

1978

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Lutheran Human Relations Association of America

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SPECIAL FOCUS: National Indian Lutheran Board

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PAGES FOR
STORIES,
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RESOURCES

LHRAA Board Endorses ERA

The board of directors of the Lutheran Human Relations Association of America (LHRAA), at its March 10-11 meeting, voted unanimously to endorse the Equal Rights Amendment (ERA) and to "express dismay over those 15 states that have failed to ratify the amendment."

The LHRAA staff also indicated they would explore ways to conduct LHRAA meetings in states that have ratified ERA.

More than 120 national organizations, including many church bodies, have endorsed the ERA. The Lutheran Church in America's Division for Mission in North America has also joined the boycott of the non-ratification states.

(The LCA, however, has declined to move its July convention from Chicago, citing the expense of breaking its contract with the Conrad Hilton.)

The ERA, which prohibits discrimination based on sex, has been ratified by 35 states. Three more states must ratify the amendment by March 22, 1979 for it to become part of the U.S. Constitution.

Those states that haven't yet ratified ERA are Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah, and Virginia.

The National Organization for Women is encouraging organizations to move scheduled conventions and meetings from these 15 states. Estimated losses because of this boycott in Missouri, for example, total \$10 million for St. Louis and \$8 million for Kansas City.

Lutheran Human Relations Association of America

Vanguard

Valparaiso, Indiana 46383

April 1978

Minority Goals Get 'Green Light' For 1978 LCA Convention

"It's on its way!"

With those happy words, Dr. Massie Kennard — the Lutheran Church in America's director of minority concerns — announced the decision of the LCA's Division for Mission North America (DMNA) to recommend "Goals for Minority Ministry: 1978-84" for action by the LCA's biennial convention this July.

The goals represent two years of meeting on the part of the DMNA's Consulting Committee on Minority Group Interests (March 1977 and July 1977 VANGUARD).

Carver Portlock, committee chairperson, commented earlier on this lengthy process, stating, "By the time we're finished we'll have commitment from the top — the LCA convention itself. Then these goals will be church mandate, church policy."

Dramatic Changes

There are 23 goals in all, and while the goals aren't yet in final form, the fourteen-page document is impressive. The document, particularly in the second half, calls for some dramatic changes:

- An annual growth rate of 15,000 minority persons to achieve an LCA minority membership of at least 13.2 percent
- At least 26 more minority persons as ordained LCA pastors, with one-third of the minority pastors serving in non-minority congregations
- Forty new LCA congregations in minority communities

- Spanish-language radio broadcasts in six cities
 - Five percent minority membership on all consulting committees and at least 50 minority person delegates (out of 687) at the LCA convention
 - Special funding for LCA congregations in racially changing neighborhoods
- The goals also call for church action on



Carver Portlock



Massie Kennard

such matters as criminal justice, housing, and employment. The statement reads, "The disproportionate lack of access to economic resources for minority group persons is a function of racism in our society."

On to the Convention

Dr. Kennard said there'll be some minor editing of the goals before they reach their final form by mid-April. The goals won't be shared with the church at large, but rather included in the workbook sent to all LCA convention delegates.

The consulting committee suggested possible plans or strategies to achieve the goals. But, according to Kennard, only the goals will be acted on by the convention. The goals do include, though, a mandate to provide budget support to achieve targets.

Kennard believes the primary force of the document is as a "lever and conscience of the church." He said, "We live by faith. There are no guarantees the goals will be implemented.

The consulting committee will, though, continue to monitor the goals if they're passed.

R. Marshall Stross, LCA's director of press, radio, and television, announced there would be an open hearing on Friday, July 15, 2:45 pm at the Conrad Hilton in Chicago. The following Monday, the consulting committee will bring its recommended goals directly to the convention floor.

Committee chairperson Carver Portlock also serves as treasurer of Lutheran Human Relations. David Perez of San Antonio, Texas, another committee member is also on the board of directors of Lutheran Human Relations.

SEE BACK PAGE FOR INSTITUTE REGISTRATION

The 1978 Human Relations Institute is open to all interested persons throughout the church.

A youth program will again be offered during the weekend.

The registration fee includes lodging in Valparaiso University housing and the Saturday evening dinner.

Valparaiso University Says 'No' To Woman Pastor

Valparaiso University has turned down a request that a woman pastor conduct wedding ceremonies in its chapel.

