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Lutheran Human Relations Association of America

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Milwaukee,
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Trial verdict will not stop Sanctuary

By David Barlett

Sanctuary activists around the country have vowed to continue to provide assistance to refugees of Central American war despite the conviction of six Sanctuary workers May 1 in Tucson, Ariz.

After a six-month trial, the verdict returned by the jury convicted six defendants of conspiracy plus lesser charges, convicted two others on lesser charges only, and acquitted three defendants. The lesser charges included harboring, transporting and encouraging the illegal entry of aliens.

The defendants, their attorneys and family members left the courtroom singing "We Shall Overcome" after receiving the verdict. More than 150 spectators and reporters, waiting outside, stopped traffic in front of the Tucson Federal District Court.

"The Sanctuary ministry is going to continue," said Peggy Hutchinson, who was convicted on a conspiracy charge. "With this conviction, people will continue to be involved. It

didn't really matter what the jury said."

Similarly, Jim Corbett, who was acquitted of the conspiracy charge against him, said, "We will continue to provide Sanctuary services openly, and go to trial as often as is necessary."

Attorneys for the defendants said they would appeal the decision to the Ninth Circuit Court of Appeals. Sentencing is scheduled for July 1 in Tucson.

The verdict came nearly a month after the jury began deliberating. The trial ended in early April, when, in a surprise move, all 11 defense attorneys rested their case without calling a single witness. The defense reasoned that the government prosecution had failed to prove its case.

On the day of the decision, the Christian Base Community Monsignor Romero, a community of Salvadoran refugees in Tucson, released a statement.

"This is a difficult moment for our North American Brothers and Sisters who, because of their beliefs... because of their obedience to their

faith in God, have had to stand trial," the statement said. "Even with today's outcome of the six-month-old trial, we will continue being refugees, we will continue having to face the unjust laws of the Immigration Service. And as long as the war rages on in our country, we cannot go home. We encourage the North American people to continue standing by our sides, hand in hand, in solidarity with our search for peace and justice."

In St. Louis, Immanuel Lutheran Church, a Sanctuary congregation, recalled the U.S. civil rights movement in its public statement of response to the verdict.

"How many people were jailed in Alabama and Mississippi, and Detroit and Chicago before our nation's policies toward Black people were modified in favor of justice?" Immanuel's statement asked. "Mr. Reagan may fill the federal prisons with the colleagues of the Tucson Eleven, but the movement toward freedom — full of freedom and opportunity — for all Central Americans will not be turned back."

At Alzona Lutheran Church in Phoenix, 45 church members and Central American refugees

gathered in response to the verdict. Alzona was one of the focal points of the Sanctuary trial because of its involvement with Bible study groups by Central American refugees.

The night before federal authorities indicted 16 North Americans and arrested 60 Central Americans, 15 of those refugees met at Alzona for Bible study. Immigration and Naturalization Service investigators infiltrated those study sessions. Church workers allege their right to freedom of religion was violated by these investigations.

"We went through a whole lot of soul searching when the indictments happened," said Rev. James Oines, pastor at Alzona. But, "we have to keep doing the work as long as the refugees keep coming."

Oines said the verdict was not "something we didn't expect because of the way the trial was rigged."

The prosecution narrowly focused attention on issues of "smuggling" aliens, and Judge Earl E. Carroll largely prohibited discussion of defendants' religious views, international human rights law, or conditions in Central America.

Catholic sister sees only hope

Sister Darlene Nicgorski, convicted May 1 of conspiracy and lesser charges in the Sanctuary trial, returned to her order's mother house in Milwaukee for an interfaith service on Pentecost Sunday. In an interview with VANGUARD, she discussed the relationship of the Sanctuary movement to the refugees, the government and the churches. She began by describing her sense of hope for the movement.

When you meet people like the Gonzalez family, [a Sanctuary family from Detroit] who are here today, and hear their story, you can't help but have hope. They have been through so much more, yet the faith and the hope of the people of Central America is so alive, I think it's what gives hope to the North American church.

When they [Central Americans] pray about daily bread, it's really their daily bread. When they pray about work, they need work; they want work tomorrow. When they pray about peace in Guatemala and El Salvador, it's real because it takes root in their daily lives.

I think the government's whole purpose throughout this case was to intimidate, to cause fear, to cause mistrust.

Do you think that has been successful?

No, whatever the outcome is, it has been unsuccessful up until this point. For example, the number of Sanctuary churches has doubled since the indictment. There are some 19 Sanctuary cities. By edict, the governor of New Mexico declared [the state a Sanctuary].

No North American has testified in a Sanctuary trial against another. Three of them in this case took house arrest and possible jail time, rather than testify. I think the government [has] really misjudged the dedication and the commitment and the articulateness of the people in Sanctuary.

So you would see the movement as strengthened, growing.

I was doing speaking before the indictment, but the people who have been reached since: it's sad to say that it took North American church people facing possible jail to wake up the consciences of North Americans to their brothers and sisters in Central America. They were here, they were coming without help. They had tragic stories to tell, but they weren't reaching people; they were being deported.

I think we are at a critical moment — I would have said that even if there'd been acquittals — that we do not let happen what happened in Texas where the border became virtually isolated. The government would love it if the churches only did the first part of our call — to be givers of charity — and not to be doers of justice.

[The government wants us] to keep it an Arizona problem, take care of the social services, get legal aid. Refugees continue to arrive; the situation hasn't changed that much in Central America.

The threat came from moving refugees into church communities in the North, where they spoke publicly. That's why we're at a critical point: if the movement is going to be able to keep strengthening refugees and workers along the border to be able to keep doing that. That gives the public witness. As much as some people will say that's mixing politics, to me that's faithfulness to the complete message of the Gospel.

