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Lutheran Human Relations Association of America

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Institute celebrates church's new song

By David Barlett

Participants in the 1986 Human Relations Institute shared new ways of celebrating the multi-racial, multi-cultural Christian Church using a theme of "Sing a New Song: from every tribe and tongue, people and nation."

In a keynote address Friday afternoon, Dr. Maurice Ngakane, an exiled South African pastor, challenged his listeners to seek a new definition of spiritual community that would overcome barriers of race, gender and class. (See story page 2).

Friday evening, the fifth annual Paul Boe Award was presented by the American Lutheran Church's Division for service and Mission in America. The award recipient this year was Rev. Richard Wangen, a long-time missionary in Brazil.

"He is directly involved with the poor, the oppressed, the imprisoned," Rev. Paul Boe said of Wangen. "That's where the Church has to be found if it's going to be faithful to its witness; that's where you and I have to be found because that's where you and I are called by the Gospel."

In a panel discussion on "singing a new song," Audrey Russell of the Lutheran Church in America's Division for Mission in North America, and Rev. John Schramm of Minneapolis shared their ideas with participants.

"Signs and examples and illustrations of the church's new song are all around us," Russell said. Advocacy on behalf of the poor and dispossessed, grassroots community organizations, and more traditional social services agencies are all involvements which "improve the quality of life for the poor and the oppressed," she said.

For the church to sing a new song, Schramm added, new concepts must challenge the corporation-style church structures and must intentionally include all people through the use of quota

formulas.

But, he continued, "Let's become that dream and that vision, and don't scapegoat on the structures; let's be what we say the church ought to be."

At Sunday morning's Eucharist service, Rev. Lydia Kalb, pastor of Bethany Lutheran Church, Chicago, and a member of the Commission for a New Lutheran Church, preached on the Christian call to respond to the suffering of others.

To the starving child dressed in a discarded sack, she said,

"nothing less than a radical response is requested of us, nothing less than a total giving of ourselves, nothing less than realizing that that child is not simply a stranger but in a very real way is the embodiment of Christ. She is the God incarnate calling for our response."

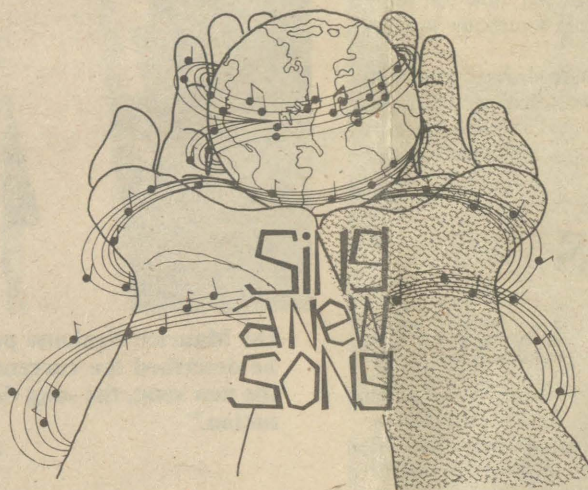
In closing remarks, Rev. Michael Cobble and Thelma Megill-Cobbler, Camden, N.J., shared their gleanings from the weekend, which they organized into three categories: singing God's song of the little ones, singing each other's songs and unlearning the old songs.

"We need to be open to one another because frequently we find that we are parts of systems that have us in their grasp," Megill-Cobbler said. "It has always been the case that when we come to an understanding of someone else's oppression, we get new insights into our own -- though that doesn't mean that in another way we might also be an oppressor."

"In terms of singing a new song, expertise is not the key; faithfulness is," Cobble summarized. "And faithfulness is just another way of consistency with God's plan. That calls for listening, hearing voices, paying attention to what God has to say."

During the course of the Institute, participants wrote 75 letters advocating on issues of concern. The letters were addressed to congressional representatives and church leaders.

In workshops, participants considered issues ranging from teenage pregnancy to advocacy on Central American concerns to the rural crisis. Small group Bible study also provided time for participants to share ideas and reactions to issues raised in the program. Teen and youth programs provided specialized activities and opportunities to younger participants. This year, 191 persons participated in the Institute.



U.S. pastor is 'missionary to U.S.'

By David Barlett

When Rev. Brian (Red) Burchfield went to South Africa, he believed he and his co-pastor/wife Susan were missionaries to that racially-divided nation. Now, however, he understands that he was meant all along to be a missionary to the U.S.

Arriving in Cape Town last January to serve several, small congregations of the Evangelical Lutheran Church in South Africa (ELCSA), Burchfield said they were met with two responses: "a warm and gracious reception and... an attitude that took for granted that we would be going back to the United States and beginning our real work."

The Burchfields had the intention of staying in South Africa, perhaps indefinitely, "but whether we knew it or not, they (the parishioners) assumed that our purpose was to come and to learn, so that we could go back to the States and tell the real story," Burchfield said.

Red Burchfield was forced to return to North America in July after South African officials issued a deportation order against him. Pastor Susan Burchfield remains in South Africa serving the parish near Cape Town.

"We do not in fact know why I was deported," Burchfield said. South African law provides no appeal procedure or review of the decision. The government issued no explanation of its order.

Both of the Burchfields had been involved in the monitoring of events in the Crossroads squatters' camp near Cape Town. Red and Susan had been arrested March 7 at the Cape Town airport while bidding farewell to a German missionary. They and more than 30 others were charged with "committing a nuisance or disorderly or indecent act in an airport."

Red was detained again on June 15 when he found himself in the midst of an incident at an Anglican church. He had stopped to pick up a U.S. student, Scott Dougherty, when police raided the church and arrested the entire congregation of some 250 people as well as Dougherty and Burchfield.

Incidents and activities such as these — coincidental or nonthreatening one by one — may have accumulated into the deportation order against Burchfield.

"If you come up so often on their screen, it doesn't matter if they were mistakes every time" Burchfield said. "Our name kept popping up to local authorities."

Now that he has returned to the States, Burchfield sees his real ministry beginning. He has brought back "the truth about the life and struggle that is not communicated clearly." He brought that story to the 1986 Institute and shared it with participants. "We would bring a challenge to the myths by the experience of our living there (in south Africa)," Burchfield said.

The "Black-on-Black" violence as portrayed in major North American media is a myth, he said. In fact, in the civil war conditions of South Africa, Burchfield finds it remarkable that more people have not been killed. He said Black attacks on Blacks who cooperate with the apartheid regime are treated no differently than Nazi collaborators were treated by France or the U.S. in World War II.

"We must be very clear: South Africa is at war," he said. "it is not just a police state, but it's a nation operating for all practical purposes under military rule."

"The law of the land is tyranny," he continued. "People's courts are an attempt to bring responsible justice into a police state."

The United Democratic Front, South Africa's largest anti-apartheid organization speaks of building people's power and building a future by organizing now, wherever possible, a new vision of society. Organizing a neighborhood or a district

(Continued on page 2)



Rev. Lydia Kalb, pastor of Bethany Lutheran Church, Chicago, presided at the Eucharist service at the 1986 Human Relations Institute. More stories and photos of the Institute are on pages 2 and 3.

LHRAA members select new Board; Walton, Gula, Ford elected

The LHRAA membership has elected three new individuals to three-year terms on the Board of Directors.

The three new Board members are Lou Jeanne Walton, a Gary, Ind., resident and professor of social work at Valparaiso (Ind.) University; Margaret Gula, of Coral Springs, Fla., a volunteer in refugee ministries in Florida; and Rev. D. Thomas Ford, an LCA pastor from Americus, Ga.

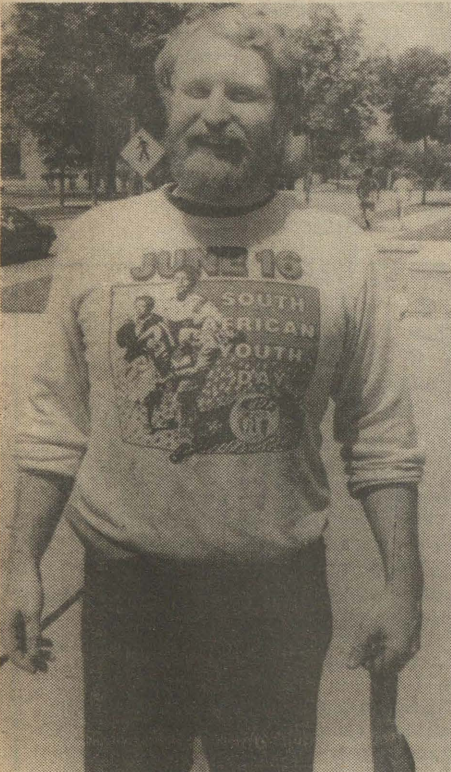
The Annual Meeting of the Association ratified the new members July 27.

