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Lutheran Human Relations Association of
America

1978

The Vanguard (Vol. 25, No. 6), July 1978

Lutheran Human Relations Association of America

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Church's Hunger Expert Criticizes Administration

Larry Minear, consultant for Lutheran World Relief and Church World Service, expressed disappointment over the Carter administration's "delays, misunderstandings, and shredding" of the Humphrey-Zablocki proposal to reorganize U.S. overseas development assistance.

Minear made his comments in an appearance before the Foreign Assistance Subcommittee of the Senate's Foreign Relations Committee. (Earlier this year, Minear served on a special White House staff team outlining food and development policy options for President Carter.)

The Humphrey-Zablocki measure (Senate 2420; House 10691—May 1978 VANGUARD) would a) replace four separate government agencies with one, b) provide debt relief to Third World countries, and c) allocate aid on basis of need rather than political expediency.

Minear contends current efforts to adopt Humphrey-Zablocki without agency reorgani-



Larry Minear

zation is "flesh without bones." In May, the House passed such legislations—lumping development assistance with overseas security.

Bread for the World and other religious and hunger groups oppose such a lumping and are urging the Senate to pass legislation as outlined by the late Senator Humphrey.

Will Senate Axe Indian Committee?

The extension of the Senate Select Committee on Indian Affairs is being sought by religious groups and Indian leaders. Unless Senate Bill 504 passes, the committee will be shut down in December.

The committee has several uncompleted tasks—especially work on legislation regarding Indian land and resource rights. Indian leaders also fear they'll lose a voice in Congress if the committee is allowed to die.

The full Senate is expected to vote on the committee's extension in mid-July.

Lutheran Human Relations Association of America

vanguard

Valparaiso, Indiana 46383

July 1978



Marlene Cummins of the Madison (Wisconsin) public schools human relations department uses puppet dolls in talking with children and parents at LHRAA's first retreat for trans-racial families.

(Photo: P. Spencer)

Transracial Families Discover How Differences Enrich

Drawing a dozen or more dolls from a large bag, Marlene Cummins invited a group of children, aged two to 17, to gather around her.

She pointed out different features—racial and physical—in each doll. She then explained how individuals in their very differences enrich the lives of those they touch.

The occasion was LHRAA's first retreat for transracial families, held in late May at St. Benedict Center in Madison, Wisconsin. The weekend gave the 33 participants—from Indiana, Illinois, and Wisconsin a chance to share their experiences, their problems, their wisdom.

Sometimes together, sometimes alone, parents and children discussed unique adoption situations, pressures on maturing children in transracial families, and community resources for such families. The participants often stressed their commitment to developing a Christian family in the face of these pressures.

Garland Barr commented on his wife and children's experience during the weekend, saying, "Neither Paulette nor I can express the joy we felt as we shared our joys, sorrows, and many other conditions that go along with being human with other people."

Dr. Thomas and Carolyn Jackson of Milwaukee

spent several months planning the retreat and led the actual program. They and others involved in retreat preparations are part of LHRAA's Regional Resource Network, funded by Lutheran Brotherhood.

The Missouri Synod's Board of Social Ministry supported LHRAA's early study of transracial family needs. The American Lutheran Church awarded LHRAA a grant to offer this and similar retreats.

Those interested in a Fall 1978 transracial family retreat may contact Lutheran Human Relations, Valparaiso, IN 46383; phone: 219/462-0331.



'Don't Exploit Resources,' Ask Indians

By KARL LUTZE
Executive Director

Admittedly hard to find ("you take County Road A west out of Gresham and turn right at the sign STOCKBRIDGE RESERVATION—the church is on the left a ways, you can't miss it") Wilderness Lutheran Church was the site and host for the central region meeting of the National Indian Lutheran Board in early June.

Almost lost in a remote section of Wisconsin, this congregation represents a faithful community of Indian Lutherans.

