

## **Demografische Daten**

Date \_\_\_\_\_ Institution \_\_\_\_\_

(1<sup>st</sup>) Name \_\_\_\_\_

Anonymous

### 1. Demographic information

#### 1.1 Sex

M       F

#### 1.2 Age

15-20y/o     21-25y/o     26-30y/o     31-35y/o     36-40y/o  
 41-45y/o     46-50y/o     51-55y/o     56-60y/o     >60y/o

#### 1.3 Religious background

Christian     Jewish     Muslim     Hindu     Buddhist     Other

Specific \_\_\_\_\_

none/undenominational

#### 1.4 Function

help provider

volunteer     professional \_\_\_\_\_

other profession \_\_\_\_\_

#### 1.5 Time

How long have you been working for Lutheran Services in America? \_\_\_\_\_

#### 1.6 Education

What is your highest educational achievement?

High School     College     Bachelor     Master      
other \_\_\_\_\_

#### 1.7 Income

under \$34.000 per year     \$34.000-\$60.000 per year  
 \$61.000- \$150.000 per year     \$151.000-\$250.000 per year  
 over \$250.000 per year

## **Leitfaden (Beispiel)**

1. What do you like about your job at Lutheran Services in America?
2. What is the mission of Lutheran Services in America?
3. From 1 to 10 (1 being the least, 10 being the most important). How important is it for you, to work in a faith-based organization?
  - 3.1. Why is it so important/why not?
4. Did you choose Lutheran Services in America as an employer for special reasons?
5. What is the difference between faith-based and secular institutions?
6. What is Lutheran about Lutheran Services in America?
7. How is LSA connected with the Lutheran Church?
8. How is LSA connected with Lutheran Social Services agencies?
9. Which other agencies/NGO's are members of LSA?
10. What makes an institution a member of LSA?
11. Can only Lutheran agencies become members of LSA?
12. Can only Lutherans work for LSA?
13. Are the CEO's, members of the Board of directors mainly Lutheran?
14. Is providing social help an essential action for the Church?
15. Is social service important for the Lutheran Church's identity?
16. How do you think is the Lutheran identity built in LSA?
17. Should there be more programs to help people? If yes, what help/programs are necessary?
18. What do you think about the relationship between God and human beings? Does God also care for non-Christians? Are there differences between Christians and non-Christians?
19. Please tell me about your religious/spiritual biography...
  - 19.1. Was there a special "God experience"?
20. Have you been changed because of your Christian social practice?

## Richtlinien der Transkription

(in Anlehnung an TiQ nach Ralf Bohnsack/Aglaja Przyborski)<sup>1</sup>

(.)	Pause bis zu einer Sekunde
(2)	Anzahl der Sekunden, die eine Pause dauert
<u>Nein</u>	betont
°nein°	leise gesprochen (in Relation zur üblichen Lautstärke des Sprechers/der Sprecherin)
.	stark sinkende Intonation
;	schwach sinkende Intonation
viellei-	Abbruch eines Wortes
nei::n	Dehnung
(doch)	Unsicherheit bei der Transkription, schwer verständliche Äußerung
( )	Unverständliche Äußerung
((stöhnt))	Kommentare bzw. Anmerkungen zu parasprachlichen, nicht-verbalen oder gesprächsexternen Ereignissen
@nein@	lachend gesprochen
@(.)@	kurzes Auflachen
@(3)@	Anzahl der Sekunden, die das Lachen andauert
„“	Direkte Rede

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<sup>1</sup> Vgl. Bohnsack, Ralf (2010), S. 236; Vgl. Nohl, Arnd-Michael (2009), Anhang.

**Transcription\_Jill Schumann (JS), Lutheran Services in America (LSA), CEO und President**

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1   **JS:** Please tell me a little more about your work and the people you are interviewing and your  
2   end product is so that I can make sure that my answers are helpful.

3   **I:** Yeah, @(okay) I'm visiting from Germany. I'm doing a Master's program that is called  
4   Lutheran Social Practice. And my focus is on (.) how identity, like Lutheran and Catholic  
5   identity, (.) how important it is in every day social work, like in faith-based organizations like  
6   (.) LSA, CC, LSS. Yeah, this is my main focus. //mhm// So, I'm really thankful that you take  
7   time and I'm sure that every answer is helpful! //okay// So, don't worry @(.) And (.) Are  
8   there more questions –something specific that you would like to know?

9   **JS:** No, but I'm really intrigued by the topic, and it's certainly one that (.) we at Lutheran  
10   Services in America spend a huge amount of time and energy on. And in how many ways  
11   does Lutheran identity – can it and should it – and in what ways influence the way the work is  
12   done and decisions that are made.

13   **I:** Yeah, right- and that's the same in Germany. But for my Thesis I'm only focusing on the  
14   US system, but I'm hoping that I work afterwards– for my PhD– on that broader topic, like  
15   comparing the European system to the US system. (.) Because the question is very similar in  
16   Germany right now. There is a big discussion about how identity is built in Faith-based  
17   organization and that's very interesting. And it was just an amazing trip– I've learned so  
18   much @(.).

19   **JS:** And with whom have you talked so far?

20   **I:** I've talked with lots of CEO's– for example, CEO of LSS of Southern California, of Northern  
21   California, but she wasn't there, I drove there, yesterday. She sent Judith Parker– do you  
22   know her?

23   **JS:** I know, Barbara Droher-Kline?

24   **I:** Right, right. And I wanted to meet with her, but she couldn't make it so I spoke to Judith  
25   Parker, who does the fundraising. (.) And (.) who else? The President of CC USA.

26   **JS:** Oh, Larry Snyder?

27   **I:** Yeah, exactly @(.). And (.) who else? Hector Briones from CC Los Angeles. //Mhm//  
28   Yeah, these are the main people and I'm trying to get more interviews (.) and I have some  
29   more next week. Yeah, it's really interesting @(.).

30   **JS:** One of the things that I think is true (it's hard to) generalize about these organizations.  
31   And I'm always saying (what you see is they) are different from one another and that it's very  
32   hard to make generalizations.

33   **I:** That's right, well, I'm trying to find out more about it, because in Germany nobody knows  
34   about LSA. Even the Professors I asked said there isn't such a thing like Diakonie for  
35   example, we have– I don't know if you've heard of that?

36   **JS:** Yes!

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37 I: Ah okay, great @(.)@! And Diakonie is very huge in Europe. //Right// But nobody knew  
38 about LS and I think that it's somewhat similar to Diakonie. (.) So I'm trying to learn more  
39 about it. //Mhm// So, should we start?

40 **JS:** That sounds good.

41 I: Okay, so the first question would be: What do you like about your job at LSA?

42 **JS:** Well, probably to tell you that I would have to tell you a little bit about LSA //mhm// I don't  
43 know how much you know, but LSA is a very young organization. It's only 13 years old, it  
44 was founded in 1997 //mhm// and it's an alliance of the two largest Lutheran denominations  
45 in this country, //yeah// ELCA and the Lutheran Church of Missouri Synod. And I can send  
46 you information //Yeah, that would be great// And they're a health and human service  
47 organizations. So it's kind of an alliance and it was formed really to pull together these 311  
48 currently- 311 independent organizations across the country. So the way that this kind of  
49 system, it's really not a system. Rather there are lots of individual local organizations-  
50 //mhm// Some are 150 years old and some are 5 years old. They kind of sprung up in  
51 different communities across the country. Generally founded by someone in the congregation  
52 or by groups of congregations to meet some sort of local needs. Some of these  
53 organizations, for example, were begun after the American Civil war in the 1860s to take  
54 care of orphans. //okay// Others were founded 5 years ago to deal with a need for affordable  
55 senior housing //aha// or to deal with the neighborhood conflict or to deal with- you know. So  
56 it's really interesting that it's a sort of dynamic and bubbling (.) //yeah// kind of process where  
57 local people in congregations and groups of congregations sometimes come together to  
58 meet needs. And what often happens then is, over time, those organizations are  
59 incorporated separately from the congregation in order to provide some- well, like for  
60 example: I belong to a congregation in Baltimore that's looking at incorporating a (.) kind of  
61 the health ministry separately because then it could qualify for several kinds of foundation  
62 grants. //okay// And also then, there would be a little more protection for the congregation in  
63 terms of liability. //mhm// So you know lots of times these things get kind of - given their own  
64 corporate structure, but still are highly linked to congregations //okay// And- So one of the  
65 things I like is our job at the national level we don't own organizations, we don't have any  
66 control over them //yeah// They are all part of us, but the work that we do really is to bring  
67 them together. So that they can learn from one another, we can develop strong leadership,  
68 we can do some collective work, work collaboratively, across. And the organizations or  
69 smaller groups of organizations - we can create networks //mhm// for people from different  
70 professions within the organizations. So I think one of the things that I like best about my job  
71 is that it integrates for me faith and work //yeah// And that we get to be (.) all connectors. We  
72 make connections //mhm// That's probably our primarily work and I love it! Because it gives

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73 me chance to be regularly around really- (.) really good faithful people who are doing  
74 important work in the community.

75 I: Mhm, I see, yeah and does LSA have a mission?

76 JS: (1) A mission?

77 I: Yeah, like the mission of an agency?

78 JS: Yeah, we- our kind of statement is "Called to love and serve the neighbor" //mhm// (1)  
79 So, that's not exactly a mission but it's a kind of a mission statement. //aha// And we have  
80 five ends towards which we work. These are the outcomes //okay// that we are trying to  
81 achieve //mhm// One is that Lutheran Social ministry organizations- these individual  
82 organizations- "are healthy and vital engaged in effective service and advocacy". And again, I  
83 can send these to you. So that's one that individual component part //yeah// "are healthy and  
84 vital engaged in effective service and advocacy" //mhm/. That the Lutheran Social ministry  
85 system has integrated, results-driven capacity //mhm// or try to create a system that can get  
86 results. 3<sup>rd</sup> : "Lutheran Social ministry organizations live out their Lutheran identities",//aha//  
87 very important- one of our job is to be a catalyst to make sure these organizations internalize  
88 and live out their Lutheran identities. //mhm// 4<sup>th</sup> one is "Lutheran Social ministry expresses a  
89 spirit of possibility and a will that shapes the future", so that it's not re-active but rather pro-  
90 active. And then the 5<sup>th</sup> is: "LSA and its members in partnerships with others are leading a  
91 movement of hope and grace toward a society that values generosity, inclusion, justice and  
92 mutual care"//Aha, okay, wow// (1) So we have 5 main things that we try to accomplish, you  
93 know 5 pieces.

94 I: I see, I see. And back to you again, personally. From 1 to 10 (1 being the least, 10 being  
95 the most important). How important is it for you, to work in a faith-based organization?

96 JS: (1) You mean just (generically) or that this one is?

97 I: Generally @(.)@?

98 JS: <sup>L</sup>Because I have not for most of my career worked in a faith-based organization //mhm//  
99 and I doubt that my next job will be in a faith-based organization. But right now, it's very  
100 important.

101 I: So, maybe I should ask how important is it for you to work for LSA?

102 JS: Today? Very important.

103 I: Okay, and if you had to give me a number (.) from one to ten?

104 JS: (3) Pf (1) 8.

105 I: Okay, and why is it so important to you?

106 JS: (3) oI guess because I'm committed to the mission of this particular organization //mhm//  
107 (.) for right now○

108 I: Aha, okay and so, did you choose LSA as an employer for special reasons?

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109 JS: (9) Well, (.) yes, I think that's right.

110 I: Could you tell me more about these special reasons?

111 JS: I think the chance to integrate my faith and my work and also because it (1) was a very-  
112 (.) I think the most important was to integrate faith and work, the second was that I like (.)  
113 start-up and entrepreneurial ventures, and this was one of those, //mhm// there wasn't a road  
114 map, I had to make it up. And then the third is, I think it caps- oI've had a very varied career  
115 and it keeps lots of parts of it.○

116 I: Aha, okay. Yeah, thank you. (.) And what is the difference between faith-based and secular  
117 institutions?

118 JS: I think that's- I don't think there is (not) a single answer to that. //mhm// I think there are  
119 lots of answers to that //mhm// depending on the organization. They are very different from  
120 one another, so it's hard to generalize.

121 I: Okay, I see, so, could you give me some examples, like what answers- different answers  
122 are there?

123 JS: Sure. I think for example, many faith-based organizations and again that depends on  
124 whether you are talking about Jewish-faith-based, or Mennonite faith-based, @(.)@ //yeah//  
125 but many faith-based organizations, I think there's a close relationship between the work of  
126 the organization and the work of the Church and through congregations //mhm// So I think  
127 that congregational connection is one differentiator. //mhm// I think that for- say for example  
128 in Lutheran organizations that there would be an emphasis on the work as vocation. //mhm//  
129 You know, using God's gifts for God's people in the world. //mhm// So, I think there often are  
130 that kind of things. It's easier for me talk about Lutheran than generic faith-based, because if  
131 you actually spent a fair amount of time with other faith-based organizations (.) and some of  
132 these answers would be very different. //Yeah// But for Lutheran organizations for example, I  
133 think the theology would suggest that- because we are all simultaneously saints and sinners  
134 //mhm// you know simul iustus et peccator- that it means that the work is done less in a "one-  
135 up, one-down" sort of way and more as mutual care //yeah// In a sense that everyone has  
136 gifts to give and everyone will have needs at some point in their lives //mhm// and that we  
137 need to take care and helping each other. Rather than we who have much helping those who  
138 have little, not much of that "one-up, one-down" //mhm// kind of notion. I think that faith-based  
139 organizations very often (.) as they think about their work, (.) ask questions (.) about  
140 discernment as well as planning. So for example if they think about - I'm working with two  
141 organizations right now, that are looking at whether they should merge and one of the big  
142 questions they are asking is what's God calling us to do here and can we do that better  
143 together. //I see// But the first question is what is God calling us to do here? //mhm// And  
144 people spend a fair amount of time thinking about that, praying about that and looking at

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145 stewardship of their resources, asking who they're called to serve and how. //yeah// Let's  
146 see, (.) what else might be different about faith-based organizations? I think, (7) depending  
147 on the organization: I worked with a group for a while that developed what they would call  
148 like a typology of faith-based organizations //mhm// that go from faith-permeated to faith-  
149 historic. So if you look across different kinds of faith-based organizations //mhm// or some of  
150 them, their faith-orientation is really more about heritage, more about history less about  
151 current. Other organizations are very much evangelistic. //mhm// We have one of the  
152 organizations that's part of our system that's ( ) located here in Baltimore takes no  
153 government money because they want to be able to preach //mhm// and to convert people as  
154 they are giving them food or clothing or housing or whatever. //Aha, okay// So it's very  
155 different, you know? //yeah// I think what it means to be a faith-based organization is quite  
156 variable.

157 **I:** So what would you say is Lutheran about LSA?

158 **JS:** Well, I think emphasis on some (.) important Lutheran principles: principles of grace,  
159 principles of occasions, simul iustus et peccator, the way that we look at creation //mhm// the  
160 notion of hope through despair, theology of the cross.//mhm// I think the (.) relationship to  
161 Church, //mhm// (.) that connecting our work to the work of the denominations and to that of  
162 Synods and districts and congregations //mhm// is really important //mhm// I think that for  
163 these organizations, thinking about- (.) for example: we have a theologian in residence to  
164 our Board of Directors. //mhm// Our Board of Directors is not all Lutheran but it's vast the  
165 majority Lutheran and we- every time our board meets we praise the work theologically  
166 //yeah// with a theologian who helps us to do that. When we meet for staff meeting, which we  
167 had this week, (we had a staff meeting) we (begin it) with a prayer. //mhm// We, (.) I think, (1)  
168 try to figure out what- (.) how does (.) having this identity- (.) what does that mean for the way  
169 in which we make decisions, the way how we treat people and those kind of things.

170 **I:** Mhm, (.) okay. Well, probably you already answered this but: How is LSA connected with  
171 the Lutheran Church?

172 **JS:** They are part of us. So we are really an alliance of the ELCA, which is the largest  
173 Lutheran denomination and the LCMS, which is the next largest Lutheran denomination.  
174 //mhm// So they're actually structurally part of us.

175 **I:** Okay, I see and-

176 **JS:** ^They appoint members to our board. They have- each one of those Church  
177 bodies has someone who serves as a staff-liaison that staff calls and comes to our staff  
178 meetings. //Ah, okay// They provide funding- some funding to us.

179 **I:** And do you work with local congregations?

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180 JS: Well, we are a national body, //mhm, yes// so we don't work directly with local  
181 congregations. //mhm// But our members do, //mhm, yeah// You know, the 311 Lutheran  
182 health and human service organizations, for sure.

183 I: Mhm, yeah and how is LSA connected with Lutheran Social Services agencies?

184 JS: Well, again, Lutheran Social Services is kind of a funny phrase. It's not a phrase we  
185 would use a lot. //mhm, okay// These 311 organizations are members of LSA, so LSSC,  
186 LSSNC but also California Lutheran Homes, all of the aging service organizations, //mhm//  
187 Lutheran House Care in Brooklyn, New York, that's a big hospital system, Lutheran child and  
188 family services, DIAKON, Lutheran Social Ministries. So that all of the Health and Human  
189 Service Organizations, which is a little different to CC, because Catholic folks tend to divide  
190 up health care and Social Services //mhm// But in our case it's only under one umbrella. So  
191 all of the health and human service organizations are a part of LSA if they have formal  
192 relationships to either the ELCA or the LCMS. //aha// Each of those denominations has a  
193 process //mhm// to which they (.) affiliate or recognize (.) health and human service  
194 organizations. //mhm// So if an organization has been formally connected to one of these  
195 Church bodies //mhm// then they are part of us. //mhm, I see// That's how they become a part  
196 of us.

197 I: So can only Lutheran agencies become a member of LSA?

198 JS: Correct.

199 I: Mhm, okay (.) and can only Lutherans work for LSA?

200 JS: You mean our organization here //Mhm// in Baltimore? (.) We have 12 employees,  
201 //mhm// LSA has 12 employees, (.) most of them are not Lutheran. (.) //Aha, okay.// (.) Some  
202 are (.) most are not.

203 I: So it's not necessary that you are- if you want to work for LSA that you are Lutheran?

204 JS: Right, and keep in mind that we are talking about @(12 people)@ //yeah @(yeah,  
205 yeah)@ // in our organization.

206 I: But you mentioned that the CEO and the member of the Board of Directors are mainly  
207 Lutheran, right?

208 JS: I am Lutheran and it's required that I be Lutheran. It's required that the CEO be Lutheran  
209 of LSA. And there are 20 seats on the board. 18 (1) are directly connected to Lutheran  
210 organizations.//aha, okay// The Church bodies appoint CEO's of these 300 organizations  
211 (appoint)- And so I think now there are 17- wait we have two vacancies, so there are 16  
212 people on- no- there are 17–16, no, 15- people on the board- so, all but two people are  
213 Lutheran.

214 I: Aha, but LSA is a NPO, right?

215 JS: Correct.

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216 I: With a 501c (3) form, so how does that go together, just on a structural basis– just for me  
217 to understand, because I heard, if you are (.) a NPO and you receive money from the  
218 government, you (.) have to employ like not only the denominations but (.) other  
219 denominations as well, is that right?

220 JS: Well, there's- if you really- if you want to get in to the legali– the constitutional legalities,  
221 //mhm// I can give you the name of someone with whom you should speak. //Yeah// This is  
222 very complex //okay// and the law varies from state to state.

223 I: <sup>l</sup>Yeah, I know, I know, it's so hard to understand.

224 JS: <sup>l</sup>(simple answer) //yeah//  
225 But first of all, LSA doesn't get any government money //mhm, okay// (.) So it's like a non-  
226 issue for us. But (.) generally- and it depends on what people are getting government money  
227 to do and it depends on which part @@(of government money)@, //aha// so it's very complex.  
228 But you are right in the sense for-(.) And this is very controversial right this minute- //Yeah//  
229 Because religious hiring is very controversial //Yeah// But the general approach is that if folks  
230 get government money they must not discriminate in hiring except for positions that require  
231 what they would call "bona fide occupational qualifications". //aha// So, for example it may be  
232 appropriate to say we will only hire a Lutheran Chaplain-//yeah, I see//- we will only hire a  
233 Lutheran CEO. //mhm// But if it's somebody who works in the kitchen (.) it wouldn't be  
234 assumed that that person would have to be Lutheran. //mhm// You know, what I mean, so,(.)  
235 I: Mhm, okay I see. Aha, yeah. Maybe you could give me the contact @@(information)@ from  
236 that person because it's really hard to understand.

237 JS: <sup>l</sup>Yeah, it's Bob Tuttle. T-u-t-t-l-e, and I will send you his information. But he's on our  
238 Board of Directors and he's probably the person mostly recognized across the country- /aha//  
239 as the expert in constitutional law //wow// when it comes to faith-based and (.) the  
240 intersection of providing service.

241 I: <sup>l</sup>Aha, that would be great.

242 JS: <sup>l</sup>And he would be recognized by Larry Snyder, and he is  
243 recognized across denominations and by the government as the expert.

244 I: I see. I see. That would be great! //yeah// Because I was looking so desperately for  
245 literature concerning this topic and it was very hard to find the right book.

246 JS: Right, he'll be great @(.)@ //Okay, yeah! @(.)@// I send you his E-mail, he is very  
247 generous. //Okay, yeah, that would be so great// And he's a professor of Law at (George  
248 Washington university) //Okay, yeah// and he's a cool guy too.

249 I: @@(Yeah, okay, great)@. So a few more questions: Is providing social help an essential  
250 action for the Church?

251 JS: (.) Absolutely.

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252 I: And why?

253 JS: Because (3) I think that Lutheran theology would say that we are freed in Christ to serve  
254 our neighbor and that is our primary call. That's what we're set free for. //mhm// And so loving  
255 and serving the neighbor is at the hearts of the gospel. //mhm// We don't do it- you know,  
256 Lutherans would say, we don't do it to secure our salvation //mhm// we do it out of gratitude  
257 because we're loved and so we then are brimming over//yeah// with that and need to share it.

258 I: Mhm, mhm and the next question sounds very similar but it's a little different. So: Is Social  
259 Service important for the Lutheran Church's identity?

260 JS: (.) Say that again.

261 I: Is Social Service important for the Lutheran Church's identity?

262 JS: Absolutely. //mhm// And I would say that for several reasons. I think one is (5) Again, it  
263 fits so closely with Lutheran theology. //mhm// But also it's something that Lutherans are  
264 known for in this country. //mhm// Lutheran health and human service organizations serve 1  
265 in 50 Americans every year. //mhm, wow// So the way that most Americans know Lutherans  
266 //mhm// is through their health and human service work. And that doesn't even count- that 1  
267 in 50 doesn't count the work that's done in the congregations, that's only in these 311  
268 organizations. //mhm// And so I think if you look at the ELCA for example, its kind of current  
269 tagline is "God's work – our hands". //mhm// So it even how it identifies itself is not only  
270 through congregational work, word and sacrament, but also word and service.

271 I: Okay, yeah and how do you think is the Lutheran identity built in LSA?

272 JS: (.) I'm sorry, say that again.

273 I: How do you think is the Lutheran identity built (.) in LSA?

274 JS: I think that because we are integrally connected to those Church bodies, //mhm// the  
275 denominations. //mhm// I think that integral connection is very grounding. I think the fact that  
276 what as we connect these 311 organizations //mhm// - what they have in common is Lutheran  
277 //Yeah// you know that's the bond, it's what they hold together. I think we understand we do  
278 our advocacy work for example on the basis of Church social teaching. (.) You know, the  
279 denominations, have social statements //mhm// (.) and that's how we ground our work. (.)  
280 Tell me the question again?

281 I: How do you think is the Lutheran identity built in LSA?

282 JS: Okay, again, I think we are intentional about studying that. As I said, we have a  
283 theologian in resident to the board. I think the board culture very much builds that. I think (.)  
284 our staff is attracted to working in a place that's faith-based. And ähm- (.)

285 I: <sup>l</sup>Mhm, okay. And- (.) And  
286 you were mentioning that in the 3rd outcome that it's one goal that you make sure as the

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287 umbrella organization that the Lutheran identity is being practiced. Is that correct (.) like I  
288 summarized it?

289 **JS:** You mean we make sure in the organizations //right// that are a part of us? //right// Well,  
290 again, we don't have any authority. //mhm// We don't have any control of these  
291 organizations.//mhm// I wouldn't say "make sure"//Okay// it's a very strong word. //Okay// We  
292 encourage, we provide resources, we teach, we mostly connect them- because each of the  
293 two denominations look at it a little differently. //yeah// we tend to create opportunities for (.)  
294 teachers and preachers and so forth from the two denominations to connect with leaders  
295 //mhm// of the health and human service organizations. //mhm, okay// More than us being the  
296 arbiters of that.

297 **I:** Yeah, and what- (.) you were just mentioning that you are teaching as well. What do you  
298 teach about the relationship between God and human beings? Does God in the Lutheran  
299 belief also care for Non-Christians?

300 **JS:** Yes, absolutely. //mhm// I mean most of our organizations- the vast people that they  
301 serve are not Lutherans. //yeah// Yeah, absolutely .//Mhm, yeah// Mostly about serving the  
302 community, @(not about serving Lutherans)@.

303 **I:** Yeah, okay. And (.) should there be more programs to help people?

304 **JS:** (2) Again, I think one of the things that we would say is that (.) that depends. Certainly (.)  
305 there need to be (.) sufficient programs to help people who have needs.//mhm// But we also  
306 believe very formally that this should not only be about charity it should be about social  
307 change //mhm, okay// And that the goal isn't simply to provide more services. //mhm// The  
308 goal really is to try to reduce the need for services.

309 **I:** Mhm, okay. And do you think that the discussion about the importance of identity in faith-  
310 based organizations has become more important?

311 **JS:** (1) I'm sorry, say that again?

312 **I:** Do you think that the discussion about Lutheran identity or identity in FBOs has become  
313 more important (.) over the last couple of years?

314 **JS:** Since when? Ah (1) I think it's hard to generalize,  
315 //mhm// I think in general, yeah, there is an increasing interest. Yeah, I think that's right.

316 **I:** Mhm, and why do you think is that?

317 **JS:** Well, I think (.) again, these organizations are so different from one another. But I think  
318 most of the organizations are- (and) I take a little bit of credit for that- I think that LSA since  
319 it's been created, has created more place to have that conversation. //mhm// So I think that's  
320 helped a little bit. I think that another piece is that (1) some of the larger organizations there  
321 was a time of (for a lack of a better word) professionalization, //mhm// when you hired  
322 professional social workers and professional financial officers and professional, professional

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323 //right// And I think the organizations worked very hard to get their systems and their  
324 information technologies and those kinds of things in place. But I think having done that then  
325 the organizations asked the question "So what makes us different?"//mhm, okay// So, you  
326 know: "What does this Lutheran in our name mean?", "We have this in our DNA, how do we  
327 live that?".

328 I: And do you think in every day social action, (.) is there a difference?

329 JS: (1) I'm sorry, you'll have to explain that question a little bit...

330 I: Like in every day social work in local agencies do you feel that there is a difference  
331 between governmental –

332 JS: I think that depends on what they're doing. So for example, our  
333 organizations do- I think about some of our hospitals, here's an example: Lutheran health  
334 care in Brooklyn, New York is a Lutheran hospital //mhm// and they specifically are a kind of  
335 safety-net hospital. They deal mostly with people who have no money. Many of the people  
336 are undocumented //mhm// people who are in the country illegally. They are very inclusive so  
337 that I was just talking to the CEO the other day, she said the last time she was in the  
338 Emergency room that the first 100 patients through the door that day came from 53 different  
339 countries //mhm, yeah// They- So I think for them what it means to be Lutheran and do that  
340 work is that they are very committed to social justice and to serving the poor and to serving  
341 people no one else would serve //mhm// I think other organizations for example often don't  
342 give up on people. For example they serve - some of our organizations serve the people who  
343 are the abusers, not just the people who were abused //mhm// but the abusers. And I think  
344 they do that directly out of a Lutheran theology //mhm// I think that for many organizations  
345 they are actually nested in congregations. I look at, you know (.) Peace Community Center in  
346 Tacoma, Washington. It is attached directly to and works out of Peace Lutheran Church. And  
347 it works in that neighborhood with kids in that neighborhood it's a very difficult neighborhood.  
348 I can't imagine that they could picture who they'd be //mhm// if they weren't part of the  
349 Church //mhm// I looked at LSS Minnesota, when they built their new Center for community  
350 change. They invited the congregation to re-locate into a complex of housing and services  
351 that they built. So, I think for awful lot of the organizations that (.) who they are is very much  
352 part of being part of the Church and connected to the Church and its very very local  
353 expressions//mhm// Is that true for all organizations? Probably not. //mhm, yeah, okay//  
354 They're kind of different one from one another. It's true for lots of them.

355 I: Yeah and the workshops LSA is offering are workshops dealing with Lutheran identity?

356 JS: Oh absolutely, //mhm// and I can send you a little- I think we don't have the whole thing  
357 finished yet. But our program of our annual conference //mhm// and for our leadership  
358 academy- //mhm// So for example, the CEO academy, one day will be a (.) theologian,

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359 //mhm// which are seminars all day. And on the second day it will be a guy from the Drucker  
360 institute in California. @ (Aha)@ he will be talking about business and communication  
361 something like that. Yeah, we usually have a mix of that. //I see// In our annual conference  
362 some of the breakouts will be on the vocation of the institution is understood, another one will  
363 be on working with congregations, one of the key others will be a theological keynote but  
364 we'll also have things on public policy and social media @ (.)@ //yeah, okay// It's a mix, right  
365 // Yeah, a great variety // Yeah- But always things that are related to Lutheran identity.

366 I: Yeah, well, the CEO's are Lutheran but are there workshops for staff, for example some  
367 employees are not Lutherans, do they attend workshops as well?

368 JS: Yes, Oh yes //mhm// (.) Oh, absolutely! //mhm// And we have - for example the DIAKON  
369 Lutheran Social ministries; //yeah// It's kind of Diaconia, kind of their name is off of that.  
370 They're headquartered in Pennsylvania. Just as one example: (.) they have a course called  
371 "Lutheranism 101", that all of their staff take //Aha, okay// No matter who they are, you know.  
372 You know? //aha// Like: Here's who you are working for, here's the things that we believe,  
373 here's sort of who Lutheran's are, here's what we believe, and here are some of the ways  
374 that will effect how you do your job.

375 I: Aha, okay, (.) that's interesting. It's DIAKON in Pennsylvania?

376 JS: Mhm (in Pennsylvania).

377 I: Ah, so, I would like to hear more about your religious biography. You told me that you are  
378 Lutheran and were you raised Lutheran?

379 JS: I was, but I was not baptized Lutheran, and my parents were not historically Lutheran.  
380 //ah, okay// My mother was Presbyterian. And I was actually baptized in a German-speaking  
381 reformed Church. //ah okay, wow// @ (.)@ And I- mhm!- was baptized by the same Pastor,  
382 very old Pastor that baptized my father. I grew up in a German speaking family. But when my  
383 parents married and they moved to a new community //mhm// they joined the closest Church,  
384 //yeah// the one they could walk to //Yeah! @ (.)@// And it happened to be Lutheran. //Aha,  
385 okay// And that was true for many of people in the neighborhood //yeah// that they were not  
386 historically Lutheran, but it was the closest Church. //Okay// And so that particular Church  
387 had lots of people in it who were not historically Lutheran //mhm// but who all became  
388 Lutheran in that neighborhood. (.) //Okay// I had a really fine confirmation Pastor //Aha, okay//  
389 who really was a very good Lutheran theologian and a very good teacher. And I think I was  
390 very fascinated by that. //Okay, yeah// You know I learned a lot of kind of a Lutheran  
391 theology. But one of the other things that that congregation did, which was- which I really  
392 have appreciated, was that they- what you learned in High School in Sunday school //mhm//  
393 was about other faiths. //okay, wow// (Some people some other faith). //mhm// But the way  
394 that it worked was that one Sunday say for example a teacher from the Catholic Church

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395 down the street would come and teach us about Catholicism and then the next Sunday we  
396 would go and worship there. //Aha, wow// And then the next Sunday someone from a  
397 Methodist Church would come and tell us about what Methodists believe and the following  
398 Sunday we would go and worship there. //mhm// So I think it was a really nice opportunity to  
399 hear about and learn about the many things that they just have in common //yeah// with each  
400 other. //mhm// But it let's you kind of see what some of the nuances, maybe you would call  
401 them the accents, //yeah// that we're different from group to group so I enjoyed that. But  
402 you're asking my biography (.). When I went to College I attended a Lutheran Church, again  
403 because I could walk to it and @ (I didn't have a car)@. //@(.)@// So I walked to it; it was the  
404 closest one. I probably would have gone to a Lutheran Church anyway and I did that through  
405 college. Then I went to graduate school, New Jersey. And I didn't have a car and there  
406 wasn't any Church within walking distance @(.)@. //okay// So that was a challenge. (3) And  
407 there wasn't good public transportation.//mhm, yeah// So it was very difficult to worship then  
408 and frankly the department that I was in was a Marxist department. //oh, okay// So, I guess I  
409 probably took a break a little bit @(.)@ //yeah// in my early twenties. //mhm// And then when I  
410 actually got a car and could get to a Church I did actually start going back to Church just in  
411 part because I missed singing in a choir //yeah// @(.)@ to be honest. @(.)@ //Yeah @(.)@//  
412 But when I was back in a congregation I really– my faith took root in a more adult sort of way  
413 //mhm// There were many really wonderful people in that congregation, //mhm// very much  
414 connected their faith with actions. //mhm, okay// That was a congregation that took seriously  
415 the call into the neighborhood and the community. //mhm// And so there was a good  
416 connection between I think you know theology and worship life and community life //Yeah//  
417 which was really very good. //Okay// (2) And not weirdly enough, which I would never  
418 guessed in a million years, in my 30es I wound up marrying a Lutheran Pastor //Oh, okay//  
419 that is kind of interesting who then became a- he teaches in a seminary now. //mhm// And,  
420 so, (.) we're active in our congregation. //mhm// So I guess, yeah, faith is pretty important to  
421 me. But I never really connected faith and work until just maybe from the time when I was  
422 only 18 till I was 40 something //yeah// I did not work in Church settings, I worked in other  
423 settings. And I think I first started to work in the Church when I was like 45. //Aha, okay// (.) It  
424 was not like I spent my career in Church work.