Board members who are leaving the Board are Mary Chrichlow of Elmont, N.Y., Gerhard

Fischer, Brookfield, Wis., and Rev. Richard Perry, Charlotte, N.C. Perry has served as Board president for the past three years.

At its meeting following the Institute, the new Board organized itself and elected new officers. Judy Roos, St. Louis, was elected president; Marlene Helgemo, Plymouth, Minn., vice-president; and Barbara Ruhe, Hartford, Ct., treasurer. Rev. Ted Schroeder, St. Louis, was re-elected secretary of the Board.

The Board also adopted, and the Annual Meeting ratified, the budget for the fiscal year 1986-87 (see chart on page 2).



Rev. Red Burchfield

South African pastor calls for new era in church mission

By David Barlett

Dr. Maurice Ngakane, an exiled South African pastor, called for a new era in world relationships in his keynote address to the 1986 Human Relations Institute.

"We live in a big house in which we have to live together — Black and white, Western and Eastern, Gentile and Jew, Catholic and Protestant, Moslem and Hindu," Ngakane said.

Although "praise to God (or the gods) is the center of every religion," he said, religion also belongs to "a particular people in a particular geographical setting (and thus) has a particular rhythm and pattern."

"I sing a new song in African rhythms," Ngakane explained, "with African drums."

The issues of global understanding, he said, transcend investment and divestment, and reach to the very basic level of living in community.

Ngakane said First World Christians must have a new sense of mission based on encountering and sharing with Third World Christians, rather than going out because "we have it all together."

Spiritual community transcends geography, denominations, ideology and politics, races and ethnicities. "Therein God brings people together," he said.

"This kind of understanding of the church has no time for prejudice," Ngakane said. "It knows that that which encounters you is a creation of God. When you are prejudiced against it, you are prejudiced against God. And how can you praise

God when you are against that which God has created?"

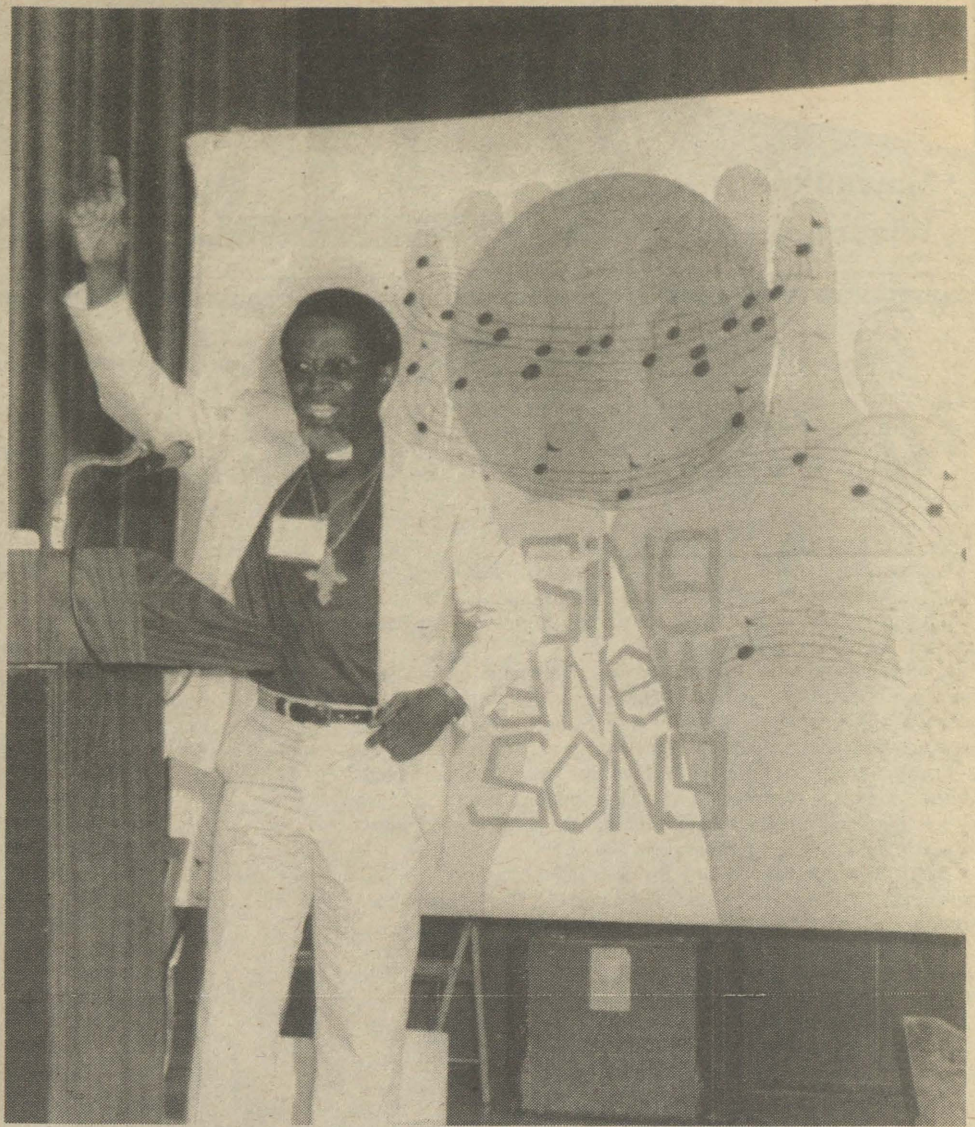
God has deposited vast mineral resources in South Africa and placed South Africa at the junction of two important oceans, he said. These minerals are vital resources for the Western World's military and industry, while Mideast oil is shipped around southern Africa from the Indian to the Atlantic oceans.

Yet, "the world has made South Africa strategic for its own self, not for God," Ngakane said. "The oppressed of South Africa provide cheap labor not only for South Africa but for the entire world."

"The travail through which we are going is the sign of the birth of the new song, the song that shall be sung by every tribe and tongue, people and nation," Ngakane said. "God, in his mercy and freedom, has chosen the very scum of the world, the outcasts, to bring the world to sanity."

"To the nations and people who are saying they want to help us (in South Africa), this is what we are saying: Please, first help your poor in your own country before you can convince us of your sincerity," Ngakane said. "My dear brother, if you can't help the one next to you, how can you go 10,000 miles away to help somebody you don't even know?"

"Those who are concerned about helping the Blacks in South Africa must first mend their ways with the Blacks in the United States of America," he continued. "Hypocrisy is no longer wanted in this new era."



Dr. Maurice Ngakane provided the keynote address to the Institute in which he described the current turmoil in South Africa as "the sign of the birth of the new song, the song that shall be sung by every tribe and tongue, people and nation."

Institute participants advocate for social issues

Participants in the 1986 Human Relations Institute brought their study of social concerns to action by writing letters to church and congressional leaders, and by acting on a resolution.

The resolution, presented by Stan Webster of the Wisconsin Indian Resource Council, asked LHRAA members to reaffirm and augment their support for Native Americans and for the treaties and trust relationships between Native American nations and the United States Government.

Citing a November 1984 report by the Ad Hoc Commission on Racism in Wisconsin, the resolution noted that "American Indian nations have been under constant seige for generations and have been made aliens in their own land."

The resolution was approved unanimously by the members at the LHRAA annual meeting.

In their letter-writing advocacy, Institute participants focused on issues raised by the guest speakers and workshops, plus four special concerns: legislation to impose sanctions on South Africa, support for California farm workers and the boycott of non-union table grapes, legislation to suspend the deportation of refugees from El Salvador, and federal funding for Native American health clinics.

A total of 75 letters were posted to 27 U.S. legislators, plus the President, the Supreme Court and church leaders.

