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The Place of Fund-Raising in the Program of Women's Organizations in the Lutheran Church

Philip C. Gehlhar

Concordia Seminary, St. Louis, ir_gehlharp@csl.edu

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THE PLACE OF FUND-RAISING IN THE
PROGRAM OF WOMEN'S ORGANIZATIONS IN
THE LUTHERAN CHURCH

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

Philip C. Gehlhar

June 1956

Approved by:

Harry D. Lomer
Advisor

Alfred Freuberg
Reader

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CHAPTER I

INTRODUCTION

This thesis involves women's activity in the Lutheran Church. One purpose of the research is to show the Scriptural basis and standard for women's activity in organizations of the Church. Another purpose is to determine the place of buying, selling, or other money-making activities in such a women's program. It should answer the question: What should women's organizations be doing?

Dr. John H. C. Fritz writes in his Pastoral Theology that "as soon as the congregation has been organized, there is no reason to delay the organizing of the ladies' society."¹ This shows the feeling that there is a place for such an organization in the congregation. Women are said to embrace sixty per cent of the church's membership.² In addition to this most of these women do not work, and have a margin of time³ which can be devoted to the cause of serving Christ. Here is a tremendous power which, with the proper motivation, organization, and training, can be harnessed to perform a great task in the Kingdom of God.

¹John H. C. Fritz, Pastoral Theology (St. Louis: Concordia Publishing House, c.1932), p. 326.

²"The Church Woman," The Christian Century, XLVII (March 19, 1930), 360.

³"Church Work for Church Women," The Christian Century, XLVII (July 2, 1930), 838.

Since women represent such a force of workers in the Church, it is important that their program be clearly defined and their goals and purposes properly set forth. This thesis proposes to help define that program. This area is one which is very much alive in all protestant churches now, and there are many varying opinions about it. A comment in the Christian Century says, "About the only uniformity of opinion, reported from anywhere, is that the subject is becoming a hot one and requires immediate attention."⁴

The question whether women's groups should be organized for the purpose of raising church funds is a much debated one. It is right that it is debated for the charges made against it are serious.

The program of the Christian Church is the most extensive business undertaking in the world. The very methods of finance which it employs in this vast adventure should reflect the spirit and faith by which it works. It cannot hope to obtain its objectives in sub-Christian line.⁵

By examining basic Christian activity, this thesis hopes to determine whether fund-raising has a place in the program of a women's organization.

The study is narrowed in the following ways. It does not pertain to the area of women as clergy, nor to their right to vote or participate in church government. Woman's position in the Church is discussed only to show the positive side of it, that she has a very definite role to

⁴"Women in the Churches," The Christian Century, LXIX (May 21, 1952), 606.

⁵Julius Earl Crawford, Financial Recovery for the Local

play in the work of the Church. Neither does the material presented concern professional or full-time church workers, as parochial school teachers, deaconesses, office helpers, or any other professional workers. It even omits work which is carried on by women who do not belong to a woman's organization.

Following the presentation of the basic position of woman in the Church of Jesus Christ, and the establishment of sanction for her ministry, the activities of Christians according to Scripture are related to woman and applied to her particular station and opportunity. The activities discussed are those connected with stewardship, worship, fellowship, Christian witness, education, and welfare work. Various types of work are mentioned, not so much for survey of present status as for suggestions of the real work which should be done in the area. The last part of each chapter attempts to show whether fund-raising activity, as it is defined in chapter III, may properly be a part of such a program. The charges against fund-raising activities as well as defenses of the same will be presented.

Much has been written about women in the Church and their activity. However it must be admitted that most of it is based upon an evident misunderstanding of her position. So some confusion exists. Much of the writing on this matter proposes activities for women which do not have

Scriptural precedent or sanction. Other literature takes the attitude that there is competition between the sexes; women are trying to work themselves out of an inferior position to prove themselves equal with men. Thus current literature misses the point when it comes to the real ministry of women.⁶

There is not quite so much confusion in the recent literature about fund-raising activities in a congregation. Though the issue is frequently debated, it is generally agreed that the question whether or not a congregation or a group within a congregation practices fund-raising is an adiaphoron. The problem is one which must be answered on the basis of how well fund-raising activities fit into the program of an organization and the effect they have on that program. The exponents of both sides do not present positive proof for their arguments.

The material presented in this thesis is based upon three sources: 1) Holy Scripture, which is accepted as the Word of God; 2) current literature about women's work, fund-raising, and the various areas of Christian life which are discussed; and 3) three surveys which were conducted by the writer. The position of woman as a Christian, the sanction and scope of her activity, and the various activ-

⁶An excellent evaluation of the recent literature pertaining to woman's position in the Church is given by Dr. A. G. Merckens in his introduction to The Office of Woman in the Church by Fritz Zerbst (St. Louis: Concordia Publishing House, 1955) translated by A. G. Merckens.

ities which she is to be doing are drawn from the command and precedent of Scripture, especially those parts of Scripture which speak directly of women and their work. Current literature is used both to give insight into the import of Scripture and show the present activity of women in the Church and the relation of fund-raising to this activity.

Survey A (appendix) was sent to Lutheran Hospitals, homes for the aged, child care agencies, and institutional chaplains and missionaries. Here the intention was primarily to determine what women in local areas were doing to fulfill and assist this ministry to sick and needy people. Slightly revised copies of survey A were sent to preparatory schools, teachers colleges, and seminaries of the Lutheran Church--Missouri Synod and to several student pastors to determine how women were assisting their educational programs, and the needs of students.

Survey B was a telephone survey including fifty congregations in the St. Louis area. It was to determine the type of organizations in these congregations, the membership and the kinds of activity carried on by them. Another fifteen congregations in other parts of the United States were contacted for similar information.

The third survey (Survey C, appendix) was answered by 150 women from thirty-eight different congregations in St. Louis. All of the home congregations of these women were active in fund-raising, though the degree of their

activities ranged from regular to seldom. Twenty-four more copies of survey C were answered by women in three congregations which did not practice fund-raising. The objective of this survey was to examine the women's own feeling about the purpose of organizations in their congregation. It also showed the woman's conception of her duty to Christ as an individual and apart from all organized activity. It was hoped that the answers of these women would disclose the amount of success which organizations had in communicating the purpose of the Church or organization to its members. Because the scope of this thesis was narrowed after the surveys were made, all of the findings were not used.

Certain limitations were involved in the surveys made for this thesis. One of them was incompleteness. 160 copies of survey were sent out but only ninety-eight were returned. Surveys B and C were limited to the St. Louis area and did not reach rural or other urban areas. The other limitation is subjectivity. In spite of these limitations the surveys did indicate trends and conditions which actually exist rather than any hypothetical situations. The reader of this thesis may judge for himself to what extent the conditions of his experience are similar to the situations of this thesis.

Prior to this study the writer was not persuaded one way or another in the problem of women's work in the Church and the place of fund-raising activities in their program.

After studying and weighing the arguments presented by the exponents of both sides of the question and comparing the evidence presented by the surveys, he is convinced that a program of Christian activity which omits all practices of selling for profit or similar money-making endeavours will best fit into the program for women, which is commanded and preceded in Scripture and which will best serve the needs of the Kingdom of God.

Not by her position and also show that she possesses a very positive status as a Christian in which she is privileged to carry out her duties to her Savior. Many passages of Scripture speak directly of women and her position in the Church. Other statements regarding all Christians can be applied to women in particular. Woman's position involves a two-fold relationship or order. One of these is her relationship to the people in the Church, in particular, to men. The other is her relationship to the Holy Trinity, woman's Creator, Redeemer, and Sanctifier. This distinction or two-fold relationship has also been called the order of creation and the order of redemption.¹ This chapter emphasizes the fact that woman's position is closely connected with her activity, and that the only limitation she has as a Christian is to be and act in the role of a woman.

¹Frída Berbat, *The Office of Women in the Church*, translated by A. S. Herkens (St. Louis: Concordia Publishing House, 1955), pp. 109, 114.

CHAPTER II

WOMAN'S POSITION IN THE CHRISTIAN CHURCH

A proper understanding of woman's position as a member of the Christian Church is basic to a study of her Christian activity. This chapter will point out the limitations which are placed upon her by her position and also show that she possesses a very positive status as a Christian in which she is privileged to carry out her duties to her Savior. Many passages of Scripture speak directly of woman and her position in the Church. Other statements regarding all Christians can be applied to woman in particular. Woman's position involves a two-fold relationship or order. One of these is her relationship to the people in the Church, in particular, to man. The other is her relationship to the Holy Trinity, woman's Creator, Redeemer, and Sanctifier. This distinction or two-fold relationship has also been called the order of creation and the order of redemption.¹ This chapter emphasizes the fact that woman's position is closely connected with her activity, and that the only limitation she has as a Christian is to be and act in the role of a woman.

¹Fritz Zerbst, The Office of Woman in the Church, translated by A. G. Merckens (St. Louis: Concordia Publishing House, 1955), pp. 109, 114.

Woman in Relation to Man

When God created woman, He created her as a "helper fit for" man.² God saw that it was not good for man to be alone, so He made a woman, who was to be his companion and helper. When this first couple fell into sin, Satan deceived the woman and she sinned first, rather than the man. This fact accentuated the subsidiary and auxiliary position of woman.³ "Thy desire shall be to thy husband and he shall rule over thee."⁴ This was the order of things from the beginning, and it was not changed by the coming of Christ or in the New Testament Church. The Apostle Paul appeals to this original order to show that woman in general holds a subsidiary position to man.⁵ He also writes in 1 Corinthians 11:3, "But I would have you know that the head of every man is Christ: and the head of the woman is the man." And in verses eight and nine he writes, "For the man is not of the woman; but the woman of the man, neither was the man created for the woman but the woman for the man." The Apostle Peter presented the same teaching, commanding the wives, "Be in subjection to your own husbands." He cites the Old

²Gen. 2:18 (Revised Standard Version).

³Paul E. Kretzmann, "The Position of the Christian Woman, Especially as a Worker in the Church," Concordia Theological Monthly, I (May, 1930), 352.

⁴Gen. 3:16.

⁵1 Tim. 2:11-15.

Testament example of Sara and Abraham. "Even as Sara obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well and are not afraid with any amazement."⁶

Some hold that this subordination makes woman inferior to man,⁷ but it does not. P. B. Fitzwater points out that

Subordination to man does not imply inferiority. The woman may possess superior mental and spiritual endowments to man, but she exercises her gifts in a different sphere. . . . A woman's subordination is not out of keeping with her equality. A right understanding of man's headship will determine woman's rightful place in the church.⁸

Woman is to show obedience to man⁹ and be in subjection to him, but she is not to be degraded as inferior chattel as was done in pagan society.¹⁰

Paul shows the relevance of the position of woman in relation to man for her activity in the Christian Church.

He writes,

For God is not the author of confusion but of peace, as in all the churches of the saints. Let your women keep silence in the churches, for it is not permitted them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home for it is a shame for

⁶1 Pet. 3:1,5.

⁷Inez M. Cavert, Women in American Church Life (New York: Friendship Press, 1948), p. 24.

⁸P. B. Fitzwater, Woman, Her Mission, Position, and Ministry (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c.1949), p. 64.

⁹Tit. 2:5.

¹⁰Paul E. Kretzmann, op. cit., p. 351. Also illustrated by Peter Ketter, Christ and Womankind (Westminister, Md.: The Newman Press, c.1952), pp. 1-36 passim.

women to speak in the church.¹¹

Paul also writes,

Let the woman learn in silence with all subjection.
But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.¹²

There is evidence that these passages from Paul have been used to withhold privileges from women which Paul does not withhold.¹³ Both of these passages speak of women in relation to man in the Church and do not state a flat rule for any other situation. Teaching and speaking by women are not forbidden except when by such teaching, woman would exercise dominion or authority over man. Therefore Paul also commands women to be "teachers of good things."¹⁴

Wherever the Gospel was preached, women were serving in a very positive role as helper. Jesus Himself began the practice of accepting the help and ministry of women while He was teaching on earth. Women went with Him ministering unto Him.¹⁵ Rev. J. Franklin Yount refers to these women who helped Jesus as "The Lord's Ladies Aid" because of the type of work that they did.¹⁶ Paul also used the service of

¹¹1 Cor. 14:33-35.

¹²1 Tim. 2:11-13.

¹³"Women Praying in Meetings," Concordia Historical Institute Quarterly, XVIII (April, 1945), 13. Also, A. C. Stollhorn, "J. C. W. Lindeman," Ibid., XIV (October, 1941), 86.

¹⁴Tit. 2:3.

¹⁵Luke 8:23.

¹⁶J. Franklin Yount, "The Lord's Ladies Aid," The Luth-

women in many ways.

The women of the early Christian Churches, while carefully observing the restrictions placed upon them by the Lord, nevertheless did their share in serving, so that some of them are highly commended for their consecrated service.¹⁷

Priscilla, with her husband Aquila, taught the Gospel to Apollos and laid down her neck for Paul's sake.¹⁸ Phoebe was a deaconess who served as Paul's messenger.¹⁹ Lydia aided him at Philippi.²⁰ Paul also mentions Euodias and Syntyche,²¹ Mary of Rome,²² and Persis, Tryphena, and Trypnosa.²³ In 1 Corinthians 9:5, Paul refers to the fact that the other Apostles had women going with them. Peter Ketter comments,

Just as the faithful women disciples of Galilee had accompanied and cared for the Master during his public life, now pious women became the companions of the Apostles on their missionary journeys. . . . The companions referred to here are not only the wives of the Apostles and missionaries.²⁴

After the first century, the Christians continued to accept the assistance of women²⁵ for they found that there were many

eran Witness, LXXIV (September 27, 1955), 343.

¹⁷ Paul E. Kretzmann, op. cit., p. 357.

¹⁸ Acts 18:26; Romans 16:3,4.

¹⁹ Romans 16:1.

²⁰ Acts 16:14,40.

²¹ Phil. 4:4.

²² Romans 16:6.

²³ Romans 16:12.

²⁴ Peter Ketter, op. cit., p. 423.

