

Valparaiso University

ValpoScholar

The Vanguard

Lutheran Human Relations Association of
America

1985

The Vanguard (Vol. 32, No. 4), June 1985

Lutheran Human Relations Association of America

Follow this and additional works at: <https://scholar.valpo.edu/vanguard>



Part of the [Civic and Community Engagement Commons](#), [Inequality and Stratification Commons](#), [Other Religion Commons](#), [Politics and Social Change Commons](#), [Race and Ethnicity Commons](#), [Social History Commons](#), [Social Justice Commons](#), and the [United States History Commons](#)

This Newsletter is brought to you for free and open access by the Lutheran Human Relations Association of America at ValpoScholar. It has been accepted for inclusion in The Vanguard by an authorized administrator of ValpoScholar. For more information, please contact a ValpoScholar staff member at scholar@valpo.edu.

NILB studies Native ministry

By Shirley Canchola

At the April National Indian Lutheran Board annual meeting, members kept their agenda time brief to enable full participation in their consultation on American Indian ministry in the new Lutheran Church.

The board felt it vital to maintain continuous NILB leadership during the design years before the new Lutheran Church becomes a reality.

Syd Beane was elected president of the NILB for the duration of its existence under the present form (probably until the end of 1987).

Charles Tucker Jr., a Cherokee and member of Eben Ezer Lutheran Church at Oaks, OK, was elected to fill a vacancy in the NILB Central Region. Robert Iyatunguk, Inupiaq (Eskimo), was elected to fill a Northwest board vacancy. Iyatunguk is vice-chairman of the Seward Peninsula Lutheran Ministry.

Seventy people welcomed Bishop Will Hertzfeld who keynoted the consultation. His message emphasized the special task before the group as it sets forth to express its opinion on American Indian ministry in the new Lutheran Church. Twenty-one of the group were delegates from Lutheran Indian congregations. Others included individuals in Indian ministry, and church executives.

The consultation was intended to evoke the Indian expression of how it perceives its ministry to the Commission for a New Lutheran Church. There was a consensus from the group that the role of the church in the community should include leadership development. Full partnership, not just mission status, in the whole ministry of the church is essential to a church wishing to be inclusive.

One of the ways to recognize the unique gifts that Native Americans bring to the church as well as expressing full partnership is membership on various boards and committees. There was a strong emphasis on youth involvement in church activities.

NILB was recognized for its significant contribution to Indian people and the group felt that NILB, in a very similar form, should be included in the new Lutheran Church.

Shirley Canchola is a staff member for the National Indian Lutheran Board.

Pittsburgh ministry challenges church

by David Barlett

The confrontation between a pastor and a bishop in western Pennsylvania has brought the attention of many Lutherans to the theological and ecclesiastical issues affecting social ministry and justice advocacy.

An appeals panel has upheld the decision of a disciplinary committee recommending that the Rev. D. Douglas Roth, formerly pastor of Trinity Lutheran Church, Clairton, PA, be removed from the ministry. Investigating panels have also recommended the resignation of two other pastors, Rev. Daniel Solberg and Rev. William Rex.

The actions against the pastors originate in their participation with the Denominational Ministry Strategy (DMS), an

ecumenical organization of pastors concerned about the problems associated with unemployment and industrial decline in the Monongahela and Ohio valleys.

Unemployment levels are conservatively estimated at 65,000 individuals, with some 100,000 families affected by unemployment or underemployment. In Clairton and other old steel-mill towns, between 20 and 25 percent of residents are jobless.

"There was little choice but to get involved," Roth told "Lucha," a publication of the New York Circus. "The unemployment came into our parishes in the form of alcoholism, suicide, and child and wife beating. There was general despair."

DMS tactics, however, brought the disapproval of church members, local business leaders and some church officials.

Last fall, Bishop Kenneth May of the LCA's Western Pennsylvania/West Virginia Synod, initiated an investigation at the request of some of Roth's parishioners. That investigation led to the dismissal of Roth from Trinity Church. The synod eventually brought court action to force the defiant Roth from Trinity's pulpit.

Roth spent more than 100 days in jail when the Western PA/West Virginia Synod won an injunction against him. Released from prison in March, Roth was rearrested with three others during an Easter Sunday worship service on the sidewalk in front of Pittsburgh's Shadyside Presbyterian Church. They are to appear for arraignment June 10.