425 I: Yeah, wow, that's so @(interesting)@. So, would you say, you have you been changed  
426 because of your job at LSA?

427 JS: Changed (1) A lot more grey hair- no just @(just kidding)@. Mhm, changed? Yeah, I  
428 think I have been changed.

429 I: In how far?

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430   **JS:** Well, I think in addition to sort of professional developments and other sorts of things I  
431   think I've been very touched by being privileged to work with so many faithful leaders across  
432   the country //mhm// People that are really working very hard to put faith and ministry  
433   together, //mhm// put faith and social change, faith and making a difference in the world  
434   together. It's really been a privilege to see so many people doing that.

435   **I:** Yeah, yeah, yeah. So is there anything you would like to add, anything that is still in your  
436   mind that you would like to mention?

437   **JS:** I think only to say that, again, I think that it's very hard- (.) I've been in this position for 10  
438   years, //mhm// and I spent now a lot of time with Lutheran health and human service  
439   organizations across the country //Yeah// You know, with lots of different models, with  
440   boards, with frontline staff, with leaders and I think it's really hard to generalize. Because,  
441   you know, I look at so many organizations that are small and struggling and other  
442   organizations are very very rural areas //mhm// others that are in very urban areas. //mhm//  
443   Some are working with people with mental disabilities. You know the range of things the  
444   people are doing and the ways in which they are doing it are so diverse. //yeah// I think that's  
445   a blessing in one way that its manifest so differently, its not all one way //Yeah// what each  
446   organization finds as its way of kind of living out the Lutheran situation it's really pretty  
447   intriguing. //mhm, mhm//.

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1   **I:** So first of all (1) if you (1) do not feel comfortable with any of my questions please feel free  
2   to interrupt me.

3   **JP:** Okay.

4   **I:** And as well if you can't understand something @(.)@.

5   **JP:** Absolutely.

6   **I:** Okay. So, thank you very much for taking time.

7   **JP:** You're welcome.

8   **I:** So first question: What do you like about your job at LSS of Northern California?

9   **JP:** For me (.) as a fundraiser, I have to really believe in the programs. //mhm// If I don't  
10   believe in the programs, I can't raise money and I can't ask other people to make gifts. So, (.)  
11   I've been in a variety of other private sector jobs, in marketing and those kind of things but  
12   they don't offer the same satisfaction as out there raising money for programs you know are  
13   really saving people's lives, so that's what I love about it the most.

14   **I:** Mhm, I see. And what is the mission of LSS?

15   **JP:** Yeah, see I don't have it completely memorized, that's terrible, you know. (.) It has to do  
16   sort of a biblical mandate in a Lutheran tradition (.) that every human being deserves dignity  
17   and care and that that's what we need to be of service in the community.

18   **I:** Mhm, I see and from 1 to 10, 1 being the least, 10 being the most important, how important  
19   is it for you, to work in a faith-based organization?

20   **JP:** (3) That's an interesting question @(.)@ //@(.)@//. (2) In my professional role it's not  
21   critical. I've worked with other Non-Profits, and you know it's a very satisfying. //mhm// I am  
22   excited with this opportunity to see how the two (.) things can come together. //mhm// I'm not  
23   a Lutheran //mhm// (.) but I have this strong spiritual background, //mhm// so I'm totally in  
24   harmony with (.) the faith-based foundations of the organization. //mhm// So at this point in  
25   time I'm excited to see how this all works with faith-based and also because one of the  
26   reasons I was hired is that I was not a Lutheran and I have the ability to reach out to the  
27   secular community and other sources of funding which we really have to do

28   **I:** I see and if you had to tell me a number?

29   **JP:** Oh (3)

30   **I:** Which number would you- ?

31   **JP:** I would say 5.

32   **I:** Mhm.

33   **JP:** Mhm

34   **I:** Okay, so, did you choose LSS as an employer for special reasons?

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35 **JP:** (3) I did have an interest in the spiritual connection. //mhm// I like the fact that this  
36 position was Northern California so it was (really) expanding my (2) region that I would be  
37 responsible for, //mhm// it would include other areas. (1) Those are the primary.

38 **I:** Mhm. And in your opinion, what is the difference between faith-based and secular  
39 institutions?

40 **JP:** (5) You know there's a level of operation where there's absolutely no difference.

41 **I:** Which level is that?

42 **JP:** I would say at the program level. //mhm// All of the staff are either social workers or  
43 clinicians or program (.) people. Some of them might be Lutheran or be spiritual in some  
44 way. I don't think it comes forward to the forefront. The programs are based on clinical (.)  
45 guidelines if you will. //mhm// I think there are people here who work here because they are  
46 Lutheran //mhm// and that gives them great satisfaction. //mhm// (.) The spiritual component  
47 doesn't really come up in administration. It does come up in our board //mhm// because over  
48 half of our board or more are nominated by the various Lutheran organizations that (2)  
49 provide us funding, //aha// so some of them are Pastors. //mhm// And we actually open our  
50 board meeting with a prayer and (.) inspirational message. And many of our donors, our  
51 individual donors, we have a lot of congregations, more than 200 that take donations in for us  
52 and then individual parishioners also do that. So (.) it's interesting in the funders, in the  
53 donors it's huge importance.

54 **I:** Mhm, I see, mhm. (.) And is it transparent who the donors are?

55 **JP:** Yes, (.) I'm not sure if I know what you are asking- ähm

56 **I:** ^You told me about the  
57 Board of Trustees, is it the Board of Trustees? //mhm, mhm/- they are nominated by the-

58 **JP:** The two Lutheran organizations, the Missouri Synod //right// and ähm (1) //right, yeah//  
59 the other ones //yeah// So, yes, (1) we have- and I don't have that memorized - proportions  
60 but there's a certain number of the board //mhm// that has to be - it's probably a third or a half  
61 – //mhm// that have to be Lutheran related. We have one board member who is just a  
62 participant who went through the program, graduated and now wants to give back. //mhm//  
63 And then the rest can come from anywhere of the community.

64 **I:** I see, I see. And in your opinion, what is Lutheran about LSS?

65 **JP:** ^@(.)@ (2) I think- (.) You know, I was not  
66 aware, first of all I didn't know that there was such a thing as LSS I did hear- in my past here  
67 about CC. //mhm// So it was brand-new to me to see what they were doing and (4) I think  
68 because the mission is faith-based we target the programs that may not be necessarily be (.)  
69 the easiest to pay for. //mhm// But because we feel no one else is stepping in so the fact that  
70 we focus on homeless individuals and foster youth and families with children. So everything

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71 we do is aimed at providing a home (.) for people //mhm// and if they don't have a home they  
72 really can't get much help in anything. So that's why we do the case management. So I think  
73 (.) the mission is really at the core of our programs and guides everything that we do and  
74 that's very Lutheran.

75 **I:** Mhm, mhm and how is LSS connected with the Lutheran Churches?

76 **JP:** Yes. In a number of ways. One is that we have I would say at least 150 if not 200 church  
77 con- Lutheran churches in Northern California who contribute money to us, it can be anything  
78 from \$100 //mhm// to \$7000 a year. //mhm// (.) They also invite us to come and speak (.)  
79 because their mission is focused on service. Their new structure on the Sunday service  
80 programs, there is (.) opportunities after or before services to meet with people from the  
81 community. So we often got out and make presentations and hand out information //mhm//  
82 and so (1) we really cultivating not only the whole church but individual people. And (1) to  
83 some degree we don't always have an unlimited opportunity of volunteering but to a certain  
84 degree people really love to volunteer and donate. Like we had a (.) grown up son, his aged  
85 mother made some baby blankets and donated them. So ähm- (4) did I answer the question?

86 **I:** Yeah! @(. )@

87 **JP:** Okay @(. )@

88 **I:** And in how far is LSS connected with LSA?

89 **JP:** We are member of LSA, so that's the sort of umbrella //mhm// arm and we operate  
90 underneath that. //mhm// Mhm.

91 **I:** And in how far do they give like advice or money or?

92 **JP:** The LSA- I don't think we necessarily direct money from them, we get from the 2 Synods  
93 //mhm// that the Lutherans are organized under, (2) but there are a number of support  
94 organization, like there's conferences and retreats that Barbara, the CEO, would go to, (.)  
95 especially for LSS and all Lutheran based organizations. I just joined (.) a group that's for  
96 development professionals //mhm// of Lutheran organizations. //mhm// So there are these  
97 sorts of (.) professional groups for us to connect with.

98 **I:** Like workshops and so on?

99 **JP:** Mhm.

100 **I:** Mhm, I see. And is providing social help an essential action for the church?

101 **JP:** I think they view it as that. //mhm// I certainly haven't been to all of ours but out of the  
102 ones that I have visited I was really amazed at the amount of community outreach, including  
103 we have a program in Contra Costa where all the churches sign up to house 30 homeless  
104 people //mhm// (.) for a few days or a week and that's how we house these people through  
105 the winter. (.) There's another church in- that I went to in Lafayette that over the years has (.)  
106 a lot of their parishioners and volunteers has set up a phone calling service for free to call

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107 anyone in Contra Costa County who needs a phone call //mhm// whether it's they're old and  
108 they just want somebody to keep track of them or whatever. So they're doing thousands. We  
109 have others that are helping the food banks. (2) We had a church in Sacramento that did a  
110 big fundraiser for us. There were beneficiaries, LSS and a school in Ruanda. //mhm// (.) So  
111 they are not just locally based here in the US, but they see their service is abroad as well.  
112 //mhm// So they have a huge impact on the community.

113 I: Mhm, mhm and is social- it seems like the same question but it's a little different- //mhm//  
114 so, is social service important for the Lutheran Church's identity?

115 JP: (4) I don't know if I could- not being as familiar //mhm// it seems to me just from my  
116 experience that it is important. //mhm// It is an important part of their identity, (.) but because I  
117 am not Lutheran and I haven't been in this position all that long I don't know if I could speak  
118 more directly about it.

119 I: Mhm, mhm, and can only Lutherans work for @( LSS)@?

120 JP: @(2)@ Obviously that- that answer is no. Anybody can.

121 I: Okay, and in your opinion should there be more programs to help people?

122 JP: (3) Just in general?

123 I: Yeah.

124 JP: Well, the need is never met. //mhm// And you've probably heard, I'm sure it's made the  
125 world news that California in particular is in a terrible situation with their budget and I was just  
126 at a meeting on social responsibility this morning. (.) I mean it's really disastrous. (2) If the  
127 budget that's just was passed happens, there will be (Contra Costa) to 700 families (.)  
128 without childcare. //mhm// So there's real direct measurements of what we're going through.  
129 So (.) what the County is doing is trying to (.) form coalitions and groups of people to figure  
130 out how do we (2) continue to do more with less. //mhm// And we just understand it's not  
131 gonna go back to where it was, the funding will never be the same. //mhm// (.) So it's a pretty  
132 gloomy picture.

133 I: Yeah, yeah.(.) So a lot of pressure is on your shoulders as the fundraiser?

134 JP: Well, the particular and unique challenge that I have is normally an organization wants to  
135 have a real diverse funding base //mhm// so that you are not totally overly dependent. Well,  
136 (.) I was first very successful in getting a number of huge government contracts so at the  
137 moment our (3) revenue base is 80% government, state, some city but mostly state and  
138 federal. //mhm// And the problem is that they don't allow to (.) fully (2) covering administrative  
139 costs. //mhm// So we're actually in a structural deficit right now //mhm// as we're looking at  
140 what can fundraising do but what else do we have to do to change the organization //mhm//  
141 because right now the model we have //yeah// is quite difficult to sustain. //mhm// So there is  
142 pressure. @(2)@

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143 I: Sounds like there is, yeah. So (.) do you personally believe in God?

144 **JP:** Yes I do.

145 I: Yeah, so what do you think about the relationship between God and human beings?

146 **JP:** I think our whole purpose in life is to love God and to be of service to others. //mhm//

147 ○And I embrace East and West sort of spiritual traditions.○ (2) So to me there's really-

148 whether you are a bus driver or a street sweeper or an attorney or whatever you are (5) that

149 it feels very important to me that we (2) treat everyone in a loving way and be of service.

150 I: Mhm (3) And so (.) you told me that most of the people that are in the Board of Trustees

151 are Lutheran but here in every-day work, are you- do you- is it religiously very diverse?

152 **JP:** I think that we do. But I actually haven't asked that specifically. //mhm// (2) So I don't

153 even know if I could speculate on the percentages.

154 I: Mhm, so would you say it isn't an issue?

155 **JP:** I think it depends. For my experience here it doesn't come up as a topic necessarily.

156 //mhm// But I will share one interesting example. We just did a holiday appeal letter //mhm//

157 and since we focus on housing, the theme was home for the holidays. //mhm// So we had a

158 red door and the appeal went out as doing very well. But one board member and one donor

159 get emails since, because in the letter we did the political correct this time around of "Wishing

160 you a joyous holiday" //aha// and they were not happy that we didn't say Christmas and that

161 we didn't say specifically you know ○that Jesus was born on Christmas and that's at the

162 heart of everything we○ do. So that's kind of a new situation for me. //mhm// Even though

163 probably 95% of our donors aren't Lutheran (.) if we are trying to reach out to other groups

164 we have to figure out how it is that we do that and still do that. So I haven't got an answer but

165 that's-(2)

166 I: That's the situation.

167 **JP:** Mhm, mhm.

168 I: So, are you interested in other religions?

169 **JP:** Mhm, only- only in so far as if it broadens my spiritual understanding in general //mhm//

170 (2) but I have a church that I belong to and so that is sort of my- (.) my path for me.

171 I: And I would like to hear more about your religious biography.

172 **JP:** Okay, okay! @(.)@ //@(.)@//

173 Well, I am a member of Sufism re-oriented. (.) Sufism is an Eastern (.) religious path that first

174 came to the US in the 1940s with an icon. (2) Our- There is a lot of Sufi groups that are

175 particular focused on Meher Baba //mhm// who is our special teacher from India, who (2)

176 passed away in 1969 but (.) really did a lot of spiritual outreach and work and not only in

177 India, ○but Europe, England and then the Americas.○ //mhm// So- And basically Sufi- the

178 term "Sufi" means (purity) and we really believe that every path leads to God depending on

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179 what other people do and that we do need to be of service and what we do does matter in  
180 the larger scheme of things that we can be an instrument of God.

181 I: Mhm, and have you been raised in that belief?

182 **JP:** No, (.) this (.) I did in my adult (.) years. //mhm// In fact it was when I came out here that I  
183 first (.) heard about it //mhm// and studied and read and (.) did a lot of things before sort of  
184 making the decision.

185 I: Mhm, I see. Interesting! @(.)@ So (2) would you say (.) that you have you been changed  
186 because of your Christian social practice? (3)

187 **JP:** ^Oh definitely.

188 I: ^It might not be Christian for you, I don't know, you have to correct me  
189 @(.)@.

190 **JP:** ^Yeah, yeah. It's both, you know. I mean I see us as, I mean  
191 we're kind a like everything. It's made a dramatic impact in my life. When I was in my early  
192 20es when I was in college, I knew- just knew there had to be something more and there was  
193 just like emptiness and once you find what really feels like your spiritual home there is no  
194 compare for that. //mhm// So no matter if you lose a job, if you ran out of money, if your  
195 health feels you, your spiritual connection to God is the one thing that can never be lost. So  
196 (2) that (.) changes your whole outlook life.

197 I: Is there anything else you would like to add?

198 **JP:** About that?

199 I: About the whole interview.

200 **JP:** ^Oh, well, I think that Lutheran-based organizations and other faith-based  
201 organizations and the role of churches is really- has been extremely important and will play  
202 probably an even more important role as needs grow and governments are unable to (.)  
203 provide (.) those needs and so (.) I'm very interested in making LSS as successful as I can  
204 financially. Because the programs they deal with are essential and I think (2) the faith-based  
205 community (.) is really the foundation of probably a lot of Non-Profits. //mhm// And that's why  
206 people get involved and that's because they care. So I think (.) it's gonna play an even more  
207 important role and I wanna hope that I cannot only nurture the existing donors and  
208 congregations but to reach out to other groups who could get be inspired to support us as  
209 well.

210 I: And do you think you as being not Lutheran is (1) a @+(Plus)@ to do that to succeed in  
211 reaching out to different groups?

212 **JP:** I think- I think it is a Plus for me. //mhm// (2) I don't have the same heritage of the  
213 Lutheran heritage. You know sort of the- There is sort of- there's a community when you are  
214 in and around and I've doubt with it in a number of ways because they assume that I am

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215 Lutheran and that's kind of important to a lot of people. So I let them know that my mother  
216 was Norwegian and I lived in Minnesota, so I'm almost Lutheran. //mhm// And- but I share  
217 their commitment to loving God and being of service. And once that's explained, then people  
218 are really (2) it doesn't matter at that point //mhm// (.) yeah.

219 I: (3) Thank you so much.

220 **JP:** You're welcome. So tell me what your research project is about. You mentioned me a  
221 little at the beginning, but-

222 I: Right. It is focusing on the identity of the- the Lutheran and Catholic identity in LSS and in  
223 CC. In how far it is important for every day social help //right// and how the (1) employees  
224 describe the identity.

225 **JP:** Right. //yeah// And are you doing that because you are looking at how things are in  
226 Germany right now, and-

227 I: Not yet. I'm focusing only on the US. //okay// But my- It's been such  
228 an (.) interesting, inspiring @journey@ //good// so that I am hoping that I will have more  
229 time after I did my thesis //right// to broaden//mhm, mhm// to have a broader look at it and to  
230 be finally be able to compare the German system with the US system.

231 **JP:** It would be great. I know I was at a retreat with there- women's (.) Lutheran retreat group  
232 //mhm// and the challenge they face is that they're an aging group-//mhm// (.) it's so much  
233 harder for (.) congregations and churches to get younger people involved (.) in those kinds of  
234 things and that's a real challenge.

235 I: Yeah //yeah//, yeah. That's the same in Germany. //mhm// But the more fundamental they  
236 are //mhm// the more younger people they have.

237 **JP:** (.) Are you Lutheran?

238 I: I am Lutheran, in Germany it's like you almost have (.) just like 2 churches, //mhm//  
239 Catholic and Lutheran. //mhm// There are like the Methodist //mhm// or the Baptist, but it's  
240 very seldom, //mhm// it's really the minority. //mhm// So, yeah, I was baptized- I decided to be  
241 baptized when I was 16. //aha//. So I wasn't baptized when I was a little kid //aha, aha//  
242 because my Mum- she was Catholic and she left the Church, so- (.) but in Germany we don't  
243 have that diversity. //mhm// We have Sufism @(.)@ //mhm, mhm, mhm// but I only learned  
244 about Sufism because I do my studies at university. //mhm// And so (.) it's not very common  
245 //mhm// it's very rare. So we have lots of Muslims //mhm// because we have the turkish  
246 //right// people who are immigrants //mhm// and that's a huge topic right now in Germany  
247 //yeah// because we have all these Christian social services and we are- (3) we are dealing  
248 with Muslims //yeah// so how does that fit? //right// How can we serve Muslims when we are  
249 so strongly connected with the Christian belief? And that was initially //mhm// the reason why

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250 I was looking //yes// at this system because I wanted to learn more about how the identity  
251 can be built even though it's not all Christian.

252 **JP:** We have two main offices, San Francisco have huge programs and Sacramento. The  
253 deputy director in San Francisco is a long-time Lutheran //mhm// and very involved in the  
254 Lutheran community. The deputy director in Sacramento: no connection at all, //mhm// no  
255 interest. @(.)@ She rarely goes and makes presentations at churches, some of her program  
256 staff do. But I say that because both of them are equally successful in managing programs  
257 //mhm// and it's always of concern to them to tailor our services to meet the needs of their  
258 cliental. So (3) yeah- but it- it is definitely, I think the challenge for Lutheran-based is that  
259 they do need to – without losing their Lutheran heritage - they do need to figure out a way to  
260 reach out because otherwise (1) their – like even now I'm trying to expand the board. //mhm//  
261 beyond that now, I have never had a board meeting where they would start with a prayer. So  
262 is somebody gonna be uncomfortable if they are not all Lutheran? I don't know. (.) So those  
263 are the questions we have to ask.

264 **I:** And that's so interesting because it is very similar to the German situation //mhm// now.  
265 //mhm// It's all about the identity and the fear of losing the identity //right// if you are opening  
266 up too much. //right, right/. So that's very interesting because it's 2 different systems //mhm//  
267 but it's the same topic.

268 **JP:** I mean and they play- the faith-based organizations play such a vital role - and we have  
269 to find a way to help sustain them. Well, wonderful.

270 **I:** Well, thank you so much for sharing your thoughts and taking time answering all my  
271 questions!

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1   **I:** So thank you again-

2   **MG:** ^Now, Teresa,(.) as we start, I'm trusting you to take out all the bad things and only  
3   keep the good things, thank you!

4   **I:** @(.).@.

5   **MG:** Okay @(.).@.

6   **I:** You have to tell me what's good and what's bad.

7   **MG:** @(I will)@.

8   **I:** @(.).@ So thank you again for taking time answering my questions and if you do not feel  
9   comfortable with any of my questions or you did not understand me, which is probable  
10   @(.).@.

11   **MG:** ^@(.).@.

12   **I:** Because this is not my mother language, please feel free to interrupt me and tell me.

13   **MG:** Okay, I will.

14   **I:** Good! So, what do you like about your job at LSSCCC?

15   **MG:** I think the most important part of this job is what you give to the community in terms of  
16   service but more importantly I think what you get back //mhm// And for me it is a satisfaction  
17   of seeing that the work that I do has a positive effect on the people in the community and as  
18   a extra bonus it has a positive effect on me.

19   **I:** Mhm, mhm and what is the mission of LSS?

20   **MG:** Well, if you look right up here in the corner @(.).@, you gonna see our mission and our  
21   vision. It says: LSSCCC celebrates the love of Christ for all people through acts of service  
22   //mhm// I think that, I think that, this is my mantra. You know, I think that celebrating the love  
23   of Christ through acts of service is just automatic for me. So every time, every time we do  
24   something that benefits the community, whether it benefits an individual or the community as  
25   a whole we are showing our love for Jesus Christ. Our savior. What better job could you ever  
26   have that almost everything you do shows your love for God? (1) you know, what a vision.

27   **I:** Mhm, yeah. And from 1 to 10, 1 being the least, 10 being the most important, how  
28   important is it for you, to work in a faith-based organization?

29   **MG:** ((seufzt)) That is a difficult question. //mhm// I think that I like LSS and what we do and  
30   our vision and mission but I think it depends on the organization itself and not the faith-  
31   based. I would have the same mission whether I was at LSS or "Joe-by-Joe" help the  
32   community //mhm// I think that that is something that's spiritual inside of you. //mhm// When I  
33   worked at the Los Angeles free clinic, which had all these issues about making sure that they  
34   didn't have a religion because of federal money and blablabla //mhm// I think we had many  
35   people of faith and we had people that were more of faith than people were here in faith-

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36 based organizations. So I think that as long as the faith-based organization has that  
37 underlying commitment //mhm// to what it is, whatever faith is and I don't want to say  
38 Christian - to their true religious principles, I think I'm okay with that. I don't know if I can  
39 quantify it from 1 to 10, because when- I can say it's 10! But it's really quantified by the  
40 agency you are at. //mhm// And if I went to LSS at this point I would say gosh, this is about a  
41 8 or a 9 //mhm// Because I think people truly try to live a work that we do.

42 **I:** Mhm, okay! And did you choose LSS as an employer for special reasons?

43 **MG:** Ähm (.) yes, two fold. One is that I wanted to return to Pasadena, and the job was in  
44 Pasadena //mhm// That was the first reason, cause I was looking for jobs in Pasadena to be  
45 closer to home and to my son who was gonna graduate. Then 5 years ago- 5 years ago- in 5  
46 years he is gonna be graduating, he was starting to become a teen and I thought I need to  
47 be closer to home, because working in Non-Profits and I've been working for Non-Profits for  
48 a long time you put in a lot of hours and I wanna be sure that I would be here for him during  
49 those years when he was growing up. And those 1 to 6 years it wasn't really that difficult now  
50 he had more things, and so I thought I'm gonna find a job in Pasadena. //mhm// The reason  
51 why I came to this particular place in LSS is that -I'm not sure if this is okay or not, I don't  
52 care-

53 **I:** @(Don't worry)@.

54 **MG:** 'yeah, yeah,...but what happened really is that, when I applied for the job, I  
55 wasn't really sure whether that was the right fit for me so what I did, was that I researched a  
56 little bit and then I actually had an interview. And after I had the interview I thought, (1) I need  
57 to- I had the interview somewhere else, not here ( ) – So, what I did was, one day I decided  
58 to call this place and I said: "Hello my name is Martin Gordon and I'd like to see what you  
59 have to offer" and so I came and the girl who was here took me all around the place and  
60 showed me everything and I asked her a bunch of questions and she was really nice. And I  
61 said: "You know there is a job opening here, I heard. ( ) There is some transition here. Aren't  
62 you gonna be applying for this job?" and I thought: "What's going on here?!" And she said:  
63 "Oh no. I wouldn't do this, that's what I do and that's what I do well and that's what I wanna  
64 do." And I said: "Okay, that's great." And I met some of the staff and so I came back and  
65 maybe this girl hasn't seen her potential blablabla //mhm// So I sent the letter back to  
66 whoever had interviewed me at that time. (.) Can't think of her name- it doesn't matter. I said:  
67 "You know, I'm not sure that I'm the right person for this job you might wanna look inwardly at  
68 the job but I did go and visit the site and here's what I see and I said blablablabla and I said:  
69 "And I think if you don't look at the potential here"- because that's what I did //mhm// And so I  
70 said: "So, that's it and good luck @(and blablabla)@, //@(.)@// you know, "goodbye" and

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71 they must have thought: "This guy is an idiot! Why would he be telling us what to do?!" I think  
72 a few months passed by //mhm// and they called me back and I went: "LSS who?" I have  
73 forgotten all about that. When we started talking I remembered all ( ) and I thought that they  
74 were calling me to get a little more information on my thought. And they were like: "No we  
75 kind of want you to come and work for us." @(.@ And to make a long story short they didn't  
76 pay well, I thought they would pay much better, but horrible pay, horrible. But I really thought  
77 you know what, there is just something about this place I said and I come and stay for a year  
78 and I'll do some of the things that they need to happen because I have a vision for it and I'll  
79 be gone but I'll put it in a better place than it was and they'll get a nice young person who can  
80 handle all this stress @(.@ you know like you //@(.@// And so now, I'm in my 6<sup>th</sup> year and I  
81 go: "Oh God where did the time go?" //mhm// and I still don't see- although we have  
82 dramatically changed the dynamic from what it was when I came here to what it is now, and  
83 I'm so excited and proud (.), about what we've done to change this dynamic. But every time I  
84 think about leaving, which recently I actually did, I go: "Oh God, how can I possibly do that?  
85 Because I see another quantum leap, this is @(@ and I think I should be here for it)@ but I see  
86 another quantum leap that's gonna make us better than we ever were. And we're in tough  
87 economic times, we have budget cuts, I've had to lay staff off, make a paradigm shift in how  
88 we do work, I did all of that stuff to a point of the day when I said I gonna close this place if  
89 you don't like the paradigm shift. I get it. I redesigned the whole program and made it  
90 happen. So how can I possibly leave no matter how much you paid me. The point is that- (.)  
91 and this is probably not great to say, but I've had a raise since I got here. So, go find some  
92 other work and go find some other staff we'll find a way to make it happen. This is a mission  
93 in itself and sometimes I wish it wasn't, Teresa I swear, sometimes I wish it wasn't. //mhm//  
94 As I had an opportunity just recently, and it will come back in January, unfortunately, (-) to  
95 make almost double what I make now //mhm// because of my areas of expertise and I  
96 actually turned the job down. And when I think of it again I go: "Why would you do that?" And  
97 it was even though the job was paying more money but I could not get over the fact that I had  
98 a work to do here and that I loved the staff, the people – this not quite much what a manager  
99 should be saying – @(@ the staff the people) (.) and what we are doing and I felt a commitment  
100 to make that move to at least one more level before I will go some place else. And then also,  
101 I say this to all my friends all the time all money is not good money just because I don't think I  
102 would have been happy there, either. I would have been happy for about a year though,  
103 @(.@ - cause I'd had 2 years of salary that I have for one year. //@(.@// But for me, I'm in  
104 a stage of my career where I need the actual happiness of wanting to be in my job and the  
105 flexibility to do some of the things I do in Pasadena. I have a lot of connections here in

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106 Pasadena, like the mayor is gonna be sending us Turkeys this year for the 5<sup>th</sup> straight year,  
107 because I have a good relationship with the city of Pasadena. I'm on the Human Services  
108 Commission, I'm on the ACLU, I'm on the NACP, I'm on both of the community- the  
109 community parts, commissions that do all the community centers everybody knows me there  
110 and so on. So this is how I made these connections to make us better. How could I let that  
111 go? At this time I just can't. I mean that could change, as we get a year when we start talking  
112 about this money again. //@(.)@// But right now, I really don't see it. And I need to work  
113 within to get better salaries, I wrote a grant a few years ago to raise the salary for the staff  
114 and I forgot to raise my own salary @(.)@. But that's life, because this is like a family in itself.  
115 //mhm// I'm gonna give you one more thing and then I'm gonna let this one go. "Staff", I told  
116 them about a year ago, you know, "we're having cuts in our fundings etc. etc. etc. and what's  
117 gonna happen is that I'm gonna lay some staff off and I'm also gonna cut hours". And I said,  
118 "this gonna take some time, and I wanna try to manipulate the budget, so that I don't have to  
119 do this as quickly". All the other agencies around cut their people under 40 hours a week,  
120 probably a year, a year and a half before I did. When I did, ( ) I said, "We're finally here", and  
121 I had to cut a few staff that were part-time staff or staff that was on call and then for our staff,  
122 I made sure we didn't cut them to a point that they would not get their other benefits. //mhm//  
123 And when I did it you know, it was not a great day for me, I was kind of unhappy about it, I  
124 was sad, and I know staff was gonna say: "That jerk". And when I got done - we all sat at our  
125 table in the office in there - and when we got done, I said: "Well, that's it- that's all I have to  
126 say" and so I said: "We're about to break up the meeting". And a couple of staff got up and  
127 said: "You know what, thank you Martin." I said: "Thank you, pff?! //yeah// You guys are not  
128 very smart!" //@(.)@/ Those are touching moments for me because they said: "You gave us  
129 a year or so to prepare us, you kept us in loop the entire time and when the time came you  
130 did it with compassion and care for us". And I thought "Oh wow!" and I almost started crying  
131 like I am now ((weint)). //mhm// Because I thought it was so powerful //yeah// and so I think  
132 that's one of the reasons I stay. ((weint)).

133 **I:** Yeah, it's a strong connection (1)

134 **MG:** Yeah (.) ((weint)).

135 **I:** That's a lot more worth.

136 **MG:** Yeah, it is (2)

137 **I:** So, do you think there are differences between faith-based and secular institutions?

138 **M:** Well, I'm gonna say it for LSS. I think absolutely //mhm// I just think absolutely. As I said  
139 earlier, I think that the agency is made by the people within it. But I think that the fact that we  
140 are faith-based- openly faith-based, //mhm// allows people of faith regardless of what faith

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141 they are- //mhm// if they believe in a higher power- it allows (.) you to use that faith in your  
142 work //mhm// And I'd say so, if this was (.) Martin Social Services it would not have the same  
143 dynamic as LSS because it would not have that mission (.) //mhm// or that vision and even if  
144 it had a mission that was a secularly nature, whether you like it or not – I shouldn't say  
145 whether you like it or not- but for me, it relates us to a higher power. //mhm// Which means  
146 that we have even a higher responsibility in our minds, even if they are not in our hearts. But  
147 being secular we would do the same thing. In our minds we have a higher responsibility to  
148 each other, to the community and to Jesus Christ and God itself.

149 I: Mhm, and who strengthens this belief that you are connected or (.) do you have that strong  
150 responsibility? Because I think your staff, they are not all Lutheran? So, who-

151 **MG:** ^Nobody in here is  
152 Lutheran. I have to say most of them are Christian. ( ) I never talk about quote unquote the  
153 Lutheran way or the Lutheran Social Services way, //mhm// yes, in our mission, etc. But I  
154 don't do that. But unlike other organizations when we sit to a meal we pray. //mhm// We don't  
155 pray on morning meetings because we are not all on the- @ (although we probably should)@  
156 and sometimes we do thank God for our jobs, you know, things like that. But whenever we  
157 have a meal we do that - and I think that comes from who is at the top, who is the person in  
158 charge. And so I think that as LSS everybody knows- and there's other agencies that work  
159 like ours that are not faith-based //mhm// so they don't do this. I think we- because I feel that  
160 that's part of our mission and it's installed in everything we do //mhm// And so if we have you  
161 know, meetings or we have bad news or something like that, we often pray. And that comes  
162 from me as a leader in this organization, for this (secular) organization and from the staff  
163 itself. //mhm// When the staff braces at also it just strengthens us as a LSS unit that doesn't  
164 have to be Lutheran, //mhm// you know I don't (how to other way) to describe it. //yeah,  
165 mhm//.