²⁵ Fritz Zerbst, op. cit., pp. 89f.

situations in which a woman could serve better than a man.²⁶

Therefore, though woman is not to teach or usurp authority over a man, she does play an active role in church activity and service. She serves as a helper for man doing work that he cannot do as well. "Men and women are differently organized, both physically and psychically."²⁷ "Normally woman is more receptive and communicative than man, is quicker to see the needs of others, more alive to detail, and more ingenious in finding ways and means."²⁸

Woman in Relation to God

Woman's position in relation to God also began at the time of Creation. "God created man in his own image, . . . male and female created he them."²⁹ Both Adam and Eve were created in the image of God. Both were holy and righteous.³⁰ Both walked before God and looked to Him as their Master. When they fell into sin, both became sinners, and Christ died for both. Now, because of the Redemption, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus."³¹

²⁶Peter Ketter, op. cit., p. 429.

²⁷P. B. Fitzwater, op. cit., p. 30.

²⁸Peter Ketter, op. cit., p. 422.

²⁹Gen. 1:27.

³⁰Eph. 4:24.

³¹Gal. 3:28.

In relation to men a slave was to be in a subservient position to his master, but before God in the order of redemption they were the same. The Jew considered himself superior to the Greek, but God did not. In relation to men a woman was to be in subjection but in relation to God there was no distinction.

Men and women are in like measure branches of the Vine, which is Christ. To bear fruit is then no longer just a matter for their own inclination, if they do not wish to be cut down by the divine Vinter and cast into the fire.³²

Joel's prophecy of the Holy Spirit says that He will come upon "all flesh" and not only sons but "daughters" will prophesy.³³ Women were among the 120 persons in the upper room on the day of Pentecost,³⁴ and they served as prophetesses both in the Old and New Testament eras.³⁵

She is Saved to Serve

The important fact is that every Christian woman is in personal communion with God the Father, God the Son, and God the Holy Ghost because of her faith in Jesus Christ "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good

³²Peter Ketter, op. cit., p. 416.

³³Joel 2:28.

³⁴Acts 1:14.

³⁵Exodus 15:20; Judges 4:4; 2 Kings 22:14; Acts 21:9.

works."³⁶ This Gospel message is the motivation for all women's activity in the Church. Because of her redemption she is looking for good things to do--things that will please God and carry out His divine will to save all people. Her release from sin and Satan places her in a position similar to that of Mary Magdalene when seven devils were cast out of her.³⁷ She followed Him through His ministry, to the cross, to the tomb and throughout the rest of her life looking for ways to express her love to Him. A. T. Lundholm makes this very fitting comment to those who would follow her example.

Let the women of the Church emulate her example. When women will realize that they owe their all to Jesus as their Savior, they will serve Him as Mary Magdalene served Him. And ability alone is the limit of service to God. Hearts that love discover thousands of ways in which to manifest their devotion to the Master.³⁸

She Is a Member of the Church

Being a member of the Church has many implications for a woman as well as for a man. The Church is the total number of believers in Christ, who are on earth to continue that which Jesus began to do and to teach.³⁹ "The Church exists

³⁶Tit. 2:14.

³⁷Luke 8:2.

³⁸Algot Theodor Lundholm, Women of the Bible (Rock Island, Illinois: Augustana Book Concern, C.1948), p. 193.

³⁹Acts 1:1.

because God established it for the working out of His purposes, and this is the theological justification of the Church's existence."⁴⁰ E. G. Homrighausen uses the phrase,

"Let the Church be the Church." He writes,

According to the evangelical understanding of the Church, the laity are Church. There is too much clericalism in modern Protestantism. Ministers carry too much of the burden. The Church belongs to God and His people. Lay participation, responsibility, and evangelism are necessary.⁴¹

The duty of the Church, and therefore of all the women in the Church is to carry out God's will. Any time they are not doing this work, they are refusing to be the Church of Jesus Christ.⁴² James D. Smart uses this concept of the Church when he writes about its teaching ministry. He points out that

The strength of a church lies, not in the magnitude of its membership or in the extent of its financial resources, but rather in the measure in which it is fulfilling its nature and destiny as the Church of Jesus Christ.⁴³

She Is Part of the Body of Christ

The term "Body of Christ" implies an intimate relation of the believer with Christ and shows also the close fellowship the believers have with one another. This graphic portrayal

⁴⁰Randolph Crump Miller, The Clue to Christian Education (New York: Chas. Scribner's Sons, c.1950), p. 72.

⁴¹Elmer George Homrighausen, Let the Church Be the Church (New York-Nashville: Abingdon--Cokesbury Press, c.1940), p. 25.

⁴²James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, c.1954), p. 29.

⁴³Ibid. p. 96.

of the Church as the Body of Christ shows that the Church is ruled by Christ and does what He would be doing if He were visibly present. Homrighausen says, "In a way, the Church does everything the body of Christ would be doing were it here. The Church makes Jesus Christ contemporary, and as such it is Christ's Church."⁴⁴ Another picture which rises from the term "Body of Christ" is that of all members of the body helping each other. A finger or hand does not ask, "What can the body do for me?" But it asks, "What can I do for the body?" So each woman asks "What can I do for the Church?" though it also does much for her.

She Is a Royal Priest

The Lutheran Church rightly holds and teaches the doctrine of the Royal Priesthood of believers. Martin Luther wrote,

Not only are we the freest of kings, we are also priests forever, which is far more excellent than being kings, because as priests we are worthy to appear before God to pray for others and teach one another the things of God.⁴⁵

This thesis emphasizes the fact that also every woman is a member of the Royal Priesthood and she is to be treated as one, having both the privileges and obligations of a royal

⁴⁴Elmer George Homrighausen, op. cit., p. 140.

⁴⁵Martin Luther, Works of Martin Luther (The Philadelphia Edition; Philadelphia: Muhlenberg Press, c.1943), II, 324.

priest. Even Ketter whose book, Christ and Womankind bears the nihil obstat and imprimatur, discusses the royal priesthood of women.

At the same time he [Peter] prescribed the duty of this priesthood: 'That you may declare his virtues, who hath called you out of darkness into his marvellous light' (I Peter ii,9). He did not exclude women. They too, should be 'as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ' (I Peter ii, 5).

Hence women had a wide field in which to utilize their special feminine abilities in the service of Christ.⁴⁶

The royal priesthood has many implications for the situation of a Christian woman. As a priest she goes directly into the presence of God and prays, not only for herself but for other people. As a priest she goes before people and confronts them with a message from God. To fulfill her obligations as a priest a woman will not only need to be active and willing but she will have to be trained for a "priesthood ignorant and indifferent, is a travesty."⁴⁷

She Has a Ministry to Perform

Not only the clergy but also the laity have a ministry. And not only the men but also the women have a ministry. They may not have a pastoral ministry, but they have a ministry of the Word and a ministry to the needy. A concordance study

⁴⁶Peter Ketter, op. cit., p. 417.

⁴⁷"Every Believer a Royal Priest", Parish Activities (1951-52), p. 5.

reveals that in the four Gospels, diakonia, or ministry, is performed only by Jesus, by angels, and by women. This may be because the primary meaning of "minister" was a "waiter at table,"⁴⁸ and waiting at table was considered a job of women. However, being a minister included a much wider range of activity. Christ's ministry on earth consisted of giving sight to the blind, making the lame walk, cleansing the lepers, making the deaf hear, raising the dead, healing the broken-hearted, preaching the Gospel, and other acts of service to mankind.⁴⁹ But the culmination of this ministry was giving His life a ransom for His Church. Christ commanded that His ministry was to be the motivation for the ministry of His disciples.

Whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister and to give His life a ransom for many.⁵⁰

When Christ commands His disciples to become ministers, He is telling them to put themselves in the position of women, for greatness is service in the Kingdom of God.

The disciples followed the command of Christ and became "ministers."⁵¹ Women also served as ministers so that when

⁴⁸Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek (Edinburgh: T. & T. Clark, 1878), p. 177.

⁴⁹Matt. 11:5; Luke 4:18.

⁵⁰Matt. 20:28-28.

⁵¹Acts 6:1-4.

the word "diakonos" took on the special meaning of a deacon in the Church, this position was also held by a woman. Romans 16:1 tells of Phoebe who was a "diakonos" in the Church at Cenchrea.

The growth of the church under the condition of ancient society, soon produced "deaconesses" in the official sense and Phoebe may have had some recognized function of the diakonia assigned to her.⁵²

The fact that woman has a ministry means much for her activity today. She is to be servant both of the Word, to bring it to other people, and of people, to supply their needs. One of the women who ministered to Jesus was Martha of Bethany. Lundholm comments about the value of her example. "From this woman who learned to serve we may learn to express our love to Jesus in the kind of service we are best fitted to render."⁵³

⁵²The Expositor's Greek Testament, W. Robertson Nicol, editor (Grand Rapids, Michigan: Eerdmans, n.d.), II, 718.

⁵³Algot Theodor Lundholm, op. cit., p. 176.

CHAPTER III

THE ASPECT OF FUND-RAISING

A Definition and Description of It

Before an attempt is made to determine whether fund-raising has a place in the program of a Church women's organization, the term "fund-raising" must be clearly defined. Various expressions occur which refer to fund-raising such as money-making affairs, selling activities, fund-raising endeavors, or various other combinations of these terms. When this thesis speaks of fund-raising it always means a selling activity. A distinction is made between having a church dinner and selling tickets for that dinner or stating a fixed price for that dinner. Fund-raising is not cooking a dinner or putting on a program, but it is selling tickets or charging a price with the intention of making a profit.

The ways of making money for women's organizations are almost inexhaustable. Charles W. Gamble, in his book called How to Raise Money, mentions approximately one hundred different "Miscellaneous fund raising programs" for organizations.¹ Many of these would not be considered honorable by conscientious women of the Lutheran Church, however these women do have many ways and means of raising money. Two of the surveys

¹Charles W. Gamble, How to Raise Money (New York: Association Press, c.1942), pp. 96-102.

conducted for this thesis² indicate that the most publicized of these is the selling of tickets or charging a set price for a dinner or meal to which the community is invited.³ The women have various types of dinners or meals and various ways of conducting them. Often it is an annual Thanksgiving or Christmas dinner, harvest supper or smorgasboard, which becomes an event which women look forward to throughout the year. In the summer it may be an outdoor dinner or picnic.

In most cases this annual event is accompanied by a sale or bazaar, at which items such as homebaked foods, homemade clothing, needlework, notions, candies, jellies, canned foods, greeting cards, and similar items are sold. Charles W. Gamble makes the following comment about bazaars.

Bazaars are particularly popular with church groups. They may be held annually, and the work of preparation continued the year round. Guilds or auxiliaries may meet for pleasant social luncheons regularly during the year, incidentally realizing small amounts from the luncheons and spending the afternoon preparing for their bazaar booths. Bazaars of this nature are usually held in the fall, so that Christmas present sales will result.⁴

Ladies' groups in larger churches report that they often make \$1000 or more at one of these affairs. A similar project is the white-elephant or rummage sale which is "a sale of accumulated odds and ends, as discarded or unsaleable

²Surveys A and B are described on page four.

³Robert Cashman reports a study of money raising methods by women's groups and tells of a similar popularity of luncheons and dinners. The Finances of a Church (New York: Harper & Brothers, c.1949), p. 66.

⁴Charles W. Gamble, op. cit., pp. 199f.

articles."⁵ It is impossible to describe each of the many methods of raising funds but most of them are self explanatory. Parties, teas, festivals, picnics, socials, fairs, or entertainments are commonly practiced for profit by women of the Lutheran Church.

A type of fund-raising which is practiced but which is not so publicized is the sale of small items. Don Romero reports on the availability of this method in Protestant Church Administration and Equipment. He says,

Today a growing number of the country's largest manufacturing and sales companies offer a wide variety of merchandising methods which have been especially "tailored" to solve the off-budget money problems not only of church groups but also of schools, parent-teacher associations and similar organizations.⁶

Romero also reports the type of articles sold and the price range:

One company of this type has helped more than 40,000 churches, schools and P.T.A. associations to solve their money-raising problems, and at the moment it has more than a thousand such organizations on its books. This company's list of about ninety-five products includes soaps, perfumes, razorblades, shaving lotions, cosmetics, gelatine desserts, household cleaning supplies, flavorings, stationery, ribbons, gift wrappings, greeting cards and religious picture plates. The price range for these articles is from 21 cents to \$1.75 per item.⁷

These means of raising funds have been so well accepted by

⁵Webster's Collegiate Dictionary (Fifth edition; Springfield, Mass.: G. & C. Merriam Co., 1947), p. 871.

⁶Don Romero, "How Your Church Can Raise Funds For 'That Special Project'," Protestant Church Administration and Equipment, Winter, 1956, p. 37.

⁷Ibid., p. 40.

women's groups that "one of the large greeting-card companies now does more than 25 per cent of its business with churches interested in fund-raising."⁸ The plan suggested for this type of program is a system of teams and captains. The pastor is to preach about it from the pulpit and it is to be advertised in the local news.

The Extent of the Practice of It

The telephone survey which was made of fifty Lutheran congregations in the St. Louis area also showed the regularity of the practice of money making affairs among women's groups. In seventeen instances the feeling was expressed that women's groups had fund-raising activities regularly or frequently. Seventeen others reported that fund-raising activities were conducted occasionally, that is, two or three big events during the year and a few smaller selling activities. In twelve congregations such activities were seldom held (meaning about one affair per year). Some of the pastors in the latter two groups explained that they were making efforts to decrease the number of such affairs or do away with them entirely but had not yet succeeded. The remaining four congregations reported that the women's organizations never sponsored affairs for the purpose of making money. The opinion was expressed by two St. Louis pastors and by the Rev. John D. Hermann, Stewardship Counsellor of

⁸Ibid., p. 46.

the Lutheran Church--Missouri Synod, that the women's groups of St. Louis were more active in such money-making endeavors than those located in other areas of the United States.⁹

Though no extensive survey could be made, a comparison of St. Louis with other geographical areas made on the basis of survey A, indicates that this is true. Fifteen other congregations in other areas of the United States were contacted to further this comparison. The reports from these congregations also indicated that Rev. Hermann's opinion was correct.