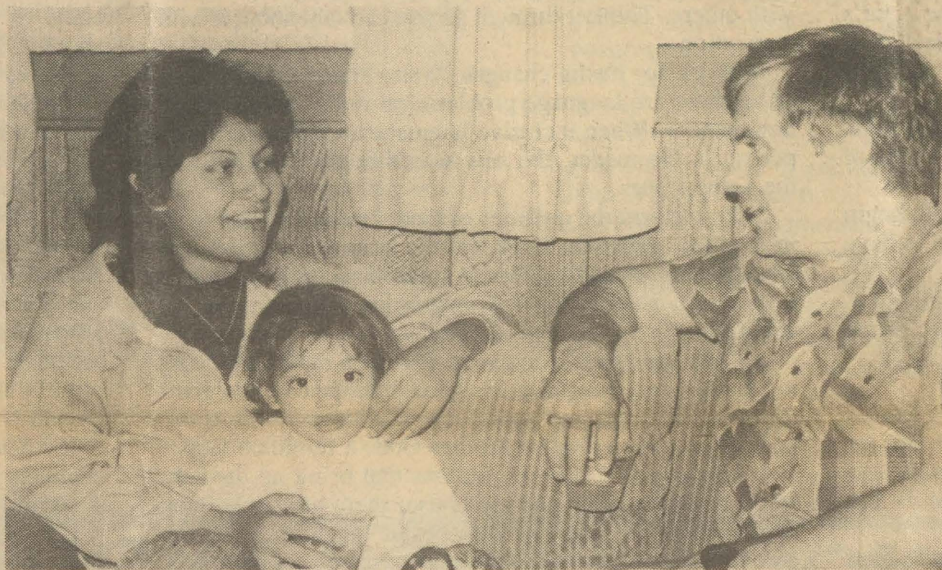
Members of the Denominational Ministry Strategy contend that the economic situation in western Pennsylvania and the reaction of church leaders to these members' activities constitute a "confessional crisis." DMS produced an "Evangelical Confession" last February.

Central to that confession is the DMS pastors' rejection of what they describe as the "corporate model" which church leaders have adopted. "Attempts to shape our congregations and synods in the 'corporate model,' to adopt corporate style and technique, and to defer to corporate values as necessary for the church to be the church must be condemned as betrayals of the authority of Christ and the nature of the Church as his kingdom," the confession declared.

"In order to proclaim the Gospel as the message of salvation, the church must proclaim the law as God's binding demand on all who live in this fallen world," it continued. "We must reject, therefore...the teachings of our leaders that evil and injustice are not to be identified in secular corporations or challenged in particular manifestations as though these institutions

See 'Pittsburgh'

page 4



Salvadoran Refugee...

Brenda Sanchez-Galan, with her daughter Bessie, talks with Ron Letness of Milwaukee during Galan's 12 day visit to Wisconsin to talk about the Central American refugee situation in the southwest. Galan, a Salvadoran refugee and member of the Lutheran Church of the Resurrection in San Salvador, is working to assist other refugees in Texas as she awaits action on her political asylum application.

Efforts to overturn 'Grove City' continue

By Jonathan Strom

Ever since the Supreme Court restricted civil rights enforcement in its 1984 ruling in Grove City v. Bell, civil rights activists, Congress and the Administration have been wrangling over what that ruling means and how if at all to respond legislatively. Last year Congress failed to pass legislation to overturn the Grove City decision.

Once again Congress is turning its atten-

tion to legislation which supporters hope will restore lost civil rights to women, disabled persons, people of color, and the aged. The issue today is no longer simply restoring lost civil rights, however. In many ways, the 1985 Civil Rights Restoration Act is a test as to whether Congress and the Administration will continue to remain on the cutting edge of Civil Rights enforcement.

In the Grove City decision, the high court held that a college receiving federal aid only for its financial aid program was free to discriminate under Title IX of the Education Amendments of 1972 (which protects the rights of women and girls in educational programs or activities) in all areas of the institution except the financial aid department. Previously, if one part of an institution received federal funds, the entire institution was covered. Because language used in Title IX is nearly identical to that used in three other civil rights statutes, the ruling restricts enforcement in the following statutes as well:

Title IV of the Civil Rights Act of 1964 which prohibits discrimination on the basis of race, color, or national origin in federally assisted programs or activities; Section 504 of the Rehabilitation Act of 1973 which requires recipients of federal financial assistance not to discriminate against disabled persons; and The Age Discrimination Act of 1975 which forbids discrimination on the basis of age in the delivery of services and benefits supported by federal funds.

In the wake of the Grove City decision, the need for corrective legislation has become more pressing. So far, the Department of Education has closed, limited, or suspended at least 63 cases involving alleged infringement of civil rights as a result of the new interpretation. In one example, a student at Northeastern University in Boston complained that she was sexually harassed and filed a Title IX complaint. Although the University had received \$2,216,000 under the College Housing Loan Program to renovate student housing and nearly \$10 million dollars in student aid for 1983-84, the Department of Education put the case on "policy hold" because the alleged discrimination occurred in Lake Hall which was not built or renovated with federal funds. Had the discrimination occurred in a student dormitory which was renovated with federal funds, the case would have been investigated.

The 1985 Civil Rights Restoration Act, introduced in both the House and the Senate (H.R. 700 and S. 431 respectively), would restore institution-wide coverage lost in the Supreme Court decision. Now, with over 190 cosponsors, H.R. 700 is currently being considered in committee and supporters hope for a floor vote in June.

Currently, controversial and unrelated new amendments could threaten passage of the act in the House. Representatives Tauke (R-IA) and Siljander (R-MI) are proposing separate amendments which

See 'Rights'

page 4

BUT LET JUSTICE ROLL
DOWN LIKE WATERS,
AND RIGHTEOUSNESS
LIKE AN
EVER FLOWING
STREAM.

