderly account" that Luke writes does not end with the ascension of Jesus. It continues in the Acts of the Apostles. It is the continuing creative power of God, the Holy Spirit, which enables the people to proclaim the Resurrection (Acts 2:1-4).

"Does your church have anything to say about death and dying?" the writer asked. It is a strange time we live in. But perhaps we should ask whether we have not relied more on the piece of fish than on faith.

Perhaps our witness has grown too accommodating, too lukewarm. In chronological time we are centuries removed from the women at the tomb and from the Day of Pentecost. In "faith time" we are as close to the creative power of God as Mary Magdalene and Peter were.

Our witness to "the things which have been accomplished among us" is a continuation of the acts of the apostles. We are members of the same body, the continuing presence of the crucified and resurrected Christ on earth. We have something to say about death and dying, because God is greater and more gracious than death. That is good news, news that people are aching to hear.

The proclamation of the good news takes many forms. Even today it is the Mary and the Elizabeth who move with courageous faith beyond society's expectations of them. It is the father of the girl who in faith sets aside pride and seeks healing for the child. The good news is proclaimed in refusing the prejudice that oppresses the poor and glorifies the rich and famous. The good news is proclaimed in refusing to let money or status determine the value of people. The good news turns everything upside down, because it turns death into life.

Luke wrote what was known by those who "from the beginning were eyewitnesses and ministers of the word" (Luke 1:2). There are still eyewitnesses and ministers of the word. What the eyes see now is not Jesus of Nazareth in the flesh but the Christ. For the Christ is present in the least among us and in the justice and love that bring life. We are empowered to be ministers of the word of forgiveness and life. Luke's account is still not finished. To Galilee and Corinth

have been added Milwaukee and Hong Kong; to Mary Magdalene and Timothy have been added Cindy and Soritua.

We are now ministers of the word that is good news to the poor and release to the captives and sight to the blind and liberty for the oppressed. "For with God nothing will be impossible."

Personal Preparation Worksheet

Read the passages from Luke and the study material.

How do you think the disciples felt after Jesus' death? _____

Read one of Jesus' predictions of his death and resurrection in Luke 18:31-34. How did the disciples respond? _____

Why do you think they responded this way? _____

Recall Luke 23:55-24:12. Why do you think the women responded as they did? _____

Why did the disciples react as they did to the women's news? (Verse 11) _____

Recall Luke 24:36-49. What finally convinced the disciples that Jesus was risen? _____

What do you need to convince you that Jesus is risen? _____

How does Jesus' resurrection make both life and death more meaningful to you? _____

Reread the last three paragraphs of the study material. In what specific ways can you witness, proclaim the Good News, in the way you live and treat other people? _____

What does it mean to you to know that "with God nothing will be impossible"? _____

