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Conference addresses women in ministry

by Mary E. Peterson

What more is there to say about women in ministry? Plenty. And plenty was said from November 3-5 in Deerfield, Illinois at a conference entitled, "Women in Ministry- A Conference for Lutheran Bishops and Staff." Thirty-nine bishops and their assistants met with fifteen lay and ordained women, following through on an idea conceived at the Conference of Ordained Women, held in 1980 to mark the tenth anniversary of the decision by three major Lutheran bodies to ordain women.

The Deerfield event was the first of three such meetings; one will be held in Philadelphia in December and one in San Francisco in January.

The designers and the Committee which planned the conference defined these objectives: 1) to examine theological, psychological and sociological aspects related to the ordination of women, the changing roles of women and men and their acceptance by and functioning in the church; 2) to examine their own synodical and district experience, especially the role of the bishop; 3) to explore more equitable and effective techniques and approaches for the calling of women in professional leadership in the church; 4) to develop specific plans for more effective recommendation, calling and support of women in professional leadership.

Dr. Marge Wold addressed the group on Wednesday evening, beginning by saying, "I hope I'll be gentle enough to be Christian; strong enough to be prophetic." Dr. Wold compared the growing power of women in ministry to the fermentation of new wine. She told the participants that the issue of how women can best minister is part of the larger, basic issue which is a right relationship between women and men in Christ. There is a search for new wineskins-old ones will not hold the fermenting wine.

The women, bishops, and staff worked several hours in teams together, analyzing present situations and drafting specific proposals for the future. In the last large group session, on Friday morning, representatives from these teams rose to share these proposals with the whole gathering. Ideas included: developing curriculum materials to educate all ages about sexism; holding conferences at various levels around the issue of lay/clergy questions; tri-Lutheran Bible study to be utilized across the new Church, focusing on roles of women/men and ordination; more intentional education of seminarians to address the issue of women in ministry.

It is often difficult for people who do not know each other well to productively discuss the issue of sexism and its many consequences. Within the Christian community, it may be especially difficult for people to confront one another and to work for change. During this conference, however, many differences and fears were put aside, as the necessity for real and change-producing dialogue was honored. It was a time of joy and hope.

Pastor Mary E. Peterson serves the Lutheran Campus Center on the University of Wisconsin, Madison campus.

Lutheran Human Relations Association of America

vanguard

Milwaukee, Wisconsin 53210

December 1982

LWF Issues "Statement on Namibia"

The following "Statement on the Situation in Namibia" was approved by the Board of Commissioners of Lutheran World Ministries at their meeting in November.

Conscious of the bloodshed and suffering of the people of Namibia caused by the refusal of the South African Government to accept the judgement of the world community that its presence in the territory is illegal and that it is under obligation to withdraw,

distressed that numerous resolutions of the United Nations Security Council designed to bring peace and independence to Namibia have been either rejected by the South African Government or their implementation delayed with the result that warfare continues and not only Namibians but also Angolans and South Africans lose their lives and property,

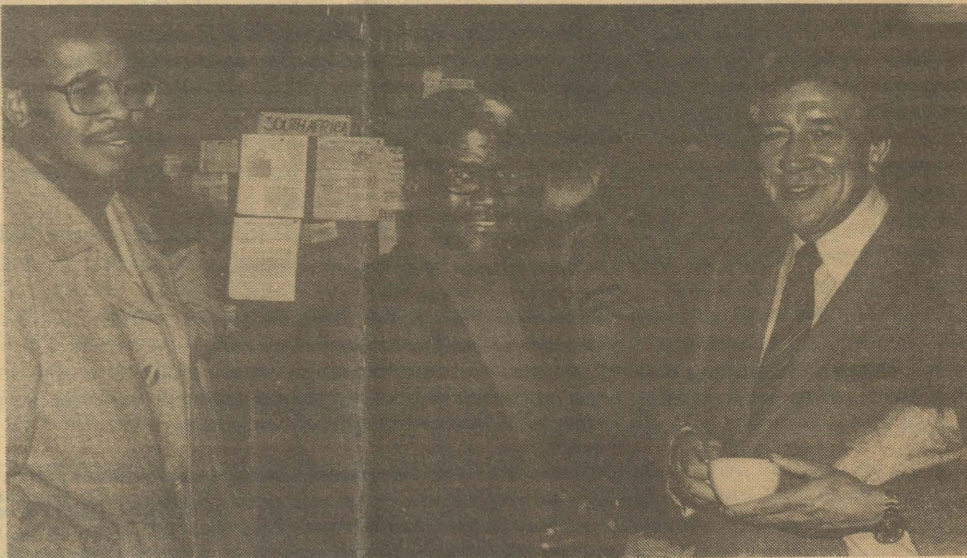
dismayed that after all substantive issues related to the implementation of the latest United Nations Security Council resolution, namely 435 of 1978, have been resolved, a cease-fire has not taken place because of the insistence of the governments of the United States and South Africa that Cuban troops must withdraw from Angola prior to implementation, a condition not included in UNSC Resolution 435, and

