

1983

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Lutheran Human Relations Association of America

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vanguard

Milwaukee, Wisconsin 53210

SEPTEMBER/OCTOBER 1983

Progress in Ibarra case

The supreme court of El Salvador is expediting the case of Dr. Angel Ibarra by encouraging a Salvadoran military tribunal to complete its investigation.

This updated information was reported by the Rev. Don Long, director of Hispanic Ministries of the Southern District of the American Lutheran Church.

Long spent five weeks in El Salvador during June and July. He spoke to the Director of the National Police, authorities at the U.S. Embassy and with others involved in the case. Dr. Ibarra has been imprisoned since April 27, 1983.

In a phone interview with VANGUARD, Long reported that according to a U.S. Embassy official, the single charge that Dr. Ibarra faces is "associating with subversives." Long noted that this single charge could make Ibarra eligible for amnesty under a Salvadoran law regarding political prisoners.

In a memo mailed in mid-August, Dr. Robert Busche of Lutheran World Relief wrote: "Some persons within the government and the court system believe that physicians and other humanitarian service professionals, as well as churches, should be free to minister to the needs of people without regard to their political view. Those who hold this view appear to be a minority."

Busche goes on to state, "Because of the disappearance of many political prisoners after their release, Dr. Ibarra; his mother and sister, with whom he makes his home, must leave the country as soon as he is freed." LWR is exploring placement opportunities elsewhere in Central America for Dr. Ibarra. Other sources report that the Canadian government is also willing to receive Dr. Ibarra as a political refugee.

Busche also reports that the reply being given by the U. S. Embassy in San Salvador to letters on behalf of Dr. Ibarra reflects a passive stance. Given the present situation regarding the charges against Dr. Ibarra, Busche calls for a new round of letters, telegrams and other communications to: Kenneth W. Blakley, Charges d'Affaires, American Embassy, San Salvador, El Salvador, Central America. Communications should also be sent to senators and representatives here in the U.S.

It is suggested that correspondence should: express gratitude for Embassy and Congressional assistance to date; ask for renewed intervention to obtain Ibarra's release and assurance of his safety and that of his family; and request intervention to seek government assurance that the humanitarian efforts of the Lutheran Church and other such organizations are free from harassment.

To contact your Representative, write, U.S. House of Representatives, Washington, DC 20515; Senator: U.S. Senate Office Building, Washington, DC 20510; by phone (both House and Senate): (202) 224-3121. To contact the White House, write: President Ronald Reagan, The White House, Washington, DC 20500; by phone: (202) 456-7639.

The struggle for justice continues

by David Barlett

Dr. Bernard Lafayette, an associate of the Martin Luther King Center for Non-violent Social Change in Atlanta, Georgia, celebrated the effectiveness of nonviolence in addressing social injustices during a speech to the 1983 Lutheran Human Relations Institute.

Dr. Lafayette, reading the address originally scheduled to be presented by Coretta Scott King, reaffirmed the effectiveness of nonviolence in the 1980s.

Mrs. King was unable to appear at the Institute because of the illness of her mother. Dr. Lafayette was a colleague of Martin Luther King Jr., and a coordinator of the August 27, 20th Anniversary March on Washington, D.C.

Recognizing the Lutheran Human Relations Association of America's 30th anniversary being celebrated this year, Dr. Lafayette noted the great changes which have occurred since the founding of LHRAA in 1953.

In the 1950s, he said, America was a totally segregated society in which Blacks were denied basic citizenship rights. The U.S. was a "racist democracy," Dr. Lafayette said.

Much has changed since then, he said, including the integration of public facilities, the registration of large numbers of voting Blacks and the increase of Black elected officials.

"In retrospect, it is truly remarkable that Blacks made more social progress in just 13 years of the civil rights movement than the previous four centuries had produced," Dr. Lafayette said.