166 I: So, next question is, what is Lutheran about LSS?

167 **MG:** @(2)@ You know, (1) I guess that (.) the Lutheran part of it is the giving part, the giving  
168 back part. I think even though it's a small mission statement, I think it's the most important  
169 part celebrating the love of Christ for all people through acts of service. I think that's part of- I  
170 guess that's why everybody says: "You must be a Lutheran"– that's part of what I see as the  
171 Lutheran piece of this. That every time we give a act service, we are praising God, we are  
172 praising God. So when I have a bad day, or when we get a budget cut and I use the bad  
173 words I shouldn't use and I have to forgive myself, we say: "What we're doing-" and I say it  
174 lots of times - and I'm not sure we're supposed to say that or not, but it doesn't matter – but  
175 sometimes I just go like: "You know what: we are doing God's work, we are doing God's

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176 work." So no matter what they do, no matter how they torture us, no matter how they cut our  
177 budgets, no matter what things that I have to do to make this work, we're gonna make this  
178 work, cause we're doing God's work. That's what makes us different //mhm// () .) Here's  
179 what's even worse: I think that how I manage has to do with my principle - and it has only  
180 been enhanced, I've always been this way, but only been enhanced by the fact that I am LSS  
181 now and not just "Johnny Blow" Social Service, because I treat the staff, if I believe in this  
182 that we celebrate the love of Christ for all people through acts of service, than part of that is  
183 service to every single person including you. () So that means when I look at not only the  
184 Social Service work I do but everything I do whether it's got to do with my home or my staff  
185 is, I treat my staff just like the constituency that they would be as if they were my clients.  
186 Because all of those things show my love for Christ and if I'm not looking out for them than  
187 how could I be looking out for anybody else? And that flows through the entire organization  
188 here for me.

189 I: Mhm, so would you say that the identity of LSS stands and falls with the religious beliefs of  
190 the leaders?

191 MG: Ähm () I don't know if I would say it stands and falls, but, () let me see if I can figure out  
192 another way to say that. (2) I think the strength, the true strength of the organization stands  
193 and falls on those people, the leaders of this organization. Because I think the true strength  
194 of LSS for Pasadena, for the San Diego Valley falls on the shoulders of the leaders, which  
195 includes me, those above me, those around me. Because each one of my staff members,  
196 here's what I tell them- this is really- and I don't know if that's the right way to put it- but I  
197 say: "You are reflection of first of all LSS, of me, of yourselves, of our participants and on  
198 down. So everything you do flows through this entire agency". So when I go out in the  
199 community and someone says: "Oh do you work for LSS?", you know, I go: "Oh yeah." They  
200 say: "I know your participant in the program so and so. Oh, he loves it there." Or: "I know you  
201 staff members so and so and so" and I go: "Oh yeah, they are great". So you know, it does  
202 permeate throughout there. //mhm// And it does have a religious connotation, I think that  
203 people expect more of us, so we expect more of ourselves. And we've had staff from other  
204 agencies that go: "Do you have any more job openings over there?" and I go: "What? Why  
205 would they want to come here, I work people hard. But I respect them. I really care, I think  
206 the jobs that they have here are pretty pretty hard jobs and we don't get paid much. So I do  
207 everything within my power to make sure that I have things for them that are intangible that  
208 are not money //mhm// they are just things. Like we have a kind of game that we play called  
209 Pocino- it's kind of like Bingo //mhm// called Pocino and what you win by winning the pieces  
210 of Pocino is going 15 minutes earlier on Friday. You would think that people go like who

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211 gives a crap. It is the most– we did it this morning– it is the most fun we have on Fridays.  
212 They just go crazy: “Oh Martin–“ and sometimes I change it, sometimes I change it, when you  
213 can have breakfast at McDonalds with the director you know, they just go crazy. Because  
214 ((hustet)) like me– I go like it’s not about the money sometimes, it’s about the camaraderie  
215 it’s about the coming together, that vision of what we gonna have for the future. And I get  
216 mad sometimes, too. I go like: “We’re not doing enough”. And they go like: “Oh, oh Martin is  
217 on the rampage” They go like: “Let’s ramp it up”, they don’t go like: “We’re gonna fix him”,  
218 but: “Let’s ramp it up”, because they know that I care about them, the participants, the  
219 organization and I am the leader of having that vision—that religious quote, Christian vision I  
220 guess you say //mhm// and I think it is important.

221 **I:** So, do you think that a Muslim could be in the position of a leader of LSS?

222 **MG:** Ähm, (.) I don’t know how to answer that. I think it would depend on the person, //mhm//  
223 because I’m a student of Islam. //mhm// And so I understand it more than most. //mhm// I was  
224 a comparative religion person- I studied comparative religions, so Buddhism- I have a whole  
225 lot ideas (@of what@) a higher power is, you know. So I might be a little eclectic in that way  
226 but so if I were- I think it becomes more personal than it does (.) the religion itself, I think  
227 some people are more fanatical about their religions and no, I don’t think a fanatic Lutheran  
228 or (@a fanatic@) Catholic is the right person for a Social Service agency. Because a person  
229 with a fanaticism cannot truly deliver the services that need to happen to people (.) the way  
230 any higher power would want you to do it. //mhm// So, I say it would be up to the individual. If  
231 I was a Muslim and I understand the Muslim culture, you know, I shouldn’t say very well but  
232 the (.) doctrine, you know. I could run this agency just like I do it now, because I could still get  
233 behind that mission, although I would be thinking of the mission in terms of Allah //mhm// in  
234 terms of this. I would still be able to do that. //mhm// (I think it might be) But I think that would  
235 be – for me, I could do that. I’m not a Lutheran and I can do that. And in fact, what is so  
236 funny is that people think I’m probably the most staunched Lutheran around the way I talk.  
237 //mhm// And I’m not saying (.) I’m not Lutheran-friendly or whatever, but I never identified  
238 myself as a Lutheran. When I go to Lutheran Pastors they say: “Are you Lutheran?”, I say  
239 “I’m sorry I’m not.” //(@I’m, sorry@)// No, I do, you know, I feel bad, they go like “Well, what  
240 are you doing here?” and then when I get done they go like “Are you sure, you’re not a  
241 Lutheran?” //@(.)@// You know, they always laugh. Cause I always tell them I’m a wayward  
242 Catholic, though I don’t go to Catholic Church, and (@in fact@) I go to all the Lutheran  
243 Churches, because they are my constituencies //yeah// and I go to Church all the time with  
244 them and Pastors and what not. “If you don’t feel bad about the Lutheran why aren’t you  
245 Lutheran than?” “Well I don’t know, it’s not my thing.” A religion quote unquote has not been

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246 my thing //mhm// Being spiritual, believing in God and the work we should do, that's mine and  
247 I just have to leave it to that.

248 **I:** Yeah, and how is LSS connected with the Lutheran Churches?

249 **MG:** Well, here in Pasadena it hasn't been that great, it hasn't been that great, because of  
250 the past history. And I think it's so sad. What is good is that in the last year I have redoubled  
251 my efforts to go and do outreach to some Churches in San Gabriel Valley. (.) And for some  
252 reason the Churches I have picked, @(I've picked some at random in different areas)@, the  
253 Churches that I've been picked, have been awesomely great //mhm// and so I've been so  
254 encouraged. I think that that's changing. The Churches out (@where you are going)@ to  
255 New City Parish and the people out there are so giving and so caring and that has  
256 encouraged me to say my goal next year one of my issues is to meet with that San Diego  
257 valley group. Get them to know me because I think I— I do think that the person at the top is a  
258 reflection of an agency— and I think by knowing me and trusting me they say: "I don't want  
259 anything from you I wanna give you something." and that I can do that for a year or two and  
260 that whole dynamical change //mhm// You see people coming- and I think that's unfortunate-  
261 with their hands out: "Okay I'm a Lutheran—" which was not my intention- "I'm a Lutheran".  
262 Actually, that's not true. I think when I first came, I think that people expected me to go out  
263 and say: "You're Lutheran and this is LSS (.) and give us the money" //mhm// And I said:  
264 "Okay, I guess that's what you were doing here and everybody's going to be"— and then  
265 when I saw the people were like." I don't even wanna talk to him) and what's going on?" And  
266 so the same would (be built) with the trust of participants and our clients and the community.  
267 We can't expect Lutheran Churches to just love us because we are LSS. We must prove that  
268 we live by Lutheran principles. And I don't know if I should say Lutheran principles or by (1)  
269 the Bible period. //mhm// You know, it's best if we are a Christian organization, which we are.  
270 //mhm// And so, I think that maybe we haven't shown that, or before I got here there were  
271 some issues with that. I needed to show my faith by actions. And so I need to get out there  
272 and so it has been very encouraging, @(except of this one thing)@, and this new group that I  
273 will meet with which will represent all of San Gabriel Valley when I go to talk with them I think  
274 they will see in me what they are looking for //mhm// is a person who is straight forward  
275 confident and who says: "We do acts of service to celebrate Christ." And that's how we  
276 celebrate. And that's what it's about, not about giving money to us or anything else. And they  
277 will embrace me whether it be in money, which is not my concern but in personnel and  
278 people who come here. Because if I have people who will come and volunteer like one day if  
279 I need people to paint the whole building, I wanna be able to go out and say: "Dear Lutheran  
280 Churches we've been coming out, now I need 25 volunteers to come, I got the paint donated,

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281 roll up your sleeves and do it." And that I have 10 Churches come out and do it. //mhm//  
282 That's what I want because that would be more valuable to me than any dime than any  
283 money could give you cause than they are acts of services to the same thing like mine are  
284 doing.

285 I: Yeah, I see. And are they structurally linked with LSS? Is there a structural link between  
286 LSS and Lutheran Churches?

287 **MG:**                    ^Churches? A light structural link. //mhm// Since I'm San Gabriel Valley  
288 than I've looked at the Lutheran Churches in San Gabriel Valley as a link to me. //mhm,  
289 okay// That's who I communicate with, that's who I send out all the stuff out to when I first  
290 came and so and so and so. //mhm// (.) In my mind- and hopefully after this- in my mind I  
291 should be meeting with them at least twice a year if not 4 times a year accordingly to say:  
292 "Here's what LSS is doing now and what do you want us to do?" //mhm// Cause if they said  
293 to me- I have offers all the time I have time to do it but I don't know, but- where other  
294 organizations- we are next door to charter school, for the kids who are really throw away  
295 kids. //mhm// And so I have partnerships all the time. So, for instance, last year and I'm about  
296 to do it again for example I have some clothes from OshKosh B'Gosh and they have kids  
297 who are pregnant, young women who are pregnant so I've done a big event. @(This year I'll  
298 do it differently though)@ //@(.)@// And what I'll do this time is, I have this big event and I  
299 put all the clothes out, it was too chaotic. This year we want to figure out who all the kids are,  
300 how old the babies are and stuff like that and then I'll have us go and pull clothes ahead of  
301 time and hand them out little packages. //mhm// Mary Jo for little Johnny and little Mary and  
302 so that when they come in it'll be more routine and unless there's something they can't use  
303 they can always come back and change it. On at a time than rather try to do it all at once. But  
304 anyway- and I have other partnerships. And the Churches would say "Oh my Gosh"- I give  
305 you another example: (.) I have a partnership with Solheim, Solheim Lutheran homes. And  
306 so on Mother's day, Father's day, Christmas, Easter they have people there that have no  
307 one to come and see them. //mhm// So we will go out and bring them flowers, make them  
308 gifts, make them a card and have somebody there for them that they would never had  
309 before. And so we said "Gosh, we have a number of other convalescent homes, we need a  
310 partnership for them." So we wanted the Church to say: "Let's have partnerships", "What do  
311 you need?"- I have the most innovative mind when I say to myself, we really need this, I can  
312 say: "Oh I can figure a way to make it happen. If it can't happen with the people here I'm still  
313 LSS whether I do this program or something else I will make a partnership with somebody  
314 else and make it happen. So that's what I ( ).

315 I: But officially they are not linked?

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316 **MG:** No, not really. So super-officially it's a loose net relationship. //in mind// Although I don't  
317 wanna say that for sure //mhm// there are some places, like in Long Beach they are linked,  
318 //mhm// they have a long-standing relationship where they have linked in and they feel like  
319 they are a part of LSS.

320 **I:** But for example they are not obliged to pay money to LSS and stuff like that? So it's not-on  
321 a structural level- they are not forced to work together?

322 **MG:** ^Absolutely. You're absolutely right. So the Ones in Long  
323 Beach, for instance, with the longstanding, they have decided- and they actually have  
324 contracts almost like with LSS and every month, on the 3<sup>rd</sup> of the month, my congregation is  
325 gonna give you \$250 to make sure that your //mhm// food program stays open.

326 **I:** But they do it on their own will?

327 **MG:** ^And they made it on their own will. That's correct. There's no structure that  
328 says "Guess what, you belong to the Lutheran Church you should be donating to San Gabriel  
329 Valley //mhm// at the minimum of blabla according to what your //mhm// budget is.

330 **I:** I see, okay.

331 **MG:** I will call them and tell them they will have to do that in the future ähm no, I'm just  
332 kidding @(.@).

333 **I:** @(.@) (.@) So, is providing social help an essential action for the Church?

334 **MG:** Say that one again.

335 **I:** Is providing social help an essential action for the Church?

336 **MG:** I can't answer that for you. I can't answer that for you because I don't- I think that some  
337 Churches: yes. When you go to New City Parish they gonna tell you absolutely. And I think  
338 that's absolutely true.

339 **I:** ^In your opinion?

340 **MG:** In my opinion, I think that some Churches yes and some Churches no. I'm also in the  
341 Human Services commission for Pasadena, which gives funds for different Human services  
342 and one of those is for people who are homeless etc. And one of the people who receive  
343 money was an ecumenical council ((hustet))-excuse me- ecumenical council (1) of  
344 Pasadena. And the person was in charge of- who's the head of that; Her name is P. O'Reilly.  
345 ( ) She's a Lutheran minister //mhm// And she's- I like her very much and she's really cool  
346 and I'm gonna go and meet with her, talk about what service they do, and actually we gonna  
347 do another partnership with them because they have-one of their programs is- they have  
348 women who are homeless or on the brink of homeless and I wanna bring some clothes to  
349 them, food, and then we're gonna do a food program with them. //mhm// So, I think that she's  
350 very very active. (.) Some of the other Churches I think they are either too small or haven't a

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351 direction for that //mhm// or an outlet for that which I was hoping LSS could do. And maybe in  
352 the future can do. ( ) And in San Diego Valley- No, I wanna go back, I wanna say for  
353 Pasadena in particular I don't feel that connection. What's so funny, outside of San Gabriel,  
354 which goes to Alhambra- ähm gosh (.) Monrovia, even Glendale they do have this mission  
355 and do some things to would be due to have a partnership to develop and grow that. //mhm//  
356 So gosh, it's kind of a yes and a no.

357 I: Mhm, okay. So do you think that Social Service is important for the Lutheran Church's  
358 identity?

359 **MG:** Yes.

360 I: Why?

361 **MG:** I think too many Churches have a concentration on the Church itself and building the  
362 Church //mhm// and building the congregation and building the money for the Church. And  
363 then they say: "Okay, what is this for? For the love of God, for the worship, for the Pastor, for  
364 the...puh, uh, gosh?" (.) Maybe it's my study that makes me feel this way. I think how can I  
365 have- and I don't think that a Pastor should have a vow of poverty like in the Catholic Church  
366 and all of that, I don't believe in that. But I think the primary purpose, what I like about  
367 Lutherans and LSS is that how can we possibly have an identity outside of service? And I  
368 think, service to people is service to God. //mhm// (.) And so for me that's it.

369 I: Mhm. And can only Lutherans work for LSS?

370 **MG:** Oh no, that's not true, because I'm not a Lutheran. Although they would deny- they  
371 would tell me that no matter what I say, I am. But I actually- I don't identify as a Lutheran.  
372 //mhm// And my staff I might have one Lutheran on staff, but I'm not sure. But the rest I know  
373 are not Lutherans. Cause they are openly, they are like: "We are not Lutherans, but thank  
374 you Martin for our mission and vision and your passion ( ) in that area." @ (And what's so  
375 funny is that I'm probably the social guru for the Lutheran Church)@ here, but it  
376 encompasses all religions, because - and I never thought of it that way. @ ( )@

377 I: Should there be more programs to help people?

378 **MG:** Oh, sure. The reality is that there's probably not going to be as many with the economy  
379 as it is now, and that we're having cut backs etc. I think the real problem or issue here is that  
380 with the economy we have now can we keep the programs that we have running open? And  
381 what are we gonna do with that overflow of people? How can we help them in a way without  
382 money and programs that we can still be attuned to them and have them a place- an  
383 alternative place to turn. And I think that's one of the places that's great for this ecumenical  
384 council is doing some of that. But I think that (that's not) of all that Churches, ( ) I think  
385 Lutheran Churches in particular are disappointing to me in Pasadena that I would like to be

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386 meeting with them and say- and it doesn't have to come to LSS, I really don't care- but it  
387 should come as a group of Lutherans in Pasadena that we do something, either support the  
388 ecumenical council or do something else. And I don't feel that happening here and I don't  
389 feel it happening for the Catholic Churches in Pasadena either but some of the other  
390 Churches have joined together to do that and I'm a little embarrassed that Lutheran  
391 Churches aren't part of that.

392 I: Mhm and what do you think about the relationship between God and human beings? Does  
393 God also care for Non-Christians?

394 **MG:** You know, my son and me just had this conversation just a couple of weeks ago. As we  
395 saw this article, we actually saw this (.) special on this Pastor who was a Pastor for – what is  
396 that guy who owns that Church? ( ) he owns it, (not a Church) - Oarl Roberts! Oarl Roberts.  
397 And Oarl Roberts had this guy who was his guru, this African-American guy that was his  
398 guru. And he brought him up and I'm a Christian and he does all the different things.

399 >>Band zu Ende<<

400 **MG:** So, Oarl Roberts is his name. And (.) what happened with this is that this guy actually  
401 said this, he was- (.) You know, there was a great altar, his Church was huge, huge. And at  
402 one point somebody told him that, (.) (not) at some point, you know they started talking about  
403 hell and damnation and something and I think it was his grandmother and grandfather or  
404 something who had never been married. And they died never being married and they had  
405 raised him and the Pastor told him that they will going to hell because they have been living  
406 in sin and blablablabla and all these different things and so he said as he went back and  
407 looked at the bible and all these things he thought: "Wait a minute" and he thought of his  
408 relatives and some other things that happened and he said: "I just can't believe that God  
409 would condemn these people to hell, //mhm// you know this doesn't seem congruent with the  
410 bible." So he lost his Church, and all these things. And as I sat back and say: "When you look  
411 at God, is God going to save Christians, only Christians and Non-Christians? What's going to  
412 happen to Atheists and all those things?" In my look of comparative religions I think how  
413 could- you know I heard people say things like: "If they're a Muslim you believe in God but  
414 you don't believe in Jesus Christ then you just go to hell". //mhm// For me- and this has to  
415 become personal to me- I don't see that. And studying all the different religions: if you believe  
416 in God and even if you don't believe in God there is a reason for that. Why would God not  
417 forgive you for not seeing that? //mhm// (And why-) And so for me I don't see God being non-  
418 inclusive and forgiveness. I can't fathom that (.) to fathom that would be to say that God has  
419 prejudice against people and I don't believe that.

420 I: Mhm, and are there any differences between Christians and Non-Christians?

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421 **MG:** Differences between Christians and Non-Christians? Ähm, (2) I think in a fanaticism  
422 point for Christians or Non-Christians @(there are a lot of similarities)@, for those who are  
423 fanatics. For those who are true students of their religion, (.) I think there are a lot of  
424 similarities also. //mhm// Because those that are a true students of their religion are a lot  
425 more embracie of other religions, people, places and things. And I think those are people  
426 who are really students of God, not just of religion or of their particular (.) sprout of religion.  
427 //mhm// They are believers in God which says, I have to open my mind more and more if I  
428 really believe in God because God would open his. //mhm// If Jesus would take Mary  
429 Magdalene under his arm, you know, who am I to say that he wouldn't take a Muslim or a  
430 Jew or even a Atheist? Because he does not look and say: "You are- you cannot be forgiven,  
431 you cannot be forgiven. You can't come to the light. Whether it's the very end of your life or  
432 it's the beginning of the afterlife can't you be saved." I don't believe that to be true.

433 **I:** Mhm, and so in your job, do you deal with people that have another religious belief than  
434 yours?

435 **MG:** Oh (.), all the time. @(.)@ All the time. Including people who have lost faith in God in  
436 any way shape or form. I find that (.) actually that people who are the most in need (.) often  
437 times are people who are still those that have a strong connection to their faith //mhm// which  
438 is you would think would be the opposite. (Is that: "Hey, you're down) trying to forget you  
439 God? cause you haven't done anything for me." And I find that people who are newly poor,  
440 I'm not going to say newly poor, but newly challenged whether it's poor or what not, newly  
441 challenged or who were very rich that they have a tendency to have their faith shaken.  
442 //mhm// But people who have struggle about their life don't have their faith shaken like that.  
443 (.) And so that doesn't happen to a whole lot of people who have a lot of money earned.  
444 Although the middle classes really are shrinking and (.) the economy you are staring to see  
445 people who were never worried about these things before, they seemed- you know, they  
446 seemed- you know, the middle class seemed to be okay. Those that fall from higher power,  
447 higher, you know @(pay bracket)@ //mhm// seem to have shaken their faith very easily.

448 **I:** So, did any conflicts arise (.) while dealing with people of other beliefs?

449 **MG:** No, not really, not really. And not for us in particular, because for us- one of our goals is  
450 to be non-denominational in terms of giving service. //mhm// We celebrate the love of Christ  
451 for all people through acts of service. So the act of service is our religion //mhm// quote  
452 unquote not the outcome or not to preach to anybody who says: "You know what? I hate  
453 God, he put me here in the circumstances", I might say: "I don't know I think you need to  
454 reevaluate that but the point is God put me here to do this act of service for you to help put  
455 you in a better position. //mhm// And that's how I celebrate the love of Christ". And leave it at

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456 that. ( ) Because what can you say to that? The only thing you can really say to that: "Thank  
457 God that you are celebrating the love of Christ through acts of service even though I do not  
458 believe in him. I'm sure glad you do." //@(.)@// To me that's a step in the right direction  
459 already. So I don't have to preach, //mhm// I don't have to do anything. I just have to say  
460 here's why I do what I do and move on. And actually people are taken a back by that  
461 because what they expect is for you to say: "You don't believe in God you know, we are LSS  
462 and you don't believe in God"- but "It doesn't matter whether you believe in God or not.  
463 //mhm// What I'm doing for you (.) is a celebration of my love of Christ and so accept it or  
464 not." And what can you say? //mhm// °"Thank you, (.) //mhm// I'm done."°

465 **I:** Well, you already told me a little about that, but are you interested in other religions?

466 **MG:** Oh yeah. I studied religions and I still try to learn more. In particularly recently, because  
467 I have some friends who are Muslim and since 9/11 we have so many racist and outrageous  
468 things that have happened and Muslims have come to me and said: "Oh my Goodness." I  
469 know that they heard me about the civil rights movement in the 60s and 70s and some of the  
470 things I've been through and they go like: "Wow, did people treat us like this" and they don't  
471 like it and they have some real, real issues, you know, as you can imagine. But I think that  
472 even now I talked to them about their religion and the people who are so fanatic and they  
473 said: "That's not what our religion is about. And they are fanatics, in the name of all the  
474 people ( )." And you know some of these people have very high standards in terms of  
475 worship and their dedication to people and (.) their dedication to God or Allah or to whoever  
476 they worship and so (.) again I see more similarities in people of true faith and not fanatics  
477 //mhm// than I do any place.

478 **I:** Mhm, mhm. And so I would like to hear more about your religious biography, how were you  
479 raised and was there a special God experience?

480 **MG:** I was born and raised a Catholic, °the most horrible thing that can happen to a child.° I  
481 think I shouldn't say horrible. I haven't raised my son Catholic. He always says: "What are  
482 we?" I say: "We are what we are." And I said- I let him read the bible, he went to Christian  
483 schools. @(.)@. And not because I felt that he needed a Christian upgrade, they were just  
484 good schools. And I think Christianity or reading the bible cannot be bad regardless of who  
485 you are whether you are a Muslim, Christian, Jew whoever- I (just) think it's a good  
486 foundation. For me born, bred a Catholic I became ähm- What do I wanna say?  
487 disenchanted with Catholicism as a young boy. I was African-American in a Catholic school,  
488 my father was a stanch Catholic, my mother was converted Catholicism. And when we went  
489 to school in Columbus, Ohio, they said we were probably the only African-American family  
490 there. When anything went wrong it was always us that did it. Hey, this is for second- third

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491 grade, I remembered, but not much, my sister who was my older sister and my older brother  
492 who also went there, my younger brothers did not go to Catholic school. It was horrible and  
493 they treated us pretty bad (1), they- it left a very bad taste in my mouth about religion,  
494 especially Catholicism. Because my Dad was a staunch Catholic, I said, my expectation was  
495 the same expectation as you see it kind of grew up to Lutherans @ (with that little issue  
496 there)@- “What?” I could not imagine a Priest, a nun that would treat a person of color that  
497 way. But I mean I was young back then I don’t know, I didn’t have any idea of what was  
498 going on @(exactly)@. why they were going off on us? I mean we knew we were black  
499 people. And that they would- sorry this was racism, but we were trying to get our handles  
500 around why they were treating us like that? It was just horrible. By the 3<sup>rd</sup> grade- by time I  
501 was in the 2<sup>nd</sup> grade we had to leave the Catholic school and go to public school. And the  
502 people in public school, where I come from in the middle-west they have the (.) great public  
503 schools compared to what we have out here, and so public school was not a bad thing for  
504 me. It happened during the 60es so there were some trembles but I made some great  
505 relationships with- not just the black people of my school which was the minority but the  
506 white people of my school and it changed the dynamic of black-white relationships cause we  
507 didn’t have many Hispanics (.) or (.) other colors even Asian friends, essentially it was just  
508 black-white in the middle west. //mhm// And so I came out of high school with a heightened  
509 sense of awareness of my- of myself as an African-American male but of white culture and  
510 how it affected me and how it affected others during the 60es. And so, (.) it kind of moved me  
511 even more so out of the religious structure of Catholicism and (1) religion as a way of life for  
512 me. Not spiritualism or God, but religion. //mhm// (1) So, (.) I hope that kind of explains it.

513 I: So, last Question!

514 MG: Oh boy! @(.)@.

515 I: @(.)@. Have you gone through changes because you work here?

516 MG: I think so. I think every year I have changed in a positive way. I think also because of  
517 one of our major goals is to help people with disabilities (1) reach their true potential. I think  
518 that (.) the change- when I first came here there were a number of structural issues that we  
519 had to deal with, that weren’t just easy. I mean that’s what you do as a manager and you  
520 know how to do those things, and they’re tough and they’re hard but you do them over again,  
521 it’s part of what they hired me for. The next piece was to get a real full understanding of  
522 people with disabilities, which I had some but there was a emergence of a change, //mhm// a  
523 paradigm shift in how you run programs //mhm// for people with disabilities. //mhm// And I  
524 think that was a major change that happened, first I came with one idea in mind and the  
525 more I learned I were like: “Oh, this is wrong, (1) this is just absolutely wrong.” And what I

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526 made that paradigm shift for myself I had to take a whole staff that had been doing this for 10  
527 years or so and say: "This won't happen anymore, it's wrong." Not only that I had to change  
528 myself I had to change them at the same time. I think also- one of the things I've always  
529 done or done for the last 30 somewhat years, is that I wanna make sure that I'm there to  
530 reach the most underserved population that doesn't have a voice. (.) This turned out to be  
531 one of the most underserved populations without a voice (.) that I had ever worked with. And  
532 I worked with homeless, no matter youth, I worked with homeless adults, and (.) drugs. But  
533 this was different in a way that was the most indescribable because here, people with  
534 developmental disabilities who I looked at in a very negative light. Than on top of that (.)  
535 some of them could not work, (.) than they were people of color (.) ((schnauft)) and then they  
536 even have other educational issues, I mean they have all these things, and so they were like  
537 the most underserved that I have ever worked with. And so one of the things that- when I  
538 came that changed for me and for other people too, was that we had to make sure that- this  
539 was one of my things that reflected over the past 5 years- I am you and you are me. So, I'm  
540 a reflection of what is above me and what is below me and so (.) every time you step out if  
541 you are looking at people with disabilities- if you are looking down on them, then people are  
542 looking down on them. And when I came here I felt that some of the people who worked here  
543 had looked down on people with disabilities as if we were babysitters for people with  
544 disabilities. (.) And this wasn't their fault, it was the dynamic of how people thought, they felt  
545 that what you did was hold them like babies and put them around like babies. I saw people  
546 sitting on a table with a puzzle with four big puzzle parts like this putting together every day.  
547 (2) "Do you think I'm an idiot?" "Yes!" That's basically what you are saying. //mhm// (.) That  
548 dynamic had to change. And so because of we looked at them that way then we must be  
549 portraying that image out in the community. Well, to make a long story short, the change of  
550 that dynamic was hard. Some people left, got fired, some people just left, they said: "You're  
551 crazy". I actually have some people to come in this office saying: "I have a group of people  
552 here and I want to change this office, I'm gonna move the stuff around in this office." And  
553 they said: "I'm sorry, people with disabilities are too stupid to do that." (.) Basically. And I  
554 said: "Okay, that is not the way we work here." I didn't say it as nasty as that, but- ( ) "Why  
555 are you saying that, Martin?" I said: "Okay, I tell you what, I would never ask you something  
556 to do that I wouldn't do myself. So give me your group and I promise you that I will not be  
557 touching and moving this all myself to prove that I get to do it. I will get these people come  
558 and do this, you know, today, within a couple of hours." What I did is I brought them in I told  
559 them what we are gonna do, (.) I supported them to make sure that they would not drop  
560 anything. But we rearranged the office. And I brought the staff in and (who had) said: "It's

**Transcription\_Martin Gordon (MG), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) San Gabriel-Los Angeles → Avanti Adult Services, Area Director**

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561 done. (.) It's done. Here it is. Ask your people what they did." "How did they do it?" And I  
562 said: "I don't want anybody in this organization- and we talked about this in a full-staff  
563 meeting after I did it- to ever tell me what our people can't do." (1) I learned a lesson for  
564 myself through that too also. Cause I'm always concerned @I'm the risk manager for this  
565 place@ //yeah//. Sometimes I get nervous @(about what I have said to my own self)@. ( )  
566 We believe each is according to it's ability too

567 >> Yes? That's okay. Jemand kommt herein.<<

568 **MG:** So, it doesn't mean that if we do an activity that each person has to perform at the same  
569 level. If they do it slower that's okay, if they're doing it faster, they're doing it differently  
570 doesn't matter as long as we're working. //mhm// I think that the important part is the doing  
571 and for us to promote supporting them to do whatever the activity is. And so, we make sure  
572 that the activities are not diminished or not done because we have some lack of (.)  
573 competence and what can be done. I say: "Let's do it, if it can't be done we'll worry about it  
574 than". Or: "What level can we do it to." @(So whether be horse riding)@ or playing baseball  
575 or something else. Good example is- one of the things that we also instituted was "supported  
576 routines". If you have a routine that is instituted on a regular basis after a while people would  
577 be able to do it. And I have a person who I had never heard speak, (.) I thought they could  
578 not speak. (.) This happened on a couple of occasions, when everybody said good morning  
579 and called their name and blablabla. ( ) Part of the supported routine was to come in and  
580 maybe bring coffee. //mhm// Or we do all of our own work now, you know take on our own  
581 trace and so on. And one morning he came and said: "Good morning, Martin." "What?!  
582 What?!" And every morning I'd say: "good morning", and every morning this. And then a little  
583 bit slowly but surely I started to become more and more amazed. Because what happened- I  
584 would- you know I'm still nervous, I'm a nervous manager- I saw somebody with a coffee pot  
585 and they were walking around with a hot coffee pot and I called the staff: (.) "Janice is  
586 walking around with a hot coffee pot and blablabla and blablabla" "Yeah, so?" "Well, what's  
587 going on?" "Well, she's in charge of so and so and so. She does this every day you just didn't  
588 notice that. She's been doing this for a long time." And so I was like: "Oh. ( )" And I had so  
589 many people changed from doing these puzzles to where- you actually- and you probably  
590 walked around and you probably walked around at a time with very busy people, trying to  
591 figuring out where they were going for the day- but you were here and here and not a bunch  
592 of people sitting here like it used to be, but you hear hustle and bustle- if I walked through it  
593 would go like "Martin, Martin" (they want my attention ) and in fact they are telling not to  
594 come in a room because I get everybody in a frenzy because I'm free high energy ( ) and  
595 they gotta get calm down and go out. It's also a community //mhm// it's also a community.

**Transcription\_Martin Gordon (MG), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) San Gabriel-Los Angeles → Avanti Adult Services, Area Director**

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596 And so, they will live up to our expectations and it's a top down. If I believe that they can do it  
597 and we treat them with respect, //mhm// we in the community, people see them with respect.  
598 This is a good example. See that picture up there? //mhm// @(That's a picture of ( ) It's the  
599 wizard of Avanti)@ is what it is, The Wizard of Oz, Avanti Style. //mhm// That guy here is a  
600 actor. //Aha// (You probably saw ) What was happening at the time when I was about to do  
601 this, is that we were having that dynamic, that change of all these things and up in North/East  
602 Pasadena there was a home for developmentally disabled adults and they would coin their  
603 names and they would say they were rapists and blablabla and other stuff. And I went this  
604 was horrible, and I went to a bunch of community meetings and so I invited a bunch of these  
605 people down, cause we had decided- we worked for this a year- that we are gonna do a play  
606 "The wizard of Avanti"- I love the wizard of Oz since I was a kid, my son and me watch it  
607 every year we have it on video and I figured it tells a good story, it's a timeless story. I said:  
608 "Let's do a play: The Wizard of Avanti." And we worked on it for about a year. And then we  
609 presented it during this time and we invited those people to come down and see the whole  
610 play. //mhm// And it was just really awesome it was really fun. And they were like: "Oh". They  
611 could just not believe //mhm// that people with disabilities can actually function. And by the  
612 way just a week ago- two weeks ago- we just did the "Thriller" video, //mhm// it's hilarious  
613 //@(.)@// It's a whole other one, it's my second one. We had a lot of people coming, parents  
614 coming. And I cut it together to make it a good video cause some of it came out pretty good,  
615 some of it kind of slow. So I'm gonna cut it where you see the walk and then flashes which  
616 makes it even look more scary, but it's fun. That's the fun part of my job //@(.)@// So we  
617 want to make sure that whatever we are doing that we promote people with disabilities in the  
618 best light and a part of that is we must believe in ourselves. I actually believe it. Actually  
619 sometimes my staff has to remind me: "Martin, they can do this". //mhm// Okay, you gotta live  
620 what you preach, cause I'm always worried. But if we have low expectations they will give us  
621 those. I had high expectations, they exceeded my expectations. Now @(I'm scared)@, they  
622 are exceeding more than ever before. But that's my job- I don't even know anymore what the  
623 question was @(.).@.

