



WELCOME
ONE
AND
ALL



CONFERENCE SCHEDULE

** Welcome to Saint Augustine's School: Sister St. Luke Hardy, Principal

Student - a person who studies, or investigates [a student of human behavior].

Conference - the act of conversing or consulting on a serious matter. A formal meeting of a number of people for discussion or consultation.

Race - 1. any of the different varieties of mankind, distinguished by form of hair, color of skin and eyes, stature, bodily proportions, etc.: many anthropologists now consider that there are only three primary major groups, the Caucasioid, Negroid and Mongoloid, each with various subdivisions (sometimes also called races).
2. a population that differs from others in the relative frequency of some gene or genes.
3. any geographical, national or tribal ethnic grouping.
4. any group of people having the same ancestry; family; clan; lineage.
5. any group of people having the same activities, habits, ideas, etc.

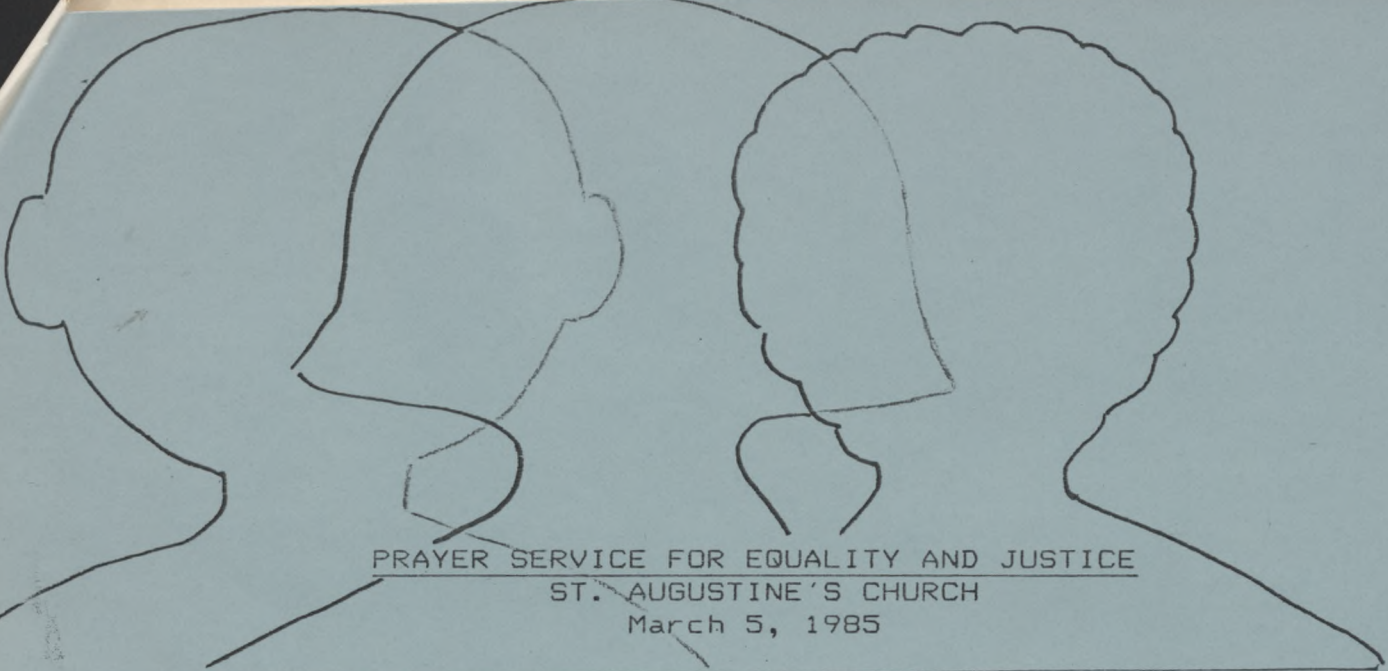
Equal - 1. of the same value and quality.
2. having the same rights, privileges, ability, rank, etc.
3. evenly proportional; balanced in effect or operation.
4. fair; just.
5. to match in value

CONFERENCE NOTES

CONFERENCE SCHEDULE

- ** Welcome to Saint Augustine's School: Sister St. Luke Hardy, Principal
- ** Morning Prayer: Mr. Robert Graham, Eighth Grade Teacher
- ** Pledge of Allegiance: Eighth Grade Class Officers
- ** Opening Statement: Shelia Johnson, President - Student Government
- ** Guest Speaker: Ms. Melissa Mercendetti, Spokesperson for Native American Rights
- ** Film: "Now That The Buffalo Is Gone"
- ** Film: "Bill Cosby on Prejudice"
- ** Guest Speaker: Dr. James H. Evans Jr., Martin Luther King Jr. Memorial Professor - Colgate Rochester Divinity School
- ** Lunch and Discussion
- ** Special Greeting: Maxine Childress Brown; Rochester City Council
- ** Reading about the Rainbow: Melisa Williams and Michele Powell
- ** Guest Speaker: Mr. William A. Johnson, President of the Urban League of Rochester
- ** Prayer Service For Equality and Justice

CONFERENCE NOTES



PRAYER SERVICE FOR EQUALITY AND JUSTICE
ST. AUGUSTINE'S CHURCH
March 5, 1985

++ Opening Song: "Everyday People" by Sly and the Family Stone

Sometimes I'm right and I can be wrong, my own beliefs are in my song. The butcher, the baker, the drummer and then - makes no difference what group I'm in. I love everyday people. Yeah. Yeah.