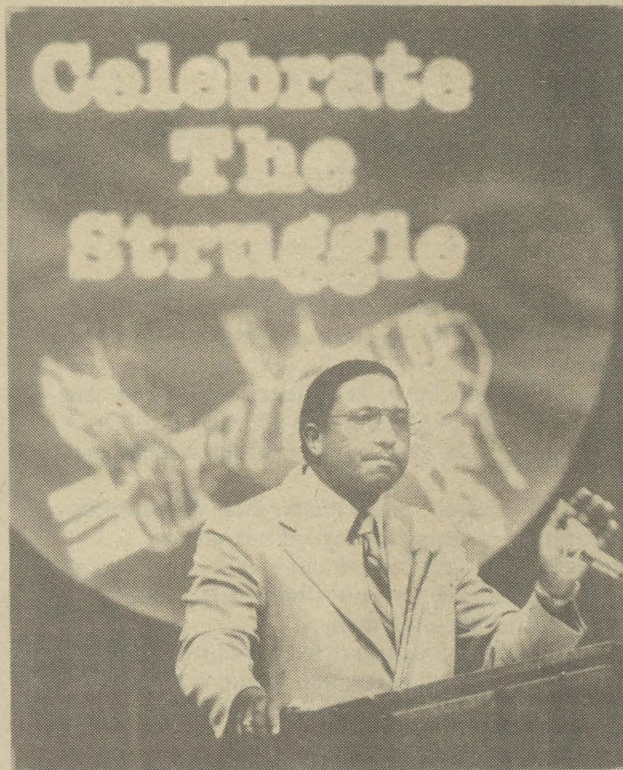
Nevertheless, Dr. Lafayette pointed out, at-large and run-off elections are still being used to evade the Voting Rights Act, and Blacks are still the last hired and first fired. Economically, Blacks and other minority persons are suffering more now than 30 years ago.

Despite the celebration of progress, therefore, the struggle for justice must continue, Dr. Lafayette said.

"The Christian religion, with its emphasis on the revolutionary gospel of love, forgiveness and social justice, can play a central role in the struggle against poverty, racism, and violence in the future," he said. "In fact, it is an obligation."

"Christ's fundamental precept of unconditional love," he said, "is the most revolutionary force in the universe." It is also "a major source for the philosophy of nonviolence."

Nonviolence confuses its opponents with its whole new set of rules, Dr. Lafayette



Dr. Bernard Lafayette, speaking on behalf of Coretta Scott King, addresses the 1983 Human Relations Institute.

Photo: Waukesha Freeman

said. Eventually, some opponents can be won over by the example of nonviolent love. He noted for example, that the same man who stood in the doors of the schools of Alabama is still the governor—George Wallace.

"He's not quite what we want him to be," Dr. Lafayette said, "but he's a little bit better than he was."

Nonviolence is more relevant than ever before, Dr. Lafayette said. "The bankruptcy of violence is becoming more clear every day," he said.

But nonviolence is not the antithesis of violence, he said. Violence is a lack of a method for social change, while nonviolence is a cure through forgiveness of violence.

Forgiveness is a sacred principle of all major religions, Dr. Lafayette said, and "forgiving is the main reason humanity has survived down through the ages."

"For too long, we have reacted to violence with more violence," he said. "The law of revenge solves no social problems."

"Jesus taught that the old law of an eye for an eye, tooth for a tooth, would leave

an eyeless, toothless society," Dr. Lafayette said. "Only goodness can drive out evil and only love can conquer hate."

Dr. Lafayette noted the rise of conservative religious leaders who preach an escalation to the arms race and a return to racial segregation as appropriate Christian actions.

"This is a shameful corruption of the Christian faith, which we must not allow to go unchallenged," he said.

"The church should be a 'headlight, not a taillight,'" Dr. Lafayette said in quoting Dr. King.

"In the coming months and years," Dr. Lafayette concluded, "I believe we will see a growing nonviolent movement for justice and peace based in the Church."

Dr. Lafayette closed with a quotation from a 1966 speech of Dr. King in Chicago in which he called on Christians to engage in "creative dissent."

"Let us, therefore, resolve to be engaged in a sort of divine dissatisfaction until the American Dream is a reality."

David Barlett, the Institute media coordinator, is a journalism student at Valparaiso University.



March on Washington . . .