1985 Human Relations
Institute...page 4

vanguard

(ISSN 0042-2568)

Volume 32, Number 4, June 1985

Published Feb., March/April, May, June, July, Sept./Oct., Nov., Dec., by the Lutheran Human Relations Association of America (LHRAA).

2703 N. Sherman Blvd.

Milwaukee, WI 53210 414/871-7300

Richard Perry, Charlotte, North Carolina, President
Susan and Charles Ruehle, Directors & Editors

VANGUARD is a member publication of the Associated Church Press and benefits from the services of the News Bureau of the Lutheran Council USA.

Lutheran Human Relations is an independent association supported by individuals and congregations from all Lutheran Church bodies. Our mission is to challenge and to enable Christians to carry out an active witness to Christ's life and love, and to overcome racism, sexism and other forms of injustice.

VANGUARD is sent to all LHRAA members. Tax-deductible membership contribution: \$15.00 or more.

POSTMASTER: Send address changes to VANGUARD, 2703 N. Sherman Blvd., Milwaukee, WI 53210
Second Class postage paid at Milwaukee, WI

Black agenda conference seeks partnership

Changing the focus from confrontation or sensitization to partnership, leaders from a Conference on the Black Agenda have presented a wide-ranging series of recommendations to the Board for Service and Mission in America of the American Lutheran Church (ALC).

Much of the agenda is not new, commented Athornia Steele of Lexington, Va., president of the Coalition of Black Members in the ALC. "That tells us that while there have been many strides forward, there's still much to do," he said.

He urged implementation of recommendations from the conference, held early this year in Los Angeles, "to avoid frustrations

of the past."

During its meeting in Denver April 17-20 the board accepted the conference report and asked staff of the Division of Service and Mission in America (DSMA) to prepare proposals based on the recommendations for consideration at the board's November meeting in Minneapolis. The board also encourage presentation of the Black Agenda report to the June 3-7 ALC Church Council meeting.

Fifteen recommendations from the Black Agenda conference speak to such issues as involvement of Black leadership in planning and implementing new Black ministries, greater reliance on indigenous

Black resources for congregational life, eradication of racial discrimination in the call process for pastors, development of programs for theological education and leadership training for Black lay persons, creation of an Office for Community and Economic Development, and allocation of "significant" funds, including pension investments, for economic development.

While lauding ALC involvement in economic development overseas, George E. Harris of Carson, Calif., a representative of the Black Agenda conference, said that "when it happens at the expense of situations at home, there's something wrong."

"I get the feeling that it's safer to help when there's an ocean in between, rather than railroad track or an alley," he said.

Traditionally, according to the Rev. Raymond LeBlanc, pastor of First Lutheran Church, Carson, who chaired the Black Agenda conference planning committee, ALC new ministries have followed the shifting white population. He called for the church to take some risks in establishing more new congregations in Black neighborhoods.

"The church is called to announce the kingdom of God as well as denounce the systems that separate and oppress people," he said.

17 easy effective hints....

Language offers key source of inclusiveness

by Ann F. Price

The setting is a church sanctuary, sometimes small, with people scattered throughout except for the first three rows. A banner hangs in the front proclaiming: "The Son has come for all men, bringing love and peace."

The hymns are filled with "God, the Father," "men" and "mankind." Liturgy refers to God, the Father; the Doxology is sung, again "God, the Father"; the Lord's Prayer is repeated, "Our Father..."; and the benediction says, "Now may our Lord Jesus Christ himself and God our Father...."

And a woman leaves the sanctuary feeling excluded and as if she has worshipped in a place with a narrow vision of God.

But what to do? Plenty to do. Here are 17 ways to begin to clear up your language to make it inclusive and to have an impact on the language of others.

1. Know in a deep place that the issue of inclusive language is not trivial. You will be told that it is. Some will say as they laugh, "it's just not that important." It is imperative for you to know that it is important.

There are people who are leaving the Church because of the sexism in it. There are battered and abused women who have no positive image of men with which to make a transition to relate to a Father God. Language is not trivial.

2. Fix your own hymnbook and use it. Buy your own hymnbook and fix it up, carry it with you and use it. Paste new versions over old versions, write in word changes. Share it with the pastor and offer to provide her or him with a similar revised edition.

3. Write editors. If you come across materials (particularly in church materials) that are not inclusive, write

the editors and express your feelings. It is important for them to know you are alive, well and verbal.

4. If you slip, correct yourself. Once again it raises the issue and perhaps the consciousness of yourself and others. It also lets others know you are not perfect.

5. Be clear and share. Be clear about your reasons for using inclusive language so you can share your reasons with others. Think it through so you can talk about it with conviction.

6. Work for media changes. Write letters or telephone when there are language problems on radio, television or newspapers. When inclusive language changes start happening in the media, the new words begin to sound like the natural ones.

7. Brainstorm the qualities of God. Brainstorm alone or in a group what you think are the qualities of God and what that quality is like. God is solid like a rock; quiet like a snowfall; strong like a woman; clear like a mountain stream; _____ like a _____.

8. Call God "her" for a year. It's not a matter of trying to balance something out. It's good practice for you, good for others to hear, and good for you to think for an entire year of a woman God, a Mother God, a feminine God.