It wasn't a big crowd that

came there for the meeting, but they came from North Dakota, Minnesota, Wisconsin, Upper Michigan, Illinois, and South Dakota.

They heard NILB Director Eugene Crawford as well as other Lutherans working in Indian concerns across the mid-west.

Lloyd Powless, director of Wisconsin Indian Resources Council, brought with him, for example, Al Gedicks. Gedicks is urging people to resist hasty exploitation of mineral deposits in the deep basin extending from Canada to Michigan's upper

peninsula.

He fears the resulting contamination of water, land, and air will—in spite of temporary financial advantage to Indians and non-Indians—damage ultimate productivity and adversely affect human life.

Several members of the Wilderness congregation told the meeting of their experience in the Longest Walk (see COMMENTARY in this issue). They felt the church's support of the Walk demonstrated their concern that America not set aside its treaties with American Indians.

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Lutherans Urge Alternatives To Prison

On behalf of the American Lutheran Church and the Lutheran Council's Office for Governmental Affairs raised "serious reservations" about the Criminal Code Reform Act of 1978 (House 68690 Senate 1437).

The reservations were registered in a statement submitted to the House Judiciary Subcommittee on Criminal Justice. The statement said the new criminal code could be interpreted to restrict civil liberties, such as conscientious objection and political protest.

Lutheran Council officials also urged Congress to "search for and use a variety of ways" to deal with sentenced persons. Quick reliance on prison and longer periods of confinement were singled out for criticism.

The statement suggested greater use of community service, work release, and other alternatives for punishing and rehabilitating criminal behavior. church's hunger.

Parish Celebrates Anniversary — And Black Artists

For a small black Lutheran parish in Los Angeles, May 21 was a double celebration: the congregation's third annual art exhibit and their 32nd anniversary.

Indeed, some would claim the congregation's integration of black artistic experience into the congregation's total life has made it possible to have a 32nd anniversary.

As is the case with most black Lutheran parishes, Hope Memorial in Los Angeles was once a "suburban" white parish. For 15 years now, the congregation has gathered black teachers and managers, families, and other neighborhood residents.

Still small, the 150-member parish no longer depends on district subsidy. In fact, the congregation's current budget is oversubscribed.

Artists in Congregation

The May 21 exhibit displayed the work of eight artists—including painters and sculptors from the Watts Towers Art Center. Several years ago, said Willima Schmeling, the church's pastor, "I realized we had artists in the congregation, mostly in high school and college. Now more and more people in the community want to get involved."

The exhibits have led to an explosion of activities. In March, ten photographers from the congregation held a photography exhibit. A poetry reading is planned for December.

All this activity seems to have increased Hope Memorial's impact on the community—and the political issues affecting blacks in Los Angeles. The church's facilities, for example, were used for a recent

Continued on page 2
See BLACK ARTISTS

Volume 25, Number 6 • July 1978

VANGUARD is published monthly except January and August by Lutheran Human Relations Association of America
Valparaiso, Indiana 46383
Phone: 219/464-5405 or 462-0331

Karl E. Lutze, Executive Director
Stephen Hitchcock, Editor

VANGUARD is sent to all LHRAA members; membership: \$10.00 a year

Second Class Postage
Paid at Valparaiso, IN

EDITORIAL

TAX REVOLT

Swimming Pools And Segregated Schools

On the nightly news after the 2-to-1 vote for Proposition 13 in California, a man and his wife were interviewed in their suburban home. Out front stood \$38,000 worth of cars and recreational vehicles. In the back was a built-in swimming pool.

In Ohio, opponents of school desegregation openly urged defeat of school tax levies—as a way to stop the court-ordered buses.

The legal and economic implications of the tax revolt will be played out in the months ahead; it's unclear whether Jarvis and others will achieve what they want.

It is very clear, however, that much of the tax revolt is directed against the poor and the minorities. The middle-class is afraid its standard of living is up for grabs.

