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America

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Lutheran Human Relations Association of America

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Church Investments Protest South Africa's Apartheid

Multi-national corporations are finding out they can't count on the church's silence. And Christians have discovered an effective way to witness to justice and compassion.

The Lutheran Church in America, for example, joined with 15 other Protestant and Roman Catholic groups in filing **stockholder resolutions** with five major U.S. banks.

The resolutions ask the banks to stop making loans to the Republic of South Africa "unless and until the South African government has committed itself to ending the legally enforced form of racism called apartheid. . . ."

The five banks — Citibank, Contential Illinois Corp., First Chicago, Manufactures Hanover Trust, and Morgan Guaranty Trust — loaned \$750 mil-

LCA's Board of Pension Common Investing Fund holds 4500 shares.

When a stockholder petition is filed, the corporations are

VANGUARD has just learned the stockholder resolution to end loans to South Africa received only slightly more than two percent of the proxy vote at the Citibank annual meeting, April 19. Dr. William Lazareth of the LCA's national staff made a statement at the meeting, indicating the LCA's support of the resolution and its opposition to apartheid.

The same day of the Citibank meeting, Chase Manhattan Bank did become the first major U.S. bank to announce it would discontinue most loans to South Africa.

lion to South Africa in 1976.

The LCA's stockholder resolution was addressed to Citibank of New York, in which the

then required to bring the matter to a vote at the annual meeting of all stockholders. If a resolution gets three percent

of the annual meeting vote, it can then be filed the following year. A six percent vote is needed the second year, 10 percent the third year.

Dr. Franklin Jensen, LCA consultant for Social Responsibilities, organized the stockholder resolution and told VANGUARD before the April 19 Citibank annual meeting: "If we get 5 or 6 percent we'll be pleased. This will give visibility to the issue and let Citibank's board of directors know we're concerned."

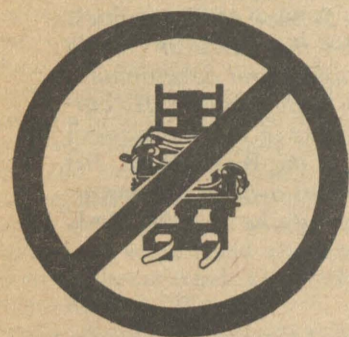
The LCA action was authorized by the church's executive council in December 1976 — following the mandate of "So-

cial Criteria for Investments" adopted by the 1972 LCA convention.

Dr. Jensen pointed to an additional benefit of the church's involvement in this issue: "In 1977, 20 to 24 stockholder resolutions have already been withdrawn. We've met with the management and discussed the issues, and we're satisfied with the steps they've taken to rectify the situation."

LCA Synods (Districts) — and their colleges, seminaries, and other institutions — have also been contacted by Dr. Jen-

See INVESTMENTS Continued on page 4



Easter Vigil Against Death Penalty

On April 9 — the Saturday before Easter day — more than 2000 people gathered in Atlanta, Georgia, for workshops, a march, and a vigil worship service to oppose the death penalty.

The protestors focused on Atlanta since Georgia is expected to be the next state to carry out an execution. Sponsors of the Easter vigil included a long list of labor, civil rights, and religious organizations.

Smaller protests took place across the country the same weekend.

In Georgia, 136 religious leaders — among them Atlanta's Roman Catholic archbishop, the city's Episcopal bishop, and the Rev. Martin Luther King, Sr. — issued a Good Friday appeal for and end to the death penalty.

Their appeal stated, "We oppose the death penalty on the basis of our religious heritage, which supports the sacredness of every human life, regardless of how sinful. . . . The overriding thrust of our faith is for redemption, rehabilitation, salvation, and life — not death."

See Page 2 For Institute Registration

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MAY 1977

LHRAA State Council

Wisconsin Lutherans Focus On Indian Concerns

"I have a six-year old son, and if he can grow up proud of his Indian heritage, that's about all I can ask."

Those words from Lloyd Powless, director of the Wisconsin Indian Resources Council, describe the participation of Indian leaders in the April 1-2 state-wide meeting sponsored

the participants develop a better understanding of Indian needs and contributions in the state.

