

Valparaiso University

ValpoScholar

The Vanguard

Lutheran Human Relations Association of
America

1984

The Vanguard (Vol. 31, No. 5), July 1984

Lutheran Human Relations Association of America

Follow this and additional works at: <https://scholar.valpo.edu/vanguard>



Part of the [Civic and Community Engagement Commons](#), [Inequality and Stratification Commons](#), [Other Religion Commons](#), [Politics and Social Change Commons](#), [Race and Ethnicity Commons](#), [Social History Commons](#), [Social Justice Commons](#), and the [United States History Commons](#)

This Newsletter is brought to you for free and open access by the Lutheran Human Relations Association of America at ValpoScholar. It has been accepted for inclusion in The Vanguard by an authorized administrator of ValpoScholar. For more information, please contact a ValpoScholar staff member at scholar@valpo.edu.

Church conventions: Considering Investment Alternatives

by Mark Halvorson

Delegates to the Lutheran Church in America (LCA) and American Lutheran Church (ALC) national conventions will be considering a resolution that, if passed and acted upon, could provide hope and new opportunities for people engaged in urban ministry. The resolution reflects a growing concern to find creative and responsible ways for churches to participate in the redevelopment of urban communities.

In many cities, local groups and churches have begun rebuilding "from the bottom up" to provide desperately needed housing and job opportunities. One of the major obstacles, however, has been the lack of investment dollars, not charity. Specifically, this resolution asks the conventions to request the LCA board of pensions and the ALC board of trustees to invest up to 10 percent of their pension funds in urban community development projects.

At the synod and district level, the response has been very positive. To date, all but two of the conventions that have considered the resolution have passed it by strong majorities. Several more conventions are expected to have acted on the resolution by late June.

The resolution takes a positive, proactive approach, urging that a small portion of pension funds be invested in ways that will help achieve desired change. Obviously, the funds which the resolution addresses are carefully managed. The resolution does not ask that the respective boards violate any formal limitations on pension investments.

The resolution requests that additional considerations be taken into account for a small portion of investments, considerations that can make a significant difference to low-income communities. Several states and a few cities have used portions of their pension funds for community development projects, demonstrating that such investments are viable.

Because the resolution is positive and fulfills a strong need, it has received widespread support. It is hoped that serious discussion and passage of this resolution can provide new tools and opportunities for empowerment in our church's urban mission and stewardship.

Mark Halvorson is the coordinator of the pension investment campaign. For more information on the resolution, contact: Mark Halvorson, 2113 27th Avenue, South, Minneapolis, MN 55406; (612)330-1289 or (612)370-0522.

There's still time to sign up.

See back page for the latest information about the 1984 Human Relations Institute, July 27-29.

Lutheran Human Relations Association of America

vanguard

MILWAUKEE, WISCONSIN 53210

JULY 1984

Justice ministries form coalition

No longer wishing to be marginalized by the national Lutheran churches, and deeply concerned about the ongoing formation of a new Lutheran church, 35 persons gathered in Chicago, May 10-12, and formed a coalition of "edge-of-the-church" ministries. Called the **Working Group On Justice Agendas and the New Lutheran church**, it represents the broadest based coalition of such Lutheran ministries that has ever been formed.

The Rev. Dr. Albert "Pete" Pero proclaimed the event to be "A union which will make the new church take justice seriously." Pero, a member of the Transcultural Task Force, Association of Black Lutherans (LCA) and Professor of Systematic Theology at Lutheran School of Theology at Chicago said; "working together will not only create a unified agenda, but could help identify the strong but diverse voices for justice already in the church."

Organizations represented in the Working Group are: members of the Asian, Hispanic, Black and White caucuses of the Transcultural Task Force; Center for Immigrants' Rights; Lutheran Peace Fellowship; Lutherans Concerned; Lutheran Women's Caucus; Lutheran Student Movement; National Indian Lutheran Board; Lutheran Human Relations Association of America; Center for Global Service and Education; Lutheran Metropolitan Ministries of Cleveland; Conference on Inner City Ministries; Association of Black Lutherans; and the New Wine Exchange.

Mary Nelson, director of Bethel New Life in Chicago, IL, described the nature of the new coalition. "We know finite disappointment, and infinite hope," she said. "We love our church and its people. That's why we have the energy not just to criticize church policies, but help strategize and plan justice oriented alternatives."

During the meeting, participants studied the Report to the 1984 Church Conventions prepared by the Commission for a New



Justice Coalition...