**Transcription\_Jan Maseda (JM), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) LA North → LA North, Van Nuys, Director**

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1 I: Thank you for taking time answering my questions. So what do you like about your job at  
2 LSSCCC?

3 JM: I like helping people and making a big impact on the community.

4 I: Mhm and what is the mission of LSSCCC?

5 JM: The mission of LSS is to (2) celebrate Christ by acts of service.

6 I: Mhm and from 1 to 10, 1 being the least, 10 being the most important, how important is it  
7 for you, to work in a faith-based organization?

8 JM: 10.

9 I: Why is it so important?

10 JM: I guess because I'm a life-long Lutheran and I feel that there's a real difference between  
11 a secular-based organization and a faith-based organization.

12 I: Okay so that was my next question: So why is there such a big difference between faith-  
13 based and secular institutions?

14 JM: I think we try to celebrate the love of all people by celebrating Jesus' life //mhm// and I  
15 think we have more compassion and are more dare to (.) respecting people, allowing them to  
16 keep their dignity and by doing that it forces us to do certain things in our agency also, so (2)  
17 when people come in that we're very aware that it is very hard for them to be here. Most  
18 people don't go to food pantries during their life. And we've been seeing more and more  
19 people like that and most of our clients are not religious you know, //mhm// we don't serve  
20 Lutherans, we serve everybody, but most of them don't have Jesus in their life, some of them  
21 do, but most of them don't and so we try to not proselytize to them but just to show them just  
22 through our caring nature and the way that they are treated, that there is someone out there  
23 who really really cares for them //mhm// and who loves them unconditionally.

24 I: And did you choose LSS as an employer for special reasons?

25 JM: Well, I had volunteered here for many many years and I was actually working at another  
26 organization and the CEO of (2) LSS //mhm// just came to me and asked if I would consider  
27 making a career change to which I replied no. @(.)@ //@(.)@// But he was very persistent  
28 and so it took me about 6 months to find me realize that I wanted to be where my faith was  
29 more than I wanted to be where my other job was.

30 I: Aha and what was your other job?

31 JM: I was a director for Special Olympics.

32 I: Aha so that's not too far away @(.)@

33 JM: Not too far away @(.)@

34 I: What is Lutheran about LSSCC?

35 JM: Well, it's based in Lutheran values, Lutheran morals and character and (2) we actually  
36 just made a name change from LSS to LSS Community Care Center, because (.) we had a

**Transcription\_Jan Maseda (JM), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) LA North → LA North, Van Nuys, Director**

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37 lot of people who felt that we only serve Lutherans //mhm// and we've been trying to change  
38 that image for many years, so with our Board of Directors we decided that if e actually were  
39 like a Community Care Center that we would be able to attract more people- not that we  
40 needed them- but being more open for other people to come in. So, I think our agency is  
41 firmlly rooted in the Lutheran religion, when we hire people we don't require or expect them to  
42 be Lutheran, however, in some instances we do this. So our CEO has to be Lutheran. But  
43 our CFO doesn't have to be Lutheran. //mhm// I think it helps if you are Lutheran in the  
44 organization, but it's really not necessary, I would say probably there's more of us that aren't  
45 Lutheran than are Lutheran.

46 **I:** Mhm mhm and how is LSS connected with the Lutheran Church?

47 **JM:** Well I think we've talked about that. We spend a lot of time connecting with the different  
48 churches, speaking with them on Sunday mornings, doing temple talks, doing sermons, and  
49 just making that connection because most of our Lutheran Churches as I said here in the  
50 Valley are too small to do their own mission outreach, and so we are their arm to doing that  
51 mission outreach. //mhm// So, if they want to do a project- some kind of service project for  
52 their school or their youth groups or their senior groups then they just call us and say what is  
53 it that you need and what can we do for you? We probably wouldn't exist without the support  
54 of our Lutheran Churches //mhm// because they do give us a lot of support.

55 **I:** And financially?

56 **JM:** Financially we do @(exist without their support)@, because we have to. //yeah// As I  
57 said we write our own grants and we have our own budget. Our churches are so small here  
58 that (2) if they can give it's not a lot. And most of them give in-kind donations, so they'll do a  
59 clothes or food drive for us //mhm// or they'll give us Turkey's for Thanksgiving or they'll give  
60 us new toys for our toy drive at Christmas time, so more in-kind than actual financial  
61 donations.

62 **I:** Is providing social help an essential action for the Church?

63 **JM:** Say that again.

64 **I:** Is providing social help an essential action for the Church?

65 **JM:** Yes, I think it's essential for all of our congregations //okay// and the Ones that we see  
66 that help us the most and the community most are the Ones that are the strongest churches,  
67 the Ones that are looking inward and only looking at their congregation are just getting  
68 smaller and smaller.

69 **I:** Mhm, mhm and is Social Service important for the Lutheran Church's identity?

70 **JM:** Yes

71 **I:** Why?

**Transcription\_Jan Maseda (JM), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) LA North → LA North, Van Nuys, Director**

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72     **JM:** I think it's written into most Church's mission statement, most mission statements to  
73     know and to love God but in addition to that it's to help our fellow man. //mhm// And I think  
74     that's a very Lutheran tradition, probably more so than any other religion I can think of. I think  
75     we give more to the community and to our nation and to our world. We are involved now in  
76     the ELCA Lutheran Malaria initiative trying- literally trying just one religion to eradicate  
77     //mhm// malaria which is huge. And I think we do a really good job of outreach.

78     **I:** And- you already answered me this but should there be more programs to help people?

79     **JM:** Well, we are always looking for more programs we can't run a program unless we have  
80     a grant or some kind of financial responsibility to go with it. So we look for new programs all  
81     the time //mhm// and if we're not proficient, for example we just had a grant just recently  
82     separated veterans from the Iraq and Afghanistan war really had not had that program  
83     before. But we learned about it, we got the grant for it and we were just able to serve 163  
84     veterans and there is just so much that goes on in our community and so many needs that  
85     it's just not hard to find another one.

86     **I:** Mhm and what do you think about the relationship between God and human beings? Does  
87     God also care for Non-Christians?

88     **JM:** ○Of course○.

89     **I:** And are there differences between Christians and Non-Christians?

90     **JM:** @○Of course○@.

91     **I:** Which are?

92     **JM:** Just the fact that we do believe in God and Jesus Christ and ○that carries a really heavy  
93     burden for most of us to help our fellow man and to make this place a better place to be○.  
94     Not that we're earning our way into heaven, ○the grace of God will get us there and literally I  
95     think that it's the grace of God that helps us on a daily basis, I just kind of feel sorry for  
96     people who don't have that. And that would be the majority of our clients who don't have  
97     that○.

98     **I:** And if you think about that God's grace leads you to heaven anyway why should you help-  
99     why should you-?

100     **JM:**            Because he told us to, he tells us in the Bible. That whatever you do to the  
101     least of our fellow beings you do for me. //mhm// It was a mandate to us, //mhm, mhm// I  
102     don't think we have a choice, we have to do it.

103     **I:** Mhm and in your job are you confronted with any people that have another religious belief  
104     than yours?

105     **JM:** Every day.

106     **I:** Mhm and do you most of the time know that they have another religious belief?

**Transcription\_Jan Maseda (JM), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) LA North → LA North, Van Nuys, Director**

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107 JM: Not necessarily, sometimes they'll share that with us and say I'm a Catholic, I used to be  
108 a Methodist or I used to be Episcopalian or something. So unless we get into a deep  
109 conversation which normally we don't have time for we don't- they fill out a form out for us  
110 but it's just their name, address whatever, //mhm// it doesn't have a religious preference or  
111 even the fact: "Are you religious or you not religious"? //mhm, mhm/. Because in California  
112 you're really not allowed to ask those questions by law.

113 I: Aha, okay, so it's law?

114 JM: Mhm.

115 I: Okay, so, are you interested in other religions?

116 JM: I guess so. At some point I'm certainly open to (.) how other religions function and in  
117 what they believe in (2), yeah.

118 I: So, I would like to know a little bit more about your religious biography, like was there a  
119 God experience you had or did you grow up in a community ähm-?

120 JM: I think I was a Lutheran before I was born, because my parents were Lutheran, my  
121 grandparents were Lutherans. //mhm// And I just know- I know sometimes people wander  
122 from their religion at certain points in their life, maybe as a teen or in their early 20es and  
123 then they come back to when they get married and have children because of course they  
124 want their children to grow up the way that they were raised in their religion. But for myself,  
125 personally, that never really happened, //mhm// I always had a really strong faith. And just  
126 like throughout my whole life like I started Lutheran weeks and I started youth groups and (.)  
127 it's type of a very strong background in (.) being Lutheran.

128 I: Have you gone through changes since you've been working here?

129 JM: Yes.

130 I: In how far?

131 JM: Well, my predecessor, who was a woman also- I met with her before I took this job and  
132 she said: "Why are you hesitating?" and I said: "Well, I'm really happy where I am working  
133 with developmentally ill and (.) I just really like that." And she said: "Did you know that your  
134 faith would grow expediently while you are here?" "How would I know that?" She said: "I tell  
135 you that it will just happen." And it really did happen and it happens every day.

136 I: Even though you knew that you would face so much suffering?

137 JM: Mhm. Because you say to yourself, well as bad as it is and as bad as the things that you  
138 see, ◦God still provides◦. When these people come in they may not have any food and when  
139 they leave they have food. When they come in they may not have any clothes or shoes or  
140 socks and when they leave the do. And there are days when we don't have a lot of food. A  
141 couple of months ago we actually had to close our food bank because we didn't have any  
142 food. And (.) thanks to the email, thanks to the internet, I just sent out a distress and said:

**Transcription\_Jan Maseda (JM), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) LA North → LA North, Van Nuys, Director**

143 "We're out of food" and the next day we had more food than ever before. So every day is like  
144 a little miracle, //mhm// around here anyway. It's very very hard, it's hard emotionally. (.) But  
145 you just have to let go and let guide, you just have to say to yourself: "He will provide, this is  
146 his agency, he owns it and he will provide for it." //mhm// And (.) I probably didn't have that  
147 strength before and (.) he makes me strong, because we have a lot of volunteers (like  
148 especially our women volunteers) from the Lutheran Churches and stuff who only last for one  
149 day //mhm// who will come and say: "I can't do this, I can't see the suffering every day." And  
150 it can be really hard >>weint<<.

151 I: Mhm, yeah of course, it was hard for me to go in here. Only to walk through the hall and  
152 seeing the people lying on the ground, so I can imagine-

153 JM: ^You get, you get- But God just gives you  
154 strength, he's made me somewhat tougher inside on a daily-day bases (.) over all not so  
155 much, over all as you can see, you so really get emotional about this >>weint<<.

156 I: Yeah, I've done many Interviews in the congregation and it was so hard for me, it was so  
157 hard I cried like @(5 times)@ or something like that because it's so hard to face the suffering  
158 people (.) because somehow you still live in a happy world

159 JM: You live in a little bubble. Let me turn my  
160 air on, it's so hot in here.

161 I: So, just-

162 **JM:** ^Yeah, and the other thing that happens to you is, like I had a new volunteer in here  
163 today, she was from one of our churches and (sorry) she was only here for a couple of hours.

164 And she said: I don't know if I can do this. I told her that I understand, that happens to  
165 people but if you give yourself a little time you'll see, God will give you the strength to be  
166 here, either he will or he won't. So she's coming back tomorrow. @(.)@

167 I: @(okay)@

168 JM: Okay.

169 I: Good. So, do you meet with the other directors of LSSSC?

170 JM: Yes, we do.

171 I: How often?

172 JM: Once a month.

173 I: And where do you get your energy from?

174 JM: I think God gives it to me.

175 I: Do you talk about what's going on here //mhm// with the other directors?

176 JM: And I think we all have the same emotions and feelings that I do and even though we  
177 talk more on a business level, but everyone has the same. //mhm, yeah// I mean when you  
178 are in Social Services you cannot just be there, I mean you just see a lot.

**Transcription\_Jan Maseda (JM), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC) LA North → LA North, Van Nuys, Director**

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179 I: Yeah, yeah. So is there anything else you would like to add?

180 JM: No, @(I don't think so)@.

**Transcription\_Ellen Waild (EW), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC), CEO**

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1   **I:** So thank you again for taking time answering my questions

2   **EW:** Sure.

3   **I:** And if you do not feel comfortable with any of my questions please feel free to interrupt  
4 because I want you to feel comfortable. So, what do you like about your job at LSS?

5   **EW:** Well, first of all I am new to my job at LSS. //mhm// I have only been here (2) a little over  
6 3 months, //mhm// so it has been a very big learning curve for me. So I'm really just now  
7 getting immersed in the culture, (2) the programs, the people we serve, so I'm really now just  
8 getting a full handle on the scope of our program. What attracted me to the position was I  
9 have been involved in Social Services for probably the last 20 something years, //mhm//  
10 more community-based services, similar services, but not connected with Church or faith  
11 group. So I think that was probably the most appealing thing to me is that I could (3) be a  
12 part of an organization that was doing it (2) because of the faith-based piece. //mhm// So that  
13 was important to me.

14   **I:** Okay, I see and what is the mission of LSS?

15   **EW:** We are basically to (.) show the love of Christ through what we do every day. The  
16 people we serve, the needs- helping to meet the needs, kind of being the hands and feet of  
17 Jesus Christ ohere on eartho.

18   **I:** From 1 to 10, 1 being the least, 10 being the most important, how important is it for you, to  
19 work in a faith-based organization?

20   **EW:** (2) For me personally, (.) I guess at this point in my career, I'd say a 9 or a 10.

21   **I:** Mhm and why is it so important?

22   **EW:** I think it's the way I can identify with what's important in my life at this stage of my life is  
23 that- that I can give back as part of my walk.

24   **I:** And what is the difference between faith-based and secular institutions?

25   **EW:** (7) I think, part of the difference is we want- we want to engage and involve our  
26 congregations, //mhm// the people sitting in the pews, historically I don't think our Churches  
27 have done a good job of getting outside of their four walls. //mhm// And this is a way that they  
28 can do that. (1) Ask me the questions again, there was another part?

29   **I:** What is the difference between faith-based and secular institutions?

30   **EW:**                    <sup>l</sup>Ah okay I think as a leader of a faith-based organization I have more  
31 freedom to- (3) to openly express that I am a Christian, that I have- that I can use that to  
32 motivate our staff, to lead our staff, to keep coming back to the mission of being the hands  
33 and feet of Christ. In a secular organization you kind of have to you can live your faith in a  
34 secular organization but you can't okind of have proclaim ito. So I guess this just gives me  
35 the opportunity to be more open and direct and share my faith.

36   **I:** What is Lutheran about LSS?

**Transcription\_Ellen Waild (EW), LSS Community Care Centers Lutheran Social Services of Southern California (LSSCCC), CEO**

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37   **EW:** That's an interesting question. I think being Lutheran is going back to following of Jesus  
38 Christ and it's (2) not our works that save us, (1) you know but our works are a response for  
39 the grace given to us and I think that's a way we can be Lutheran and tell other people what  
40 Lutheran is- is by the way we do business, by the way we treat other people, by the way we  
41 serve anybody and they don't have to be Lutheran //mhm// is that we are just kind of  
42 opening, putting ourselves on display as this is what we're all about.

43   **I:** Mhm, okay and how is LSS connected with the Lutheran Church, like the Synod and so  
44 on?

45   **EW:** LSS is connected both to ELCA and Missouri Synod and we work together, they are  
46 part of our Judicatory (2) basically we are in their territory, so-to-speak, (1) Southern  
47 California, Arizona, we are in the district of the congregations of the Southern California area  
48 so we stay in contact with the Presidents of the Synods and the districts and the bishops on  
49 the ELCA side and we work with them together again to be kind of the hands and the feet  
50 and the arms of the Church at-large, connecting to all their congregations, encouraging  
51 people within in the congregations again to get outside the four walls to use their time talent  
52 and treasures to support the Social Services that we're trying to accomplish here in Southern  
53 California. The need is very great. So I think it's a way to help congregations focusing on  
54 missions aren't just overseas, //mhm// they are not just in under-developed countries that  
55 they are in our backyard too. So I think by staying connected to the Church at-large we can  
56 help each other, they can help us, (.) the leaders of the districts and the Synods can help us  
57 get the word out that there is a great need here in Southern California and that the people in  
58 the congregations need to get out and get their hands dirty and be a part of this. And then on  
59 our side, we have the ability to- you know we have the offices set up, we're in local  
60 communities- we have the ability to help the congregations fulfill //mhm// mission. //mhm// So  
61 (.) it's kind of a win-win. But we are very connected to our Synods to our leaders in the  
62 Synods, they support us and hopefully we support them, //mhm// too.

63   **I:** And are you financially connected as well?

64   **EW:** Well, (5) yes and no. Not necessarily formaly, we- (4) like with the ECLA we help  
65 support one of their people in the ECLA Synod that helps congregations develop  
66 endowments so we actually give them money to help support this position so that when this  
67 gentleman goes out to congregations and talks to people about endowment gifts through  
68 their wills through their estates //mhm// whatever to help support the Church, he in turn kind  
69 of tells them about what we're doing in the mission field. //mhm// So that if people have that  
70 passion for serving disadvantaged people that they have an avenue also to help support us.  
71 So we kind of support them but then they in turn support us. So and then, there's also (.)  
72 occasional grants, you know pots of money, that maybe the Missouri Synod might have that

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73 if we raised \$5000 they might put in a matching gift for a specific kind of cause. So not  
74 formaly but we have opportunities both back and forth to support the work.

75 I: But LSS is an independent Non-Profit organization?

76 **EW:** Yes, we are a 501(c)(3). Actually we have two 501c3s. We have LSSSC, an  
77 independent agency and then we have satellite offices throughout Southern California.  
78 //mhm// Then we also have actually a Lutheran Social Services foundation //mhm// that is a  
79 separate 501c3 and that works to help support us more in perpetuity as far as the foundation  
80 is for long terms sustainability //mhm// is that we work with individuals again give a gift  
81 through endowment or an estate or something and then it goes into the foundation and then  
82 we only draw interest to help support the needs of the agencies. //mhm// So we kind of have  
83 two different separate 501(c)(3)s. //mhm//

84 I: And they are connected in which ways?

85 **EW:** The foundation has its own Board of Directors but some of our organization or agency  
86 directors around that community- and the whole purpose of the foundation is to support the  
87 agency //mhm// (.) is if one of our organizations say in Riverside, wants to start a new  
88 program and they need start of money //mhm// they might come to the foundation and ask for  
89 a loan //okay// to start this program and then the foundation would talk about that discuss it  
90 and then they might fund that program to get it off the ground and once it was off the ground  
91 that they would pay the foundation back //mhm// so the foundation could then do that for  
92 somebody else //mhm// who had a need //mhm// but within our organization.

93 I: Okay I see, so do you have a form or an official document that says that for example-  
94 because you are independent. So (.) do you have like an official statement that you try to  
95 support like Lutheran congregations first? (2) Because my thought is when you are an  
96 independent organization everybody could come to the foundation and could ask if you could  
97 support them for their project?

98 **EW:** The foundation is only to support the LSS organization, //mhm// it's not for outside,  
99 //mhm// for the community. With the exception that there was one piece of the foundation that  
100 we were asked to initiate and that is to help support (.) Pastors. //aha// An organization or a  
101 couple actually came to us and said they had a heart for supporting Pastors, Lutheran  
102 Pastors and they said if we donated this amount of money in the form of an endowment  
103 would you manage it through your foundation. //mhm// So say you're a Pastor who is retired  
104 and his pension isn't very big and you had a lot of medical needs. You could come to this  
105 particular endowment this one part of money and say: "I can't meet my medication //mhm//  
106 every month. Could you assist me for 3 months or 5 months or-" and he could make an  
107 application this one endowment that these people created. Outside of that that's the only  
108 outside (.) part of the foundation //mhm// is to assist Pastors and we can only use a

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109 percentage of the endowment every year. So when that's allocated then we can't do anything  
110 till the next year. //mhm// And this is all written up from this couple that really had a heart for  
111 helping Pastors who were struggling //mhm// particularly when they were retired or had  
112 served in the Southern California area. //mhm// But other than that, everything else is geared  
113 to help support the agency itself.

114 I: Mhm, okay. So do you think that providing social help is an essential action for the Church?

115 **EW:** (4) Yes, I believe that's part of our (.) command //mhm// from the bible that we are to go  
116 out, we are to help those in need whether it's clothes or food or basic survival. I think that's  
117 part of our- part of our great commission is oto go out and serve otherso.

118 I: Is Social Service important for the Lutheran Church's identity?

119 **EW:** (4) I think it should be //mhm// I don't think it always is and certainly I think  
120 congregations are beginning to be more involved in their local communities. I think they are  
121 seeing the need out there. I don't think they always know how to approach it. I think sometimes it's scary you know serving those in poverty, serving those with needs that our  
122 congregations aren't familiar with. But I think they are starting to do it more. I think they need  
123 to do it more. So-

125 I: Mhm and can only Lutherans work for LSS?

126 **EW:** No, absolutely not. We do not have @(all Lutherans working)@. I am Lutheran and  
127 that's a requirement that the President be Lutheran //mhm// of LSS. But no, (.) they do not  
128 have to be Lutheran to work here (2) and we do not just serve Lutherans.

129 I: Yeah, okay. So should there be more programs to help people in your opinion?

130 **EW:** In our area here in Southern California there is a big need for all different kinds of  
131 programs. All our area offices around Southern California do- do some different things. It  
132 would be wonderful to replicate what one area is doing but another area is not. //mhm// But  
133 funding- primarily funding prohibits that. So yes absolutely. We could provide more services.

134 I: Mhm and what do you think about the relationship between God and human beings? Does  
135 God also care for Non-Christians?

136 **EW:** (5) Absolutely. He wants everyone to know him. So, you know that's part of our mission  
137 is by being- being visible, being those hands and feet and service organizations (.) is- while  
138 we're not preaching necessarily- that's not necessarily our mission - I think by serving it  
139 opens the door to invite people in, to not hit them over with the head of the message but- but  
140 by our words and our services and our open door policy is that it opens the avenue for you  
141 know what is Lutheran services all about, what is Lutheran, a lot of people don't even know  
142 what Lutheran is. So I think it's just a way we can reach people.

143 I: Mhm and do you think that there are differences between Christians and Non-Christians?

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144   **EW:** >>seufzt<< (9) Differences, I suppose differences would be (5) I would hope that there's  
145   differences. I would hope that Christians (4) have a light in them. Being a Christ I think is all  
146   about having the light of Jesus Christ in you. The way you talk, the way you relate to people,  
147   the way you're- the way you do your job, I guess I would hope that, yes, Christians have that  
148   light that people recognize and wanna know more about. "Why do you do what you do? Why  
149   do you do it the way you do it? Why do you talk the way you do? Why do you go out your  
150   way to volunteer or to go to Church on Sunday?" It creates enough of a difference to have  
151   other people go: "I wanna be like that, I wanna have that light, I wanna have that glow, I  
152   wanna have that attitude." So I hope we are different >>Tränen<< othat other people  
153   recognizeo.

154   **I:** Are you confronted with any people that have another religious belief than yours in your  
155   job?

156   **EW:** Well, as I said I've only been here for 3 months. But I'm sure I will. In my previous job it  
157   was a faith-based organization. But I never found out it was a faith-based organization until  
158   much later so therefore it wasn't much of a faith-based organization if that makes any sense.  
159   And I worked with a Muslim, a very devout Muslim. So (2) yes, I sure will. In our funding  
160   streams will be people who are not Lutheran, not Christian, I'm sure I will, in my community  
161   meetings and engagement. (.) Southern California is extremely diverse. So I would say (1)  
162   we Lutherans are probably in a vast majority or minority //mhm// rather here in Southern  
163   California, //mhm// so I think I've only just started to find out owho I'm gonna interact witho.

164   **I:** Mhm, mhm and you told me that not only Lutherans work here but also people of other  
165   religious beliefs //mhm yes// so do you find it difficult to be the director of a Lutheran Social  
166   Service agency but you don't have Lutheran staff that works with you?

167   **EW:** Well, I think that's just part of the communication that needs to filter kind of from the top-  
168   down is that they need to know when they come on board what kind of an organization we  
169   are, what we believe in, our mission, our values (.) that we are not afraid to say we are a  
170   Christian organization. As we move forward that's one thing that we're going to implement a  
171   little better is (.) for new employees an orientation. //mhm// So that they get a history of what  
172   is a Lutheran? //mhm// What does it mean to be a Lutheran? What do we believe as  
173   Lutherans?//mhm// So that's really part of day one is that (.) "This is who we are, this is why  
174   we believe what we believe, this is who we're representing." So that when they come into the  
175   organization they know that- (.) it's in the air, it's part of our culture, it's part of who we are.  
176   And then they'll have to decide if that fits into who they are //mhm// and who they wanna be  
177   and who they wanna work with and how they wanna serve. And so I think it's something that  
178   really needs to permeate from our directors from our staff from our services we do and from  
179   me.

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180 I: Mhm, mhm and are you interested in other religions?

181 **EW:** (.) Yes. (.) Over the course of years, both through Church and college (2) I've been  
182 exposed to other religions, (.) taking courses to try to understand where they're coming from I  
183 think that is very beneficial. So that when you talk to them you can understand where they're  
184 coming from, what they believe, you can ask intelligent questions. //mhm// Certainly, I could  
185 understand them better and more, but sometimes you just run (out) of time. @(.)@

186 I: Yeah, so, I would love to hear more about your religious biography. So how were you  
187 raised or was there a special God experience?

188 **EW:** I grew up in a Lutheran Church, Missouri Synod. Both my parents were Missouri Synod  
189 Lutherans. So I had- I've never known anything different. //mhm// I had a very very good  
190 teacher through my Junior High confirmation years. So I think that was a critical piece to my  
191 foundation as far as understanding what being a Lutheran is and the doctrines of our Church.  
192 (.) I was very very involved as a teenager in Church being- being actually a leader in the  
193 youth group and things like that. (.) I taught- my background is teaching. //mhm// I taught in a  
194 Lutheran school so I had the opportunity (.) as a Sunday school teacher and then I was an  
195 actual school- day school teacher. //mhm// I met my husband through Church. So I mean it's  
196 really kind of been ingrained in all parts. We were very active as a young-married couple in  
197 the Church. (.) My husband doing his thing and then I was involved with Sunday school and  
198 other things. (.) And that was quite a large Church. We relocated from New York to Ohio,  
199 when our family was young, when both our kids were young. //mhm// And we happened to be  
200 moving to this new city in Ohio just as a brand new (.) mission Church was being planted,  
201 literally the week we moved this Church was being planted. So we got in contact with the  
202 new Pastor for this Church plant and we were involved in growing the mission congregation.  
203 So we went from a very large Church to a brand new just starting 6 people in a room kind of  
204 Church. So for 24 years we were involved in this mission congregation, which was a whole  
205 new direction for us, a whole new eye opening experience, calling a Pastor, staff, building,  
206 we met in a school cafeteria. So for the last 25 years we've been on a mission journey, which  
207 has been very exciting, scary, learning, a faith walk. So I just have been involved in a Church  
208 all my life.

209 I: Mhm, and now? You've moved again?

210 **EW:** We have moved again. We're still unhere. My husband is still in Ohio, my daughter is in  
211 England @(.)@, my son is in Southern California, so at least he's here. So, yes, we're in  
212 transition again.

213 I: And you've found a new Church?

214 **EW:** Not yet. I'm visiting- we're visiting different Churches. //okay// Trying to get the lay at the  
215 land and we wanna be close enough to be involved, but California has lots of roads and

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216 traffic. //@(yeah, that's right)@ We're in time to get the lay at the land and where we feel  
217 comfortable and where we think we're being called to, so, we'll see.

218 **I:** Have you gone through changes since you worked here?

219 **EW:** Yes, major changes, yes. Yes, relocating has been a very large change. The culture of  
220 Southern California is a very large change, the diversity of Southern California is a large  
221 change. Big city, I mean, we came from (2) not a particularly big city. (.) A little on the rural  
222 side. If you went outside our community you were in the cornfield. So, very different, you  
223 know changes, L.A. is just a big (.) place, very very big place, so that's very different. The  
224 challenges right now of the economy certainly are effecting this organization, you know, our  
225 funding streams, the services we provide, you know the needs are going up but our income  
226 is down, so you are trying to do more with less, //yeah// so certainly that's a challenge.  
227 Finding dedicated board members who just have a heart for what we need to be doing out  
228 there, is very challenging. People are busy, you know most families, you know both mother  
229 and father are working, //mhm// so you have time challenges, you have kids who are busy so  
230 trying to find dedicated board people //mhm// (.) and staff that have a heart and passion for  
231 the ministry and aren't getting paid a lot of money //mhm// (.) and trying to exist in Southern  
232 California, which is very expensive, very expensive. So that's been a big change for me.  
233 //mhm// It's like: "Wow, what I'm paying for rent, you could have a castle in Ohio." //yeah// (2)  
234 So, yeah, a lot of changes.

235 **I:** Yeah, wow. Is there anything else you would like to add whatever comes into your mind?

236 **EW:** I appreciate the work you are doing and the topic you've chosen. (3) //thank you// I think  
237 it's important to help people think through this and how important it is to have them involved  
238 in this kind of work.

**Transcription\_Scott Fritz (SF), New City Parish (NCP), Pastor and Director**

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1 I: Thank you again for taking time answering my questions, and if you don't feel comfortable  
2 with any of my asked questions or you didn't understand something, please feel free to  
3 interrupt.

4 **SF:** Okay.

5 I: What do you like about your job at (.) NCP?

6 **SF:** (3) Mhm (3) It (.) allows me to I think live out my passion //mhm// (.) and to live out my  
7 calling, //mhm// which I think are together. Of living out a life in solidarity with (.) the poor, the  
8 oppressed and the marginalized in many ways and trying to do some real transformation at a  
9 local level. //mhm// So I think that's the thing that (.) you know that I love is to be able to put  
10 my faith into action in the way that I feel the Gospel has called me to do.

11 I: Mhm, (.) and what is the mission of NCP?

12 **SF:** (1) Wait, I got my cheat sheet here. Our mission as stated in our publication here is (.) "to  
13 manifest the presence of Christ within our Parish boundaries through cooperative ministries  
14 which enhance spiritual growth, multicultural understanding, education and social-economic  
15 well-being", //mhm// (2) so (.) in a lot of ways. Yeah (.) that's what we do. And then our vision  
16 statement is "to change lives by providing word, sacrament and service, Ministry of the  
17 Church and holistic intentional Evangelism as well as effective multifaceted outreach  
18 ministries for individuals and families within our boundaries."

19 I: Mhm and from 1 to 10, 1 being the least, 10 being the most important, how important is it  
20 for you, to provide social help?

21 **SF:** 10 being the highest, it's about a 11. //@(.)@// @(.)@ So I'd say a 10.

22 I: Yeah okay and why is it so important to you?

23 **SF:** For me and for us collectively, (4) it's what Jesus did @(.)@ //mhm// and Jesus fed  
24 people who are hungry. And you know the whole Mt 25 text of you know "when I was hungry  
25 you gave me food, when I was thirsty you gave me drink when I was naked you clothed me".  
26 And the reverse as well when I was hungry you didn't give me food when I was naked you  
27 didn't clothe me and so on and we take that to heart, //mhm// take it very seriously and see  
28 that as this is (2) kind of part of the essence of the Gospel //mhm// to provide you know food  
29 and clothing and help and assistance who don't have that. (1) You know, so (.) //mhm// that's  
30 what we do.

31 I: So, you are in which position of NCP?

32 **SF:** So, I serve as Executive Director //mhm// of NCP. Director of the whole coalition of  
33 congregations and it's a part time position and then I serve as part-time Pastor of 1 of the 9  
34 congregations that makes up NCP here at Chapel of Peace, Lutheran Church in Inglewood.

35 I: Mhm, and so is NCP a Non-Profit organization?

36 **SF:** Yes, so we're-with a couple of unique distinctions we are a Non-Profit organization and a  
37 coalition of 9 Lutheran Churches, affiliated with the Evangelical Lutheran Church in America,

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38 the Southwest California Synod and also affiliated with LSA which is a Pan Lutheran group  
39 that consists of ELCA, Lutheran Church Missouri Synod and Wisconsin Synod as well which  
40 allows us a number of different things that we can apply for grants. We also in addition to  
41 having NCP we had set up a separate 501(c)(3), Non-Profit organization, called the New City  
42 Life Foundation that was specifically set up to get government grants and contracts, haven't  
43 been too successful with that but that entity exists and mostly does our micro-lending  
44 program //mhm// out of that but that allows us a separate 501(c)(3) (where) secular oriented  
45 and NCP can do Evangelism outreach, worship, word and sacrament //mhm// as well as the  
46 service. So we're in sacrament and service as in our mission statement.