The Rev. Norma Jean Everist, an ordained pastor of the American Lutheran Church and a 1960 graduate of the University's Deaconess program, was scheduled to officiate at a friend's wedding later this spring.

Dr. Norman Nagel, dean of the chapel, explained his decision, saying, "The chapel follows what has always been the posture of the church as that is followed by the Missouri Synod in not recognizing the ordination of women as valid."

Dr. Nagel said that Pastor Everist was welcome to participate in worship services in the chapel as long as she did not function as an ordained minister.

Laymen as well as ordained ALC and Lutheran Church in America male clergy have participated in University worship services, including preaching and distribution of the sacrament.

Several years before her ordination, Pastor Everist preached at midweek services in the University's chapel. She also assisted with communion distribution at Deaconess worship services in the chapel.

Pastor Everist received her master of divinity degree from Yale, where she is now a part-time lecturer. She was ordained in 1977.

Faith Burgess Will Address 1978 Institute

Dr. Faith Burgess, currently teaching at Lutheran Theological Seminary (Philadelphia), will be among the speakers at the 1978 Human Relations Institute at Valparaiso University, July 28-30. She will give the "lachnote address" as the Institute concludes at a Sunday luncheon.

Vine Deloria, noted Indian author and attorney, will be the keynote speaker on Friday afternoon. Paul Schulze of Pacific Lutheran Theological Seminary will make four presentations throughout the weekend.



LHRAA Board
of Directors
meeting,
March 10-11

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Indian Concerns Sunday

Observe Indian Concerns Sunday on April 30 or any other date

EDITORIAL

Keeping Promises

By KARL LUTZE
Executive Director

Congressmen who are trying to set aside treaties with American Indians are receiving encouragement and support from many quarters — including Lutherans.

That troubles me.

Duane Addison's presentation to NILB's annual meeting reminds all of us, "We have promises to keep."

Suppose a child whose parents died learned her grandfather had named her as beneficiary of his insurance policy, intending to provide for her care and education.

Suppose, further, the insurance company and the courts agreed not to honor that insurance policy. What if they said, in effect, the grandfather is long gone. The promises weren't made to the child anyway. Besides, it'll be "for her own good" to be self-sufficient and independent if we don't make good on the insurance policy.

Would we be outraged on behalf of the child? Wouldn't we be terribly bothered by such injustice?

And on behalf of Indians, the original Americans. . . ?

The National Coalition to Support Indian Treaties is educating people across the country and persuading government and business leaders to uphold Indian land and resource rights. You can get the "Support Indian Treaties" button to the right with your contribution to the Coalition, 701 N. 43rd St., Seattle, WA 98103.



Indians 'Walk' Concerns To Washington, D.C.

Sometime in June, two dozen American Indians — and probably many others who'll have joined them — will walk into Washington, D.C. They will have traveled 3000 miles to carry an urgent message to President Carter and the U.S. Congress.

Their message: don't give in to the "backlash" — the bills now before Congress that attempt to limit or do away with Indian treaties and land rights (March 1978 VANGUARD).

Dennis Banks of the American Indian Movement and other Native American leaders organized this effort, called "The Longest Walk." Buffy Saint Marie, Tom Hayden, Jane Fonda, and Tony Bennett are among those who've voiced

their support of the walk.

The National Indian Lutheran Board has contributed \$500 to the walkers.

Andy Reinap, director of the Missouri Synod's Indian Ministry in Northern California wrote all the Lutheran congregations along the walker's route. He reports several have responded.

Each day, the Indians walk about 30 miles and then stop to sleep outside overnight. Sometimes as many as 150 people join the core group and walk with them part way.

As VANGUARD went to press, the walkers were nearing Kansas. They'll then follow Interstate 70 through Missouri, Illinois, Indiana, Ohio, West Virginia, and Maryland.

NILB Tackles Theological Education, Develops Indian Leadership In Church

There's a new piece in the mosaic of the National Indian Lutheran Board (NILB).

It's the Theological Consultation Task Force, composed of four persons from the NILB Board who'll be meeting for the first time this month in Sioux Falls.

The task force represents the start on a "dream house" to be built on the foundation laid by Sol Bird Mockinsin, former NILB president, and Joel Schlachtenhaufen, director of Arizona Indian Ministries.

Schlachtenhaufen arranged for a theological consultation to meet two days before the NILB's annual meeting in Tempe, Arizona, February 24-25. He wrote to the pastors of the 12 Indian Lutheran congregations, to the seminaries, and to the national offices of the four church bodies.