The text of the resolution on Native American treaties follows:

Whereas the school, the church and the home

were seen as sources of racism by the Ad Hoc Commission on Racism in Wisconsin:

Whereas American Indian nations have been under constant seige for generations and have been made aliens in their own land;

Whereas the special treaty/trust relationships between the United States and the respective Indian nations is again in jeopardy because of lack of public understanding about the jurisdictional authority of Indian/tribal nations/governments;

Whereas racism practiced by individuals has intensified in recent years as Indian tribes/nations have gained legal victories and have pursued successful educational, commercial and economic development,

Therefore be it resolved:

That the Lutheran Human Relations Association of America will undertake a greater role in exposing bigotry toward American Indians and speaking out against it;

That the Lutheran Human Relations Association of America affirm its support for the treaties between the American Indian nation/tribes which are based on the supremacy clause, Article VI, Sec. 2, of the United States Constitution; and

That the Lutheran Human Relations Association of America support efforts to combat institutional racism within all levels of the educational system which hinders the recognition of the true history and status of the American Indian tribes/nations throughout the USA.

Burchfield

from 1

committee requires enormous effort against great odds, Burchfield said.

The strategy of apartheid is fundamentally separateness and a very clear policy of divide and rule. Apartheid drives a wedge between peoples.

The Burchfields' parish, for example, is composed primarily of people defined by the government as "Coloured," people with mixed-race ancestry. "Responsible people reject (this government classification) in favor of Black" Burchfield said.

To see beyond the government's imposed definitions of race and people, Burchfield speaks only of language groups, not tribes, when he does not speak about all South Africans in common.

The South African people must claim their freedom, Burchfield said, and the U.S. cannot continue to support the terrorism of the minority regime "that is destroying the fabric of society and their humanity."

"Every year this violent regime goes on, the transition to a non-racial, non-violent society will be more difficult and the scars more painful," Burchfield said.

Using an analogy between the creation of a free South Africa and the birth of a child, Burchfield said that the greater the trauma of the birth, the more painful the early period of life will be. Moreover, "the trauma of birth can mark a child for life," he said.

"To do Gospel ministry, to stand with the suffering people of South Africa, and to try to hear the people, be a voice of God's liberating word of freedom and wholeness runs a great risk in South Africa," Burchfield said. "People who speak that kind of word are hunted and repressed by the government (because) those who live in darkness hate the light."

The purpose of going to South Africa was not to bring something to the South Africans, but to

stand with the people of South Africa. "We hoped to learn how to be more faithful," he said.

From the point of their first arrival, the Burchfields felt at home in South Africa and "it was a terrible grief to be torn away from that new family," he said.

"By receiving us, they gave us an enormously graceful gift," Burchfield continued. "They transcended the fact that I was white, male, American and a missionary — and they received me nonetheless."

This transcendence of human categories brought a whole new meaning to the Bible and its message.

"If scripture means to be archaic and trivial, perhaps it is our lives — the context of scripture — that are trivial," Burchfield said.

The experience of South Africa has also created a heightened awareness of racism in the United States.

"The fundamental characters of South Africa and the U.S. are the same," he said. "What goes on in Milwaukee and Detroit, Chicago and Los Angeles is what goes on in Soweto and Crossroads. It is the same."

"I went to South Africa clear that it was racist," he added. "I came back clear that the U.S. is equally racist."

In both South Africa and the U.S., there exists a fundamental denial by whites of the multi-racial reality of their countries. The South Africans have been "effective in creating an isolation (from Blacks) for themselves, so have we," Burchfield said.

Burchfield asks U.S. Christians to pray for the leadership of the church in South Africa and Namibia that it might have the courage to stand firm during the on-going destruction, torture and death.

The following budget was adopted by the LHRAA Board of Directors and endorsed by the Annual Meeting for the 1986-87 fiscal year. As in past years, the Association will continue to rely on individual and congregational members to provide support for this ministry.

Income	Proposed 86-87	Actual 85-86
Individual gifts	60,000	60,602.48
Congregational gifts	9,000	8,257.92
Districts/organizations	10,500	11,445.00
Literature/misc.	10,100	10,330.03
Institute	15,000	13,276.74
Workshops/services	4,500	4,903.22
Covenant Congregation	10,000	11,887.84
TOTAL INCOME	119,100	120,703.23
Expenses		
Salaries/staff development	41,600	41,640.43
Staff travel	2,200	2,146.11
Office/postage/telephone	16,400	18,051.25
Board meetings	6,000	4,938.46
Institute	12,000	9,973.93
Fundraising expenses	10,700	9,148.85
VANGUARD & communication	15,600	17,156.99
Workshops/services	1,600	1,574.17
Covenant Congregation	10,000	11,109.99
Literature/resources	3,000	4,301.59
TOTAL EXPENSES	119,100	120,041.77
1985-86 surplus		661.46
Deficit prior years		(10,532.63)
Current deficit		(9,871.17)

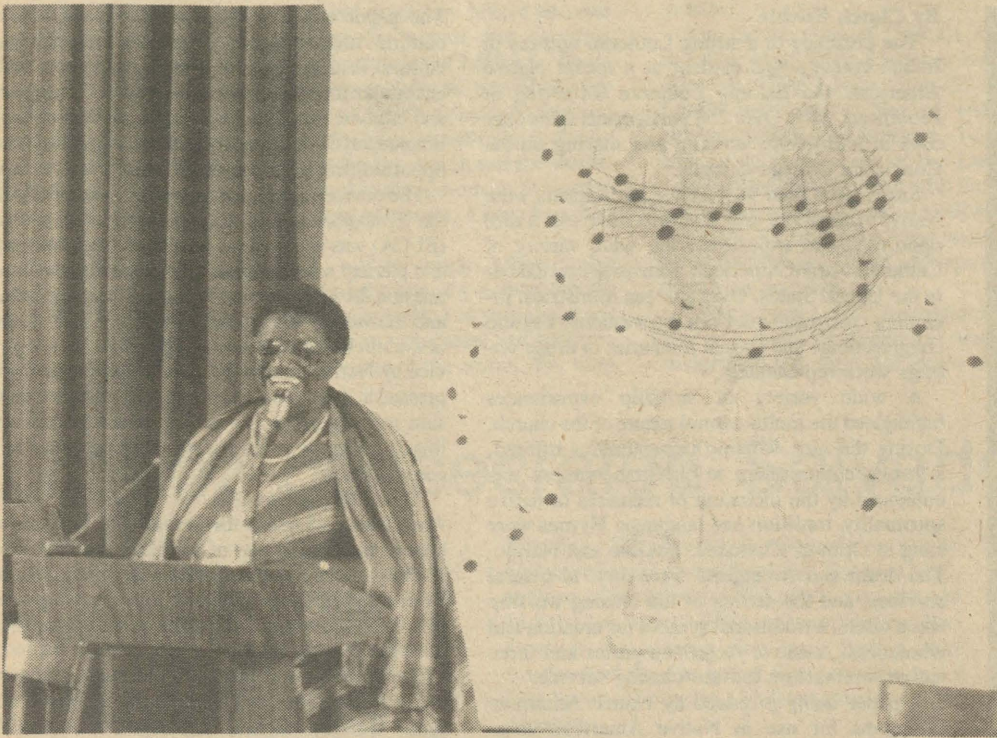
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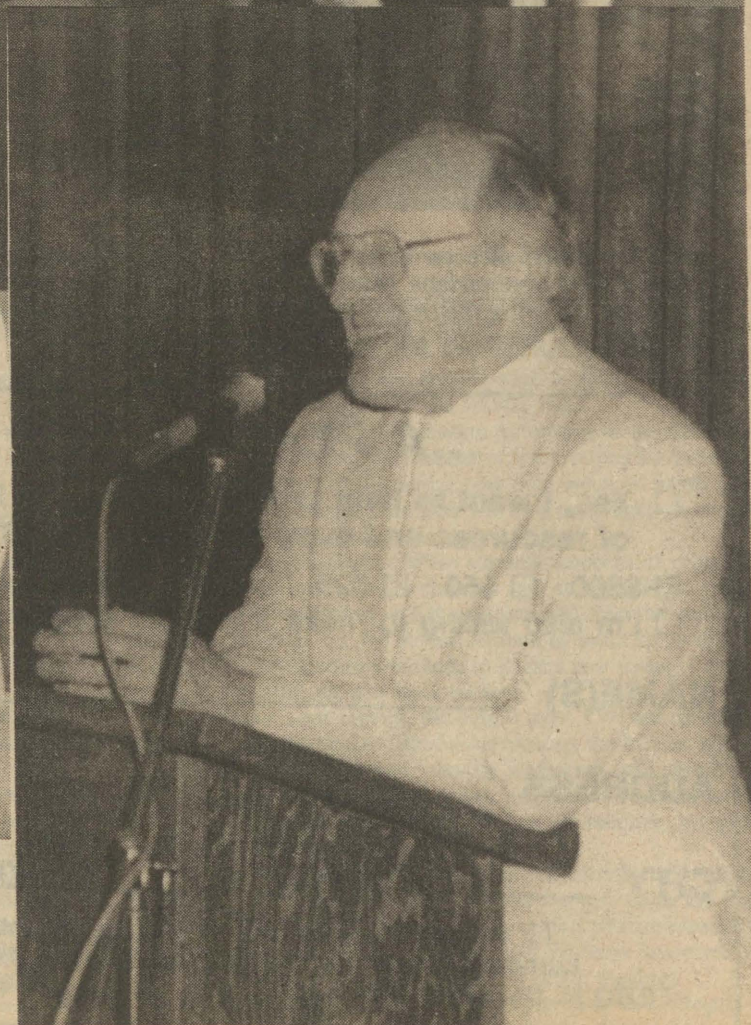
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SING A NEW SONG