47 I: Mhm and how is NCP connected with LSA?

48 SF: So, we are a member organization of LSA and with LSS we're working on a grant  
49 together just recently to be submitted next week to provide food and nutrition as well as  
50 community garden's and farmer's markets for low-income residents of South Los Angeles, so  
51 exciting developments. Prior to that Lutheran Social Services was in L.A. up until 1992 when  
52 the civil unrest here took place and following that LSS had left Los Angeles, especially South  
53 L.A. And we were the only Lutheran Social Service provider in South L.A. from the ELCA  
54 //mhm// but (.) so we have a wonderful relationship with LSA and developing one with LSS  
55 //mhm// and seeing that there's certain things that they do well as more of a Social Service  
56 organization whereas we are both a Church and a Social Service Organization that we can  
57 get access to people in the community because of our Church background. Yet also have  
58 kind of the credibility as the Social Service Organization that people maybe feel a little  
59 uncomfortable with the Church so we can play both- //mhm// (.) both- both parts.

60 I: What makes you a member of LSA?

61 SF: We pay our @(membership fees)@. //aha, okay// And participate at conferences and the  
62 different things that they offer, (seminars) and those things.

63 I: So if you want to become a member of LSA you need to apply?

64 SF: As an organization the Church-wide bodies whether it is the LCMS, ELCA, (.) Wisconsin,  
65 there's kind of a- a process whereby you need letters of support from (.) the Churches. You  
66 have to submit all of your documentation saying who you are and then you go through this  
67 affiliation process and then (.) I guess you are voted in and accepted by the LSA board  
68 //mhm// that decides who's in and who's not in. So-

69 I: ^So you need to be connected with the Church,  
70 with the Synods?

71 SF: ^Yes, you need to be connected  
72 with the Church in some capacity. //aha// I think there are some LSA affiliated organizations  
73 that may or may not, at one time, maybe their roots you know were out of the Church but

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74 may have drifted a little bit //mhm// may still be a part of it //mhm// but were pretty strongly  
75 connected to the Church.

76 I: Yeah and what are the reasons, why should an organization become a member of LSA?  
77 SF: I think a lot for the networking and the expertise //mhm// that people have around the  
78 country. Jill Schumann the President, CEO I think is just a wonderful person and kind of well-  
79 connected in the DC-area so she and just the wealth of knowledge, so (.) those connections  
80 and trying to connect all of us. Especially, and I know she's been really trying hard to get  
81 together those of us, who may be from different Church bodies, LCM, ELCA whatever,  
82 together based on what we do. And complimentary services to see how can we learn from  
83 each other //mhm// best practices those things and that's just part of the process of we all  
84 wanna be more effective more efficient with how we're serving clients or residents or  
85 whatever you call them and the best way to do this is to hear what other people are doing  
86 that //mhm// and then adopting different ways of doing things. //mhm// (.) So, it's pretty  
87 exciting.

88 I: Okay, yeah and what is Lutheran about NCP?

89 SF: (.) Well, we are a coalition of 9 Lutheran Churches that do word and sacrament  
90 ministries on Sunday mornings, (.) Wednesday evenings and some other times. Bible study  
91 is a big part of it as well. (.) And just the whole notion of (.) kind of traditional Lutheran  
92 theology that we are simultaneously sinners and saints, the whole notion of grace and (2)  
93 showing //mhm// grace in the streets and I think that those of us doing inner-city work that  
94 radical grace in the streets for people- many people have really been turned away by  
95 Churches or have been hurt (.) significantly by Churches, //mhm// by Pastors. oMany people  
96 who have been abusedo //mhm// by institutions that were supposed to be there for their  
97 spiritual material and emotional well-being. >>Tränen in den Augen<< So I think we are kind  
98 of positioned theologically as Lutherans with this wonderful tradition if also looking back at  
99 ourselves: "Okay, yeah, we are wrong, we need to correct ourselves, //mhm// trying to do the  
100 best we can."

101 I: What is Lutheran about the Social Services of NCP?

102 SF: Well I think that's- I mean my reading of Lutheran history (.) is that it has always been  
103 tied into providing for- for others, a lot of Luther's writings, and teachings and table talk and  
104 (.) whatever. (.) Some of the things that kind of ring with me that Christian should really only  
105 have that which he needs for himself and his family or- you know part of the sexist language.  
106 You know and the rest should be given away to take care of other people who need it. And I  
107 think for many of us that is really at the heart of what we should be doing. Especially in a  
108 country that is so heavily influenced by the prosperity Gospel of God wants you to be wealthy  
109 //mhm// and have a jet or fancy car and fancy clothes. For us, theologically: no. @(.)@ And  
110 in practice: no. We're called to serve our neighbors and not to get rich of them. //mhm// And I

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111 think that's one of the things that heavily influences me. And I think many of us in how we live  
112 our lives. //mhm// That's one of the identities that we have as an organization and part of our  
113 essence is this notion of solidarity with the poor. You can't be in solidarity with the poor if you  
114 are only worried about the fancy car that you are gonna get //mhm// from your pay-check  
115 which many of us- @(sometimes we are not getting a pay-check)@, because the decision  
116 was: do we get paid or do we use the money to feed people in the community? //mhm// Well,  
117 we feed people in the community and those of us who are supposed to get a pay-check we  
118 tighten our belts. //mhm// That's just the way we operate.

119 **I:** Mhm okay, and do you think providing help is an essential action of the Church?

120 **SF:** Yes, in fact I don't think a Church can really call itself a Church if it's not providing some  
121 kind of help //mhm// or assistance to its neighbors.

122 **I:** How do you prove that?

123 **SF:** (2) For me it's the Mt 25 piece again. If you are not doing that then you are not being the  
124 Church, //mhm// you are not being in a sense the true Church. And I think so many people,  
125 especially in this country, just see Church as bible study and worship. (2) Well, (.) that's  
126 maybe publicly what so many people accustom to. But there are so many people that aren't  
127 going to the Church who that's the reason why they don't go to Church (.) because most of  
128 the people associated with that. And they associate Church with it helps people //mhm//  
129 @(.)@ who are down and out and it provides the meals, it provides the shelter, it provides-  
130 That's how so many people had understood the Church. And especially with immigrant  
131 communities who are more associated with the Church that provided services, not just  
132 worship but action who come here and they are just like: the Church doesn't care about  
133 people. //yeah// And especially our work with immigrant communities. I mean if we wanna  
134 start up a Spanish language Ministry (.) we start a community meals program. And @(.)@  
135 the Ministry explodes within a couple of weeks because people respond, because they need  
136 meals and they wanna come out and help prepare meals for other people too. //mhm// We  
137 find that especially within the immigrant communities, not just in Latin America but also in  
138 African communities as well.

139 **I:** Mhm and is Social Service important for the Lutheran Church's identity?

140 **SF:** (2) Yes, //why?// I think so. Again (.) I think it's just who we are as the Church is not just  
141 word and sacrament it's word, sacrament and service. And again (.) what Jesus commands  
142 us as a part of the great commandment //mhm// to love one another. (2) If you are not taking  
143 the resources that you have or try to get the resources that are in the community to help  
144 better the community and other people then we are not truly loving our neighbors //mhm// as  
145 we love ourselves.

146 **I:** Yeah and (.) so how are the Social Services organized? Are there only volunteers or are  
147 there other job positions or-?

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148 SF: It's been a variety of both over the years @depending upon the resources that we  
149 have@. I think when I first started it was one paid staff person, and executive director and  
150 that was it. And they were able to raise enough money to hire an administrative assistant.  
151 And we've always had a part-time person who did Spanish outreach //mhm// and that would  
152 change from time to time and the location would change. But it was a grant that we got from  
153 Chicago. So we did that for quite a while. We've since needed additional help with (.) more  
154 administration with the different programs that we're developing. A lot of it is volunteer-  
155 based, //mhm// as well which is the largest, I think it's our biggest challenge because we  
156 want to also create some jobs for people. //mhm// And to see Social Service as you know a  
157 career choice for many people and to receive some livelihood out of that when you are doing  
158 something that you love and it frees you up to not worry how you gonna pay the rent and the  
159 bill and other things.

160 I: So, can only Lutherans work here?

161 SF: No. Our coalition is 9 Lutheran Churches but we work with a whole bunch of other  
162 different groups. And as far as you know if there is a position open it's open. Some of our  
163 Churches have musicians who are Baptist or Church of God and Christ. We have others who  
164 come from all different backgrounds of faith and non-faith. //mhm// And a lot of the other  
165 organizations that we partner with whether it's Clergy In Lady, United For Economic Justice,  
166 they're an interfaith group, their (.) local director is a Rabbi, their state executive director is a  
167 Lutheran Pastor, but then they also have Muslims and Wiccans and everybody's (.)  
168 welcome.

169 I: How is the Lutheran spirit in NCP assured when people of different faiths work here?

170 SF: (.) Well, I think it's (3) as we've seen in our Churches and even in the way we provide  
171 services for the people. We provide services for a majority of the people who are from other  
172 denominations and other faith backgrounds //mhm// and we don't proselytize. We reach out  
173 to people and welcome them to come worship with us if they want to and they don't have to  
174 feel obligated to do so. I think that's part of that company model. I think the ELCA has really  
175 been doing a lot of the mission work in Africa and Latin America as opposed to kind of  
176 traditional way of "We'll give you this but you have to start coming to our Churches." "No.  
177 We're gonna work with you but not only that. We want you to actually do your own work and  
178 figure out what you need. And we're just gonna be there for a part of the process." //mhm//  
179 And in so doing we learn other people's faith stories and where they come from and it only  
180 enhances our faith and our understanding. And when I'm able to teach bible studies here and  
181 explain a little about what Islam is really about and that Jesus is the most quoted person in  
182 the Koran, @(.)@ they are like: "Really?" And I'm: "No, don't watch (.) the news." So I really  
183 think it opens people's eyes to (.) learning more about their own faith and appreciating other  
184 faiths //mhm// as well. //mhm// In kind of this multiculturalism and just the diversity of religious

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185 perspectives and say: "Well, ours is unique and special and the community that we're  
186 forming and we don't have to put others down. But that's how we learn about our own -  
187 //mhm// through others and interaction.

188 I: Mhm, and do you think there should be more programs to help people?

189 SF: (1) Yes, plenty of programs to assist people and ways to reach out to people so that they  
190 can access existing programs. //mhm// Cause that's one of the big things I mean especially  
191 in Los Angeles county I think the state has to give back to the federal government millions of  
192 dollars that would have gone to food stamps, because I think it's (.) I need to look up the  
193 statistics but I think half of the residents either don't know that they qualify or choose not to  
194 accept food stamps that they could easily get //mhm// and that they qualify for, which has  
195 forced California to rebrand the whole food stamps things. And now it's I think it's CalFresh,  
196 they call it or something like that. So that it's a food, nutritional supplement as supposed to  
197 food stamps and that you can use debit cards, so the stigma of that, so it's providing that  
198 access. I think we as a Church are better- are well-positioned into work with people. Because  
199 there are so many people in Church, you know "I should be giving more to the Church and I  
200 can't really complain and I just need to suck it up more, I need to be more faithful" and those  
201 sorts of things I was working with people (who were thinking in that way).

202 >>Computer geht an, er stellt ihn aus<<

203 I: So, what do you think about the relationship between God and human beings? Does God  
204 also care for non-Christians?

205 SF: (2) Most definitely, (2) yeah.

206 I: And are there differences between Christians and Non-Christians?

207 SF: I think to quote Luther or paraphrase Luther: And there's so many people who call  
208 themselves Christians and so few who actually are. //mhm// And I think a lot of ways Gandhi  
209 said the same thing. You know: "Your Jesus, your Christ, I love. @(His followers)@, I can do  
210 without." It's part of our, or my understanding what it means to be a Christian it's a way of  
211 living. That I think that way of living can be universal with many religions and traditions and I  
212 think that's where we really learn from the other religions and traditions is how Jesus was  
213 teaching us to live and to love. And I think that's where being a Christian is fulfilled, //mhm//  
214 not in going to the Church and not in participating the sacraments. Those are fine and well  
215 but they also point to (.) something else. //mhm// Which is the life-death resurrection of Jesus  
216 for us, you know (.) sacrificial love that we are called to also do. I think Jesus said: "Take up  
217 your cross and follow." But (.) I think it has been taken out from some @(bibles)@. Just that  
218 whole notion of- of "loving one another and even loving one's enemies". (.) And that I think  
219 Christianity doesn't have a monopoly on it //mhm// (.) and that we learn from others how to  
220 best put our own faith into action.

221 I: Mhm mhm and are you interested in other religions?

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222 **SF:** Yeah, it's a little bit of my background from Divinity School days was kind of interreligious  
223 dialogue as well as Church history. //mhm// So yeah, quite fascinated with (2) the  
224 interreligious dialogue.

225 **I:** So what do you do to learn more about it?

226 **SF:** I do a lot of reading. But a lot of my friends come from different backgrounds, so learning  
227 from one another. //mhm// And my wife's friends, too. So the people she still works with and I  
228 did one of their weddings. The gentleman is half Jewish, half Episcopalian. (2) And he  
229 married a young lady who (.) grew up Buddhist but then became I guess Baptist in High  
230 School or something like that. So the wedding was fun (.) because there were still (riffs) from  
231 the Jewish-Episcopal wedding and (.) the Buddhist well they didn't really care about  
232 anything. //@(.)@// But religion couldn't really be mentioned and all that other stuff. So they  
233 had a Lutheran @(Pastor marrying them)@. And then we go out to lunch together, so  
234 Buddhist, Baptist with the Jewish-Episcopal and our Hindu friends. //mhm, @(yeah,  
235 great)@// This is wonderful and maybe this is what the heavenly bank really looks like, very  
236 divers people from different places, but what we really have in common is our children that  
237 we care about. //mhm// How our parents are feeling in health. My Dad had triple bypass  
238 about that time, //mhm// one of our friends, her father had passed away shortly after you  
239 know we went to lunch and had health problems. So it's just our every day lives and what  
240 we're going through. You know, what we have in common, and how we deal with it and how  
241 we use our faith to get through those difficult times, //mhm// is where we find, I think our  
242 commonness in humanity.

243 **I:** Mhm, so I would like to hear more about your religious biography How did you grow up and  
244 was there a special God experience?

245 **SF:** I grew up in Pennsylvania, which is a very large German-American population. You  
246 know, my last name like Fritz. (.) I'm from a very German-Lutheran background from my  
247 Dad's side of family. Whether my Mom's side of the family was kind of all over the place  
248 Eastern-European and Irish, Scottish, so I like to drink beer and whiskey @(.)@ and then I  
249 can tell all of the bad jokes I want from any perspective of Europe. So, that's kind of fun. But  
250 we grew up in a Lutheran Church, a Lutheran country Church, very homogenous area. All  
251 people were white of some variety. Whereas a hundred years ago people had their own  
252 ethnic communities, the Russians had theirs, the Polish had theirs, the Irish had theirs, they  
253 all had their own Churches, they all had their own firehouses. If your house caught on fire  
254 you had to wait for the Polish fire department to come. There was no intermarrying upon until  
255 like the 1950s and 60s. Then people started to intermarry. But I think it was just like the Irish-  
256 Catholics marrying the Polish-Catholics. @(The Lutheran-)@ There was exceptions to the  
257 rules, but it was like the long-standing jokes. People lose their own religion and their culture  
258 over the years, as languages are lost and all that other stuff that happens here in the US. So

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259 a lot of the stories that were never talked to me, I had to discover on my own. Even my own  
260 family history of where we came from. My grandmother used to teach that (.) the family was  
261 from Holland, they were Dutch, they weren't "Deutsch", they were from Holland. She was  
262 born in 1917. And her father taught her that they were not German they didn't know any  
263 German, //mhm// he spoke fluent Pennsylvanian Dutch the blending of German (.) and  
264 English. //mhm// And he worked the railroads. And some of his co-workers were being killed,  
265 //mhm// 1917. The US is in the middle of a war against Germany. //mhm// So the whole  
266 narrative of where we were from, and the bit of the religion that gets lost as it's wrapped in  
267 the culture and the language and other things. So I kind of had to step back and figure that  
268 out for myself. You know, Who am I? Where have I come from? In a sense of alienation that I  
269 think Americans all struggle with. //mhm// Which is probably why we have such a high  
270 alcohol abuse and other addictive behaviors because we have no clue who we are //mhm//  
271 and we're always searching to find //mhm// our identity. Whereas other cultures and  
272 communities the community defines who you are. Well here, when you lose community you  
273 don't know and you do this all searching and sometimes it takes you down dark paths -  
274 although I didn't have any dark paths but just kind of very inclusive- But to make long stories  
275 longer: As a child grew up in the Church and worked on the farms as well. One of our Church  
276 members (.) had a farm and he would hire us (.) teenagers and pre-teenagers. So I started  
277 working when I was about 11 and I was working with migrant workers as well. So at this early  
278 age I'm kind of piecing together these hard working people who are coming up from Juarez,  
279 Mexico, coming up to Pennsylvania to work you know cabbage fields and tomato fields and  
280 working side by side with them, I'm getting paid more than they are per hour. They are  
281 working 6, 7 days a week from sun-up to sun-down and kind of putting things together like  
282 "How is this fair or right?" You know the conditions- I mean it wasn't all that bad of conditions  
283 but it was back-breaking work for many people and being far away from their homes and  
284 family. I can really empathize with that. And asking the question "Hey, this is a Church  
285 member who has this small family farm". So whole notions of faith and justice, as well as  
286 multiculturalism, the diversity and that I liked to listen to a lot of Hip Hop. So, it's kind of my  
287 theological formation in that environment. And I think the environment really shaped who I  
288 have become theologically; you know always issues of justice, especially, you know  
289 economic justice. My family experience is watching both of my parents lose their jobs. My  
290 dad started as a janitor and kind of worked his way up. (.) Never- I mean now he works at  
291 Hershey factory. So very humble roots. In the meantime doing the family history finding out  
292 that (.) Henry Muhlenberg who was kind of giving credit as the patriarch of Lutherans in North  
293 America and this famous North American Pastor is an uncle. (.) And my dad knew the story  
294 but he never really shared it. So I had to do my Master's thesis on kind of German-American  
295 or German migration patterns here //mhm// and all of the sudden it was like wait: "Did you

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296 know that he was our-?" "Yeah, that's why I try to get you go to that college that's named  
297 after him. Maybe you'll get a scholarship". But that's a part of searching for identity and  
298 meaning and it's really you know meant a lot to me because looking at the grand-narrative  
299 and seeing my own story and where I fit in that's been kind of nice story. //mhm//

300 I: And you were talking about a calling?

301 SF: My sense of calling you know from the beginning, seeing my parents really as being poor  
302 in a very depressed economic area with very few opportunities just working hard but also- (.)  
303 just the kind of the collective stories of the people there. It's the land of the Molly Maguire's  
304 and labor organizing efforts of the 1800s and early 1900s, fighting against the Cole industry.  
305 (.) So, those stories of resistance to (.) unjust powers, that sense of inspiration (.) of turning  
306 over tables //mhm// in the sense that Jesus does in the temple. "The first shall be last, the  
307 last shall be first" //mhm// kind of notions. Just this passed Sunday the text sermon on the  
308 (plane) "Now blessed are you who are poor and whoa you who are rich". So, I think those  
309 scriptures have really resonated with me and not that you know the Marxist revolution and  
310 lop off all the heads of the wealthy. But (.) in a sense how do we convince our wealthy  
311 brothers and sisters that they're incomplete when they hoard everything and don't share (.)  
312 with other brothers and sisters who don't have (.) and what real justice and real equality  
313 //mhm// can look like. So that is kind of my inspiration and in that sense I think that Jesus  
314 was going with that. So, (.) that's kind of my inspiration and my sense of call is for an overall  
315 (.) economic kind of racial justice //mhm// for all people.

316 I: Have you gone through changes since you are working here?

317 SF: (7) Yeah, I think I've learned to be a little more patient. @(. )@ Change happens very  
318 slowly, (.) very slowly. I could feel for Obama. (.) Even if I'm one of the more impatient people  
319 who doesn't think he does enough. (3) Just learning patience and an understanding that you  
320 know we are all just part of the process (2) and that things take time and we all have our  
321 roles and once we find our roles (1) live in them as faithful as we can and keep plugging  
322 along. @(. )@ //mhm// Yeah, kind of getting into something of these delusions that "I'm gonna  
323 change the world" and in a sense we do. (.) Small changes (.) but changes nevertheless.

324 I: What about the name of NCP?

325 SF: It is kind of interesting. In 1992, there was the civil unrest and a whole bunch of  
326 organizations were formed in the aftermath including rebuild L.A. And as our 5 founding  
327 Pastors got together, one of the Pastors were saying: "You know we need to go back and  
328 rebuild the city." And he was looking at a little bible study on Nehemiah that talks about to go  
329 back to Jerusalem and rebuilding. And one of our other Pastors, he is a Chinese-American  
330 Pastor, said: (.) "We don't need to rebuild, we need a new City. Because if we're rebuilding  
331 from the old- the old one was based on inequality and racial segregation and economic  
332 exploitation. We don't need to @(rebuild that)@: we need a new city. //mhm// And we need

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333 to be a new city and witness to that and live that out." //mhm// Enhance, the name "New City  
334 Parish" was adopted, so-to-say a new city. And an understanding of Parish being kind of in  
335 the traditional sense Parish. Just being the area that includes a congregation, but only in the  
336 sense that the congregation is part of the community. //mhm// And to say this will be the  
337 Parish, which effectively is an 80 square mile area that encompasses all of South L.A. and a  
338 little bit farther South //mhm// to the 91 freeway. //mhm// That's our geographic area, (2) and  
339 trying to do something new. @(.).@

340 I: And how do you get the money to finance the projects?

341 **SF:** Beg on the road-sides, @(.).@, no. Fundraisers, the Church has been very supportive,  
342 Chicago as well as our local Synod has provided a substantial amount of resources. Other  
343 Churches outside of us, //mhm// 8 of 9 of our congregations are struggling, very poor  
344 congregations. Out of our 9 congregations only one can afford a full-time Pastor at a salary  
345 that is meeting the (.) minimum guidelines //mhm// for a first-called Pastor. So (.) yeah, we  
346 struggle, //mhm// we pull some of our own resources together, so we have membership  
347 dues, that each of the congregations have, but it's not a whole lot. //mhm// And we do get  
348 some grants (.) through FEMA and some government grants to provide food for people, it  
349 helps us purchase food, //mhm// it would be nice to have money for salaries for people (.) to  
350 just purchase food and deliver food and some other things that we would like to do, case  
351 management, that we just don't have the resources to do. //mhm// And we would love to  
352 have partnering with USC Social work school, and other social work programs, providing  
353 internships and opportunities for people to learn. (.) This is a wonderful laboratory for working  
354 with people and developing new programs and new ways to transform lives. And we're not  
355 alone there's other organizations doing some similar work. //mhm// (1) But yeah- we'd like  
356 some more resources.

357 I: Yeah, so do you publish an annual report?

358 **SF:** We do at the Synod level. For the Church (.) this is a newsletter. So we have a  
359 newsletter that we put out twice a year. //mhm// We don't have a huge- we don't have any  
360 PR or marketing budget, so getting the word out about what we do were one of the best-kept  
361 secrets because we focused on the work at the grassroots level and with people and (.) not  
362 so much in (.) trying to raise money and other things which had been an issue. We need to  
363 actually do that so we can do the other stuff. //mhm//

364 I: So your annual report is being published on the Synod level?

365 **SF:** Yeah, so-

366 I: ^So where-

367 **SF:** ^each year we have an assembly and publish a report of what we've done for the  
368 year.

369 I: Can I find it on the homepage of the Synod?

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370 **SF:** Probably not. I have a tough time finding anything there but what I could do is I could  
371 email you a copy of the report from last year

372 **I:** And do you know if there is kind of an organizational chart?

373 **SF:** I don't think LSA has a chart, they have a list of who does what but as far as a  
374 organizational chart-

375 **I:** Yeah and –cause you studied– do you know where I could find literature how the finances  
376 are regulated and how the structure is? Cause I couldn't find anything so far and I need to  
377 prove.

378 **SF:** Finance and structure for?

379 **I:** For LSA members, like the NPO, which are actually- like NCP and so on.

380 **SF:** Right.

381 **I:** 'Cause I'm trying to develop a chart- or a chart which shows the structure of Lutheran  
382 based social practice in the US.

383 **SF:** Okay, I think each one of us has our own //yeah// financial piece that we do and LSS  
384 does- I think LSS- LSA is kind of like (.) perhaps in some cases (.) a huge example of what  
385 we are at a smaller level. So, I mean we have NCP (.) which helps facilitate what other-  
386 congregations can't do. And then some of our programs that we have that are funded by  
387 NCP but without the congregations without the (cite) to actually do it you know we wouldn't  
388 be able to do anything //mhm// So, in a lot of ways LSA is that way too. It kind of funnels a lot  
389 of information and (.) workshops //mhm// and trainings to enhance what (.) other people are  
390 doing and then advocate (NDC) as well on behalf of what the organizations are doing. So, I  
391 don't know if that is helpful at all in understanding just how those organizational charts might  
392 look or work you know it's kind of an (ameba). You know a lot of points of intersection.

393 **I:** ^Yeah, right. I'm  
394 trying to find literature which proves the intersections, @(.)@ //yeah// cause I'm sure that ()  
395 but I haven't found any literature //mhm// to prove it, //mhm// I need to prove it otherwise I  
396 can't write it.

397 **SF:** And for us with the other ministries (.) of the region //mhm// in the Synod here, (.) we  
398 have our kind of clear points of intersection is when we do things together. So when we send  
399 our kids to Lutheran (retreat) Camps and conferences or they have a beach thing and they  
400 invite our kids to participate, that's where we intersect and- and do things together. With LSS  
401 on this grant that's where we are doing things together. //mhm// So there's all kinds of (.)  
402 overlap with a lot of government grants now, they just want to see collaboration,  
403 collaboration, collaboration, collaboration. Whoever you are working with, whoever your  
404 Partner is, where are your letters of support, that's what they really want to see is well we  
405 know you are not going to be doing this alone who else is with you? And even the big dogs  
406 have to find little partners So that's okay- interesting.

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- 407 I: So thank you so much  
408 SF: ^Oh, you are ready  
409 I: So, is there anything you want to add?  
410 SF: No I think I talked your microphone off.  
411 I: @(No you didn't)@

## **Formulierende Interpretation\_Jill Schumann (JS)**

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Frage: Okay, so the first question would be: What do you like about your job at LSA?

Z. 42–74:

Um diese Frage beantworten zu können, möchte JS etwas über den Aufbau von LSA erzählen. LSA sei eine sehr junge Organisation, die erst seit 13 Jahren existiere und im Jahr 1997 gegründet worden sei. Es handele sich um ein Bündnis zwischen den beiden größten lutherischen Kirchen in den USA, der ELCA und der LCMS. Die unter LSA gebündelten Organisationen seien entweder im Gesundheitswesen oder im Bereich der sozialen Dienstleistungen tätig. Dieser Verbund sei gegründet worden, um diese 311 Organisationen, die über die USA verteilt seien, zusammenzubringen. JS beginnt, den Verbund als System zu benennen, bricht dann aber ab und sagt, dass es kein System sei, sondern es handele sich vielmehr um viele individuelle lokale Organisationen, von denen einige 150 Jahre, andere 5 Jahre lang existierten und aus den verschiedenen Gemeinden in den USA entstanden seien. Generell seien sie von einem Mitglied oder einer Gruppe aus der Kirchengemeinde gegründet worden, um den lokalen Bedürfnissen gerecht zu werden. Einige der Organisationen seien beispielsweise nach dem American Civil War nach den 1860er-Jahren gegründet worden, um sich um die Waisenkinder zu kümmern. Andere wiederum seien vor 5 Jahren gegründet worden, um die Nachfrage nach erschwinglichem Wohnen für Ältere oder Hilfe bei Nachbarschaftsstreitigkeiten oder anderem anzubieten. Es sei also ein sehr interessanter, dynamischer und vielschichtiger Prozess, in dem Menschen aus den Kirchengemeinden zusammenkämen und den Bedürftigkeiten der Menschen Abhilfe schafften. Über die Zeit passierte es dann oftmals, dass sich diese Gruppen zu selbstständigen Organisationen entwickelten. Als Beispiel nennt JS eine Kirchengemeinde in Baltimore, die eine Art Gesundheitsorganisation gründen wolle, da sie dann berechtigt seien, finanzielle Existenzgründungszuschüsse zu erhalten. Außerdem sei die Kirchengemeinde dann besser in Sachen Haftbarkeit geschützt. Daher bekämen die Organisationen oftmals ganz eigene Firmenstrukturen, sie seien aber dennoch stark an die Kirchengemeinden gekoppelt. Eins der Dinge, die JS an ihrem Job möge, sei, dass sie auf nationaler Ebene agierten und keine Organisationen besäßen und kontrollierten. Sie seien zwar alle ein Teil von LSA, aber die Arbeit von LSA sei, alle Organisationen zusammenzubringen, damit sie voneinander lernen könnten. LSA trage dazu bei, starke Kompetenzen der Führungskräfte zu entwickeln, gemeinschaftlich und übergreifend zu arbeiten. Sie könnten für die Menschen verschiedenster Berufsrichtungen Netzwerke innerhalb der Organisationen schaffen. Eins der Dinge, die JS am meisten an ihrem Job möge, sei, dass es für sie möglich sei, Glaube und Arbeit zu vereinen, und dass sie die Bindeglieder (*connectors*) seien. Verbindungen herzustellen sei wahrscheinlich ihre vorrangige Arbeit, und sie liebe das, weil es ihr die Chance gebe, von sehr guten und gläubigen Menschen umgeben zu sein, die wichtige Arbeit in der Gemeinde verrichteten.

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Frage: Mhm, I see, yeah, and does LSA have a mission?

Z. 78–93:

Sie seien dazu berufen, den Nächsten zu lieben und ihm zu dienen (*called to love and serve the neighbor*), was eine Art von Leitbild sei. Und sie hätten 5 Ziele, auf die sie zuarbeiteten. Das erste sei, dass die individuellen Organisationen gesund und lebendig in effektiven Hilfsdiensten und in der Anwaltschaft (*advocacy*) vertreten seien. Dann, dass das Lutheran Social Ministry System ein ergebnisorientiertes Leistungsvermögen habe bzw. entwickele. Drittens, dass die Lutheran Social Ministry Organisationen ihre lutherische Identität ausleben könnten, was sehr wichtig sei. LSA sei eine Art Katalysator, der sicherstelle, dass die Organisationen ihre Identität ausleben und internalisieren könnten. Das 4. sei, Lutheran Social Ministry solle einen Geist der Möglichkeiten und einen Willen, der die Zukunft forme ausdrücken. Und das 5. sei, LSA und ihre Mitglieder sollten in Partnerschaft mit anderen eine Bewegung der Hoffnung führen und Güte für eine Gesellschaft, die Großzügigkeit, Inklusion, Gerechtigkeit und gegenseitiger Fürsorge. Also hätten sie 5 Hauptpunkte, die sie umzusetzen versuchten.

Frage: From 1 to 10 – 1 being the least, 10 being the most important –, how important is it for you, to work in a faith-based organization?

Z. 96–107:

JS fragt nach, ob ich speziell LSA meine oder allgemein nachgefragt habe, und erklärt sofort, dass sie die meiste Zeit ihrer Karriere nicht in einer FBO gearbeitet habe, derzeit sei es ihr aber sehr wichtig. Daraufhin werfe ich ein, dass ich mich auf LSA speziell beziehe, und sie sagt, es sei ihr heutzutage sehr wichtig. Auf meine Bitte hin, mir eine konkrete Zahl zu nennen, gibt sie die Zahl 8 an, woraufhin ich nachfrage, warum es ihr so wichtig sei. Mit leiser Stimme erklärt sie, sie denke, dies sei so, weil sie so überzeugt vom Leitbild dieser speziellen Organisation sei, und fügt dann hinzu, dies sei momentan so.

Frage: Aha, okay and so, did you choose LSA as an employer for special reasons?

Z. 109–115:

Nach einer relativ langen Pause antwortet JS, sie denke, dass dies so wahr sei. Auf meine Rückfrage, ob sie mir mehr von den Gründen erzählen könne, antwortet sie, dass es die Chance gewesen sei, Glaube und Arbeit zu vereinen, und auch, weil sie es möge, unternehmerische Wagnisse einzugehen und ein Unternehmen zu starten. Es habe damals keinen Fahrplan gegeben und sie habe ihn entwerfen müssen. Drittens habe sie bisher eine sehr abwechslungsreiche Karriere gehabt und der Job bei LSA beinhaltete viele Anteile davon.

Frage: Aha, okay. Yeah, thank you. And what is the difference between faith-based and secular institutions?