The following table was made from the figures of survey A. One hundred thirty copies of this survey were mailed to those who had contact with welfare work as heads of Children's aid organizations, hospitals, homes for the aged, and institutional workers.¹⁰ The seventy-one copies which were return-

TABLE 1

THE PROPORTION OF COMMUNITY WOMEN'S GROUPS WHICH PRACTICE FUND-RAISING FOR WELFARE WORK

Type of groups	Number of groups which raise funds	Number which have offerings only
Hospitals	6	6
Children's service	8	8
Homes for aged	10	2
Institutional chaplains	5	17
Total	29	33

⁹Personal interview, March 9, 1956.

¹⁰A copy of Survey A may be found in appendix.

ed reported sixty-two women's groups which were organized for the stated purpose of supporting and assisting the ministry in these areas. This table shows that about one-half of these groups practice fund-raising.

Current Lutheran Opinion about It

Nearly all Lutheran publications have published articles opposed to fund-raising on the part of women's groups or on the part of any church or church organization. Rev. J. E. Hermann reports that "The leaders of all major Protestant denominations in North America are opposed to 'Money-making' affairs."¹¹ Official action was taken against them in the United Lutheran Church;

A resolution criticizing the raising of money for congregational support through "dubious methods" was adopted by the United Lutheran Synod of New York at its annual convention last month. Methods cited were church suppers, bazaars, card games, and dances. The resolution asked the ULCA to caution its congregations throughout the nation against "commercialism" which, it said, "is eating like a cancer into the vital organs of the church, causing spiritual paralysis, and nullifying the very purpose of the church's existence." Profit-making efforts are "evasions of giving," the resolution asserted, and "carrying on God's work by schemes and rackets is irrelevant and disgraceful."¹²

The Lutheran printed a humorous article by Frances Swarbrick

¹¹"These 'Money-Making' Affairs," The Lutheran Witness, LXXIII (July 6, 1954), 233.

¹²"In other Synods," The Lutheran Standard, CIX (June 23, 1951), 12. This resolution was also mentioned in the Lutheran Outlook, XVI, 215, and in The Lutheran Witness, LXXIII, 233.

called "Emphasis on Frankfurters."¹³ Articles also appeared in the November 4, 1953, and November 18, 1953, issues.

It was said,

We must not cheapen God's kingdom by selling it at the marketplace. Why should we compete with our neighborhood stores and restaurants? These people have honest livings to make and are prominent parts of our community. We must not make a materialistic appeal for funds.¹⁴

The following statement is from a petition which was presented in the American Lutheran Church.

Whereas, Mechanical devices for money raising in the Church, such as suppers, bazaars, sales, carnivals, etc., belittle the cause of Christ and hamper the development of the grace of Christian giving, which through the grace of God should become a personal Christian virtue; and destroy much of the joy that God intended His people should find in Christian giving, and

Whereas, Such devices are not in keeping with the principles of Christian Stewardship as taught in the Bible; therefore be it

Resolved, That the American Lutheran Church condemns all forms of gambling and other offensive methods that might be used to raise funds for church work, and urges its people and congregations carefully to restudy the principles of Christian stewardship, especially as they pertain to Christian giving; . . . and that scrupulous care be extended that all money-raising efforts in congregations and their auxiliary organizations be Scriptural and therefore above reproach.¹⁵

A news item recorded in the Lutheran Outlook, July,

¹³Frances Swarbrick, "Emphasis on Frankfurters," The Lutheran, XXXV (February 4, 1953), 23.

¹⁴Robert Hartte, "And for Me, Stewardship," The Lutheran, XXXVI (November 4, 1953), 24.

¹⁵E[dward] W. S[chramm], "We Look at our Stewardship," The Lutheran Standard, CX (November 15, 1952), 9.

1951, reads,

Atlantic City, New Jersey. Members of the Evangelical Lutheran Synod of New Jersey were urged here to discourage money-making enterprises in their churches and to raise funds for the church support only by "Sacrificial giving."¹⁶

In response to questions by readers, the supplement to the Lutheran Witness in the Northern Illinois District--Missouri--Synod restated the following paragraphs adopted in February 1941 at the Lutheran Pastoral Conference of Greater Chicago;

1. We condemn, on the basis of the Fourth, Seventh, and Ninth Commandments, such methods of raising money for church and charity purposes as are termed gambling by state and local laws, even though lawmakers or law enforcers make exceptions in favor of church and charity institutions.
2. We condemn also such money raising methods as appeal to the gambling instinct. . . .
3. We grant that entertainments and picnics, suppers and sales cannot only foster Christian fellowship and sociability, and provide proper recreation to which also Christians are entitled, but also legitimate means of earning money for church purposes especially to such members as have no independent income, but have time, energy and talents to offer.
4. But we warn against the detrimental effect which such methods have on the direct giving of other members when these members are urged to spend more on entertainments and picnics, suppers and sales, than their family budget can allow for such purposes, or when such members come to feel that their support of entertainments, and picnics, suppers and sales, is equivalent of or a substitute for direct support of the church and charity work.¹⁷

¹⁶"Lutherans Stress Fund Raising by 'Sacrificial Giving'," Lutheran Outlook, (July, 1951), 216.

¹⁷Northern Illinois Messenger, No. 24 (St. Louis, Missouri: November 29, 1950).

The Lutheran Witness also printed an article expressing the opposite opinion; "Once or twice a year our Concordia Ladies Aid also conducts sales and bazaars, with the approval and encouragement of the pastor."¹⁸ The response of letters about money making affairs as printed in the Lutheran Witness¹⁹ indicated that the most vociferous opinion is overwhelmingly opposed to such affairs.

This would seem to indicate that the situation in the Lutheran Church-Missouri Synod is similar to that of the Protestant Church in general--that "the trend today . . . is definitely away from money raising by suppers and bazaars to voluntary pledges by the women."²⁰

¹⁸J. Franklin Yount, "The Lord's Ladies Aid," The Lutheran Witness, LXXIV (September 27, 1955), 344.

¹⁹Lutheran Witness, LXXIV (December 6, 1955), 438; LXXIII (August 3, 1954), 262; LXXIII (December 7, 1954), 418.

²⁰Inez M. Cavert, Women in American Church Life (New York: Friendship Press, c.1948), p. 29.

CHAPTER IV

WOMEN'S STEWARDSHIP AND FUND-RAISING ACTIVITIES

Most of the charges which are directed against fund-raising are aimed at its hindrance to her stewardship life. Many of these charges are reiterated in the other areas of Christian life but originate here. It is therefore very important that this thesis first define and describe woman's Christian stewardship and point out the meaning that it has for women's organizations. Then the objections to fund-raising on the ground that it hinders stewardship and the answers which are given to those objections may be considered.

Women and Stewardship

One of the best examples of good stewardship is that of a woman in the Bible. This woman was the poor widow who cast two mites into the temple treasury.¹ She gave "all that she had" because she realized that God was the real owner of her and all her possessions, and that she was a steward. Note that this woman's stewardship was sincere and complete. Her gift was sacrificial, and her manner of giving was unostentatious. This example sets a good standard for the stewardship of women today. The practice of good stewardship comes from the realization that all things belong to God. It results in

¹Mark 12:41-44; Luke 21:1-4.

the giving of time, ability, and material wealth to God.

Jesus' doctrine of Stewardship: life with all its resources is a sacred trust to be administered in the interest of the Kingdom he came to establish, out of loving devotion to him, and not as a compulsory obedience to any arbitrary and external standard. . . . It is this doctrine of stewardship which is the true and enduring basis of Church finance emphasis in original.²

The words of the hymn in the Lutheran Hymnal, "But when we give and give our best, we give thee only what is thine,"³ are very sound Bible teaching of Christian stewardship. In Psalm 50, God says,

For every beast of the forest is mine, and the cattle upon the thousand hills. I know all the fowls of the mountains and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine and the fulness thereof.⁴

David McConoughy adds this comment:

God has no need of gifts from man: in fact it is impossible for man to give to God except only indirectly in ministering to the needs of his children. "All that is in the heavens and in the earth is thine; all things come of thee" (I Chron., 29. 11-14). Giving is not for God's benefit but for our own.⁵

This fact, that God owns everything, is the underlying acknowledgement in Christian stewardship. When a Christian woman or women's organization recognizes it, several meaningful conclusions will result.

²Julius Earl Crawford, Financial Recovery for the Local Church (Nashville, Tennessee: Cokesbury Press, c.1934), p. 37.

³The Lutheran Hymnal (St. Louis: Concordia Publishing House, c.1941), No. 438, v. 4.

⁴Psalm 50:10-12.

⁵David McConoughy, Money, The Acid Test (New York: Laymen's Missionary Movement, c.1918), p. 94.

One of these is that woman's entire wealth, her entire ability, and all her time belong to God, rather than just that which she gives to her church. Holmes Rolston points out the significance of this as follows:

If a man is to be a Christian in his use of his possessions, he must be ready to give account to Christ of all his spending. It is only when he can best serve the Kingdom of God by spending money on himself, that he has a right to spend on himself.⁶

The argument that the church needs money cannot be advanced in the face of the teaching of Christian stewardship and with the proper understanding of the Church. The Church, which is all Christians, needs to give. Then it can experience a real thrill and joy from stewardship.

Christian stewardship also does away with compulsory giving of any kind. Giving is done according to ability and is to be cultivated as a "grace of God."⁷ Paul writes to the Corinthians, "that everyone should lay aside as God has prospered him."⁸ This same method of raising funds was used in the church at Antioch when they sent relief to the saints at Jerusalem.⁹ The method of proportionate giving and the method of having a common treasury as the disciples

⁶Holmes Rolston, Stewardship in the New Testament Church (Richmond, Virginia: John Knox Press, c.1946).

⁷1 Peter 4:10; 2 Cor. 8:1,7.

⁸1 Cor. 16:2.

⁹Acts 11:29.

first did at Jerusalem¹⁰ are the only methods of church financing known in the Bible.¹¹

Stewardship cannot be separated from spiritual life. It comes only as a result of the working of the Holy Spirit in a person. V. S. Azariah made a study of Christian giving in all parts of the world. He makes this comment.

The mind to give, and give liberally, is a divine grace, a gift of the working of the Spirit of God in the heart of man. Giving is thus intimately connected with the state of spiritual life. Where we see generous giving of God and His work, there we may recognize the work of God's Holy Spirit. Where there is lack in this matter, we have to receive not primarily over inadequate giving, but chiefly over the lack of spiritual life. Giving is the sign of new life. It is evidence of God's gracious work in the hearts of men.¹²

This fact is very important to ladies organizations. If they will train all of the members in the practice of Christian stewardship, they will make efforts to develop spiritual life in each member.

If the spirit of stewardship is to be developed, the church will have to look more to the inspiration of lives through the full acceptance of the Gospel than to the stimulation of action through specific appeals for service.¹³

The Charges Against Fund-Raising

¹⁰Acts 2:44.

¹¹Cf. Julius Earl Crawford, op. cit., p. 33.

¹²V. S. Azariah, Christian Giving (London: United Society for Christian Literature: Lutterworth Press, c.1954), p. 64.

¹³W. H. Greever, Human Relationships and the Church (New York: Fleming H. Revel, c.1939), p. 79.

Fund-raising is accused of being detrimental to the practice of Christian stewardship. Only a few of the many accusations can be cited here. In the Lutheran Standard it was charged that

They are detrimental to good stewardship. Therefore the church that resorts to this way of raising money is in the end the loser. It defeats its own purpose. It is not training its people to be regular, cheerful, generous contributors to the work of the Lord.¹⁴

John E. Hermann, stewardship Counsellor of the Lutheran Church--Missouri Synod, says,

Where money-making schemes are in vogue, people are not giving as God has prospered them. Money-making schemes are no substitute for proportionate giving. In fact, they undermine it.¹⁵

W. H. Greever, as secretary of the United Lutheran Church in America, wrote about Human Relationships and the Church and presented the problem.

We recognize the futility and the inconsistency of some devices and procedures of the Church in the name of stewardship, for collecting money, as a substitute for what is required for the development of spiritual life.¹⁶

N. C. Carlsen of the Danish Lutheran Church writes,

Two essential requirements are set forth, namely: regular and proportionate giving. A living church will hold forth the teachings of the Bible on this

¹⁴"Question Box," William N. Emch, editor, The Lutheran Standard, CX (April 12, 1952), 3.

¹⁵John E. Hermann, "These 'Money-Making' Affairs," Lutheran Witness, LXXIII (July 6, 1954), 233.

¹⁶W. H. Greever, op. cit., p. 78.

important subject. Such education will do away with the problem of unworthy money-raising schemes such as soliciting from the world whether it be by subscription lists, advertising schemes, bazaars, bingo and card parties, catering, lotteries, raggles, and outright begging.¹⁷

The most convincing arguments of all are presented by John

H. C. Fritz in Church Finances. He says,

"Giving" by means of money-making schemes, such as fairs, bazaars, sales, and the like, through which money is "given" as a result of payment made for value received is not giving in the sense of the Scriptures, but is merely a business transaction. . . .

The seller is the woman who makes an apron and puts it on sale for the church; . . . But she has no right at the church fair or otherwise to make any other woman believe that buying that apron she is also giving to the church.¹⁸

Dr. Fritz carries the fund-raising principle to its logical conclusion asking why, if it is right to raise some money for the church in this manner, is it not right to raise all money for the church in this manner? He states that these schemes are really "money-losers" because they do not teach the people to give. The following anecdote is cited by Fritz and by several other writers.

Using money-making schemes is a sure way to ruin a church financially. Horace Greely once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of--fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables, and

¹⁷N. C. Carlsen, A Living Church at Work (Blair, Nebraska: Danish Lutheran Publishing House, n.d.), p. 110.

