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**We commend to you
our deaconesses ...**

**Saints with you in the Lord,
Servants for you in the church,
Helpers with you of people.**

A series of thick, dark brown wavy lines that flow across the middle of the page, creating a sense of movement and depth. The lines are irregular and organic, resembling stylized waves or perhaps the folds of a garment. They start from the left edge and extend towards the right, with some lines crossing over others.

Fall, 1970

Vol. 48, No. 3

THE LUTHERAN DEACONESS

NO LONGER IDLE

"Sorry, but we have no deaconess graduates or interns available anymore." This was the reply we had to give to a pastor who in July called long distance asking, "Can you give me a deaconess for my parish?"

We have had many such requests since the article in our last issue, "Idle in the Market Place." This is how rapidly the picture changed! In just a few weeks' time we have returned to the situation which has prevailed over the past decade or more — not having enough deaconesses to meet the demands of the field.

The situation existing last June prompted many questions and some soul-searching. But we still affirm that our deaconesses are a great gift of God to the church, and we confidently commend them to you as saints with you in the Lord, as servants for you in the church, and as helpers with you of people.

Of course, we have a continuing interest in discovering new positions for deaconesses, so, although the "emergency" is over, we are still hoping to hear regularly from you about situations in which our deaconesses might serve!

As you receive this issue, a new school year will have begun. Eager young Christian women are studying to prepare themselves for deaconess ministry.

September is also the time of year when we come to the individual members and congregations of the church with an appeal for financial support of our work. Letters have gone out to all the pastors accompanied by our prayers and confident hope that the congregations of Synod will be given an opportunity to make an offering for the cause of the Lutheran Deaconess Association. We are counting on the continued good will and concern of thousands of pastors and members of our churches.

This is more than a pious wish. Although we are deeply grateful to Synod for including us in the Ebenezer offering, this money was used for capital expenditures and not for current operations. The actual operating costs for our ministry depend on contributions of our fellow Christians. We receive no support from Synodical sources. We depend on God working through you!

Pastor E. H. Albers

Thank You, Pastor Albers!

The Executive Director of the Lutheran Deaconess Association, and the Editor of The Lutheran Deaconess, was out of the office in the summer of 1970 taking a quarter of Clinical Pastoral Education. In his absence, Pastor E. H. Albers, member of the Board of the Association, and pastor of Immanuel Church, Mokena, Illinois, assumed many of the duties of Executive Director and did the editorial work for this issue of the magazine.

THE LUTHERAN DEACONESS

EditorThe Rev. Arne Kristo
Art WorkJane Richter

Official Quarterly of The Lutheran Deaconess Association, Inc.
within

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TOWARD...

A MINISTRY OF OPENNESS

This is an attempt to explore a sometimes forgotten and neglected dimension of a church worker's directive to be an "example to the flock." It is a look at what I would call a "Gospel life-style", an important implication for living under the grace of God as a liberated, forgiven child of His.

It seems that there has been sufficient emphasis on the blamelessness and uprightness in conduct required of one who serves professionally in the church. Conversely, insufficient emphasis is placed on God's Gospel affirmative, with the result that one is tempted to live a closely-guarded life, almost devoid of the joy of Christian freedom to be one's own self and to do one's "own thing." Living in this kind of guarded and protected way is a denial of the very Gospel in some of its down-to-earth practical terms. An overexposure of this side of the Law-Gospel coin easily degenerates into work-righteous legalism.

Part of the problem lies in the expectations parishioners hold for their workers, and perhaps even more, in what the workers perceive those expectations to be. Those perceived expectations can be narrowed down to: faultlessness and super-competence. In attempting to live up to these expectations, whether imagined or real, the church worker succumbs to the idolotry of the "image." He sells himself out. He frequently becomes defensive about his imperfections and sins, paralyzing his growth potential. He must rely upon himself and hope for some great super-infusion of virtue to attain what only One Human ever did. But even that did not gain Him the popularity and unqualified blanket approval we sometimes seek. In terms of the practice of life, as opposed to mere profession, we are tempted to forget that what Christ attained by His perfect life is ours as a free gift. The mark of the child of God is not his faultlessness but his forgiven-ness. A visceral level realization of that is a liberation, a power that generates new life in our new beings and a free and joyous celebration and living of the Christ-life within one's own self.