Luis Alberto Peryra, (left) of Brooklyn, NY, listens as Yukio Hamada, of Milwaukee, WI, makes a point during the discussion that led to the formation of the "Working Group on Justice Agendas and the New Lutheran Church."

Lutheran Church (CNLC). Five members of the CNLC participated in the meeting. Two aspects of the document that were especially affirmed by the group were in the preliminary Statement of Purpose. They are: Section II.1.g. "Therefore the church shall: work for the dignity of all people through advocacy for justice and direct response to human need, standing in solidarity with the voiceless and the powerless, the poor and the exploited, the homeless and the hungry."

And section II.2.o. "Therefore, in order to fulfill these purposes, this church shall carry out the following objectives: Seek to discover the root causes of oppression and injustice, and develop programs of advocacy to address those persons, structures of society and systems of power that contribute to such oppression and injustice."

The conference was called by the Rev. James Mayer, who worked to bring this group together as a final action before his death last March. Many of those who

gathered came in response to his personal appeal to explore "some way for edge-of-the-church groups to fly their flags in a new fashion, or in new collective configurations." The spirit of the group was not one of mourning, but celebrating the lives and ministries of Jim Mayer, Virginia Witt, Ruth Youngdahl-Nelson, and Richard Caemmerer, Sr. They were remembered as people of faith who had led the way for others in the fight for justice.

In late June, a steering committee selected by the participants will meet in Chicago. The Committee will finalize the platform which had its beginning at the May meeting; strategize implementation of the platform; and further define the "Working Group on Justice Agendas and the New Lutheran Church."

For more information contact: Kim Zalent, Working Group on Justice Agendas and the New Lutheran Church, 3800 Bridge, Avenue, Cleveland, OH 44113.

Lutherans respond to Central American crisis

by R. Timothy Hepner

Identifying a need to respond to increasing numbers of Central American refugees seeking safe haven in the United States, twenty members of Lutheran agencies and programs met in Phoenix, AZ in late May.

With more than 500,000 Central Americans seeking safe haven in the U.S., participants were told that the U.S. Immigration and Naturalization Service (INS)

plans to more "efficiently" deport the strangers in our midst. As a result of administrative decisions, refugee camps are being developed in remote areas of Arizona and Louisiana, far from trained legal counsel for the defense of refugee rights and far from supportive communities with their limited bail bond monies.

Contrary to Congressional action, the administration refuses to recognize our sisters and brothers from Central America as bonafide refugees. This places the burden for the care of refugees on the church, and we are provided a new opportunity in assisting the persecuted. If the fundamental need of the refugee is to avoid capture by the INS, we must ask what the response of the church to the plight of oppressed people who live among us will be:

1. Will we provide safe havens or sanctuaries for the protection of refugees from our government?

2. And if, after hours of study and weeks of attempting to make the U.S. justice system work for refugees, we still say "no" to establishing sanctuaries because such care of refugees is illegal, are we then allowing the U.S. government to define our ministry for us?

In recognizing that the Lutheran Immigration and Refugee Service (LIRS) has been a leader in refugee resettlement for more than 50 years, participants drafted a statement that asked the leadership of the Lutheran Church to:

1. Re-establish a common fund for sup-

port of local programs aiding Central American refugees, and that such fund be administered by LIRS.

2. Continue and strengthen their efforts to promote awareness and involvement of our people in this important issue, and seek to utilize local projects in this effort.

In support of these goals, participants called upon the people and congregations of the Lutheran Churches not only to welcome the refugees in their midst, but to hear the renewing message of the Gospel which these refugees speak to us from their own unique experience of suffering and faithfulness.

The statement acknowledged that the response of all congregations will not be the same. Some will establish educational programs, others will give direct aid, and many can provide financial support. Some will offer public sanctuary (advocacy protection and support). the statement urged all congregations to consider the full range of possibilities to determine what will be the most appropriate response in their own situation.

R. Timothy Hepner is Coordinator of The Lutheran Coalition on Latin America (LuCOLA). The Coalition is committed to raising the consciousness of Lutheran congregations regarding the issues of life for Central Americans. For information and/or membership, contact Lutheran Coalition on Latin America, P. O. Box 19096, Minneapolis, MN 55419.

vanguard

(ISSN 0042-2568)

Volume 31, Number 5, July 1984

Published Feb., March/April, May, June, July, Sept./Oct., Nov., Dec., by the Lutheran Human Relations Association of America (LHRAA).