There is a blue one who can't accept the green one for living with the fat one trying to be a skinny one. Different strokes for different folks. And so on and so on and scooby dooby dooby. Oooh sha sha. We got to live together!

I am no better and neither are you. We are the same whatever we do. You love me, you hate me, you know me and then ... you can't figure out the bag I'm in. I ... love everyday people. Yeah. Yeah.

There is a long hair that doesn't like the short hair for being such a rich one that will not let the poor one ... and different strokes for different folks. And so on and so on and scooby dooby dooby. Oooh sha sha. We got to live together!

There is a yellow one that won't accept the black one that won't accept the red one that won't accept the white one ... and different strokes for different folks. And so on and so on and scooby dooby dooby. Oooh sha sha. I love everyday people!

++ Beginning Prayer: Please recite and join together in prayer:

3 butterflies
Caught in a storm
One yellow, one purple, one red.
Looking for a place
That was dry and warm
Here's what the yellow one said:
"Oh, the daffodil's my brother,
We'll find a nice dry bed.
I'll knock at the door
He'll let us in,
But here's what the daffodil said:
I'll let you in if you're yellow
Like me...that's the only color to be.
Your other friends
They just won't do.
I can't stand purple and
I hate red too.

"No, no, no we'll stick together
That's what friends should always do
Through the dark and the stormy weather
You're with me and I'm with you."

3. 3 butterflies
Caught in a storm—
One yellow, one purple, one red.
Looking for a place
That was dry and warm
Here's what the red one said:
"Oh, the tulip is my brother
We'll find a nice warm bed.
I'll knock on the door.
He'll let us in
But here's what the tulip said:
I'll let you in
If you're red like me
Red's the only color to be.
Your other friends
Well, they just won't do.
Yellow's ugly and
Purple is too.

"No, no, no, we'll stick
Together
That's what friends should
Always do
Through the dark and the
Stormy weather
You're with me and
I'm with you.

2. 3 butterflies
Caught in a storm
One yellow, one purple, one red.
Looking for a place
That was dry and warm
Here's what the purple one said:
"Oh the lilac is my sister,
We'll find a nice dry bed.
I'll knock on the door
She'll let us in,
But here's what the lilac said:
I'll let you in if you're
Purple like me...
That's the only color to be.
Your other friends
They just won't do.
I can't stand yellow
And I hate red too.

"No, no, no, we'll stick together
That's what friends should
Always do
Through the dark and stormy
Weather
You're with me and I'm with you.

4. 3 butterflies
Caught in a storm
One yellow, one purple, one red.
The sun looked down
Through the cold and rain
And this is what he said:
"You've made me happy
At what I see
That's the only way to be
Friends in spite of cold and rain
I'll chase the clouds and
I'll shine again.

Yes, yes, yes we stuck together
Just like friends should always
Do
Through the dark and the stormy
Weather
You're with me and I'm with you.

(Adapted from an Israeli folk tale.
Children cannot put a name on
prejudice or disunity...but
they can recognize the evil
in this attitude.)



++ First Reading: Andrea Dias reads from The Book of Psalms.
We ask God's help in fighting what is wrong.

The wicked man plots against the good man and glares at him with hate. But the Lord laughs at wicked men, because he knows they will soon be destroyed. Turn away from evil and do good, and your descendants will always live in the land; for the Lord loves what is right and does not abandon his faithful people. He protects them forever, but the descendants of the wicked will be driven out. The righteous will possess the land and live in it forever. A good man's words are wise, and he is always fair. He keeps the law of his God in his heart and never departs from it. Save me by your power, O God; set me free by your might! Hear my prayer, O God; listen to my words! Proud men are coming to attack me; cruel men are trying to kill me -- men who do not care about God. But God is my helper. The Lord is my helper. The Lord is my defender.

O God, with your judgement endow the king, and with your justice, the king's son. He shall govern your people with justice and your afflicted ones with judgement. The mountains shall yield peace for the people and the hills justice. He shall defend the afflicted among the people, save the children of the poor, and crush the oppressor. May he endure as long as the sun, and like the moon through all generations. He shall be like rain coming down on the meadow, like showers watering the earth. Justice shall flower in his days, and profound peace, till the moon be no more. Glory be to the Father and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

This is the Word of the Lord.

Response: Thanks be to God.

++ Saint Augustine's Gospel Choir sings: "Reach Out"

++ Second Reading: Lisa Granby reads from the Gospel According to St. Luke. We see the power of Christ removing evil from the world.

Then Jesus went to Capernaum a town in Galilee, where he taught the people on the Sabbath. They were all amazed at the way he taught, because he spoke with authority. In the synagogue was a man who had the spirit of an evil demon in him; he screamed out in a loud voice, "Ah! What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are: you are God's holy messenger!" Jesus ordered the spirit, "Be quiet and come out of the man!" The demon threw the man down in front of them and went out of him without doing him any harm. The people were all amazed and said to one another, "What kind of words are these? With authority and power this man gives orders to the evil spirits, and they come out!" And the report about Jesus spread everywhere in that region.

This is the Word of the Lord.

Response: Praise to You Lord Jesus Christ.