Z. 123–156:

## **Formulierende Interpretation\_Jill Schumann (JS)**

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JS denkt nicht, dass es eine einzige Antwort auf diese Frage gebe, sondern mehrere, abhängig von den Organisationen, die sehr unterschiedlich voneinander seien, und dass man daher sehr schwer generalisieren könne. Daraufhin frage ich nach den verschiedenen Antwortmöglichkeiten. JS denkt, dass viele FBOs abhängig davon, ob es sich um eine jüdisch basierte oder mennonitisch basierte Organisation handele, ein enges Verhältnis zwischen ihrer Arbeit und der Gemeinde- bzw. Kirchenarbeit hätten. Daher sei ein Unterschied die enge Verbundenheit mit der lokalen Kirchengemeinde. In lutherischen Organisationen vermute sie den Schwerpunkt auf der Berufung zur Arbeit, in dem Sinne, dass man Gottes Geschenke für Gottes Menschen in der Welt nutze. Es falle ihr sehr viel leichter, die Antwort auf lutherische Organisationen zu beziehen, würde man sich mit anderen FBOs beschäftigen, fiele die Antwort aber sicherlich anders aus. Für lutherische Organisationen aber würde die theologische Aussage, dass wir alle gleichzeitig Sünder und Gerechte seien, dazu führen, dass die Arbeit nicht nach dem Prinzip „one-up, one-down“ verrichtet würde, sondern nach einem gegenseitigen Fürsorgesinn, da jeder Talente habe, die er weitergeben könne, und da jeder einmal im Leben bedürftig werden könne und man daher Fürsorge tragen und sich gegenseitig helfen müsse, statt davon auszugehen, dass nur diejenigen, die viel hätten, den anderen helfen müssten. Sie denkt, FBOs stellten in ihrer Arbeit oftmals Fragen über das Urteilsvermögen und die Planungen. Beispielsweise arbeite sie gerade mit 2 Gruppen, die darüber nachdächten, ob sie fusionieren sollten, und eine der Fragen, die sie sich stellten, sei, was Gott wolle, was sie tun sollten, und ob sie dies besser gemeinsam erfüllen könnten. Die wichtigere Frage sei jedoch, was Gott von ihnen zu tun wünsche, und die Menschen verbräuchten einige Zeit damit, darüber nachzudenken und zu beten und die Verantwortung/Verwaltung ihrer Ressourcen anzuschauen und zu fragen, wie und von wem sie berufen seien, zu helfen. JS fragt sich selbst, was noch anders an einer FBO sein könnte, und meint wiederum, es sei abhängig davon, von welcher FBO man spreche. Sie habe mit einer Gruppe gearbeitet, die eine Typologie der FBOs erarbeitet habe, die von „durchsetzt vom Glauben“ bis zu „historisch gläubig“ gehe. Wenn man also verschiedene FBOs betrachte, seien einige eher durch die geschichtliche Herkunft mit dem Glauben verbunden. Andere Organisationen seien sehr missionarisch; sie hätten eine Mitgliedsorganisation in Baltimore, deren Vertreter keine Staatsgelder annähmen, da sie während der Arbeit gerne predigen und Menschen überzeugen wollten. Daher sei es also alles sehr unterschiedlich, und was es hieße, eine FBO zu sein, sei sehr variabel.

Frage: So what would you say is Lutheran about LSA?

Z. 158–169:

Sie meint, es sei der besondere Fokus auf die lutherischen Prinzipien: Die Gnade, die christlichen Anlässe/Rituale (*principles of occasions*), simul iustus et peccator, die Art und Weise, wie sie die Schöpfung sähen, die Auffassung von Hoffnung trotz aller Verzweiflung,

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die Theologie des Kreuzes, die Beziehung zu den Kirchen, die Verbindungen zu den Kongregationen, den Synoden, den Distrikten und den Gemeinden seien sehr wichtig. Sie hätten einen Theologen im Aufsichtsrat, deren Mitglieder nicht komplett, aber deren große Mehrheit lutherisch sei. Jedes Mal, wenn sich die Aufsichtsratsmitglieder trafen, priesen sie mithilfe dieses Theologen ihre Arbeit theologisch. Die Mitarbeitertreffen begännen sie immer mit einem Gebet. Sie denkt, sie versuchten herauszufinden, was diese lutherische Identität für ihr Denken, ihre Entscheidungsfindung, die Art und Weise des Umgangs mit den Menschen bedeute.

Frage: Mhm, (.) okay. Well, probably you already answered this, but: How is LSA connected with the Lutheran Church?

Z. 172–182:

Die lutherischen Kirchen seien ein Teil von LSA, da es sich um eine Allianz zwischen der größten lutherischen Kirche, der ELCA, und der zweitgrößten lutherischen Kirche, der LCMS, handele. Daher seien sie strukturell ein Teil von LSA, sie entsendeten Mitglieder in den Aufsichtsrat (*Board of Directors*), jede der beiden Kirchen habe eine Person, die als Verbindung zwischen Mitarbeiterschaft und Kirche fungiere und auch an den Mitarbeitertreffen teilnehme. Des Weiteren unterstützten die lutherischen Kirchen LSA mit Geldern. Auf meine Frage, ob LSA auch mit lokalen lutherischen Kirchen arbeite, meint JS, dass sie auf nationaler Ebene arbeiteten und daher nicht direkt mit den lokalen lutherischen Kirchen arbeiteten, allerdings arbeiteten die Mitgliedsorganisationen mit ihnen zusammen.

Frage: Mhm, yeah, and how is LSA connected with Lutheran Social Services agencies?

Z. 184–198:

JS weist daraufhin, dass Lutheran Social Services eine lustige Bezeichnung sei, die sie wohl nicht benutzen würden, da es neben Lutheran Social Services in Southern und Northern California auch California Lutheran Homes, alle möglichen Altershilfsorganisationen, Lutheran House Care in Brooklyn, New York, ein großes Krankenhaus, Lutheran Child and Family Services und DIAKON Lutheran Social Ministries gebe. Im Gegensatz zu Catholic Charities handele es sich bei den Organisationen um alle möglichen Arten von Organisationen im Gesundheits- und Dienstleistungswesen, die alle unter einem Dach seien, sofern sie eine formale Verbindung zu einer der beiden lutherischen Kirchen hätten. Meine Zwischenfrage, ob demnach nur lutherische Organisationen Mitglieder von LSA werden können, bejaht sie.

Frage: Mhm, okay (.) and can only Lutherans work for LSA?

Z. 200–213:

In Bezug auf LSA in Baltimore seien die meisten der 12 Mitarbeiter(innen) nicht lutherischen Glaubens. Auf meine erneute Nachfrage verweist sie lachend auf den Umstand, dass es sich nur um 12 Mitarbeiter(innen) handele. Daraufhin frage ich nach dem religiösen Hintergrund

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der CEO und der Aufsichtsratsmitglieder. JS bestätigt, dass es eine Anforderung an sie als CEO ist, der lutherischen Konfession anzugehören, und dass von 20 Sitzen im Aufsichtsrat 18 direkt mit den Kirchen verbunden seien. Derzeit gebe es zwei freie Sitze, demnach seien alle bis auf zwei Mitglieder lutherisch.

Frage: Aha, but LSA is a NPO, right?

Z. 215–248:

Dies bejaht JS. Mein fragender Hinweis, wie dies mit dem Tatbestand, dass sie lutherisch sein müsse, auf struktureller und rechtlicher Ebene zusammenhänge, verweist sie mich auf Bob Tuttle. Das Thema Rechtsstaatlichkeit (*constitutional legalities*) sei sehr komplex und das Gesetz variiere von Staat zu Staat. Da LSA aber keine Staatsgelder erhalte, sei dies kein Thema für sie. Allgemein sei es wichtig, für welche Tätigkeiten die Leute welche Staatsgelder bezügen, daher sei es ein so komplexes Thema, das derzeit sehr kontrovers behandelt werde, da die Anstellung von Mitarbeiter(innen) aufgrund der Religionszugehörigkeit sehr kontrovers gesehen werde. Die allgemeine Auffassung sei, dass es Organisationen, die Staatsgelder bezögen nicht erlaubt sei, jemanden beim Einstellungsverfahren aufgrund von religiösen Zugehörigkeiten zu diskriminieren, es sei denn, es handele sich um Jobpositionen, bei denen eine anerkannte berufliche Qualifikation (*bona fide*) verlangt werde. Beispielsweise könne es angebracht sein, einen lutherischen Kaplan oder einen lutherischen CEO einzustellen. Handele es sich aber um eine(n) Mitarbeiter(in) in der Küche, sei es nicht nötig, dass diese Person dem lutherischen Glauben angehöre. Auf meine Rückfrage nach dem Kontakt meint JS, dass Bob Tuttle auch im Aufsichtsrat von LSA vertreten sei und in ganz USA als Experte im Bereich Gesetz und soziale Dienstleistung von FBOs bekannt sei. Er lehre an der Universität und auch Larry Snyder kenne ihn.

Frage: So a few more questions: Is providing social help an essential action for the church?

Z. 251–257:

JS bejaht dies, und auf meine Rückfrage, warum sie dies so sehe, entgegnet sie, dass die lutherische Theologie besage, sie seien in Christus berufen, dem Nächsten zu dienen, und dass dies ihre Hauptberufung sei. Also sei es grundlegend in den Evangelien, den Nächsten zu lieben und ihm zu dienen. Sie würden dies nicht dafür tun, um ihr Seelenheil zu sichern, sondern aus überschäumender Dankbarkeit für die Liebe Gottes, die sie teilen möchten.

Frage: Mhm, mhm, and the next question sounds very similar, but it's a little different. So: Is social service important for the Lutheran church's identity?

Z. 262–270:

Laut JS sei das aus mehreren Gründen absolut der Fall. Zunächst passe das wiederum sehr gut zur lutherischen Theologie. Außerdem seien die Lutheraner in den USA dafür gut bekannt. Die lutherisch basierten Organisationen hülften einer Person von 50 jedes Jahr,

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darin seien nicht die Hilfsdienste in den Kirchengemeinden enthalten. Der aktuelle Slogan von ELCA sei „Gottes Werk – Unsere Hände“, was bedeute, dass sie sich ebenfalls über die Werte, Worte und Hilfsdienste identifizierten.

Frage: How do you think is the Lutheran identity built (.) in LSA?

Z. 274–296:

Das Fundament sei ihrer Meinung nach die ganzheitliche Verknüpfung mit den genannten Kirchen. Die Bindung zwischen den 311 Organisationen sei der lutherische Glaube, der Glaube sei das, was sie zusammenhielte. Die Aufgabe der Anwaltschaft erfüllten sie beispielsweise auf Basis der lutherischen Soziallehre. Sie legten ihrer Arbeit die sozialen Statements der beiden Kirchen zugrunde. Die Absicht von LSA sei, die lutherische Identität in den Organisationen zu erforschen, und sie hätten wie gesagt einen Theologen mit im Aufsichtsrat. Die Mitarbeiter(innen) seien daran interessiert, in einer FBO zu arbeiten. Meiner Nachfrage, ob es korrekt sei, dass sie in ihrem 3. Ziel formulierten, sicherstellen zu wollen, dass die Organisationen die lutherische Identität auslebten, möchte JS nicht ganz zustimmen, da sie ja keine Autorität oder Kontrolle über die Organisationen besäßen. Sie wollten ermutigen, Ressourcen bereitstellen, lehren und vor allen Dingen Verbindungen unter den Organisationen herstellen, da jede der beiden Kirchen das Ganze ein wenig anders sähe. Daher schufen sie Möglichkeiten, damit sich die Lehrer und Prediger der beiden Kirchen mit den Führungskräften der Organisationen austauschen könnten. Daher seien sie eher Schiedsrichter.

Frage: Yeah, and what – you were just mentioning that you are teaching as well. What do you teach about the relationship between God and human beings? Does God in the Lutheran belief also care for Non-Christians?

Z. 300–302:

Dies bejaht JS und führt aus, dass die meisten Menschen, denen die Organisationen helfen, keine Lutheraner seien. Erneut bejaht sie die Frage. Es ginge ja maßgeblich darum, den Menschen in den Ortsgemeinden zu helfen, und nicht darum, nur Lutheranern zu helfen.

Frage: And should there be more programs to help people?

Z. 304–308:

Dies käme darauf an. Sicherlich müsse es ausreichend Programme geben, um den Menschen zu helfen. Aber gleichzeitig glaubten sie wirklich daran, dass es nicht ausreiche, mehr Hilfeleistungen anzubieten, sondern dass ein sozialer Wechsel stattfinden müsse. Das Ziel sei also, den Bedarf solcher Hilfeleistungen zu reduzieren.

Frage: And do you think that the discussion about the importance of identity in faith-based organizations has become more important?

Z. 317–327:

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JS meint, dies sei schwer generalisierbar. Allgemein würde sie sagen, dass es doch einen Anstieg des Interesses am Thema gebe. Auf meine Rückfrage, warum sie das so sehe, führt sie weiter aus, dass die Organisationen eben sehr unterschiedlich seien und sie sei dafür mit verantwortlich, dass LSA zu einem Raum geworden sei, wo man sich darüber austauschen könne, was sicherlich ein wenig geholfen habe. Ein anderer Punkt sei, dass es eine Phase der Professionalisierung gegeben habe, in der man professionelle Sozialarbeiter, professionelle Finanzberater etc. eingestellt habe, und die Organisationen hätten hart daran gearbeitet, ihre Systeme und Informationstechnologien auszufeilen. Aber nachdem sie dies vollbracht hätten, hätten sie sich gefragt, was sie noch von den anderen Organisationen unterscheide, was das Wort „lutherisch“ in ihrem Namen bedeute.

Frage: And do you think in every day social action, is there a difference?

Z. 332–354:

JS denkt, dies hänge davon ab, was die Organisation im Alltag tue, und beginnt mit einem Beispiel von Lutheran Health Care in Brooklyn, New York, das ein lutherisches Krankenhaus nach einem Sicherheitsprinzip sei. Die meisten Menschen, die dorthin kämen, hätten kein Geld, und viele seien illegal ohne Papiere im Land. Als sie sich eines Tages mit der CEO unterhalten habe, habe die davon gesprochen, dass die ersten 100 Patienten aus 53 verschiedenen Ländern kämen. Sie meint, dass es für sie mit der Arbeit, die sie verrichte, hieße, lutherisch zu sein, dass man sich für soziale Gerechtigkeit einsetze, den Armen diene und denjenigen Hilfe, denen niemand helfen wolle. Andere Organisationen gäben oftmals keinen Menschen auf, beispielsweise helfen einige den Vergewaltiger(inne)n und nicht nur den Vergewaltigungsopfern, was sie ihrer Meinung nach direkt aus der lutherischen Theologie heraus täten, und viele Organisationen seien direkt in den Kirchengemeinden verwurzelt. Beispielsweise werde das Peace Community Center in Tacoma, Washington, direkt von der Peace Lutheran Church geführt, und sie wisse nicht, ob sie ohne diese direkte Angliederung noch wüssten, wer sie als Organisation seien. Und LSS Minnesota habe der Kirchengemeinde vor Ort nach dem Bau des neuen Center for Community angeboten, neue Räumlichkeiten bei ihnen zu beziehen. Daher denke sie, dass für viele Organisationen die Anbindung an die lokalen Kirchengemeinden wichtig für deren Identität sei. Dies sei aber wahrscheinlich nicht für alle Organisationen der Fall.

Frage: Yeah, and the workshops LSA is offering are workshops dealing with Lutheran identity?

Z. 356–365:

Dies bejaht JS. Und sie weist auf die CEO Academy hin, an der an einem Tag ein Theologe Seminare halten und an einem anderen Tag ein Experte über Unternehmenskommunikation referieren werde. Einmal werde es darum gehen, wie die Berufung der Organisation zu verstehen sei, ein anderes Mal werde man mit Kirchengemeinden arbeiten, es sei ein

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theologischer Hauptgedanke, aber sie behandelten auch Themen wie öffentliches Recht und soziale Medien, es sei eine große Themenvielfalt da, die alle im Zusammenhang mit lutherischer Identität zu sehen seien. Auf meine Rückfrage, ob es auch Workshops für Mitarbeiter(innen) gebe, die nicht lutherisch seien, gibt sie ein von DIAKON mit Sitz in Pennsylvania entwickeltes Konzept eines Workshops an, der Lutheranism 101 heißt und den alle Mitarbeiter(innen) durchliefen, unabhängig von ihrer Religionszugehörigkeit. In diesem Workshop lernten die Teilnehmer(innen), was der lutherische Glaube besage, wer die Organisation sei und an was sie glaube und was davon die Art und Weise präge, wie der Job ausgeübt werden solle.

Frage: Ah, so, I would like to hear more about your religious biography. You told me that you are Lutheran and were you raised Lutheran?

Z. 379–424:

JS schildert, dass sie zwar im lutherischen Glauben aufgewachsen, nicht jedoch lutherisch getauft worden sei, da ihre Eltern keine Lutheraner gewesen seien. Ihre Mutter sei Presbyterianerin gewesen, und sie sei in einer reformierten deutschsprachigen Kirche von demselben Pastor getauft worden, der auch schon ihren Vater getauft habe. Sie sei in einer deutschsprachigen Familie aufgewachsen. Als ihre Eltern jedoch geheiratet hätten und in einen neuen Ort gezogen seien, hätten sie die nächstgelegene Kirchengemeinde besucht, zu der sie zu Fuß gehen konnten. Diese Kirchengemeinde sei lutherisch gewesen, und so sei es auch vielen anderen Gemeindemitgliedern gegangen. Daher habe diese Kirchengemeinde viele Mitglieder ohne lutherischen Hintergrund gehabt, aber alle seien dem lutherischen Glauben beigetreten. Sie habe einen sehr guten Konfirmationspastor gehabt, von dem sie sehr fasziniert gewesen sei. Besonders geschätzt habe sie aber, dass man in den Kinder- und Jugendgottesdiensten viel über andere Religionen und Glaubensrichtungen gelernt habe und dies auch praktisch erlebt habe, indem man erst einen Sonntag etwas über eine Religion lernte und am Sonntag darauf dann diese religiöse Gruppe in deren Zeremonie besuchte. Dadurch habe sie eine wunderbare Möglichkeit gehabt, zu lernen, was sie alles gemeinsam hatten. Aber man habe eben auch etwas über die Verschiedenheiten gelernt und das habe sie genossen. Dann besinnt sie sich darauf, dass ich ja etwas über ihre Biografie habe wissen wollen, und fährt fort mit ihrer Collegezeit, in der sie ebenfalls eine lutherische Kirchengemeinde besucht habe, wiederum aus dem Grund, weil sie dorthin habe laufen können, da sie kein Auto gehabt habe. In New Jersey in ihrer Zeit an der Graduate School habe es dann eine Veränderung gegeben, da sie kein Auto gehabt habe und es keine einzige Kirche gegeben habe, zu der sie habe zu Fuß gehen können, und es habe keine gute Verbindung mit öffentlichen Verkehrsmitteln gegeben. Daher sei es schwierig gewesen, zu Gottesdiensten zu gehen, und sie sagt offen, das Apartment, in dem sie gelebt habe, sei in einem marxistischen Gebäude gewesen. Daher habe sie wahrscheinlich eine Pause

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gemacht, als sie Anfang 20 war. Als sie dann endlich ein Auto gehabt habe und wieder eine Kirche erreichen konnte, sei sie tatsächlich wieder einer Kirchengemeinde beigetreten, da sie das Chorsingen vermisst habe. Ihr Glaube sei dort erwachsener geworden. In dieser Gemeinde seien wunderbare Menschen gewesen, die sehr gläubig waren und diesen Glauben mit Taten verbanden, wodurch dort eine gute Verbindung zwischen der Theologie und der Praxis existierte. In ihren 30er-Jahren heiratete sie dann einen lutherischen Pastor, was sie niemals gedacht habe. Er arbeite inzwischen als Dozent an der lutherischen Universität und sie seien in ihrer Kirchengemeinde sehr aktiv. Daher denke sie, dass ihr der Glaube schon sehr wichtig sei. Aber sie habe niemals ihren Glauben mit ihrer Arbeit verknüpft, bis sie ca. 45 Jahre alt gewesen sei. Daher sei es nicht der Fall gewesen, dass sie ihre Karriere in der kirchlichen Arbeit gemacht habe.

Frage: So, would you say, you have been changed because of your job at LSA?

Z. 430–434:

Lachend beantwortet sie die Frage damit, dass sie viel mehr graue Haare bekommen habe, und fügt dann hinzu, dass dies nur ein Witz gewesen sei. Nachdenklich meint sie, dass sie schon glaube, dass sie sich verändert habe. Auf meine Rückfrage, inwiefern das der Fall sei, antwortet sie, dass sie neben der beruflichen Weiterentwicklung sehr von dem Privileg berührt sei, dass sie mit so vielen gläubigen Führungskräften quer durch die USA habe arbeiten können. Diese Menschen arbeiteten wirklich hart, um den Glauben und die Hilfsdienste, den sozialen Wandel, den Anspruch, die Welt zu verändern, zusammenzubringen. Es sei wirklich ein Privileg gewesen, so vielen Menschen dabei zuschauen zu dürfen.

Frage: So is there anything you would like to add, anything that is still in your mind that you would like to mention?

Z. 437–447:

Sie sei seit 10 Jahren in diesem Job tätig und habe mit vielen verschiedenen Organisationsmodellen von lutherisch basierten Hilfsorganisationen in ganz USA zusammengearbeitet, und es sei sehr schwierig, generalisierende Aussagen zu treffen. Sie sehe so viele Organisationen, die klein seien und um ihr Überleben kämpften, und andere Organisationen in sehr ländlichen, noch andere wiederum in städtischen Gegenden. Einige arbeiteten mit Menschen mit geistigen Behinderungen, die Spannweite sei sehr weit und divers. Sie findet, dies sei ein Segen in dem Sinn, dass nicht alle gleich seien, und jede Organisation finde ihren eigenen Weg, den lutherischen Glauben auszuleben. Dies sei wirklich sehr faszinierend.

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Frage: So first question: What do you like about your job at LSSNC?

Z. 9–13:

Sie als Fundraiserin müsse wirklich hinter den Programmen stehen. Wenn sie nicht an die Programme glaube, könne sie das Geld auch nicht auftreiben und andere Menschen nach Spenden fragen. Sie habe viele andere Jobs gemacht, unter anderem im Marketingbereich, und diese Arbeit gebe einem nicht dieselbe Befriedigung wie Gelder für Programme zu sammeln, an die man glaube und die Menschenleben retteten. Das sei das, was sie am meisten liebe.

Frage: Mhm, I see. And what is the mission of LSS?

Z. 15–17:

Sie könne sich nicht komplett daran erinnern, was schrecklich sei. Es habe etwas mit einer Art biblischem Auftrag in der lutherischen Tradition zu tun, dass jeder Mensch Würde und Fürsorge verdiene und dass sie daher Hilfsdienste in der Gemeinde anbieten müssten.

Frage: Mhm, I see, and from 1 to 10, 1 being the least, 10 being the most important, how important is it for you to work in a faith-based organization?

Z. 20–33:

Dies sei eine interessante Frage. In ihrer professionellen Rolle sei dies nicht entscheidend. Sie habe für andere NPOs gearbeitet und dies sei sehr befriedigend. Sie sei aufgeregt, zu sehen, wie diese beiden Aspekte zusammentreffen könnten. Sie sei nicht lutherisch, habe aber einen starken spirituellen Hintergrund, wodurch sie mit dem religiös basierten Hintergrund völlig im Reinen sei. Einer der Gründe, warum sie angestellt worden war, sei gewesen, dass sie dem lutherischen Glauben nicht angehöre und daher an Menschen herankommen könne, die nicht gläubig seien, und an weitere Finanzquellen, was sie auch wirklich nötig hätten. Auf meine Rückfrage nach einer konkreten Zahl nennt sie eine fünf.

Frage: Okay, so did you choose LSS as an employer for special reasons?

Z. 35–37:

Sie habe ein Interesse an der spirituellen Verbindung gehabt und die Tatsache gemocht, dass es sich um Northern California gehandelt habe und dies ihr Verantwortungsgebiet beträchtlich vergrößern würde. Dies seien die Hauptgründe.

Frage: And in your opinion, what is the difference between faith-based and secular institutions?

Z. 40–53:

JP meint, es gebe eine Handlungsebene, auf der es absolut keinen Unterschied gebe. Auf meine Rückfrage, welche Ebene dies sei, antwortet sie, die Ebene der Hilfsdienstleistungen. Jede(r) der Mitarbeiter(innen) sei entweder Sozialarbeiter(in) oder aus dem Gesundheitswesen. Einige davon könnten zwar lutherisch oder spirituell sein, aber dies sei kein offentliches Thema. Die Hilfsprogramme bauten auf klinischen Vorgaben auf. Sie denke,

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es arbeiteten wohl einige bei LSS, weil sie lutherisch seien, was ihnen wohl große Befriedigung gebe. Die spirituelle Komponente käme im Verwaltungsbereich nicht wirklich zum Tragen, im Aufsichtsrat allerdings schon. Dort sei über die Hälfte der Mitglieder von verschiedenen lutherischen Organisationen nominiert worden, die ihnen finanzielle Hilfe gäben. Einige seien Pastoren und sie begännen jede Sitzung mit einem Gebet und einer inspirierenden Geschichte. Aufseiten der Spender sei es ein großes Thema.

Frage: Mhm, I see, and is it transparent who the donors are?

Z. 55–63:

JP gibt an, dass sie nicht sicher sei, was ich fragte. Daraufhin formuliere ich die Frage um und lege das Augenmerk eher auf die Nominierungen im Aufsichtsrat. JP entgegnet, dass sie von den beiden lutherischen Organisationen, der Missouri Synod und den anderen nominiert würden und sie sich nicht ganz daran erinnern könne, aber dass es eine bestimmte Anzahl an Mitgliedern geben müsse, die lutherisch seien. Sie hätten ein Mitglied, das nur Teilnehmer(in) sei und durch das Hilfsprogramm einen akademischen Grad erlangt habe und nun zurückgeben möchte. Die restlichen Mitglieder könnten einfach aus der Gemeinde kommen.

Frage: And in your opinion, what is Lutheran about LSS?

Z. 65–74:

Lachend verweist JP auf den Umstand, dass sie zuvor noch nie etwas von LSS gehört hatte, nur von CC. Daher sei der Arbeitsbereich von LSS brandneu für sie gewesen. Sie denke, aufgrund der Tatsache, dass sie religiös basiert seien, böten sie Programme an, die schwierig zu finanzieren seien und die außer ihnen sonst niemand anbiete. Also, die Tatsache, dass sie sich um einzelne Obdachlose kümmerten und Jugendliche sowie Familien mit Kindern unterstützten. Also sei alles, was sie täten, darauf ausgerichtet, Menschen ein Zuhause zu geben, denn ohne ein Zuhause könnten sie fast nirgends Hilfe bekommen. Sie denke also, dass das Leitbild wirklich im Mittelpunkt ihrer Hilfsprogramme stehe und alles, was sie täten, danach ausgerichtet sei, und das sei sehr lutherisch.

Frage: Mhm, mhm, and how is LSS connected with the Lutheran Churches?

Z. 76–87:

Dies sei auf mehreren Ebenen der Fall. Sie hätten mindestens 150 bis zu 200 lutherische Kirchen in Northern California, die Gelder spendeten, von \$ 100 bis zu \$ 7000 pro Jahr. Sie läuden sie auch zu Vorträgen ein, wenn der Fokus ihres Leitbilds auf der Hilfsdienstleistung läge. Sie hätten eingeführt, dass man sonntags vor und nach dem Gottesdienst Menschen aus der Gemeinde treffen könne, und daher kämen sie oftmals dorthin und hielten Präsentationen und gäben Informationsmaterial über ihre Hilfsprogramme aus. Sie hätten keine unbegrenzten freiwilligen Helfer, aber bis zu einem gewissen Grad liebten die Menschen es, zu spenden und zu helfen. Beispielsweise hätten sie einen erwachsenen

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Mann gehabt, dessen gealterte Mutter Babydecken hergestellt und diese gespendet habe. Unsicher fragt sie nach, ob sie die Frage beantwortet habe.

Frage: And in how far is LSS connected with LSA?

Z. 89–97:

Sie seien Mitglied von LSA, LSA sei eine Art Dachorganisation, unter der sie agierten. Auf meine Rückfrage, inwiefern sie Ratschläge und Gelder bereitstellten, meint JP, dass sie nicht glaube, dass sie unbedingt Geld von ihnen bekämen, sondern einige spezielle lutherische Organisationen der beiden Synoden organisierten Veranstaltungen, zu denen die CEO Barbara Droher-Kline hinginge. Sie selbst habe gerade an einer Veranstaltung teilgenommen, die für Professionelle in der Entwicklung lutherischer Organisationen konzipiert gewesen sei und wo man sich gut austauschen können.

Frage: And is providing social help an essential action for the Church?

Z. 101–112:

Sie denke, die Kirche sähe das so. Bei denen, die sie gesehen habe, sei sie wirklich erstaunt über die große Hilfsbereitschaft gewesen. Beispielsweise hätten sie in Contra Costa ein Programm, in dem alle Kirchen unterschrieben hätten, 30 Obdachlose für ein paar Tage oder eine Woche im Winter zu beherbergen. In Lafayette hätten einige Kirchenmitglieder ein kostenloses Telefonangebot für ganz Contra Costa eingerichtet. Andere unterstützten die Lebensmittelhilfe, und in Sacramento habe eine Kirche eine Fundraising-Aktion für sie und eine Schule in Ruanda gestartet. Sie sähen ihre Verpflichtung zu Hilfsdiensten also auch über die nationale Ebene hinaus.

Frage: Mhm, mhm, and is Social – it seems like the same question, but it's a little different – so, is Social Service important for the Church's identity?

Z. 115–118:

Von ihrer Erfahrung her denke sie, dass es wichtig sei, es gehöre wohl zu ihrer Identität. Da sie ja aber nicht lutherisch sei und noch nicht allzu lange bei LSS arbeite, wisse sie nicht, ob sie detaillierter Auskünfte darüber geben könne.

Frage: Mhm, mhm, and can only Lutherans work for LSS?

Z. 120:

Offensichtlich sei diese Antwort nein, jeder könne dort arbeiten.

Frage: Okay, and in your opinion should there be more programs to help the people?

Z. 124–142:

JP fragt zunächst, ob ich dies generell meine, und ich bejahe das. Sie antwortet daraufhin, dass die Bedürfnisse niemals gestillt würden. Wahrscheinlich hätte ich ja davon gehört, da sie sich sicher sei, dass dies in den Weltnachrichten gesagt worden sei, dass speziell California in einer schrecklichen finanziellen Situation sei. Sie sei gerade erst heute Morgen bei einem Treffen zum Thema sozialer Verantwortung gewesen. Wenn das Budget wirklich

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so umgesetzt werde, werde es in Contra Costa an die 700 Familien ohne Kinderbetreuung geben. Daher könne man direkt messen, durch was sie durch müssten. Das County forme Gruppen und Koalitionen, um herauszufinden, wie man mehr Ziele mit weniger Geld erreichen könne. Und sie alle wüssten, dass es niemals mehr so werden würde wie zuvor. Das zeichne ein sehr düsteres Bild. Auf meine Rückfrage, ob sie als Fundraiserin viel Druck auf ihren Schultern spüre, gibt sie an, dass es normalerweise ihre spezielle Aufgabe sei, eine Organisation zu einer sehr breit gefächerten Spendenbasis zu führen, damit die Organisation nicht total abhängig sei. Zunächst sei sie sehr erfolgreich gewesen, staatliche Zuschüsse zu erhalten, und nun bestünden ihre Betriebseinnahmen zu 80 % aus staatlichen Geldern, ein wenig auch städtisch, aber hauptsächlich staatlich und föderal. Das Problem sei, dass sie nicht erlaubten, dass man alle Verwaltungskosten damit abdecke. Sie seien daher momentan in einem strukturellen Defizit, denn sie müssten schauen, was Fundraising tun könne, aber auch, was sie konkret tun könnten, denn so wie das Organisationsmodell derzeit sei, könne es nicht weitergehen. Also gebe es Druck.

Frage: So, do you personally believe in God?

Z. 144:

Ja, sie glaube an Gott.

Frage: Yeah, so what do you think about the relationship between God and human beings?

Z. 146–149:

Sie denke, dass der Lebenssinn darin bestehe, Gott zu lieben und anderen zu Diensten zu stehen. Dabei umfasse sie sowohl östliche als auch westliche spirituelle Traditionen. Für sie sei es wirklich wichtig, jedem in einer liebevollen und hilfsbereiten Art zu begegnen, unabhängig davon, ob man Busfahrer, Straßenfeger, Anwalt sei.

Frage: Mhm, and so you told me that most of the people that are in the Board of Trustees are Lutheran, but here in every-day work, are you, do you, is it religiously very diverse?

Z. 152–165:

Sie denke schon, aber habe nicht speziell danach gefragt. Sie wisse daher noch nicht einmal, ob sie über Prozente spekulieren könne. Auf meine Rückfrage, ob es ihrer Meinung nach kein Thema sei, meint sie, es komme darauf an. Ihre Wahrnehmung bei LSS sei, dass es nicht unbedingt als Thema aufkomme. Aber sie wolle mir ein interessantes Beispiel nennen. Sie hätten gerade einen Brief bzgl. einer Spende zum Feiertag verschickt, und da sie sich auf Behausungen spezialisiert hätten, sei das Thema „home for the holiday“ gewesen. Sie hätten eine rote Tür abgebildet, und der Rücklauf sei sehr groß gewesen. Aber ein Aufsichtsratsmitglied und ein Spender hätten E-Mails erhalten mit Beschwerden, denn sie hätten die politisch korrekte Version von „Wishing you a joyous holiday“ als Text formuliert, und die beiden Spender seien darüber unglücklich gewesen, dass sie nicht von Weihnachten und der Geburt Jesu gesprochen hätten. Das sei eine neue Situation für sie.

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Obwohl ungefähr 95 % ihrer Spender nicht lutherisch seien, müssten sie sich überlegen, wie sie alle anderen Gruppen erreichten, und sie habe bisher noch keine Antwort darauf gefunden.

Frage: So, are you interested in other religions?

Z. 169–170:

Dies sei nur insofern der Fall, als dass es ihr spirituelles Verständnis generell erweitere. Aber sie habe eine Kirche, zu der sie gehöre, und dies sei ihr Weg.

Frage: So, I would like to hear more about your religious biography.

Z. 172–184:

Sie sei Mitglied bei „Sufism re-oriented“, was ein östlicher religiöser Weg sei, der in den 1940er-Jahren durch eine Ikone in die USA gekommen sei. Es gebe viele Gruppen, die sich speziell auf den indischen Lehrmeister Meher Baba bezügen, der 1969 verstorben sei. Er habe viele spirituelle Kontakte geschaffen, nicht nur in Indien, sondern auch in Europa, England und in Nord-, Mittel- und Südamerika. Der Begriff Sufi bedeute Reinheit, und sie glaubten daran, dass jeder Weg zu Gott führe, abhängig davon, was die Menschen täten, und dass es wichtig sei, dass man anderen zu Diensten stehe. Das, was man tue, habe Auswirkungen auf den größeren Plan der Dinge, da wir ein Instrument Gottes sein könnten. Meine Rückfrage, ob sie in diesem Glauben aufgewachsen sei, verneint sie mit dem Verweis, dass sie erst im Erwachsenenalter zum Sufismus gefunden habe. Tatsächlich sogar erst, als sie in die Gegend hier gekommen sei, habe sie davon gehört, gelesen und darüber mehr gelernt. Sie habe viel getan, bevor sie sich dafür entschieden habe.