concerned that South Africa's attempts to install illegally another internal government in Namibia will delay implementation of UNSC Resolution 435 at least another two years.

The Commission of Lutheran World Ministries assembled in New York City on 10 November 1982, expresses its indignation at the actions of the governments of the United States and South Africa which prolong the struggle causing deaths and bringing instability to the region,

deplores the "constructive engagement" policy of the U.S. Government which

- renewed training of South African Navy personnel at U.S. Coast Guard stations,



Wartburg Seminary Students from Namibia, Zeckia Majuro (left) and Engelhard Noabeb talk with former U.S. Senator Dick Clark. Speaking to the seminary community, Clark said "South Africa will never allow Namibian independence until it is pressured to do so." Clark maintains that the United States should apply economic pressure on South Africa. (Photo by Dave Carls)

- received South African Navy personnel at U.S. Coast Guard stations,
- established new South African consulates in the United States,
- permitted official visits by U.S. diplomats to so called "homelands"
- permitted the sale of specialized equipment and aircraft to South Africa which can be employed by the military and of electric batons to South African distributors,
- protected South Africa by a veto in the Security Council after South Africa's illegal invasion of Angola;
- while on the other hand, South Africa has
- delayed again the implementation of UNSC Resolution 435 and
- brought instability to the region by bombing, strafing and occupying Southern Angola, by installing an un-

discipline defense force in Namibia which harrasses and abuses the Namibian people, urges the United States Government to formally disassociate itself from making the withdrawal of Cuban troops from Angola a pre-condition to the implementation of UNSC Resolution 435 (1978),

assures the people of Namibia of continued prayerful concern and material support by their brothers and sisters in the member churches of Lutheran World Ministries, and

calls upon the members of these churches to express their views to their congressional representatives, the President of the United States and the Ambassador to the United States from South Africa.

For further information contact: Rev. Edward May, Lutheran World Ministries, 360 Park Avenue South, N.Y., N.Y., 10010; 212/532-6350.

Coretta King to address '83 Institute

Coretta Scott King, president of the Martin Luther King, Jr. Center for Nonviolent Social Change in Atlanta, GA will address the 1983 Human Relations Institute. Mrs. King will speak on Friday evening, July 29th.

Using the theme for the 30th Anniversary celebration of Lutheran Human Relations, the 1983 Institute will be part of a year-long plan to CELEBRATE THE STRUGGLE.

A seven member advisory committee is working to plan next summer's Institute.

The planning committee helps in determining speakers, setting the overall agenda for the weekend and designing the special Institute youth program.

Start planning now to attend this celebration of LHRAA's ministry. Special rates and scholarships are available for second family members, students and children.

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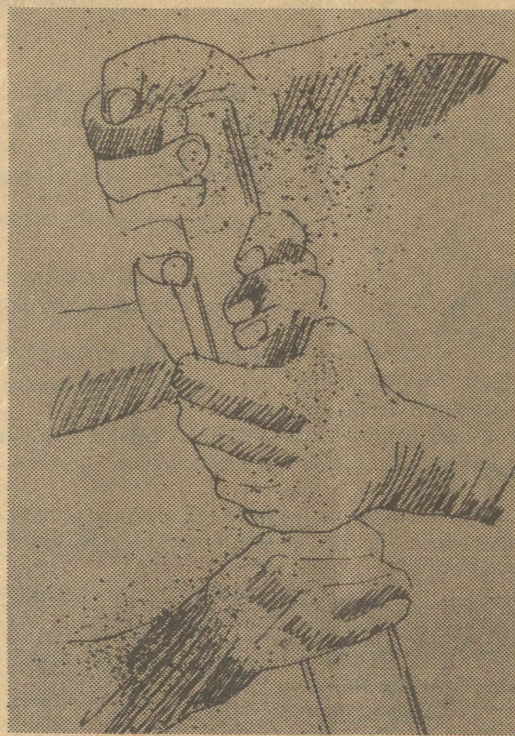
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Celebrate The Struggle

The 1983 30th Anniversary Calendar of

Lutheran Human Relations Association of America

2703 North Sherman Blvd. Milwaukee, Wisconsin 53210 414-871-7300

Order your 1983 Human Relations Calendars now. Designed by artist Gail Metzger, these attractive and roomy (11 x 17") calendars make great stocking stuffers. To order, or for more gift ideas, see page four.