Indeed, the growing opposition to "big government" seems fueled by the same fears and prejudices. In reality, government has gotten smaller—both in terms of government employees per capita and actual expenditures (as percentage of the Gross National Product).

Rather government is now in trouble because it is successful (albeit modest) in transferring funds to the aged, the poor, the non-white through such programs as Social Security and food stamps.

In the Old Testament, such success was the Lord's measure of a good king. And the New Testament describes a new community where the oppressed and impoverished are liberated and ennobled.

The Christ who creates that kind of community invites us today to share in a new mind-set—one that is not dependent on segregated schools and swimming pools.

IN THE NEWS

The Church Council of the American Lutheran Church has recommended that the church body's October convention urge Nestle and others to stop promotion of infant formula in Third World countries -- where its use is leading to infant deaths.

Almost 300 people have registered for the Missouri Synod's August 12-15 black youth gathering in Selma, Alabama. Black and white young people may still register for the event.

A National Council of Churches consultation has called for immediate full and unconditional amnesty for undocumented aliens. Dr. Jorge Lara-Braud, NCC's assistant general secretary urged a study of trade between U.S. and Mexico -- "the root cause of the phenomenon of undocumented millions."

Black pastors, seminary students, and lay leaders from Lutheran Church in America congregations will meet in Detroit, October 20-21. LCA's Grover Wright indicates the meeting will encourage black professional leadership.

SOJOURNERS magazine and fellowship has issued a "Call to Faithfulness." Among signers are William Stringfellow, Senator Mark Hatfield, and Philip Berrigan. The statement calls for an end to nuclear weapons testing and development.

Legislation has been introduced into the House and Senate that will set aside all Indian land claims against individuals and the state of Maine. The Penobscott and Passamaquoddy Indian tribes oppose the legislation.

John Ekpo (far left) of Nigeria, Africa, looks on as his four children are greeted by James Taglaur, pastor of St. Stephen's Lutheran Church, St. Louis. While attending graduate school in the U.S., Ekpo (a teacher at Cross River State College in Nigeria) had to have his kidneys removed. St. Stephen's Church made it possible for his four children to join him and his wife and their baby daughter.



worth writing for

Filmstrip: "Understanding Institutional Racism"

Narrated by Vivian Jenkins Nelsen and John Brekke of the American Lutheran Church, this newly produced filmstrip covers jobs, education, housing, and other areas. Concludes with excellent discussion questions. Purchase: \$32.50 from Council on Interracial Books, 1841 Broadway, Rm. 300, New York, NY 10023.

"Tractor Technology" LCA Hunger Series

Filled with examples as well as background statistics, this four-page discussion starter helps Christians talk about how they can support a new kind of rural mission in the third world. Free from Division for Parish Services, Lutheran Church in America, 2900 Queen Lane, Philadelphia, PA 19129.

Women's Equity Action League

Health, employment, insurance, legal rights—information and suggestions for action on these issues are discussed in WEAL publications. Contact Women's Equity Action League, 805 15th St. NW, Washington, DC 20005; phone: 202/638-4560.

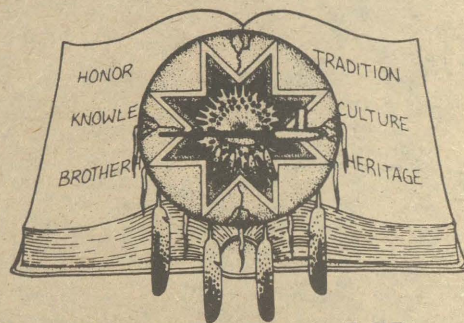
Life Enrichment For The Elderly

This 52-page handbook will help congregations set up and expand programs to meet elderly per-

sons' needs. Four areas are explored — sensitizing all age groups, increasing the older adult's sense of self-worth, utilizing older adults' resources and skills, and action programs for the elderly. Free from Dept. 100, Lutheran Brotherhood, 701 E. Second St. South, Minneapolis, MN 55402.