¹⁸John H. C. Fritz, Church Finances (St. Louis: Concordia Publishing House, c.1922), pp. 32f.

necktie sociables. "Would Mr. Greeley be so kind as to suggest some device to keep the struggling church from disbanding?" The editor replied: "Try religion."¹⁹

Julius Crawford presents both of the objections to fund-raising activities in congregations. He says,

The struggle to raise money consumes an altogether disproportionate amount of time and energy, and often methods are employed which handicap the Kingdom's progress. "We have stooped to 'schemes' and 'devices' of the most ridiculous origins by which money can be extracted by painless methods without leaving the giver aware that he has given."²⁰

He also says,

Eliminate plans which war against stewardship ideals. Methods that are substitutes for direct giving, . . . methods that interfere with the proper training of the members in stewardship, and methods that exact too much time and call too much attention to the financial side of the Church's program should be avoided.²¹

Those who object to fund-raising make the following serious points:

1. Fund-raising activities are not Scriptural. The only method of Church finance which has precedent and command in the Bible is that of proportionate giving and sharing of possessions.
2. They are not practical. The practice of Christian stewardship through proportionate giving will mean a church which is financially healthy rather than one which is financially deficient.
3. They are not good stewardship. Working at these money-making schemes consumes time which could better be spent making mission calls or doing more valuable work for the Kingdom of God.

¹⁹Ibid., p. 34.

²⁰Julius Earl Crawford, op. cit., p. 30.

²¹Ibid., p. 43.

4. They are used as a substitute for stewardship. The people feel that money is being made through these affairs so they neglect Christian giving. Or they feel that when they have paid \$1.00 for an article at a sale, they have given a dollar to the church.
5. They hinder the teaching of good stewardship. They are based on the premise that the church needs money rather than that God as head of the church owns all, and the greatest need is that of the giver to give. The best way for people to learn to give is to give rather than to scheme or to buy.

The Answer Given by Advocates of Fund-raising

The main answer given to these objections is that they cannot be proved. No one can really measure the spiritual life and attitudes of an individual. No one has ever proved that a church, which has and practices such methods of making money, will necessarily be low in other Christian giving, nor that such a church will always be in financial straits as the anecdote about Horace Greeley implies. Churches can be found which do have these activities and cultivate the "grace of giving," nevertheless.²²

In answer to the fact that the Bible proposes only Christian giving as a method of raising church funds, a defender of other fund-raising endeavours writes,

The many Scriptural passages calling for Christian stewardship are there; however, none incorporates exclusive instructions on such scores.

Church affairs, such as fall festivals, bazaars, cake sales, etc., have "neither been commanded nor forbidden" by my Bible.

²²"Letters," The Lutheran Witness, LXXIII (December 7, 1954), 418.

The burden of proof (specific Scriptural references to exclusive instructions) rests upon those who would deny such church freedoms.

The Lord nowhere in the Holy Scripture excludes either specifically or by implication the occasional church supper or sale, even if meant to raise church funds.²³

Theodore Graebner, in The Borderline of Right and Wrong, also makes such activities an adiaphoron. He writes,

The Bible says nothing about church fairs. It was not a church fair that Jesus broke up when He drove the money changers from the Temple. Paul gives commands how to order a certain collection for the famine sufferers in Palestine. He does not give exclusive instructions. Those who would compel uniformity in this respect have no Scripture to back them up.²⁴

Fund-raising is also considered to promote stewardship rather than discourage it. It gives women the opportunity to give not only of their money but also of their time and talents. J. Franklin Yount writes,

There are many women who have little money and no aptitude for making mission calls, but they have plenty of time, various skills, and the wish to do something in the service of their Lord.²⁵

He also adds,

Even though Scripture is explicit about the fact, the spirit, and even the proportion of the giving, it says nothing whatsoever about the "what." When one does not have money, surely the good Lord will accept something else. Those who give and serve in the incidental things of the parish are ordinarily the most regular

²³Letter written by A. Graebner, published in The Lutheran Witness, LXXI (February 5, 1952), 2.

²⁴Theodore Graebner, The Borderland of Right and Wrong (St. Louis: Concordia Publishing House, c.1951), p. 96.

²⁵J. Franklin Yount, "The Lord's Ladies Aid," The Lutheran Witness, LXXIV (September 27, 1955), 345.

and the most liberal when it comes to financial offerings.²⁶

It is to be noted that these answers which are presented do not cover nor convincingly refute the charges that are made. Neither side offers positive proof. Both sides cite examples but the examples could be exceptions rather than rules. Both sides have a tendency to confuse having dinners with selling tickets or charging a set price. It is to be pointed out that the stewardship of "something else," of which Pastor Yount speaks, is possible without having fund-raising projects.

Stewardship is an area which is difficult to measure by survey. The only comparison that can be made from the material available for this thesis is that of Survey C. One and three-tenths per cent of those women whose congregations practice raising funds by selling answered that a purpose of the ladies organization was stewardship, to give opportunity for stewardship, to train for stewardship or used expressions which would indicate a stewardship purpose of their organization. Eight and five-tenths per cent of those not engaged in fund-raising mentioned that a purpose of their organization was stewardship.

²⁶Ibid.

CHAPTER V

WOMEN'S WORSHIP AND FUND-RAISING ACTIVITIES

Even more difficult to measure is the effect which fund-raising activities have upon women's worship activities. In this area fund-raising is not attacked so frequently, but the attacks which come are sharp, for they are directed at the core of the spiritual life of women. The Bible teaching is clear that woman is to be a worshiper and one who promotes worship. The charge that fund-raising endeavors despiritualize strikes at the very heart of women's activity of worship.

Women and Worship

Christ, our Lord, was talking to a woman when He said,

But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit. They that worship Him must worship Him in spirit and in truth.¹

It is only because of the fact that the Christian woman is a Royal Priest, that she can come into the presence of God. There she will worship. She will adore, confess, pray, and give thanks. The Bible portrays many scenes in which women worship. Miriam and other women danced;² Deborah sang her

¹John 4:23-24.

²Exodus 15:20.

praise and thanks;³ Hannah whispered her prayer;⁴ Mary and Elizabeth spoke their Psalms to each other and to God.⁵ Anna, though she was a feeble and old widow, showed her real strength by worshipping God full time.⁶ Christ used a parable of a woman to illustrate persistent prayer.⁷ A Gentile woman came worshipping Jesus, begging Him to heal her daughter, and she received help.⁸ A sinful woman worshiped Jesus by anointing Him and kissing His feet. She was rebuked by everyone, except Jesus.⁹ When Jesus ascended into heaven, the disciples worshipped God, and women worshipped with them.¹⁰ This whole company continued together in "prayer and supplication" until Pentecost.¹¹

Though the Scripture shows many pictures of women worshipping, the royal priest has yet a greater responsibility. She is to help others in their worship, bringing them also into a closer relationship with their God. This happens when worship is meaningful to her, both in public and at

³Judges 5.

⁴1 Sam. 1:10-18.

⁵Luke 1:41-55.

⁶Luke 2:36,37.

⁷Luke 18:1-8.

⁸Matt. 15:28.

⁹Luke 7:38.

¹⁰Luke 24:51-53.

¹¹Acts 1:14.

home with her family. Lydia was an example of a true worshiper when she brought others to worship with her on the banks of the river in Philippi.¹²

She remembered the Sabbath to keep it holy, and together with other women she spent part of the day in prayer. On the Sabbath day she closed up her shop. To the heathen there was no Sabbath, but regardless of the customs of her own people and the financial loss entailed by doing no business on that day, she was faithful to her new-found faith.¹³

Lydia and other women also exercised their priesthood by providing a place of worship for the early Christians.

They worshipped in the house of Mary, the mother of John Mark¹⁴ and in the house of Priscilla.¹⁵

Women's Opportunity for Worship

This practice of worship as observed among women of the Bible has many implications and suggestions for the women in organizations of the Lutheran Church. They may use various forms of worship in their meetings, in private, and in church services. Worship is not a form or order, but the form is only incidental to the true spirit of worship. The form is a means by which the true worship finds expression. The ladies organization, that has a hymn, Scripture,

¹²Acts 16:14.

¹³Algot Theodor Lundholm, Women of the Bible (Rock Island, Illinois: Augustana Book Concern, c.1948), p. 255.

¹⁴Acts 12:12.

¹⁵Romans 16:3-5.

and prayer at the beginning of each and every meeting as a matter of order for the program may miss the point of worship. Neither is it necessary that the pastor be the leader of worship at every meeting. A pastor's wife made the comment, "Having women say prayers in our meetings has been a very enriching experience."¹⁶ Other organizations elect a chaplain from the group who plans a worship program for the women.

Anna set a beautiful example for older women. Paul writes in 1 Timothy 5:3, "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." If there are older women in our day who say they can't do much any more, or who say they have no ability or talent, their understanding of Christian prayer is insufficient for "Much power is made available through a righteous person's earnest prayer."¹⁷ Such women may become full time worshipers if they will. If they have been properly trained for worship and prayer they will experience real power as well as Christian fellowship through it.

Dr. Fritz indicates the strong relationship between worship and Christian stewardship when he says, "Giving is an act of worship."¹⁸ The poor widow who put two mites into

¹⁶Survey B.

¹⁷James 5:16.

¹⁸John H. C. Fritz, Church Finances (St. Louis: Concordia Publishing House, c.1922), p. 43.

the temple treasury did it as an act of worship. When Edith Deen tells about this woman in All of the Women of the Bible, she correctly calls attention not to the gift itself but to the devotion behind it.

The cash value of her gift compared to the gifts of the wealthy was hardly enough to notice, but the devotion behind it was another matter. That devotion, beginning there and spreading throughout the world, has built hospitals and helped the needy, fed the hungry and encouraged the imprisoned. Today the world knows more about the poor widow than about the richest man in Jerusalem in her day.¹⁹

This is the kind of devotion which is expressed and inspired in worship. V. S. Azariah says, "Let the offering to God of the people's gift be a distinct ceremonial act in public worship," and he speaks of the "idea of offering as a part of worship."²⁰ Christian giving is thus both an act of stewardship and an act of worship.

Women of today may also encourage, inspire, and aid worship in many ways. Instead of providing their homes as a place of worship they serve on altar guilds and work to keep the church beautiful and inspiring. Women have demonstrated and offered their talent by sewing altar cloths and vestments,²¹ by providing and arranging flowers both inside

¹⁹Edith Deen, All of the Women of the Bible (New York: Harper and Brothers, 1955), p. 353.

²⁰V. S. Azariah, Christian Giving (London: United Society for Christian Literature: Lutterworth Press, c.1954), p. 88.

²¹Cf. Paul E. Kretzmann, "The Position of the Christian Woman, Especially as a Worker in the Church," Concordia Theological Monthly, I (May, 1930), 359.

and outside of the church. Women's organizations have assisted in worship by keeping the church clean and orderly, by mailing prayer books to children, by writing devotions, by going to hospitals or convalescent homes to conduct song services and help patients to come to the services, and by calling on the sick and shut-ins, playing records of the service for them. Caroling at Christmas and Easter is another way by which women can worship and inspire others to worship. A worship program such as this can give a dynamic impact to a woman's life.

The Charges Against Fund-Raising

Although Dr. Graebner's statement is true that it "was not a church fair that Jesus broke up when he drove the money changers out of the temple," the fact is, He did say, "Make not my Father's house a house of merchandise."²² Wynne C. Boliek applies this example to fund-raising activities. The implication is that they are a hindrance to worship. "They were making the Father's house a house of merchandise instead of a 'house of prayer.'"²³ God's house is a place for worship. It is not a place for the practice of selling or buying.

The second objection to fund-raising is that it takes

²²John 2:16.

²³Wynne C. Boliek, "Is it Really 'Easy Money'?", The Lutheran, XXXVI (November 18, 1953), 23.

the worship element out of giving. When a woman makes a cake or an apron, or when she gives an article which is to be sold, it is not so likely that she is doing it with the intention of worship, especially if she is watching to see how much money her article will sell for. The confusion between buying and giving again enters in. The person who buys the article, even though he does it with the intention of helping the church or the Ladies' organization, can hardly be said to be worshiping as he would be doing in the case of a direct gift. Mrs. Ruth B. Frantz has written several articles and tracts about giving and money-making affairs for the National Council of Churches' publications. In her booklet called The Challenge of Direct Giving, she writes about fund-raising enterprises: "These projects rob fellow Christians of the joy of assuming their Christian responsibility and of the worship experience which comes to them through giving."²⁴

A third way in which fund-raising activities become a hindrance to worship is by preventing the training of the members to serve the Lord by worshiping. For example, the older lady who "does not feel up to" cooking for a church dinner, baking or sewing for a sale, may feel of little help to an organization in which she has been trained to do nothing but that. If instead of this, she has been taught her true duty of worship, she still is of tremendous service to that

²⁴Mrs. Ruth B. Frantz, The Challenge of Direct Giving (Cleveland, Ohio: Women's Guild of the E. & R. Church, n.d.).

congregation. Everything which is practiced at a church should be designed to build up and strengthen each Christian in his or her relationship to God. A practice which does not do this becomes a hindrance to spiritual life of which worship is an expression. Therefore, such a practice should be abolished.

Julius Crawford was quoted previously in regard to fund-raising activities. He also says, "Any method of Church finance is to be justified or condemned, not only by the fruitfulness of its material results, but also by the degree in which it acts as a spiritual discipline."²⁵

The answer given to these objections by those who justify fund-raising is that it cannot be proved that fund-raising de-spiritualizes. A congregation which practices fund-raising does not necessarily fail to teach its members the true meaning of worship.

According to survey C, nine per cent of the women who practiced fund-raising in their congregations stated that they felt that one purpose of their ladies organization was to worship, to train for worship, to inspire worship, or to care for the church or altar. Twenty and eight-tenths per cent of those who did not raise funds stated similar feelings.

²⁵Julius Crawford, Financial Recovery for the Local Church (Nashville, Tennessee: Cokesbury Press, c.1934), p. 40.

CHAPTER VI

WOMEN'S FELLOWSHIP AND FUND-RAISING ACTIVITIES

Christian fellowship is one of the primary areas of life among Christians. It consists of a close communion with one another because of a mutual close communion with God. Fellowship is commonly one of the stated purposes of a woman's organization in a congregation. It is in this area that fund-raising makes a strong effort to justify itself. Here it goes on the offensive by stating that such an affair which brings Christian people together fosters Christian fellowship, thus helping women fulfil their destiny as Christians.