9. Use stickers, posters, buttons that bring up the subject for conversation. At my house, there are stickers on both sides of the small window beside the door, so as you enter or leave you may notice: "Feminism spoken here."

10. Listen to where others are. Some want "mankind" changed to "humankind," but don't believe that God should ever be "Mother." Some want liturgy changed but not hymns or scripture. Some want no changes made at all. Some want everything changed. Work at staying open to hearing them; at the same time, share where you are.

11. Affirm the inclusive language of others. Let them know how good it feels to you to hear it.

12. Share your opinions. Officially share your opinions on the use of inclusive language in the church service with committees on worship, the pastor, official bodies within the church. If changes are being made, commend that.

13. Arrange for others who use inclusive language to come to your church. These guests don't have to speak about it. It is just good for them to use inclusive language as the natural part of their speech patterns that it is.

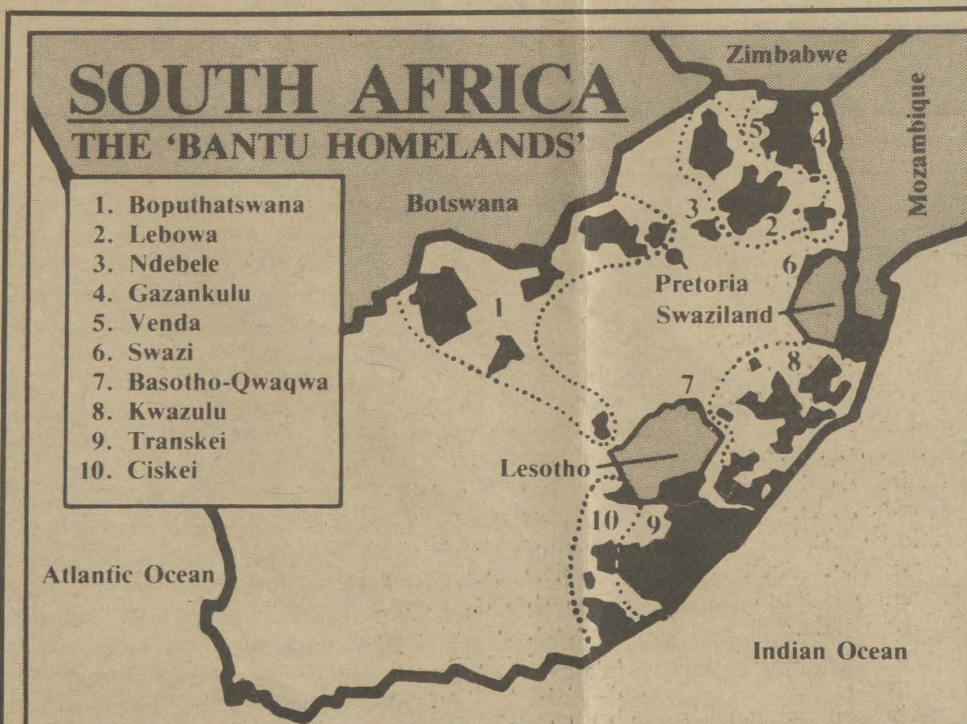
14. Share inclusive language information. Share articles and news clippings with the pastor so that she/he can be kept up-to-date on the subject of inclusive language.

15. Go and be fed periodically. If you feel excluded in your church setting, find someplace you can go occasionally and feel absolutely included, and deeply fed. I almost forgot this, and then went to a church where changes were suggested for hymns, where the minister referred to God the Mother and God the Father, where the scripture reading used inclusive language — and tears came to my eyes with the feeling of not being left out. So go and be fed.

16. Know in a deep place that the issue of inclusive language is not trivial. This is a repetition of No. 1, but it is so important that it deserves to be repeated.

17. Each person has creative and exciting ideas. You fill in the space with your ideas of how to clean up your language to make it inclusive and to have an impact on the language of others.

Ann F. Price is a member of New City United Methodist Church, New City, NY, and a composer of feminist music and inclusive hymns. Reprinted from *Daughters of Sarah* magazine.



Land and Hunger: South Africa

In South Africa, rigid control of the land by whites is the major cause of poverty for the country's 23 million black people. Segregated into "homelands" or **bantustans** by the country's apartheid system, blacks, who make up 70 percent of the population, hold 13 percent of the land. Observant travelers flying over South Africa report that it is easy to tell from the air which land is "white" and which is "black." The poor, arid, infertile land of the **bantustans** sticks out like gray-brown blotches on a green, fertile landscape. Unlike other African regions, South Africa was heavily settled and farmed by white European colonists, who found the climate hospitable. The system their descendants maintain impoverishes millions of people in the continent's wealthiest country.

(Reprinted from *Bread For the World's Background Paper No. 79 'Roots of the African Crisis.'*)

IN THE NEWS ...

The Lutheran World Federation's Commission on Studies has adopted a quota system requiring at least 40% women in all its programs. The system is implementation of an LWF Assembly decision last summer in Budapest, Hungary.

The National Sanctuary Defense Fund has a new address. Contributions can be sent to the Fund, c/o Franciscan Friars of California, 1610 Bush St., San Francisco, CA 94109.