More than 40 people participated in the two-day session. They heard about the Native American Theological Association's attempts to provide alternative paths toward ordained ministry for Indians.

Cook Christian Training School, the location for the meeting, has led the way in developing such alternatives. Most of its students remain on reservations and complete most of their requirements by extension.

Luther Seminary in St. Paul and Concordia Teachers College in Seward, Nebraska, are also active in training Indians for professional church work.

Urgent

Dr. Duane Addison of Augustana College (Sioux Falls), commented, "This is the urgent thing right now. The meeting represents a request from the grass-roots for help in developing Indian leadership in the church."

Sol Mockinsin underlined that urgency by stepping down as NILB president so he could devote full time to chairing the special task force.

"NILB continues to recognize its commitment to social justice for Native Americans," Mockinsin said. "But it's significant that NILB also accepted re-

sponsibility for following through on the report of the informal consultation meeting."

Late in March, Mockinsin talked with the Indian Ministries Task Force of the Joint Strategy Action Committee. He indicated the April meeting of the NILB's theological consultation task force will "develop a strategy for dealing with the Tempe consultation's report."

He envisions the task force's ultimate success will be measured by their ability to "locate Indian Lutherans across the country — and help the church realize the tremendous untapped resources it has in these Indian leaders."

Lutheran boarding schools for Indian children in the Southwest and congregations such as the one near the Haskell Training Institute, in Lawrence, Kansas, have, according to Mockinsin, resulted in hundreds of Indian Lutherans who are now spread across the country.

"My goal," concluded Mockinsin, "is to have Indians involved in all levels of the total ministry of the church."

Once Upon A Time...

By KARL LUTZE

No one was sure what would develop from the National Indian Lutheran Board's rather strange beginnings in the summer of 1971.

It all began at a meeting where Indians were invited to speak to leaders and executives of the Lutheran churches.

The session turned out to be stormy. Many of the Indians present at the meeting had grown impatient with mainline white Christian churches. And they spelled out their disenchantment in clear language.

The Indians didn't merely say, "Help us" — and leave non-Indians to determine what that help was to be and how it was to be administered.

Instead, they said in effect, "We've come great distances to be here. We do not want to have wasted our time. The church doesn't have a reputation as a trustworthy friend among Indians. You're seen as supporters of the patterns and systems that repress us."

A New Structure

The Indians went on to suggest they were there to help church people understand how they have been partners to the policies and practices that have kept the original Americans the lowest in every category of human dignity and well-being.

The Indians at that first meeting also talked about how they could help the churches become allies to Indian people and to conduct themselves with integrity among Native Americans.

A new kind of structure was designed by the Indians themselves. It would become known as the National Indian Lutheran Board. Composed largely of Indians, the board would

- help the church interpret the Indian condition to Lutherans;
- invite a gathering of offerings in response to Indian needs; and
- advise the church how to distribute those funds.

Making It Work

The NILB's early days — marked by exploration and experimentation — were difficult. This was, in many respects, the first organization of this kind. There were no other models to copy.

But from the beginning, the Indians — and church people — were determined to make it work.

In those early days, it was no small task simply to set priorities and award grants. There were hun-

dreds of Indians seeking NILB funding for a full spectrum of self-help projects.

Now in 1978 the scene is so very different. Seasoned and proficient, NILB at its late February meeting presented reports from its regional chairpersons and heard inspiring reports from those organizations it had funded in the past.

One Indian executive from North Carolina told how Lutherans had invested \$8000 in his organization. Now, having established a "track record," they're scheduled to receive a \$2 million government grant to expand their program.

Who's Giving?

The church by itself simply couldn't have up with the work and time, cooperation and skill that Indians have invested to make NILB "happen" and minister so effectively in the name of Lutherans.

God gave these people to the church — and all the time the church thought it was doing all the giving!

Moral of this story?

1. See that your church observes **Indian Concerns Sunday** on April 30 — or some other Sunday (materials are available from your national church body office).
2. Help make sure your congregation's offering for NILB is a generous one.
3. Keep showing Indians — who've helped us so much by developing NILB's effective ministry — that you are eager to have them working with the church and that they can count on you to do your part.



Sol Mockinsin (left), former NILB president; Fred Harris, 1976 Presidential candidate; NILB Director Eugene Crawford; and LaDonna Harris of Americans for Indian Opportunity. Fred and LaDonna Harris both spoke at the NILB meeting in Tempe.