Women and Fellowship

The fact that woman is a member of the Body of Christ brings her into close communion with every member of that Body. This picture of the Church with Christ as its head is also a beautiful illustration of fellowship. All members of the human body are working in cooperation with one another. They strive for the same goals. They are all controlled by the will of their Head. Fellowship must first be with God. Then, as a result of fellowship with God, believers have fellowship with one another. The Apostle John wrote, "That which we have seen and heard declare we unto you,

that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."¹

Fellowship in the church is also a harmony of principles, a mutual working toward the same goals, joint effort and peaceful cooperation, with the will of Christ being the will of all its members. Any time the relationship with Christ is damaged the fellowship also suffers. Arnold H. Grumm writes about Church fellowship in The Abiding Word.

The basis of true church fellowship is personal fellowship with Christ by faith, This saving faith, begotten by the Holy Ghost through the Word, and this faith alone, is the inward, invisible bond of fellowship truly uniting all believers into one spiritual body.²

Paul speaks of being called into fellowship with Jesus Christ.³ In Galatians 2:9 he says that the other apostles gave him and Barnabas "the right hands of fellowship."

The gesture was one of harmony. As the men were joined by a handclasp so they were united as brothers and fellows in joint principles and endeavours, in the acceptance and propagation of the Gospel of Jesus Christ. Holding the views they were partners with one another, They spoke the same thing. There was, in short, a band, a unity, holding them together.⁴

So fellowship is not something that happens at a ladies

¹ John 1:3.

² Arnold H. Grumm, "Church Fellowship," The Abiding Word, edited by Theodore Laetsch (St. Louis: Concordia Publishing House, c.1947), 518.

³ 1 Cor. 1:9.

⁴ Karl F. Breehne, "The Meaning of Κοινωνία in Galatians 6:6." Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1950, p. 43.

aid meeting or social gathering. Like stewardship, it already exists among Christians and is practiced by them in a number of different ways. Fellowship is practiced in a most spiritual way in a worship service. Each believer in the congregation strengthens and admonishes the other believers "with psalms, hymns, and spiritual songs."⁵ Here the fellowship with God is strengthened and as a result the fellowship among believers is also strengthened. Holmes Rolston comments about the fellowship that Paul had with other Christians when he prayed for them.

Paul and his converts stood together in a fellowship of prayer. Paul's letters are filled with tender passages in which he reveals the way he bore the burden of the care of the churches in prayer to God. He prayed for the churches. He prayed constantly for his friends as individuals. And Paul's converts prayed with and for him. Through prayer the struggling churches scattered over the Roman Empire were bound into a great fellowship in Christ.⁶

In this way worship increases fellowship for it strengthens the unity of the believer with God and with fellow believers.

Other kinds of fellowship are mentioned in the Bible.

Paul refers to the giving of gifts to the poor at Jerusalem as "fellowship of ministering to the saints."⁷ David McConaughy speaks of a "fellowship of stewardship."⁸ He

⁵Col. 3:16.

⁶Holmes Rolston, Stewardship in the New Testament (Richmond, Virginia: John Know Press, c.1946), p. 84.

⁷2 Cor. 8:4.

⁸David McConaughy, Money, the Acid Test (New York: Laymen's Missionary Movement, c.1918), p. 176.

speaks of our relationship with God being one of partnership:

But in the lavishness of his love our Father, having made us "the sons of God," has offered us the privilege of partnership. Having created us in His own image (Gen. I.26), He made us partners (koinonoi) -- "partakers of the divine nature" (2 Pet. I.4). When he thus dowered man, he left him free to exercise the regal right of choice, He could be, not a steward only, as every man must be, but a partner as well, if he would.⁹

Thus the stewardship of life is a partnership or fellowship with God in which all Christians are working together to carry out one aim and purpose. This fellowship also extends to mission activity. The Apostle praises the Christians at Philippi for their gifts to him for the carrying out of his work. He speaks of κοινωνία ἡμῶν εἰς τὸ εὐ-
αγγέλιον, in Philippians 1:5. This could be translated "sharing for the Gospel," or with the American Standard Version, "Fellowship in the furtherance of the Gospel." The women who send their offerings to the mission field have fellowship with the missionaries who work there.

Yet that which is most commonly thought of as a practice of fellowship today is the social gatherings and inter-communication among people. When this inter-communication is among Christians in a Christian manner, it is Christian fellowship. In Acts 2:42 we read of the early Church: "They continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers." Karl F.

⁹ Ibid., p. 5.

Breehne discusses fellowship in his Bachelor of Divinity thesis and says that the word here "denotes nothing more than a community of interests, and a spiritual harmony manifested in association of the people with one another."¹⁰ But an important fact about it is that it was "the sharing of a common life whose source was in God."¹¹

This type of fellowship which women exercise at a meeting or social gathering is an attractive thing for women and can be used for the benefit of the Kingdom. The study by Kathleen Bliss, The Service and Status of Women in the Churches, makes the comment that "what the young mother really craves is the fellowship of amateurs."¹² And Bryan Green in The Practice of Evangelism comments about the evangelistic value of such a meeting.

In our modern apartment house areas and new housing districts where there is little or no sense of community, many women are desperately lonely. It is the fellowship of this special women's meeting which is the attraction. This way of friendship has introduced many a woman to a love of Christ and the fellowship of His Church. I know that such meetings can degenerate into a cup of tea and a bun, and social chatter, but that is because their leaders are not alive to the evangelistic opportunity and their own responsibility.¹³

¹⁰Karl F. Breehne, op. cit., p. 40.

¹¹L. S. Thornton, The Common Life in the Body of Christ (Westminster: Dacre Press, 1944), p. 6.

¹²Kathleen Bliss, The Service and Status of Women in the Churches (London: S. C. M. Press LTD, c.1952), p. 62.

¹³Bryan Green, The Practice of Evangelism (New York: Charles Scribner's Sons, c.1951), p. 185.

It is therefore important that a woman's meeting be conducted in a manner which is fitting the real purpose of that organization and which demonstrates the fellowship that truly exists.

The early Christians also practiced fellowship in this way in their Agape or love feasts.¹⁴ These feasts were climaxed by the celebration of the Lord's Supper, which itself is the most intimate fellowship. Peter Ketter in Christ and Womankind writes about this Agape as follows:

The Agape of common meal gave the women ample opportunity for works of love. Originally these love-feasts were associated with the celebration of the Eucharist, in commemoration of the Lord's Last Supper. All sorts of abuses (I Cor. xi, 17-34) soon made it appear wiser to separate the two celebrations. The Agape became a devotional work of Charity in which the brotherly and sisterly communal spirit found an outlet.¹⁵

This shows that church dinners, or fellowship meals, have a precedent as an occasion for practicing church fellowship. Women who love to cook should have opportunity to use this skill to the advantage and blessings of the Church for this is one means of practicing true Christian fellowship.

Fellowship in every sense is a sharing with other Christians. It may be a sharing of purposes and endeavours, a sharing of faith, a sharing of possessions, or a sharing of love and Christian admonition. Violations of this fellowship also occur. Guy H. King comments on the first letter of John

¹⁴Jude 12; 2 Pet. 2:13; 1 Cor. 11:17-34.

¹⁵Peter Ketter, Christ and Womankind (Westminister, Md.: The Newman Press, c.1952), p. 429.

in his book called The Fellowship. He writes,

Be it noted that God sets great store by the fellowship, and warns us against doing any hurt or harm to it--a Christian, a church member, failing in love towards a fellow-believer acting or speaking in an unloving way. That is a very serious thing for it is not only the victim we hurt, but the Lord Himself, who died for us both.¹⁶

If true fellowship is observed it will serve both as a source of strength for believers and a means of carrying out the will of God. The total fellowship activity will result in a powerful witness for the community and for the world.

The fellowship of the church is a unique thing. The world desires a vital community ideal. The church can and must demonstrate the glory of fellowship which results from the Gospel. This fellowship includes Christians in communities, of various classes and races and national heritages. It transcends barriers that now threaten to plunge us into strife. It includes the universal Christian household. Such fellowship is the hope of peace, at home and abroad. Every church should be a "cell" of God's community.¹⁷

The Charges Against Fund-Raising

The obvious reason for practicing fund-raising is that the church needs the money. However the reason most frequently given is that such activities can provide an opportunity for Christian fellowship. Robert Cashman reports some of the comments received through his study of fund-raising. He writes,

One of our churches discontinued all commercial enterprises: the minister testified that they had more money

¹⁶Guy H. King, The Fellowship (London--Edinburgh: Marshall Morgan & Scott LTD, c.1954), p. 16.

¹⁷Elmer George Homrighausen, Let The Church Be the Church

than ever before; but the social contacts and fellowship had disappeared. . . .

There may be better ways than ours to raise money, but we have such good times together getting ready for dinners and other special occasions. We have that delightful comradeship that we all need.¹⁸

Those who oppose fund-raising are not opposed to church dinners and social evenings. They admit that such affairs provide opportunities for the exercise of Christian fellowship, however, the charge is that when fund-raising is connected with such affairs, it is more difficult to have real Christian fellowship. J. E. Hermann writes,

Christian fellowship and money-making affairs are not synonymous. In fact, the more the desire to make money, the less fellowship there is. An ocean of fellowship exists in topic studies based on God's Word, working together in planning for, and calling upon, weak members, the lonely, the sorrowing, the sick, the delinquents, and the unchurched. As we draw closer to God, we are drawn closer to one another into one big family and become more and more "the family of the concerned."¹⁹

Wynne C. Boliek writes,

Some argue that it affords good fellowship. Finer fellowship can be had without such "affairs." When suppers and socials are conducted for Christian fellowship and not for money-raising, they can be great blessings. Furthermore, promotion of questionable ways of securing funds usually brings a clash of personalities, tempers and tongues somewhere along the line.²⁰

(New York--Nashville: Abingdon Cokesbury Press, c.1940), p. 23.

¹⁸Robert Cashman, The Finances of a Church (New York: Harper & Brothers, c.1949), p. 70.

¹⁹John E. Hermann, "These 'Money-Making' Affairs," The Lutheran Witness, LXXIII (July 6, 1954), 233.

²⁰Wynne C. Boliek, "Is it really 'Easy Money'?", The Lutheran, XXXVI (November 18, 1953), 23.

The basis of these arguments is that the practice of fellowship is a spiritual activity, for it is based upon a relationship or fellowship with God. Any activity which hinders that relationship with God, or de-spiritualizes, also hampers fellowship among Christians. When a dinner or sale is held to make money, outsiders, or unchurched people, are usually invited and attend. Christians do not have fellowship with unbelievers, for there is no common relationship with Christ.²¹ Peter and Jude call evil persons "spots" at the feasts of love.²² While prospective members of the church should be invited to observe this Christian fellowship, the presence of large numbers of non-Christians destroys the unity and fellowship which is claimed to be practiced at such an affair. Also the very goal of the affair, to make money, corrupts the Christian fellowship which should be observable there.

The answers to these objections are given as follows:

1. They are directed primarily at abuses, which may exist, but that does not prove that all such affairs are that way.
2. Money need not be emphasized to the point where the true purpose of fellowship is lost.
3. It cannot be proved that fund-raising endeavours de-spiritualize a congregation if they are practiced with disgression.

If it is true that a church which practices fund-raising

²¹2 Cor. 6:14.

²²Jude 12; 2 Pet. 2:13.

ing or has dinners and sells tickets to raise funds, does so with the idea of fellowship in mind, their success would be determined by how well the idea of fellowship is being communicated to the women who serve those dinners. But it seems significant that when 150 women whose organizations engaged in fund-raising in varying degrees, were asked the purpose of their organization, a greater number answered, "To raise funds" than anything else.²³ Seventy-five women said or implied (by expressions as, "help financially, etc.") that fund-raising was a purpose of their organization. Fellowship was close, however. Sixty-one women said or implied (by terms as "social, acquaint, unite, etc.") that fellowship was a purpose of their organization. This would seem to indicate that congregations which practice fund-raising communicate the idea of fellowship a little less than one-half of the time. On the other hand, among those women whose organizations did not practice fund-raising, "fellowship" or terms which imply fellowship were mentioned just as regularly.

A situation in one congregation was striking. The eighteen women who answered the survey had presently been studying their constitution which said that the purpose of the organization was to "foster Christian love, fellowship and sociability." Attempts to raise funds in this organiza-

²³See graph constructed from results of Survey C in Appendix.

tion were regular yet only five of the eighteen women answered that a purpose was fellowship. Thirteen of them answered that a purpose was to raise funds. None of them mentioned love or sociability.

Though this congregation cannot be used as an illustration of an existing pattern, the total results of the survey indicate that having fund-raising affairs does not promote the feeling of fellowship among the women who sponsor them.

and these activities which are commended by Christ. This chapter discusses missions and evangelism--the effect that a woman's organization can and should have on those who are not part of the Christian Church. It includes community relations, inviting and welcoming visitors to services, mission calling, witnessing, and giving aid to those who work full-time for the spread of the Gospel message.

Women's Witness to the World

Every single activity of Christians gives witness to the world. This witness is either positive or negative, either good or bad. The world will notice the Christians and will be affected by them. A part of women's witness to the world is the part she plays in public relations for the Church and for her own congregation.

The most work for women as witnesses lies in the area of personal evangelism. "Personal evangelism has been de-

CHAPTER VII

WOMEN'S WITNESS TO THE WORLD AND FUND-RAISING

Proceeding to the areas of woman's practical activities as missions, education, evangelism, and welfare work, it should be possible to see more clearly whether or not there really is a relation between having or not having fund-raising practices and these activities which are commanded by Christ. This chapter discusses missions and evangelism--the effect that a woman's organization can and should have on those who are not part of the Christian Church. It includes community relations, inviting and welcoming visitors to services, mission calling, witnessing, and giving aid to those who work full-time for the spread of the Gospel message.

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The most work for women as witnesses lies in the area of personal evangelism. "Personal Evangelism has been de-

defined as any conscious, definite effort by an individual, or a group of individuals, to bring others into the fulness of the Christian life."¹ Evangelism is the real reason for the existence of the Church on earth. Though the four Gospel writers, Matthew, Mark, Luke and John do not conclude their Gospels in the same way, they all present as a final command of Christ, the obligation of the Church to the nations. Bryan Green writes of the Church's obligation to evangelism; "The Church of Christ by her very nature is committed to the task of evangelism. She is His Body, and through her whole life He has chosen to proclaim Himself to the world."²

Carlsen points to the motive for Christian evangelism.