The phrase I like to quote from Dom Helder Camara is "If I give the people food, I'm called a saint. If I ask why they're hungry, I'm called a communist." Do you just respond by giving

(Continued on page 2)



Mary Kay Espinoza, a Sanctuary trial defendant who was cleared of all charges, participates in a post-trial demonstration at the International border in Nogales, Ariz. Espinoza received a candle passed from Sanctuario de Guadalupe Church in Nogales, Sonora, which she carried from the border to Sacred Heart Church in Nogales, Ariz. Over 600 persons participated in the procession, organized by the Tucson Ecumenical Council. (Photo by Steven Trubitt)

'Missionary-economist' seeks solutions for world debt

By Deborah Kovach

The Rev. David M. Beckmann believes God's judgement is just around the corner for wealthy countries that ignore the world's poor.

"The Old Testament was very clear: one of the sins of Israel was neglect of the poor. If you ignore the poor, it means you don't really believe in the living God. And God's judgement comes," said Beckmann, a Lutheran pastor employed by the World Bank as its liaison to religious and humanitarian groups.

Beckmann spoke in April to a Lutheran Academy conference in Washington, DC, on the international debt crisis. The conference brought together Christian lay people from around the country to discuss ways to respond with compassion and intelligence to the debt-troubled, less-developed nations.

Since the early 1980's, a majority of developing countries have not been able to pay off their loans to international commercial banks. As a result, commercial banks increasingly refused to extend more credit to developing countries.

Beckmann told the group of about 35 bankers, professors, church executives and other professionals that the church's supply of people who really understand global economics is "peanuts." He suggested creating a "think tank" of Christians who

could study exclusively how to handle crises that affect poor people.

In an interview at the conference, Beckman said he has tried to respond to the needs of impoverished people because of his Christian faith.

As advisor to some of the world's top economists, Beckmann acts as a bridge between the World Bank and private humanitarian groups, and analyzes poverty issues in developing countries.

Beckmann, who grew up in Lincoln, Neb., as a member of the Lutheran Church-Missouri Synod, went to Yale University. At Yale he was inspired to combine his Christian faith with activism as a "Christian radical" opposed to the Vietnam war.

He has been an author, teacher, pastor and "missionary-economist." In the latter capacity, he studied at the London School of Economics and worked in Bangladesh for the Lutheran World Federation.

Beckmann's varied experiences all connect to his commitment to human justice, he said. Many Americans, he added, do not share that commitment.

"If affluent people were motivated by the pursuit of social

justice, we would have peace and stability in the world," he said. "But Americans don't really live for anything."

Beckmann said hunger can be eradicated, "and that adds to the moral urgency to do what we can," he said. Conscientious Christians in affluent countries should urge their governments to extend more money to developing countries, he said, and resist "protectionism" by trading more with Third World nations.

Beckmann also urged Christians to give more money to humanitarian organizations. He said all the money collected in an average year by all private development agencies and Christian missions totals about \$3 billion. The international debt in developing countries, however, is currently \$1 trillion.

"The amount of money we in the church have been able to mobilize is peanuts compared to the money it takes to establish justice," Beckmann said.

"Christians in the United States at the end of the 20th century cannot be faithful to Jesus if they don't do anything to respond to poverty," he said. "We need to develop ourselves into a constituency of conscience that makes a difference."

Deborah Kovach is a staff writer for the Lutheran Council News Bureau.

The Gospel comes in many cultural containers

By Warren Sorteberg

The Gospel of Jesus Christ comes in many different cultural containers, but the Gospel itself is void of a bias toward any particular language or culture.

The Gospel is something like water or a liquid — it has no cultural shape of its own, but takes its shape from any container in which it is placed.

Many Lutherans have received the Gospel of Grace through the rich heritage of the Germanic culture — the Bach chorale, baroque art, the decorative stein.

Others have received the Gospel through the plain and beautiful shape of Scandinavian culture: Danish modern, Swedish folksongs and a Norwegian coffee cup.

It is easy to mistake the container for the Gospel itself. It is a common problem. The Lutheran Book of Worship has only one African song in it, but hundreds of German, Scandinavian and American tunes. That belies our cultural past, but is not adequate for the present and future.

It is easy to assume that to be Lutheran, one must first become a European, a Northern European, at that! No wonder some Black persons ask: "Can I be Lutheran and retain my Black culture and heritage?"

Can an Hispanic person retain his/her cultural Latin lifestyle

and still be a Lutheran?

The Gospel conforms to any cultural container: Western European or African, or mystical Asian spirituality or Native American sensitivity.

What are the cultural containers for Native Americans? Can't they worship Jesus with the drum and the pipe and cedar incense? Can't African movement and dance beat rhythmic praise of God as well as Gregorian chant? It is the same gospel, but transmitted in a variety of cultural containers.

The Black says (with the Psalmist): "Make a joyful NOISE unto the Lord all ye lands!"

The Northern European Lutheran says (with the Psalmist): "Be STILL and know that I am God!"

Both are appropriate. Both are legitimate and both have cultural integrity.

To be Christian is to have a *theological* identity and NOT a common *cultural* identity. The Lutheran faith has a confessional identity but not a cultural identity. It is a misnomer to make Lutheranism identical with German culture.

The theological and confessional content of the Gospel can be placed in every culture, and each culture can be a strong and effective way to transmit the Gospel. Any language can communicate Christ and any culture can embrace and communicate

Jesus Christ the Savior of the world.

Currently, Americans live in a multicultural society which means that the Gospel of Jesus needs to be readily available in many different cultural containers: Asian, Black, Hispanic and Native American, to name a few.