YES, PLEASE SEND MORE INFORMATION!

YES, Please send me a free information packet on Indian concerns and what NILB is doing.

I want to receive VANGUARD every month. Here's my contribution of

\$25

\$15

\$.....

NAME(S)

ADDRESS

CITY, STATE, ZIP

Make checks payable to LHRAA

Mail to Lutheran Human Relations, Valparaiso, IN 46383

Christians Urged To Support Indian Treaties At NILB Meeting

"Christians — of all people — should take treaties with Indians seriously."

With those words, Dr. Duane Addison addressed the opening session of the National Indian Lutheran Board's annual meeting. The February 25-26 event in Tempe, Arizona, was an opportunity for Lutherans to learn the latest developments on the American scene involving and affecting Lutherans.

Addison went on to say, "Christians, whose very theology centers on a God who makes a gracious covenant with His people — and keeps it — know full well how important it is to be able to have confidence that God, the covenant-maker, is altogether trustworthy."

Addison also talked about the recent attempts by some Congress members to abrogate all Indian treaties. He called these efforts "absurd and



Dr. Duane Addison talks with a participant at the February 25-26 annual meeting of the National Indian Lutheran Board.

shameful."

"A covenant or treaty," he said, "involves two parties who make promises both intend to keep. Good faith and due process are vital ingredients."

Addison concluded, "The

relationship between Indians and the United States isn't merely economic, financial, or political — but moral. Therefore Christians — and Christian churches — have responsibility."

"The church has the word on moral issues, and it must speak that word," he said.

Addison is author of "Justice and American Indians," a far-reaching statement he was commissioned to write by the American Lutheran Church. He is also a religion professor at Augustana College in Sioux Falls, South Dakota.

Duane Addison's "Justice for American Indians" can be ordered for \$.25 each (\$2.75 a dozen) from Augsburg Publishing House, 426 S. Fifth St., Minneapolis, MN 55415.

COMMENTARY

By EUGENE CRAWFORD

Executive Director

National Indian Lutheran Board

Completing its seventh year of service in the church, the National Indian Lutheran Board remains unique among programs developed for American Indians by the church bodies.

In a down-to-earth way, we continue to open up new paths and to develop relationships in Lutheran and Indian country.

NILB makes no claims that it will or can accomplish everything that needs to be done. But it continues to work to improve relationships, increase trust, and establish a firm ground for both Lutherans and Indians to build upon.

RESOURCES

FILMS

Children of the Long Beak Bird

A new film designed for younger audiences. Also good for adults who've not been exposed to Indian concerns. The color film describes life on a Crow reservation. Rental: \$7.50 from Lutheran Films, 470 Park Ave. South, New York, NY 10010.

Tahtonka

A 30-minute color film, depicting Plains Indians from the time before the introduction of the horse until the Wounded Knee Massacre. Very good for any age group. Rental: \$7.50 from Lutheran Films, 470 Park Ave. South, New York, NY 10010.

Portrait of Lucy Swan

Another 30-minute color film: elderly Lucy Swan gives a moving account of past and present living conditions on her Cheyenne River Sioux reservation. Rental: \$7.50 from Lutheran Films, 470 Park Ave. South, New York, NY 10010.

The Forgotten American

This powerful CBS news special examines the lives of both reservation and urban Indians. A 25-minute color film. Rental: \$20.00. Order from Augsburg Films, 426 S. Fifth, Minneapolis, MN 55415.

Geronimo Jones

In this 20-minute color film, an Indian boy is torn between his grandfather medicine man and his cousin, an astronomer. A good film for young audiences. Rental: \$15 from Lutheran Human Relations, Valparaiso, IN 46383.

The Indian — Our Neighbor

This 15-minute film strip (with sound track) presents a brief history of the church's involvement with Indians and the work of NILB. Narrated by Indian folksinger Floyd Westerman and by Eugene Crawford. Rental: \$3.00. Purchase: \$5.00 from Lutheran Human Relations, Valparaiso, IN 46383.

ORGANIZATIONS

National Indian Lutheran Board, 35 E. Wacker Dr., Chicago, IL 60601; phone: 312/726-3791.
Lutheran Churches and Indian People (LuChIP) of South Dakota, 600 W. 12th St., Sioux Falls, SD 57104.