++ Saint Augustine's Gospel Choir sings: "Sweet Love of Jesus"

++ Guest Speaker: Father Neil Miller, Rochester Diocesan Mission Team; former director of the Southern Tier Office of Social Ministry

++ Silent Reflection

++ Ending Prayer: Please recite and join together in prayer:

INTRODUCTION:

I feel happy that God made me.....ME,
Different and unique.....just as He made you
Different.....special.....and unique in all the world.
He made no one else exactly like me or you.
He even chose to make us so different
that in His great love for us
He gave us skin of different colors.....
and different shades of each color
to make a beautiful world.
And each one of us.....loved by Him.....His own thought
His own child.
It was all God's great idea.

"Good night," I said to my little son;
So tired out when the day was done.
Then he said to me as I tucked him in,
"Tell me Daddy, what color's God's skin?"

"What color is God's skin?
What color is God's skin?"
I said, "It's black, brown; it is yellow; it is white.
Every man's the same in the good Lord's sight."

He looked at me with his shining eyes.
I knew that I could tell no lies
When he said, "Daddy, why do the different races fight
If every one's the same in the good Lord's sight?"

"What color is God's skin?
What color is God's skin?"
I said, "It's black, brown; it is yellow; it is white.
Everyone's the same in the good Lord's sight."

Why son, that's part of our suffering past.
But the whole human family is learning at last.
The thing we missed on the road we trod...
Was to walk as the daughters and sons of God.

"What color is God's skin?
What color is God's skin?"
I said, "It's black, brown; it is yellow; it is white.
Everyone's the same in the good Lord's sight."

These words to America a man once hurled:
God's last chance to make the world
The different races are meant to be
Our strength and glory from sea to sea.

"What color is God's skin?
What color is God's skin?"
I said, "It's black, brown; it is yellow; it is white.
Everyone's the same in the good Lord's sight."

++ Closing Statement: Mr. Graham

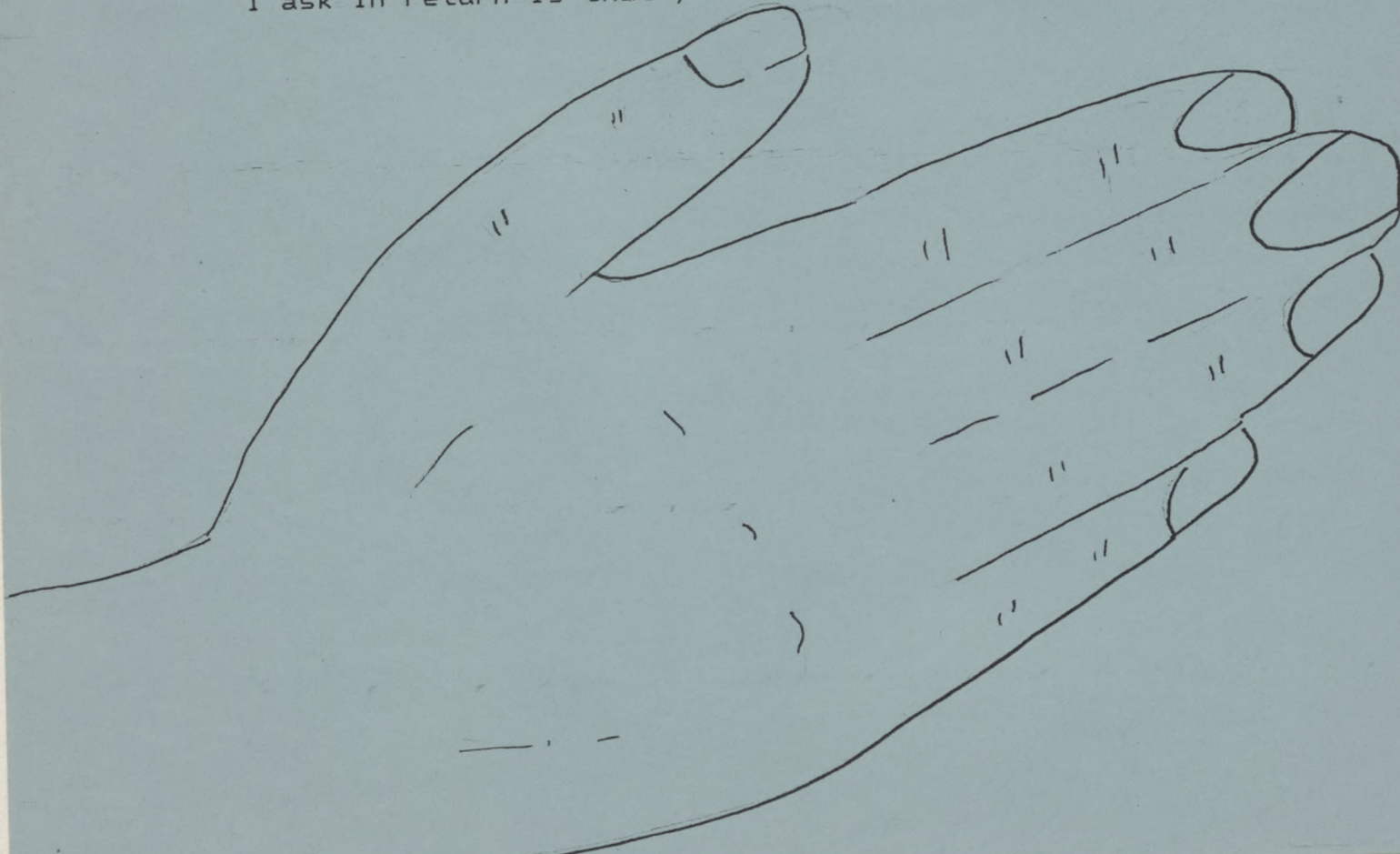
++ Closing Song: "Hold Hands With One Another" by Albert King

In the soulful little town I was born in, there was an old man by the name of Joe. His skin was the color of blackberry wine and his hair was white as snow. Oh he would sit by himself beneath the tree in the shade whenever the sun got hot. But none would call Joe crazy to his face but that's what they thought when he would say:

Why don't you hold hands with one another and love all your sisters and brothers, that's the way it ought to be. Hey Hey. I love you because you're beautiful people, all I ask in return is that you do the same for me.