The practice of forcing Germanic or Scandinavian culture on other ethnic groups must stop. There is integrity in the indigenous expressions of the Gospel that arise out of every language and culture.

When a congregation or church is multicultural, then there is a special obligation to allow and encourage the variety of cultures to express Christ in the way that is appropriate for each ethnic group.

There needs to be more cultural license in the church to express and communicate the Gospel of Jesus Christ in ways that are culturally diverse. The whole church will benefit. The rich diversity of cultural expressions will enhance the life of the church and the effective transmission of the Gospel will be facilitated.

Let's end the cultural imperialism of the Lutheran church and use all the cultural containers available to name the Name of Jesus.

The Rev. Warren A. Sorteberg is the Director of Urban and Ethnic Ministries for the American Lutheran Church.

Lutherans, too, have ministry opportunities in prison

By Ed Nesselhof

Jesus makes it very specific in Matthew 25 that the people of God have a mandate to "visit the imprisoned." So, why is it that I could spend 12 years as a pastor in two ALC parishes and it never occurred to me to go to the county jail or the state penitentiary except on the rare occasions when I had a specific person to see?

I don't know why, but it never did. I think that perhaps I am typically Lutheran in that respect. Except for training and sending chaplains, we Lutherans (and most main-line denominations) have been conspicuously absent from many prison ministries. We've left that to the Catholics and our Protestant "neighbors on the right" who take a more literal view of the Scriptures and, consequently, visit the imprisoned.

Happily, there seems to be a new wind of awareness blowing across our church. The 1986 edition of Lutheran Ministries in Criminal Justice lists 65 ministries in 25 states and Washington, D.C. That may seem like a mustard seed in light of the size of the problem, but a tiny seed has the potential to grow into a large tree. Here's one way it can happen:

In 1982, a group of people in the Baltimore area formed a task force to explore the idea of developing a Lutheran congregation within the Maryland state prison system. With input from the Eastern District, the Division for Service and Mission in America, and the Maryland Division of Corrections this plan was implemented. I was called as the developer pastor, and arrived on the scene in May 1984.

Weekly worship was begun in June at the women's prison, in October at the men's prison. Membership was established, councils elected, a steering committee formed, a constitution written. In March of 1985, we organized as the Community of St. Dymas and were received into the ALC.

It was quickly evident that outsiders with a genuine interest in prison ministry and a willingness to visit our worship service and fellowship hour were a welcome addition to our members. Feeling isolated is certainly one of the overpowering feelings of incarceration. Visitors help bridge that gap.

Also, the visitors begin to see people instead of numbers behind the walls. Stereotypes get shattered, fears overcome, and relationships are built. It is an uplifting experience, and an educational one. Values of society, ourselves and our faith surface rather quickly when we consider some of the complex situations which are commonplace in our criminal justice system.

A number of those visitors have since involved themselves in weekly visits to the prison, writing letters to inmates, seeking out job possibilities, leading Bible study, directing the

choir and actively recruiting other visitors. There is no magic involved; only caring people from two different sides of the fence coming together in a common faith and finding that each has something to offer the other, as well as something to be gained. The community of St. Dymas is the vehicle that allows these positive interactions to happen.

I'm very excited this congregational model as a means for the church to involve itself in a healthy, realistic way in the life of a correctional system for two reasons:

1) It is good for the inmates. All the necessary elements (need, interest, resources) allow a congregation to form and give life to its members. Our theology of grace which accepts any who choose to travel the "journey of faith" is a fitting one. It offers hope and respect, yet acknowledges our brokenness. Our theology is good because it deals realistically with the human condition.

2) It is good for the church-at-large. Anytime our congregations become involved in meaning-

ful ministry, it gives much life to the donor as it does to the recipient. That's as true of prison ministry as of feeding the hungry, healing the sick or welcoming the stranger. You and I, the church on the outside, need St. Dymas every bit as much as the inmates! If you live where there are 50 or more Lutheran congregations within an hour's drive of a prison, this model will work. Give it some thought. Shalom!

The Rev. Ed. Nesselhof is the pastor of the Community of St. Dymas.

One defendant's hope

(Continued from page 1)

food, clothing and shelter, as Matthew 25 talks about, or do you go beyond that immediate compassion and response, and say why do the refugees keep coming?

How do we increase solidarity among North Americans who are not yet in the Sanctuary movement?

I think that is somewhat happening by the reality of what's happening. The spirit of Sanctuary has been the direct contact with the refugees that changes people. We all need our conversion, and so many of us who have been fortunate enough to be missionaries to other countries have been through that. I've often said that when I made my vows as a Catholic sister here, it was really through the people of Central America that I came to understand what that commitment was all about.

This family here — [the father] a teacher, [the mother] a nurse, and both of them in prison for nine months — reaches the people of Middle America — Kansas, Cedar Rapids, Milwaukee, Detroit — where they all sit down and get to know them. It takes away the "alien," the "communist," "terrorist." All of a sudden, it's the Gospel: brothers and sisters.