It seems quite inappropriate that one charged with being an "example" gives an example of legalism or work-righteousness through his life. It is inappropriate to live a life fenced in by a fabricated set of rules and constricting do's and don't's. Every child of God is free to be himself, the self God designed and baptized him to be.

This requires a ministry of openness. The church worker should be as free to openly confess his faults and failures as anyone else. If necessary, he must even demand that birthright of his. If he is to be the example of a true Christian, this sort of openness is necessarily implied. One needs to get over the fear that this will somehow interfere with his effectiveness or with the respect he deserves. If that fear is present, one needs to question himself whether he is operating life and ministry under a truly evangelical perspective.

Openness requires a person to be himself and to presume upon the love of Christian people to accept what is less than perfect. Theology becomes real,

takes on flesh and blood, as we experience the dynamic of Christ's love from the Christian brother. The entire priesthood has the responsibility to remit sins, whether clergy or layman.

Openness requires acceptance of one's own self even as he has been accepted by Christ. Openness allows one to freely enter into relationships and close contacts with people with a bare soul. Openness allows one to come down from the pedestal where he stands by mutual consent of laity and professional. Openness frees a man to be a man and a woman to be a woman — human beings, sexual beings. The openness that the Gospel implies and generates allows one to take all the risks of being a child of God in service to humanity. It even grants the right to be wrong, the right to be forgiven and loved.

Perhaps in allowing ourselves to be seen as something more than human, we have come off as less than human. Perhaps in subtly supplementing the Gospel with some work-righteousness, the Gospel that comes through us has come off as less than Gospel.

Arthur Spomer, Pastor
Divine Shepherd Lutheran Church
Ann Arbor, Michigan

INTRODUCING DR. LUCILLE WASSMAN



A Hoosier by birth who now calls Milwaukee home, Dr. Wassman became a member of our Deaconess Board in 1969. She is Assistant Professor in Education at the University of Wisconsin Milwaukee School of Education where she heads the Department of Curriculum and Instruction and chairs the Early Childhood Education Area.

She received her Bachelor's and Master's Degrees from Indiana University and her Doctorate in Education from Columbia University. In the interest of field studies in education, she has travelled extensively in Europe including East Germany, Czechoslovakia, Hungary and the U.S.S.R.

Membership on the United States Committee for Early Childhood Education, numerous State, National, and International Education Associations, plus membership in Kappa Delta Pi and Pi Lambda Theta (National Education Honor Societies) speak most highly of her professional stature.

Yet she has always found time to serve her local congregation, Capitol Drive Lutheran Church, Milwaukee, as a leader in the Sunday School and has participated in many local and area-wide educational seminars for Sunday School Teachers.

A VETERAN DEACONESS WRITES OF HER JOY IN SERVICE

Deaconess Martha Eber has been serving in parish work since 1924. When she entered the deaconess program, she wanted to go into foreign mission work. Instead she was assigned to an urban parish in the heart of Manhattan, New York. She served at Immanuel Lutheran Church in New York until 1940. Then she had to take a leave-of-absence because of the illness of her mother. During this time she helped out in various parishes around the Pittsburgh area for short periods of time. In 1957 she returned to Manhattan, this time to St. Luke Lutheran Church, West 46th Street. Here she is still working enthusiastically in what she likes to call her "foreign field" because of the many nationalities with which she regularly comes in contact.