Old Joe died and went to heaven just a year ago. I never forget what the old man meant to me. If they have trees in heaven, I don't know, but this is one thing for sure, if they do Joe is sittin under one right now singin loud and slightly out of key:

Why don't you hold hands with one another and love all your sisters and brothers, that's the way it ought to be. Hey hey. I love you because you're beautiful people all I ask in return is that you do the same for me.



PROVERBS FOR REFLECTION
PERSONAL MORALITY--SOCIAL JUSTICE

The proverbs of Solomon, son of David and King of Israel. Here are proverbs that will help you recognize wisdom and good advice, and understanding sayings with deep meaning. They can teach you how to live intelligently and how to be honest, just, and fair.

When sinners tempt you, don't give in. Suppose they say, "Come on; let's find someone to kill!" Let's attack some innocent people for the fun of it! They may be alive and well when we find them, but they'll be dead when we're through with them! We'll find all kinds of riches and fill our houses with loot! Come and join us, and we'll all share what we steal." Son, don't go with people like that. Stay away from them. They can't wait to do something bad.

But men like that are setting a trap for themselves, a trap in which they will die. Robbery always claims the life of the robber--this is what happens to anyone who lives by violence.

Righteousness rescues the honest man, but someone who can't be trusted is trapped by his own greed.

You can be ruined by the talk of godless people, but the wisdom of the righteous can save you.

It is foolish to speak scornfully of others. If you are smart, you will keep quiet. No one who gossips can be trusted with a secret, but you can put confidence in someone who is trustworthy.

You do yourself a favor when you are kind. If you are cruel, you only hurt yourself.

Wicked people do not really gain anything, but if you do what is right, you are certain to be rewarded.

Be generous, and you will be prosperous. Help others, and you will be helped.

If your goals are good, you will be respected, but if you are looking for trouble, that is what you will get.

The words of wicked men are murderous, but the words of the righteous rescue those who are threatened.

When you tell the truth, justice is done, but lies lead to injustice. Thoughtless words can wound as deeply as any sword, but wisely spoken words can heal.

Good people will be rewarded for what they say, but those who are deceitful are hungry for violence.

Arrogance causes nothing but trouble. It is wiser to ask for advice.

When hope is crushed, the heart is crushed, but a wish come true fills you with joy.

Jackson: Time

Sensible people always think before they act, but stupid people advertise their ignorance. Unreliable messengers cause trouble, but those who can be trusted bring peace.

If you want to be happy, be kind to the poor; it is a sin to despise anyone. You will earn the trust and respect of others if you work for good; if you work for evil, you are making a mistake.

If you oppress poor people, you insult the God who made them; but kindness shown to the poor is an act of worship.

Kind words bring life, but cruel words crush your spirit.

Wise people walk the road that leads upward to life, not the road that leads downward to death.

The Lord hates evil thoughts, but he is pleased with friendly words.

Smiling faces make you happy, and good news makes you feel better.

A wise, mature person is known for his understanding. The more pleasant his words, the more persuasive he is.

Kind words are like honey--sweet to the taste and good for your health.

Evil people look for ways to harm others; even their words burn with evil. Gossip is spread by wicked people; they stir up trouble and break up friendships.

Friends always show their love. What are brothers for if not to share trouble?

Anyone who thinks and speaks evil can expect to find nothing good--only disaster.

Justice is perverted when good people are punished.

People who do not get along with others are interested only in themselves; they will disagree with what everyone knows is right.

Help your brother and he will protect you like a strong city wall, but if you quarrel with him, he will close his doors to you.

Can anyone really say that his conscience is clear, that he has gotten rid of his sin?

God, the righteous one, knows what goes on in the homes of the wicked, and he will bring the wicked down to ruin.

If you refuse to listen to the cry of the poor, your own cry for help will not be heard.

When justice is done, good people are happy, but evil people are brought to despair.

Ask the Lord to bless your plans, and you will be successful in carrying them out.

Jackson: Time to heal, dream

The Associated Press

Here is the text of remarks as delivered by the Rev. Jesse L. Jackson at the Democratic National Convention last night:

Tonight we come together bound by our faith in a mighty God, with genuine respect and love for our country, and inheriting the legacy of a great party — a Democratic Party — which is the best hope for redirecting our nation on a more humane, just and peaceful course.

This is not a perfect party. (We are not a perfect people. Yet, we are called to a perfect mission: our mission, to feed the hungry, to clothe the naked, to house the homeless, to teach the illiterate, to provide jobs for the jobless and to choose the human race over the nuclear race.)

We are gathered here this week to nominate a candidate and write a platform which will expand, unify, direct and inspire our party and the nation to fulfill this mission.

(My constituency is the damned, the disinherited, the disrespected and the despised.)