Statement of Income, Expenses and Changes in Fund Balances

Year ended December 31, 1979, with comparative totals for 1978

| | Current | | Endowment | | Total | |
|---|------------------|-------------------------|---------------|------------------|------------------|--|
| | Undesignated | Unrestricted Designated | Restricted | 1979 | 1978 | |
| Contributed income | | | | | | |
| Offerings | \$1,018,927 | \$ — | \$ — | \$1,018,927 | \$1,015,592 | |
| Thankofferings | — | 328,466 | — | 328,466 | 314,388 | |
| LCW Specific Ministries | — | 54,569 | — | 54,569 | 69,534 | |
| Other gifts | — | — | 25,738 | 25,738 | 19,837 | |
| Centennial Observance offerings | — | 58,216 | — | 58,216 | — | |
| | <u>1,018,927</u> | <u>441,251</u> | <u>25,738</u> | <u>1,485,916</u> | <u>1,419,351</u> | |
| Other income | | | | | | |
| Magazine subscriptions—Lutheran Women | 76,716 | — | — | 76,716 | 76,835 | |
| Investment income | 22,617 | — | — | 22,617 | 19,928 | |
| Endowment income | 18,561 | 47,313 | 50,311 | 116,185 | 106,597 | |
| Bequests and other gifts | — | — | 30,647 | 30,647 | 425 | |
| Matured annuities | 138 | — | 276 | 414 | 3,593 | |
| Trust Fund income | 5,585 | — | — | 5,585 | 3,718 | |
| Service and miscellaneous income | 35,884 | — | — | 35,884 | 20,350 | |
| | <u>159,501</u> | <u>47,313</u> | <u>81,234</u> | <u>288,048</u> | <u>231,446</u> | |
| Income transmitted directly | | | | | | |
| Gifts to the Lutheran Church in America | | | | | | |
| General budget | 383,606 | — | — | 383,606 | 360,273 | |
| Specific ministries—budget grant | 16,115 | 383,035 | 850 | 400,000 | 400,000 | |
| Other gifts | — | — | 20,161 | 20,161 | 18,810 | |
| Others | — | — | 447 | 447 | 425 | |
| | <u>399,721</u> | <u>383,035</u> | <u>21,458</u> | <u>804,214</u> | <u>779,508</u> | |
| Income available for ongoing program of the auxiliary | <u>778,707</u> | <u>105,529</u> | <u>85,514</u> | <u>969,750</u> | <u>871,289</u> | |
| Expenses | | | | | | |
| Function | | | | | | |
| I. Personal acceptance of and witness to the Gospel | 39,448 | — | — | 39,448 | 41,138 | |
| II. Nurture of Christian faith | 183,556 | — | 153 | 183,709 | 171,444 | |
| III. Self-identity and interpersonal relationships | 66,136 | 10,444 | 18,372 | 94,952 | 101,387 | |
| IV. Christian faith related to human needs | 125,233 | — | 15,959 | 141,192 | 136,861 | |
| V. Ecumenical and interfaith relationships | 19,857 | — | — | 19,857 | 41,207 | |
| VI. Administrative support for involvement in mission | 331,177 | — | 34,416 | 365,593 | 313,670 | |
| | <u>765,407</u> | <u>10,444</u> | <u>68,900</u> | <u>844,751</u> | <u>805,707</u> | |

Statement of Income, Expenses and Changes in Fund Balances (Continued)

Year ended December 31, 1979, with comparative totals for 1978

| | Current | | Endowment | Total | |
|--|------------------------------|--------------------------|--------------|--------------|--------------|
| | Unrestricted Undesignated | Restricted Designated | | 1979 | 1978 |
| Excess of income over expenditures after capital additions | 13,300 | 95,085 | — | 124,999 | 65,582 |
| CAPITAL ADDITIONS | | | | | |
| Legacies and bequests: | | | | | |
| Unrestricted as to use of income | — | — | 3,904 | 3,904 | 1,073 |
| Restricted as to use of income | — | — | — | — | 333 |
| Excess of income and expenditures after capital additions | 13,300 | 95,085 | 3,904 | 128,903 | 66,988 |
| Transfers | (11,625) | 11,625 | — | — | — |
| Fund balances—beginning | 87,111 | 178,335 | 1,515,314 | 1,796,276 | 1,729,288 |
| Fund balances—ending | \$ 88,786 | \$ 285,045 | \$ 1,519,218 | \$ 1,925,179 | \$ 1,796,276 |

See notes to financial statements.

Statement of Changes in Financial Position

Year ended December 31, 1979, with comparative totals for 1978

| | Current | | Endowment | Total | |
|--|------------------------------|--------------------------|-----------|-----------|-----------|
| | Unrestricted Undesignated | Restricted Designated | | 1979 | 1978 |
| Sources of cash | | | | | |
| Excess of income over expenses before capital additions | \$13,300 | \$ 95,085 | \$ — | \$124,999 | \$ 65,582 |
| Capital additions | | | | | |
| Legacies and bequests | — | — | 3,904 | 3,904 | 1,406 |
| Excess of income over expenses after capital additions | 13,300 | 95,085 | 3,904 | 128,903 | 66,988 |
| Decrease (increase) in travel advances and other assets | 690 | — | — | 690 | (1,190) |
| Increase in prior year's commitments | 25,878 | — | — | 25,878 | 1,864 |
| Total cash provided | 39,868 | 95,085 | 3,904 | 155,471 | 67,662 |
| Uses of cash | | | | | |
| Purchase and contribution of investments (net of sales) | — | — | 2,037 | 2,037 | 1,478 |
| Change in due from (to) Lutheran Church in America, fiscal | 31,409 | — | — | 31,409 | 35,756 |

| | |
|---|------------|
| Total cash used | 31,409 |
| Transfers (to) from other funds | (11,625) |
| Increase (decrease) in cash and temporary investments | \$ (3,166) |

See notes to financial statements.