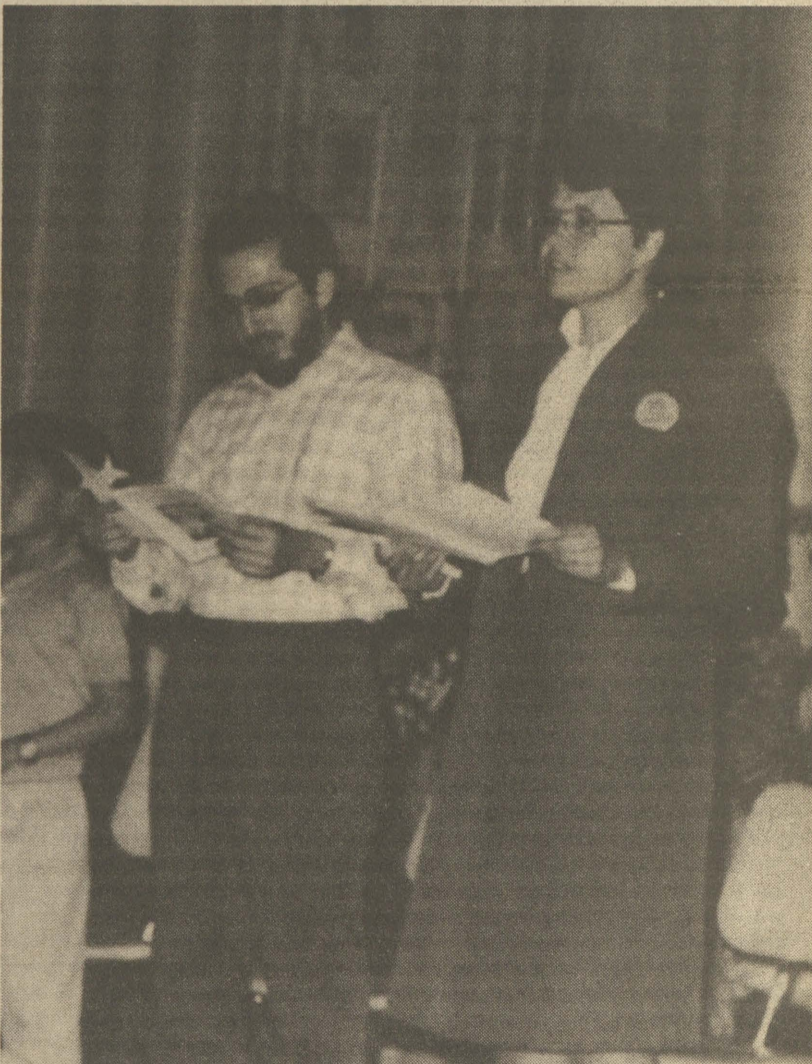
The next thing you know, the sisters in Concordia, Kansas, went into Mexico and brought up 21 Guatemalan relatives. People in a Seattle Baptist church collected \$1,000 to bring up the children. We know what it means to be separated from our family.

Then the real threat came from what they heard from the refugees: they began joining local solidarity groups and protesting U.S. intervention in Central America, writing letters to the editor of the newspaper questioning why they weren't receiving the news of Central America. I think that's why we were indicted.

There are thousands of church people along the border who help undocumented all the time and are not prosecuted. As our selective prosecution motion shows, there are growers who go into towns in northern Mexico and recruit workers, and never in the history of the state has there been a prosecution of growers.

So it's when we begin to ask the political question that our President and administration react so strongly.

Right. In terms of ecumenism, for example, I think that today, we talk about Pentecost Sunday, the Spirit: I think this is a fruit of that. Some cities have a Quaker meeting, a Unitarian church, a Presbyterian church and a Catholic church uniting together. I mean, it's like all of a sudden when people of faith are united together around a real issue, those differences in creed and liturgy fall by the wayside.



Sister Darlene Nicgorski, right, participates in an Interfaith Prayer Service in Milwaukee, Wis., on Pentecost. The service, using the theme "Sanctuary Brings Light and Life to Refugees," included refugees and representatives from local Sanctuary congregations.

LCMS Relief supports aid to farmers

The Lutheran Church-Missouri Synod World Relief agency is supporting two programs to help farmers at home and abroad.

A farm crisis hotline in southern Illinois is funded by a grant from LCMS World Relief through the Illinois South Project.

Those who answer the calls are prepared to provide legal help, information about farmers' rights and options, referrals for stress and family counseling, and emergency food assistance. The telephone number is 618-942-6615.

Officials of Heifer Project International (HPI) recently announced a plan which could enable American dairy farmers to donate cattle earmarked for slaughter for export to Third World countries instead.

HPI, a developmental agency that sends livestock to needy families worldwide, formulated

the plan in response to inquiries from U.S. dairy farmers involved in a government program to reduce domestic milk production.

Under the HPI plan, dairy farmers can donate young heifers for placement in developing countries where milk is needed. Only high-quality Holstein, Jersey and Brown Swiss cattle are accepted, and registered animals are preferred.

Farmers who would like to donate cattle to HPI should contact Camille Cress at HPI headquarters, P.O. Box 808, Little Rock, AR 72203, 501-376-6836. HPI also is seeking funds to pay shipping and related costs, estimated at \$750-\$1,500 per head.

Donations to support either the Illinois South Project hotline or the HPI effort can be sent to LCMS World Relief, 1333 S. Kirkwood Road, St. Louis, MO 63122.

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Farm crisis' social injustice brings violence

By Merle Hansen

Hills, Iowa, farmer Dale Burr's fatal shootings of his banker, wife and neighbor, and his subsequent suicide were a tragedy that shocked the nation. An even greater tragedy will be if our state and national leaders fail to take actions to solve this mounting crisis which is destroying farm families and communities throughout the nation.

As long as violent incidents like this are viewed as an "aberration" and we accept views such as those of Iowa Gov. Terry Branstad that Iowans and farmers are "handling these stressful economic times in a peaceful, constructive way," then we will continue to fail to deal with this farm crisis for what it is: one of the most pressing social justice issues of our times.

The violence in terms of outright deaths is mounting. An Idaho farmer and a Minnesota banker killed themselves recently, but they didn't make the New York Times. Other less widely reported rural suicides can certainly be traced directly to the farm crisis.

No one knows how many there have really

been. Suicides that take the form of "car accidents" are hard to count.

Violence needs to be defined as more than a shotgun blast. The violence of injustice is everywhere in this farm crisis.