2703 N. Sherman Blvd.
Milwaukee, WI 53210 414/871-7300

Richard Perry, Charlotte, North Carolina, President
Susan and Charles Ruehle, Directors & Editors

VANGUARD is a member publication of the Associated Church Press and benefits from the services of the News Bureau of the Lutheran Council USA.

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.

VANGUARD is sent to all LHRAA members. Tax-deductible membership contribution: \$15.00 or more.

POSTMASTER: Send address changes to VANGUARD, 2703 N. Sherman Blvd., Milwaukee, WI 53210

Second Class postage paid at Milwaukee, WI

PROF & MRS DAN GAHL
108 LOCUST ST
VALPARAISO IN 46383

World Food Day



October 16, 1984

For further information, please contact: National Committee for World Food Day, 1001 22nd St. NW, Washington, DC 20437; (202) 653-2404.

PERSPECTIVE

Very little is generally known about the victims of the Greensboro tragedy of November 1979. The very fact that the five murdered victims, members of the Communist Workers Party, have been portrayed as "extremists" and "members of a radical fringe group", has served to dehumanize the victims in the minds of many. Somehow the labels have been used to blame the victims for their own murders.

In the recent federal criminal trial of the Ku Klux Klan and Nazis, anti-communism was used as a smokescreen to cover for racist violence. The Klansmen claimed that their motivation was not racial, but political (as if racism is not political). Their defense was that they went to Greensboro to oppose the Communists. The shocking "NOT GUILTY" verdict legitimizes murder for political reasons. [See May 1984 *VANGUARD*]

One would never know that the murdered victims had families, were loving, sensitive people from varied backgrounds: a Cuban hospital labor organizer; two Jewish doctors (one of whom had left the practice of medicine to do full-time organizing in the textile mills of North Carolina); a young Black woman who was a leader in African Liberation Support work and a textile labor organizer; and another textile labor organizer of Swedish extraction, Bill Sampson.

Bill Sampson, grew up in a Lutheran home and followed the family tradition of attending Augustana College where Bill graduated Phi Beta Kappa. While a child in Camden, South Carolina, Bill saw the Ku Klux Klan burn a cross on someone's yard. It angered Bill to see the cross being used as a symbol of hatred.

During high school in 1965 Bill began to participate in civil rights demonstrations. In college Bill became a conscientious objector. Bill's path of commitment to serve others led him from Augustana, to Harvard Divinity School, to medical school at the University of Virginia and, finally, to the textile mills of North Carolina where he and his wife, Dale, were union organizers. He was a shop steward and was running for union president at the time of his death.

resources we recommend

THEY CHOSE GREATNESS: WOMEN WHO SHAPED AMERICA AND THE WORLD

This manual has been designed as a resource for elementary teachers, and features short, simply written vignettes of 180 women who have contributed to history. **FROM:** Michigan Department of Education. Office for Sex Equity in Education. P. O. Box 3008 Lansing, MI 48909. One copy free.

HATE GROUPS IN AMERICA: A RECORD OF BIGOTRY AND VIOLENCE.

An excellent introduction to today's Klan activities. Also contains an especially helpful index of Klan terminology. **FROM:** Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017.

TALK BACK.

This resource contains the names, addresses and telephone numbers for consumers who want to communicate their opinion. A great resource for finding manufacturers and television program sponsors. **FROM:** Thomas Nelson Publishers, P.O. Box 141000, Nashville, TN 37214-1000, (800) 251-4000. \$3.95.

CHRISTIAN FAITH AND LIFE

A discussion guide and study about what Christians believe and why they worship as they do. Available in Vietnamese, Lao, Khmer, Hmong and Chinese, with English translations in each edition. **FROM:** Lutheran Immigration and Refugee Service, 360 Park Ave. S. New York, NY 10010. Also from ALC, LCA or LCMS offices. Free copies available.

In the first year after the murders, it was not popular to call for justice or to stand beside the victims. Churches were threatened with firebombing if they opened their doors for meetings. When a group of doctors held a reception for the Greensboro Justice Fund, the local papers published the names and addresses of the hosts and headlines blared "local doctors' aid communist fund."

In spite of this, many courageous individuals of good will stepped forward. They saw that the issues were not "communism", but "morality" and "humanity". One of those individuals was the Rev. Dr. Massie Kennard, Director of Minority Concerns for the Lutheran Church in America, who saw the need for the church to speak out. Dr. Kennard went to Greensboro on the first fact finding delegation to monitor the Grand Jury in March, 1982 with other members of the National Council of Churches Racial Justice Working Group. Through Dr. Kennard, Lutheran involvement grew. Rev. Richard Perry participated in another delegation. Ms. Cindy Luft, assistant to the director for Minority Concerns, attended both the opening and the closing arguments of the recent federal trial.