Clockwise from left: Mary Chrichlow, Richard Perry and Gerhard Fischer were recognized as they completed terms on the LHRAA Board of Directors; Audrey Russell spoke on the "new songs" being sung by the church today; worship leaders for the Institute were Ray Makeever (left) and Tony Machado, along with help from Institute participants; youth participants also shared special songs with the Institute.



Special guests at the Institute are pictured above and at right. The American Lutheran Church's Paul Boe Award was presented to Rev. Richard Wangen, a missionary to Brazil, in a special ceremony at the Institute. Above, from left to right, are David Nelson and Jim Siefkas, representing the ALC, Dick and Dorothy Wangen, Carola and Paul Boe. At right, former LHRAA executive director Karl Lutze shared some thoughts during the Institute banquet.

'Trails of the Spirit' gather Native Americans



Banners from Native American Lutheran congregations decorated the worship space at the National Indian Lutheran Board gathering in Moorhead, Minn. The "many trails" symbol of the Stockbridge-Munsee people (left) symbolizes endurance, strength and hope. Witnessing to the Gospel in Navajo, the second banner proclaims "God is the Light."

By Chuck Ruehle

The presence of a strong Lutheran witness in Indian country was evident at a recent Native American and Eskimo Lutheran Gathering in Moorhead, MN. Over 250 participants spent four days in fellowship, worship and sharing on the Concordia College campus.

Since more than 90% of the participants were Native Americans and Eskimos, this was a rare opportunity to experience the wide variety of Lutheran Native American ministries carried out in the United States. Over a dozen ministries, including congregations from reservations, Eskimo congregations, and special ministries in urban settings were represented.

A wide variety of worship experiences highlighted the multi-cultural nature of the church. During the nine worship opportunities offered, a strong commitment to Christian witness was enhanced by the inclusion of elements of native spirituality, tradition and language. Hymns were sung in Ojibwa, Cherokee, Eskimo and Navajo. The drum and sweetgrass were used in several services, and the setting of the closing worship was a circle, a traditional symbol for creation and wholeness. A native American pastor and three native seminarians led the closing service.

A paper being prepared by Native American Lutherans for use in Native American communities was the topic of three workshop sessions.

The paper explores the need for greater cross cultural understanding of the theological and cultural issues faced by Native Americans who encounter the predominately western theological and cultural bias of Lutheranism. Workshop participants affirmed the work of the paper, and the opportunities for dialog that the paper will create.

The development of strong native leadership in the Evangelical Lutheran Church in America (ELCA) was also a focus for the event. Workshop and plenary sessions dealt with plans for the Commission for Multicultural Ministries in the ELCA, and the variety of commissions and boards in the new church that will provide opportunities for service by Native Americans. Some participants expressed a strong concern that leadership and decision making processes in the church be closely linked to grass roots native congregations and communities.

A nominating process for identifying Native American leadership for service on the various boards and committees of the ELCA was initiated at the gathering. Nominations are being sought from congregations, special ministry settings and interested individuals. The nominations deadline is November 1, 1986.

For more information or nominating papers contact: The National Indian Lutheran Board, 35 East Wacker Drive, Chicago, IL 60601; 312/726-3791.



Choir members from Many Farms, a Navajo Lutheran congregation in Arizona, brought Navajo songs to the worship.



NILB executive director Eugene Crawford (second from left) joins Rev. George Tinker and seminarians Marlene Helgemo, Marilyn Sorenson and Eleanor Johnson following the closing worship of the gathering. Seven Native American students are currently enrolled in Lutheran seminaries.

IN THE NEWS ...

Each of the eight Sanctuary workers convicted May 1 of "smuggling" Central Americans or of conspiracy were sentenced July 1 to probation. Judge Earl Carroll had ordered that the defendants must comply with all immigration laws.

October 12 has been designated "Refugee Concerns Sunday" in the Missouri Synod to sensitize members to the needs of refugees. A Bible study entitled "I Was a Stranger and You Welcomed Me" and a bulletin insert are available by contacting Rev. Eugene Gunther, counselor for refugee concerns, LCMS, 1333 S. Kirkwood Road, St. Louis, MO 63122; 314-965-9000.

Habitat for Humanity has called for an International Day of Prayer and Action Sept. 21 to bring attention to the need for decent shelter for all of God's people in need. Special litanies for use in church services are available from Habitat, 419 W. Church St., Americus, GA, 31709; 912-924-6935.

The U.S. Commission on Civil Rights heard testimony about discrimination, harrassment and violence against Arab-Americans. "Arab-Americans are at risk, and those in our society who will resort to violence have targeted individuals simply because they are Arab-Americans," said a spokesman for the Federal Bureau of Investigation (FBI).

The AELC, LCA and ALC called upon Congress to enact "a package of comprehensive sanctions against South Africa." "The political effects of sanctions will be more important than the economic effects, in our view. Further, sanctions will likely be more significant for the opponents of apartheid than its defenders," the three churches said through their office for governmental affairs.

Rev. Robert H. King, of Jefferson City, MO, was elected third vice president at the recent Lutheran Church-Missouri Synod convention. King is the second Black vice president in the history of the Synod. The late Rev. Dr. Joseph G. Lavalais, of Philadelphia, was the first Black vice president of the Synod, in 1981.

...A PLACE TO BE

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LHRAA members provide witness for justice

By Richard Perry

Grace and peace be to you my sisters and brothers in Christ. I am writing this report with mixed emotions. Mixed because there is both joy and sadness as I conclude more than six years as a consultant, Board member and president of LHRAA. There is sadness because LHRAA has been an integral part of my life and service to God. There is joy because God has truly blessed me. I have had the opportunity to meet and work with people deeply concerned about "the least of these" in the church and the world. LHRAA has been a source of renewal in the movement for justice and peace. Through its rich diversity of people, I have been led to "sing a new song."

This is the strength of LHRAA: you the people. Many of you have turned your life over to God. And many of you have sought new ways to manifest your commitment to God in your work for justice. God is speaking through you to our sisters and brothers who are working for justice in the midst of the storm. You have

the capacity and faith to lead people to see that God will not be mocked.

You, the members of LHRAA, understand what St. Paul writes in 1 Cor. 15:58 when a sister or brother becomes discouraged and cries out, "Can I get a witness?" or "Is there any word from the Lord?" in this storm. You say, with the Apostle: "Therefore, my beloved sisters and brothers, be steadfast, unmovable, always abounding in the work of the Lord...."

In the midst of life beset with the "isms" which divide the world family, you the members of LHRAA, sing the words of that Black spiritual: "O, Mary, don't you weep, don't you mourn.... Pharaoh's army got drowned." This message needs to be shared with as many people as possible.