Dean T. Simon Farisani, a leading black Lutheran and critic of apartheid, said at a press conference in New York May 8 that South Africa has reached the point of "ungovernability" after recent riots and protests in townships and urban areas. Farisani received an honorary doctorate from Trinity Lutheran Seminary May 18.

Plans for a national "Peace with Justice Week," to be observed Oct. 19-25, 1985, have been announced by an organizing group of national churches. A Peace with Justice Week packet is available for \$4 each (50 or more, \$2.50 each) by contacting Peace with Justice Week, Room 712, 475 Riverside Drive, New York, NY 10115; 212-870-3347.

Charles Lutz, Rev. Douglas Swendseid, and Tom Witt participated in the third Hiroshima Peace Seminar in Japan May 1-4. The seminar called on Lutheran churches throughout the world to give special attention to working for peace. Lutheran colleges and seminaries were urged to increase their work in peace research and peace education. The seminar also supported a proposal that the Lutheran World Federation establish a desk for peace and justice concerns.

About six of 10 mothers with pre-school or school-age children were in the labor force in March 1984, according to the U.S. Department of Labor Statistics. A record 19.5 million women with children under the age of 18 were working or looking for work. About 8 million of these women had children under age six. In 1970, just four of 10 mothers (12.4 million) were in the labor force.

Older population will pose challenges to church

By Robert Hoyt

A U.S. population that is growing older and living longer will pose new challenges to society in general and to the Church in particular.

All of us are growing older, but demographers tend to divide those over 55 into four age groups. "Older" people are those over 55. The "elderly" are those people over 65. The "aged" are those over 75, and the "very old" or "frail elderly" are those over 85.

One of the most significant trends affecting U.S. society will be the increasing number and percentage of elderly people in the next 40 years. The percentage will increase from about 11 percent to 19 percent of the U.S. population by the year 2025.

The real impact of the increased aged population can be seen in the following statistics:

1. In 1900, one person in 25 was 65 years of age or older.
2. In 1935, when Social Security was enacted, 30 persons were working for every one retired person.
3. In 1980, one person in nine was over 65.
4. In the year 2030, one person in 5 will be over 65.
5. We can anticipate that by 2020, fewer than two persons will be employed for every one person retired.

We are becoming a four-generation society. It will be common for children who have worked a full life and retired still to be responsible for the care of their elderly parents.

While those over 85 are only one percent of the total population today, they will be five percent of the U.S. population by the mid-21st century. This tremendous increase has major implications for social

and health planning.

Race and income are factors in longer life experience. Whites 65 and older represent 12.2 percent of their population, while blacks represent less than eight percent; Indians, 5.3 percent, and Hispanics, less than five percent.

Gender is even more significant in life expectancy over men. Women now live an average of eight years longer than men.

Health becomes a serious problem for people 85 years of age and over. Half of this population reports being limited or unable to carry on major activities because of chronic illness. Elderly people in the South and in rural areas are more likely to have chronic illness.

In nursing homes, 75 percent of the residents are living without a spouse, while only 40 percent of non-institutionalized elderly have no spouse. This implies that the absence of a spouse or other family

member to provide support is the most critical factor in the institutionalization of the elderly.

Less than one-half of women 65 years and older live in a husband-wife household. By 75, most women live either alone or with a non-relative. Relatively few women live with their own children or other relatives. Elderly women are more likely to be widowed than married. Nearly 70 percent of women over 75 are widowed, compared to only 20 percent of men of that age.

The economic position of the elderly is generally lower than younger people's. Only a very small minority of elderly people manage to maintain a relatively high income. Nine percent of white males over 65 have incomes over \$30,000. Only one percent of white females and less than two-tenths of one percent of black males and females have such incomes.

Women who have had lower incomes compared to men throughout their lives experience greater poverty after 65. Elderly women had a median income in 1981 of \$4,800.

For the first time in their lives, many people will face poverty as they age, particularly after retirement. In 1981, one of seven elderly people lived in poverty.

Approximately one-half of the older population lives in the eight largest states. California and New York each have more than 2 million older residents. Florida, Pennsylvania, Texas, Illinois and Ohio each have over one million. In all but one state, the older population grew at a faster rate than the general population in the decade 1970-1980.

The ratio of elderly to those under 65 will probably be one to five in 1990, and one to three in the year 2025. These statistics and others should impact our social ministry planning in the next decade.

Robert Hoyt is the director for program development with the Division for Service and Mission in America, American Lutheran Church. Reprinted from *Contact*, a publication of Lutheran Social Service System.

Congregation studies Sanctuary options

Editor's note: The following report from Rev. Woody Carlson at First Lutheran Church in Beaver Dam, Wisconsin, outlines the options that congregation considered when discussing the Sanctuary movement.

First Lutheran's began its study of Sanctuary at the request of Bishop A.C. Schumacher. The Bishop asked all Southern Wisconsin District, ALC, congregations to think seriously about what is happening in Central America and what our Christian response might be.

First Lutheran's Church Council established a task force of interested persons. Some members were well acquainted with the issues, others were not but expressed concern, and still others wanted to insure that both sides of the issue were fairly presented. At the end of the study, the task force was to report back to the church council with recommendations.