Marching under a banner that proclaimed, "We Still Have a Dream: JOBS -PEACE -FREEDOM," an estimated 350 folks from the LHRAA network took part in the August 27th March on Washington.

Lutherans from across the nation gathered in Washington, D.C. to celebrate a new "coalition of conscience," calling for peace and equality.

Organized by Ted Gleiter and Richard Fox, Jr., the two days of LHRAA events were hosted by First Trinity Lutheran Church in downtown Washington.

On Friday, August 26th, over 60 persons gathered to share a meal, reflect on LHRAA's 30th Anniversary year, and remember the march of 1963. Pastors William Schiebel of Washington, D.C., Paul Amt of Hyattsville, MD and Don Prange of Nora, VA told of their memories from that first march.

On the morning of the 27th, Lutherans worshipped at First Trinity before marching to the assembly area at the Capitol Mall.

Surrounded by a sea of over 250,000 other marchers, the LHRAA contingent added its voice to the call for justice and peace in the U.S. and the world.

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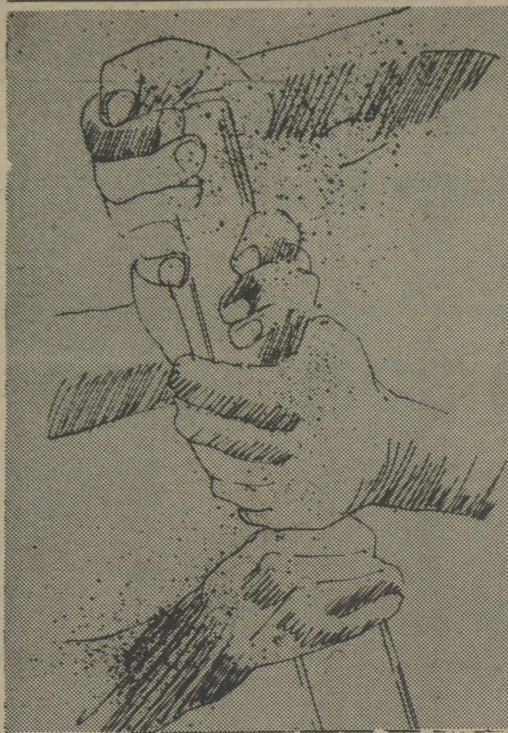
Lutheran Human Relations is an independent association supported by individuals and congregations from all Lutheran Church bodies. Our mission is to challenge and to enable Christians to carry out an active witness to Christ's life and love, and to overcome racism, sexism and other forms of injustice.

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Celebrate the Struggle

...The struggle continues

1983 Human Relations Institute, July 29—31
Carroll College, Waukesha, Wisconsin

Under the theme "Celebrate the Struggle," the 30th annual Human Relations Institute highlighted the history of the struggle for equality and emphasized present and future concerns for justice issues.

The first speaker for the weekend, Dr. Albert Pero, Jr., Chair of the Systematic Theology Department of the Lutheran School of Theology at Chicago (LSTC), directed his remarks to the Black struggle of the last 30 years within a theological framework.

When Blacks were not allowed into the church, they created their own theology, which Pero said is "no different than that of other theological movements."

In his speech, he called the Black dilemma (meaning dual loyalties to nation and church) a "national dilemma," and said that Blacks have always felt a moral obligation to each despite the moral conflict between them.

Pero called Black theology the "theology of Blackness. It emancipates Black people from white racism, thus providing authentic freedom for both white and Black people."

Pero said the goal of all Blacks is to one day let the whole phenomena of race be irrelevant and meaningless.

"The whole society, he said, "revolves around the race issue. But society acts as though it has already been solved."

Workshops, films worship and plenary presentations kept the more than 270 participants busy during the weekend. The workshops, held on Saturday, included a range of topics from the singing of transcultural music to a debate of the problems in the Mideast.

The Saturday evening 30th Anniversary Institute Dinner with hosts Elmer and Virginia Witt, of Matteson, IL, featured taped messages and statements by LHRAA members who shared memories of the long, difficult struggle. Greetings were received from Lutheran church body presidents.