Notes to Financial Statements

December 31, 1979

Note 1. Summary of Significant Accounting Policies

Basis of Accounting: The financial statements have been prepared on the accrual basis of accounting, except that investment income is recorded generally when received rather than when earned, and revenues from *Lutheran Women* are recognized on a cash basis. The omission of accrued investment income and deferred subscription revenue from the financial statements had no significant effect on the financial position or results of operations.

Fund Accounting: The organization employs fund accounting to assure proper accountability for resources. Under the fund accounting concept, separate funds are established as needed to assure the proper segregation and fair presentation of those resources available for use in general work (unrestricted funds) and those resources that have donor-imposed restrictions (restricted funds). Fund classifications relating to the availability of balances for current spending include:

Current Funds

Undesignated—available for use in all activities.

Designated—available for use as designated by the board. Designations may be changed by the board as circumstances dictate.

Restricted—available for use within stated donor restrictions.

Endowment Funds and Funds Functioning as Endowment—the principal amount of gifts and bequests accepted with the donor stipulation that the principal be retained intact and amounts designated by the organization for such treatment. Income from these funds is available for spending or distribution as the terms of the individual fund provide.

Trust Funds Held by Other Trustees—the financial statements do not include the remainder or contingent interest of the organization in trusts held by other trustees. Income currently distributed from such trust funds is included in the financial statements. Principal distributions by the trustees, if any, will be reflected as receipts when received.

Capital Assets: Lutheran Church Women records expenditures for office furniture and fixtures in the operating budget when purchased rather than capitalizing such assets and depreciating them over their useful lives. The omission of depreciation charges had no significant effect on the financial position or results of operations.

Investments: All investments are stated at cost.

Currency Presentation: The Canadian certificate of deposit is stated in U.S. dollars translated at year-end exchange rates. The gain or loss on this translation is included in current operations.

Canadian income and expense items are not translated. In its capacity as fiscal agent, the Lutheran Church in America does not differentiate between Canadian and U.S. dollars received or disbursed on behalf of Lutheran Church Women. The omission of exchange gain or loss on income and expense items had no significant effect on financial position or results of operations.

Note 2. Pension Plan

Substantially all employees of Lutheran Church Women are enrolled in the contributory pension plans made available and administered by the Board of Pensions of the Lutheran Church in America. The full current employer cost provided for under the plans for 1979 was \$21,965. No actuarial valuation is needed to determine the required reserves for future pension benefits because the contributions made on behalf of employees are carried on an accumulation basis. Upon retirement, pension benefits are provided by the money purchase method, that is, to the extent of each employee's accumulations. Consequently such accumulations constitute the reserves from which benefits will be provided.

Auditors' Report

Lutheran Church Women of the
Lutheran Church in America

We have examined the balance sheet of Lutheran Church Women of the Lutheran Church in America as of December 31, 1979, and the related statements of income, expenses and changes in fund balances, and changes in financial position for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the financial statements referred to above present fairly the financial position of Lutheran Church Women of the Lutheran Church in America at December 31, 1979, and the results of its operations, changes in fund balances, and changes in financial position for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

TAIT, WELLER & BAKER
Certified Public Accountants

Philadelphia, Pennsylvania
February 18, 1980

ball and time

BY PAT BRAY

I used to throw
a rubber ball
against the side of the house.
I thought my stories
dreamed my dreams.
Thump, thump, thump.
My mother hated it.
I would count them
a hundred or more.
Thump, thump, thump.
While my mind unraveled,
first week of summer freedom,
happy to have soft cool mornings,
not worrying about dog days to come.