Attorney John Wiley — director of Wisconsin Judicare, an agency providing legal services for the poor in northwestern Wisconsin — reviewed the U.S. government's relation-

dian community. Zeidler is a member of the Lutheran Church in America's management committee for Mission in North America and active in the LHRAA Coordinator program in Milwaukee. He told participants, "The theology of America is inadequate for dealing with today's cultural diversity."

Lloyd Powless pointed out that non-Indian Christians "must learn from the Indians to respect the land." Care for the land and natural resources ran as a theme throughout the two-day meeting, marking a positive contribution of Indians to contemporary America.

Jon Schedler, pastor of Lutheran Church of the Wilderness on the Stockbridge-Munsee Reservation in northern Wisconsin, emphasized that the "future of Indians — especially as they seek their original boundaries — will directly affect all people in Wisconsin."

Dorothy Bein of Glendale and the Rev. Walter Heyne of Merrill are the volunteer directors of the LHRAA State Council in Wisconsin. LHRAA mem-

bers in Wisconsin began state-wide efforts five years ago in response to the Stockbridge-Munsee Indians' attempt to protect further encroachment on their land.

These early developments



Dorothy Davids and Jon Schedler

by LHRAA in Wisconsin. More than 60 people met in Appleton, Wisconsin, to focus on Indian concerns.

Dorothy Davids — director of the University of Wisconsin's Center for Community Leadership Development — helped

ship with Native Americans. He discussed the current struggle to secure Indians' legal rights and their drive for self-determination.

Former Milwaukee Mayor Frank Zeidler talked about justice with regard to the In-



Lloyd Powless, director of Wisconsin Indian Resources Council

encouraged the creation of the LHRAA State Council program in Minnesota, North Carolina, and Iowa. First exploratory grants from the American Lutheran Church and then grants from the Aid Association for Lutherans fund the start-up of these state councils.



Gerhard Fischer, (left) LHRAA Coordinator in Milwaukee, talks with John Outlaw at the April 1-2 LHRAA state-wide meeting in Appleton, Wisconsin. More than 60 people gathered from across the state to learn about Indian rights and developments in the state.

EDITORIAL

On Not Being Silent

BY KARL LUTZE
LHRAA Executive Director

From time to time, LHRAA and other concerned voices speak out against injustice and repression when to do so is neither popular nor welcome.

Critics — even Lutherans — often challenge such statements against injustice and repression. Those critics complain: “You don’t represent Lutheranism. You don’t speak for the church.”

To claim to speak for the church would, of course, be presumptuous for any one individual or group. But Christians do have mandate to raise their voice against injustice: “Let the person who speaks, speak as an oracle — mouthpiece or voice — of God.” Or: “Plead the cause of the poor — open your mouth for the one who cannot speak.”

Thus we deny a great responsibility as God’s people if we are silent when a situation screams out for justice.

I welcome, therefore, the voice of a former seminary president and now director for Church and Society for the Lutheran Church in America, Dr. William Lazareth, when he writes:

There is biblical authority for the church to speak and to act boldly on controversial social and political issues. It must speak authoritatively for God even though it cannot speak infallibly as God. Like any individual Christian, the church lives solely by faith in God’s forgiving and lifegiving grace, and not because of its own superior moral perfection or political wisdom. It speaks God’s Word, therefore, in tones mixed with both confidence and humility. Whatever light it does possess it offers freely to those floundering in greater darkness.

ON HOMOSEXUALITY

ALC Statement
Stirs Controversy

“Homosexual behavior is sin, a form of idolatry, a breaking of the natural order. . . .

“Homosexual behavior is contrary to the new life in Christ. . . .”

So states the draft of a proposed statement by the American Lutheran Church (ALC). The church body’s Office of Research and Analysis prepared the draft, and the office’s standing committee approved the draft in late March.

Reaction from the gay community was immediate. Howard Erickson expressed disappointment that “the draft fails to give any consideration to the caring, loving, and I believe, God-pleasing commitment of one gay person to another.”

Erickson also criticized the standing committee for failing “to seek dialogue with Lutherans Concerned or any other

group supporting gay Christians.”