Red Schoolhouse: Native American Education Materials

Indian poetry, children's books, and stunning graphics are just a few of the services offered by this resource center. Their "Mishomis Books" are suitable for use in Indian and non-Indian homes and schools. For more information write Red School House, 643 Virginia St., St. Paul, MN 55103.



The Red School House A Native American Survival School

COMMENTARY

Taking 'Soft Paths' To Conserve Energy

By RALPH MOELLERING

Dr. Ralph Moellering is pastor of Gloria Dei Lutheran Church in Edmonton, Alberta, Canada. He also teaches at Concordia College and the University of Alberta.

His commentary reviews Amory B. Lovins' SOFT ENERGY PATHS: TOWARD A DURABLE PEACE (Ballinger Publishing, 1977).

In proposing "a new global ethic for Canada", member of Parliament, Douglas Roche wrote: "Given the limits to resources on the planet, I do not think it is possible to implement the new order in any meaningful way without reducing our consumption in the industrialized nations. Our per capita consumption cannot continue on an escalator."

Already in 1973 British economist E. F. Schumacher warned that it is impossible to plan in terms of infinite growth in a finite environment: "Propelled by a frenzy of greed" and indulging in "an orgy of envy" our "expansionist success" could result in the utter ruination of our planet.

To overcome the insatiable quest for self-aggrandizement Schumacher proposes an inculcation of "spiritual values" (e.g. "Man does not live by bread alone, but by every word that proceeds from the mouth of God"). To minimize wastefulness and to humanize the production process he expounds a concept of "intermediate technology".

Meanwhile, the rapid depletion of non-renewable resources continues without diminution. Do we have to end our cataclysmic burst of energy wealth in inevitable cataclysmic disaster?

An emphatic "no" is the response of Amory Lovins who recommends a gradual orderly transition to "soft technologies" including the use of direct solar energy, wind, and biomass conversion—the use of crop, wood, and other organic wastes, perhaps also an ecologically balanced growth of trees and shrubs for conversion to liquid and gaseous fuels.

Undeniably such a sharp reversal in thought and action may be difficult to contemplate and implement. In the long range, however, what can be a more vital issue for Christians concerned about total human welfare?

If ignorance and prejudice can be overcome, Lovins is confident a "soft path" is advantageous in practical terms for many elements in the population: offering jobs for the unemployed, capital for business people, environmental protection for conservationists, opportunities for small business to innovate and for big business to be revised, a rebirth of spiritual ideals, traditional virtues preserved for the old together with radical reforms for the young, fresh prospects for world order and social justice—much to satisfy the aspirations of diverse groups who may also be inspired to work together to improve the quality of our life and assume a better future.

*Christ's love and healing...
...with your help!*

☒ YES, I want to support LHRAA's ministry of equipping Christians to respond to human need and social injustice. Please send VANGUARD each month, and here's my gift of:

☐ \$25 ☐ \$15 ☐ \$20 ☐ \$

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BOOKS • BOOKS • BOOKS

New Alternatives For The Elderly

A review by VIRGINIA HASH

The Pursuit of Dignity: New Living Alternatives for the Elderly
Bert Kruger Smith
Beacon Press, 1977.

In *THE PURSUIT OF DIGNITY*, Bert Kruger Smith discusses a series of issues related to problems in understanding and caring for the elderly. The book is both provocative and practical.

Smith believes every person is a part of the decision making process of how and where the old shall live. To make such decisions wisely, knowledge of available living alternatives is essential.

In seven concise and readable chapters, Smith offers down-to-earth and straightforward information and advice on the elderly's needs for health care, housing, nutrition, and mental health. Interestingly enough, most of the chapters can stand alone and may be read selectively rather than sequentially.

Perhaps the strength of the book rests in its simplicity. In its numerous examinations of model projects and innovative approaches already being

Dr. Virginia Hash of the University of Northern Iowa's department of educational psychology is also a wife and mother as well as vice-president in the Iowa District of American Lutheran Church Women.

implemented, the focus is on increasing the knowledge base about the options and alternatives available to the elderly.