How did I have so many hours,
thump, thump, thump,
for thinking then,
even in the school days?
Managing the hard subjects,
the A's came to me while I dreamed stories.
How did I manage it all?
when now I manage nothing.
Can't even get my child
to go to sleep at night.
Work sometimes makes me feel like screaming—
Oh I used to love it so.

We sat under mimosa trees with
pink blossoms floating down.
In those days there were hummingbirds.
Anyone who can't understand
hummingbirds and butterflies
can't understand
me.

We would eat
butterbeans,
okra,

combread,
fresh sliced tomatoes,
catfish caught just that morning.
I didn't know
what a feast it was
until all I could get was
restaurant catfish,
supermarket tomatoes
and cucumbers
tasting like escapees
from a waxed display.

I grew my first cucumbers
when I was in third grade
so proud of the patch of garden
that was mine,
while Mom grew big with James.

The summers whipped by,
and I dreamed . . .
I thought just growing up
was the answer to it all.
Thump,
thump,
thump,
my mind goes
when the worries make it
spin in circles . . .
endless circles . . .
Circles of lists
didn't get done,
gotta do,
better do.
And never a time
to stand still
and go
thump,
thump,
thump.

JUNE



1980

prayer calendar

We invite you to include the following petitions in your daily prayers this month:

1 Help us to adjust the pace of our lives to the slower tempo of summer.

2 Guide the LCW synodical units holding conventions this month: North Carolina, South Carolina, Iowa, Western Canada, Minnesota, New Jersey, Central Pennsylvania.

3 Let the LCW triennial convention program give something lasting to each convention participant.

4 Help convention delegates to prepare themselves for the issues they must deal with.

5 Let the invitation to the convention of women seminarians mark a new understanding between clergywomen and laywomen.

6 Help the special convention guests to understand the work and purpose of LCW.

7 Bless the work of the Mindolo Ecumenical Foundation.

8 Help the mobile school for women reach as many women in rural Zambia as possible.

9 Let education help women everywhere learn to meet their children's nutritional needs.

10 Help us to be strong in the face of false accusations.

11 Help us to remember who our true judge is, and what the verdict will be.

12 Help us to forgive as we hope to be forgiven.

13 Let the hostile factions in Zimbabwe-Rhodesia be welded together into one nation.

14 Let U.S. citizens honor their country's flag as a symbol of peaceful and humanitarian ideals.

15 Guide the World Council of Churches as it formulates new policies with respect to Zimbabwe.

16 Let us not forget that you created no inferior human beings.

17 Comfort us at the painful stages of growing up—our own and others'.

18 Guide the LCW Board of Directors as they prepare for a new triennium.

19 Help us to find time to dream.

20 Let students and teachers use the summer months for physical and mental renewal.

21 Comfort the dying and those who love them.

22 Guide U.S. citizens as they select presidential nominees and then a president.

23 Let there be a home for the Palestinians and peace in the Middle East.

24 Guide world powers to an equitable distribution of energy and food resources.

25 Be with Lutherans the world over as they celebrate the 450th anniversary of the Augsburg Confession.

26 Bless the LCA biennial convention meeting this week in Seattle.

27 Let the business of the LCA convention be conducted with wisdom and courage.

28 Help North Americans to adjust spending and living habits to the demands of inflation and a new world economy.

29 Let there be effective international controls against the holding of hostages.

30 Help us to choose justice.

Letters

... I read the February issue of *Lutheran Women* from cover to cover. Of particular interest to me was the article entitled, "My Son Is Gay." I read it several times in order to confirm my initial reaction to the numerous emotional words. I sense a dichotomy between how she really feels and how she thinks (i.e., between the rational and the emotional). When I myself know that I am right about an issue, it doesn't bother me one single bit what other people think. To be on the defensive is a sign of weakness. ...

Alice H. Marshall
New York, New York

I am writing this note after taking two tablespoons of Maalox and several Roloids. Had to take these remedies after reading the article and prayers in your February issue on "My Son Is Gay" and prayers for February 12, 13, 14 and 15.

The article progressively got more sickening and after I finished reading it, I was disgusted. Then, to top it off, the suggested prayers made me write this letter.