(Erickson, a former Minneapolis newspaper journalist, helped found Lutherans Concerned in 1974, and he edits its newsletter, GAY LUTHERAN. Involving gay and non-gay men and women, the organization claims 14 chapters nationwide.)

The committee seems to have anticipated heated comment. The draft states: “We realize this is a restatement of the traditional Christian position. For this we make no apology. . . .We choose not to yield to the spirit of the times.”

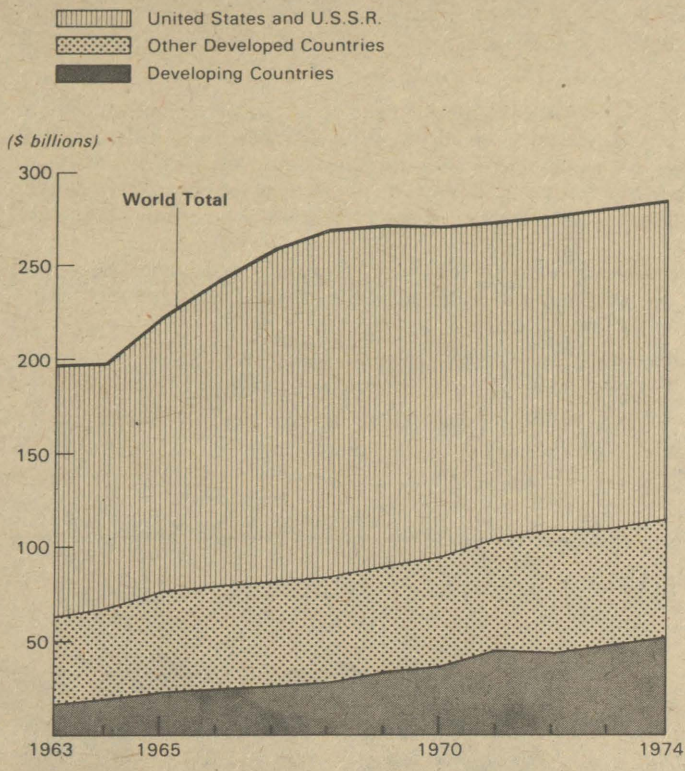
Justice and Concern

The new ALC statement does recognize the need for “justice in the arena of civil affairs.” While not endorsing homosex-

See HOMOSEXUALITY;
Continued on page 3

D-1. Shares of World Military Expenditures, 1963-1974
(\$ billions)

Total world military expenditures increased in only a decade from \$197.7 billion to \$285.5 billion. While the United States and the Soviet Union together still account for the majority of world military expenditures, their share declined from 68 per cent in 1963 to 60 per cent in 1974; during that same period, the developing countries’ share of world military expenditures doubled from 9 per cent to 18 per cent.



NOTES: Figures for 1963 and 1964 are in constant 1972 dollars; all others are in constant 1973 dollars. World military expenditures in 1974, which in constant dollars amounted to \$285.5 billion, amounted to \$315.4 in current dollars.

SOURCE: Based on U.S. Arms Control and Disarmament Agency, *World Military Expenditures and Arms Transfers, 1965-1974* (Washington, D.C.: U.S. Government Printing Office, 1976), Publication No. 84, Tables I and II, pp. 14-53.

Reprinted with permission from John W. Sewall and the staff of the Overseas Development Council, *The United States and World Development: Agenda 1977*, Table D-1, page 215.

This month the Overseas Development Council, a nationally respected development education organization, releases its fifth annual agenda for U.S. action vis-a-vis developing countries: **The United States and World Development: Agenda 1977** (Publisher: Praeger).

The moment may be ripe. The developing countries are now relatively well organized. A new U.S. President, apparently more eager for world development, is in office.

The book is addressed to President Carter and to opinion leaders throughout the country who will help shape U.S. policy during the Carter years.

Agenda 1977 provides

- an up-to-date review of negotiations between the world’s rich and poor nations,
- the pros and cons of broad policy options facing the U.S. government,
- specific recommendations for trade, aid, resources, population, international

organization, and basic human rights,

- 100 pages of very readable statistical annexes.

Christians long for world unity and development — for the consecration of all mundane affairs as well as the bread and wine on the altar. **Agenda 1977** can help Christians move from such general aspirations to informed opinions on the specific proposals being discussed in international forums. It highlights practical bargains, like trade liberalization, from which both rich and poor countries can gain.