Frage: So would you say that you have been changed because of your Christian social practice?

Z. 187–196:

JP meint, dass dies auf jeden Fall so zutreffe. Auf meinen Einwurf, dass es für sie ja eventuell keine christliche Hilfe sei und sie mir das sagen solle, geht sie direkt ein und meint, dass es für sie beides sei. Sie sehe es so, dass es irgendwie alles beinhalte. Es habe einen sehr dramatischen Einfluss auf ihr Leben gehabt. Als sie Anfang 20 und im College war, habe sie gewusst, dass es mehr geben müsse, und es habe nur eine Leere gegeben, und wenn man erst mal sein spirituelles Zuhause gefunden habe, gebe es nichts, was man damit vergleichen könne. Wenn man seinen Job verliere, wenn man kein Geld mehr habe, gesundheitliche Probleme habe, die spirituelle Verbindung zu Gott bleibe bestehen. Dies verändere die gesamte Lebensauffassung.

Frage: Is there anything else you would like to add?

Z. 200–209:

Sie denkt, dass lutherisch basierte Hilfsorganisationen und andere religiös basierte Organisationen und die Rolle der Kirche wirklich extrem wichtig seien und wahrscheinlich

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zukünftig sogar eine noch größere Rolle einnehmen, da die Bedürfnisse der Menschen weiter ansteigen und die Regierung nicht dazu imstand sei, diesen Bedürfnissen abzuhelpfen. Sie sei sehr interessiert daran, die LSS finanziell so erfolgreich zu machen, wie es ihr möglich sei, da die von ihnen angebotenen Hilfsprogramme essenziell seien. Die religiös basierte Gemeinde sei wohl die Basis für viele NPOs. Sie denke, das sei der Grund dafür, dass es vielen Menschen so wichtig sei und sie sich dafür einzusetzen. Sie hoffe daher, dass sie es nicht nur schaffe, die bestehenden Spendengruppen beizubehalten, sondern auch neue hinzuzugewinnen.

Frage: And do you think you as being not Lutheran is a plus to do that to succeed in reaching out to different groups?

Z. 212–218:

Sie denkt, es sei ein Plus für sie, da sie nicht dieselbe religiöse Herkunft habe. Es sei zwar schwierig, da es in der Gemeinde Menschen gebe, denen es wichtig sei, dass sie lutherisch sei. Sie würde ihnen dann oftmals erzählen, dass sie wie ihre Mutter aus Norwegen stamme, sie in Minnesota gelebt habe und sie daher fast lutherisch sei. Und dass sie auch Gott liebe, und wenn sie dies erklärt habe, seien die Menschen beruhigt.

Nach Abschluss des Interviews stellt JP mir einige Fragen, wodurch sich ein zwangloses Gespräch ergibt, das weitere Erkenntnisse liefert:

Z. 252–263:

Sie hätten zwei Hauptbüros in San Francisco und in Sacramento. Der stellvertretende Direktor in San Francisco habe eine langjährige Verbindung zum lutherischen Glauben, die Direktorin in Sacramento habe gar keine religiöse Verbindung und auch kein Interesse daran. Sie gehe sehr selten in die Kirchen, um dort Präsentationen zu halten, einige ihrer Mitarbeiter täten dies ab und an. Sie sage das, weil beide gleich erfolgreich seien und es beiden wichtig sei, die Bedürfnisse ihrer Klienten zu stillen. Sie denke, dass es eine Herausforderung für die lutherisch basierten Organisationen sei, herauszufinden, wie sie andere Gruppen ansprächen, ohne dabei ihre Herkunft zu verlieren. Sie habe noch nie erlebt, dass man in einem Treffen des Aufsichtsrats mit einem Gebet beginne, und frage sich, ob sich jemand deshalb unwohl fühle, da nicht alle lutherisch seien. Dies seien die Fragen, die sie sich stellen müssten.

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Frage: What do you like about your job at LSS?

Z. 15–18:

Auf die Frage nach dem Gefallen am Job gibt MG an, dass er der Gemeinde Hilfe geben könne. Noch wichtiger sei ihm das, was er zurückbekomme. Es stelle für ihn eine Befriedigung dar, zu sehen, dass seine Arbeit einen positiven Effekt auf die Menschen in der Gemeinde habe. Als Bonus beschreibt er den positiven Effekt auf sich selbst.

Frage: What is the mission of LSS?

Z. 20–26:

MG verweist auf das offizielle *mission statement*, das als Dokument in seinem Büro hängt, und zitiert es auswendig: LSS feiert Jesu Liebe zu allen Menschen durch soziale Dienste. Er geht darauf ein, dass es für ihn ein Mantra darstelle und nur eine automatische Schlussfolgerung sei, Jesu Liebe durch soziale Hilfsdienste zu feiern. Er betont, dass sie jedes Mal, wenn sie der Gemeinde oder jemand Einzelnen einen Dienst erwiesen, ihre Liebe zu ihrem Retter Jesus Christus zeigten. Er fragt, welchen besseren Job man haben könne als einen, der einem doch bei fast jeder Handlung ermögliche, die Liebe zu Gott zu zeigen, und verweist erneut auf die Vision.

Frage: From 1 to 10, 1 being the least, 10 being the most important, how important is it for you to work in a FBO?

Z. 29–41:

Er empfindet diese Frage als schwierig zu beantworten. Er mag LSS als Organisation und deren Tätigkeitsfeld sowie das Leitbild und die Vision der Organisation, aber er denkt, dass es von der Organisation selbst abhänge und nicht von dem religiösen Hintergrund. Unabhängig davon, ob er bei Joe-by-Joe oder bei LSS arbeitete, würde er der Gemeinde helfen. Dies sei etwas Spirituelles in einem Menschen.

Wenn es um die Arbeit bei LSS in diesem Moment gehe, würde er die Wichtigkeit bei 8 oder 9 einstufen, weil er glaube, dass die Menschen dort für die Arbeit lebten, die sie ausübten.

Frage: Did you choose LSS as an employer for special reasons?

Z. 43–52:

Zwei Gründe hätten dazu geführt, LSS als Arbeitgeber zu wählen, nämlich zum einen der praktische Umstand, dass er einen Job in Pasadena gesucht habe, da er seinem Sohn, der die Graduation vor sich hatte, habe beistehen wollen. Da die Arbeit in einer NPO viele Überstunden mit sich bringe und er habe sichergehen wollen, dass er ausreichend für seinen Sohn habe da sein können.

Z. 54–105:

Zum anderen habe er sich trotz der schlechten Bezahlung für LSS entschieden, da er gespürt habe, dass der Ort etwas Besonderes habe. Er wollte nur 1 Jahr dort bleiben und ein paar der Dinge umsetzen, die er als Vision vor sich gesehen habe. Er habe gedacht, er wolle

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die Situation für LSS verbessern und dann gehen, um einer netten, jüngeren Person Platz zu machen, die mit all dem Stress umzugehen wisse, und zieht dabei einen Vergleich mit mir. Inzwischen sei er in seinem 6. Jahr bei LSS und frage sich des Öfteren, wohin die ganze Zeit verschwunden sei. Er sei zwar sehr stolz auf das, was sie alles verändert hätten, aber er sehe dennoch immer noch Dinge vor sich. Jedes Mal, wenn er darüber nachdenke, LSS zu verlassen, frage er sich, wie er das überhaupt machen könne, da er wieder eine neue Herausforderung vor sich sehe, deren Bewältigung die Organisation noch besser mache als jemals zuvor.

Dann geht er auf die schlechte ökonomische Lage ein, die finanziellen Einschnitte im Budget, weswegen er einigen Mitarbeitern habe kündigen müssen. Er verweist darauf, dass er einen paradigmatischen Wechsel in Bezug auf die Durchführung der Arbeit fordere und sogar damit drohe, die Einrichtung zu schließen, wenn die Mitarbeiter(innen) diesen Wechsel nicht akzeptieren sollten. Er betont, dass er das gesamte Hilfsprogramm erneuert habe, und stellt erneut die Frage, wie er nach all dem jemals LSS verlassen könnte, egal wie viel Geld man ihm böte.

Er beschreibt, dass es sich um eine Berufung (*mission*) handele und er sich manchmal wünsche, dass dies nicht so wäre, wobei er mich direkt anspricht. Er habe ein Jobangebot gehabt mit dem doppelten Gehalt aufgrund seiner Fachkompetenz, das er abgelehnt habe. Er verweist darauf, dass ihm diese Möglichkeit im Januar unglücklicherweise erneut zugetragen werden würde. Wenn er daran denke, dass er den Job abgelehnt habe, frage er sich, warum er das trotz der besseren Bezahlung getan habe, und begründet sein Verhalten damit, dass er nicht all die Arbeit bei LSS vergessen könne und dass er all die Mitarbeiter(innen) und Menschen bei LSS liebe. Dabei räumt er ein, dass dies kein Manager sagen sollte. Er spüre die Pflicht, LSS einen Schritt weiter zu bringen, zu einer anderen Ebene zu führen, bevor er woandershin ginge. Außerdem meint MG, dass alles Geld der Welt nicht nutze, wenn man im Job nicht glücklich sei, und verweist darauf, dass er dies auch ständig all seinen Freunden sage. Er räumt aber scherhaft ein, dass er sicherlich für ein Jahr bei der anderen Organisation glücklich gewesen wäre, da er innerhalb von einem Jahr dasselbe Gehalt erhalten haben würde, wie er bei LSS in 2 Jahren erhalte. In einem ernsten Tonfall meint er dann aber, dass er in einer Phase seiner Karriere sei, in der er sich auf seinen Job freuen wolle und die Flexibilität brauche, einige Dinge in Pasadena umzusetzen.

Z. 105–115:

MG ist in vielen Komitees vertreten und sagt, dass diese Verbindungen dazu beitragen, dass LSS besser werde. Erneut fragt er danach, wie er all das aufgeben könne, und dass er sich eine Kündigung bei LSS momentan nicht vorstellen könne. Er verweist darauf, dass sich dies ändern könne, wenn man in einem Jahr wieder über das Geld sprechen würde, dass er es

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aber momentan wirklich nicht kommen sehe. Er schildert, dass er vor ein paar Jahren Finanzhilfe habe beantragen müssen, um die Gehälter auszahnen zu können, und dabei sein eigenes Gehalt vergessen habe. Daraufhin fügt er hinzu, dass so das Leben und LSS eine Familie sei.

Z. 115–132:

Er wolle noch eine weitere Sache erzählen, obwohl er eigentlich denke, dass das Gesagte als Antwort schon ausreiche. Vor einem Jahr habe er der Mitarbeiterschaft erklärt, dass es finanzielle Einschränkungen gebe und er einigen kündigen als auch bei anderen Stunden reduzieren müsse. Er habe gesagt, er werde versuchen, das Ganze hinauszuzögern. All die anderen Organisationen hätten die Stunden auf unter 40 pro Woche bereits ein ganzes bis anderthalb Jahre früher als er reduziert. Als er jedoch keine andere Möglichkeit mehr gesehen habe, habe er zunächst die Mitarbeiter(innen) mit halben Stellen oder so genannte Springer entlassen. Schließlich habe er auch die Stunden der anderen kürzen müssen und habe dies so getan, dass sie nicht ihre anderen Zuschüsse verloren hätten. MG beschreibt das als einen schweren Tag, an dem er unglücklich und traurig über die Vorkommnisse gewesen sei, weil er wusste, dass die Mitarbeiterschaft über ihn schimpfen würde. Die Mitarbeiter(innen) hätten sich jedoch bei ihm dafür bedankt, dass er das Ganze ein Jahr lang hinausgezögert und alle so sorgfältig darauf vorbereitet habe und erst, als es nicht mehr anders gegangen sei, die Entlassungen und Stundenreduzierungen in fürsorglicher Art und Weise durchgeführt habe. Von dieser Reaktion sei er beeindruckt und gerührt gewesen. Damals habe er weinen müssen, was ihn auch in diesem Moment wieder zu Tränen röhrt. Er beschreibt die Situation als sehr kraftvoll und bewegend. Er nennt dies als einen der Gründe, warum er weiterhin bleibe. Meinen Einwurf, dass es eine starke Verbindung sei, die mehr wert sei als alles andere, bejaht er.

Frage: Do you think there are differences between faith-based and secular institutions?

Z. 138–148:

MG findet, das LSS auf jeden Fall anders als andere Organisationen sei. Er betont nochmals, dass er davon ausgehe, dass eine Organisation durch deren Menschen gestaltet werde. Eine Organisation, die auf eine offene Weise religiös basiert sei, erlaube es den Menschen, die dort arbeiteten, ihren Glauben in ihrer Arbeit einzusetzen. Wenn LSS Martin Gordon Social Services hießen, hätte die Organisation nicht dieselbe Dynamik, weil sie nicht das Leitbild hätten, das sie an eine höhere Macht verbinde, was für ihn heißt, dass sie ein höheres Verantwortungsbewusstsein hätten. Wenn sie eine säkulare Organisation wären, würden sie zwar dasselbe tun, aber es sei ihnen stets präsent, dass sie eine höhere Verantwortung trügen in Bezug aufeinander, auf die Gemeinde und auf Jesus und Gott selbst.

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Frage: Who strengthens this belief that you are connected, or do you have that strong responsibility? Because I think your staff, they are not all Lutherans?!

Z. 151–165:

Niemand der Mitarbeiter(innen) gehöre der lutherischen Konfession an, aber die meisten seien Christen. MG weist darauf hin, dass er niemals über die lutherische Art und Weise oder den Weg von LSS spreche, außer wenn er vom Leitbild spreche. Aber im Gegensatz zu anderen Organisationen beteten sie stets vor den Mahlzeiten, manchmal dankten sie auch Gott für ihren Job. MG denkt, dass dies von der Führungskraft ausgehe. Er beschreibt, dass er das Leitbild fühlen könne und es dadurch in allen Handlungen vorhanden sei. Wenn sie schlechte Neuigkeiten hätten, beteten sie oftmals. Das gehe seiner Meinung nach von ihm, der Führungskraft der Organisation, aber auch von den Mitarbeiter(inne)n selbst aus.

Frage: What's Lutheran about LSS?

Z. 167–188:

Für MG ist das in dem Teil des Leitbilds verankert, in dem es um das Geben gehe, speziell um das Zurückgeben, und beschreibt dies als den wichtigsten Teil des Leitbilds, dass man Gottes Liebe durch Dienste feiere. Er weist darauf hin, dass aufgrund dieser Einstellung wohl viele Menschen behaupteten, dass er lutherisch sei. Jedes Mal, wenn sie jemand hülften, priesen sie Gott. Wenn etwas schief laufe, sage er oftmals den Mitarbeiter(inne)n, dass sie es seien, die Gottes Werk täten. Egal, wie viele finanzielle Rückschläge es gebe, egal wie sehr sie geärgert würden, egal, was er alles tun müsse, um die Organisation am Laufen zu halten, sie seien es, die Gottes Werk täten, und fügt hinzu, dass er sich nicht sicher sei, ob es in Ordnung sei, ihnen das so zu sagen. Dies unterscheide LSS von anderen Organisationen. Die Art und Weise, wie er führe, habe mit seinen Prinzipien zu tun, die er schon immer gehabt hätte. Die seit seiner Zeit bei LSS noch weiter ausgebaut würden, da er nun nicht mehr nur *Johnny Blow Social Services* sei. Er behandle seine Mitarbeiter(innen) entsprechend seinem Glauben gemäß dem Leitbild, dass er seinen Hilfsdienst allen gleichermaßen zukommen lasse. Er betont, dass alles, was er tue, von diesem Ziel angeleitet werde und er die Mitarbeiter(innen) so behandle, wie er seine Hilfeempfänger(innen) behandle, weil dies alles seine Liebe zu Jesus zeige. Er fragt, wie er für irgendjemandem sorgen könne, wenn er dies nicht schon bei den Mitarbeitern täte. Dies alles fließe durch die ganze Organisation hindurch.

Frage: Would you say the identity of LSS stands and falls by the religious beliefs of the leaders?

Z. 191–220:

Bezüglich der Frage sagt MG, dass er dem nicht ganz so zustimmen wolle. Vielmehr denke er, dass nicht die Identität, sondern die Stärke der Organisation mit deren Führungskräften stehe und falle. Dies sei so, weil die wahre Stärke von LSS von ihm und denen um und über

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ihm ausgehe. Er beschreibt, dass er seiner Mitarbeiterschaft oftmals sage, dass sie eine Spiegelbild insbesondere von LSS seien, aber auch von ihm, von sich selbst und von den Hilfeempfängern und dass all ihre Handlungen durch die gesamte Organisation flössen. Seiner Meinung nach habe die Organisation nach außen hin eine religiöse Konnotation, wodurch die Menschen mehr von ihr erwarteten, was wiederum dazu führe, dass die Mitarbeiter(innen) der Organisation mehr von sich selbst erwarteten.

Z. 216–223:

MG kommt darauf zurück, dass es nicht um das Geld, sondern um die Kameradschaft gehe. Darum, zusammenzukommen und eine Vision von der Zukunft zu haben. Selbst wenn er mal böse darüber werde, dass sie viel zu wenig täten, wollten die Mitarbeiter(innen) immer mehr tun. Dies sei so, weil sie wüssten, dass er sich um die Mitarbeiter(innen), um die Hilfsempfänger(innen) und die Organisation an sich kümmere. Er sieht als wichtigen Punkt, dass er die Führungskraft sei, die diese religiöse, christliche Vision habe.

Frage: Do you think that a Muslim could be in the position of a leader of LSS?

Z. 222–247:

MG gibt an, dass es auf die Person an sich ankäme, und begründet das damit, dass er vergleichende Religionsstudien belegt habe und daher viele Vorstellungen davon habe, was eine höhere Macht sein könne, und dass daher seine Ansicht evtl. ein wenig ungewöhnlich und umfassender sei. Die Person sei wichtiger als die Religion und manche Menschen seien ein wenig fanatischer bezüglich ihrer Religion als andere, und ein fanatischer Lutheraner oder Katholik sei nicht die richtige Person für solch eine soziale Hilfsorganisation.

MG ist selbst kein Lutheraner und kann die Organisation führen. Aber er merkt an, dass er witzigerweise oftmals für den überzeugtesten Lutheraner gehalten werde, weil er so rede, wie er rede. Er führt an, dass er Lutheraner nicht ablehne, aber dass er sich noch nie selbst als lutherisch identifiziert habe. Eine Religion an sich sei niemals seine Sache gewesen, aber er sei spirituell und glaube an Gott und dessen Gebote.

Frage: How is LSS connected with the Lutheran Churches?

Z. 249–284:

In Pasadena sei es bisher aufgrund von Ereignissen in der Vergangenheit nicht sehr gut gewesen, was ihn traurig stimme. Positiv sei allerdings, dass er im letzten Jahr seine Bemühungen habe verdoppeln können, Kontaktpflege mit einigen Kirchen in San Gabriel Valley zu betreiben. Alle seien sehr nett gewesen, was ihn angetrieben habe, weiterzumachen, da er eine Veränderung sehe. In New City Parish seien die Menschen sehr hilfsbereit und fürsorglich, was auch ihn ermutigt habe, sich ein hohes Ziel für das nächste Jahr zu stecken. Nämlich, sich persönlich mit der San Diego Valley Gruppe zu treffen, weil er denke, dass er als Führungsperson ein Repräsentant der Organisation sei, und wenn die

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anderen ihn kannten und ihm vertrauten, gehe er davon aus, dass sie dann auch die Organisation unterstützen.

Z. 267–271:

MG meint, dass man nicht davon ausgehen könne, dass lutherische Kirchen LSS einfach so liebten, nur weil es sich um LSS handele. Man müsse ihnen beweisen, dass sie nach lutherischen Prinzipien lebten, woraufhin er sich beeilt, einzuräumen, dass er nicht wisse, ob er lutherische Prinzipien oder Bibel sagen solle, und dass es am besten sei, wenn sie einfach eine christliche Organisation seien, was sie ja auch seien. Er denke, dass sie das wohl nicht genug gezeigt hätten, bevor er gekommen sei und seinen Glauben durch Taten gezeigt habe.

Z. 271–284:

Es sei ihm wichtig, Menschen zu haben, die in die Organisation kämen und dort ehrenamtlich mithelfen, wenn er sie brauche. Er nennt ein Beispiel: Wenn er irgendwann einmal Freiwillige brauche, die ihm beim Streichen helfen sollten, hätte er gerne Kirchengemeinden, die er um Hilfe bitten könne. Das bedeute ihm sehr viel mehr als jeder Penny, den sie ihm gäben, da dies dann dieselben Hilfshandlungen seien wie die ihrigen.

Frage: But officially they are not linked?

Z. 316–319:

Ganz offiziell handele es sich um ein loses Netzwerk. Allerdings räumt er ein, dass er das nicht ganz sicher sagen könne, denn er glaube, dass es einige Orte gebe, z. B. in Long Beach, wo sie doch verbunden seien. Sie hätten dort eine langjährige Beziehung zueinander und die lutherische Kirche fühle sich als Teil von LSS.

Z. 322–329:

Meine rückversichernde Frage, dass diese jedoch nicht gezwungen seien, Geld zu überweisen, bejaht MG ausdrücklich. In Long Beach hätten die Kirchen entschieden an jedem 3. eines Monats beispielsweise 250 US-Dollar zu überweisen, um beispielsweise das Essensprogramm zu sichern.

Meine erneute Rückfrage, ob sie dies aus freiem Willen täten, bejaht MG. Es gebe keine Struktur, die besage, dass eine lutherische Kirche einen Anteil des Budgets abgeben müsse.

Frage: Is providing social help an essential action for the Church?

Z. 336–350:

Zunächst gibt MG an, dass er mir diese Frage nicht beantworten könne, möchte dies begründen und gibt dann doch eine Antwort. Wiederum führt er New City Parish und meinen Besuch dort an und prophezeit mir, dass sie diese Frage auf jeden Fall bejahen würden. Auf meine Rückfrage, wie es seiner Meinung nach zu beantworten sei, sagt er, dass dies für manche Kirchen wahr sei und für andere nicht.

Z. 350–356:

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MG meint, dass manche Kirchen zu klein seien oder keine Anweisung dazu hätten und er gehofft habe, dass LSS das für diese Kirchen übernehmen könnte und vielleicht in der Zukunft übernehmen könnte. Aber insbesondere in Pasadena könne er eine solche Verbindung nicht sehen.

Frage: Do you think that social service is important for the Lutheran Church's identity?

Z. 359–368:

Diese Frage bejaht MG und führt seine Antwort auf meine Nachfrage hin weiter aus. Er denke, dass sich viele Kirchen zu sehr auf sich selbst konzentrierten, indem sie sich auf den Ausbau der Gemeinde und das dafür nötige Geld fokussierten.

Die wesentliche Bestimmung der Lutheraner, sei, dass sie außerhalb von Hilfsdiensten keine Identität hätten. Dies mag er am lutherischen Glauben und das mache ja auch LSS aus. MG ist der Annahme, dass jeder Dienst am Menschen automatisch ein Dienst an Gott sei.

Frage: Can only Lutherans work for LSS?

Z. 370–376:

Vehement verneint MG diese Frage und weist darauf hin, dass er selbst nicht lutherisch sei. Andere würden dies abstreiten, und egal, was er sage, würden sie weiterhin behaupten, er sei Lutheraner. Erneut betont er, dass er sich nicht als lutherisch identifiziere. Er sei sich nicht sicher, ob jemand in der Mitarbeiterschaft der lutherischen Kirche angehöre, sei sich aber sicher, wenn, dann sei es höchstens eine Person.

Frage: Should there be more programs to help people?

Z. 378–391:

Zunächst bejaht er diese Frage, doch dann weist er darauf hin, dass die schwierige ökonomische Lage einen eher dazu veranlasse, die Frage zu stellen, wie man bereits laufende Programme noch aufrechterhalten könne und wie sie dem großen Zuwachs an Hilfesuchenden ohne finanzielle Mittel und weitere Programme gerecht werden könnten. Er wünsche sich, dass sich die lutherischen Gruppen zusammentäten und gemeinsam handelten, was er sich aber derzeit nicht vorstellen könne, auch nicht in der katholischen Kirche. Andere Kirchen hingegen hätten sich bereits zusammengeschlossen, was ihn beschäme.

Frage: What do you think about the relationship between God and human beings? Does God also care for Non-Christians?

Z. 394–419:

MG verweist zunächst erneut auf seinen Blick, der durch die religionswissenschaftlichen Vergleichsstudien geprägt sei. Er habe Leute sagen hören, dass Muslime zwar an Gott, nicht aber an Jesus glaubten und daher in die Hölle kämen, was er nicht glaube. In Verbindung mit dem Studium all der verschiedenen Religionen beschreibt er, dass er glaube, dass es immer einen Grund dafür gebe, ob man an Gott glaube oder nicht. Er glaube an einen

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inklusiven und barmherzigen Gott ohne Vorurteile, der einem auch den „Unglauben“ verzeihe.

Frage: Are there any differences between Christians and Non-Christians?

Z. 421–432:

Wenn Jesus Maria Magdalena unter die Arme greife, beginnt MG, wer sei er dann, zu behaupten, dass Jesus das nicht auch mit einem Muslim oder Juden oder sogar Atheisten tue? Jesus würde nicht sagen, dass einem nicht verziehen werden und man nicht zum Licht gelangen könne.

Frage: In your job, do you deal with people of another religious belief than yours?

Z. 435–447:

MG antwortet, er habe immerzu mit Menschen anderer Religionszugehörigkeit zu tun, auch mit Menschen, die überhaupt nicht an Gott glaubten. Er denke, dass die Menschen, die am meisten litten, oftmals diejenigen seien, die immer noch eine starke Verbindung zum Glauben hätten, obwohl man hier eventuell vom Gegenteil ausgegangen sei. Diejenigen hingegen, die „neuerdings“ arm geworden seien beziehungsweise neu herausgefordert seien und sehr reich gewesen seien, hätten eher eine Tendenz dazu, im Glauben erschüttert zu sein.

Frage: Did any conflicts arise while dealing with people of other beliefs?

Z. 449–464:

Dies verneint MG und verweist darauf, dass insbesondere LSS Gottes Liebe für alle Menschen durch Hilfsdienste feierten. Damit sei sozusagen der Akt des Helfens ihre Religion und nicht, zu predigen (*preach*). Wenn beispielsweise jemand sagte, er hasse Gott dafür, dass er ihn in diese Situation gebracht habe, würde MG ihm antworten, dass er das eventuell noch einmal überdenken müsse, da Gott ihn ja dazu aufgerufen habe, diesen Hilfsdienst zu vollführen und eben seine Situation zu verbessern. Seiner Meinung nach könne man nicht viel dazu sagen, außer dass man als Hilfeempfänger(in) Gott dafür danke, dass MG seine Liebe durch Hilfsdienste feiere. Für MG sei das bereits ein Schritt in die richtige Richtung und man müsse daher auch nicht predigen und missionieren. Alles was nötig sei, sei, klar zu machen, warum man diese Hilfsdienste tue, und damit weitermachen. Denn solche Menschen erwarteten, dass man ihnen vorwerfe, warum sie zu LSS kämen und nicht an Gott glaubten. Aber wenn man zu ihnen sage, es sei egal, ob sie an Gott glaubten, akzeptierten sie entweder die Hilfsdienste oder nicht, dann könnten sie nichts darauf sagen.

Frage: You already told me a little about that, but are you interested in other religions?

Z. 466–477:

MG bejaht dies engagiert. Er habe Religionen studiert und sei immer noch daran interessiert, mehr zu lernen, insbesondere in der letzten Zeit. Seit 9/11 hätten einige seiner muslimischen Freunde große Probleme mit Rassismus.

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Frage: I would like to hear more about your religious biography, how were you raised, and was there a special God experience?

Z. 480–512:

MG sei als Katholik geboren und erzogen worden, was er mit leiser Stimme als das Schrecklichste beschreibt, was einem Kind passieren könne, und daraufhin sofort entschuldigend anmerkt, dass er das so nicht sagen solle. Er nimmt direkt Bezug auf seinen Sohn, den er nicht katholisch erzogen habe. Er habe seinen Sohn dennoch auf christliche Schulen geschickt, da es einfach gute Schulen gewesen seien. MG findet, dass es niemandem schade, ein christliches Grundwissen zu erlangen, egal, ob man Muslim, Christ und so weiter sei. Er sei bereits als kleiner Junge vom Katholizismus desillusioniert gewesen, da er als afrikanisch-amerikanischer Junge auf eine katholische Schule geschickt worden sei und dort schlecht behandelt worden sei und erste Erfahrungen mit Rassismus habe machen müssen.

Z. 510–512:

Erneut verweist MG darauf, dass ihn diese Erfahrungen von der religiösen Dogmatik entfernten, hin zu einer Spiritualität.

Frage: Have you gone through changes because you work here?

Z. 516–528:

MG beschreibt, er habe sich jedes Jahr zum Positiven hin entwickelt. Er sieht diese Veränderungen im Zusammenhang der Arbeit mit Menschen mit Behinderungen. All die Veränderungen, die er im Umgang mit den Menschen mit Behinderungen aufgrund des zwingend notwendigen paradigmatischen Wechsels einführte, führten dazu, dass er nicht nur sein eigenes Denken, sondern auch die Einstellung der Mitarbeiter(innen) habe verändern müssen.

Z. 528–545:

Für ihn selbst sei es in den letzten 30 Jahren immer ein Anliegen gewesen, mit den hilfsbedürftigsten Menschen unter den Hilfsbedürftigen zu arbeiten. Dieses Ziel sei bei LSS verwirklicht worden, obwohl er zuvor mit Obdachlosen, Drogenabhängigen und so weiter gearbeitet habe. Er beschreibt, dass er die Menschen mit Behinderungen anfangs in einem sehr negativen Licht gesehen habe, da sie neben der körperlichen Behinderung farbige Menschen gewesen seien, nicht hätten arbeiten können, geistige Behinderungen gehabt hätten, sie hätten sozusagen mehrere Benachteiligungen auf einmal gehabt. Daher sei es ihm wichtig gewesen, sich klar zu machen, dass jeder ein Spiegelbild (*reflection*) des anderen darstelle und dass jedes Mal, wenn er einen Menschen mit Behinderung abfällig betrachtete, andere das auch täten. Als er seinen Job angetreten habe, habe er das starke Gefühl gehabt, dass einige Mitarbeiter(innen) die Menschen mit Behinderungen wie Babys behandelt hätten.

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Z. 620–623:

MG bestärkt hier noch einmal seine Annahme: Wenn er hohe Erwartungen an die Menschen mit Behinderungen stelle, dann würden sie diese Erwartungen noch übertreffen. Außerdem gehe er davon aus, dass, wenn sie von allen Mitarbeiter(innen) mit Respekt behandelt würden, auch die Gemeinde respektvoll mit ihnen umginge.

## **Formulierende Interpretation\_Jan Maseda (JM)**

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Frage: So what do you like about your job at LSSCCC?

Z. 3:

Sie möge es, Menschen zu helfen und einen großen Einfluss auf die Gemeinde zu haben.

Frage: Mhm, and what is the mission of LSSCCC?

Z. 5:

Das Leitbild von LSS sei es, Jesus durch Hilfeleistungen zu feiern.

Frage: Mhm, and from 1 to 10, 1 being the least, 10 being the most important, how important is it for you, to work in a faith-based organization?

Z. 8–11:

Diese Frage beantwortet JM mit einer 10. Auf meine Rückfrage, warum es ihr so wichtig sei, meint sie, dass sie denke, weil sie schon immer lutherischen Glaubens sei und sie Unterschiede zwischen FBOs und säkularen Organisationen sehe.

Frage: Okay so that was my next question: So why is there such a big difference between faith-based and secular institutions?

Z. 14–23:

Sie denke, sie feierten die Liebe aller Menschen durch die Tatsache, dass sie Jesu Leben feierten. Sie hätten mehr Leidenschaft und machten es sich zur Pflicht, die Menschen zu respektieren, und erlaubten ihnen, ihre Würde zu behalten. Dadurch müssten sie gewisse Dinge in ihrer Organisation beachten. Wenn beispielsweise jemand hierherkäme, seien sie sich dessen bewusst, dass es für denjenigen sehr schwer sei. Die meisten Menschen gingen nicht zu einer Wohlfahrtsküche, und sie hätten mehr und mehr Menschen gesehen, die dann doch hingehen mussten, wovon die meisten nicht religiös seien. Sie dienten nicht Lutheranern, sondern allen Bedürftigen. Die meisten hätten Jesus nicht in ihrem Leben. Einige schon, aber die meisten nicht. Sie versuchten nicht, sie zu missionieren, sondern ihnen durch ihre fürsorgliche Art zu zeigen, dass es jemanden gibt, der sich wirklich um sie sorgt und sie bedingungslos liebt.

Frage: And did you choose LSS as an employer for special reasons?

Z. 25–33:

Sie habe seit Jahren bereits ehrenamtlich dort mitgeholfen und habe für eine andere Organisation gearbeitet. Der damalige CEO sei auf sie zugekommen und habe sie gefragt, ob sie Lust habe, ihren Job zu wechseln und bei LSS zu arbeiten, was sie verneint habe. Aber er sei sehr beharrlich geblieben und nach 6 Monaten habe sie feststellen müssen, dass sie lieber dort arbeiten wolle, wo sie ihren Glauben leben könne, als in ihrem damaligen Job. Auf meine Rückfrage, was sie zuvor gearbeitet habe, antwortet sie, sie sei Direktorin bei den *Paralympics* gewesen, woraufhin ich einwerfe, dass dies nicht zu weit entfernt sei, und sie bejaht dies.