He says,

The basis of personal Evangelism is the acceptance on the part of the believing Christian of his obligation to become a co-laborer with Christ and His Church. This duty must constantly be held before the Christian; even those who think they have no talents for such work ought to be enlisted.³

On the basis of Carlsen's work, women who claim to have "little or no aptitude for making mission calls," should be enlisted for evangelism nevertheless.

An outstanding Bible example of woman's personal evan-

¹N. C. Carlsen, A Living Church at Work (Blair, Nebraska: Danish Lutheran Publishing House, n.d.), p. 31.

²Bryan Green, The Practice of Evangelism (New York: Charles Scribner's Sons, c.1951), p. 1.

³N. C. Carlsen, op. cit., p. 34.

gelism which illustrates much for women today is that of the woman of Samaria in John 4. Though she was living in adultery, Jesus spoke to her and told her of the Water of Life; and she accepted Him as the Messiah. At once she ran back to the city and told everyone about Him, with the result that they also came to see and hear Him. As the people were coming to Him because of her words, Jesus commented to His disciples that the fields were "white already to harvest." A new mission field was opened through her. Lundholm comments on the relevance of her example for the women in the Church today.

He can use us in his service. He could make use of the woman of Samaria, with the little knowledge of Him that she had, a heathen and a woman with a sordid past. He can and will make use of us all, if we first give ourselves as we are to Him and accept Him as our Lord and Savior.⁴

The Christians in the early church were highly conscious of their duties as witnesses for Christ. When they were driven out of Jerusalem they "went everywhere preaching the word."⁵ John E. Hermann, writing about the priesthood of believers, makes this observation:

The early church, following closely upon Pentecost, was highly conscious of its responsibilities to Christ and to men. The average Christian was eager in bringing others to Christ and strengthening them in their faith. Every member was not only counted but counted for something. Each was his brother's keeper and all

⁴Algot Theodor Lundholm, Women of the Bible (Rock Island, Illinois: Augustana Book Concern, c.1948), p. 202.

⁵Acts 8:4.

joined hands in witnessing to Christ before the world.⁶

Every woman as an individual and the ladies organizations in a congregation may serve Christ in this way and do the will of God by bringing the Gospel message to those outside of the Church. Canon Bryan Green writes also of the place of church organizations in evangelism. He says that they "are also methods by which the Gospel of Christ can be brought home to individuals."⁷ N. C. Carlsen also writes in A Living Church at Work that "existing organizations may well serve the living church as evangelistic agencies,"⁸ and that "care should be exercised to make sure that every organization serves in some way the primary purpose of evangelization."⁹

Women's Opportunity for Witnessing

There are several methods of personal evangelism which can be practiced. Kathleen Bliss in her study of The Service and Status of Women in the Churches makes the comment that the "simplest form of evangelism and the one which appears most often in the reports is house to house visitation."¹⁰ In the survey of fifty St. Louis congregations this

⁶John E. Hermann, "A Lesson from History," Parish Activities, 1951-52 (St. Louis: The Lutheran Church--Missouri Synod), p. 6.

⁷Bryan Green, op. cit., p. 68.

⁸N. C. Carlsen, op. cit., p. 36.

⁹Ibid., p. 99.

¹⁰Kathleen Bliss, The Service and Status of Women in the

did not appear as a ladies aid project. When the women do it, it is usually through or with other groups than the ladies organization. Going from house to house or calling everyone in an area on a phone are the only ways to contact everyone in a community in an organized manner. The Apostle Paul did not only teach publicly in the streets and synagogues, but he also went from "house to house."¹¹ Rev. Robert K. Menzel writes about house to house canvassing, "We are representing Him who said, 'Behold I stand at the door and knock. If a man hear my voice and open the door, I will come in to him' (Rev. 3:20)."¹² He also says, "Let us make this point clear: canvassing brings results! No other evangelistic effort, hour for hour, produces as bountiful a harvest."¹³

Other forms of evangelism which were mentioned by pastors called in Survey B, were greeting visitors at the Sunday services in an effort to make them feel welcome and making mission calls on certain definite prospects. These prospects may be assigned by the pastor or picked by the ladies themselves. The prospects called on may be people who visited the services, new people in a community, or prospects who were found through canvass work. One ladies

Churches (London: S. C. M. Press LTD, c.1952), p. 63.

¹¹Acts 20:20.

¹²Robert K. Menzel, "So You Don't Like to Canvass!" Today, VI (February, 1951), 1.

¹³Ibid.

organization made it a point to call on working girls who were away from home, to tell them of Christ and make them feel welcome at their services.

Rev. Paul C. Neipp calls attention to the fact that witnessing is "more than inviting."¹⁴ Witnessing may be done on mission calls or, as several women put it, "witnessing where you are." Witnessing is letting other people know what Jesus means in one's life. This may be by word or by example. This suggests that women need training and inspiration to witness. The method which is followed may vary but the best training is by doing. One pastor reported that the women devoted two meetings each year to making missions calls rather than having a meeting. Other groups have a part of each meeting devoted to reports on mission calls which were made or witnessing which was done. This is found to be profitable, educational and inspiring.

Women may find additional opportunity for evangelistic endeavors by cooperating with the women from other congregations. At the present time the Lutheran Church--Missouri Synod is promoting evangelism mission programs. In Advance Magazine, Rev. Paul G. Meyer reports of the immense success of such a project.¹⁵ In a program similar to this, women's organizations may find numerous opportunities for witnessing

¹⁴Paul C. Neipp, "Witnessing More than Inviting," Advance, III (April, 1956), 11.

¹⁵Paul G. Meyer, "Synod's Second Area Evangelism Mission," Advance, III (January, 1956), 19.

to the world. Other examples of women's cooperation in missions are to be found in the city-wide mission organizations of the Lutheran Church in most of the larger cities of the United States. These women assist the work of the city missionary by giving financial support and also by making calls. Since most of this work is connected with calls on sick or help for needy, it is discussed more thoroughly under the chapter on welfare work.

The Lutheran Women's Missionary League has done much to awaken a new interest in mission work. The Lutheran Woman's Quarterly, which is published for the league, is almost entirely devoted to the cause of missions, and its articles and topic studies are planned along that line. The three objectives of the league are "Missionary Education, Missionary Inspiration, and Missionary Service."¹⁶ District and local organizations take on projects in their own areas and the international organization has supported numerous mission projects throughout the world. In the work and spirit of this organization one can see the truth of Kathleen Bliss's comment that

for women, foreign missions had a peculiarly strong appeal, for they met a need in their lives. It is a mistake to suppose that when women meet in groups the only thing they want to do is discuss their homes and children.¹⁷

¹⁶Lutheran Woman's Quarterly, III (October, 1943), 4.

¹⁷Kathleen Bliss, The Service and Status of Women in the Churches (London: S. C. M. Press LTD, c.1952), p. 35.

Through their offerings for missions, women have "fellowship in the furtherance of the Gospel," and serve to carry out the command of Christ to go and teach.

These are the various ways in which women can bear witness to the world.

The Charges Against Fund-raising

The charges against fund-raising in this area are of two types. One accusation is that the activities themselves give a bad witness in the community, the other that, because they consume time and de-spiritualize a program, they prevent the women from doing their real work for Christ in the field of missions. Some of these objections may arise as a result of the emphasis on mission work on the part of the Lutheran Women's Missionary League, which, at its convention in Portland in 1953, "reaffirmed the policy of raising funds by voluntary offerings, no money-raising tactics to be used."¹⁸ The United Lutheran Church, as a matter of policy does not permit its mission congregations to practice fund-raising, and encourages other congregations to practice only "Scriptural giving."¹⁹

Julius Crawford speaks of "methods that discredit the Church in the eyes of the community."²⁰ Elmer Homrighausen

¹⁸"Convention Reports," Facts and Figures Lutheran Women's Missionary League (Salem, Oregon: Craftsman Press, 1955), p. 39.

¹⁹The United Lutheran Church of America, Christian Stewardship Bulletin, No. 63 (October, 1952), 2.

²⁰Julius Earl Crawford, Financial Recovery for the Local

also writes about such methods as follows:

No Church that is subworldly in its ethics can command the respect of the world. This applies especially to ways of raising money. . . . Sometimes the church has allowed itself to be supported by questionable means and thereby lost its self respect and moral independence. A Church should support itself by voluntary gifts of its members and not through dubious means that do not stand scrutiny.²¹

Some types of activity are frowned upon even by those who are not opposed to fund-raising activities generally.

Rev. Yount states:

Card parties are frowned upon because many people immediately associate card playing with gambling. Raffles are never tolerated because they, too, constitute a form of gambling. The solicitation of donations from neighboring businessmen is not permitted because of the "beggar" flavor connected therewith. Seeking program and parish-paper ads from local business firms is also on our "disapproved" list, because we have found that businessmen usually refer to such ads as "nuisance ads," and our ladies have never stooped to make a nuisance of themselves.²²

However not only these affairs which are obviously not good witness but also the more subtle and tactful methods are condemned because they do not give good witness in the community. When ladies are out selling a product for the church, or when ads appear in the paper or church announcements that the ladies aid is having a sale, or church dinner for a price, this confuses the purpose of the church in the eyes of the

Church (Nashville, Tennessee: Cokesbury Press, c.1934), p. 39.

²¹ Elmer George Homrighausen, Let The Church Be the Church (New York-Nashville: Abingdon Cokesbury press, c.1940), p.21.

²² J. Franklin Yount, "The Lord's Ladies Aid," The Lutheran Witness, LXXIV (September 27, 1955), 345.

community. The women's groups of the church become no more than a secular women's organization. Money-making tactics also increase the chances for offense in those who say, "the church is just after money." The following comment is from Wynne C. Boliek's article in The Lutheran:

Lost souls are not saved, nor is anyone even lifted up spiritually, through giving or buying at a bazaar or sale. Such methods of getting money out of people do not make a very strong witness for Christ.²³

The second argument opposing fund-raising because of its hindrance to Christian witness is very well presented by Carolyn Blackwood in her book How to be an Effective Church Woman. She says,

If I were a betting woman, I'd like to make a wager. Taking two churches more or less alike, whether in town or in the country, let one rely on the cook-and-eat plan, while the other releases the women of the church for calling, and in six months compare the two congregations. At the end of that time, according to my experience and observation, a church that believes in giving money and making calls will have more funds for the treasury, and a better standing in the community, than if the women wear themselves out preparing food to keep shingles on the church roof.²⁴

Another article pointing to evil effects on the spiritual life and witness of Christians appeared in the Sunday School Times. The following excerpt presents the main line of thought.

²³Wynne C. Boliek, "Is it really 'Easy Money'?", The Lutheran, XXXVI (November 18, 1953), 23.

²⁴Carolyn P. Blackwood, How to be an Effective Church Woman (Philadelphia: The Westminster Press, c.1955), p. 161.

What have been the changes since our class has finally dropped all the money-raising projects? The tense strain and anxiety of former years have vanished. They have been replaced by an increased Christian friendship and fellowship in the class, and also throughout both our school and church. We all enjoy our Christian living and service much more.

Our numbers have increased. Happy Christian friendship and fellowship attract more and more people and hold them. Nobody wonders when somebody will want to sell a ticket, pass a collection plate, or ask for money. The increased numbers mean steadier members of the class, school and church.²⁵

These arguments imply that a ladies meeting which has fund-raising as a topic of discussion would not be so enjoyable, attractive, or appealing, as would be a meeting in which real Kingdom work was discussed. They further imply that the women of an organization which has fund-raising as its goal, would not likely be interested in missions, nor would they have time to make very many mission calls.

The figures compiled from Surveys B and C add their weight to the arguments which oppose the practice of fund-raising. Of seventeen congregations which practice fund-raising regularly, four (23.5 per cent) were active in making missions calls. The ratio was the same among those which practiced fund-raising occasionally. But among those which seldom practiced fund-raising, 33.3 per cent were active in making mission calls, and the four congregations which never had fund-raising affairs were all active in making mission calls. Survey C showed a similar situation. Twenty-seven per cent of the women whose organizations were

²⁵The Sunday School Times, April 24, 1954, p. 351.

engaged in fund-raising activities felt that a purpose of their organization was either Christian witness, missions, public relations, greeting visitors at church or other activities which could be considered a part of witnessing. The reports of those women who did not practice fund-raising showed that 66.7 per cent mentioned witnessing or related activity as a purpose of their organization.

Nevertheless, since teaching is one of the most important tasks of the Christian church, this relationship should be considered. A few accusations are leveled against fund-raising in this area and there are a few who defend fund-raising as something which can promote Christian education activities.

Women's Christian Education

The command of Christ, "teaching them to observe all things,"¹ implies both learning and teaching on the part of every Christian. Before such activities such as worship, stewardship, or missions can be conducted properly, Christian education must take place so that Christians learn both their obligation and a method of fulfilling that obligation. The real purpose of Christian education is the same as the purpose of the Church itself--to build the Kingdom of God. While missions and evangelism are to extend the Kingdom of God--that God may reign in the hearts of men

¹Matt. 23:23.

CHAPTER VIII

WOMEN'S CHRISTIAN EDUCATION AND FUND-RAISING ACTIVITIES

It may seem that there is little relation between the Christian education activities of women and those activities of women which are sponsored for the purpose of raising money. Nevertheless, since teaching is one of the most important tasks of the Christian church, this relationship should be considered. A few accusations are leveled against fund-raising in this area and there are a few who defend fund-raising as something which can promote Christian education activities.