Global statistics are summarized and presented; the graph reproduced here, for example, dramatizes what the Old Testament prophets would have diagnosed as the world’s increasing dependence on iron chariots rather than justice.

This year’s agenda rightly emphasizes basic human rights, both economic and political. Liberals in the rich countries have in the last year focused

new attention on the survival needs of the poorest of the poor. They have also brought pressure against a few of the more brutally repressive governments in developing countries.

Agenda 1977 does not spell out, however, how overwhelmingly difficult it will be to provide food, let alone freedom, for the world’s poorest peoples — the millions of South Asia, for example, or the scattered tribes of the Sahel.

Development agencies are still experimenting to find ways of making the very poor more productive. Countries like Bangladesh and Niger, for example, are often unable to absorb available money. Perhaps the churches — with their long missionary experience and people-to-people development efforts — can provide some insights and leadership as governments and development agencies reorient aid to help the very poor provide for their basic needs.

A Roadmap
For The Maze
Of World
Development

A REVIEW
BY DAVID BECKMANN

David Beckmann, a Lutheran pastor and a graduate of the London School of Economics, served on the Lutheran World Federation’s rural development program in Bangladesh. He currently works in the Bangladesh division of the World Bank. His views are his own, not necessarily those of the World Bank.

Faithful InterDependence

1977 Human Relations Institute • Valparaiso University • July 29-31, 1977

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Nobody Speaks for Me! Self-Portraits of American Working Class Women

By Nancy Seifer.

Simon and Schuster, 1976

Nancy Seifer taped extensive interviews with ten working class women in which they described their lives and the changes that had taken place in themselves and their circumstances. Each chapter is written in the first person — thus giving the reader the impression of sitting in the woman's kitchen and listening to her life story. While this method gives a sense of immediacy, it also means repetition as well as lack of logic and cohesion. The stories of the women ramble on and on and cover a great many irrelevant details.

The author stated in the preface that she wanted to give working class women a chance to speak for themselves instead of writing about them. She has accomplished that purpose, but at the cost of interest and clarification.

The book, however, does make a helpful contribution to the literature of the women's liberation movement. It describes in great detail how ten women — who had experienced poverty and racial or ethnic discrimination — made efforts to change their situations. They're part of a group of people making a little bit too much money to get help from the government but barely enough to make ends meet and certainly nothing for extras. These women organized community agencies to fight block-busting and redlining or to make needed health care available to women and children. They organized unions for house maids and clerical workers or ran for government office.

Their efforts often brought them agony and hardship and required tremendous sacrifices. Their occasional successes were often tempered by many setbacks.

Nobody Speaks For Me points up the necessity for working-class women to struggle, to fight and to work for themselves if they want improvements in their life's lot. It will discourage the faint-hearted but provide hope and encouragement for those who realize that change requires pain and effort.

Deaconess Jean Schneider
St. Louis, Missouri

Justice and Equality for All

From Division Mission in North America
The Lutheran Church in America, 1976

The book is the report of LCA Consulting Committee on the U.S. Bicentenary as it attempts to discuss issues of justice and equality that the committee claims "will be crucial for national and world society

over the coming decade." I want to praise the committee for its prophetic words of the need to view our American Revolution as a continuing revolution.

The book fails however, to get at issues in the lives of rural and small town Americans and Lutherans. Little or nothing is said for example, about the planned deterioration of the family as evidenced in television violence, and television glamorizing of sex and unhealthy life activities and styles. Rather the book, chokes to speak of the issue of pluralism as a pressing issue. Pluralism is not an issue to small town America. Pressure on the family is.

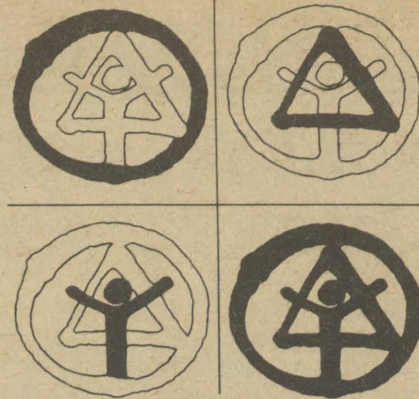
Equality and Justice fails to speak at all about the increasing complexity of daily and social life in America. How does one function in an increasingly legal society, when, for instance, a member of a local school board or local superintendent of schools reports that he is simply not able to make "an honest, to the best of my ability decision, for fear of a law-suit."