An anniversary song, "Celebrate the Struggle," was introduced to participants by Pastor Frank Janzow, who composed the song.

The contributions of women to LHRAA's ministry, and their rise to equal leadership along side of men in the Association, was noted by LHRAA board member Dr. Faith Burgess, Dean of the Lutheran Theological Seminary in Philadelphia.

Worship throughout the weekend was led by the Rev. Norma Everist, of Dubuque, IA. Musical direction was provided by Ike Jenkins, of Santa Barbara, CA, and Vivian Jenkins Nelson, of Minneapolis, MN.

The Rev. Karl Lutze, in his sermon during the Sunday morning eucharist, reminded participants that although much has been accomplished in the past 30 years, much more remains undone.

Lutze stated that unfortunately one of the greatest accomplishments of these years has been the development of the "great art of camouflage" in the churches. He said, "The church might appoint a Black officer or a commission of Hispanic concerns, but there is still evidence among us that racial preference is still there; particularly on the part of white persons."

During the 1983 Human Relations Institute, participants endorsed the 1983-84 budget at the Annual Meeting. The budget and last year's financial statement are presented below. You are welcome to request copies of this statement by contacting Lutheran Human Relations, 2703 N. Sherman Blvd., Milwaukee, WI 53210.

Income	1983-84 Budget	Actual 82-83
Individual gifts	\$57,500	\$53,803.92
Congregational gifts	15,000	13,707.26
Districts and Organizations	12,000	9,525.00
Literature and miscellaneous	6,000	6,968.21
Institute	20,500	13,295.50
Workshop and services	4,000	4,479.99
State Council	500	375.00
30th Anniversary	1,000	3,877.23
TOTAL INCOME	\$116,500	\$106,032.11
Expenses		
Salaries and staff development	\$42,300	\$38,730.90
Staff travel	2,500	2,114.95
Office/Postage/Telephone	15,100	14,264.95
Board meetings	6,500	5,999.89
Institute	20,000	11,153.08
Fundraising expenses	9,800	8,779.72
VANGUARD and communications	16,200	15,086.64
Workshops and services	1,500	1,410.48
State Council	500	432.55
30th Anniversary	500	1,036.87
Literature/Resource development	1,600	1,858.12
TOTAL EXPENSES	\$116,500	\$100,868.15
1982-83 Surplus	\$5,163.96	
Deficit Prior Years	(9,924.90)	
Current Deficit	\$(4,760.94)	

"Churches today are often preoccupied with fiscal health, prosperity and new hymnals," he said, "none of which are basically wrong things. But the church will ignore the weightier matters of justice and compassion that Jesus' whole life reflected."

The disciples were given the task of revealing this to the people, Lutze continued. "It was a great honor, but as scary as anything, because they could see what it meant to be like Jesus."

While reflecting on the petitions of the Lord's Prayer, Lutze concluded by saying, "We, too, are called to stand up against the powers of the day, and say what has to be said, even to those in the church . . . There will be those who say you don't have a prayer. And from Jesus Christ comes the word, I not only invite you to follow me, but I give you prayer."

In his closing remarks, Paul Schulze, the weekend moderator, remembered the frustration and enormous opposition that his father, Andrew Schulze, the founder of LHRAA, now deceased, faced as he encouraged the church to examine racist attitudes.

The leaders of the church told my father, 'Andrew, you are an agitator.' And that was meant to be a bad word."

"I hope," Schulze continued, "that we will all be agitators, take risks and celebrate our baptism."