Women's Christian Education and the Church

The command of Christ, "teaching them to observe all things,"¹ implies both learning and teaching on the part of every Christian. Before such activities such as worship, stewardship, or missions can be conducted properly, Christian education must take place so that Christians learn both their obligation and a method of fulfilling that obligation. The real purpose of Christian education is the same as the purpose of the Church itself--to build the Kingdom of God. While missions and evangelism are to extend the Kingdom of God--that God may reign in the hearts of more

¹Matt. 28:20.

people--education is to strengthen God's reign in the lives of those people who already are in His Kingdom. Therefore, "the major task of Christian education today is to discover and impart the relevance of Christian truth."²

A women's organization which is conscious of the importance of Christian education will provide opportunity for every woman to learn. Doing this they will become like Mary of Bethany for they will lay aside all other busy-ness, and direct their entire attention to "that one thing needful."³

Martin Luther recognized the relation of Christian education to the doctrine of the Royal Priesthood. He wrote, "He is truly a priest who possesses the correct knowledge and understanding of God and a sound comprehension of the Scriptures."⁴

W. H. Greever, in Human Relationships and the Church, comments on the importance of Christian education as follows:

If the Church is to seek increased support for specific causes, which it knows to be God's will, it will have to do a vast educational work through "private instruction," in addition to all it can do through all of its schools and pulpits. The majority of its members do not have "entrance" requirements for admission to primary courses.⁵

²Randolph Crump Miller, The Clue to Christian Education (New York: Chas. Scribner's Sons, c.1950), p. 4.

³Luke 10:38-42.

⁴Martin Luther, St. Louis edition, VI, 1044. Translated by Walter E. Buszin in The Doctrine of the Universal Priesthood and its influence upon the Liturgies and Music of the Lutheran Church (St. Louis: Concordia Publishing House, n.d.).

⁵W. H. Greever, Human Relationships and the Church (New York: Fleming H. Revel, c.1939), p. 79.

In the special ladies meetings and gatherings, a woman should be able to find opportunity to receive some of that "private instruction" felt to be so necessary.

Christian women, as "the Church," not only receive but also give Christian education. Doing so, they exercise their priesthood within the fellowship of believers, for they convey messages from God to one another. When James D. Smart writes about the Teaching Ministry of the Church, he explains the duty of laymen and women as follows:

It is the Church then, that has the responsibility for education--the whole Church, not just a few specially chosen teachers. . . . It is utter folly for Church members to think that they have no responsibility for Christian education because they hold no office in the Church school.⁶

Woman is therefore both a learner and a teacher. As was said in Chapter II of this thesis, her teaching activity is limited only when by it she usurps authority over men.

An example of a woman teacher in Scripture is Priscilla, who, with her husband Aquila, instructed Apollos in the "way of God more perfectly."⁷ When Paul writes to Titus he tells him to teach the aged women to be "teachers of good things; that they may teach the young women to be sober, . . ."⁸ A woman begins to fulfill her obligations as a teacher in her own home, for whether she is trying to be a teacher or not,

⁶James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, c.1954), p. 113.

⁷Acts 18:26.

⁸Tit. 2:3f.

she is teaching her children. The question to be put before her is whether the education she gives her children is really a "Christian education." She begins to teach her children when they are still in the cradle. "The parents are the Church to the infant, teaching not by word but by relationship that God is dependable and loving, and that God wills us to belong to him."⁹

As the child grows, the mother continues to teach both by word and by her example of devotion to her Savior. In Florence Kerigan's Inspirational Talks for Women's Groups, she calls attention to the fact that "one of the finest tributes paid to a New Testament mother is that paid to the young Timothy's mother and grandmother (Acts 16:1; 2 Timothy 1:5)."¹⁰ The Apostle Paul saw in Timothy the faith that was first in his mother and grandmother. In women's groups today will be mothers who will have such an effect upon their children through their Christian education activities.

Lucy W. Peabody writes of A Wider World for Women, and speaks of her ability as a teacher. She says, "God meant women to be teachers. Woman was the first teacher . . ."¹¹ "God gave to women the power to tell stories to children.

⁹Randolph Crump Miller, op. cit., p. 81.

¹⁰Florence Kerigan, Inspirational Talks for Women's Groups (Cincinnati: The Standard Publishing Company, c.1951), p. 97.

¹¹Lucy W. Peabody, A Wider World for Women (West Medford, Mass: M. H. Leavis, 1918), p. 7.

Some men can do this but they have often learned it from women."¹² Teaching children is a talent which God has given to many women. In this talent lies a great source of power for the Church if it is put to work for the Kingdom of God.

Women's Opportunity in the Field of
Christian Education

In Parish Activities 1951--'52, L. J. Dierker reported a need of 25,000 additional Sunday School teachers.¹³ Women's organizations can help fill this need. Two pastors in Survey B reported Women's organizations which conducted a Nursery class as a project. Others conducted a Sunday School by mail or a cradle-roll department to promote Christian Education among little children and their parents. In one congregation the women's organization sponsored and taught Vacation Bible School. If there are women who feel that they do not have the talent to teach they can be helpers to those who do have such talent. Often women work through a Mothers' Club or Parent-Teachers' League and through such organizations they are given opportunity to help with various school activities, promote the growth and advance of the school or Sunday School by personal calls, or encourage students and parents. Also a call on a delinquent or backslid-

¹²Ibid., p. 9.

¹³L. J. Dierker, "Potentials of the Priesthood of Believers" Parish Activities 1951--'52 (St. Louis: The Lutheran Church--Missouri Synod), p. 7.

ing church member may be considered a Christian education call.

Women can also give very practical assistance to Christian education on a higher level. In fact, the first two women's organizations in the Lutheran Church--Missouri Synod were organized in 1852 for the purpose of giving aid to theological students.¹⁴ Of fourteen theological and teacher training schools of the Lutheran Church--Missouri Synod, ten reported Women's Guilds which directly assist and support their program.¹⁵ A report in The Lutheran Witness gives a lengthy list of the projects carried on by these organizations. It includes such activities as having open house or donation days, visiting sick students, giving gifts for library equipment, books, scholarships, chorus fund, drama club, football and band uniforms, organs, pianos, laundry equipment, and furnishings for chapels and dormitories.¹⁶ The various Lutheran High schools also have mothers clubs which do similar work for them.

Another way in which women can help to make education "Christian education" is by assisting the various university student centers. Ten copies of Survey A were sent to full

¹⁴August R. Suelflow, "Ladies Aid Centennials," Lutheran Witness LXXI (May 27, 1952), 4.

¹⁵According to the results of a revised copy of Survey A which was sent to the schools.

¹⁶"Women's Student Welfare Work," The Lutheran Witness, LXXI (April 15, 1952), 11f.

time student pastors of which seven were returned. Four of these seven mentioned women's organizations which had an "educational program." Rev. R. C. Beisel at the University of Minnesota reported a Gamma Delta Mothers Club made up of women from various congregations in the city. This club helps "to be 'mothers' to the students away from home. They serve students free meals and provide 'center' needs and physical equipment." He also commented that these women "give the student the feeling 'that some one cares.' They help build student morale." By this method a women's organization may keep students who are away from their home congregations near their church and in Christian fellowship.

Another example of what women can do to aid Christian education is that of the Concordia Historical Institute Women's Guild in St. Louis. These women assist "in cultivating an interest in the history of the Lutheran Church, in stimulating and aiding in historical research, and in collecting and preserving articles of historical value."¹⁷ Through them a study and record of the history of the Church is stimulated in a way which promotes Christian education.

A church which is active in training its members is a strong church. Women's organizations may serve to add this kind of strength to a church.

¹⁷These are three of the seven purposes stated in their constitution.

Charges against Fund-raising in the
Christian Education Program

Organizations which are organized for the purpose of Christian education are not usually active in fund-raising. Two of the eleven groups supporting Synodical schools mentioned fund-raising in the report. The Lutheran High School Mothers' Club in St. Louis has as one of its purposes "To give financial assistance to Lutheran High School."¹⁸ This group makes the money by a magazine campaign, white elephant sales, book reviews, teas, and dues.¹⁹ Sometimes mothers' clubs in local congregations also practice fund-raising.

It is held by some that fund-raising activities may be opportunities for Christian Education. Gamble states,

There are many and diverse methods by which a group can raise a substantial amount of money and, in so doing, promote the character development and religious training of its members.²⁰

The theory is that a price can be charged for an educational activity or that tickets can be sold for a dinner at which a program of education may be carried out.

The charges against fund-raising are mostly that fund-raising hinders the training of Christians in good stewardship principles. Julius Crawford says,

¹⁸"Constitution and By-Laws of Lutheran High School Mothers' Club," January 16, 1952, p. 2.

¹⁹Minutes of the Lutheran High School Mothers' Club.

²⁰Charles W. Gamble, How to Raise Money (New York: Association Press, c.1942), p. 141.

The Church must see its objective not as the getting of money for itself, but as the teaching of people to have such an attitude toward money as shall make it a blessing and not a curse, both to those who possess it and to the world.²¹

John E. Hermann also suggests, "Why not spend more time in teaching your people the basic, Christ-centered stewardship principles and their application?"²² He implies that good stewardship is something which is difficult enough to teach without confusing the matter further by getting money for the church in other ways.

A second charge is implied against fund-raising when it is charged that these methods of raising money de-spiritualize a church. The charge is that women who are busy making money are not interested in teaching activity nor will they have time for it. They do not see their responsibility as teachers.

The fact that teaching is so seldom done as an organizational endeavor makes it very difficult to establish any relationship between fund-raising and teaching activity. Survey C again shows that those who do not practice fund-raising are ahead of those who do, for 20.8 per cent of them stated that they felt that a purpose of their organization was either to learn or to teach. Six per cent of those whose

²¹Julius Crawford, Financial Recovery for the Local Church (Nashville, Tennessee: Cokesbury Press, c.1934), p. 39.

²²John E. Hermann, "These 'Money-Making Affairs,'" The Lutheran Witness, LXIII (July 6, 1954), 233.

organizations engaged in fund-raising felt that a purpose of their organization was either to learn or to teach.

WOMEN'S WELFARE WORK AND FUND-RAISING ACTIVITIES

A very extensive part of women's ministry consists in doing welfare work. No accusation has been found which says that women who raise funds are not fulfilling their calling in this area as a result. On the contrary, the feeling is more likely to be expressed that women who raise funds spend part of the money made doing welfare work. A chart in chapter III showed the extent of the fund-raising activities in this area by city wide organizations. In this chapter the work done by women's organizations in congregations in caring for the poor will also be discussed. An important question to be answered first is what welfare work should be. Does it consist primarily of giving money? Another important question is whether or not that money is best raised by having fund-raising activities as they have been described in this thesis.

Women's Welfare Activity

The fact that Jesus accepted the ministry of a number of women and previously mentioned. They may have made His garments, cooked His food, or looked after His comfort in any way possible. The words of Jesus make it very clear that every woman has that same opportunity. He said,

For I was a hungered, and ye gave me meat: I was

CHAPTER IX

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Women's Welfare Activity

The fact that Jesus accepted the ministry of a number of women was previously mentioned. They may have made His garments, cooked His food, or looked after His comfort in any way possible. The words of Jesus make it very clear that every woman has that same opportunity. He said,

For I was a hungered, and ye gave me meat: I was

thirsty and ye gave me drink: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? or when saw we thee sick or in prison and come unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.¹

Every woman can minister to Christ by ministering to the people on earth who are in need. The type of service rendered will seem so insignificant at the time that the woman who renders it may not remember it; but Jesus will remember it. It will go unnoticed by men, but Jesus will notice it. Giving food, water, and clothing to poor and needy people and visiting the sick and imprisoned is so important to Jesus that these actions will be part of the basis for judgment on the last day. This type of ministry is what is meant by "welfare work" in this chapter. It is done by 1) sharing and 2) visiting.

Even in Old Testament times, God-fearing women were doing welfare work. Solomon wrote about the ideal virtuous woman, "She stretcheth out her hand to the poor: yea she reacheth forth her hands to the needy."² The command and life of Jesus gave women of the New Testament all the more reason to serve the poor and needy. The book of Acts tells of Dorcas, who was active in this type of ministry. She is

¹Matt. 25:35-40.

²Proverbs 31:20.

described as being "full of good works and almsdeeds which she did." When she died, "all the widows stood by weeping and showing the coats and garments which Dorcas made, while she was with them."³ Lundholm makes this comment about Dorcas:

She gave of her money, of her time, and of her services to make life a little brighter and easier for the widows and orphans in her neighborhood. Her charities took the simple and practical form of sewing coats and garments for the poor. She had learned to love the Savior and her love had to express itself in some practical way in addition to reading God's Word, praying, and attending the divine services together with her fellow-believers. She was a true disciple, a follower of Christ. Her religion was real. It had gripped her whole life. She lived what she believed.⁴

Surely this example of Dorcas' welfare work and stewardship life is applicable to women today!

St. Paul tells what a Christian woman should be like when he prescribed who is to be taken into the number of Christian widows and receive support from the Church. He says that during her life she is to have been

Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.⁵

In this type of service woman finds a worthy ministry.

The example of Dorcas and the directions of St. Paul pertain primarily to welfare work by sharing. When the

³Acts 9:36,39.

⁴Algot Theodor Lundholm, Women of the Bible (Rock Island, Illinois: Augustana Book Concern, c.1948), p. 246.

⁵1 Tim. 5:10.

Apostle James shows that faith is not true faith unless it is accompanied by such work he also mentions visiting.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.⁶

The following comment by Elmer Homrighausen shows the meaning of these passages about welfare work for a church.

Churches should also take every opportunity for community service. Every opening that is presented for service and witness should be grasped--such as service to prisoners, delinquents, outcasts, the underprivileged, the persecuted, the foreigners, the minorities, the transients, the poor, the unemployed, the unattached boys and girls in the community.⁷

The passages which have been cited above show that Homrighausen's comment applies especially to a woman or a woman's organization which is a part of the Church.

Women's Opportunities for Welfare Work

Women in the Lutheran Church have many opportunities to serve Christ through welfare work. One way is by supporting and assisting the hospitals, homes, and workers, which serve in this area. The following table shows the proportion of institutions and workers in the Lutheran Church--Missouri Synod which are being supported by women's organizations.

There are many types of welfare work being done by these

⁶James 1:27.

⁷Elmer George Homrighausen, Let the Church be the Church (New York--Nashville: Abingdon--Cokesbury Press, c.1940), p. 25.