The task force began its study with a Sunday focus on Central America. A leader from a Madison, WI, Sanctuary

congregation preached and led the adult education and discussion hour. After that, monthly meetings with films, speakers, refugees and discussion were held. At the end of nine months, the task force reported back to the church council, and a congregational meeting was set.

By the conclusion of the study, the entire task force felt that the evidence for giving Sanctuary was compelling, despite some early objections. This was not viewed as a political issue, but a moral and religious one. Members who support the present administration on many other issues felt as a result of the study that they must take exception with the current policy toward Central America.

The task force did feel that housing a refugee in a small town like Beaver Dam would not be the best way to proceed. (There isn't a large Central American community in Beaver Dam to support and welcome a refugee, and the idea of Sanctuary is new to the community.) Other con-

gregations who had been through a similar study process encouraged the task force to take small steps as a good way to begin.

The following resolution was passed by the congregation: Resolved that First Evangelical Lutheran Church shall:

- (1) Publicly endorse the Sanctuary movement and state, that the moral and Christian response requires our congregation to provide leadership and Christian compassion,
- (2) Provide for the appointment of a task force to implement our congregation's desire to aid the border area of Texas/Mexico,
- (3) Coordinate an ecumenical, city-wide response to this issue.

Two members of the congregation participated in a tour of the border area of Brownsville, TX as part of the continuing study of the issue. The task force intends to make the congregation's support more direct and tangible through these kinds of activities.

BOOKS·BOOKS·BOOKS

ACTIVISM THAT MAKES SENSE

by Gregory Pierce.

Paulist Press, 1984. \$6.95

Across the church, particularly in urban settings, a movement is afoot to enable local congregations to act responsibly as a neighborhood institution committed to justice for all people in that environment. To practically live out that dream some kind of purposeful community building is necessary.

One form of that community building emerged with strength in the 1960's and is reemerging today as an agenda item for the serious local congregation, urban, suburban, or town and country. Congregations are rediscovering that their parish is not themselves, the congregation, but is the local turf, their primary area of service in the human community. The parish is the caring relationship a congregation has for its environment.

Gregory Pierce calls the church to that sense of local churching again to the human community and its struggle for justice as essential to our mission understanding and mandate. His book could be entitled, "The Gift of Community Organization to the Renewal of Local Congregation Life." He gleans his examples from nearly 30 years of community organization activity in local neighborhoods across the United States. In story form he shares what one is up against in this work and how people have been resourceful in responding to the challenges.

The task of dealing with innocent suffering is ecumenical not individual in nature. It requires alliances among all who care, regardless of religious backgrounds. This is the growing point and the point of hesitation for many clergy and congregations. But this love relationship for God's earth and God's people is not a choice for the committed church person — it is a way of life. And Pierce helps guide us in that direction. His specific focus, brevity, and practicality makes this an excellent choice for a leadership group study. Just his suggestions on leadership training would benefit many congregations.

Rick Deines is director of Milwaukee Area Lutheran Coalition, a pan-Lutheran group of congregations working on congregational renewal through neighborhood ministry.

TALKING TO CHILDREN ABOUT NUCLEAR WAR

By William & Mary Van Ornum
Continuum Publishing, 1984

This book is a timely, well-balanced effort to address the issue of how adults can effectively talk to and listen to children about nuclear war. The Van Ornums are a clinical psychologist and an educational journalist. The two different professional perspectives result in an end product which is understandable to the layperson yet includes examples from clinical studies and treatment. Perhaps the book's most admirable accomplishment is that no sides are taken, nor is one political point of view favored. The authors stick closely to the issue of exploring the psychological and emotional effects of nuclear war on children and adults, and avoid political debate.

The content of the book includes several major themes. The first is that children do in fact think about nuclear war. The authors cite studies which indicate that up to 85% of children think about the possibility of nuclear war when not approached by adults on the issue. Another theme is that parents need to deal with their own confusion and fear in order to be able to talk with children about nuclear war. Specific examples of how to talk to and listen to children in different age groups are given.

There is also a discussion of hope and despair with input on how families can function and grow while discussing and not denying the threat of nuclear war. The book concludes with the message that hope in the nuclear age is synonymous with action directed toward preventing nuclear war. Over and over the authors cite examples which demonstrate that those children and adults whose sense that they are doing something to prevent a nuclear holocaust are those individuals who are most likely to cope with the psychological effect of that possible disaster in a hopeful, healthy way.

The book has definite value for parents, Christian educators, or anyone either pacifist or militarist who struggles with this issue. It is reassuring to know that such a well-written, sensitive volume is available on this issue.

Reviewer DeAnn Stone Ebener is a mother and a social

worker employed by the Omaha Public School and the City of Omaha Employee Assistance Program.

THE POLITICS OF SPIRITUALITY

by William Stringfellow

Westminster press 1984, \$7.95

William Stringfellow has had qualms about "spirituality." He has seen a "vaguish, supercilious, commercialized, religiose" context around the word and has felt it is often used as a "trick by clergy enabling something to be said when in truth there is nothing to say."