"Sing a New Song." Increasingly, people are learning that they live in a multi-racial/cultural world. And they are beginning to understand that there are issues which deny the rich diversity of

people full expression of their song. I hope this Association will give you an opportunity to learn the new songs, to share your dreams of a multi-racial/cultural, global church and world. While each day may bring new problems and issues, we know that God is there with us as we seek to point to that important thing all people want — justice.

Let the LHRAA people put their arms around you. Let the Holy Spirit grab you by the arm and stir up in you new visions and dreams. And let the people sing to you: "Walk together children, don't you get weary; There's a great camp meetin' in the Promised Land."

God bless each of you as you are renewed and strengthened to sing a new song in your congregation and community. Thank you for allowing me to serve you.

Past President Richard Perry completed his term on the LHRAA Board of Directors in July.

Gomez consecrated Salvador's first Lutheran bishop

By Gene Palumbo

The Rev. Medardo Ernesto Gomez was consecrated as the first Lutheran bishop of the 5,000-member Lutheran Church of El Salvador before about 3,000 people gathered August 6 at Fe Y Esperanza (faith and hope) refugee camp, which had been transformed into an improvised outdoor cathedral for the occasion.

Gomez praised the synod for what he called its acceptance of the Salvadoran church. The Rev. John Durkovic, a Missouri Synod missionary serving in Guatemala City, was one of the lecturers.

The Rev. Dr. Robert F. Gussick, a retired Missouri Synod pastor from San Diego, Calif., and one of the pioneers of Lutheran ministry in El Salvador, was homilist at the ordination. Performing the consecration was Bishop Ake Kastlund of the Church of Sweden, who has a long history of mission and development in Latin America.

The ordination was also attended by the Rev. Dr. Paul A. Wee, assistant general secretary of the Lutheran World Federation, as well as other

representatives from Europe and Latin America and by church members from all over Central America.

Edwin Corr, U.S. ambassador to El Salvador, also was at the service, landing with bodyguards in a helicopter near the camp just before the service. Wee said Corr's presence was "a sign that he wanted to show as much support for the ministry as possible," although Wee emphasized that the churches are not pleased with U.S. policy in El Salvador. "Nevertheless we are grateful for any sign of protection for people in the camps," Wee said.

"We in the Lutheran church in San Jorge feel very proud and happy today," said 65-year-old Elena Aguilar at the service. San Jorge, in the far eastern part of the country, is the site of a resettlement project where Aguilar lives. The project was set up by Socorro Luterano, an aid and development program which Gomez founded and still heads.

Aguilar said she had left home on a bus at 5:30 a.m. in order to arrive by 10 a.m. at Gomez's consecration.

"He's good to everyone, he helps everyone," she said. "He has a special love for us, and I came because of our love for him."

Gomez's consecration came in the context of recent attacks on him and two other Lutheran church workers. In early June a former human rights worker gave testimony accusing Gomez and his co-workers of being members of the Communist party and of channeling funds to

guerrillas fighting the Salvadoran government. Catholic, Episcopal and Baptist churches have also been accused of having ties to the rebels.

A few church members have been arrested recently on political charges, and what may have been another such arrest was made just moments after Gomez's consecration.

Church sources said the Martin Gomez, a refugee at the Fe y Esperanza camp, was seized by men in plain clothes, placed in a car and taken away. Gomez said that the next day the head of the local police force said the police had Gomez in custody and were holding him for an investigation.

Bishop Gomez has also been held in custody and has received numerous death threats. In April 1983 he was captured and held in a clandestine jail and later turned over to a local police force. He said he was beaten and subjected to psychological pressures during his detention.

An international protest campaign eventually led to his release. People who are freed here after an ordeal like Gomez's usually go into exile, but he chose to stay in the country and continue his work. Much of the work has been on behalf of victims of El Salvador's civil war.

His concern for these refugees led him to decide that, as a symbol, his consecration should take place not at the San Salvador church where he has served as pastor for the last 13 years, but at the Fe y Esperanza camp.

Gene Palumbo is a freelance writer based in El Salvador.

'Fighting Ministers'

One of the best-received films at this year's Institute was "Fighting Ministers," a documentary of the Denominational Ministry Strategy program in Pittsburgh.

The documentary tells the story of three ministers who defied their communities and challenged their own congregations by taking an uncompromising stand against economic devastation in western Pennsylvania. When the ministers decided to confront Pittsburgh's business leaders with the moral implications of steel mill closings, they incurred the wrath not only of the local power structure, but of

their own church hierarchy and the congregations as well.

The videotape encourages viewers to reflect on the implications of everyday economic life choices, to consider their individual responsibility, and to introduce their Christian ethics and pastoral responsibility cannot be confined by a church door, but must unreservedly permeate personal and social life.

The documentary is available in half-inch VHS videotape format only and rents for \$75. Contact: California Newsreel, 630 Natoma St., San Francisco, CA 94103; 415-621-6196.

BOOKS·BOOKS·BOOKS

Star Wars and the State of Our Souls
by Patricia M. Mische
Winston Press, Minneapolis 1985
\$4.95, 136pp, paper

Star Wars has been written and talked about seemingly without end for at least two important reasons. First, because it clearly is a serious obstacle to agreement between the U.S. and the USSR on making a start on arms reduction. Second, because of the universal dread of outer space becoming a war theater.

These topics, and others, are covered in an unusual way in this small book by Patricia Mische, a long-time peace activist and co-founder with her husband Gerald of Global Education Associates. These concerns impinge heavily on all of us who try to make sense out of our Christian commitment as it affects our daily life with all its problems.

This book makes an important point that somehow we are all different these days, having, in effect, learned to "live with the bomb." We are about to consent to expanding our war-making activities into outer space. At least one must assume that we are consenting to that since we live in a democracy where everyone theoretically has influence on national policy.

What has happened to us? Why have we slid imperceptibly, slowly but surely, step by step into acceptance of war-making capabilities into ever-new areas? Star Wars may be "sold" as defensive weapons without denying that it is a continuation of our spending more and more of our sorely needed resources on an aspect of war and violence. If we are really in favor of peace and disarmament, why not work directly for that? When will we turn from war preparation to peacemaking?

The author's drawing on Hannah Arendt's concept of the banality of evil is meaningful and pertinent. Why have we come to the place where we concede, consent to, allow for the possibility of the ultimate evil — the destruction of all human life and the quite-likely irreversible fouling of the only habitat we have? Has this topic truly become trite, unspeakable on our agenda? When is the last time you or I heard this issue spoken of from our pulpits or discussed in a study group?

The most hopeful aspect of this book is that which delves into the many ways in which we could benefit by cooperative space ventures. These include such ideas as joint shuttle/salyut missions, satellite monitoring systems, joint ecological ventures, universal communication projects, joint military command posts and (talk about exciting projects!) defense of the earth against possible collisions with our astronomical bodies. These and still others could challenge the best minds of the whole world.

The author sees the next few months and years as possibly the last chance for us in effect to reclaim our souls and to regain a degree of inner peace which we have surely been losing during these past decades of nuclear confrontation.

Read this book and act to make some sense out of our national policy as pertaining to Star Wars.

Reviewer Orlando Tweet is president of LHRA-Wisconsin and of the US-USSR Friendship society in Racine, Wis.

Steadfastness of the Saints
by Daniel Berrigan
Orbis Books, 1985
\$7.95 133 pp, paper

Daniel Berrigan recently spent time in El Salvador and Nicaragua. He does not recommend it as a vacation spot. "Its climate is of unpredictable fire and ice," he writes. With his two Jesuit traveling companions, he visited people and had experiences similar to those of travel seminars arranged by the Center for Global Service and Education.

Included in this poetic journal are conversations with Medardo Gomez, Lutheran Pastor in El Salvador, who is "simply doing his job" and for this has been imprisoned and tortured; Ernesto Cardenal, Peter Marchetti and Cesar Jerez, revolutionary Jesuit priests in Nicaragua.

On another level, Berrigan makes connections between the themes and events in Central America with themes and events in Vietnam, Ireland and the United States. As one who has been imprisoned for acts of civil disobedience against war, Berrigan constantly questions violence, whether it be for just or unjust causes. He quotes from Ellul: "for 150 years, we have had just wars of the right; now in our century, we are asked to accept just wars of the left..."