Perhaps one of the reasons that the book misses the mark for small town and rural persons is exemplified by the committee members. Only two of the members come from west of the Mississippi and neither from small towns (Los Angeles and an Iowa City Professor).

How can these persons relate and speak to persons living in the open countryside and small-town dwellers, whose fear is not unemployment but economic ruin that would force them to move to the city? The book speaks of economic order in a framework of interdependence. However, in the thinking of the rural or small town person, the main economic issues relate not to the interdependence of nations or even to depressed minorities (there is certainly not a disregard for these issues) but more to their own economic plight. How does the farmer who 20 years ago bought a combine for his wheat at \$16,000 and sold his wheat for \$2.00 a bushel, now understand and survive in an economic structure that still has him selling his wheat for \$2.00 a bushel while now purchasing that combine for \$60,000 and putting 50¢ a gallon gas in it to run it?

I realize one can of course claim that not all issues can be addressed in such a short report. But isn't this just a polite way of saying that perhaps, just perhaps these issues are not viewed as important by the LCA. But if one is committed to equality and justice for all, the issues of rural and small town America take on importance not only for those they affect but for all members of the Christian and American community.

The Rev. Lee Griess
Pilger, Nebraska



THE HABITAT SYMBOL

'Habitat' Calls For Better Use of World's Resources

This is the second of Laurel Gray's three articles discussing developments from the "Habitat" conference sponsored by the United Nations and the World Council of Churches last summer. Lutherans attending the conference sponsored a Habitat Forum earlier this year in San Francisco. Pastor Gray is area director for Lutheran Social Services of Southern California.

What message to the church does Habitat bring in terms of land use, water, shelter and health care?

The message is both disturbing and shocking. It calls for a whole new international economic order in the face of increasing population, diminishing resources, underdevelopment, and waste. The kind of radical changes necessary can perhaps best be initiated by the people of God in this world. What other institution is capable of leading us out of the wilderness?

For example, cities, institutions, machines and technology, designed to be creative servants of mankind, have instead become agents of destruction and dehumanization.

Urbanization has produced benefits to small minorities to the detriment of the majority of world populations.

Finally, the private ownership and control of land is motivated by an exclusive concern for profit, which does not often coincide with social requirements.

The challenge facing the church boils down to this — if we believe that human beings have a moral right to choose and to have adequate shelter and services, then we face the staggering fact that millions of people — predominantly in developing countries but also in America's larger cities — are forced to live in habitats not fit for the animals.

This is a clear breakdown in the covenant of creation between God the creator and man the "caring manager."

tween God the creator and man the "caring manager."

What should be done? There are no easy answers, but some of the following possibilities deserve consideration:

1. Public participation at all levels of city and state planning. We need a two-way flow of information, instead of top down.
2. Redistribution of resources so all people have equal access to goods. This involves radically different trade arrangements that do not rape the resources from developing nations.
3. Public ownership — not private — of land, water, air and natural resources.
4. Conservation of and recycling of energy, rather than simply producing more.
5. Technology, machines, buildings and institutions that are tools to serve human needs — rather than ends in themselves. When these are not responsive to human needs, their use should end.
6. An end to rapid unplanned urbanization and rural dispersion.
7. Establishing adequate shelter, water, and health care as basic human rights that should not be denied to anyone.

Will the people of God take up this challenge of Habitat?

(Next month: a message to the church on Migration)

HOMOSEXUALITY

(continued from page 2)

ual marriage, the statement says, "sexual orientation in and of itself should not be a cause for denying them civil liberties."

(Earlier this year, a bill was introduced into the House of Representatives to bar discrimination against homosexuals at the Federal level. Some Christians, led most notably by Anita Bryant in Florida, advocate legislation to deny teaching positions and other rights to homosexuals.)