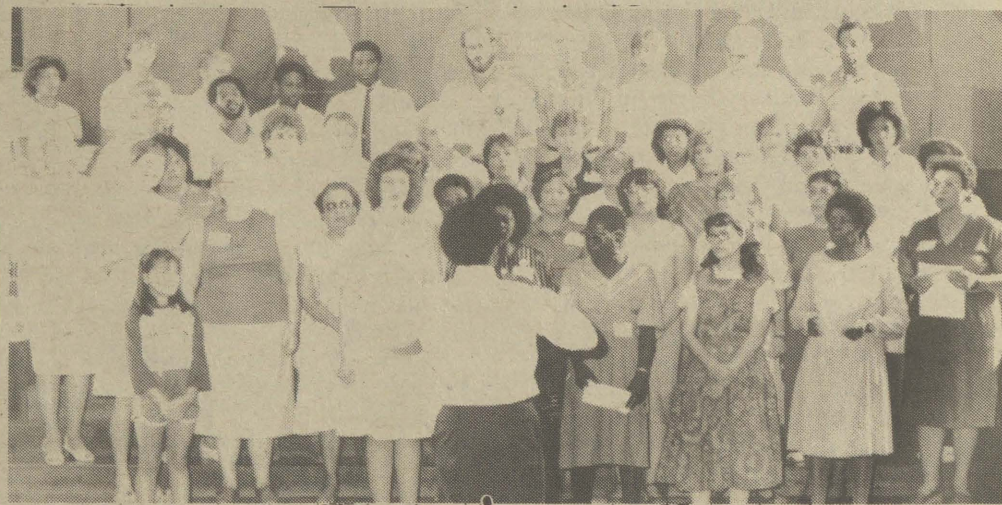
During the Association's Annual Meeting on Sunday, the following resolution from the participants in the Feminization of Poverty workshop was presented:

"Whereas, the Feminization of Poverty is a national concern, and Whereas, the Church can and should take up a role in addressing the Feminization of Poverty:

Be it resolved, that the Board of Directors, staff and members of Lutheran Human Relations Association of America press for change in all forums available to them on these issues:

- The lack of equitable pensions for all church employees.
- The need for inclusive language in all worship and church life.
- The inequalities in the ordination and placement of women in ministry."

During its closing session, the Board of Directors; "Received the resolution directing staff to pursue action and information on the issue, and commending the concerns of the resolution to the Association membership.



Institute participants formed an intergenerational choir for the Sunday morning Eucharist.

Board elections completed

With approximately one-third of the membership voting, the Rev. Richard Perry and Mr. Gerhard Fischer were re-elected to the board of directors of Lutheran Human Relations Association of America (LHRAA). Ms. Mary Chrichlow of Elmont, NY, was also elected to a three year term on the nine-member board.

Perry is the Director of Lutheran Minority Ministry for the North Carolina Synod, Lutheran Church in America. Fischer is a pharmacist in Milwaukee, WI. Chrichlow is a retired executive director of the Long Island office of the National Conference of Christians and Jews.

The Rev. Samuel Acedo of Chicago was appointed to fill a one year vacancy created by the resignation of board member Sam Hernandez.

LHRAA's board of directors met Wednesday through Friday before the 1983 Human Relations Institute. The board received staff reports and reviewed pro-

grammatic plans for the coming year.

The board elected officers for the year (July-June). Richard Perry, Charlotte, NC, was re-elected president. Carolyn Jackson, Milwaukee, WI, was re-elected vice-president. Ted Gleiter, Falls Church, VA, was re-elected secretary; and Faith Burgess, Philadelphia, PA, was re-elected treasurer.

The board also adopted a budget of \$116,500 and pledged among themselves \$4,400 of the \$57,500 needed from individuals in contributions in the next 12 months.

The board's next meeting is scheduled for October 21-23 in Milwaukee. The board of directors welcomes input from the LHRAA network. Readers are invited to send their comments and suggestions to: Rev. Richard Perry, Lutheran Human Relations, 2703 N. Sherman Blvd., Milwaukee, WI 53210.



Weekend moderator Paul Schulze talks with participants during the workshop wrap-up session.



Parents and children participate in activities of the youth program.



Ike Jenkins and Vivian Jenkins Nelson provide musical leadership for the weekend.



Pastors Everist and Lutze receive handmade stoles from youth program participants.



Cindy Luft, Esther Lutze and Pete Pero relax during a break.

Order Institute presentations . . . coupon on back page.

photos by

GERALD GROSS



Elizabeth Wetherell leads discussion during the Feminization of Poverty workshop.