EDITORIAL

by Susan Ruehle

"And who is my neighbor?"

I've heard many sermons on the parable of the Good Samaritan. In fact, I've even preached a few of them. Yet just about a week ago, I asked Mary Solberg, of Lutheran Immigration and Refugee Services, "How do we begin to look at the complex issues of Central America?" Mary's answer was, "We've got to know our neighbors!"

Political, economic, cultural, sociological studies are important...but Mary's words brought home the basic reason we become active in the concerns of people.

"And love your neighbor as yourself."

Geographically, the people of Central America are neighbors. And the fact that millions of Nicaraguans, Guatemalans, Salvadorans, and others are truly suffering calls us to ask in a special way:

Who are these neighbors?

When I asked Mary about the people she met in Central America, she talked about Church people "motivated by love in Christ."

Christian people suffering ... 250 thousand of our neighbors from El Salvador have fled to this country in the last three years. Neighbors seeking shelter, food, work ... and understanding.

Being neighbors is more than handouts or gifts. It is understanding and sharing. It is being concerned. I confess that a year ago I couldn't name three Central American countries. I am just beginning to read and seek out information about the political struggles that are rocking the foundations in Central America. But thanks to Mary and others, I search the news and seek answers because the people are my neighbors.

COMMENTARY

by Mary Solberg

These "Reflections on a Journey through Central America" were written after a recent trip to Mexico, Guatemala, Honduras, El Salvador and Nicaragua.

The reality of the violent drama unfolding in Central America was clear even in Mexico City.

Several Guatemalan relief agencies are based there. They cannot work within their own country where they are viewed as subversives by the government because of their work to help Guatemala's Indians (half of the country's total population of 7.2 million) survive escalating violence, massacres, and governmental repression. Church officials with whom we spoke both inside and outside Guatemala told us that possibly as many as one million people are displaced within Guatemala.

More than 30,000 Guatemalans who have fled across the border into Mexico occupy perhaps two dozen refugee camps in the Mexican state of Chiapas. Guatemalan military operations, including incursions by army troops and paramilitary squads into Mexican territory, have terrorized and destroyed the lives of tens of thousands of Guatemalan peasants.

At one of the camps we visited in southern Mexico, we found about 300 Guatemalans living in miserable conditions. There were no tents. The refugees lived in makeshift homes with sheets of plastic stretched over pole frames. There was no running water, and virtually no medicine to treat malaria, dysentery, and fevers. Mexican peasants were sharing what little food they had with the refugees.

When we asked the refugees where they had come from, they pointed across several miles of low-lying hills to the place they said their village had stood before the government troops came in and burned it to the ground.

The stories the Guatemalan refugees told us were similar from one camp to another: their village surrounded by the army, which arrived in helicopters -- a way of distinguishing the army from the guerrillas -- drive all the people into the church in the village center, and then burned the church to the ground. Others told us of having seen brothers, sisters and children, hacked to death with machetes, beaten with



Participants at the New Wine Exchange conference in Chicago listen to a plenary session report. The weekend conference explored the links between domestic, peace and foreign policy issues in the U.S. and the world. A common thread throughout the conference was the concern for economic justice. For more information contact New Wine Exchange, 3800 Bridge Street, Cleveland, OH 44113.

sticks and rocks.

Several days later, when we arrived in Guatemala City, we were struck by the eerie, tense calm, and by the sight of police armed with machine guns, standing on many corners. It seemed to us that people in the capital were living in a different world from the one inhabited by the refugees from Guatemala's countryside.