The ALC standing committee also urged congregations to extend "care, concern, and community" to gay Christians: "Their sexual orientation should not deprive them of their opportunities to hear the Word" and participate fully in the congregation (although no mention is made for or against ordination of homosexuals).

GAY LUTHERAN's Erickson noted this is "the strongest stance yet in favor of gay people's rights to be members of the community of Christ."

LCA

The Lutheran Church in America has made no recent official statement on homosexuality.

Dr. William Lazareth and Dr. Elizabeth Bettenhausen of the LCA's national Church and Society staff have, however, addressed the issue.

Dr. Bettenhausen has written an "in-house" study paper and

TELEVISION

Tuesday, May 19
PBS, 9:00-10:00 pm (EST)
"The Age of Uncertainty"

Economist John Kenneth Galbraith will host this 13-week series, which will explore inflation, unemployment, the energy crisis, and the growing gap between rich and poor. With lots of film and special techniques, the series should be far from dull.

Thursday, May 21
CBS (see local listing for time)
"What's It All About?"

This CBS News special for young people will explore the women's movement and analyze the differences between the sexes.

is directing a massive study to prepare "A Theology of Women and Men."

Dr. Bettenhausen hopes the "study will achieve a non-sexist anthropology — and that means dealing with divorce, the breakup of the family, and homosexuality."

The 1970 LCA convention did issue the "Statement on Sex, Marriage, and Family." It states homosexuals are "sinners only as are all other persons" — although homosexuality is viewed as a departure from the heterosexual structure of God's creation.

Like the proposed ALC statement, the LCA document calls for "understanding and justice in church and community" for homosexuals.

Tuesday, May 26
ABC, 10:00-11:00 (EST)
"Madness and Medicine"

This ABC News Closeup will examine the controversy surrounding the practice of psychiatry — with its definition and alleged creation of "madness."

Saturday, June 11
ABC (see local listing for time)
News Closeup on Nuclear Energy

Actually two separate documentaries, with Jules Bergman and Roger Peterson each presenting one side of the benefits vs. risk debate on nuclear energy.

Check local listings for channel and exact time.

A Native American Challenge

A very helpful, well-written resource for any one who wants to understand the current struggle by American Indians to secure their legal rights. A reprint from JURIS DOCTOR by Robert McLaughlin, one of the most readable authors on Indian concerns. Free from Ford Foundation Office of Reports, 320 E. 43rd St., New York, NY 10017.

16mm Film or Videocassette

One of the series of "Self-Incorporated" films designed for 11-13 year olds, this 15-minute color film depicts a young boy's family — his mother is a veterinarian, his father an illustrator who works at home, and the children help the father do the housework. For rental information, write Agency for Instructional Television, Box A, Bloomington, IN 47401.

worth writing for

"Redeeming the Time and the Land"

By Janet Karsten Larson

This is perhaps the best researched, most comprehensive article on the Indian land claims in Maine — and elsewhere. And it's very readable with lots of first-hand comments from both sides of the controversy. Available as a back issue of CHRISTIAN CENTURY (April 13, 1977): \$.40 each. Write, Christian Century, 407 S. Dearborn, Chicago, IL 60605.

The State of Civil Rights: 1976 From U.S. Commission on Civil Rights

The section on court cases is a little complex, but everything else in this recently-released report is easy to understand and very informative — especially about employment, housing, and women's progress. Free, from U.S. Commission on Civil Rights, Washington, D.C. 20425

NEWS ANALYSIS

Welfare Reform Set In Motion Where Will It Lead?

May 1 was the deadline Jimmy Carter gave to Health, Education, and Welfare Secretary Joseph Califano to submit to Congress his proposal for complete welfare reform.

At stake are the lives of the 25 million Americans on welfare — and \$49 billion in income assistance payments from U.S. taxpayers. Add to that another \$134 billion in social security benefits and other welfare services.

Something's obviously wrong when so many people are in such desperate need. And when so much money is spent to provide such meager assistance.

The very complexity of the welfare system is a major issue. The challenge will be to make sense of the many federal, state, and local programs. The expensive, non-productive bureaucracy makes it so difficult for poor people to secure benefits.