"Our parish is situated at the 'crossroads of the world'. We meet with all types of individuals, the homeless, the penniless, and the troubled. Emergency help is extended and followed up by referral to a welfare agency for long-term assistance if this is needed. Another area of service is in our Sunday School. By far the biggest percentage of the children in the community come from unchurched homes and live under poor and crowded conditions. Constant contact with the home is of utmost importance in order to be able to better understand the many problems with which those families are faced. We find these contacts a help in cementing the relationship between the family and the church, a factor so vital in our mission endeavors. Although frustrating at times because of the demands and the many problems in the inner-city, one must go forward with hope, assured of the Lord's help and strength, always keeping in mind His command, 'Go, preach the Gospel' and 'Bring them in'. Visiting the sick and shut-ins is also a part of my ministry."

JUNIOR DEACONESS STUDENTS AND SENIORS RECEIVING MID-YEAR INTERN PLACEMENTS



Top Row, Left to Right: Susan Webb, Linda Grosch, Diane Marten, Kathie Linder, Mary Gunderson, Eileen Semelka, Dianna Fenske.

Middle Row, Left to Right: Karen Zimmerman, Patricia Winecke, Joan Wolf, Deborah Kolke, Kathryn Borgman, Phyllis Saathoff.

Bottom Row, Left to Right: Barbara Besch, Margaret Hutton, Diane Greve, Janice Barnes.

MY WORK WITH COMMUNITY ORGANIZATIONS

By DEACONESS LINDA BEERY

Deaconess Linda is one of our 1969 graduates who received an assignment somewhat different from the usual Synod-related mission or welfare work. She was assigned to the Protestant Social Welfare Services of Miami, Florida, of which one of our pastors is the Executive Director. We will let Deaconess Linda describe her work to you.

My work is divided into two main areas of responsibility. One is as Director of Volunteers for the "Enrichment Program" and the other is as "community liaison" for Homestead, a smaller community about thirty miles south of Miami.

The Enrichment Program of the Protestant Social Welfare Services is designed to assist the disadvantaged child, whether in a slum, a bi-cultural community (cuban-black), or in suburbia. As Director of Volunteers, I recruit volunteers from the churches in the community. They may be men or women, adults or teenagers who are willing to devote one hour a week to help a child learn. I then have workshops with them to help them understand what we would like to have them do.

The children are referred to us by the schools. They are usually fourth or fifth graders. Already at this age many are so far behind that they have lost all hope of catching up. They are often very insecure and so antagonistic that they fight every minute they must stay in school.

Little Mike, for example, was sent to our program because of his inability to accept reproach. He continually sought attention for himself, usually through some form of misbehavior. But when the teacher would scold him, he would crawl into his shell and it would be days before he would respond to anything in the classroom. Now he seldom crawls into his shell and the teacher is happy with his progress.

Not only children are helped, but the volunteers also gain much from the program. Through their environment with a disadvantaged child who has known little security or acceptance, they come to a new understanding of what poverty does to people, and because they learn to care about the child, they look for ways to cure some of our social problems.

As community liaison in Homestead, I am to encourage



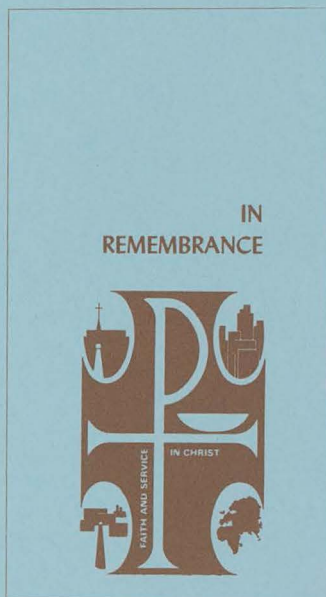
church people to be involved with community problems. I meet with the various women's organizations, the Ministerial Association, civic and professional groups. I also work with such organizations as the Organized Migrants in Community Action, the Redland Christian Migrant Association, Neighborhood Youth Corps, American Red Cross, and others.