Violence is being awash in grain and food while farmers apply for food stamps and hunger increases everywhere. This one thing alone should prompt us to re-examine our farm and food policies.

Hopelessness, depression, alcoholism, family feuds, and spouse and child abuse are now commonplace for many farm families. These symptoms of crisis, similar to those which have plagued the families of Native Americans, Blacks and others who face economic oppression, are mounting as more and more farm families worry about getting enough to eat, and whether they will have heat, lights, a phone and a car that runs. Does not this violence of economic injustice lead to the violence of guns?

A recent survey of 155 bankers found that half the bankers had been verbally abused, 12 per-

cent had been physically threatened, and four percent had been attacked. Some bankers are now carrying guns and hiring armed guards for their banks.

I think it is a very big mistake for farmers to view their local lending institutions as the culprit that is driving us out of business. But for bankers to think they can arm themselves enough to protect them while they act as "front men" in liquidating farmers is not realistic.

Rural lending institutions are victims of a violent and inhumane policy of eliminating farmers which in turn is destroying small, independent bankers.

This does not need to happen. If our rural communities, along with other important allies, work together, we can change the policies which are destroying our communities and families.

Farmers and rural communities must not allow this high noon shoot out on the main streets of

small-town America. We are all victims of policies that are killing something too precious to let die: the family farm system of agriculture.

We can no longer accept the paralysis of this plague. This is not an accident of history or an aberration. This is not good policies gone awry. This is a double-barrelled shotgun loaded with injustice and aimed at rural America, urban workers in ag-related industries, and others who need a secure food supply.

If we are to successfully challenge the violence of these policies, we must be unified from the grassroots on up. Only when we legislate fair farm policies, farm debt relief and a moratorium on foreclosure will the bloodshed and daily violence end.

Merle Hansen is president of the North American Farm Alliance. Reprinted with permission from the North American Farmer.

Critical role for rural church in crisis

By Merle Boos

The present economic crisis' "ripple effect" is causing problems, not just on farms, but with the closing of mainstreet businesses.

Today, more than at any time in the near past, the whole rural society — townspeople and farm families — needs congregations which have a message that is related to the situation, a message which contributes a unifying influence in the community and which demonstrates a concern for all people.

The church can and should be an energizing force in rural community development, giving people support and a deepening of faith in the possibilities of a better community. The church can help the community planners and doers develop constructive programs and work with people in helping them put "first things first" in program planning.

Paul Lasley of Iowa State University said recently, "I see a positive response to the farm crisis on the part of church groups, schools and youth activities, community organizations, neighbor-to-neighbor programs, and cooperation between governmental agencies, farm organizations and community groups. A caring community is the first line of defense. Strong local leadership is the key. Trust is necessary. Community and civic spirit is vital, as is recognition of the interdependence between sectors of the local community."

By being true to its mission, the rural church can conserve its community in a unique way by being true to its own purposes. We know what it means to be a caring community. The rural church has offered support in times of crisis in the past and now the whole rural church should be community leaders. The church should be at the center of the community, and hopefully the most dynamic institution in the community, the hub of activity, its doors open to all.

Mark Rich, author of several books on the rural church, wrote these words in his book "Rural Prospect":

"The minister as leader in community affairs is part of the church's large contribution to the community. It is a principle commonly accepted that the minister is a community leader — that a definite portion of his/her time is to be given for that purpose."

We are "between a rock and a hard place" if the rural church and its leadership does not appreciate the appropriate role of the church in rural community development. There is a pressing need for rural churches to join with other organizations and groups to take a studied look at the future. Can there really be hope for those who only desire to wait for the return of things as they used to be?

Merle Boos is the director of Town and Country Ministry in the Division for Mission in North America, LCA.

Peace tax fund introduced

The U.S. Peace Tax Fund bill has been introduced into the 99th Congress with Senator Mark Hatfield (R-OR) leading its four Senate cosponsors and Reps. James Oberstar (D-MN) and Tom Tauke (R-IA) leading the 46 cosponsors on the House side.

Known by the bill numbers S. 1468 and H.R. 3032, this legislation recognizes the conflict of conscience imposed on persons who have deeply held religious or philosophical objections to contributing to military expenditures.

The bill establishes a U.S. Peace Tax Fund into which a certified conscientious objector could designate that percentage of his or her federal taxes which would otherwise go into the current military budget. This fund would be governed by a board which would use the monies for various peace-enhancing projects; as in all such matters, Congress would be responsible for authorization of, and the appropriation for, such disbursement.

The U.S. Peace Tax Fund does not reduce an individual's tax liability because the full amount of taxes is collected. The taxpayer, if certified as a conscientious objector, has the option to designate that taxes normally spent for current military purposes be allotted for the peaceful purposes of the Fund.

Such an option would be significant support for those American citizens who currently must either violate their beliefs and pay taxes to support war, or who withhold taxes from the government and risk prosecution by the IRS.

Just as the granting of conscientious objector status is a time-honored tradition in the history of the United States for young men facing military service, any taxpayer with strong religious or ethical beliefs against supporting war or preparations for war would receive a similar benefit under such a law.

The Peace Tax Fund would be managed by a board of trustees appointed by the President and the Congress. This board would manage the fund, with Congress authorizing and appropriating for expenditure.

The fund would help support the following kinds of activities: retraining of workers displaced by conversion from military production; disarmament efforts; international exchanges for peaceful purposes; research and study directed toward developing and evaluating non-military and non-violent solutions to international conflict, including selected projects of the U.S. Peace Institute; improvement of international health, education, and welfare; and programs for providing public information and education about the above activities.

Coordination of this legislative effort is by the National Campaign for a Peace Fund, an organization of individuals and peace-oriented groups seeking passage of the legislation.