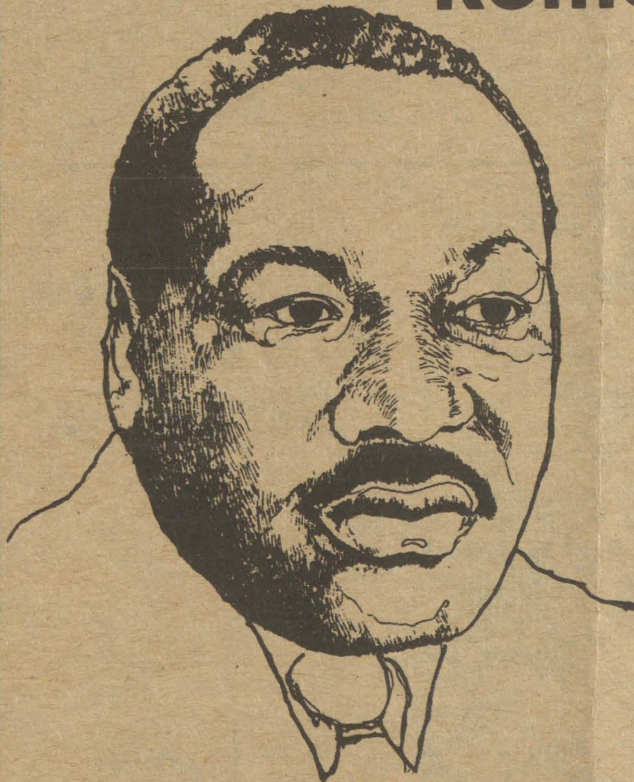
When we commented on this to the church workers we met within Guatemala City, they told us that Guatemala's leader, General Rios Montt, was beginning to make good on his promises to curb violence in the city and expose corruption among bureaucrats. Tragically, however, he was also making good on his promise to be ruthless in destroying what he perceives as a Communist insurgency in Guatemala's rural areas.

Rios Montt, who describes himself as a born-again Christian, believes he has a direct mandate from God to govern Guatemala. He has declared a state of seige throughout the countryside, a declaration that gives the Guatemalan army a license to kill. The church relief workers said the violence against Guatemala's Indians amounts to genocide. "And," one said to us, "it is being done in the name of God."

The relief workers who are trying to coordinate distribution of food, medicine, and clothing in the outlying areas of Guatemala are living in daily fear for their own lives and the lives of those who carry supplies on their backs at night over mountainous trails to the terrorized rural population. "Things are worse now than they were before the coup in March," we were told. "Rios Montt says they're killing communists and those who support the communists. But what's really going on is what's been going on for decades: the people in power want to stay in power, and they have no qualms about killing thousands of Indian people to do it."

Mary Solberg is coordinator of the Central American Concerns program for Lutheran Immigration and Refugee Service.

Remember Dr. King on January 15th



"The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy . . . Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

- Martin Luther King, Jr.

Your church and community can remember the birthday of Martin Luther King Jr. on January 15th by planning a special service or event. An outline of a program for young adults by the Rev. Richard Perry is available from Lutheran Human Relations for \$1.00. Entitled, "Do You See What I See" it will help young people learn about Dr. King's Dream. Other resources to help celebrate Dr. King's life and ministry are available from the organizations listed below.

RESOURCES

THE FOLLOWING ARE AVAILABLE FROM THE MARTIN LUTHER KING, JR. CENTER FOR SOCIAL CHANGE, 449 Auburn Ave. NE, Atlanta, GA 30312, 404/514-1956. Add 20 percent for postage.

BOOKS

STRENGTH TO LOVE by Martin Luther King, Jr. Sermons, and non-violence as a way of life. \$2.95 paperback.

WHY WE CAN'T WAIT by Martin Luther King, Jr. The Birmingham, Ala. campaign. \$2.50 paperback.

MARTIN LUTHER KING, JR. by Robert Hoyt. Handsome 9 x 14 book, \$6.95 hardbound.

MY LIFE WITH MARTIN LUTHER KING, JR. by Coretta Scott King with 16 pages of pictures. \$3 hardbound.

WHERE DO WE GO FROM HERE? by Martin Luther King, Jr. \$4.95 hardbound.

MARTIN LUTHER KING, JR.: A DOCUMENTARY ... MONTGOMERY TO MEMPHIS by Flip Schulke. Campaigns from Montgomery to Memphis, full text of five speeches, chronology, photographs. \$9.95 paperback.

RECORDS, TAPES

FREE AT LAST. Three speeches spoken by M.L. King, Jr.: "I've Been to the Mountain Top"; "I Have a Dream"; "Drum Major Instinct" 33-1/3 rpm. \$5.95

THE GREAT MARCH ON WASHINGTON, speeches by M.L. King, Jr., Roy Wilkins, A. Phillip Randolph and others. "We Shall Overcome" sung. Washington, D.C. August 1963, 33-1/3 rpm. \$5.95.