It should not surprise us, therefore, when the author speaks of a biblical spirituality which is active and politically conscious. In fact the whole series of which this book is a part has a similar assumption about spirituality: "We call these books spiritual because they deal with how God's Spirit intersects with the human spirit."

This book is a welcome contribution to the numerous books coming out on spirituality. It has strong biblical roots in understanding holiness as wholeness. There are the typical incisive Stringfellow quotes: "That which distinguishes the saint is not eccentricity but sanity, not perfection, but conscience."

One of the most helpful insights into the nature of our times was in regard to nostalgia being promoted as a substitute for hope.

Lutherans will affirm not only the strong biblical basis for spirituality but also the description of the "politics of the Gospel" being "the politics of the cross."

Stringfellow refers back to the monastic witness for two aspects of biblical spirituality — intercession and eucharistic praise. I wish he had expanded this section. I think there are other aspects of the monastic witness which could inform contemporary spirituality.

Editor's Note: William Stringfellow died this past spring.

John Schramm is on the pastoral staff of Trinity Lutheran Congregation in Minneapolis and a member of the Community of St. Martin, doing ministry in the Cedar Riverside area of Minneapolis.

'Pittsburgh'

were immune to such corruption." Bishop May organized a synod commission on economic justice to help involve churches in both direct aid to the unemployed and in issues relating to the causes of unemployment. Synod action against DMS pastors, however, has continued. The synod's executive board recommended resignation of Rev. Solberg from Nativity Lutheran Church in Alison Park, PA, and Rev. Rex, who serves Rosecrest Lutheran Church in Monroeville and St. Mark's Lutheran Church in Trafford. Last month, 71 individuals affiliated with the Lutheran School of Theology at Chicago issued a statement supporting Roth's reinstatement to the pastoral ministry. In it, these professors, students and others noted that "constitutional provisions and procedures (should) not supplant the unique means of reconciliation entrusted and available to the Church." "The Church needs to be involved in the quest for justice in society and must recognize and explore more extensively the special challenges which such involvement poses for our understanding of the con-

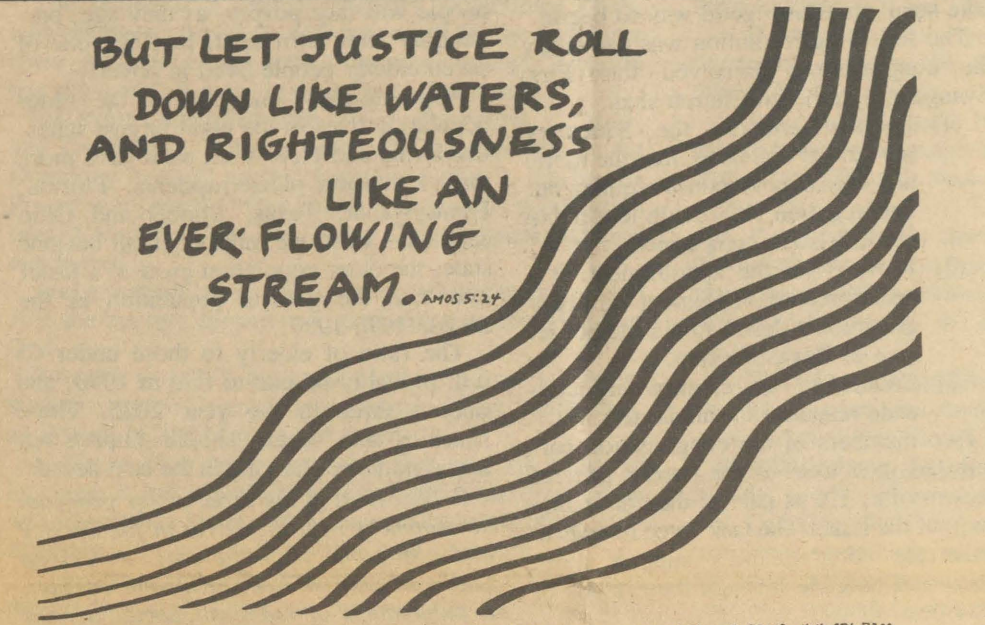
gregation and of ministry," the Chicago statement said. "The situation in Pittsburgh has exposed a dire need for the Church to be equipped with broader theological as well as socio-economic and political understandings, so that there might be a more effective engagement with the realities and institutions of the public arena." Nevertheless, DMS tactics have not won public support in the Pittsburgh area. "DMS and the Network (to Save the Mon-Ohio Valley, a labor-oriented organization) really had no program for reindustrializing the region, and they had no real power," according to Bohdan Hodiak, religion reporter for the Pittsburgh Post-Gazette writing in the Christian Century. Hodiak noted that DMS' "spiritual capital — the ability to touch the conscience of the community — had largely been squandered by (its) confrontational tactics and shrill polemics." The Pittsburgh Confession, however, "constitutes a malpractice suit against the church's leadership," according to Dr. Edward Schroeder, a professor of Christ Seminary-Seminex living in St. Louis.