My suggested prayers for the mother of a homosexual son would be—

Please take my homosexual son and trade him for one of our hostages in Iran. He would do more good there than here.

We need more volunteers in the Peace Corps. Please find a place for my son.

Instead of having all men and women register for the draft, all homosexuals, both male and female, should be required to serve two years in the armed services to protect our country.

Lord, do not let my son enter the ministry or educational fields.

Please, please, do not publish any more poor, disgusting articles like this one. We have too much of this junk on TV, the news media and other publications.

Russell J. Carlson
Murray, Kentucky

In regard to the article, "My Son Is Gay," as a Christian I can feel compassion for the family. But if we condone his actions and accept his lifestyle, we are contributing to the boy's soul being lost. God calls it sin and we can call it by no other name. God has sent the remedy. It's Christ, who frees us from all sin. I just heard of a black lesbian who was set free. Praise the Lord.

Dorothy Glessner
Boswell, Pennsylvania

I would like to ask the mother who wrote "My Son Is Gay" if she would feel the same if her daughter told her she was a prostitute. I hope she would be as loving and understanding as she is with her son, but as a Christian I am sure she would attempt to show her daughter that she was living in sin, and lead her to the Lord where she could find forgiveness and victory over her sin. Why isn't she doing this with her son?

All people have sexual drives, whether homosexual or otherwise; they can be controlled by the power of the Holy Spirit. God has not revoked his law which restricts sexual activity to the marriage relationship, but all sin that has been repented of whether sexual or otherwise is forgiven. My Bible says those who practice such things shall not enter the Kingdom of Heaven, but it also promises grace and mercy to those who come unto him.

Please, let's quit excusing and justifying sin, but also quit condemning some one sin as worse than others. Let us start praying for "gays" and all others living in open sin knowing that we, too, are sinners in need of God's grace and mercy.

Lina Westerberg
Weskan, Kansas

... As treasurer of our LCW, I am particularly interested in the section, "You Make a Difference," in your February issue and will use it when I present our local budget next week.

Constance Fimble

Just a note to say how much I enjoyed the article, "Good News," by Lois Erickson in the February issue of *Lutheran Women*. It is inspiring and motivating.

Marion Jernberg
Bridgewater, Connecticut

Applause! Applause!

Thanks for your February issue of *Lutheran Women*. I found each article provocative and delicious.

It's truly a delight to find a religious magazine with such variety. Of course I don't always agree with every article you print, but that's the fun of *LW*. Sometimes the articles prick my conscience, sometimes they offer me new insights, sometimes they infuriate me. It seems to me that *LW* provides a much needed forum for diversity of ideas and opinions, which can help all readers as we strive to celebrate the diversity of people God created.

Carry on!

Sister Kay Soder Alderfer
Philadelphia, Pennsylvania

I have been getting *Lutheran Women* magazine for a number of years; last year we traveled and I missed it. My subscription ran out while we were gone. I thought we were going again this winter, but so far we haven't and I miss the magazine. Can always read them all when I get back. So I am renewing my subscription.

Emily B. McCullum
Roseburg, Oregon

Enclosed is my check for a three-year subscription. I do not wish to miss out on a single issue for some time to come. The magazine is vital. It addresses controversial issues, and its articles are informative. We keep several issues in the library of our church and use the magazine in circles along with programs from the *LCW Collection*. Thank you for your good work.

Louise Ringstrom
Kalamazoo, Michigan

Editorial Comment

Twenty-two religious leaders, including four prominent Lutherans, have objected to proposed cuts in the United States budget "which disproportionately hurt poor and hungry people in this country and the poor nations of the world."

The reductions referred to affect, for example, state revenue sharing, antirecession aid to cities with high unemployment, refugee assistance, welfare reform, food stamps, CETA (Comprehensive Employment and Training Act) jobs, energy aid to the poor, foreign aid, social services, mental health services, Basic Educational Opportunity Grants, and the Child Health Assurance Program.