In the process, Smith appeals to us to examine carefully the extent to which we can respond to the elderly with compassion and understanding. She accomplishes this by skillfully weaving into the fabric of the theme situations and case studies that probe the heart and the mind.

Time after time, I found myself thinking, "How would I feel and what would I do if I had responsibility for that elderly person?" and perhaps, just as importantly, "if I were that elderly person?"

Challenge To Ministry

A review by RONALD ROSCHKE

The Servant-Messiah: A Study of the Public Ministry of Jesus
By T. W. Manson
Baker Book House, 1977
Paperback: \$2.95

The reissuing of this volume is a happy event for anyone willing to reflect upon the relationship of Christ and his church. Manson, a prominent British Bible scholar, who died in 1958, developed his thesis in the years between 1939 and 1952.

Chapter 1 outlines how the major factions of Judaism understood the Messiah immediately before the appearance of John the Baptist. In Chapter 2, Manson depicts John the Baptist as "the last supreme effort to make an unworkable system work."

Pastor Ronald W. Roschke serves St. Martin Lutheran Church in Piper, Kansas and St. John Lutheran Church in Easton, Kansas.

The final chapter emphasizes how the life, passion,

death and resurrection of Jesus are but one continuous event in the ministry of the Servant-Messiah.

The most valuable insight Manson gives is to challenge the church to understand its own ministry in the light of Jesus' ministry. Perhaps the key sentence in the book is this, that "Christians do not inherit their task from Christ, they share it."

The church must seriously consider whether the theology it espouses through practice, through convention resolutions, through adoption of budgets, through public relations press releases, is a theology of glory or a theology of the cross.

Do we understand the radical ministry of Jesus and claim it as our own, or are we now tempted to become the adversaries of God as we simply attempt to shore up the facade of a Christianity complacent with its legitimacy in Western culture?

Modern 'Lepers'

A review by ROBERT SHANER

We Speak for Ourselves
By Jack Babuscio
Fortress Press, 1977
Paperback: \$4.75

The stigma of being different—how does that feel? Shameful, guilty, unacceptable, criminal, sick, sinful, worth-less, not sure of one's identity, rejected, ugly, denied. Such are the varied feelings expressed by homosexual people in Jack Babuscio's book, "We Speak for Ourselves—Experiences in Homosexual Counselling".

Mr. Babuscio explains what many gay people feel and experience as "modern lepers and contemporary niggers in the eyes of mass society." In so doing, he provides ample reflections on attitudes that affect and influence one's "aspirations towards a fuller and happier life."

The book gives insightful information and practical advice on issues confronting both gays and straights. The author does not avoid the issue of the conflict many contend exists between homosexuality and

The Rev. Robert Shaner is a Lutheran campus pastor with Agape House, a center for Christian ministry at the University of Illinois, Chicago Circle.

Christian faith, though the attempt is not to provide either a defense or a pro-apology on a theological rationale.

The appendices of additional notes, "where to get help," and further reading round-out a vital book for anyone seeking further information and understanding with regard to homosexuality.

Prayer That Meets God And Others

A review by MARY BETH WITCHER

The Other Side of Silence: A Guide to Christian Meditation
By Morton T. Kelsey
Paulist Press, 1977
Paperback: \$5.95

Morton Kelsey writes early in his book, "I would still rather be silent than write the pages that are to follow." Fortunately for his fellow Christians he went on to share a vast amount of knowledge—knowledge that grew out of his own personal struggle and experience with meditation and with God.

Dr. Kelsey's background as a theologian, psychologist, educator and priest adds an informative and useful dimension to his writing. More important, though, he candidly expresses his own feelings and is willing to let his reader share in his own exceptional relationship with his God.