They are restless and seek relief. They've voted in record numbers. They have invested the faith, hope and trust that they have in us. The Democratic Party must send them a signal that we care. I pledge my best not to let them down.

(There is the call of conscience: redemption, expansion, healing and unity. Leadership must heed the call of conscience, redemption, expansion, healing and unity, for they are the key to achieving our mission.)

Time is neutral and does not change things.

(With courage and initiative, leaders change things. No generation can choose the age or circumstances in which it is born, but through leadership it can choose to make the age in which it is born an age of enlightenment — an age of jobs, and peace and justice.)

Only leadership — that intangible combination of gifts, discipline, information, circumstance, courage, timing, will and divine inspiration — can lead us out of the crisis in which we find ourselves.

Leadership can mitigate the misery of our nation. Leadership can part the waters and lead our nation in the direction of the Promised Land. Leadership can lift the boats stuck at the bottom.

I have had the rare opportunity to watch seven men, and then two, pour out their souls, offer their service and heed the call of duty to direct the course of our nation.

There is a proper season for everything. There is a time to sow and a time to reap. There is a time to compete and a time to cooperate.

I ask for your vote on the first ballot as a vote for a new direction for this party and this nation; a vote of conviction, a vote of conscience.

But I will be proud to support the nominee of this convention for the president of the United States of America.

I have watched the leadership of our party develop and grow. My respect for both Mr. Mondale and Mr. Hart is great.

I have watched them struggle with the crosswinds and cross fires of being public servants, and I believe that they will both continue to try to serve us faithfully. I am elated by the knowledge that for the first time in our history a woman, Geraldine Ferraro, will be recommended to share our ticket.

Throughout this campaign, I have tried to offer leadership to the Democratic Party and the nation.

If in my high moments, I have done some good, offered some service, shed some light, healed some wounds, rekindled some hope, or stirred someone from apathy and indifference, or in any way along the way helped somebody, then this campaign has not been in vain.

For friends who loved and cared for me, and for a God who spared me, and for a family who understood, I am eternally grateful.

If in my low moments, in word, deed or attitude, through some error of temper, taste or tone, I have caused anyone discomfort, created pain or revived someone's fears, that was not my truest self.

If there were occasions when my grape turned into a raisin and my joy bell lost its resonance, please forgive me. Charge it to my head and not to my heart. My head is so limited in its finitude; my heart is boundless in its love for the human family. I am not a perfect servant. I am a public servant. I'm doing my best against the odds. As I develop and serve, be patient. God is not finished with me yet.

This campaign has taught me much: that leaders must be tough enough to fight, tender enough to cry, human enough to make mistakes, humble enough to admit them, strong enough to absorb the pain and resilient enough to bounce back and keep on moving. For leaders, the pain is often intense. But you must smile through your tears and keep moving with the faith that there is a brighter side somewhere.

I went to see Hubert Humphrey three days before he died. He had just called Richard Nixon from his dying bed, and many people wondered why. And, I asked him.

He said, Jesse, from this vantage point, with the sun setting in my life, all of the speeches, the political conventions, the crowds and the great fights are behind me now. At a time like this you are forced to deal with your irreducible essence, forced to grapple with that which is really important to you. And what I have concluded about life, Hubert Humphrey said: When all is said and done, we must forgive each other, and redeem each other, and move on.

Our party is emerging from one of its most hard-fought battles for the Democratic Party's presidential nomination in our history. But our healthy competition should make us better, not bitter. We must use the insight, wisdom and experience of the late Hubert Humphrey as a balm for the wounds in our party, this nation and the world. We must forgive each other, redeem each other, regroup and move on.

Our flag is red, white and blue, but our nation is rainbow — red, yellow, brown, black and white — we're all precious in God's sight. America is not like a blanket — one piece of unbroken cloth, the same color, the same texture, the same size. America is more like a quilt — many patches, many pieces, many colors, many sizes, all woven and held together by a common thread.

The white, the Hispanic, the black, the Arab, the Jew, the woman, the Native American, the small farmer, the businessperson, the environmentalist, the peace activist, the young, the old, the lesbian, the gay, and the disabled make up the American quilt.

Even in our fractured state, all of us count and fit somewhere. We have proven that we can survive without each other. But we have not proven that we can win or make progress without each other. We must come together.

From Fannie Lee Hamer in Atlantic City in 1964 to the Rainbow Coalition in San Francisco today; from

the Atlantic to the Pacific, we have experienced pain but progress as we ended American apartheid laws; we got public accommodations; we secured voting rights; we obtained open housing; as young people got the right to vote, we lost Malcolm, Martin, Medgar, Bobby and John and Viola.

The team that got us here must be expanded, not abandoned. Twenty years ago, tears welled up in our eyes as the bodies of Schwerner, Goodman and Cheney were dredged from the depths of a river in Mississippi. Twenty years later, our communities, black and Jewish are in anguish, anger and pain.

Feelings have been hurt on both sides. There is a crisis in communications. Confusion is in the air. We cannot afford to lose our way. We may agree to agree, or agree to disagree on issues; we must bring back civility to these tensions.

We are co-partners in a long and rich religious history — the Judeo-Christian traditions. Many blacks and Jews have a shared passion for social justice at home and peace abroad. We must seek a revival of the spirit, inspired by a new vision and new possibilities. We must return to higher ground. We are bound by Moses and Jesus, but also connected to Islam and Mohammed.