CASSETTES include "Letters from Birmingham Jail"; "Reflections on Chicago 1966"; "Drum Major for Justice" \$4.50 each.

8-TRACK TAPE OF SERMONS: "If I Had Sneezed"; "Drum Major Instinct"; "I Have a Dream"; "Journey to Memphis" \$6.95.

THE FOLLOWING ARE AVAILABLE FROM FELLOWSHIP OF RECONCILIATION, Box 271, Nyack, NY 10960 914/358-4601. Add 20 percent for postage.

MARTIN LUTHER KING: THE PEACEFUL WARRIOR by Ed Clayton, paperback for young readers, \$1.50.

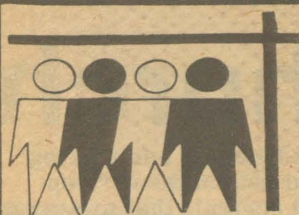
ESSAYS IN HONOR OF MARTIN LUTHER KING, JR., edited by John H. Cartwright. Includes essays by John Cartwright, Dale Brown, Rosemary Ruether. \$3.50 paperback.

FELLOWSHIP magazine, April/May 1978. Articles by Andrew Young, Glen Smiley and cover on Martin Luther King, Jr. (photo and quotation) 60 cents.

POSTER, 11 x 15. Photo of Martin Luther King, Jr. with text: "The ultimate weakness of violence . . ." 75 cents.

BUTTON, photo of M. L. King, Jr. 50 cents.

MARTIN LUTHER KING, JR. RESOURCE PACKET. Includes POSTER, BUTTON, FELLOWSHIP magazine (all above) plus articles, action ideas. \$1.50.



30th Anniversary

AND FORGET NOT THE POOR

by Art Simon

How many people in the world are hungry?

The estimates vary. Studies by the Food and Agriculture Organization of the United Nations indicate that a majority of the population in the poor countries of the world -- where more than two-thirds of the human race lives -- are hungry: they either do not have enough calories to keep themselves going at a modest level of efficiency, or (more frequently) they lack proteins or other essential nutrients.

Only a small percentage of them beg in the streets or die there of starvation for North American tourists to see. For the most part the hungry of the world just quietly suffer from weakness and apathy, from stunted bodies and stunted minds. They get sick too often and die too soon, frequently in infancy from things like diarrhea or measles.

They go hungry because they are frightfully poor. The general rule is: where you have poverty, you have hungry people. Our own country has shown that hunger can exist right alongside of huge food surpluses. All you need is people who can't afford to buy the food.

The ultimate hope for hungry people is not the shipment of emergency food supplies, but the possibility of participating in social and economic development. Apart from that they will remain too poor to feed themselves an acceptable diet.

What bothers me is that we fashion our individual lives and our national policies almost as though this crisis did not exist -- no doubt because we do not see it and it poses no immediate threat to us. United Nations agencies are underfunded. Trade arrangements are stacked against the poor countries. As our GNP and military outlays go up-up-up, economic assistance for the underdeveloped countries goes steadily down. Even self-styled liberals have turned inward, soured by the way our aid has been used for Cold War purposes, and pressed now to pit domestic development needs against those of the poor countries.

Somehow this does not seem like a good way to conduct ourselves. If in our own family half or more of the kids were victims of malnutrition, we would change that situation rapidly, even if it meant keeping the same car a couple of years longer and doing without a vacation. But when half of the global family cries for bread, we turn the other way.

What we need is a growing grass-roots commitment to the poor of the world, and a willingness on the part of those so committed to express themselves clearly as citizens to members of Congress and to other government officials.

This article is reprinted from the April-May, 1973 VANGUARD.

It's taken much longer than expected to edit the presentations from the 1982 Human Relations Institute for the booklet, *Hear the Voice of the People*. The booklet is now at the printer. If you ordered a copy, you should receive it by the end of January. Copies can still be ordered: \$2.50 each, from LHRAA, 2703 N. Sherman Blvd., Milwaukee, WI 53210.

Christians respond to federal budget priorities

by Lita Brusick Johnson

How should individual Christians and the corporate church participate in the current debate over federal budget priorities? Sometimes, the answer to this very important question is framed in exclusive "either/or" terms: either by responding to persons in need by engaging in more acts of charity or by working to change policies which place an increasingly heavy economic burden on the poor.