Writing in the Lutheran Perspective, Schroeder said, "At Augsburg the confessors said that when bishops use the 'power of the sword...to correct by force in order to guide their subjects,' they are no longer 'bishops according to the Gospel.' If Augsburg 1530 was a time for confessing, then so is Pittsburgh 1985." In the longer-term, Schroeder suggested, DMS' confession may be "grace for

(Continued from page 1)

grace: grace for the Synod leaders to follow the Pittsburgh call and realign their authority on the church's own cornerstone; grace for the Pittsburgh confessors themselves to be encouraged by the echo their words elicit from us; and grace for the rest of us to be emboldened for confessing when our 'time' comes and to have our own eyes opened to see if it is not right now."

from 1



Economic justice will be the central topic of the 1985 Human Relations Institute to be held July 26-28 at Carroll College in Waukesha, Wisconsin. The theme "Let Justice Roll" will center attention on the role of the church and individual Christians in the economy, particularly in relation to the search for economic justice.

SPEAKERS

The Rev. Karen Bloomquist, assistant professor of Church and Society at the Lutheran School of Theology, Chicago, will provide the keynote address. Rev. Bloomquist's address will provide biblical and theological reflection on economic justice and the role of the church. Working for economic justice in local communities will be the focus of the Saturday morning presentation. Mary Nelson of Chicago will share her personal experience of working to create housing and jobs on that city's west side. Nelson is the director of Bethel New Life, Inc. Gerhard Fischer, a pharmacist and small business owner from Milwaukee, will share his perspective on small business today and his commitment to economic justice for the poor of the central city of Milwaukee. Housing, jobs and the value of work will be part of this Saturday morning plenary session. Sending forth the participants to seek justice, the Rev. Craig Lewis will be the closing speaker of the weekend. He is associate director of the Department of Theological Education of the Division for Professional Leadership in the Lutheran Church in America.

1985 Human Relations Institute July 26-28, 1985 Carroll College, Waukesha, Wisconsin

WORKSHOPS

In conjunction with the major presentations of Friday and Saturday, workshops throughout the weekend will give participants background and understanding of how various groups within the church are working for justice. Workshop topics include: **The Rural Crisis and the Church in Ministry**, led by Chuck Kanten, staff person for rural ministries in the American Lutheran Church...**U.S. Catholic Bishops' Pastoral: Interfaith Significance**, led by Jack Murtaugh, program director of the Greater Milwaukee Conference on Religion and Urban Affairs...**Christians, Marxists and the Common Human Future** with Wayne Stumme, director of the Institute for Mission in the USA...**Lifestyle: Can I make a difference?** and **Alternative Marketing** with Marian Waltz and Jim Goetsch of Friends of the Third World, Fort Wayne, IN...**Justice Agendas and the New Lutheran Church** led by Kim Zalent, coordinator of the Working Group...**Homeless and Hungry: A continuing concern**, led by Leroy Zimmerman, administrator of the Community Service Division of Lutheran Family and Children's Services of St. Louis...**Global Economics and Central America: What's our responsibility?**, with Mavis Lund of the Center for Global Service and Education, Augsburg College, and Phil Anderson, Central American resource person for Lutheran Immigration and Refugee Service...two **Covenant Congregation workshops** led by Joel Schlachtenhaufen, Covenant program coordinator. Also being planned...**Health Care: A question of justice...**and an **Intergenerational workshop**. The Institute creates an opportunity for families to learn about justice. Special programming is provided for children from 5-12 years of age, and for youth 12-18. The leaders for these programs are Julie Mercier for the younger youth and Marilyn Miller for the teen group.

WORSHIP

Worship during the Institute will be led by the Rev. Elli Kim-Bauer. She is currently the associate pastor at First Lutheran Church, Los Angeles. She will continue the commitment of Lutheran Human Relations to multi-cultural and pluralistic styles of celebration. Marlene Helgemo will be the preacher for the Sunday morning Eucharist service July 28. Helgemo is a Native American from the Winnebago tribe, a member of the LHRAA Board of Directors, and the president of the Minneapolis Council of Churches. Each participant at the Institute will be asked to take part in reflection groups. These groups will look at biblical perspectives on economic justice and discuss the major presentations and workshops. To register, return the coupon below to LHRAA, 2703 N. Sherman Blvd., Milwaukee, WI 53210.

LET JUSTICE ROLL...

NAME(S) _____
YOUTH _____
please indicate ages
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PHONE () _____

REGISTRATION	before July 8	after July 8	
Adult, registration only (no lodging or meals)	\$55	\$65	\$ _____
Student or second family member, registration only	\$35	\$45	\$ _____
HOUSING AND MEALS			
Two nights, all meals	\$60	\$70	\$ _____
YOUTH PROGRAM (4-16 yrs)			
registration, meals, lodging: first child	\$60	\$65	\$ _____
All others, each	\$55	\$65	\$ _____
Enclosed is my check to cover registration and housing costs			\$ _____

Scholarship assistance is available upon request

Register early and save

You can save \$10.00 on the total costs of registration, housing and meals if you register by July 8th. Contact David Barlett at the LHRAA office with questions you may have regarding registration.

1985 Human Relations Institute, July 26-28 + Carroll College, Waukesha, Wisconsin