The Lutheran Church in America has endorsed the civil rights suit scheduled for trial August 1st. There have also been seminars and workshops concerning racist violence and the Ku Klux Klan. At the local level in Greensboro, the First Lutheran Church, with the Rev. Brady Faggart has hosted local and national ecumenical meetings in the pursuit of justice from the November 3, 1979 tragedy.

The Greensboro Civil Rights Fund has a speakers bureau and would like to do outreach concerning the civil rights suit, racist violence and the government's response, and the civil liberties and social justice issues involved in the Greensboro Massacre.

For more information contact: Greensboro Civil Rights Fund, 1324 N Capitol St., Washington D.C. 20002 (202) 387-5567. Shelly Wong is on the staff of the Greensboro Civil Rights Fund.

SHELLY WONG

COMMENTARY

by Elwyn Ewald

Much discussion, some of it very heated, is now being heard throughout the churches on the issue of "quotas". The question is, will the new Lutheran church mandate for itself that its legislative assemblies, boards and committees, and perhaps even staff units, consist of 50 percent women, 50 percent men, 20 percent persons of color or primary language other than English, 1/3 or 1/4 clergy persons and/or "commissioned" persons and 2/3 or 3/4 lay persons?

Interestingly enough, there doesn't seem to be a great deal of disagreement with the quotas that would assure both clergy and lay involvement. Some would have at least 50 percent of all of those assemblies, boards and committees made up of clergy persons and others would have even a larger percentage made up of lay persons. But most seem to recognize and support the need for some form of quota to assure that both of those groups are adequately represented.

A bold new challenge

The argument came when the Commission for a New Lutheran Church (CNLC) recommendation introduced a bold and new challenge. It relates to mandating that 50 percent of all of these groups be women and that 20 percent be persons of color or primary language other than English. At that point there are many arguments raised concerning the fact that in the life of the New Testament there are neither male nor female, slave nor free, etc. Therefore, it is not necessary to make those distinctions but rather we should seek out the most qualified persons regardless of their gender, race or language.

I would like to suggest that the reason the CNLC made these recommendations was its strong feeling that radical changes are required if the churches are to meet their clearly stated intention to be inclusive. Quotas are no more, nor no less, than programmatically intentional ways of accomplishing radical changes in the life of the church.

For over ten years we have had commitments to more equanimity in the involvement of women, people of color and people of primary language other than English, but we

have made very little progress, except where we have intentionally determined to express that commitment in real terms. Thus the CNLC is made up of an intentional set of people representing women, men, people of color and people of primary language other than English.

Even the Commission, however, when it began to form task forces and did not intentionally discipline itself, came out with task forces that were overwhelmingly and predominately white, male clergy. The Commission had to backtrack and establish for itself an intentional discipline to include in its task forces all of God's people who make up this church.

Equally qualified persons

The CNLC is not suggesting that less qualified persons be elected to church positions. It is stating its firm belief that equally qualified persons can be found from among its membership who are women as from among its membership who are men. And equally qualified persons can be found from among its membership who are persons of color or persons of primary language other than English, as from its membership who are caucasian.

Intentional programs and new disciplines must be put in place if people of good will make a decision to make radical changes in the relationships they have maintained for many years. Quotas are one form of discipline that the church should be free to place upon itself. There may be other tools the church could use to accomplish its goals in this area, but the CNLC feels strongly that anything less than intentional and purposeful programs/disciplines, such as quotas, will not make the kinds of changes in the life and ministry of this church that are desired. This goal is; that all of the peoples of this nation will feel free to become active participating members in the fellowship which this new Lutheran church wants to represent.

Problems can be overcome

There are many problems with the administration and implementation of quotas. Parts of our Lutheran church are

overwhelmingly white, with no more than one or two congregations predominantly made up of people of color or primary language other than English. In those cases the church will have to struggle with evangelically applying the principles that the quotas represent. But I would hope that the principles would not be thrown away in order to accommodate the fact that our church is not yet what it wants to be. Perhaps delegates at large could be chosen after congregational delegates have been selected.

There is no region of the country where women are not at least 50 percent of the church's membership. It would be possible to identify on our boards and committees and in our staff components, 50 percent qualified women along with 50 percent qualified men, along with 20 percent of those men and women being qualified persons of color or of primary language other than English.