In speaking to a large group of national religious leaders earlier this year, President Reagan cited the parable of the Good Samaritan. Acts of charity are the churches' appropriate response, he asserted, caricaturing the church's ministry of advocacy: "Today we've become so used to turning to government rather than taking the personal time and effort required to help those in need. Some even confuse charity as being the money that is given for lobbying to get more social programs passed."

Lutheran churches and their social service agencies are not responding to the budget situation in an either/or fashion--nor are they confusing charity and advocacy. During this time of economic uncertainty, our Lutheran congregations and agencies continue their long-standing work of reaching out to the poor, the aged and the disabled in their communities; they are attempting to provide for their immediate needs and, wherever possible, help them achieve economic self-sufficiency.

Many of our social service agencies are experiencing an increased demand for emergency food/cash assistance as the impact of the budget cuts and the worsening economic situation are felt; not choosing to "walk by on the other side of the road," many are attempting to supply these needs, despite their limited economic resources.

At the same time, these agencies, together with national, regional, and local church



Panelists (from left) Charlotte Light, Gloria Reinholdt, Flo Saeger, Roberta Dale, Ann Yoshinura and Gloria Weber, participated in a tri-Lutheran women's event November 13, in St. Louis. The conference, entitled "Women of the New Church: Our Hopes, Our Fears, Our Struggles," brought women of the American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America together.

Indian research unit opens

The American Indian Research Resource Institute at Gettysburg College will open January 1st 1983, according to Eugene Crawford, executive director of the National Indian Lutheran Board (NILB), an agency of the Lutheran Council in the USA.

"At this time, one of the primary goals of the institute will be to assist tribal groups as they seek to establish their identity with the federal government as Indian Tribes," said Crawford.

More than 200 identifiable Indian tribes, mainly in the Eastern United States and some Western states, have not been recognized by the federal government as legitimate tribes and are, therefore, not eligible for federal assistance or services. In the past, the NILB has helped some of

the tribal groups get federal recognition, such as the Pascua Yaqui tribe near Tucson, Ariz. Currently, about one-half of the 200 unrecognized tribes are trying to achieve recognition as a tribal unit under the federal government. The petition for recognition requires a historical narrative for which the professional services of attorneys, anthropologists, genealogists, ethnohistorians and writers are necessary. Since 1979, the NILB has conducted workshops to help train tribal members in getting their tribes recognized.

Now the research center at Gettysburg College will provide continuing assistance to these tribal groups.

For more information contact: NILB, 35 E. Wacker Drive, Chicago, IL 60610, 312/726-3791.

groups, are evaluating budget proposals in the light of the church's commitment to social and economic justice. Through its work of advocacy, the church adds its voice to the few speaking out for the poor in the halls of Congress.

Individually and corporately, Christians are attempting to call this nation--to call ourselves--to account for how we treat those on the margins of society. While cognizant of the fact that persons of good will may differ on specific public policies, advocates for the poor continue to seek changes which will make our social, economic, and political structures more just and responsive to persons in need.

Lutheran churches affirm the importance of the dual ministries of social service and advocacy for social change. Both are essential parts of the overall mission of the church. Through its activities of social service, the church puts human flesh on the theological concepts of mercy/grace; through advocacy it expresses its commitment to justice/law in terms of the larger society.

Social service often deals with our society's casualties; advocacy attempts to address the social, economic, and political conditions which created those casualties. The former is an expression of the fundamental evangelical personal ethic--"faith active in love;" the latter reflects the corresponding social ethic--"love seeking justice." Neither should be stressed to the exclusion of the other; they are as interrelated and as necessary as two fingers on the same hand. For the church, doing one but not the other means doing only half a job!

Lita Brusick Johnson is Assistant Director, Office for Governmental Affairs, Lutheran Council in the USA.

BOOKS·BOOKS·BOOKS

The Church in Latin America

IN EVERY PERSON WHO HOPES

by James and Margaret Goff
Friendship Press, 1980

What is the history of Protestant churches in Latin America since the middle of the sixteenth century? How has history itself been distorted in Latin America so that not even the inhabitants of these lands can tell the major events of the past few centuries? How do modern Latins respond to their situation of seeming hopelessness? What meanings can we find in their poetry, hymnology, political cartooning -- and, yes, even their martyrdoms?

The answers to the above questions may be found by reading *In Every Person Who Hopes* ... You will feel the hurts of a child named Fernando in Lima, Peru, who at age 11 knows a life that consists primarily of the struggle to work so that his younger brothers and sisters can eat. You will feel the emotions of parishioners who on Palm Sunday of 1980 witnessed the slaying of Archbishop Romero of El Salvador while attending mass served by him. You will have an alternative source-book, a helpful reference in interpreting media reports on current happenings in Latin America.