Interested persons can obtain additional information from the National Campaign for a Peace Tax Fund, 2121 Decatur Pl. NW, Washington, D.C. 20008, (202) 483-3751.

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BOOKS·BOOKS·BOOKS

Jesus, Liberation and the Biblical Jubilee: Images for Ethics and Christology

by Susan H. Ringe

Fortress Press 1985, \$8.95.

"To confess Jesus as the Christ is to participate in acts of liberation." (xv)

To support this claim, Biblical scholar Susan Ringe carefully identifies and examines the Old Testament Jubilee texts such as Leviticus 25 and Isaiah 61. She then explores how these are used in the first three Gospels, especially in Jesus' Inaugural Sermon in Luke 4 and his Sermon on the Mount.

Her key concept is that of "image" as she studies the pictures of release from slavery, cancellation of debts, restoration of property, giving rest to the land, and forgiveness. Persuasively, Ringe demonstrates that these images are central to Jesus' ministry and to the proclaimed coming reign of God — and to Christian ministry today.

As a volume in Fortress Press' solid "Overtures to Biblical Theology" series, this book is directed to the serious student who is willing to work patiently with biblical texts. Employing historical and literary methods, Ringe makes cautious and balanced judgments that inform both our understanding of Jesus as the Christ and our present activity as Christians.

Two disappointments: First, her approach fails to relate biblical study to what Latin American Christians call "praxis," our involvement in lived experience. Second, her book is only an "overture" as she gives just eight pages to direct reflection on ethical implications and then does this in general terms. However, the actual "opera" (works) are ours and Sharon's brief book has sounded the needed motifs.

Reviewer Duane Addison is a professor of religion at Augustana College, Sioux Falls.

Hostage in a Hostage World

By B. Christian Zimmermann

Concordia Publishing House, 1985

"Hostage in a Hostage World" is a book about human relations and religious faith under some of the most adverse life interactions. The book covers the life experience and perspective of pilot and pastor B. Christian Zimmermann during the hijacking of TWA Flight 847 on June 14, 1985. Zimmermann speaks about the power of hope during this very tense period. This hope

stems from a strong Christian faith that one can "lean on the Lord" and not be forsaken in times of extreme danger.

Anger, retaliation and retribution in the face of kidnapping, cruelty and murder are not the themes of this book. Rather, Zimmermann presents a case for an understanding of the persons who held the TWA plane, its three pilots and 36 passengers prisoners for 17 days. One chapter is devoted to an interpretation of the Islamic religion, specifically, the Shiite Muslims. There is a historical overview and an explanation of the development of the different sects within Islam plus their level of commitment to the "holy war" with desired rewards for being killed, especially during suicide missions.

Zimmermann describes the hijackers themselves as being in bondage to a civil and religious subjugation, "The two original hijackers were reflections of what they had been taught; they were not merely a couple of criminal crazies." Within this bondage were people with their own hopes and values. During the 17-day ordeal, there was considerable interchange on a human to human basis with honest listening. At one point there occurred a surprising sensitivity on the part of the hijackers to Zimmermann's father's death.

Fellow humans are portrayed as acting out their religious and cultural values. At no time are hijacking and terrorism condoned as humane behaviors. Zimmermann, drawing on his own religious faith, felt a special closeness with those who believed they were within God's protection no matter what the outcome of the hijacking. Yet he acknowledges that those who held him hostage have a deep religious faith, too, even though it may be misguided.

Zimmermann has a solution to share: "Christian witness on a one to one basis with the individuals with whom God has put in touch." The responsibility rests on Christians and people of good will in their daily lives. Institutionalized evangelism often comes across as a form of religious colonialism and thereby is ineffective in touching Muslims who need a true contrast to acts of violence, Zimmermann asserts.

In the face of terrorism and widespread urging of violent retribution, Zimmermann, a twice held prisoner in his own lifetime, offers a better response. He advocates love and forgiveness to be stronger than hatred and revenge. Everyone can participate and be part of the solution. One does not have to wait for a hostage situation.

Reviewer LeRoy Zimmerman is vice president of Community Services for the Lutheran Family and Children's Services of Missouri.

What To Do After You Turn Off The TV

Fresh Ideas for Enjoying Family Time

by Francis Moore Lappe and family

Ballentine Books, 1985, \$7.95.

The title and subtitle tell you in a nutshell what this book is about. Anyone consciously involved in parenting will be curious, maybe even interested enough to locate a copy for reading. I heartily recommend it.

There's a lot of talk about "family" these days. While this book does not use biblical language, it definitely deals with a positive approach to one of the distressing threats to family life. It is born out of belief that families are people who develop intimacy because they live together and share experiences that provide the grounding of their lives. It begins with the assumption that too much TV robs us of these family building traditions.

The average TV viewing time in U.S. households is up to 7.2 hours a day and still climbing according to author and concerned mother, Frances Moore Lappe. This is a reality despite the studies showing that television makes children more violent, shortens their attention span and takes them away from more valuable activities.

Equally distressing are studies showing that by repeated exposure to violence on TV young children become less caring. For eight years the Lappe family actually got rid of its TV set. But she does not necessarily recommend this "cold turkey" approach to everyone. Rather the book deals honestly with the dilemma most parents face when confronted with alternatives to TV watching.

The ideas shared in this book not only come from one parent's experience of raising two children but from several friends whose family lives have demonstrated richness through activities that replaced TV watching. The book is written for both kids and adults with over half the experiences shared not needing adult involvement at all. It is organized into themes or types of activities rather than by age with the exception of chapter four which is for toddlers and young children.

There is a world outside. There is life after TV. All we must do is find it. What To Do After You Turn Off The TV will spark your imagination and help you discover the delightful possibilities of living rather than watching with your children.