Center for Indian Ministries and Studies, 800 N. Columbia Ave., Seward, NB 68434.

Native American Theological Association, 122 W. Franklin Ave., Minneapolis, MN 55404.

PERIODICALS

Spearhead

This quarterly magazine is published by NILB and LuChIP, with an emphasis on Lutheran involvement in Indian ministries. Subscription: contribution. Write: NILB, 130 N. Wells, Chicago, IL 60606.

VANGUARD

LHRAA's monthly newspaper, VANGUARD, regularly covers Indian events. Subscription: \$10 a year from Lutheran Human Relations, Valparaiso, IN 46383.

Wassaja

This monthly newspaper is written by Indians for Indians, covering both national and local news. Subscription: \$10.00 a year from American Indian Historical Society, 1451 Masonic Ave., San Francisco, CA 94117.

Awkesasne Notes

Another national Indian newspaper, NOTES is an amazing collection of stories, news, and comment. Subscription: contribution. Write: Mohawk Nation, Rooseveltown, NY 13683.

Yakima Nation Review

This newspaper covers the day-to-day events of Indians in the Northwest as well as national stories — including government actions affecting Indians. Subscription: \$7.50 a year from Yakima Nation Review, PO Box 386, Toppenish, WA 98948.

BOOKS

BURY MY HEART AT WOUNDED KNEE

By Dee Brown

Brown's account of the Indian's destruction as the white man moved West is a very good "first book" for anyone interested in American Indians. A Bantam paperback.

CUSTER DIED FOR YOUR SINS

By Vine Deloria

Treating Custer's last stand. A helpful outline of Indian concerns. An Avon paperback.

THE INDIAN HERITAGE OF AMERICA

By Alvin M. Josephy

Here's a good basic introduction to the Indians' history and to their contributions to American life. A Bantam paperback.

human relations update

Latest news of Lutheran Human Relations Association

Schulze Fund Grows

As of the end of March, more than 60 people have already participated in the Andrew and Margaret Schulze Fund, contributing almost \$3000. Several people indicated they'll be making deferred gifts through wills and insurance policies.

A special tribute book — listing all contributors to the Fund — will be presented to Andrew and Margaret at the 1978 Human Relations Institute, July 28-30.

Seminary Students, Faculty

Lutheran Human Relations was asked to conduct a two-day workshop, March 30-31, at Christ Seminary-Seminex, St. Louis. Josephine Lockhart, an urban consultant in St. Louis and an LHRAA board member, and Dr. Elmer Witt, regional director for National Lutheran Campus Ministry, assisted LHRAA Director Karl Lutze in helping students and faculty focus on "Living in Context" — with each other and with the seminary's neighborhood.

A special grant from Lutheran Brotherhood to Seminex made the workshop possible.

Look What Developed!

One of the concrete results of LHRAA's first workshop for congregations in changing neighborhoods (November 1977 VANGUARD) is an invitation to conduct a follow-up workshop — for the day school staffs of two of the participating congregations, St. Paul in Melrose Park and St. John in Forest Park, two adjacent Chicago suburbs.

Lyle Franzen of Valparaiso University's social work department and John P. Kretzmann of the Urban Studies Center in Chicago will staff the June 12-16 workshop for Lutheran Human Relations.

Looking Back — And Ahead

A \$6000 grant from Lutheran Brotherhood will help Lutheran Human Relations bring together volunteer Coordinators and State Council Directors at the Toletine Retreat Center, May 5-7. The three-day conference will look at the progress of the Coordinator program (now active in 15 urban areas) and suggest future directions for Lutheran Human Relations.

The seven State Council Directors will share ideas and coordinate their newsletters and state-wide meetings.



Suzanne Napgezek



Marilyn Schleicher

State Council on Rural Issues

Anne Kantén, a member of the American Lutheran Church's Board for World Mission who is also active in the farmers' strike, will speak at the April 22 state-wide meeting of the LHRAA State Council Minnesota. The all-day meeting — at Sauke Center — is open to all Lutherans throughout Minnesota.

"Christians Making A Difference"

The LHRAA State Council in Wisconsin will offer four brief workshops on congregational social ministry, legislative issues in Wisconsin, hunger and food concerns, and the J.P. Stevens boycott. The April 29 state-wide meeting will be at AAL headquarters in Appleton, Wisconsin.