TABLE 2

THE PROPORTION OF INSTITUTIONS AND INSTITUTIONAL WORKERS WHICH HAVE WOMEN'S GROUPS DIRECTLY SUPPORTING OR ASSISTING THEIR MINISTRY

Source of Report	Total Number of Reports	Number which Reported Women's Groups
Hospitals	11	6
Children's Service	12	11
Homes for Aged	11	9
Institutional Chaplains	39	20*
Total	73	46

*Twelve other institutional chaplains have unorganized groups or volunteer workers helping them.

women's groups in addition to the work they do in connection with missions, worship, and education mentioned in the previous chapters. Women make calls to encourage the people in these various institutions, cheering them, comforting them, and showing them Christian love. They make gifts and treats, provide literature and recreation, give parties, send cards, help with cooking, laundry, sewing, nursing, cleaning, and in various ways. In one case donating blood was part of the service of women. In other cases "public relations" was considered one of their greatest services.

In most cases these women meet monthly, or less frequently to discuss their work. In other cases the organization consists primarily of an executive board which makes appeals to the various ladies aid organizations in congrega-

tions for monetary help. By belonging to an organization of this type a woman may find opportunity to practice her Christian faith and serve Jesus as did those women of His time.

However, a great number of women do not have the chance to belong to an organization of this type. If that is the case, the ladies organization in the congregation may put forth special effort to do welfare work. According to reports made by pastors in survey B, a number of women's organizations have a committee to call upon or send cards to any who are sick. Sometimes they also call upon needy families to see in what ways they can help them. Mothers' clubs sometimes aid poor children in the school, or an organization may have a poor fund or a welfare fund which is at the disposal of the pastor.

Some pastors commented that they have no poor or needy in their areas. When this is the situation, women have made "good cheer bags" or CARE packages.⁸ Three pastors reported that their ladies organizations were helping to sponsor refugee families through the Lutheran Refugee Service.⁹ Others reported clothing drives. When the clothes were not sent to an institution or organization or distributed in the

⁸This type of work is illustrated in an article by Henry F. Wind, "Does Your Congregation Serve the Needy?," Advance, III (April, 1956), 5.

⁹The Lutheran Refugee Service in New York reported by letter that they are unable to give exact figures showing how many refugees were being sponsored or supported by women's organizations.

neighborhood they were taken to a community where poor people live and given away or sold for pennies.

Promotion of racial equality is another kind of welfare work in which women may participate. Inez M. Cavert reports in Women in American Church Life that

During a period of racial tension in the spring of 1947 in Georgia, many church women sat through trials of Negroes because they knew that the presence of an interested white person would mean a fairer trial.¹⁰

Also in other areas of the United States women may become examples for others by practicing racial equality.

The Relation Between Fund-Raising and Women's Welfare Work

In some instances women make much money by having money-making projects and as a result they give much money to an institution which cares for the sick or needy. In other organizations these endeavors are not so successful. An instance of their success is found in the Lutheran Hospital Women's Auxiliary at Beaver Dam, Wisconsin. One hundred ten women have given as much as \$25,000 in a year to the hospital. They raise this money by means of a county fair and auction, bake sales, bazaars, rummage sales, and dinners. This indicates that much money can be made by extensive fund-raising projects.

An example of an area in which these methods of raising

¹⁰Inez M. Cavert, Women in American Church Life (New York: Friendship Press, c.1948), p. 38.

funds were not successful is found in the reports of institutional chaplains. The five organizations which practiced fund-raising made an average of \$1,902.40 per organization. This was an average of \$3.286 per member and included all the money reported either from fund-raising or free-will offering. The seventeen organizations which did not practice any kind of fund-raising but used a system of free will offerings alone gave an average of \$2,662.67 per organization and of \$6.873 per person. These figures would seem to indicate that in this area where there is no specific building to support, Christian stewardship is best practiced by free will offerings alone and the welfare work is best supported in that way.

Surveys B and C point an accusing finger at fund-raising in a local congregation because of its relation to women's welfare work. All of the fifty congregations contacted in Survey B reported that their women's organizations sent delegates and financially supported the various welfare organizations of St. Louis. However only sixteen of them have any other regular way of caring for the poor in their area or bringing help to the needy where they may be.¹¹ The graphs made from the results of survey B show that the relation between the practice of fund-raising and caring for the poor is similar to that between fund-raising and making mission calls. The amount of activity in welfare work in-

¹¹See table 3, appendix.

creases when fund-raising is seldom or never practiced. It is not true among these fifty congregations that the more money made, the more spent for welfare work. Apparently, the opposite is true. Graph number 3 in the appendix shows that the more active a congregation is in making mission calls, the more active they are likely to be in caring for the poor and needy. Survey C showed that 14 per cent of those women whose congregations practiced fund-raising felt that a purpose of their women's group was to help or visit the sick or needy. Thirty-seven and five tenths per cent of those not engaged in fund-raising felt that a purpose of their organization was in the area of welfare work.

Though no charges were found which accused fund-raising procedures of hindering women's welfare work, a strong case could be given against them also in this area.

She is to the Church, the Body of Christ, as a royal priest with a ministry to perform. This ministry is woman's program of activity. It is not activity alone, nor something just to keep the women busy, but it is activity with the purpose of building and extending the Kingdom of God.

The woman's program is to be one of Christian stewardship. She is to be trained to recognize and practice the fact that she owns her body and all that she possesses. The woman's program should be training women and giving them opportunity to practice stewardship of the whole self. Steward-

CHAPTER X

A WOMEN'S PROGRAM AND FUND-RAISING ACTIVITIES:

SUMMARY AND CONCLUSION

In the order of creation woman was made as a helper for man and this is a very positive role. It implies that she is to be doing a great deal of work in the Christian Church which supplements and aids that which men are doing. One lady commented that the women are to "take up duties which the men cannot perform but which are sanctioned by them."¹ This they do, but the real sanction for woman's work in the Church and the real basis for her program is her position in the order of redemption. She has been redeemed by the blood of Jesus Christ. Because of that she is in the Church, the Body of Christ, as a royal priest with a ministry to perform. This ministry is woman's program of activity. It is not activity alone, nor something just to keep the women busy, but it is activity with the purpose of building and extending the Kingdom of God.

The women's program is to be one of Christian stewardship. She is to be trained to recognize and practice the fact that God owns her and all that she possesses. The women's groups are to be training women and giving them opportunity to practice stewardship of the whole self. Steward-

¹From Survey C.

ship is closely connected with all other women's activities. A woman is practicing stewardship when she is making mission calls, teaching Sunday School, serving the needy, or doing any other type of activity connected with God's Kingdom.

The women's program is to be one of Christian Worship. Worship is anything that she does as an act of reverence, honor, or respect for God. It may be giving money; it may be giving service to men; it may be prayer or liturgies. It is impossible to separate worship from other Christian activities.

The women's program is to be one of Christian fellowship. Because God is sharing with her and she with God, a woman also shares with other people. She shares love and companionship. She shares Christian admonition, inspiration, encouragement. She shares her physical abilities and her gifts. By doing this she has fellowship with other Christians and with God. There is fellowship in stewardship; there is fellowship in worship; there is fellowship in the furtherance of the Gospel; there is fellowship in Christian education; there is fellowship in welfare activities. Fellowship cannot be separated from any other part of a woman's program.

The women's program is to be one of Christian witness. Everything she does bears witness of her faith, and she is to go out of her way to be a Christian witness. Kathleen Bliss discovered in her study of The Service and Status of Women in the Churches that "Hand in hand with an enthusiasm

for evangelism goes genuinely sacrificial giving."² Women's program of stewardship, worship, education, fellowship, and welfare activities are all a part of her witness to the world.

The women's program is to be one of Christian Education. The Church teaches her and she teaches the Church. She learns and teaches the fulness of Christian life. She learns the meaning of Christian stewardship, fellowship, worship, witness, and welfare work. She learns to practice these and activities because she learns of her relationship with God through His Son Jesus Christ. Christian education cannot be separated from any other Christian activity. If it is, the other activities will also be damaged.

The women's program is one of Christian welfare work. Women are to give aid to anyone who is in need because of poverty, sickness, disaster, social conditions, or any other reason. This is one of the programs for women which the Bible emphasizes most. It cannot be left out of any program of Christian activity.

The thesis has shown that a program for women does not consist of a number of isolated activities but it is one unified program with emphasis on every aspect of Christian life. The item of fund-raising appears as a black sheep in this program. In every area it is argued whether it has a

²Kathleen Bliss, The Service and Status of Women in the Churches (London: S. C. M. Press LTD, c.1952), p. 65.

place or not. In every area evidence is given that fund-raising is a hindrance rather than a help to any program of Christian activity. Fund-raising is defended by those who are looking for a program of practical things to do which are easy for women. There are practical things for women to do without selling.

Each one of these Christian activities directly serves the purpose of building and strengthening the Kingdom of God in the hearts of people. Selling activity does not in any case serve that purpose directly. In each area of Christian life the results of the surveys were applied where they fit. Survey B showed that in the areas of Mission calling and care for the poor, congregations which were least active in fund-raising were most active in these other areas, and that women's groups which seldom practiced fund-raising were more active in mission calling and care for the poor, though the difference was not significant in the latter group. Survey B also showed a strong relationship between activity in the practice of mission calling and the practice of care for the poor. This again shows the strong connection between various Christian activities. However, when fund-raising activity shows an opposite relationship, it would seem to indicate that fund-raising has no place in a woman's program. Though other parts of a women's program could not be measured by survey, the fact that the connection is so strong between all of these Christian activities would mean

that stewardship, fellowship, worship, and education are also hindered by fund-raising activity.

If survey C would have shown that those women who did not practice fund-raising were more conscious of a program of Christian life only in one area, it could hardly be used as evidence in this thesis. However, in every area of Christian life and activity the same results appeared. Women from groups which practice fund-raising are not so likely to state the purpose of their organization as being fellowship, worship, witness, welfare, stewardship, or education, as are women who belong to organizations which do not practice fund-raising. This would seem to be strong evidence that such selling activities hinder the development of other areas of Christian life.

Exceptions to the general rule do exist. There were two congregations in survey B which reported that the women's organizations were active in fund-raising and also active in both caring for poor and making mission calls. A number of women who belonged to organizations which practiced fund-raising named a program of Christian activity as the purpose of their organization nevertheless. But a rule established says that a congregation which is active in fund-raising is not as alive to other areas of church life as it could be. This could indicate that activities designed exclusively for fund-raising are either a cause of or a sign of a spiritually low condition in an organization.

APPENDIX

TABLE 3

THE REGULARITY OF THREE TYPES OF ACTIVITY
IN FIFTY LUTHERAN WOMEN'S GROUPS IN THE
ST. LOUIS AREA

Regularity	Fund-Raising	Care of Poor	Mission Calls
Regular	17	16	13
Occasional	17	14	
Seldom	12	20	19
Never	4	0	18

Fund-Raising	Groups which regularly care for the poor
Regular	23.5 per cent
Occasional	23.5 per cent
Seldom	33.3 per cent
Never	100 per cent

Figure 1. A Comparison of the Practice of
Fund-Raising and Regular Care for the Poor
in Church Women's Groups.

Fund-Raising	Groups which regularly make mission calls
Regular	23.5 per cent
Occasional	11.8 per cent
Seldom	25 per cent
Never	100 per cent

Figure 2. A Comparison of the Practice of
Fund-Raising and Regular Mission Calling
in Church Women's Groups.

Mission Calling	Groups which regularly care for the poor
Regular	69.2 per cent
Occasional	18.9 per cent
Never	22.2 per cent

Figure 3. The Ratio between Mission Calling and Regular Care for the Poor.

Care for the poor	Groups which regularly make mission calls
Regular	50 per cent
Occasional	14.2 per cent
Aid Welfare Organizations only	10 per cent

Figure 4. The Ratio between Care for the Poor and Regular Mission Calling.

Raise Funds	50 per cent
Fellowship	40.7 per cent
Witness	27 per cent
Welfare	14 per cent
Worship	6 per cent
Education	6 per cent
Stewardship	1.3 per cent

Figure 5. Answers Given to the Question, "What do you feel is the purpose of the Ladies' Organizations in Your Congregation?" by 150 women Representing thirty-eight Congregations which Practiced Fund-Raising in varying Degrees.







Fellowship		41.6 per cent
Witness		66.7 per cent
Welfare		37.5 per cent
Worship		20.8 per cent
Education		20.8 per cent
Stewardship		8.5 per cent

Figure 6. Answers Given to the Question, "What do you feel is the purpose of the Ladies' Organizations in Your Congregation?" by twenty-four women representing three congregations which did not practice Fund-Raising.

What do you feel is the purpose of the Ladies Organizations in your congregation?

Dear Fellow Church Members,

I am presently working on a B.S. Thesis which will endeavor to determine the scope and character of Christian service rendered by women in our Lutheran Church. Your prayers and help, are in a position to help me in this work. If you are interested, may help you may give us. Will you kindly do the best of you to answer the questions listed below and return this sheet to me. A stamped and addressed envelope is enclosed for your convenience. Thank you very much.

Philip Galtner

What do you feel is your personal duty to Christ and to the Church?

1. How do you feel about the work of the Ladies Organizations in your congregation?
2. What is the percentage of each of them?
3. How do you feel about the work?

Name of your congregation _____

4. What percentage is this of the total budget of your ministry?
5. How do you feel about this money?
6. Please give a description of how women personally participate in visiting you in your ministry.
7. Please describe the effectiveness of their assistance.

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Dear Fellow Christian,

I am presently working on a B.D. Thesis which will endeavor to determine the scope and character of Christian service rendered by women in our Lutheran Church. You, I believe and hope, are in a position to help me in this project. I will appreciate any help you may give me. Will you kindly do me the favor of answering the questions listed below and return this sheet to me. A stamped and addressed envelope is enclosed for your convenience. Thank you very much.

Philip Gehlhar

1. What women's organizations do you have supporting and assisting your ministry? _____
2. What is the membership of each of them? _____
3. How often do they meet? _____
4. How much do they give to support your ministry financially? _____
5. What percentage is this of the total budget of your ministry? _____
6. How do they raise this money? _____

7. Please give a description of how women personally participate in assisting you in your ministry. _____

8. Please describe the effectiveness of their assistance. _____

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