An inclusive community

Are we afraid to make the changes necessary to allow our spoken words to become reality? For those of us who are white, male lay persons, this may mean that we will have to step aside from positions on boards, committees and staffs in the church in order that others can assume those roles. The same will hold true for clergy persons as the involvement of lay persons becomes more intense, and for white male clergy as more and more female clergy and more clergy persons of color and primary language other than English become part of the roster of our church.

Do we really want the community of this new Lutheran Church to include all of the peoples of this nation? That, it seems to me, is the issue. If we do, and if quotas are not the form of intentional discipline we want to place upon ourselves to help us achieve that dream, then please identify alternatives. To date, good intention has not made radical change come about and we have had that good intention for close to 20 years.

Elwyn Ewald is the executive secretary of the Association of Evangelical Lutheran Churches, and a member of the Commission for a New Lutheran Church.

Vote

for Jobs, Peace and Justice

Today, men and women, anchored in faith and motivated by a scriptural vision of what society might be, are speaking out against policies and systems which threaten life. Despite the dangers which confront us, more and more people are moving toward that vision of peace and justice.

The 1984 elections offer an unparalleled opportunity to raise the moral and spiritual issues which hold the key to our future and to turn from policies of despair, suspicion and greed toward a just society in a world at peace.

This program is a call to challenge candidates and voters alike to respond to the key issues facing our nation and world. It is based on a vision of a caring society which would ensure certain rights for all God's children.

What can we do?

"Vote for Jobs, Peace and Justice" is designed to help you work in your community to address these core problems. It has three components:

- + educating people to vote for candidates on the basis of their stands on key issues
- + challenging candidates by publicizing and evaluating their stands
- + reaching out to those who have been excluded from the electoral process.

A call

We call upon all people of faith to reaffirm their belief in the vision of what this society could be by:

- + becoming well informed on issues and speaking out against injustice.
- + challenging would-be leaders to make clear commitments and holding those elected accountable for moral and rational leadership.
- + working with those who have not used their right to vote to participate in political action.

How to get started

To facilitate working on this campaign, Clergy and Laity Concerned (CALC) has developed a Vote for Jobs, Peace and Justice organizing kit. It includes a brochure in both English and Spanish, an eye-catching poster, buttons in both English and Spanish for publicity and fundraising, samples of the bulletin inserts, the Jobs, Peace and Justice pledges and pledge cards. It also includes a resource list and how-to-suggestions for planning your own Vote for Jobs, Peace and Justice Campaign. A single copy of the kit is \$3.00. bulk prices are available.

For more information, write to Clergy and Laity Concerned, Room 302, 198 Broadway, New York, NY 10038; (212)964-6730.

Hoy en día, hombres y mujeres, bien enraizados en su fe y motivados por una visión de lo que debería ser nuestra sociedad, están protestando contra las políticas y sistemas que amenazan nuestras vidas. A pesar de los peligros que afrontamos, hay más y más gente encaminándose hacia esta visión.

Las elecciones de 1984 ofrecen una oportunidad sin paralelo, de poder manifestar desafíos morales y espirituales que contienen en sí la clave hacia el futuro, así como cambiar las políticas de desesperación, suspicacia y avaricia hacia una sociedad justa en un mundo de paz.

Este programa es un llamado a desafiar a los candidatos y también a los votantes para que respondan a los problemas principales que frontan nuestra nación y el mundo. Esta basado en una visión de una "Caring Society" que asegure ciertos derechos para todas los hijos de Dios.

Que podemos hacer?

"Vote por Trabajo, Paz y Justicia" te ayudara a trabajar en tu comunidad para enfrentar los problemas claves. Hay tres aspectos:

- + educar a la gente para que vote por candidatos de acuerdo a sus planteamientos básicos en relación a los derechos ya expuestos.

- + desafiar a los candidatos publicando y criticando lo que opinan.

- + ayudar a integrar a los que han sido excluidos del proceso electoral.

Llamado

+ Llamamos a todas las personas de Fe para que confirmen la visión de lo que pudiera ser la sociedad.

- + informándose bien acerca de los temas y hablando contra las injusticias

+ desafiando a los que podrían ser nuestros dirigentes para que se comprometan y pidiendo cuentas a nuestros elegidos para que cumplan su mandato

+ trabajando con otro para conseguir la acción política de los que no han utilizado su derecho al voto.