COMMENTARY

Sibusio Bengu, a Lutheran from South Africa, and secretary for research and social action with the Lutheran World Federation, shares his perspective on the Martin Luther Jubilee.

How is the Church in South Africa planning to celebrate the Luther Jubilee?

Luther could take a stance and be counted. He could face opposition that he believed in obstructing. He did not evade the issues of the day. Very often within Lutheran circles one finds that the issues of the day are evaded. Most of the root causes of social injustice revolve around the countries of Europe and North America. And in most cases the Lutheran position is not very sympathetic to their removal.

For the people in my country of South Africa this is no time to celebrate. But we would remember who the man Luther was, what bravery and faith he had and what struggle he was involved in. And beyond that, we would wish to find out what the Lutheran family proposes to do about Luther's position.

Does this year's jubilee make raising "Luther's position with other Lutherans easier?

I don't want to prejudge the celebrations, but I have not heard of anything that suggests to me that the Lutheran family will stop to think, for instance, of the divided ministry of the Lutheran churches in South Africa.

At the last assembly in 1977 of the Lutheran World Federation in Dar es Salaam, all the 99 member churches passed a resolution declaring apartheid a *status confessionis*, a situation that should be rejected by Lutheran churches as a matter of faith. But since the assembly, very little has happened.

I see my faith and experiences as related to suffering people. I have no way to avoid thinking of the two together. We as Lutherans must feel that we are one, that we share even the struggles of people who are suffering.

What might Lutherans in the United States do to express their solidarity with such struggles?

I remember a consultation on the root causes of social and economic injustice sponsored by Lutheran World Ministries in December 1981. I was moved by a statement made there in which the participants, as Lutherans in the United States, committed themselves to increase their efforts in the struggle for justice and peace. They saw this as a formidable task because "we are a predominantly white, middle-class and male-oriented group," and "we are often silent participants in and 'beneficiaries' of patterns and practices that are unequal, violent and unjust."

The statement was actually a confession. When I think of Luther, I think immediately of confession. I think of my confession today, and of living that confession.

Now a statement like that ought to be followed by concrete actions which show that we are detaching ourselves, in our own lifestyle within the structures of the church and as individuals, from the cause of injustice of which we are a part.

. . . We have a saying: When they brought us the Bible they taught us to read it and look up to heaven—while they were taking away our lands. For this reason the churches are challenged to demonstrate to the world that they are detached from injustice. We still miss an interpretation of Luther that includes a clear, open theological position as to what's injustice.

. . . Lutheran theology has said that man is by nature sinful. But if you attribute all injustice to sin and merely deal with the healing of wounds, you find you are defeated before you've started. There's no point then in trying to

work for structural change.

I have heard it said, "There is only one way to change the world, and that is to preach the gospel of salvation. In that way you'll change people's attitudes." I agree that this is one way of doing it, but there's nothing in our faith which prevents us from changing unjust structures.

I believe in both. But many Lutherans still believe that as soon as you topple structures under which many Third World Lutherans live, you are a Marxist.

In East Germany, where 6.5 million Lutherans live under Marxism, the government is now promoting Luther as a great revolutionary. Do you think that's a valid interpretation?

I won't say it is valid, but I see the contradiction. The East German people are saying Luther was a revolutionary, and the rest of the Lutherans are being scared out of their wits!

Do you have any concluding hopes you'd like to express about the Luther jubilee?

I would hope the Luther celebrations would strengthen Lutheran participation in the ecumenical church instead of weakening it. I hope that after it all, we will not be seen as moving away from the other churches as a different tribe. I'm sure that if Luther lived today, he would not wish us to go this way.

I hope that as part of the celebration or triggered by it we would strive to encourage Third World Christians to bring to us their interpretation of Luther and Luther's significance in their situation.

Most of all, I hope that Lutherans will have a better preparedness to face the issue of the day—injustice.

Adapted from an interview in "Jubilee." Reprinted with permission of the Office of Communication and Interpretation, Lutheran Council in the U.S.A.