These three great religions — Judaism, Christianity and Islam — were all born in the revered and holy city of Jerusalem. We are bound by Dr. Martin Luther King Jr. and Rabbi Abraham Heschel, crying out from their graves for us to reach common ground. We are bound by shared blood and shared sacrifices. We are much too intelligent; much too bound by our Judeo-Christian heritage; much too victimized by racism, sexism, militarism and anti-Semitism; much too threatened as historical scapegoats to go on divided one from another. We must turn from finger pointing to clasped hands. We must share our burdens and our joys with each other once again. We must turn to each other and not on each other and chose higher ground.

Twenty years later, we cannot be satisfied by just restoring the old coalition. Old wine skins must make room for new wine. We must heal and expand. The Rainbow Coalition is making room for Arab-Americans. They too know the pain and hurt of racial and religious rejection. They must not continue to be made pariahs. The Rainbow Coalition is making room for Hispanic-Americans who this very night are living under the threat of the Simpson-Mazzoli bill, and farm workers from Ohio who are fighting the Campbell Soup Company with a boycott to achieve legitimate workers rights.

The Rainbow is making room for the Native Americans, the most exploited people of all, a people with the greatest moral claim amongst us. We support them as they seek the restoration of their ancient land and claim amongst us. We support them as they seek the restoration of land and water rights, as they seek to preserve their ancestral homelands and the beauty of a land that was once all theirs. They can never receive a fair share for all that they have given us, but they must finally have a fair chance to develop their great resources and to preserve their people and their culture.

The Rainbow Coalition includes Asian-Americans, now being killed in our streets — scapegoats for the failures of corporate, industrial and economic policies. The Rainbow is making room for the young Americans. Twenty years ago, our young people were dying in a war for which they could not even vote. But 20 years later, Young America has the power to stop a war in Central America and the responsibility to vote in great numbers. Young America must be politically active in 1984. The choice is war or peace. We must make room for Young America.

The Rainbow includes disabled veterans. The color scheme fits in the Rainbow. The disabled have their handicap revealed and their genius concealed; while the able-bodied have their genius revealed and their disability concealed. But ultimately we must judge people by their values and their contribution. Don't leave anybody out. I would rather have Roosevelt in a wheelchair than Reagan on a horse.

The Rainbow is making room for small farmers. They have suffered tremendously under the Reagan regime. They will either receive 90 percent parity or 100 percent charity. We must address their concerns and make room for them. The Rainbow includes lesbians and gays. No American citizen ought be denied equal protection under the law.

We must be unusually committed and caring as we expand our family to include new members. All of us must be tolerant and understanding as the fears and anxieties of the rejected and of the party leadership express themselves in many different ways. Too often what we call hate — as if it were deeply rooted in some philosophy or strategy — is simply ignorance, anxiety, paranoia, fear and insecurity. To be strong leaders, we must be long-suffering as we seek to right the wrongs of our party and our nation. We must expand our party, heal our party and unify our party. That is our mission in 1984.

We are often reminded that we live in a great nation — and we do. But it can be greater still. The Rainbow is mandating a new definition of greatness. We must not measure greatness from the mansion down, but the manger up.

Jesus said that we should not be judged by the bark we wear but by the fruit that we bear. Jesus said that we must measure greatness by how we treat the least of these.

President Reagan says the nation is in recovery. Those 90,000 corporations that made a profit last year but paid no federal taxes are recovering. The 37,000 military contractors who have benefited from Reagan's more than doubling the military budget in peacetime, surely they are recovering. The big corporations and rich individuals who received the bulk of the three-year, multibillion tax cut from Mr. Reagan are recovering. But no such recovery is under way for the least of these. Rising tides don't lift all boats, particularly those stuck at the bottom.

For the boats stuck at the bottom there is a misery index. This administration has made life more miserable for the poor. Its attitude has been contemptuous. Its policies and programs have been cruel and unfair to working people. They must be held accountable in November for increasing infant mortality among the poor. In Detroit, one of the great cities of the Western world, babies are dying at the same rate as Honduras, the most underdeveloped nation in our hemisphere.

This administration must be held accountable for policies that contribute to the growing poverty in America. Under President Reagan, there are now 34 million people in poverty, 15 percent of our nation. Twenty-three million are white, 11 million black, Hispanic, Asian and others. Mostly women and children. By the end of this year, there will be 41 million people in poverty. We cannot stand idly by. We must fight for change, now.

Under this regime we look at Social Security. The 1981 budget cuts included nine permanent Social Security benefits cuts totaling \$20 billion over five years.

Small businesses have suffered under Reagan tax cuts. Only 18 percent of total business tax cuts went to them — 82 percent to big business.

Health care under Mr. Reagan has been sharply cut. Education under Mr. Reagan has been cut 25 percent.

Under Mr. Reagan there are now 9.7 million female-head families. They represent 16 percent of all families; half of all of them are poor. Seventy percent of all poor children live in a house headed by a woman, where there is no man.

Under Mr. Reagan, the administration has cleaned up only 6 of 546 priority toxic waste dumps.

Farmers' real net income was only about half its level in 1979.

Many say that the race in November will be decided in the South. President Reagan is depending on the conservative South to return him to office. But the South, I tell you, is unnaturally conservative. The South is the poorest region in our nation and, therefore, has the least to conserve. In his appeal to the South, Mr. Reagan is trying to substitute flags and prayer cloths for food, and clothing, and education, health care and housing. But President Reagan who asks us to pray, and I believe in prayer — I've come this way by the power of prayer. But, we must watch false prophecy.