Reviewer George Johnson is associate director for Hunger Concerns in the American Lutheran Church.

Florida INS to set special rules for Nicaraguans

A recent decision by the top official of the Immigration and Naturalization Service in Florida not to deport Nicaraguans to their homeland because they might be persecuted by the Sandinista government is "no surprise" to Lutheran Immigration and Refugee Service officials.

But the new policy is "completely inconsistent" with INS policy toward other Central American people, according to Zdenka Seiner, LIRS associate for government relations.

"In view of the civil strife in Nicaragua, the decision was appropriate. But it's also puzzling because it doesn't help Salvadorans and Guatemalans," many of whom have been subject to political persecution, Seiner said.

The Florida policy goes into effect as the

Justice Department drafts rules that would make it easier for citizens of certain countries — including Nicaragua — to gain asylum in the United States, according to a New York Times report.

The guidelines presume that aliens fleeing "totalitarian" countries have "a well-founded fear of persecution," which is the legal standard for gaining asylum in the United States under the 1980 Refugee Act.

Church workers who have provided Sanctuary to undocumented people from Central America have contended that the Reagan Administration has not fairly administered the law, particularly to Salvadorans and Guatemalans, and has granted asylum almost exclusively to refugees from Communist countries.

IN THE NEWS ...

The Lutheran Student Movement will hold its 17th annual assembly in Banner Elk, N.C., August 11-16 at Lees-McRae College. Students from across the country will gather to study a theme of spirituality based on the text John 4:24. For more information: Kirsten Laurin, LSM, 35 E. Wacker Dr. #1847, Chicago, IL 60601, 312-332-1387.

Calling the U.S. and South Africa participants in the "theft" of our freedom," Namibian Lutheran Bishop Kleopas Dumeni demanded May 6 that the Namibians be given their "God-given right to self determination, our human rights in their fullness." At a conference in Brussels, the leader of the largest church in South Africa-occupied Namibia said, "The Namibian people are simply demanding back their inalienable rights, freedom and peace which has been violently robbed from us by the South Africa government."

"Christ Lives in Us!" is the theme for the 1986 Black Ministry Sunday observance June 15. Black Ministry Sunday carries a dual focus: emphasizing the new life that Jesus Christ gives for service, and the ministry performed by Black church workers. This year's materials call attention to the opportunities for ministry to Black people in North America and to the need for full-time Black churchworkers. Materials may be ordered by calling the LCMS Department of Stewardship and Financial Support, 1-800-325-7368.

Active duty Marines and other soldiers in North Carolina have engaged in paramilitary maneuvers with the Ku Klux Klan according to evidence made public by the Klanwatch Project of the Southern Poverty Law Center and reported in the Klanwatch Law Report. Klanwatch has obtained photographs which clearly show military personnel at gatherings of the White Patriot Party, a militant, racist, anti-semitic organization formerly known as the Confederate Knights of the Ku Klux Klan.

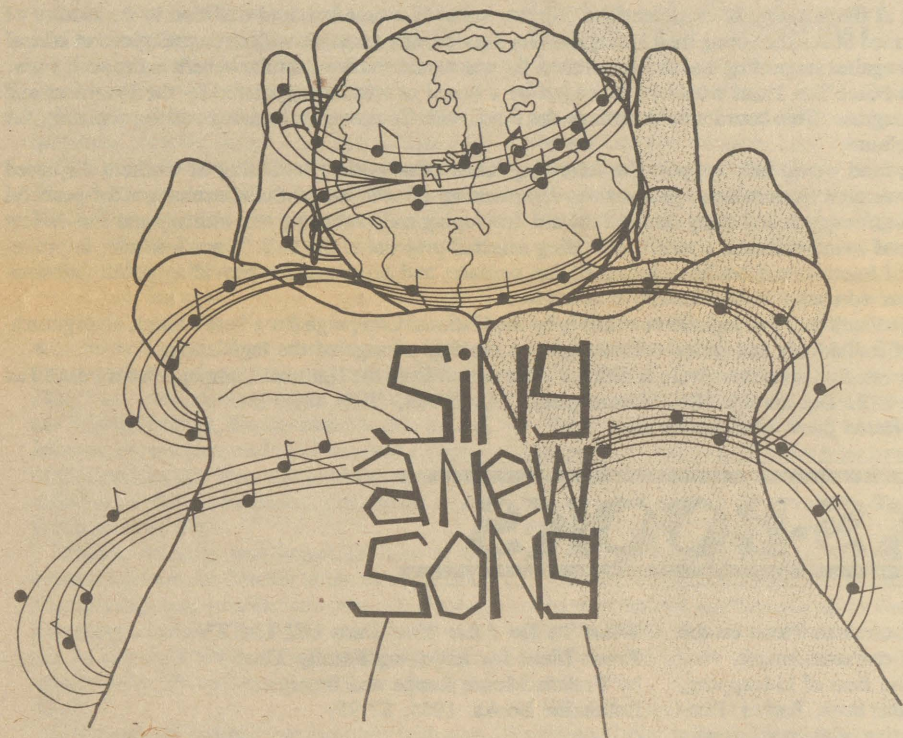
resources we recommend

Media and Values: Special Issue on Media Violence and Sexual Violence. Produced in cooperation with the National Council of Churches, an excellent issue calling for a wide process of education, discussion and action. Featured in the special 24-page Media Values issue No. 33 is the official summary of the NCC's recently completed 2-year study on violence and sexual violence in the media. FROM: Media and Values, 1962 S. Shenandoah, Los Angeles, CA 90034, \$3.00 each. (Prepaid orders only).