It's no wonder, then, many have questioned whether the panel of government experts assembled by Califano could come up with a proposal responsive to people in need. It wasn't until mid-February that Califano's study panel included a black or a welfare recipient.

For Christians, two other issues seem especially important:

1. What is the relationship between welfare and work? Many welfare reform suggestions rotate around mandatory labor requirements for welfare recipients; there is stiff opposition to any sort of outright income payments.

But an overwhelming number of people on welfare are simply too young or too old or handicapped to work. An even more important facet to the problem is raised by Congressman Paul Simon (Illinois): "Each day we can produce more cars, refrigerators, soybeans, and steel with fewer workers. Inevitably there will continue to be a sizeable number of people out of work, particularly among the unskilled."

Thus Simon's suggestions for government-funded and -generated jobs must be included in any welfare reform that wants

to give the dignity of labor to welfare recipients.

2. Is the present welfare system destroying the family? In Washington, D.C., the rate of illegitimate births exceeds that of legitimate births. Only if father divorces his wife can his children receive Aid to Families

these discriminatory and inhumane regulations. And "preventive social policy" — decent health, education, housing, and job opportunities — will be needed if the break-up of families is to be slowed down.

Finally, HEW's Califano puts welfare in proper perspective

COMMENTARY

By JOHN MARTY

There are 26,000,000 poor people in the United States. Next year there will be several million more. Our national welfare programs were established to eliminate poverty.

We ought, then, to be indignant at the failure of our present programs. As Christians we know we must share the things that God has given us. Unfortunately, we lose sight of our need to share because of our isolation from the poor. By having food to spare, and by living around others equally fortunate, we forget what it means to be hungry.

Our government is wealthy enough to support the poor, if we want it to. The government pension for President Ford (already a millionaire) is \$93,000 per year, yet we give only \$14.88 per week to the poor in New York City. The situation is even worse in other parts of the country. There is no excuse for having poor people in our wealthy country; our welfare system must be reformed in order to eliminate poverty.

There are several other reasons for welfare reform. Our present system frequently encourages people not to work. It breaks up families by encouraging the father to leave home. And it humiliates the poor through degrading application procedures. Our present system encourages fraud, which although not nearly as widespread as the public believes, does exist. The complexity also wastes money through excessive administrative costs.

Several good programs have been proposed. I think the best reform proposal calls for a taxable national (or universal) income supplement. Under this program, everyone would receive a cash grant of more than a thousand dollars. The amount received would be decided by family size and the local cost-of-living. The size of the grant would not vary with changes in other income, but the wealthy would pay much higher taxes in order to pay for the program. This program would cost more initially, but would be much cheaper in the long run.

We have serious poverty and unemployment problems. We need welfare reform along with government efforts to make the economy more labor-intensive. With the Carter Administration in control, we can look forward to the necessary reforms. I hope we will not be disappointed.

John Marty is a student at St. Olaf College in Minnesota, currently serving as student intern to Congressman Paul Simon in Washington, D.C. Last year the Institute for Socio-economic Studies awarded first prize to John Marty's 10,000 word essay on welfare reform.

with Dependent Children. Nine million children are being raised by one parent. Social security and income tax regulations favor single persons over married couples.

Welfare reform must change

for all of us: "Welfare reform is not meant in the sense that the welfare system is no good. It is taking care of a tremendous number of people who would literally be starving to death and freezing to death."

IN THE NEWS

Carver Portlock of Philadelphia, national LHRAA Treasurer, has been elected chairperson of the LCA's Consulting Committee on Minority Group Interests (March 1977 VANGUARD).

The late April convention of the National Organization of Women elected as its president Eleanor Smeal, a Pittsburgh homemaker and mother. Founded 10 years ago, NOW is concentrating its efforts on the passage of the Equal Rights Amendment.

"There's no hope of getting out of the cage," said LCA President Marshall, who, with ALC President Preus, have just returned from a two-week visit to southern Africa. Pessemistic about the plight of the black majority there, the church leaders said the Lutheran churches are providing "a rallying point for those seeking justice."

human relations update

Latest news of Lutheran Human Relations Association

District and synod executives of four Lutheran church bodies have sent applications to more than 200 congregations for participation in **LHRAA Workshops for Developing Ministries in Changing Neighborhoods**. Two week-long workshops will be held in Fall 1977. The workshops will be conducted in two cities to be selected later this spring. The focus will be on two changing-neighborhood congregations in each of those cities. Many other congregations will participate actively, however, as observers.