New Resource Booklet

"Faithful Interdependence: Resources for Caring Ministries" has just been published by Lutheran Human Relations. The 32-page booklet includes photos, speech excerpts, and program descriptions from the 1977 Human Relations Institute.

A bible study, list of resources, and discussion questions make the booklet ideal for congregational study groups and social ministry committees.

An Aid Association for Lutherans grant funded the publication and distribution of the booklet to LHRAA members and church leaders. Additional copies are available for \$1.00 each or 12 for \$10.00 from Lutheran Human Relations, Valparaiso, IN 46383; phone: 219/462-0331.

TELEVISION

April 16-19
8:00 pm, NBC
"Holocaust"

If you watch only one "serious" television program this month, make it this one. A 9½-hour made-for-television movie, "Holocaust" depicts the lives of two fictional Berlin families — one Jewish and the other Nazi.

And perhaps you, your family, or congregation will want to order a special discussion guide, available at \$6.00 per 100 from Cultural Information Service, PO Box 92, New York, NY 10016; phone: 212/344-5060.

BOOKS • BOOKS • BOOKS

Staying Poor

A review by DAVID BECKMANN

Why Poor People Stay Poor: A Study of Urban Bias in World Development

By Michael Lipton
Harvard University Press, 1977

Why haven't poor people in poor countries benefited as much as the relatively rich from rapid economic growth in the Third World? Because the poor are mostly rural, argues Lipton, and the economies of the Third World are systematically biased against rural development.

Urban incomes average at least three times rural incomes. Rural areas never get their fair share of good administrators, doctors, schools, or public services. Agricultural inputs (seeds, irrigation, credit) are inadequately supplied, and agricultural research is neglected. Government policy keeps the prices of food and of urban services (like transport and housing) low.

This discrimination against rural areas is not only inequitable, but inefficient. Agriculture is starved for capital, yet agriculture produces about twice the output per unit of capital as non-agriculture.

Lipton debunks economic theories which have justified mulcting farmers to pay for industrialization. But the root cause of the problem is, he argues, not poor economic theory, but the cruel realities of political power.

Lipton moves beyond neoclassical economics to class analysis. The state is, as Marx wrote, "a committee of the ruling class." The ruling class in the

David Beckmann is a Lutheran pastor working the World Bank in Washington, D.C. His views are his own, not necessarily those of the World Bank.

Third World countries does not consist of capitalists only, however, but of the privileged urban populace generally.

Urban migration doesn't solve the problem: it's the most promising young people who go to the cities. The very poor are trapped in the countryside by ignorance and debt. Urbanization only strips them of needed leadership.

Nor has foreign aid helped. About 12% of aid has gone to rural areas, compared to 20-30% of most governments' domestic resources. Lipton suggests that the aid agencies will have to imbibe something of the Peace Corps (or, one might say, Christian missionary) style if they're to be successful in their present efforts at reform.

This book is excellent, a potential classic. Some of the "development education" to which the churches are subjected is amateurish and simplistic. They deserve instead this kind of scholarly advice.

Scriptures, Worship, And Femaleness of God

A review by MICHELLE PRENTICE

The Liberating Word

By Letty M. Russell
Westminster, 1976

This concise book considers the major issues of sexism in religious language. Biblical authority and interpretation, patriarchal traditions, religious images of women and of God, language change in the local church, and tools for individual and group Christian growth in this area are among the topics discussed.

Russell maintains the Word of God (as it comes to us in the Biblical record) is living and liberating. Thus we have nothing to fear (and everything to gain) from listening to it afresh as our consciousness and experience change.

Listening to it afresh means, in this context, that we

see it within the patriarchal culture out of which it came; that we again affirm the mystery of God as both beyond human comprehension and yet with us; that we see ourselves as theomorphic (made in God's image — which has special implication for females), rather than seeing God as anthropomorphic (made in the image of man, and, customarily, in the image of the male).

The religious language question applies specifically to worship. If it's true, as is generally acknowledged, that language shapes reality, what kind of a God are we worshipping when we describe God with an androcentric bias? We will begin to see

Michelle Prentice of Rockford, Illinois, is a student at Garret Theological Seminary, Evanston.

the femaleness of God more clearly when appropriate imagery is lifted from the wealth of Scripture.

For example, the story of the Two Brothers (alias: The Prodigal Son) in the New Testament follows a similar parable called The Woman with the Lost Coin. Yet the former story is much more familiar.