The book has a unique format with each section serving a distinct function. First, it defines Latin America by presenting character sketches of some of its most loved leaders, and some of its unsung heroes and heroines as well. We see lives struggling to survive against natural calamities and against governments that would seek to obliterate them; and we see people celebrating life nevertheless.

The second part "The Latin Americans" furnishes us with an analysis of repression as practiced in the "southern cone" countries, a look at the revolutions and their consequences for people in Nicaragua and Cuba, and statistics relating to infant mortality rates, literacy rates, and other social and economic barometers.

The third section defines Latin America by giving an overview of the Protestant churches in Latin America through four epochs. It is dismaying to read the words of Argentine theologian Miguez who gives his assessment of the missionary enterprise. Yet there are stirrings of new ecumenism reported -- organizations and leaders striving to be faithful to the Gospel.

The poetry and cartoons included in the final section may elicit a profound response. They can be used as a worship or meditational aid, the poetry prayed as litanies or chanted. Helder Camara's "A Prayer for the Rich" is unforgettable. The poet Juan Antonio Espinosa teaches us what happens in every person who hopes -- "The Lord is born everyday".

Reviewer Gloria Lohrmann is the coordinator of the Metro St. Louis Chapter of Bread for the world and works for an insurance agency.

AMNESTY INTERNATIONAL: THE HUMAN RIGHTS STORY

by Jonathan Power
McGraw Hill, 1981

How can a book be at once a tale of melancholy events, of political imprisonment, torture, and killings around the globe on an enormous scale,

and yet be a source of hope and encouragement for improved civil rights? Jonathan Power's work, *AMNESTY INTERNATIONAL*, achieves this result. The book covers the founding and work of *AMNESTY* in various parts of the world and describes its success in getting "prisoners of conscience" released from their persecutors.

Careful research on individuals reported to *AMNESTY* as prisoners of conscience coupled with much letter writing and certain field investigations has resulted, not only in the release of some individuals, but also some abatement in conditions of arrest and imprisonment for others. In some instances such as in Guatemala where dissidents are killed, *AMNESTY*, with its methods, simply can not work.

The organization was the result of the work of Peter Benenson, a London lawyer described as a Catholic of Jewish descent, with a Russian and English parent. From the beginning, the organization has had its internal difficulties and at one time was penetrated by the British intelligence system. However, it has been able to maintain an independent existence for 22 years on the basis of private donations and it is neither an "instrument of communist terrorism" nor an organization which conducts anti-Soviet propaganda as charged. There are branches in 41 nations and three regional offices in the United States.

For any one engaged in improving human rights, this book should be required reading. It gives ideas as to how to deal with what otherwise seems to be a hopeless evil aspect of governments -- repression.

Reviewer Frank P. Zeidler is a sociologist and retired Mayor of Milwaukee.

Working toward an inclusive church

by Magaly Rodriguez Mossman

Problem

Committees are mandated to represent the entire church as well as segments of the nation/world that are not well represented in the church. Membership on these committees do not and often cannot involve actual members of subgroups. For example, there are few persons who are working poor that can take time off from work (losing wages) to attend committee meetings. Many of the processes committees use are inappropriate for some subgroups.

Objective

To assist non-representational committees to increase their ability to be sensitive to and reflective of subgroup needs (without abandoning vigorous efforts to secure actual representation).

Basic Premises of this Approach

1. No committee can have members that represent the entire church, the nation and the world. Nor can every committee have members that represent every current issue.

2. It is an obligation of committees to be just in the proceedings, that is, that they make decisions that are beneficial to more than just the groups represented on the committee. (To be our brothers/sisters keeper can be cited here).

3. Some members of the dominant culture are (can be) very sensitive to the issues of people of color. Some white men are (can be) very sensitive to women's concerns and could be called feminists.

4. It is possible to increase sensitivity by acknowledging the possibility of sensitivity among people of the dominant culture.

5. It is more possible to increase sensitivity through positive encouragement than through critical attacks or "guilting."

One scenario

Imagine a committee composed completely of white males that is concerned about its lack of representativity. Let us say that there is no hope for changing committee membership for a year and the members of the group are truly excellent and interested in the mandate of the committee. They have all worked hard on social issues and feel distressed at the lack of women and people of color on the committee. Each would give up their seat to alternative members but the church would lose enthusiastic, creative, sensitive persons who are capable of fine work.