A statement issued by the religious leaders who oppose these cuts notes that "inflation is not a peculiarly American difficulty. Serious as are the problems we Americans face, they hardly compare with the extremity of need of persons in developing countries where per capita incomes

of only several hundred dollars annually are undercut by soaring prices."

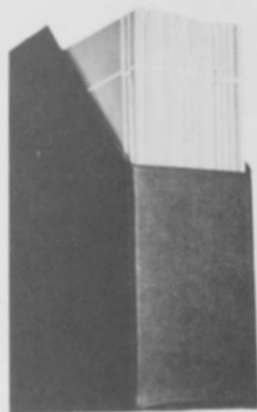
Moreover, "domestic nutrition as well as employment and other income maintenance programs are likely to suffer from efforts to reduce federal spending."

Controlling inflation and balancing the budget are worthy goals (though one can't avoid noticing that Congress takes them seriously only in an election year), but reduced federal spending is not necessarily the way to achieve them. Much more effective steps would be (1) closing the tax loopholes through which the government now loses more than it spends even on defense, (2) actually spending money to create jobs, (3) spending less to import foreign oil, and (4) though it is doubtless folly to say so, spending very much less on defense.

To cut off aid to the poor of this country and to the developing nations in order to control inflation, and at the same time to increase military spending, is a distortion of the values most Americans, and all Christians, say they embrace.

TS

Lutheran Women Magazine Collector



Preserve your issues of *Lutheran Women* from dog-ears, jam stains and the like in a handsome, royal blue vinyl magazine collector with the name, *Lutheran Women*, stamped on it in gold. The collector will keep five years' worth of *Lutheran Women* issues for your future review and reference. Send \$5.00 to *Lutheran Women*, 2900 Queen Lane, Philadelphia, PA 19129.

Thank you very much for printing the heartrending article, "My Son Is Gay," in the February issue. . . .

As a Lutheran pastor who has worked specifically with the homosexual community, let me say with Andy's mother that there is hope in Christ Jesus for Andy and for his mother. Part of the answer is indeed what the article suggests—that homosexuals and their families face their situation and the world frankly and openly. We who are the Church must lead the way in accepting persons, not stereotypes, in Jesus' love.

Being homosexual is not, in fact, so simple as "being left-handed in a right-handed society." It is a complex phenomenon, not well understood even by experts. But

it has been demonstrated without any doubt that homosexual orientation, which is learned, can be reversed in the context of Christian love and prayer.

There are many Christian counseling centers staffed by ex-homosexuals. I have forwarded your article to Lutheran ex-gay friends, so that eventually Andy or his mother may be in touch with those who are nearest to them. In the meantime I would encourage readers who desire Christian guidance to contact Love in Action, PO Box 2655, San Rafael, CA 94901—or write to me at Route 1, Box 91, Schulenburg, TX 78956.

Brant Pelphrey
Schulenburg, Texas ■



we join hands

We join hands with our mothers and grandmothers and with our sisters in Christ . . .
We join hands with our daughters and their daughters yet unborn in an unending line of women rejoicing in their Savior.

With thanksgiving, joy and hope Lutheran Church Women have been celebrating the centennial of organized women's work in the Lutheran church.

Join that celebration by contributing to the Centennial Observance Offering. Half of the total offering will provide leadership training for Lutheran women in North America and overseas; half will be given to the Lutheran Church in America to further its ministry.

Join hands with your LCW sisters through the Centennial Observance Offering.

Offering totals will be announced at the LCW triennial convention.

I am joining hands with my sisters in Lutheran Church Women.

Here is my Centennial Observance Offering of \$ _____

Name _____

Address _____

City _____

State/Province _____ Postal Code _____

Make your check payable to Lutheran Church Women. Give to your LCW congregational organization treasurer. Or mail to Lutheran Church Women, 2900 Queen Lane, Philadelphia, PA 19129.

97819119LUTHERA---1 1299
SP LUTHERAN THEOL SEMINARY
LIBRARY
7301 GERMANTOWN AVE
PHILA PA 19119

97819119LUTHERA---1 1299
SP LUTHERAN THEOL SEMINARY
LIBRARY
7301 GERMANTOWN AVE
PHILA PA 19119

Luth