Some are surprised to hear the words "Christian" and "meditation" side by side. Yet there's a method of

Mary Beth Witcher serves on the staff of Lutheran Human Relations.

meditation "in general use in the days when Christianity was most alive and creative." Kelsey's book is a "practical manual" for those who would like to learn about and try out this lost and very special way of prayer.

The book isn't always comfortable reading. The encounter with God and himself Kelsey describes is both intriguing and frightful. To meet God within ourselves we must also experience all the other secrets that lie deep within. This can be dangerous and Kelsey includes a chapter entitled "A Word of Warning and Encouragement".

The peace and love and guidance that Christ offers and communicates through meditation flows outward into relationships with other people. Kelsey says it brings a clarity, a gentleness, and a willingness to share to his encounters with those he seeks to befriend.

Here, in this book, is a chance to know what is on the other side of the silence we all often hear, a chance to learn how important silence is because then we can hear our Lord's voice.

COMMENTARY

Walking For The Love Of People

By SHEILA MOEDE



The Longest Walk (April-June 1978 VANGUARDs) continues along Interstate 70, crossing Pennsylvania and Maryland during July. The walkers will enter Washington, D.C., on July 15 and begin efforts to block eleven "backlash" bills against American Indians.

VANGUARD asked Sheila Moede, a member of the Stockbridge Tribe in northern Wisconsin and a member of the National Indian Lutheran Board, to share her thoughts on her family's days with the Longest Walk.

"We are walking for the love of the People" say the leaders of the "Longest Walk" initiated by Native Americans to focus attention on eleven repressive bills. Over a dozen powerfully-backed lobbyists representing anti-Indian groups are pressuring congressmen to vote for bills such as HR 9054, which abrogates every treaty made with Indian people.

If these bills pass, the Indian people would be compelled to yield up their last few acres of land (vouchsafed to them forever by U.S. treaties), cease age-long religious ceremonies and cultural practices, and forego self-governing rights.

When our white brothers and sisters first landed here, Indian people greeted them in friendship and willingly shared even their beloved land. As *caretaker*, the true Indian has always felt a *sacred* responsibility toward this continent and for thousands of years lived in *harmony* with nature.

Minds Made Up

The Longest Walk was already under way when I heard of it. My mind was made up to participate in this walk. On May 12, 1978 "The Butch Moede Family" left the Stockbridge Reservation in Wisconsin with food, money, and support from local people, churches, and the Tribal Council.

We joined the "Walk" as Vicar Jim Christian waved to us from the line of walkers "moving out" in the rain five miles east of St. Louis where they had been camped under the Arch (June 1978 VANGUARD). We joined the snail pace caravan of support vehicles.

After another 4 miles the walkers jumped into the cars and the young warriors ran the Sacred Pipe, Staff, and Flag of Four Colors (symbolizing the 4 races of humanity) the remaining 15 miles for the day.

New people are joining every day—some 80 Indian Nations are now represented. Security is strict! A sign at the gate of a camp says NO ALCOHOL NO DRUGS NO WEAPONS; the sign on the right says THE LONGEST WALK.

We caravanned south to the Marion Illinois Federal Penitentiary where our brother Leonard Peltier is a political prisoner. We lined up three to a row and marched the mile to the prison gate with the drum beating and singers singing. Job (my son) was honored by being asked to help carry the drum.

The Prison officials were waiting for us. A Prayer Ceremony was performed by one of the spiritual leaders. We all turned to the four directions as we prayed for Peltier and the people who held him.

As we returned to camp we stopped at the local grocery store where our kids had their first lesson in racism as the store personnel began to "take inventory" almost immediately!

'Remember The Little Ones'

Several Elders spoke at a general meeting of the camp. The message is nearly always the same. Remember the little ones and the unborn; it is for them we are walking. Respect yourself, keep yourself clean and neat, respect your fellow-man, respect the world you live in—the trees, flowers, and grass.

We left early for our last ceremony at the prison and a visit to the Trail of Tears Monument.