Central American Refugees: The Human Cost of War. A four-page fact sheet in a question/answer format addresses the humanitarian concerns of the complex situation in Central America. FROM: Lutheran Immigration and Refugee Service, 360 Park Ave. South, New York, NY 10010, 212-532-6350; single copies free.

The State of Black America 1986. A collection of essays by Black scholars and leaders on the economy, demographics, social status and voting patterns of Afro-Americans. This edition, edited by James Williams, contains a chronology of 1985 events and is an important reference on the status of Black Americans. FROM: The National Urban League, 500 E. 62nd St., New York, NY 10021, \$18.00.

The Overseas List: Opportunities for living and working in developing countries. A comprehensive review of all the ways that U.S. citizens come to live or travel in developing countries. It will be useful to those looking for a job or scholarship that would take them to the Third World. Specially written for Christians who are looking for service opportunities. FROM: Augsburg Publishing House, 426 W. Fifth St., Minneapolis, MN; \$11.95.



"Sing a New Song...from every tribe and tongue, people and nation" will be the central theme of the 1986 Human Relations Institute, to be held July 25-27 at Carroll College in Waukesha, Wis.

What is the "new song" for our churches today? Facing the backdrop of racism, sexism, classism, militarism and other "isms," the Institute this year will focus on discovering and sharing new visions which transcend these walls of "isms." Striving to work through the issues that divide human beings in the church and society, all participants will share dreams, plans and experiences of the "new songs" of a united, multi-cultural, global church.

SPEAKERS

The keynote address will be presented by Dr. Maurice Ngakane. Dr. Ngakane is a citizen of South Africa and a member of the staff of the Office of World Community for Lutheran World Ministries.

Dr. Ngakane's address will provide a biblical and theological foundation for the weekend's events. He will challenge U.S. Lutherans to recognize our partnership in the world-wide church

of all tongues and nations.

A plenary presentation on the new songs being sung throughout the church will be presented Saturday morning. Leading the discussion will be Audrey Russell, assistant director of Community Services and Community Organizations of the Lutheran Church in America, and Rev. John Schramm, a Minneapolis pastor who has been active in Christian communities.

Sending forth the participants at the close of the Institute will be Thelma Megill-Cobbler and Rev. Michael Cobbler of Camden, N.J. They will share reflections on the weekend's activities, as well as challenge participants to continue singing new songs once home.

WORKSHOPS

Institute participants will have three opportunities to spend time in specialized workshops focusing on issues or models for social justice ministry. Workshop topics include:

The Church and Contemporary Issues of East Asia with Dr. Wi Jo Kang, associate professor for world mission at Wartburg Seminary, Dubuque, Iowa... **Inclusiveness and Representation in the Church**, led by Chuck Lutz, director of the Office of Church in Society, American Lutheran Church... **Ministry with Lesbians and Gay Men** with Anita Hill, staff person for the Wingspan ministry of St. Paul-Reformation Lutheran Church in St. Paul, Minn.... **Teen Suicide** with Institute teen program director Marilyn Miller.... **Children having Children** led by Marie Crockette of the Milwaukee Urban League... **The Rural Crisis and the Church** with Rev. Rich Heins of Fennimore, Wis.... **Matrix: Action/Reflection Models for Social Ministry** led by Chuck Barrett, executive secretary of the Great Lakes Region, American Friends Service Committee.... **The Church and the Option for the Poor** led by George Johnson, associate director for hunger concerns, American Lutheran Church... **Central American Advocacy**, with Lauren McMahon, associate for Central American concerns, Lutheran Immigration and Refugee Service.... **Covenant Congregation Program** with program director Cleo Pruitt.... plus opportunities to continue discussion of issues with Maurice Ngakane and with Audrey Russell and John Schramm.

Special programming is provided for teens and for youth (ages 5-12), enabling whole families to attend the Institute and share together. (The teen suicide workshop listed above will be an intergenerational sharing time.) The leaders for these programs are Julie Mercier for the younger youth and Marilyn Miller for the teen group.

WORSHIP

Worship is an integral part of the Institute experience. This year, we will be led in worship and celebration by Ray Makeever and Tony Muchado, both of Minneapolis. They will continue the Institute's commitment to multicultural and pluralistic styles of worship and music.

Rev. Lydia Kalb will be preacher and presiding minister for the Sunday morning Eucharist service. She is pastor of Bethany Lutheran Church in Chicago and a member of the Commission for a New Lutheran Church.

Each Institute participant will be asked to join in Bible study/reflection groups, bringing together people from across the country to share responses to Bible texts and the Institute presentations.

To register, return the coupon below to LHRAA, 2703 N. Sherman Blvd., Milwaukee, WI 53210.

SING A NEW SONG

NAME(S) _____

 YOUTH _____
 please indicate names and ages
 ADDRESS _____
 CITY _____ STATE _____ ZIP _____
 PHONE () _____

REGISTRATION

Adult, registration only (no lodging or meals)	\$55	\$ _____
Student or second family member, registration only	\$35	\$ _____
HOUSING AND MEALS		
Two nights, all meals	\$60	\$ _____
YOUTH PROGRAM (4-16 yrs)		
Registration, meals, lodging:		
first child	\$65	\$ _____
other children, each	\$60	\$ _____

After July 12, late registration fee: \$10 \$ _____
 Enclosed is my check to cover registration and housing costs..... \$ _____
 Scholarship assistance available upon request.

Lutheran Human Relations 414-871-7300
 2703 N. Sherman Blvd. Milwaukee, WI 53210

1986 Human Relations Institute, July 24-26 Carroll College, Waukesha, Wisconsin

Register early and save....

You can save \$10.00 on the total costs of registration, housing and meals if you register by July 12. Contact David Barlett at the LHRAA office with questions you may have regarding registration.