We have an old church plant which has been opened for a summer recreation center for neighborhood children. Most of the children are from low-cost housing projects. Three very capable young men have been hired to supervise the program, but it will depend on the entire community for its success. At this point the Protestant Social Welfare Services is supplying the utilities and the man power, the Episcopal church is giving the building, the Methodist church is helping to pay the men, the Red Cross is training the Neighborhood Youth Corps Workers, Church Women United of Homestead and the Homestead Ministerial Association are helping with equipment. There are still those who don't want the church to be involved and others you couldn't stop if you tried.

So you see my work is somewhat different from the more traditional role of a deaconess, but my opportunities for Christian witness and Christian service are endless. I am enjoying my unique call as a deaconess.

NEW MEMORIAL WREATH CARD IS NOW AVAILABLE...

Just write and tell us how many you can use. The card is white with the emblem in red and comes with a plain white mailing envelope plus an addressed envelope for the memorial gift encased in protective plastic



HERE IS MY

Considered Opinion on the Matter...

"What I ask you to do is in your own interest. You made a good beginning last year both in the work you did and in your willingness to undertake it. Now I want you to go on and finish it; be as eager to complete the scheme as you were to adopt it, and give according to your means. Provided there is an eager desire to give, God accepts what a man has; he does not ask for what he has not." (II Cor. 8:10b-12 New English Bible)

I heard some one say the other day that he was tired of hearing our pastor talk so much about money. That started me to thinking. In fact, I began to think so much about it that I went to my New Testament and read up on the subject of Jesus' preaching. I was amazed to discover that He frequently talked about money.

He advised us not to lay up treasures on earth where moth and rust consume. He warned us that we have received freely and ought to give freely as a consequence. He talked about people who had different amounts of money and different responsibilities. He commended one woman for what others called waste just because it was the outpouring of her grateful heart. At the very outset of His ministry, He declared that no one could live on possessions, no matter how many he had.

All that set me to thinking harder than ever. I began to believe that a subject which got so much attention from my Lord ought to have more attention from me.

I looked about me to see how money did things to people. Some of them get hard and unreasonable when they get money. Others become grasping and even cruel, while with others the piling up of wealth becomes something of a mania. I know people — you know some, too, I am sure — who are not even able to spend their income. I never expect to have that much of an income, but I know I must have a right attitude toward my small income or it will become a terrible master over me.

The more I studied the matter the more I became convinced that Jesus talked about money because He saw how insidious its influence in our lives could be. He saw what even a little money could do to a person if he did not take the right attitude toward it.

I do not see how Jesus could have called Himself the Light of the world if He did not have any light for us on the problem of money. And I do not see how He could call Himself the Truth unless He was willing and able to tell the truth about money and how to stand guard against the love of it. I do not see how Jesus could call Himself the Way either if He did not show me the way to keep an upper-hand on the right management of money.

I do not have much to give. That's because I do not have very much. But I am grateful that our pastor is always telling us where we can make wonderful investments for Christ's sake. I don't think he would be doing his duty if he did not tell us that kind of story.

I am glad my pastor also talks about money for I am always thinking about it, and I need the Spirit of Christ in my thinking about money.

If I let the financial page of the newspaper do all my thinking or inspire all my opinions about money, I would soon come to my spiritual death. If I allowed my whims, my convenience, or my impulses to dictate my giving, I would never be comfortable or at peace.

I am very sure if Jesus were pastor of our church, and if He stood in our pulpit every Sunday, He would do a lot of talking about money.

Money is such an important factor in our lives that we spend at least a third of our lives in pursuing it. The effectiveness of the church's program is its financial resources and people.

Ralph E. Masten,
Director of Development

LUTHERAN DEACONESS CONFERENCE ELECTS GLADYS NOREEN

Deaconess Gladys Noreen is the new Chairman of the Lutheran Deaconess Conference. She was elected by deaconesses in August at the annual meeting of the conference.

Elected with Deaconess Gladys were Deaconess Burnette Kunz, Treasurer, and Deaconess Susan Wendorf, Board Member. Deaconesses Marlys Abley (Vice-President), Janet Maynard (Secretary), and Louise Williams (Board Member) continue on the Board.