What is such a committee to do?

There are several possibilities (if the givens above hold true):

First, the group could list all the subgroups that need representation. These would include the subgroups that are most obvious such as women, Blacks, Hispanics, Indians, Asians, the Disabled and the Elderly. Hopefully the group would consider adding children as they are almost devoid of advocates and desperately in need of them.

Next the group could list the major issues of the day that are creating controversy. These might include Nuclear Arms, Peacemaking, Racism, Sexism, Ageism, Handicapism, The Land, South Africa, El Salvador, etc.

Then each member of the group could choose several subgroups and issues as "theirs" to stand next to. One member may hold the subgroups: Women and Indians as well as the issues: Sexism and The Land. Another member may have: Blacks, The Elderly, Nuclear Arms and Ageism. Of course, each member also represents him or herself.

Let's assume that the committee is very supportive of the view that the Lord made the world

complex on purpose and that listening and sharing widely divergent views would help in the development of policies, process and contents that are more universal than a single gender/ethnic committee would ordinarily be expected to produce.

Thus, when discussing a particular issue, each group member could be responsible for sharing several viewpoints. This implies that members would be serious about learning a great deal about the groups and issues they hold in their hearts. It would be important for members to illustrate a spectrum of opinions among subgroups. For example, women hold a wide variety of opinions. The member that holds women's concerns needs to report at least the opinions of feminists and nonfeminists.

Such a process may seem lengthy and complex, but would most certainly be rich in variety. In addition, the selection of issues to be discussed would be illumined by the various viewpoints. And if the committee is true to its task, the process of the committee will reflect the preferred processes of various subgroups. This could be a profoundly moving and spiritually enriching experience.

Conclusion

Committees of persons committed to justice that do not enjoy representativity can increase their level of sensitivity to subgroups and to viewpoints that are not traditionally those of the dominant culture. Such willingness to expand their viewpoints, issues and processes can help build inclusive church.

Once again, the above scenario is not to be taken as a means of avoiding the church's mandate to be inclusive and representative, but rather as one possible means to work with what is.

Magaly Rodriguez Mossman is Associate Director for Public Witness for the Office of Church in Society of the American Lutheran Church.

IN THE NEWS ...

The Nestlé corporation announced additional changes in its infant formula marketing policy. The changes include banning of mothercraft nurses and advertising at the point of sale. Although these are important changes, Nestlé Boycott leadership will press for full compliance with the WHO/UNICEF code. Until then, the boycott will continue.

A survey completed by the National Council of Churches reveals that church-related child day care is being adversely affected by federal and state budget cuts, but that it is maintaining a good quality of care, partly with the help of significant subsidies from the churches.

While a group of 26 persons attended a November Ku Klux Klan rally in Rockville, MD, 2,000 anti-klan protesters rallied in response.

A work-study program in Zimbabwe is being planned for the summer of 1983 by Lutheran campus ministries in cooperation with Lutheran World Ministries and Lutheran World Relief. The program is designed to acquaint 21 university students or other qualified young adults from North America with rural culture, agricultural development, vocational education, and the economic and political dynamics of the newly-independent African nation. Upon return, participants will cooperate in the interpretation programs of the churches in their campaigns to alleviate world hunger. Two months and a \$500 contribution will be required of each participant. For further information, contact: World Community Working Group, Lutheran Campus Ministry, 35 E. Wacker Dr., Su. 1847, Chicago, IL 60601.



LHRAA board members Faith Burgess and Ted Gleiter participate in a recent board meeting. If you're interested in serving on LHRAA's board of directors, or if you'd like to recommend someone else, send name(s), address, and brief background to the nominating committee, c/o Sam Hernandez, 375 N. Fulton, Suite A, Fresno, CA 93701. Deadline March 1st.

resources we recommend

WATER: MORE PRECIOUS THAN OIL

A five session study of the importance of our management of water and its sacramental significance for life on the planet. By Jack A. Nelson-Pallmeyer. FROM: Augsburg Publishing House, 426 South Fifth Street, Box 1209, Minneapolis, MN 55440. \$1.75

THE WHOLE PEOPLE OF GOD

This bulletin insert is produced by Women in Action for Mission of the AELC. It is a litany designed to celebrate God's Embrace of all creation, God's promise of life and reconciliation, God's gifts of freedom and God's call to each of us. FROM: Sammy Mayer, 12015 Manchester, 80LL, St. Louis, MO 63131.

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