For the first time in our lives we witnessed a Sioux Ceremonial with a Medicine Man. Red Cloud has brought a Pipe of Sitting Bull. The altar was a buffalo skull on a deer hide, medicine bundles, 4 staffs, and eagle feathers.

The power of prayer was stressed and no prison walls could keep us from communication with our brother within.

A Pipe Ceremony was held early the next morning back near I-70. The children were fed (they always eat first) and we packed up. We walked about ten miles—it's so hot and the pace keeps getting slower so our strong young men run the 40 miles to our next camp at Marshall Lincoln State Park.

May 20th—up at 6:00 A.M. Ceremonies and preaching—safety on the highway was stressed as well as the necessity of attending ceremonies. It's supposed to rain today but it is much cooler. The walkers will be glad of that. We have to leave now—none of us really want to go. Butch is trying to assure everyone we will be back.

The Moedes will rejoin the "Walk" as it nears Washington, D.C. in July. Pastor Schedler of the Lutheran Church of the Wilderness on the Stockbridge-Munsee Reservation and other Stockbridge people plan to join them. Bruce "Fat Cat" Miller from the reservation has remained with the walkers since joining them in St. Louis.

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Diversity — in your personal and family life . . . cultural diversity in the church . . . economic diversity and injustice in society . . . diversity in a complex, inter-related world.

Are you coping with diversity? How can you affirm diversity and benefit from it?

During the 1978 Human Relations Institute at Valparaiso University, July 28-30, the Rev. Paul Schulze will help you begin answering some of those questions.

Schulze's presentations — followed by small group discussions — will focus on four areas: 1) personal and family diversity, 2) diversity in congregations and the larger church, 3) racism and economic injustice in American society, and 4) global perspectives on diversity.

Current questions troubling the church will be faced head on:

- What are the options for Americans who want to support the struggle for liberation in southern Africa?
- What can we do to resolve the growing conflict between cities and suburbs — and avert racial war?
- How can congregations serve in multi-cultural and multi-racial settings? Is full integration feasible?
- What steps can men and women take to affirm the diversity within each of us?

Can you make it for only one day or just a few sessions of the Institute? Do you have something else going on during part of the Institute weekend?

A special part-time, non-resident registration fee is available. For only \$15.00 you can receive all Institute materials and attend as many sessions as you like. The Saturday evening dinner is an additional \$5.50 per person.

If you wish, you can register when you arrive on the Valparaiso University campus.

Valparaiso, Indiana, is 80 miles from Chicago and is easily reached by bus, train, and plane. On Friday of the Institute, Lutheran Human Relations will be providing transportation from bus stations to the university campus.

Travel scholarships — based on distance and need — are available for both full-time and part-time Institute participants.

The Institute will begin on Friday afternoon with a **keynote address** by Vine Deloria, Indian attorney and author. Dr. Faith Burgess of Lutheran

Former director of National Congress of American Indians; graduate of Lutheran School of Theology in Chicago and of University of Colorado Law School; author of **GOD IS RED** and **CUSTER DIED FOR YOUR SINS**



Vine Deloria



Faith Burgess

Former director, Coordinated Lutheran Ministries in San Francisco; director of internships and field education for Pacific Lutheran Theological Seminary; pastor of St. James Lutheran Church, Richmond, California.



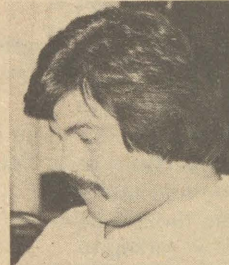
Paul Schulze



Jean Wildgrube

Deaconess serving as superintendent of weekday school of Zion Lutheran Church, Schenectady, New York; author of "Working with Worship" and "Walking the Church."

Director of Lutheran Hispanic Campus Ministry in Los Angeles; member of the Missouri Synod's board for missions and its Hispanic Task Force.