Are Christians allowed to kill or approve of killing or be complicit in killing? Berrigan pushes us to ask ourselves where we stand, or stand and refuse to move, on this question, which is the question of our lifetime.

In Nicaragua, he sees the church hierarchy doing "right actions for wrong reasons; the government doing wrong actions for right reasons." A trip to Ocotlan in an area of contra activity in Nicaragua, pushes Berrigan to cut through the complexities of the situation. There he finds signs of the Kingdom of God in the cooperatives, the land reform program (the meek inheriting the earth), the building of homes, national amnesty, the courage of the workers and peasants "who have learned to direct the life God has given

to them." He finds there, "forgiveness to the point of absurdity," as a response to the injustice which has been cast on the people.

The third level into which Berrigan delves, is the personal. He doesn't pass judgement; he opens a third eye and closes the other two. He holds up a looking glass and sees his own face. He despairs as he wishes that the world was arranged differently, yet knows that laying the burden of the world on God is an injustice toward God. "The world goes its way," he writes, "and the best one can summon is to refuse to go the world's way."

Reviewer Meredith Dregni is a staff member at the Center for Global Service and Education, Augsburg College, Minneapolis.

A Korean Minjung Theology
by Cyris H.S. Moon,
Orbis Books,
83 pp.

The author introduces the theology of MINJUNG (the people of God) as an indigenous Korean, grassroots theology nurtured from a biblical foundation. He explores fundamental truths about humanity, history, and God through an in-depth study of the suffering and struggles of the MINJUNG.

Dr. Moon compares the liberation movement of the minjung in the Old Testament with the minjung of Korea so that the message of liberation in the Old Testament may once again be heard and so that Korean theological insights will help the minjung's struggle today for a better tomorrow.

In his critical discussion of the essential concern of minjung theology, Moon points to the church's lack of a prophetic voice and its lack of involvement with the political and economic realities of Korea. He calls for the Korean church to wake up to its individualism and blindness and help to shape a new society for the needs of the Minjung and their welfare.

In the book's final section, the author says; "We are called to a position of modern-day Micahs—advocating the human rights and dignity of the oppressed, identify with them, and searching for them in the places where they live and work. We must act in faith, in so doing we work not only to free the minjung, but also to liberate ourselves."

This book is "clear and insightful"; it will introduce people to the background of the Korean MINJUNG theology using the Old Testament as a historical basis. Dr. Moon offers new insights both for those engaged in Korean theology and for those interested in the Third World theology, especially in Asian theology.

Reviewer Kwang-Ja Yu, a Korean pastor, lives in Chicago.

Anti-torture advocacy to commemorate priest

Father Joao Bosco Penido Burnier, a Jesuit priest who was killed October 12, 1976, as he sought to stop the torture of two Indian women in Mato Grosso, Brazil, will be remembered October 12th in services in congregations across the country.

The Human Rights Committee of the National Council of Churches has accepted a proposal from American Christians for the Abolition of Torture (ACAT) that October 12th be a day to lift up the action of those who intervene against torture and seek to enroll thousands of American

Christians in growing worldwide efforts to stop torture.

"Father Burnier was not an extraordinary man," comments the Rev. Al Krass, President of ACAT. "He was a very ordinary parish priest, not on the cutting edge of church renewal efforts, from a very conservative, wealthy family. He had to struggle to accept the Vatican II reforms."

The commemoration on October 12th seeks to inform churches about the growing reality of torture in our day—now used routinely by over one-third of the world's nations as an instrument of

administrative policy—and to make them aware that significant efforts are being made to diminish and ultimately abolish it.

"People often have the impression it's only the people way out front who are in the headlines who are fighting for human rights. The non-dramatic, day-in, day-out, efforts of people who receive action alerts and send telegrams or write letters to heads of state are at least as important. We have evidence of the effectiveness of hundreds of letters," Krass comments. "October 12th is a day to double or triple the number of individuals and congregations who now do that. It's surprisingly small." ACAT hopes the people will either join Amnesty International's Inter-Religious Urgent Action Network or sign up to receive ACAT's own Urgent Appeals, some of which come from Amnesty International and some through primarily church-related human rights networks.

Though progress has been made in Brazil, rights abuse still occur there, many of them connected with the struggle over land. Large land-holders and multinational corporations have been taking the land of small peasants and Indians. The church has stood with the poor in their fight for survival. On May 10 Father Josimo Tavres, who worked for the church's Commission on the land was martyred. 261 people were killed last year in land-related violence.

To assist congregations which want to observe October 12th ACAT has assembled a \$5.00 kit containing a poster, bulletin insert, liturgy sermon notes on the lectionary, sample sermon, high school or adult Christian education lesson, plus background materials on torture, the rights of indigenous peoples, and human rights efforts. Order from ACAT, 6117 Germantown Av., Philadelphia PA 19144 (215) 849-7450.

Private prisons Proposals raise many issues

Several state governments are examining the possibility of contracting with private firms to provide prison services, but such "privatization" can be problematic.

The National Interreligious Task Force on Criminal Justice has organized a study group to help the religious community assess and influence the debate about privatization and "prisons for profit."

Some such contracts in the non-profit sector could have a creative influence on improving conditions and on release programs, according to Stan Kano, convener of the study group.

The study group has developed a series of questions for use in assessing the capacity of private prison services. These questions focus on five sets of issues:

Political Issues Will prisons become controlled by special interest groups (people with financial investments) rather than public interest?

Will public employees be willing to give up their civil service positions and benefits?

Will the private sector only accept the most "profitable" inmates — those who need the least medical treatment, therapy, education, etc.?

Will it remove prisons another step away from public control and public accountability?

Legal Issues If states delegate both authority and responsibility to the private sector, ultimate liability will still rest with elected officials. How will they maintain responsibility without control?

How can the issues of security and public safety be delegated?

If the civil rights of an individual are violated, can the private vendor be liable for monetary damages?

Financial Issues Will privately owned and operated prisons in the end be less expensive? What is the experience of private hospitals, for example?

What are the hidden costs to government for contracting with a corporation (unemployment, bankruptcy, etc.)?

Is private financing more desirable than public in building prisons?

Will private financing be used to side-step public objection to building new prisons and acquiring greater public debt?

Moral Issues Should there be profit from others' intentionally-inflicted pain?

Is there an inherent conflict between profit and mercy?

Is it ethical to gain profit from less job security, less retirement benefits and less financial security for employees?

Does inmate labor in a private corporation constitute slavery (forced labor for the profit of another)?

Doesn't this miss the central objection that for the most part prisons are useless and ineffective for social control or personal reform?

Is there a difference between contracting for specific services within a public institution and contracting for an entire institution including custody, medical care, etc.? What about use of force?

What implications would such a change have for religious presence in an institution, particularly on chaplaincy?

Would there be any incentive to being "effective" in rehabilitating an offender since it would reduce the number of future "clients"?

Miscellaneous Issues What can we learn from recent trends in the medical industries, notably government and insurance companies limiting payments?

What is the track record of large, privately-owned corporations in relationship to human rights, here and in Third World countries?

What issues are resolved if the corporation is non-profit?

What incentive could be written into the contract to guarantee early release of prisoners?

For more information, contact Stan Kano, Creative Options, 7600 Wayzata Blvd., Golden Valley, MN 55426, 612-553-1818.

Task Force cites racist prison system

"We racial and ethnic people in the United States are in deep trouble and in need of allies," says Union Seminary professor Porter Kirkwood. "The United States is the third largest incarcerator in the world, following the Soviet Union and South Africa. But if we exclude the racial/ethnic prison population, the United States ranks with European countries."

Porter is one of the founding members of the National Peoples of Color Task Force on Criminal Justice. Last summer, he participated in an International Conference on Prison Abolition in Amsterdam, The Netherlands. It was there that he shared his views of how minorities in America view the nation's criminal justice system.

"We need help in changing the image of the average criminal from being one of us. We need to feel secure that the police cannot come into our communities and destroy our homes by bombs and fire. We need help educating both the racial/ethnic and the nonracial/ethnic communities about the conditions that create dominance and subordinates," said Porter, "so that they can begin to sift through the reality presented to them by those who have vested interests in keeping us all ignorant and divided."