Pension Problems: What can you do?

by Audrey Taylor

Mary P. is typical of many office workers. Married, age 40, she is the divorced mother of two children. She receives a little child support, but must work full-time to provide an adequate family income. Mary and her children have enough money to get by on now, but chances are that like most women, she will retire into a life of poverty. The majority of women 65 and over average \$373 per month in social security benefits, the major part of their retirement income. Of all single persons over age 65 living below the poverty line, 85% are women.

Is there a pension in Mary's future? Probably not. Few women are covered by pension plans—most work in companies with none. Loopholes in the pension laws diminish or eliminate benefits for those who are covered.

Plans may exclude employees under age 25—among women's peak earning years. Women often forfeit their accumulated credits during childrearing leaves. And employer's often save money by forcing other employees off the job shortly before they meet all of the qualifications to be eligible for benefits. Pension benefits, like social security benefits, are also based on wages. The low wages that women usually receive result in tiny retirement benefits.

Many women depend upon a husband's future pension, only to find out too late that they will sacrifice these benefits if they divorce, or if he dies before retirement age. And a retiring worker who wishes to receive high monthly benefits during his lifetime can waive any survivor's benefits without informing his wife of this decision.

The problems with our pension system will not go away by the time we are ready to retire. No matter what your age, now is the time to see that they are changed. *9 to 5's* publication, "Vanished Dreams: Age Discrimination and the Older Woman Worker," outlines several ways that women can work together to help change the laws and press for improved policies from employers. We can also start right now to plan ahead and think about the impact that our career choices will have on retirement.

I recently presented testimony to the Senate Finance Committee on behalf of *9 to 5*, in support of two bills which would expand and strengthen the laws governing pension plans.

The economic Equity Act of 1983 (S888) and (S19) an amendment to both the Employee Retirement Income Security Act of 1974 and the Internal Revenue Code of 1954, would extend the protection of divorced women and widows. They would also require that plans include workers at age 21.

These new bills would not correct all the inequities of our present pension system, but they would go a long way toward this goal. They deserve your support. Send a letter to Senator Dole, Senate Finance Committee, Dirksen Bldg., Washington, D.C. 20510, in support of improved policies for women.

Audrey Taylor works for the Working Women Education Fund, in the Philadelphia office of *9 to 5*. Reprinted with permission. For information about membership in the National Organization for Working Women, write: *9 to 5*, 1224 Huron Rd., Cleveland, OH 44115.

Honduran military harasses Guatemalan refugees

by Jackie Boynton

In mid June, Honduran military forces carried out a "military operation" against refugees in El Tesoro, a United Nations sponsored camp for Guatemalan refugees located in northern Honduras about four kilometers from the Guatemalan border. By the time the operation had been completed, the U.N. protection officer, her husband, and numerous refugees had been beaten and some of the refugees imprisoned.

Ms. Solange Mueller, 28-year old American charged with the protection of the 576 refugees at the camp, said that the military began to enter the tents and drag people out. According to testimony from several refugees, many of those in uniform were not Honduran military but were

Guatemalan villagers whom they recognized, dressed in army uniforms. Also reported taking part was the local immigration officer, dressed as a Honduran military officer, and carrying names and tent numbers of persons being sought.

"They don't have the authority to come into the camp," said Ms. Mueller of the military. "I told them they weren't going to take any of these people while they were under my protection." Nevertheless, the army rounded up a total of 17 persons, including a 67-year old man who was not on the list but came out of his tent to plead with the military not to hurt Ms. Mueller.

She, her husband, and the resident nun had formed a living chain around the men to protect them. "My husband kept trying to reason with them," said Ms. Mueller. "The soldiers began hitting him, trying to

break our chain." When that failed they hit Ms. Mueller, knocking her into the mud. When the old man spoke up on her behalf they began beating him. Though his name was not on the list, he was loaded into the truck with the others and taken from the camp.

The Muellers' efforts to follow the truck were interrupted when the police in the nearby town of Florida stopped the car at gunpoint and took her husband into the station. At this point Ms. Mueller slid into the driver's seat and continued to follow the truck. She managed to follow the truck to a military base but was not allowed to talk with the prisoners.