A grant from the Wheat Ridge Foundation will help fund the workshops. **Interested congregations can still apply** by writing, Lutheran Human Relations, Valparaiso, IN 46383.



Jennie Whitehead has been named LHRAA Coordinator for Southern California. She'll be assisted by Bernice Clay and Diana Sornborger, and they will be helping southern California Lutherans develop a project in response to a specific community problem. The Los Angeles LHRAA Chapter provided the model for the LHRAA Coordinator program with its "Operation Groovy" — coordinated by Lois Brunsting.

The University Lutheran Center in Minneapolis, Minnesota, sponsored an **LHRAA seminar for college students** in late April. This model for dealing with race and justice was developed last year by LHRAA at Campus Lutheran Church in Knoxville, Tennessee.

National ALC Staff Person Vivian Jenkins Nelsen and LHRAA Director Karl Lutze conducted the April seminar for University of Minnesota students. LHRAA is available for similar presentations on other college campuses.

In March and April, the following **congregations contributed** to LHRAA: Redeemer, Duluth, MN. . . Trinity, Jackson, MI. . . Redeemer, Oklahoma City. . . Golden Valley Lutheran Church, Minneapolis. . . Faith, Cicero. . . Good Shepherd, Irving, TX. . . St. John, Strongsville, OH.

Candidates For The LHRAA Board

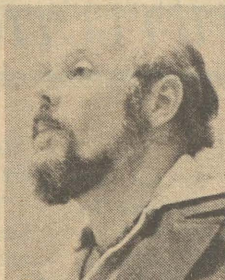
The following people have been nominated to fill positions on the LHRAA Board of Directors. The three persons elected will serve three-year terms on the nine-member board. The June 1977 VANGUARD will include an official ballot.

CATEGORY ONE



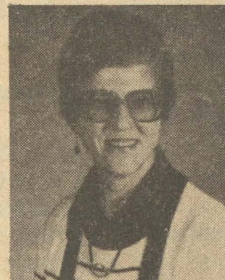
JAN LARSON: associate editor, *Christian Century*; founding member of Lutheran Women's Caucus; instructor, Mundelein College, Chicago; member, Grace Lutheran Church, Evanston.

CATEGORY TWO



VICTOR SCHOONOVER (incumbent); pastor, Augustana Lutheran Church, Omaha, Nebraska; coordinator, Greater Omaha Area Lutherans; past president, LHRAA.

CATEGORY THREE



JURINE SCHELLBERG: social worker, Area Education Agency, Iowa; delegate to 1970 White House Conference on Children; former member, National Board of Youth Activity, The American Lutheran Church; member, Immanuel Lutheran Church, Forest City, Iowa.

JOSEPHINE LOCKHART: partner, Lockhart, Weaver, and Associates, St. Louis; consultant, Institute for Education in Peace and Justice; former president, Institute of Black Studies, St. Louis; former vice-president, Lutheran Housing, St. Louis.



JOSEPH WALKER: lay associate, Prince of Peace Lutheran Church, Greensboro, N.C.; chairman, Gateway Task Force on Leisure Recreation; delegate to 1976 national convention of the Lutheran Church in America.

ROBERT SKARE (incumbent), senior partner, Best-Flanagan law firm, Minneapolis; board of directors, Golden Valley Lutheran College; current president, LHRAA.



INVESTMENTS

(continued from page 1)

sen. Many of them hold stock that could be used to urge corporations to follow just and humane policies.

These recent stockholder resolutions have been coordinated by the **Interfaith Center on Corporate Responsibility (ICCR)** — affiliated with the National Council of Churches. In filing resolutions, stockholders must follow complex Securities and Exchange Commission; ICCR provides this technical assistance to churches.

As Dr. Jensen — involved in ICCR since its founding — puts it: "You've got to know what you're doing. We need the ICCR's legal assistance."

ICCR has coordinated many other recent stockholder actions in such areas as infant formula abuses in developing countries, strip mining, military sales, and violence on television.