He cuts energy assistance to the poor, cuts breakfast programs from children, cuts lunch programs from children, cuts job training from children and then says, when at the table, let us pray. Apparently he is not familiar with the structure of a prayer. You thank the Lord for the food that you are about to receive, not the food that just left.

I think that we should pray. But don't pray for the food that left, pray for the man that took the food to leave. We need a change. We need a change in November.

Under President Reagan, the misery index has risen for the poor, but the danger index has risen for everybody.

Under this administration we've lost the lives of our boys in Central America, in Honduras, in Grenada, in Lebanon.

A nuclear standoff in Europe. Under this administration, one-third of our children believe they will die in a nuclear war. The danger index is increasing in this world.

With all the talk about defense against Russia, the Russian submarines are closer and their missiles are more accurate. We live in a world tonight more miserable and a world more dangerous.

While Reaganomics and Reaganism is talked about often, so often we miss the real meaning. Reaganism is a spirit. Reaganomics represents the real economic facts of life.

In 1980, Mr. George Bush, a man with reasonable access to Mr. Reagan, did an analysis of Mr. Reagan's economic plan. Mr. George Bush concluded Reagan's plan was "voodoo economics." He was right. Third-party candidate John Anderson said that the combination of military spending, tax cuts and a balanced budget by '84 could be accomplished with blue smoke and mirrors. They were both right.

Mr. Reagan talks about a dynamic recovery. There is some measure of recovery, 3½ years later. Unemployment has inched just below where it was when he took office in 1981. But there are still 8.1 million people officially unemployed, 11 million working only part-time jobs. Inflation has come down, but let's analyze for a moment who has paid the price for this superficial economic recovery.

Mr. Reagan curbed inflation by cutting consumer demand. He cut consumer demand with conscious and callous fiscal and monetary policies. He used the federal budget to deliberately induce unemployment and curb social spending. He then waged and supported tight monetary policies of the Federal Reserve Board to deliberately drive up interest rates — again to curb consumer demand created through borrowing.

Unemployment reached 10.7 percent; we experienced skyrocketing interest rates; our dollar inflated abroad; there were record bank failures, record farm foreclosures, record business bankruptcies, record budget deficits, record trade deficits. Mr. Reagan brought inflation down by destabilizing our economy and disrupting family life.

He promised in 1980 a balanced budget, but instead we now have a record \$200 billion budget deficit. Under President Reagan, the cumulative budget deficit for his four years is more than the sum total of deficits from George Washington to Jimmy Carter combined. I tell you, we need a change.

How is he paying for these short-term jobs? Reagan's economic recovery is being financed by deficit spending — \$200 billion a year. Military spending, a major cause of this deficit, is projected over the next five years to be nearly \$2 trillion, and will cost about \$40,000 for every taxpaying family.

When the government borrows \$200 billion annually to finance the deficit, this encourages the private sector to make its money off of interest rates as opposed to development and economic growth. Even money abroad — we don't have enough money domestically to finance the debt, so we are now borrowing money abroad, from foreign banks, governments and financial institutions — \$40 billion in 1983, \$70-80 billion in 1984 (40 percent of our total); over \$100 billion (50 percent of our total) in 1985. By 1989, it is projected that 50 percent of all individual income taxes will be going just to pay for the interest on that debt. The U.S. used to be the largest exporter of capital, but under Mr. Reagan we will quite likely become the largest debtor nation. About two weeks ago, on July the Fourth, we celebrated our Declaration of Independence. Yet everyday, suppleside economics is making our nation more economically dependent and less economically free. Five to 6 percent of our gross national product is now being eaten up with President Reagan's budget deficits.

To depend on foreign military powers to protect our national security would be foolish, making us dependent and less secure. Yet Reaganomics has us increasingly dependent on foreign economic sources. This consumer-led, but deficit-financed, recovery is unbalanced and artificial.

We have a challenge as Democrats: Support a way out. Democracy guarantees opportunity, not success. Democracy guarantees the right to participate, not a license for either the majority or a minority to dominate. The victory for the Rainbow Coalition in the platform debates today was not whether we won or lost; but that we raised the right issues. We can afford to lose the vote; issues are negotiable. We cannot afford to avoid raising the right questions. Our self-respect and our moral integrity were at stake. Our heads are perhaps bloody but not bowed. Our backs are straight. We can go home and face our people. Our vision is clear. When we think, on this journey from slavery to championship, we've gone from the planks of the boardwalk in Atlantic City in 1964 to fighting to have the right planks in the platform in San Francisco in '84. There is a deep and abiding sense of joy in our soul, despite the tears in our eyes. For while there are missing planks, there is a solid foundation upon which to build. Our party can win. But we must provide hope that will inspire people to struggle and achieve; provide a plan to show the way out of our dilemma, and then lead the way.

In 1984, my heart is made to feel glad because I know there is a way out. Justice. The requirement for rebuilding America is justice. The linchpin of progress-

the politics in our nation will not come from the North; they in fact will come from the South. That is why I argue over and over again — from Lynchburg, Virginia, down to Texas, there is only one black congressperson out of 115. Nineteen years later, we're locked out of the Congress, the Senate and the governor's mansion. What does this large black vote mean? Why do I fight to end second primaries and fight gerrymandering? Why do we fight over that? Because I tell you, you cannot hold someone in the ditch unless you linger there with them. If we want a change in this nation, reinforce that Voting Rights Act — we'll get 12 to 20 black, Hispanic, female and progressive congresspersons from the South. We can save the cotton, but we've got to fight the boll weevil — we've got to make a judgment.