Como empezar

Para facilitar el trabajo en esta campaña CALC ha preparado el paquete organizador. Incluye panfletos en español y en inglés, un poster, botón (español o inglés) nuestra y ayudas para saucios y para recaudar fondos. También tiene listas de materiales y sugerencias para planificar su propia campaña pro Trabajo, Paz y Justicia. El paquete cuesta \$3.00. Hay descuentos al por mayor.

Clergy and Laity Concerned, Rm. 302, 198 Broadway, New York, NY 10038, (212)964-6730.

BOOKS·BOOKS·BOOKS

THE CRITICAL VISION

By Paul Von Blum

South End Press, Boston, 1982

The Critical Vision is a book on the history of social and political art in the United States. Though all of the illustrations in the book are printed in black and white, the text is richly supported on almost every page with wood cuts, etchings, cartoons, paintings, photographs, sculpture, posters, comic strips and wall murals. Von Blum also covers a great span of American history from the political cartoons of Thomas Nast in the 1870s through the wide range of visual statements from a variety of contemporary artists.

Paul Von Blum opens his book with a statement clearly identifying himself as a political activist from the Left. I appreciated that straight forwardness. No author is without a stance in life that affects his or her writing, and I just find it more honest when the author's bias is openly stated rather than having to figure it out reading between the lines.

Von Blum states that his purpose in writing his book was to "show that artistic social criticism is a major form of cultural expression in the United States." And this promised goal is well fulfilled. The artists he has chosen to present in this little book deal with excessive political and economic power, poverty, racism, anti-war sentiments, anti-violence stands, the struggle for equal rights for laborers and for women, and the plight of human isolation. There is no doubt that Von Blum has done his homework and that the artists of our country clearly have a social conscience. Also the publishers of this book have done an excellent job in positioning the illustrations close to the artist being discussed in the text (usually on the same or facing page) with a numbering system that is easy to follow. The book also has a thorough index of artists and the subjects covered in the book.

My response to *The Critical Vision* is not 100 percent affirmative, however. In fact, when I finished reading it I felt somewhat cheated. Too much had been covered in too little space. When I set this book down (it only takes a few hours to read) I had much the same feeling that I have when I listen to an "All Time Greatest Hits" album from one of my favorite musical artists. Too much is missing in between. The biggest hits are great because they are supported by numbers of lesser known pieces, but which are important to "filling in the shadows." (If I may switch metaphors here and move into photographic terminology.) I happen to have a book of Thomas Nast's cartoons and Dorothea Lang's photographs, so I am aware that Von Blum has been faithful to the statements these artists were making, just to use these two as an example.

But, in *The Critical vision*, so little is covered on each artist that one's appetite is hardly even whetted to make you want to go and see more. And that is a great tragedy. Perhaps the greatest usefulness of this book is one of a reference nature: should you already have an interest in a particular subject, say, poverty as an example; you would not only discover the names of artists who have made some visual statement on this topic, but Von Blum has also included an excellent bibliography from which the illustrations were taken. Coming from that direction, the book is excellent.

Reviewer Gerald Cross is a photographer and independent film maker in Milwaukee, WI.

FAITH, JUSTICE AND OUR NATION'S BUDGET

By Ronald Pasquariello

Judson Press, 1982

Our nation's budget says much about our values and our lifestyle. The book's title and its subtitle, "An Action Guide for Christian Citizens," points to an important issue,

the church-world relationship.

This book comes from the church's Center for Theology and Public Policy. The chapter headings are questions related to the federal budget. They are: Is there a theological framework for consideration of the federal budget? What are some moral criteria for making decisions about it? What is its social and economic context? What is the best way to understand it? What are the politics of federal budgeting? and, How can the process be influenced?

Study groups would find the book valuable for two basic reasons: 1) its strong emphasis on why we should be involved; and 2) its detailed information about the budget process, how Congress functions, and how we can effectively influence the process. It points out the best time for lobbying for changes and who the key people to contact are.

The most important chapters for most of us are probably the ones which deal with our attitudes, beliefs and motivations.

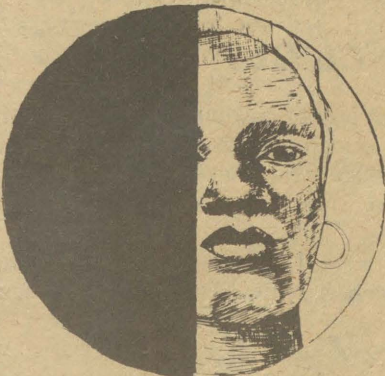
Do our congregations have means for dealing with questions of faith and justice? Are we becoming a nation which does not support the caring for the poor and the powerless through public agencies?