Eugene Hernandez

Theological Seminary (Philadelphia) will make the **"latchnote"** address at the concluding Sunday luncheon.

Deaconess Jean Wildgrube will be the worship leader for the weekend. The Rev. Gloria Weber will serve as celebrant and Eugene Hernandez will be the preacher for the Sunday Morning worship service of Holy Communion.

A Saturday afternoon workshop will illustrate examples of filmstrips and other communication techniques used by local LHRAA programs. Specialists will be on hand to help social ministry committee members and others develop more effective communications to promote the work of social ministry committees and other congregational, district, and synod work.

Dr. William Ellis, former LHRAA president, will be the speaker for the **Saturday evening dinner**. Dr. Elmer Witt will be the master of ceremonies for the evening, which will celebrate **LHRAA's 25th anniversary**.

A tribute book listing contributors to the Schulze Fund will be presented to LHRAA founders Andrew and Margaret Schulze. Other founding members will also be recognized.

Throughout the weekend, national organizations will host displays. Resource persons will distribute materials and be available to answer questions. Women's issues, Indian concerns, and disarmament are a few of the areas represented by these organizations.

Suzanne Napgezek will be moderator for the weekend.



Hundreds of LHRAA members and friends have contributed almost \$5000 to the Andrew and Margaret Schulze Fund, which serves as a stand-by reserve and investment fund for Lutheran Human Relations. Many people have also remembered LHRAA in their Wills.

LHRAA State Council Director in Minnesota



Suzanne Napgezek

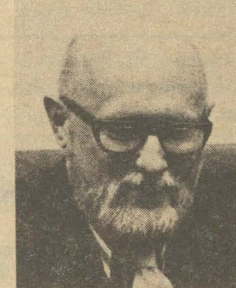


Gloria Weber

Former Assistant U.S. Attorney, law partner of William Stringfellow; graduate of Harvard Law School; former member of LCA's Executive Council, governing commission of Lutheran World Ministries.



William Ellis



Elmer Witt

Consultant to LHRAA Board of Directors, regional director of National Lutheran Campus Ministry, former director of Walther League, campus pastor at Governor State University, Illinois.

Friday	
12:00 n	Registration
2:30 pm	Opening Worship
3:00 pm	Keynote Address: Vine Deloria
6:00 pm	Presentation I: Paul Schulze followed by group discussions
Saturday	
9:00 am	Presentation II: Paul Schulze
11:00 am	Presentation III: Paul Schulze
1:00 pm	Presentation IV: Paul Schulze
3:30 pm	Communications for Effective Social Ministry: Workshop
6:00 pm	Institute Dinner celebrating LHRAA's 25th Anniversary
Sunday	
8:30 am	LHRAA Annual Meeting
10:30 pm	Institute Eucharist
12:00 n	Luncheon and "Latchnote" Address: Faith Burgess

Differences Dare Not Divide

Affirming Diversity, Celebrating Our Unity in Christ

1978 Human Relations Institute

July 28-30

Valparaiso University

NAME(S) _____

YOUTH _____ please indicate ages

ADDRESS _____

CITY _____ STATE _____ ZIP _____

☐ I want to help someone else attend the Institute. Here's my scholarship gift.

☐ \$75 ☐ \$20 ☐ \$60 ☐ _____

Institute fee, two nights lodging, \$ _____

Saturday evening meal: \$75 (Before July 1: \$60)

Second family member: \$35 _____

Student: \$35 _____

Youth Program (4-16 years old): \$20 per child _____

Five extra meals: \$10 per person: \$8 for children under 12 _____

TOTAL ENCLOSED \$ _____

Limited travel scholarships are available

Mail this form and check to Lutheran Human Relations • Valparaiso, IN 46383 • 219/462-0331

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

A youth program will again be offered during the weekend. Susan Martin of First Christian Day Care, Valparaiso, and John Witcher of the Elkhart, Indiana, Community Schools will direct the educational and recreational activities.

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