It's not enough to hope ERA will pass; how can we pass ERA? If blacks vote in great numbers, progressive whites win. It's the only way progressive whites win. If blacks vote in great numbers, Hispanics win. If blacks, Hispanics and progressive whites vote, women win. When women win, children win. When women and children win, workers win. We must all come up together. We must come up together.

I tell you, with all of our joy and excitement, we must not save the world and lose our souls; we should never short-circuit enforcement of the Voting Rights Act at every level. If one of us rises, all of us must rise. Justice is the way out. Peace is a way out. We should not act as if nuclear weaponry is negotiable and debatable. In this world in which we live, we dropped the bomb on Japan and felt guilty. But in 1984, other folks also got bombs. This time, if we drop the bomb, six minutes later, we too will be destroyed. It's not about dropping the bomb on somebody; it's about dropping the bomb on everybody. We must choose developed minds over guided missiles, and think it out and not fight it out. It's time for a change.

Our foreign policy must be characterized by mutual respect, not by gunboat diplomacy, big stick diplomacy and threats. Our nation at its best feeds the hungry. Our nation at its worst will mine the harbors of Nicaragua; at its worst, will try to overthrow that government; at its worst, will cut aid to American education and increase aid to El Salvador; at its worst, our nation will have partnership with South Africa. That's a moral disgrace. It's a moral disgrace. It's a moral disgrace.

When we look at Africa, we cannot just focus on apartheid in southern Africa. We must fight for trade with Africa, and not just aid to Africa. We cannot stand idly by and say we will not relate to Nicaragua unless they have elections there and then embrace military regimes in Africa, overthrowing democratic governments in Nigeria and Liberia and Ghana. We must fight for democracy all around the world, and play the game by one set of rules.

Peace in this world. Our present formula for peace in the Middle East is inadequate; it will not work. There are 22 nations in the Middle East. Our nation must be able to talk and act and influence all of them. We must build upon Camp David and measure human rights by one yardstick.

There's a way out. Jobs. Put America back to work. When I was a child growing up in Greenville, South Carolina, the Reverend used to preach every so often a sermon about Jesus. He said, If I be lifted up, I'll draw all men unto me. I didn't quite understand what he meant as a child growing up. But I understand a little better now. If you raise up truth, it's magnetic. It has a way of drawing people. With all this confusion in this convention — there's bright lights and parties and big fun — we must raise up the simple proposition: If we lift up a program to feed the hungry, they'll come running. If we lift up a program to study war no

more our youth will come running. If we lift up a program to put America back to work and an alternative to welfare and despair, they will come working. If we cut that military budget without cutting our defense, and use that money to rebuild bridges and put steelworkers back to work, and use that money, and provide jobs for our citizens, and use that money to build schools and train teachers and educate our children and build hospitals and train doctors and train nurses, the whole nation will come running to us.

As I leave you now, vote in this convention and get ready to go back across this nation in a couple of days, in this campaign, I'll try to be faithful to my promise. I'll live in the old barrios and ghettos and reservations and housing projects. I have a message for our youth. I challenge them to put hope in their brains, and not dope in their veins. I told them that like Jesus, I too was born in a slum, but just because you're born in a slum does not mean the slum is born in you, and you can rise above it if your mind is made up. I told them in every slum, there are two sides. When I see a broken window, that's the slummy side. Train that youth to be a glazier, that's the sunny side. When I see a missing brick, that's the slummy side. Let that child in the union, and become a brick mason, and build, that's the sunny side. When I see a missing door, that's the slummy side. Train some youth to become a carpenter, that's the sunny side. When I see the vulgar words and hieroglyphics of destitution on the walls, that's the slummy side. Train some youth to be a painter, an artist — that's the sunny side. We need this place looking for the sunny side because there's a brighter side somewhere. I'm more convinced than ever that we can win. We'll vault up the rough side of the mountain; we can win. I just want young America to do me one favor.

Exercise the right to dream. You must face reality — that which is. But then dream of the reality that ought to be, that must be. Live beyond the pain of reality with the dream of a bright tomorrow. Use hope and imagination as weapons of survival and progress. Use love to motivate you and obligate you to serve the human family.

Young America, dream. Choose the human race over the nuclear race. Bury the weapons and don't burn the people.

Dream, dream of a new value system. Teachers, who teach for life, and not just for a living, teach because they can't help it. Dream of lawyers more concerned with justice than a judgeship. Dream of doctors more concerned with public health than personal wealth. Dream preachers and priests who will prophesy and not just profiteer. Preach and dream. Our time has come.

Our time has come. Suffering breeds character. Character breeds faith. And in the end, faith will not disappoint.

Our time has come. Our faith, hope and dreams will prevail.

Our time has come. Weeping has endured for night. And, now joy cometh in the morning.

Our time has come. No grave can hold our body down.

Our time has come. No lie can live forever.

Our time has come. We must leave racial battleground and come to economic common ground and moral higher ground. America, our time has come.

We've come from disgrace to Amazing Grace, our time has come.

Give me your tired, give me your poor, your huddled masses who yearn to breathe free and come November, there will be a change because our time has come.

Thank you and God bless you

The Rainbow