Ms. Mueller credits U.N. intervention for saving the lives of the refugees. Six were released the next day and the other eleven were located in a Santa Rosa jail three days later. All had been beaten.

For their own safety, the eleven have

been transported to Bolivia, where they are awaiting the arrival of their families. Permanent resettlement there has been arranged through the United Nations and the Methodist Church.

No formal charges were brought against the group, although a Honduran newspaper account of the incident reported that the men had crossed the border numerous times and were plotting against the Guatemalan government. A spokesperson in the camp said that one of the men may have crossed the border illegally, looking for additional refugees. Refugees are not permitted outside the camp except in the company of international volunteers or the Honduran military.

Jackie Boynton, Monterey, CA, spent two weeks visiting refugee camps in Honduras as a member of the board of Lutheran Social Services of Northern California.

CELEBRATE THE STRUGGLE

The 1983 Institute proceedings. This booklet features Coretta Scott King's address as delivered by Dr. Bernard Lafayette. It also includes the remarks of Paul Schulze and Pete Pero, along with the Sunday morning sermon delivered by Karl Lutze. Also contains other highlights from the 30th Anniversary celebration. \$2.50 each.

HEAR THE VOICE OF THE PEOPLE

The 1982 Institute proceedings. Featuring the opening address by C.T. Vivian and Joseph Sittler's reflections on our "Journey Toward Peace." \$2.00 each

RESOURCES

KKK: A HISTORY OF RACISM AND VIOLENCE

A special report in magazine form produced by KLANWATCH. This magazine is filled with information on the KKK. A helpful piece to prepare for discussions on the KKK. \$1.50 each

THE CHALLENGE OF PEACE

The U.S. Conference of Catholic Bishops' Pastoral Letter. This special insert from the *National Catholic Reporter* is recommended by Martin Marty in a recent *Context*: "The entire document, a model at least of process and for study ... commends itself for serious parish use." \$1.50

REWEAVING THE WEB OF LIFE

Edited by Pam McAllister. This anthology has more than 50 contributors exploring the relationships between the civil rights movement, feminism and non-violence. It is reviewed in the May 1983 *VANGUARD* by Dan Ebener, who wrote: "It is the most important book I've read in years." \$8.95

Use the card below to order any of these resources

IN THE NEWS ...

The Commission on Wartime Relocation and Internment of Civilians has recommended that, as an "act of national apology," payments of \$20,000 should be made to each of the 60,000 surviving Japanese-Americans who were imprisoned in relocation camps during World War II.

The October 21-23 New Wine Exchange Conference in Chicago will feature radical economist David Gordon. Gordon, author of *Beyond the Wasteland: a Democratic Alternative to Economic Decline*, will give presentations based on the conference theme: The Global Crisis in Capitalism. Registration: \$50. For more information write: New Wine Exchange, 3800 Bridge Ave., Cleveland, OH 44113, (216)281-2600.

During the recent synod convention, Florence Montz of Bismarck, ND was the first woman elected to the Board of Directors of the Lutheran Church-Missouri Synod.

An LHRAA 30th Anniversary event is scheduled for the St. Louis area on October 2nd. For information contact: LeRoy Zimmerman, 4625 Lindell Blvd., Suite 501, St. Louis, MO 63108, (314)361-2121.

The Council of Churches in Namibia has asked U.N. Secretary General Javier Perez de Cuellar to help "prevent the escalation of war, the suffering, bloodshed and loss of human lives" and to speed up the process of independence for their country.

30 years... the struggle continues

Yes, I want to help Lutheran Human Relations continue in the struggle for justice and equality. Here's my gift of:

\$50 \$25 \$15 \$100 \$_____

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Please send me the following resources:

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_____	Hear the Voice of the People; presentations from the 1982 Institute: \$2.00 each	\$ _____
_____	KKK: A history of racism and violence \$1.50	\$ _____
_____	The Challenge of Peace; The U.S. Catholic Bishops Pastoral letter \$1.50	\$ _____
_____	Reweaving the Web of Life; by Pam McAllister \$8.95	\$ _____
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