The author says, "The memory of Jesus, the one and only Jesus, is dangerous because it allows Christians to transcend present social structures, not to plan for a heavenly home for their souls, but to revitalize and change society. This memory has proved itself dangerous over the centuries because of the struggles for liberation it has motivated."

This book could profitably be studied by us as we struggle with our priorities in relation to the way our government uses our resources.

Reviewer Orlando Tweet lives in Racine, WI. He is the President of Lutheran Human Relations Association/Wisconsin.

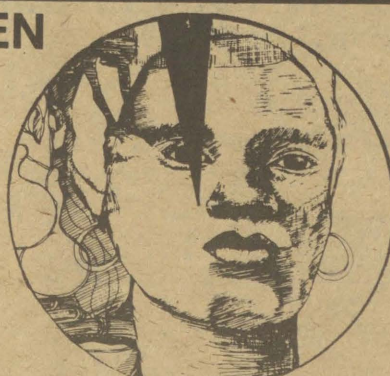
WOMEN



Are half the world's people...



Do two-thirds of the world's working hours...



Receive one-tenth of the world's income...



And own only one-hundredth of the world's property...



Wi Jo Kang, The Friday afternoon speaker. Professor of World Religions and Mission at Wartburg Theological Seminary, Dubuque, IA.



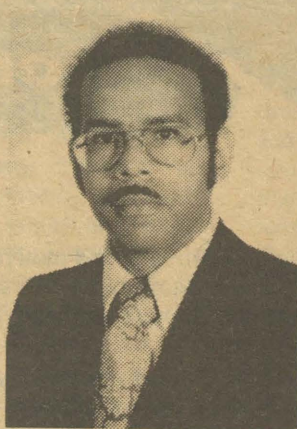
Ramona Soto Rank, The Saturday morning speaker. A special assistant to the National Indian Lutheran Board, and an instructor in the "People of Color" class offered at Pacific Lutheran Theological Seminary.



Richard Fox, Jr., The Sunday morning closing speaker. A Foreign Service Officer, currently serving as the Senior Deputy Inspector General.



Cheryl Stewart, The Sunday morning preacher. Pastor at St. Matthews Lutheran Church, Chicago, IL. A member of the Transcultural Task Force Steering Committee.



Abe Caceres, The music leader for the weekend. Recently received a Ph.D. in Ethnomusicology from Indiana University in Bloomington. Former music director of St. Peters Lutheran church, Bronx, NY.



Liz Gomez, The weekend worship leader. She is the director of Hispanic ministry at Fordam Lutheran Church in the Bronx, NY, and a student at New York Theological Seminary.

A Church For Our Children ...the gifts we bring

1984 Human Relations Institute, July 27-29
Carroll College, Waukesha, Wisconsin

The 1984 Institute, "A Church for Our Children," is designed to encourage participants to share the joys and excitement of being a multi-cultural, inclusive, celebrating church.

In addition to reflecting on the gifts that Blacks, Native Americans, Hispanics and Asians have brought to the church, participants will be able to plan ways of sharing these gifts in their home communities.

The three day conference is filled with time for worship, relaxation and hard work. It will be a time of renewal and a time of recommitment to the church's ministry of justice.

YOUTH WELCOME

A special part of the Institute is the youth program. Along with child care for children under 5, there are special programs for youth, 5-12 years of age; and for teens 12 years to adult.

Ms. Kathy Schu-Ries, a project coordinator for prevention education in the Milwaukee Public Schools and an art teacher, will be the coordinator for the 5-12 year old program. The Rev. Jim Bickel of Ascension Lutheran Church in Waukesha, WI, will lead the teen program.

WORKSHOPS AND REFLECTION GROUPS

Participants will be a part of reflection groups for the weekend. These groups will be about the task of planning "A Church for Our Children."

Workshops have been designed to focus on some of the concerns facing the church today. They include:

The Homeless and the Hungry: the role of the church. This workshop will be facilitated by Joyce Ellwanger of Milwaukee, WI, and the Rev. Tom Knoll of Washington, D.C. The workshop will be in three separate sessions: A session on "The Homeless and Hungry: who are they?"; a session on models that are being used across the country; and one focusing on what can be done in participants' home communities. This is a workshop designed especially

for members of LHRAA Covenant Congregations, but all Institute participants are welcome to attend.

Central America: a concern of the church.