Porter believes that imprisonment insures that there will be future victims. "We need to change the belief that putting people in cages really helps the victim and society in general. He says that in today's criminal justice system, the victim only provides the rationale for punishing the offender."

"Once the victim has provided law enforcement and the courts with evidence, his or her role in the criminal justice process is terminated. The community's role," says Porter, "is to pay for this process through taxes and to accept the blame when the offender is released from prison and commits another crime."

From a minority perspective, Porter says that, "The law enforcement community is the major myth maker in this process. They tell us that recidivism is the result of lenient sentences, legal restraints on law enforcement, too few prison cells, liberalized probation and parole, and the restrictive use of the death penalty." But, says Porter, involve both the victim and the community in the process, and these myths dissolve.

For many minority and ethnic people, prison reform isn't the issue. "We need a caring community," says Porter, "One in which the caging of human beings is seen in its true dimensions relating not only the offender but the victim and community as well. A caring society is one which recognizes the social costs of non-involvement and makes commitment to continually widen the participation in all aspects of social life."

Many minorities view the nation's criminal justice system as racist. Some say that criminal justice is the way in which America deals with its failure to more fully assimilate racial minorities into its social, economic and political mainstream.

That view has just received new support through a study conducted at the University of North Carolina at Chapel Hill. According to the Associated Press, the May 1986 study found that all 39 states with a Black population of one percent or larger send a disproportionately high number of Blacks to prison.

DEATH ROW

As Of December 1985

Total Number of Death Row Inmates: 1,642

Race:		
Black	768	= 41.31%
White	836	= 50.91%
Hispanic	97	= 5.91%
Native American	21	= 1.28%
Asian	5	= .30%
Unknown	5	= .30%

Sex:		
Male	1,621	= 98.72%
Female	21	= 1.28%

States with Highest Percentages of Minorities on Death Row:

Illinois	69%
Alabama	66%
North Carolina	66%

The study reported that Blacks charged with serious crimes are more likely to be sent to prison than whites facing similar charges. What's surprising is that the study also found that race appears to be more of a factor in the north than in the south.

States with the highest percentages of Black imprisonment, according to the AP Report, were New Mexico with 78 percent; New Jersey with 75 percent; Arizona and Washington with 68 percent, and Michigan with 62 percent. Darnell Hawkins, co-author of the study and an associate professor at Chapel Hill, said that discrimination and economics both appear to be important in regional variations on Black imprisonment.

Hawkins found, for example, that in New Mexico, where seven percent of the serious arrests involved Blacks, 27 percent of the inmates were Black. In New Jersey and Michigan, reports the Associated Press, 37 percent of those arrested in murders, robberies, assaults and other major crimes during 1979 were Black. Blacks, however, comprised 69 percent of the prison population in New Jersey and 67 percent in Michigan.

This information is reprinted from "Criminal Justice: An Issue for the Church," published by the Mission Discovery Program of the American Lutheran Church.



WORLD FOOD DAY

October 16, 1986

For more information and resources, contact: National Committee for World Food Day, 1001 22nd St. N.W., Washington, DC 20437; 202-653-2404.

Christians offer recommendations for Peace Institute

Direct your efforts toward establishing a substantial institution of learning, based upon academic disciplines. Secure a permanent site to be identified as a peace center. Initiate regular publication of peace papers.

These were among the recommendations presented to the U.S. Peace Institute by eight church representatives on June 2. A delegation met with Chairman John Norton Moore and two temporary staff, President Robert Turner and Attorney-Advisor Charles Smith.

Other recommendations included proposals for facilitating citizen participation, giving priority in awarding grants to those institutions with solid reputations in peace studies, and developing a network with international peace institutes. The group of church representatives also said that the

Institute should not become an advocate in current policy debates. "For example, it is not the role of the Peace Institute to oppose funding proposals for the Strategic Defense Initiative. Nor should it become an advocate for such funding. It should not become consultant on current foreign policy matters, nor a party in conflict resolution. In these matters, the role of the Institute is to train persons for such assignments."

A temporary office has been opened at 730 Jackson Place, NW, Washington, D.C. 20503, telephone (202) 789-5700. Funding seems assured. The office of Management and Budget has projected funding at \$3.25 million annually for the next five years. Proposals in both the House and the Senate are projecting \$6 million or more annually.

The church representatives also made recommendations for consideration at the time of reauthorization of the Institute. Among the recommendations: elimination of official access to all classified information, making the Board less tied to an incumbent Administration, removing

authorization for the Department of Defense and the Central Intelligence Agency to assign staff to the Institute, and creating legislatively a board of broad spectrum, whose interests and perspectives have been demonstrated to be consistent with the founding of the Institute.

Bread for the World to launch campaign against domestic hunger

Bread for the world (BFW) will launch a nationwide local action campaign on domestic hunger and poverty this fall.

The effort is aimed at equipping members of BFW and the wider Christian community for the activities required to achieve significant legislative gains on domestic hunger during 1987.

The fall campaign will focus on "discovery": discovery of hunger around us, discovery of the immediate and long-term causes of hunger, and discovery of our own attitudes and our inner resources for obedient discipleship.

Hunger seems to be invisible in the United States. Many Christians have little experience with hungry people and food assistance programs. BFW is preparing a resource to help people discover hunger in a land of plenty through personal experiences.

Personal experiences lead people to question why hunger exists in the United States. Several hundred church and community groups have studied the causes of domestic hunger using the BFW Educational Fund study guide "Hunger in a Land of Plenty."

The study sessions are ideal for 90-minute meetings, but can be adapted to fit hour-long adult education classes. Sessions include biblical reflec-

tion, role plays and discussion questions.

Too often, the worship lives of our churches are separated from our concern for hungry people. With this in mind, BFW will publish special worship resources based on the personal experiences exercise. The worship ideas can be adapted for World Food Day observances. A bulletin insert also will be available for use with the worship services.

This fall is the tenth anniversary of the Right to Food resolution upholding the right of every person to a nutritionally adequate diet. This right has not been met worldwide, and it has not been met within our own country. The tenth anniversary is an appropriate time to highlight the most basic of needs that go unmet for our sisters and brothers within our own land.

In addition, BFW hopes the study of hunger issues will impact voters' decisions in the fall congressional elections by considering candidates' records on food policy issues when ballots are cast.

The campaign will be described in detail in the fall issues of BFW's publication "Leaven." For more information, contact Bread for the World at 802 Rhode Island Ave. N.E., Washington, DC 20018.



Peace with Justice Week

October 16-24, 1986

"Steadfast love and faithfulness will meet; justice and peace will embrace each other." —Psalm 85

Join together to express unity and commitment to furthering peace and ensuring justice for all.

For more information,
Peace with Justice Week
Rm 712, 475 Riverside Dr,
NYC, NY 10115 (212) 870-3347

Real caring is 'warm-hearted' caring

By Senator Paul Simon

People have to know that we care. Sometimes government can play that role and sometimes each of us as an individual has to play that role.

When a man talked to me recently about being out of work and being desperate, he asked, "Does anyone care?" And there was not much of a question to it. The clear implication came through that no one does care.

One man down on his luck told me recently it really means a great deal to him if someone just says "Good Morning" or gives him a friendly greeting.

There is a great story in New York City about a man who cares. Eugene Lang, a successful New York businessman, went back to the grade school he attended. He spoke to the sixth graders there, sixth graders who look somewhat different than the sixth graders when he went there.

The class was slightly more than half Hispanic, slightly less than half black. And the neighborhood had become desperately poor. It was poor when Eugene Lang grew up there, but there is an added grimness of life there today.

Mr. Lang told the 62 sixth graders that if they stayed in school and worked hard he would pay their way through college.

This is in an area where the drop-out rate is approximately 70 percent.

He made the offer to them five years ago. Now they're in the 11th grade. How many have dropped out? None. Of that group of 62, ordinarily one or two might go to college. Now at least 30 are planning to attend.

Not only did he offer to pay their way, he came back every few weeks to visit with those sixth graders, and to follow through on them. Most of them are from broken homes.

Eugene Lang cares, and the results are astounding. He gave those young people hope.

If we can show the less fortunate that someone somewhere cares it will not only be the sixth graders in Harlem who will benefit.