This book is highly recommended for Christians concerned with worship and/or freedom in Christ for all people.

Ethnic Conflict

A review by CHARLES PIEHL

The Ethnic Frontier: Group Survival in Chicago and the Midwest

Edited by Melvin G. Holli and Peter d'A. Jones.
Eerdmans, 1977.
Paper back. \$5.95.

This collection of historical essays reminds us of what we should have known all along: Americans have been an extraordinarily diverse people, and ethnicity and ethnic conflict have characterized much of our community life.

The first half of the book includes studies of uneven quality on early Chicago and Detroit, ethnic leadership, and a peculiar migratory group of mixed black-white-Indian origin called the Ben Ishmael Tribe.

The second half of *The Ethnic Frontier*, on Chicago in the past hundred years, provides more focus. Separate essays on Poles, Black, Jews, and Chicanos offer raw material for comparisons of the experiences of ethnic groups.

The last essay, "Race and Housing," the best in the book, demonstrate the social cost, in terms of

Charles Piehl, formerly a history professor at Concordia Teachers College (Seward, Nebraska) now lives in Urbana, Illinois.

violence, of rapid urbanization involving ethnic groups. Arnold Hirsh studies seven serious racial disturbances involving integration of Chicago neighborhoods between World War II and 1960, a period usually described as peaceful compared to the turbulent Sixties.

Only one of the incidents, Cicero in 1951, received much national media attention. But the series of violent conflicts revealed a startling continuity of physical resistance to social change among the very white ethnic groups who had themselves painfully adjusted to urban life.

The story isn't a happy one — with integrated public housing and neighborhoods eventually being subordinated to the political imperative of maintaining peace in white communities.

Ironically, the success of city officials in placating whites eventually precipitated in the 1960's an even more violent response by blacks in racially circumscribed neighborhoods.

Although these essays vary considerably in quality and usefulness, they successfully highlight the need to take seriously the ethnic heritage of our people as we deal with contemporary problems.



In early March, Dr. Ray Rist was invited by Dr. Jeff Johnson of Valparaiso University's sociology department to talk to students and faculty about his research into school desegregation. A graduate of Valparaiso University, Dr. Rist now teaches at Cornell University and has just returned from a year of studying minority concerns in Europe.

Dr. Rist is the author of two books: *The Urban School: Factory for Failure* (1973) and *The Invisible Children* (1978). The second book, just released by Harvard Press, reports his year long study of a affluent Portland, Oregon, school faced with integrating 30 black students.



The Gospel Choir of Cross Lutheran Church, Milwaukee

Black Churches Struggle To Reshape Liturgy

A review by JOSEPH ELLWANGER

This Far By Faith is an excellent mosaic of nine essays by eight blacks and one white. The essays are a result of a conference on "Worship and Spirituality in the Black Community," held February 18-20, 1977, in Washington, D.C.

The Roman Catholic National Office for Black Catholics in consultation with the Bishops' Committee on the Liturgy and the Center for Pastoral Liturgy sponsored this conference.

However, two of the nine essayists are non-Roman, and all of the material is extremely relevant to all mainline denominational parishes freighted with European and Euro-American cultural trappings and also seeking to identify with

Black or integrated communities.

Five of the essays offer helpful background to the African and Afro-American roots of the distinctive black worship alive and well today in Black Baptist and Pentecostal churches in the U.S.

All of the essays assume worship communities with blacks must struggle with the question of how to shape the liturgy in a way that gives blacks an opportunity to feel at home culturally and to contribute the unique black gifts to the larger Church.

According to the experience of parishes struggling to give expression to black culture, the two points of the historic liturgy that can be imbued with the black tradition of soulful celebration and caring community are the hymns (congregational and choral) and the handshake of peace.

As the pastor of a largely-black Lutheran parish which has developed 12 community liturgies and a hymnal supplement for the express purpose of incorporating some of the black cultural and religious experience in the Eucharistic liturgy, I can experientially say "Amen" to the call for authentic black expression in the shaping of liturgies.

And I can see the freeing, fruitful potential of having persons with similar concerns and experiences to gather on denominational and ecumenical levels for mutual growth, collaboration, and participation in what has been very much a grassroots phenomenon of the Spirit.

"This Far By Faith: American Black Worship and Its African Roots" can be ordered for \$7.95 from the Liturgical Conference, 1221 Massachusetts Ave. NW, Washington, DC 20005. Discounts are available for multiple orders.

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