Deaconess Gladys began her public ministry as deaconess at St. Paul's Church, Minot, North Dakota, in August, 1958. On September 1, 1960, she began ministering at St. Paul's Church, Worthington, Minnesota. She continued there until August, 1964, when she went on leave-of-absence status to secure an R.N. at the Lutheran Deaconess Hospital School of Nursing, Minneapolis.

After having completed her nursing program, she was extended a Solemn Agreement to serve as parish deaconess at the Lutheran Church of the Risen Christ, Brooklyn, New York, where she has functioned since September, 1967.

The Lutheran Deaconess Conference is the organization of deaconesses connected with the Lutheran Deaconess Association. It holds an annual meeting each summer. Local area conferences meet more frequently.



The Deaconess Program As I See It

Institutional Chaplaincy Services is a sphere of ministry in which deaconesses have served with joy and distinction in several areas of the Lutheran Church. During the past 20 years, seven deaconesses have been involved in the Atlantic District's program of institutional ministry in New York. Two of these found they were better suited to parish work. The other five brought special qualities and dimensions to their work among the sick and shut-ins in line with their own particular gifts and personalities.

The two who served the longest made unusually fine contributions though they were radically different in their interests as well as abilities. There is a world of difference between the little old lady in a city home and the hardened young girl in a city prison. Each needed the concern of Christian people and each was served most effectively by one of these trained women workers in the full-time employ of the Church. Each deaconess serving this District added her own special dimension to the overall ministry.

The dedicated deaconess brings a diversity to the ministry to the sick which is both challenging and refreshing. Regardless of who else is a part of the team of workers, her insights, concerns and perspective make for a more enriching ministry than would be possible without her.

Her presence also permits an intensity and depth to this spiritual ministry which would otherwise be impossible. The pastors and chaplains are often expected to "officiate" in certain capacities and to "cover" too many patients in a given period of time. The deaconess can be expected to "double back" and spend added time with certain patients who are lonely or just need more time to talk and enjoy Christian companionship.

Above all else, the deaconess brings a balance of feeling and judgment to the institutional ministry. When her male co-workers proceed from the head and then add the heart in their perspective, she reverses the process to a heart-head evaluation of the program and its attendant concerns. While at times this proves to be an irritant to the "knowledgeable" chaplain and other co-workers, on balance it is a blessing — especially for those to whom she brings the concern of Christian people and the love of the Christ.

The Rev. William M. Stieve, Executive Chaplain
Department of Chaplaincy Services
The Atlantic District

WE'VE MOVED...

In case you hadn't noticed, the Executive Offices of the Lutheran Deaconess Association are now located in Valparaiso, Indiana.

PLEASE DESTROY OLD MAILING ENVELOPES WHICH SHOW THE FORT WAYNE ADDRESS.

Our new address is: Lutheran Deaconess Association
Deaconess Hall
Valparaiso, Indiana 46383

GIVE AN OFFERING TO THE LUTHERAN DEACONESS ASSOCIATION TO SUPPORTS ITS MINISTRY

HELP PUT WORKERS INTO THE MARKETPLACE

Place your contribution into the
offering at your church,
or

MAIL DIRECTLY TO:

Lutheran Deaconess Association
Deaconess Hall
Valparaiso, Indiana 46383

The Lutheran Deaconess Association program is made possible by the contributions of individuals, organizations, and congregations.

We invite you to share in recruiting and educating women for this ministry, and encouraging them in it.

Following are the categories of membership in the Association:

Regular	\$ 2.00
Sustaining	5.00
Associate	10.00*
Patron	25.00*
Cooperating	50.00*
Benefactor	100.00*
Life	200.00*

* Ten dollars or more entitles the donor to vote.

Send to: LUTHERAN DEACONESS ASSOCIATION
DEACONESS HALL
VALPARAISO, INDIANA 46383

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You may remind me annually on or about



All memberships include a subscription to THE LUTHERAN DEACONESS.