The applications of that lesson are univesal. If we show we really care about the people of Central America -- not just view them as pawns in an international political struggle -- our policies will change and so will our political effectiveness.

If we start really caring about unemployed people, the jobs will be forthcoming. Joblessness is not some inevitable fate, but a result of flawed policy.

If we really care about the plight of hard-working farmers, we will find ways to do something more for them than hand them a foreclosure notice.

When as individuals and as a society we show more evidence of caring -- not in a sentimental soap opera sense, but warm-hearted, hard-headed caring -- we will make better places of our communities and our nation and our world.

Senator Simon is a Lutheran and junior Senator from Illinois.

New resource packet aids social ministry

"We want congregations to know that in essence we are talking about institutional social change -- that is the goal."

Those words from Cleo Pruitt, LHRAA Covenant Congregation Director, were shared with members of the Covenant program as the most recent Covenant resource was shared with them. The resource packet, entitled "Doing Social Justice Ministry" was written and compiled by LHRAA staff and members as an aid to individuals and congregations seeking to develop and enhance congregational social ministry.

The packet is the sixth in a series of specially developed resources. Previous packets have focused on the issues of: Sanctuary; Namibia; Hunger and Homelessness in the USA; Inclusiveness in the Church; Economic Justice, and Crime + Church + Community.

Pruitt noted that, "some congregations, usually because of long histories of social justice ministry, took those resources and ran with them. Others were beginning to feel overwhelmed. They didn't know how to begin, how to enlist support or how to move issues into the mainstream of their church worship and activity. That's why this packet was written."

The packet resources address eight basic ques-

tions often asked by folks involved in justice ministries. They include:

- + What is social ministry?
- + Is this really ministry?
- + How do we get started?
- + We're rolling but...
- + How do we do 100 issues?
- + How are we doing?
- + What are others doing
- + How do we celebrate?

Pruitt said that there are currently 35 congregations participating in the program. Because of the basic nature of his latest resource, all future members of the program will receive a copy of the "How to" packet when they covenant with LHRAA.

In addition to resource packets, the Covenant Congregation Program provides: regular phone and mail contact with LHRAA staff; individual assistance with program planning, resources, and bible study helps; a national network of key resource people; and networking with other congregations.

For further information and Covenant membership materials contact: Ms. Cleo Pruitt, LHRAA Covenant Congregation Program, 2703 N. Sherman Blvd., Milwaukee, WI 53210, 414/871-7300.



resources we recommend

The following resources are available from Lutheran Human Relations, 2703 N. Sherman Blvd., Milwaukee, WI 53210, 414-871-7300. For publications and other resources, if order is under \$6, add \$1. If more, add 15 percent.

FILMS AND VIDEOTAPES

THEY SPEAK OF HOPE The story of the persecution and perseverance of the Church in El Salvador where over 40,000 civilians have died in civil war. Half-inch VHS videotape, half hour. \$10 rental.

NAMIBIANS IN EXILE: Building a Better Future Story of exiled Namibians working to prepare for the day when their country will be independent. Half-inch VHS, 37 minutes. \$10 rental.

TORTURE OF A SOUTH AFRICAN PASTOR Simon Farisani of the Evangelical Lutheran Church of South Africa tells the chilling story of his torture by South African police. Half-inch VHS videotape, 24 minutes. \$10 rental.

NAMIBIA: TELL THE WORLD A good introduction or update on current conditions in South Africa-occupied Namibia. Half-inch VHS videotape, 52 minutes. \$10 rental.

RESURGENCE: THE MOVEMENT FOR EQUALITY vs THE KU KLUX KLAN A dramatic story of the raging political conflict between the movement for social and economic justice and the Ku Klux Klan. 16 mm, 45 minutes. \$25 rental.

THE KLAN: A LEGACY OF HATE IN AMERICA A 1982 Academy Award nominee. 16 mm film or half-inch VHS videotape, 29 minutes. \$15 rental.

GERONIMO JONES A 20-minute color film on Indian concerns. \$15 rental.

A CRY FOR FREEDOM A powerful film on the Namibian struggle against South African apartheid. 25 minutes. \$15 rental.

A MESSAGE FROM KLEOPAS DUMENI Namibian Bishop Dumeni outlines the struggle of the Namibian people and asks for a response from the audience. 16 mm color film, 8 minutes. \$12 rental.

DIETRICH BONHOEFFER: Memories and Perspectives Video biography of the German theologian who led the Christian resistance movement against Hitler. B&W, half-inch VHS videotape, 58 minutes. \$15 rental.

WINDS OF CHANGE Interviews with Bishop Desmond

Tutu and Rev. Allan Boesak, religious leaders in the struggle for South African liberation. Half-inch VHS videotape; in two, 20-minute parts. \$10 rental.

THE TEACHING CHURCH Half-hour presentation of major themes and principles of the Catholic bishops' pastoral on the economy. Half-inch VHS videotape. \$10 rental.

FILMSTRIPS

Each of the following filmstrips comes with taped sound. Rental fee is \$12 each which includes one-way postage and handling.

MARTIN LUTHER KING: THE ENDURING DREAM Celebrates Dr. King's life and his dream of equality and freedom for all. 14 minutes.

UNDERSTANDING INSTITUTIONAL RACISM or UNDERSTANDING INSTITUTIONAL SEXISM Excellent resources for exploring the systemic oppressions of racism and sexism. For adult audiences.

UNLEARNING INDIAN STEREOTYPES or UNLEARNING ASIAN STEREOTYPES or UNLEARNING CHICANO AND PUERTO RICAN STEREOTYPES All excellent discussion starters. For youth and adult audiences.

AN EQUAL CHANCE OR FIGHTING DISCRIMINATION or THE SECRET OF GOODASME Each valuable aids to understanding sex roles and racism. For young audiences.

Special note: Please include reservation date with orders for films, videotapes and filmstrips. All dates are subject to confirmation.

MUSIC TAPES AND BOOKS

FREEDOM IS COMING Songs of protest and praise from South Africa. Tape and music book for mixed choir. \$15.00 plus \$2.25 handling.

SOMOS UNO/WE ARE ONE Instructional tool for cross-cultural worship through music for English- and Spanish-speaking congregations. Includes tape, instructional booklet and poster. \$15.0 plus \$2.25 for handling.

CANTEMOS! LET'S SING! Spanish hymns and liturgical music used in Cuernavaca, Mexico. Tape and book. \$7.50 plus \$1.00 handling.

CANCIONES NAVIDENAS Christmas songs of Chihuahua, Mexico, and Corpus Christi, Texas. Tape and book. \$7.50 plus \$1.00 handling.

PUBLICATIONS

NO LONGER STRANGERS This resource for women and worship offers prayers, litanies, affirmations of faith and reflections that not only share a feminist perspective, but are global in their focus. \$4.50.

IMAGES: WOMEN IN TRANSITION A collection of stories, essays, poems and litanies arranged under topics such as the Presence of God, Pain and Sorrow, Freedom, and Service to Others. \$5.50

AIN'T I A WOMAN by Bell Hooks. Focuses on the unique and largely disregarded experiences of Black women facing both racism and sexism. \$8.00

WOMEN'S REALITY by Anne Wilson-Schaefer. About an emerging female system in the White Male Society. Now with a new preface. \$8.50

INCLUSIVE LANGUAGE LECTIONARY Produced by the national Council of Churches of Christ. Readings for Years A-B-C available. Each volume \$9.95

FACT SHEET ON INSTITUTIONAL SEXISM 23 pages of facts, statistics and graphic illustrations. \$2.50 each

THE TRIPLE STRUGGLE Latin American peasant women share stories of oppression by underemployment, poverty and gender bias. \$8.50

WORKING FOR LIFE: DISMANTLING RACISM by Dody Matthias. A leader's manual with questions and learning experiences for workshops focusing on racism. \$7.50

WHY O LORD? Songs and sermons by Namibian bishop Zephania Kameeta which provide a perspective on biblical faith and the courage to confront the structures of oppression faced by Namibians. \$3.95.

LIBERATING OUR WHITE GHETTO by Joseph Barndt. An excellent resource on the subtle systemic oppression that white folks benefit from. \$3.00

FOR WHITES ONLY by Bob Terry. A proposal for a new white consciousness that acknowledges white responsibility. \$5.95

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