Led by the Rev. Phil Anderson of the Division for World Mission and Inter-Church Cooperation of the American Lutheran Church. Anderson has lived in Latin America as a missionary, and has helped develop the ALC's ministry in Central America.

Namibia: the continuing search for freedom.

The Rev. Paul Issak, a pastor from Namibia, who is currently studying at the Lutheran School of Theology at Chicago, will lead the discussion on the current status of Namibia and the needs of the Namibian church.

Communicating Justice. Karen Herring, the communications director of the ALC Southern Wisconsin District, will lead participants in a discussion on the role of the media and how to use it in communicating justice.

The Status of Civil Rights in 1984. Betty Thompson, the director of Project Equality of Wisconsin, will focus on the results of Project Equality's National Hearing on the Status of Civil Rights in 1984. This workshop will help participants look at some key issues for the fall elections.

Bilingual Music: a gift of the church. Led by Dr. Abe Caceres, this workshop is designed to help participants learn and sing and celebrate with bilingual music.

Intergenerational Workshop. This workshop, developed by the Institute youth program, is designed to stimulate dialogue and understanding between adult and teen-age Institute participants.

The Middle East: a dilemma for the church.

A one-session dialogue on Jewish and Palestinian concerns in the Middle East led by Mary Crichlow, LHRAA Board member.

Throughout the weekend there will be displays, films and a Third World Gift Shop available to Institute participants.

Contact Ms. Kate Sterner, Registrar, 2703 N. Sherman Blvd., Milwaukee, WI 53210, for more information; or use the coupon below to register.

Feel free to drop in on any of the Institute sessions, or come to Carroll College for only part of the weekend. You can register and receive all resource materials for one day, or you can register for the entire weekend.

One-day rates (no meals or lodging) are:

FRIDAY	\$15.00
SATURDAY	25.00
SUNDAY	10.00

If you need meals or lodging for any part of the Institute, special arrangements can be made. You can wait until the last minute to register. Just come to North Bergstrom Hall when you arrive on the Carroll College campus and we'll register you and help you purchase meal tickets, or assign you a room if you wish to stay overnight.

Registration for entire Institute	\$45.00
Room/Board for entire Institute	65.00
Meal ticket only (2 lunches, 2 dinners)	25.00

The phone at the registration desk will be 549-0779.

Institute Schedule

Friday, July 27	Saturday cont.
12:00 Registration	12:00 Lunch
2:30 Opening worship	1:15 Workshops, session III
3:00 Opening session with Wi Jo Kang	4:00 Family time, rest and relax
5:15 Dinner	6:00 Dinner
6:30 Workshops, session I	7:15 Worship
9:30 Reception	8:30 Multi-cultural Fair
Saturday, July 28	Sunday, July 29
8:30 Morning Worship	8:30 Holy Communion
9:00 Session with Ramona Rank	10:00 LHRAA annual meeting
10:45 Workshops, session II	11:30 Closing address with Richard Fox, Jr.
	12:00 Lunch

Only 20 Miles from Milwaukee

Carroll College in Waukesha, Wisconsin is only 20 miles west of Milwaukee, just off Interstate 94 (Hwy. 18 exit).

Transportation from General Mitchell Field and from the Amtrak or bus station in Milwaukee will be arranged if you inform us of your travel plans in advance. Travel details will be included in a pre-Institute mailing to all registrants.

There are many vacation opportunities in the Milwaukee area. The Institute can be an ideal part of your summer vacation. Just ask for more information with your registration materials.

Even if you can't come...

you can help make it possible for someone else to participate in the 1984 Human Relations Institute. Often people interested in attending the Institute don't have the financial resources for the registration fee. That's especially the case with college and other students, with families who want to bring their children, and with LHRAA members who are unemployed this year.

Your gift to Lutheran Human Relations for the Institute Scholarship Fund can help provide the training and the encouragement only the LHRAA Institute can offer.

There's still time to register

You can use the form to the left to register for the Institute. Just cross out "YES, I want to help ...," check the appropriate box, and include your check. Send to Lutheran Human Relations, 2703 N. Sherman Blvd., Milwaukee, WI 53210.

☐ **YES, I want to help someone
get to the 1984 Institute**

Here's my special gift to the scholarship fund for the 1984 Human Relations Institute, July 27-29

☐ \$105 to help an adult ☐ \$85 for a student ☐ \$55 for a child ☐ \$_____

NAME(S) _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

All contributions to LHRAA are tax-deductible.
Lutheran Human Relations Association of America
2703 N. Sherman Blvd. • Milwaukee, WI 53210 • 414/871-7300