Frage: What is Lutheran about LSSCCC?

## **Formulierende Interpretation\_Jan Maseda (JM)**

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Z. 35–45:

LSS sei in lutherischen Werten, Moralvorstellungen und Charakter verankert und sie hätten eigentlich gerade ihren Namen verändert von LSS zu LSS Community Care Centers, da viele Menschen dachten, sie würden nur Lutheranern helfen. Sie hätten jahrelang versucht, sich dieses Images zu entledigen, und hätten nun im Aufsichtsrat entschieden, dass sie als Gemeindezentrum mehr Menschen erreichen könnten. Sie brauchten zwar nicht noch mehr Menschen, aber sie wollten offener für alle Menschen sein. Sie denkt, die Organisation sei fest in der lutherischen Religion verankert. Wenn sie Mitarbeiter(innen) einstellten, würden sie nicht verlangen, dass diese lutherisch seien, aber der/die CEO müsse lutherisch sein, der/die CFO hingegen nicht. Sie denke, es helfe, wenn man lutherisch sei und man hier arbeite, aber es sei nicht wirklich notwendig. Und sie würde sagen, dass vermutlich mehr hier arbeiteten, die nicht lutherisch seien, als andersherum.

Frage: Mhm, mhm, and how is LSS connected with the Lutheran Church?

Z. 47–61:

Sie verbrächen viel Zeit damit, mit den Kirchen in Kontakt zu treten. Sie gingen sonntags hin und redeten mit ihnen, hielten Predigten und traten einfach in Verbindung, denn die meisten Kirchengemeinden im Valley seien einfach zu klein, um selbst diese soziale Hilfe anzubieten. Daher seien sie ihr Arm, um dies tun zu können. Wenn sie also ein Projekt verwirklichen wollten, beispielsweise für ihre Schule oder in der Jugendarbeit, würden sie sie anrufen und fragen, was sie tun könnten. Ohne diese Kirchen würden sie wohl nicht existieren, denn sie unterstützten sie stark. Auf meine Rückfrage, ob dies auch finanziell der Fall sei, meint JM, dass sie ohne deren finanzielle Hilfe auskommen müssten. Sie müssten ihre eigenen Fördergelder beantragen und sie hätten ihr eigenes Budget. Die Kirchen hier seien so klein, dass, wenn sie etwas geben könnten, es nicht viel wäre. Sie machten oftmals materielle Spenden, wie zum Beispiel Truthahn am *Thanksgiving Day* oder Spielzeug für Weihnachten.

Frage: Is providing social help an essential action for the Church?

Z. 65–68:

Sie denkt, dies sei essenziell für alle ihre Kirchengemeinden. Und diejenigen Kirchengemeinden, die ihnen am meisten hülfen, seien die stärksten Kirchengemeinden. Diejenigen, die sich nur nach innen orientierten und sich nur auf ihre eigene Kirchengemeinde konzentrierten, würden immer kleiner und kleiner werden.

Frage: Mhm, mhm, and is social service important for the Lutheran Church's identity?

Z. 70–77:

Dies bejaht sie, und auf meine Rückfrage, warum dies so sei, antwortet sie, dass sie denke, dass in den Leitbildern der meisten Kirchen geschrieben stehe, Gott zu lieben und dem Nächsten zu helfen. Und sie denkt, dies sei eine sehr lutherische Tradition, die wahrscheinlich stärker ausgeprägt sei als in jeder anderen Religion. Sie denke, sie gäben

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der Gemeinde, der Nation und der Welt mehr als andere, sie seien involviert in der ELCA Lutheran Malaria Initiative, wo sie versuchten, Malaria auszurotten. Und sie seien im Pflegen von Kontakten nach außen sehr erfolgreich.

Frage: And – you already answered me this – but should there be more programs to help people?

Z. 79–85:

Sie schauten immer, ob sie mehr Hilfsprogramme anbieten könnten, aber dies ginge nur, wenn sie die entsprechenden Fördermittel hätten. Daher schauten sie immer. Und sie müssten wirklich kompetent sein, beispielsweise hätten sie Fördermittel für ein neues Programm für Veteranen aus dem Irak und Afghanistan gehabt und mussten erst mal viel darüber lernen und seien letztendlich fähig gewesen, 163 Veteranen zu helfen. Es gebe so viele Bedürfnisse in der Gemeinde, dass man nicht lange danach suchen müsse.

Frage: Mhm, and what do you think about the relationship between God and human beings?

Does God also care for Non-Christians?

Z. 88:

Dies sei auf jeden Fall so.

Frage: And are there differences between Christians and Non-Christians?

Z. 90–97:

Natürlich gebe es Unterschiede. Auf meine Rückfrage, welche dies seien, gibt JM den Fakt an, dass sie an Gott und Jesus Christus glaubten, und fügt leise hinzu, dass dies eine wirklich schwere Bürde sei, den Nächsten zu helfen und diesen Ort zu einem besseren Ort machen zu wollen. Es sei nicht so, dass sie sich ihren Weg in den Himmel erarbeiten wollten, denn die Gnade Gottes führe sie sowieso dorthin. Und sie glaube, dass Gottes Gnade ihnen auch im Alltag helfe. Sie bemitleideten die, die das nicht hätten, was die Mehrheit der Menschen sei.

Frage: And if you think about that God's grace leads you to heaven anyway, why should you help, why should you?

Z. 100–102:

Weil Gott es ihnen befohlen habe in der Bibel. Was auch immer man dem Geringsten unter ihnen tue, tue man für ihn. Es sei ein Auftrag an sie gewesen. Sie denke nicht, dass sie eine Wahl hätten, sie müssten es tun.

Frage: Mhm, and in your job are you confronted with any people that have another religious belief than yours?

Z. 105–112:

Dies sei jeden Tag der Fall. Auf meine Frage, ob sie wisse, wer einem anderen Glauben angehöre, antwortet JM, manchmal würden die Menschen es mitteilen und sagen, sie seien katholisch, methodistisch oder episkopal. Meistens hätten sie keine Zeit für tiefer gehende

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Gespräche. Sie füllten jedoch ein Dokument mit Namen und Adresse aus, es beinhaltete keine Angaben zur Religion, dies sei per Gesetz nicht erlaubt.

Frage: Okay, so, are you interested in other religions?

Z. 114–117:

Sie denke schon. Bis zu einem gewissen Punkt sei sie offen dafür, wie andere Religionen funktionierten und woran sie glaubten.

Frage: So, I would like to know a little bit more about your religious biography, like was there a God experience you had or did you grow up in a community ähm?

Z. 120–127:

Sie denke, sie sei schon Lutheranerin gewesen, bevor sie geboren wurde, denn ihre Eltern und Großeltern seien Lutheraner gewesen. Sie wisse, dass sich manche Menschen in ihrem Leben von der Religion entfernten, beispielsweise mit Anfang 20, und dann wieder zum Glauben zurückfänden, wenn sie heirateten und Kinder bekämen, weil sie wollten, dass ihre Kinder in demselben Glauben aufwuchsen. Aber für sie persönlich sei dies nie der Fall gewesen, sie habe stets einen starken Glauben gehabt und lutherische Wochen geleitet, Jugendgruppen ins Leben gerufen. Sie habe einen starken lutherischen Hintergrund.

Frage: Have you gone through changes since you've been working here?

Z. 129–168:

Dies bejaht JM, und auf meine Frage, inwiefern dies so sei, berichtet sie, dass sie sich, bevor sie den Job annahm, mit ihrer Vorgängerin getroffen habe und diese sie gefragt habe, warum sie noch zögere. Und sie habe geantwortet, dass sie bei ihrer Arbeit mit den entwicklungsbeeinträchtigten Menschen sehr glücklich sei. Daraufhin meinte die andere, ob sie denn wisse, dass ihr Glaube sehr schnell wachsen würde, während sie hier arbeitete. Und es sei tatsächlich so passiert. Ich frage nach, ob dies so sei, obwohl sie so viel Leid sehen müsse. JM meint, das sie zu sich sage, so schlimm es auch sei, Gott würde immer noch geben (*provide*). Wenn die Menschen hereinkämen, hätten sie nichts zum Essen oder keine Kleider, und wenn sie wieder gingen, hätten sie Essen oder Kleider. Und es gebe Tage, an denen sie nicht viel zum Essen hätten, vor einigen Monaten hätten sie sogar ganz zumachen müssen, weil sie nicht genug Lebensmittel gehabt hätten. Mithilfe des Internets habe sie dann aber eine Rundmail geschickt, die sagte, dass sie keine Nahrungsmittel mehr hätten, und am nächsten Tag hätten sie mehr Lebensmittel gehabt als jemals zuvor. Jeder Tag sei ein kleines Wunder, hier sowieso. Und es sei emotional sehr hart. Aber man müsse es einfach loslassen und sich leiten lassen und zu sich sagen: „Er wird geben (*provide*), dies ist seine Organisation, sie gehört ihm und er wird dafür Sorge tragen.“ Und sie habe diese Stärke wahrscheinlich vorher nicht gehabt und er mache sie stark. Sie hätten viele freiwillige Helfer(innen), insbesondere Frauen aus den Kirchengemeinden, die dann nur für einen Tag blieben. Sie kämen und sagten, sie könnten es nicht weitermachen, weil sie das Leid nicht

## **Formulierende Interpretation\_Jan Maseda (JM)**

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jeden Tag erträgen. Und das könne sehr hart sein. (JM weint.) Ich werfe ein, dass es mir auch schwer gefallen sei, hereinzukommen und durch den Vorraum zu gehen. Daraufhin meint JM, dass Gott einen stark mache, sie sei irgendwie innerlich robuster im täglichen Arbeitsgeschäft geworden, aber alles in allem nicht; wie ich sehen könne, werde man sehr emotional. (JM weint erneut.) Ich werfe ein, dass viele Interviews in den Kirchengemeinden sehr belastend für mich gewesen seien, da man irgendwie doch in einer heilen Welt lebe. Daraufhin meint JM, dass man in einer Blase lebe. Es würden aber auch Dinge passieren, beispielsweise habe sie eine Freiwillige da gehabt, die nach ein paar Stunden gesagt habe, sie könne es nicht weitermachen, und sie habe zu ihr gesagt, dass sie es verstehen könne, aber wenn sie sich ein wenig Zeit gebe, würde Gott ihr die Stärke geben, es zu schaffen. Er würde es tun oder nicht. Lachend meint JM, dass die Frau morgen wiederkäme.

Frage: So, do you meet with the other directors of LSS?

Z. 170–172:

Ja, das täten sie. Auf meine Rückfrage, wie oft, entgegnet sie, einmal im Monat.

Frage: And where do you get your energy from?

Z. 174–178:

Gott gebe ihr die Energie. Auf meine Rückfrage, ob sie mit den anderen Führungskräften über die Alltagssituationen spreche, antwortet sie, dass sie denke, dass sie alle dieselben Emotion hätten, und obwohl sie eher auf einer professionellen Ebene miteinander sprächen, hätte jeder dieselben Probleme. Wenn man im Sozialwesen arbeite, sehe man viel.

## **Formulierende Interpretation\_Ellen Waild (EW)**

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Frage: What do you like about your job at LSSSC?

Z. 5–13:

Zunächst verweist EW darauf, dass sie neu bei LSSCCC ist. Sie sei lediglich ein wenig mehr als 3 Monate hier und es sei eine große Lernentwicklung für sie gewesen. Sie würde sich gerade jetzt erst in die Kultur, die Programme und die Bedürftigen einfühlen und ein Gesamtbild von dem Angebot der Hilfsprogramme erhalten. Was sie an dem Job angezogen habe, sei gewesen, dass sie schon in den letzten 20 Jahren in sozialen Hilfsprogrammen, die eher auf das Gemeinwesen hin konzentriert waren und nichts mit der Kirche zu tun gehabt haben, engagiert gewesen sei. Dies sei wohl die reizvollste Tatsache gewesen, dass sie Teil einer Organisation sein könne, die aufgrund des Glaubens so handele. Das sei wichtig für sie gewesen.

Frage: Okay, I see, and what is the mission of LSSCCC?

Z. 15–17:

Sie zeigten ihre Liebe zu Christus durch ihre Alltagshandlungen, die Bedürfnisse zu stillen und irgendwie so etwas wie die Hände und Füße Jesu Christi hier auf Erden zu sein.

Frage: From 1 to 10, 1 being the least, 10 being the most important, how important is it for you, to work in a faith-based organization?

Z. 25–28:

Für sie persönlich sei es an diesem Punkt ihrer Karriere eine 9 oder 10. Auf meine Rückfrage, warum es ihr so wichtig sei, meint sie, dass sie denke, es sei die Art und Weise, wie sie sich damit identifizieren könne, was in ihrem Leben wichtig sei. In diesem Lebensabschnitt sei es Teil ihres Weges, zurückgeben zu können.

Frage: And what is the difference between faith-based and secular institutions?

Z. 30–35:

Ein Teil des Unterschiedes sei, dass sie ihre Kirchengemeinden zur Mitarbeit aufrufen und involvieren wollten. Historisch gesehen seien die Kirchen ihrer Meinung nach nicht sehr gut darin gewesen, Menschen außerhalb ihrer vier Wände zu erreichen. Und dies sei ein Weg, wie sie das nun tun könnten. Sie fragt erneut nach der Frage und meint dann, dass sie als Führungsperson der Organisation besser ihren Glauben nach außen tragen könne. Sie könne dies nutzen, um die Mitarbeiter(innen) zu motivieren, zu führen und immer wieder auf das Leitbild zu verweisen, dass sie die Hände und Füße Jesu Christi seien. In einer säkularen Organisation könne man zwar gläubig sein, aber man könne es nicht öffentlich kundtun. Also gebe es ihr hier die Möglichkeit, offener mit ihrem Glauben umzugehen und ihn auch zu teilen.

Frage: What is Lutheran about LSSCCC?

Z. 37–42:

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Dies sei eine interessante Frage. Sie denke, lutherisch zu sein, hieße, Jesus Christus nachzufolgen. Es seien nicht ihre Taten, die sie retteten. Vielmehr seien die Hilfshandlungen eine Antwort auf die Barmherzigkeit, die ihnen Gott zuteil werden lasse. Und sie denke, dies könne ein Weg sein, lutherischen Glauben zu leben und anderen Menschen zu erzählen, was lutherisch sein heißt, beispielsweise wie sie sich als Organisation verhielten, wie sie andere Menschen behandelten, wie sie jedem, nicht nur Lutheranern helfen. Dass sie nicht lutherisch sein müssten. Sie seien offen und zeigten sich so, wie sie seien.

Frage: Mhm, okay, and how is LSS connected with the Lutheran Church, like the Synod and so on?

Z. 45–113:

LSS sei sowohl mit ELCA als auch mit der Missouri Synod verbunden, und sie arbeiteten zusammen. Eigentlich sei LSS in deren Territorium in *Southern California* und *Arizona*. Sie agierten im Gebiet der Kirchengemeinden in *Southern California*, also blieben sie mit den Präsidenten und Bischöfen der Synoden und ELCA im Kontakt und arbeiteten mit ihnen zusammen, wiederum um die Arme und Füße der Kirche im Allgemeinen zu sein. Sie würden alle Kirchengemeinden verbinden und die Mitglieder dazu aufrufen, außerhalb ihrer vier Wände aktiv zu werden und ihre Zeit dafür zu nutzen, beim Aufbau der Hilfsprogramme in Southern California zu helfen. Die Bedürfnisse seien sehr groß. Sie finde, es sei ein Weg, den Kirchengemeinden deutlich zu machen, dass sich Hilfsprogramme nicht nur auf Länder weit weg bezöge, sondern dass man sie auch in der Nachbarschaft brauche. Wenn sie in Verbindung stünden, könnten sie sich gegenseitig helfen, und die Führungspersonen der Synoden könnten ihnen helfen, die Nachricht weiterzuverbreiten, dass es in Southern California große Hilfsbedürfnisse gebe und die Kirchenmitglieder nur rausgehen müssten und mit anpacken und ein Teil davon sein sollten. Und sie könnten den Kirchengemeinden wiederum durch ihre Büros und Kontakte zu den Gemeinden (*communities*) dabei helfen, ihr Leitbild umzusetzen. Daher sei es eine Art Win-win-Situation. Sie seien sehr stark mit den Führungspersonen der Synoden verbunden. Auf meine Frage nach finanziellen Verbindungen meint EW, dass diese einerseits bestünden und anderseits auch nicht. Sie helfen beispielsweise der ELCA finanziell, um eine Arbeitsstelle zu erhalten. Die Person ginge in die Kirchengemeinden und helfe ihnen dabei, Stiftungsgelder durch Erbschaften und Immobilien zu sammeln. Im Gegenzug erzähle er den Gemeindemitgliedern von ihrer Arbeit. Sie würden sich also gegenseitig unterstützen. Und dann seien da noch sporadische Spenden, beispielsweise wenn sie 5000 US-Dollar gesammelt hätten, würde die Missouri Synod das aufstocken. Auf meine Frage, ob LSS eine unabhängige NPO sei, meint EW, dass sie eine NPO mit einem 501(c)(3) Status seien. Sie seien sogar in 2 verschiedene NPOs aufgeteilt. Sie hätten LSSCCC, eine unabhängige Organisation, und dann betrieben sie weitere Unterorganisationen in ganz *Southern California*. Außerdem hätten sie eine

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*Lutheran Social Services Foundation*, die ebenfalls eine separate 501(c)(3) sei und für nachhaltige Projekte da sei. Wenn sie beispielsweise Spenden flössen diese gleich in die Stiftung, und diese Gelder würden nur für die Organisationen ausgegeben. Daher hätten sie zwei verschiedene 501(c)(3)s. Auf meine Rückfrage, wie diese verbunden seien, sagt EW, dass die Stiftung ihren eigenen Aufsichtsrat habe; die einzige Aufgabe der Stiftung sei es, die Organisationen zu unterstützen. Wenn also beispielsweise die Organisation in Riverside ein neues Hilfsprogramm starten wolle, könne es sein, dass deren Vertreter zur Stiftung kämen und nach einem Kredit für das Startgeld fragten. Wenn sie aus dem Gröbsten heraus seien, würden sie das Geld zurückzahlen und dann könne die Stiftung etwas Ähnliches für eine weitere ihrer Organisationen tun. Auf meine Rückfrage, ob aufgrund der Tatsache, dass sie eine unabhängige Organisation seien, jeder kommen könne, antwortet sie, dass die Stiftung nur zur Unterstützung von Organisationen von LSS da sei. Eine Ausnahme sei die Unterstützung von Pastoren. Eine Organisation sei zu ihnen gekommen und ihr Sprecher hatte gefragt, ob sie bei der finanziellen Unterstützung von Pastoren im Ruhestand unterstützten. Das sei aber das Einzige, was sie außerhalb ihrer eigenen Organisationen unterstützten, und das sei tatsächlich von einem Ehepaar ausgegangen, das ein Herz für Pastoren gehabt habe. Und sie könnten nur einen gewissen Prozentsatz pro Jahr dafür nutzen; wenn das ausgeschöpft sei, könnten sie erst im darauffolgenden Jahr wieder Gelder zur Verfügung stellen.

Frage: Mhm, okay. So do you think that providing social help is an essential action for the Church?

Z. 115–117:

Ja, sie denke, dies sei ein Teil ihres Auftrags in der Bibel, in der stehe, dass sie rausgehen sollten, um den Hilfsbedürftigen – unabhängig davon, ob sie Kleidung, Nahrung oder einfach Überlebenshilfe brauchten – zu helfen. Sie denke, dies sei ein Teil ihres großen Auftrags, rauszugehen und anderen zu dienen.

Frage: Is social service important for the Lutheran Church's identity?

Z. 119–124:

Sie denkt, es solle so sein. Aber sie glaube nicht, dass es immer so ist. Aber sie sei überzeugt davon, dass Kirchengemeinden begännen, stärker in der Ortsgemeinde involviert zu sein. Sie glaubt, sie sähen zwar die Hilfsbedürftigkeit, wüssten aber oft nicht, wie sie ihr begegnen sollten. Sie denke, es sei manchmal beängstigend, den Armen zu helfen und denen zu dienen, die uns fremd erscheinen. Aber sie denkt, sie begönnen gerade, es mehr zu tun, und sie finde auch, sie müssten es mehr tun.

Frage: Mhm, and can only Lutherans work for LSS?

Z. 126–128:

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Nein, dies sei absolut nicht der Fall. Es arbeiteten nicht nur Lutheraner hier. Sie sei Lutheranerin und dies sei Bedingung, für sie als Führungs person. Aber es arbeiteten nicht nur Lutheraner hier und sie hülften auch nicht nur Lutheranern.

Frage: So should there be more programs to help people, in your opinion?

Z. 130–133:

Hier in der Gegend in *Southern California* gebe es einen großen Bedarf an allen möglichen Hilfsprogrammen. Alle Organisationen in *Southern California* böten unterschiedliche Dinge an und es wäre schön, wenn man einiges adaptieren könnte. Aber die Fördermittel verhinderten dies. Also ja, sie könnten absolut weitere Hilfsprogramme anbieten.

Frage: Mhm, and what do you think about the relationship between God and human beings?

Does God also care for Non-Christians?

Z. 136–142:

Absolut, er würde wollen, dass jeder ihn kenne. Das sei ein Teil ihres Leitbilds, sichtbar zu sein, die Hände und Arme zu sein, die Hilfsorganisationen, die nicht predigten, sondern durch ihre Taten Türen öffneten. Menschen einzuladen, nicht um sie dann mit der Botschaft umzuhauen, sondern um durch ihre Worte und Taten zu zeigen, was lutherische Hilfsleistungen seien, was lutherisch sein überhaupt heiße. Davon hätten viele Menschen gar keine Ahnung. Sie denke also, dies sei ein Weg, die Menschen zu erreichen.

Frage: Mhm, and do you think that there are differences between Christians and Non-Christians?

Z. 144–153:

Seufzend entgegnet EW, dass sie hoffe, dass es Unterschiede gebe. Sie hofft, dass Christen ein Licht in sich trügen. Christ zu sein bedeute, das Licht Jesu Christi in sich zu tragen. Die Art, wie man rede, die Art, wie man auf andere zugehe, die Art, wie man arbeite. Sie hoffe, dass Christen ein Licht hätten, das Menschen bemerkten könnten, und dass diese mehr darüber wissen wollten. Warum man tue, was man tue, warum man es auf diese Art und Weise tue, warum man auf diese Art und Weise rede, warum man ehrenamtlich arbeite oder warum man sonntags in die Kirche gehe. Es gebe genügend Unterschiede, die andere sagen ließe, sie wollten dieses Licht haben, sie wollten dieses Leuchten haben, diese Einstellung haben. Also hoffe sie, dass sie anders seien. Sie hat Tränen in den Augen und fügt hinzu, dass sie hoffe, dass andere das merkten.

Frage: Are you in your job confronted with any people that have another religious belief than yours?

Z. 156–163:

Sie verweist wiederum darauf, dass sie erst seit drei Monaten hier arbeite. Aber sie sei sich sicher, dass sie zukünftig damit konfrontiert sein werde. In ihrem vorherigen Job habe sie ebenfalls in einer FBO gearbeitet, habe dies aber erst sehr spät herausgefunden, daher sei

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es nicht sehr weit her gewesen mit dem religiösen Hintergrund. Sie habe mit einem sehr strenggläubigen Muslim zusammengearbeitet. Ja, sie sei sich sicher, dass sie damit konfrontiert sein werde. In ihrer Spendenbasis werde es Menschen geben, die keine Lutheraner seien und auch keine Christen. *Southern California* sei sehr divers. Daher seien die Lutheraner in *Southern California* wohl eher in einer Minderheit. Sie habe gerade erst begonnen, herauszufinden, mit wem sie zu tun haben werde.

Frage: Mhm, mhm, and you told me that not only Lutherans work here, but also people of other religious beliefs //mhm yes// So do you find it difficult to be the director of a Lutheran Social Service agency, but you don't have Lutheran staff that works with you?

Z. 167–179:

Sie denke, es müsse einfach ein Teil der Kommunikation sein, die von oben nach unten gegeben werde. Die Mitarbeiter(innen) müssten wissen, in welcher Organisation sie seien, woran sie glaubten, was ihr Leitbild und ihre Werte seien, dass sie nicht Angst davor hätten, zu sagen, dass sie eine christliche Organisation seien, wenn sie an Bord kämen. In ihrem Entwicklungsprozess wollten sie zukünftig neuen Mitarbeiter(innen) mehr Orientierung geben. Dass diese eine Art Überblick über die Geschichte der Lutheraner bekämen, was es hieße, lutherisch zu sein, was die Lutheraner glaubten. Es gehe darum, zu sagen, wer sie seien, woran sie glaubten und was sie repräsentierten. Dass sie also wüssten, wenn sie in die Organisation kämen, dass es in der Luft liege, dass es zu ihrer Kultur gehöre, dass es ein Teil sei, wer sie seien. Und dann müssten die Neuen entscheiden, ob das zu ihnen passe, wer sie seien, für wen sie arbeiten wollten und wem sie dienen wollten. Und daher denke sie, dass dies wirklich von den Führungspersonen kommen müsse, von der Mitarbeiterschaft, von den Hilfshandlungen und von ihr.

Frage: Mhm, mhm, and are you interested in other religions?

Z. 181–185:

Ja, im Laufe der Jahre sei sie sowohl in der Kirche als auch auf dem College damit vertraut gemacht worden. Sie habe Kurse belegt, um sich mit anderen Religionen zu beschäftigen. Sie denke, dies sei sehr hilfreich gewesen, denn wenn man mit anderen Menschen spreche, könne man besser verstehen, woher sie kämen, woran sie glaubten, man könne intelligente Fragen stellen. Natürlich könne sie noch mehr tun, um andere noch besser zu verstehen, aber dazu fehle oftmals die Zeit.

Frage: Yeah, so, I would love to hear more about your religious biography. So how were you raised or was there a special God experience?

Z. 188–217:

Sie sei in einer lutherischen Kirche der Missouri Synod aufgewachsen, so wie ihre beiden Elternteile. Daher habe sie nie etwas anderes gekannt. Sie habe einen sehr guten Lehrer gehabt während ihrer Junior High Konfirmationsjahre. Sie denke, dies sei maßgeblich für ihr

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Verständnis vom lutherischen Glauben und den Doktrinen der Kirche gewesen. Sie sei als Teenager sehr stark in die kirchliche Arbeit involviert gewesen, als Leiterin von Jugendgruppen. Sie habe auch in einer lutherischen Schule unterrichtet, ihr Hintergrund sei das Unterrichten. Sie habe sowohl die Kindergottesdienste organisiert als auch im täglichen Schulalltag unterrichtet. Sie habe ihren Ehemann in der Kirche kennen gelernt. Das Lutherische sei also in allen Bereichen tief verwurzelt. Als junges Ehepaar seien sie sehr aktiv in der Kirchengemeinde gewesen. Ihr Ehemann habe seine Sachen gemacht und sie habe den Kindergottesdienst gehalten. Es sei eine ziemlich große Kirche gewesen. Als ihre Familie noch klein und die Kinder noch jung waren, seien sie von New York nach Ohio gezogen. Gerade in der Woche, als sie dorthin gezogen waren, habe sich dort eine neue Kirche gebildet, und sie seien am Aufbau beteiligt gewesen. Sie seien also von einer sehr großen Kirche direkt zu einer Kirche gewechselt, die erst einmal nur aus 6 Menschen bestanden habe. Sie seien 24 Jahre lang dort engagiert gewesen, was ihnen die Augen geöffnet habe. Sie hätten einen Pastor eingestellt, Mitarbeiter(innen), ein Gebäude gesucht. Daher seien sie in den letzten 25 Jahren auf einem Glaubensweg gegangen, der teilweise beängstigend war und sie viel gelehrt habe. Sie sei also ihr ganzes Leben lang in die kirchliche Arbeit involviert gewesen. Auf meinen Einwurf, dass sie nun wieder umgezogen sei, meint EW, dass sie immer noch nicht richtig angekommen seien. Ihr Ehemann sei immer noch in Ohio, ihre Tochter in England, ihr Sohn sei in *Southern California*, sie seien wieder im Umbruch. Meine Frage, ob sie eine neue Kirche gefunden hätte, verneint sie. Sie besuchten zwar verschiedene Kirchengemeinden, und sie wollte gerne nah genug sein, um auch wirklich involviert sein zu können, aber *California* habe so viel Verkehr, sie würden noch sehen, wo sie sich wohl fühlten und wohin sie sich berufen fühlten.

Frage: Have you gone through changes since you work here?

Z. 219–234:

Ja, große Veränderungen hätten stattgefunden. Der Umzug sei eine große Veränderung. Die Kultur und große Diversität in *Southern California* sei eine große Veränderung. Es sei eine große Stadt und sie kämen nicht gerade aus einer großen Stadt. Wenn man aus der Gemeinde herausgegangen sei, hätte man am Feld gestanden. L.A. sei einfach eine sehr weitläufige Gegend, das sei sehr anders. Die Herausforderungen momentan bezüglich der Ökonomie würden die Organisation, die Hilfsprogramme und Spenden beeinflussen. Die Bedürfnisse würden ansteigen, während die Gelder weniger würden. Daher würden sie versuchen, mehr zu erreichen trotz weniger Geld. Engagierte Aufsichtsratmitglieder zu finden, die ein Herz dafür hätten, was sie tun, sei sehr herausfordernd. Die Menschen seien beschäftigt, in den meisten Familien arbeiteten sowohl Mutter als auch Vater. In *California* zu existieren sei sehr, sehr teuer. Das sei auch für sie eine große Herausforderung gewesen.

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Für das Geld, das man hier für ein Apartment ausgebe, könne man in Ohio ein Schloss mieten.

Frage: Yeah, wow. Is there anything else you would like to add whatever comes into your mind?

Z. 236–238:

Sie schätzt meine Arbeit und das Thema, das ich mir ausgesucht habe. Sie denkt, es sei wichtig, den Menschen dabei zu helfen, das Thema zu durchdenken, und dass es wichtig sei, sie in diese Art von Arbeit zu involvieren.

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Frage: What do you like about your job at NCP?

Z. 6–10:

Er erlaube ihm, seine Leidenschaft und seine Berufung auszuleben, solidarisch mit den Armen, den Unterdrückten und den Marginalisierten auf vielfältige Weise zu leben und zu versuchen, durchgreifende Veränderungen auf einer lokalen Ebene zu schaffen. Er liebe es, seinen Glauben in Taten so umzusetzen, wie ihn das Evangelium berufen habe.

Frage: Mhm, and what is the mission of NCP?

Z. 12–18:

Er verweist auf seinen „Schummelzettel“, auf dem das Leitbild veröffentlicht wurde. Es besage, dass NCP durch kooperative geistliche Ämter, die spirituelles Wachstum, multikulturelles Verständnis, Bildung und das soziale und wirtschaftliche Wohlergehen fördern sollten, Jesu Präsenz in ihrer Kirchengemeinde manifestierten. Die Vision sei es, Leben sowohl durch Wort, Sakrament und Dienst, geistliche Ämter der Kirchengemeinde und ganzheitliches Evangelium als auch durch effektive vielfältige Hilfsdienste für Individuen und Familien innerhalb ihrer Grenzen zu verändern.

Frage: Mhm, and from 1 to 10, 1 being the least, 10 being the most important, how important is it for you to work in a faith-based organization?

Z. 21–30:

Wenn 10 das höchste sei, sei es eine 11, sagt er lachend. Auf meine Rückfrage, warum es für ihn so wichtig sei, sagt er, für ihn und auch die anderen sei es eben das, was Jesus getan habe. Jesus habe hungernden Menschen zu essen gegeben, der gesamte Text von Mt. 25 sei relevant. Er zitiert Jesus, der gesagt habe: „Als ich hungrig war, habt ihr mir zu essen gegeben, als ich durstig war, habt ihr mir zu trinken gegeben, als ich nackt war, habt ihr mir Kleidung gegeben.“ Aber auch der Umkehrschluss sei wichtig: „Als ich hungrig war, habt ihr mir nichts zum Essen gegeben, als ich nackt war, habt ihr mich nicht angekleidet, und so weiter.“ Das nähmen sie sich sehr zu Herzen, sie nähmen das sehr ernst und sähen es als Essenz des Evangeliums, den Menschen Essen, Kleidung, Hilfe und Unterstützung zukommen zu lassen. Das sei das, was sie täten.

Frage: So, you are in which position of NCP?

Z. 32–34:

Er sei der ausführende Geschäftsleiter von NCP, der Direktor der ganzen Koalition der Kirchengemeinden. Es handele sich dabei um eine halbe Stelle und dann habe er noch eine halbe Stelle als Pastor in einer der Kirchengemeinden, Chapel of Peace, eine lutherische Kirchengemeinde in Inglewood.

Frage: Mhm, and so is NCP a non-profit organization?

Z. 36–46:

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Ja, mit einigen Unterscheidungen seien sie eine NPO und eine Koalition von 9 lutherischen Kirchengemeinden, die mit der ELCA, der Southwest California Synod und der Wisconsin Synod verbunden seien, was ihnen erlaube, sich für einige Unterstützungsfonds zu bewerben. Zusätzlich zu NCP hätten sie eine separate 501(c)(3) NPO namens NCP Foundation, die extra für staatliche Gelder und Verträge gegründet worden sei. Sie seien bisher nicht sehr erfolgreich damit gewesen, aber diese Einheit existiere, und daraus entstünde hauptsächlich ihr „micro-lending program“. Es erlaube ihnen, eine separate 501(c)(3) zu haben, die eher säkular orientiert sei, und NCP trieb die Evangelisierung, den Lobpreis, also Wort und Sakrament und die Hilfsdienste, voran. Daher könnten sie ihr Leitbild verwirklichen.

Frage: Mhm, and how is NCP connected with LSA?

Z. 48–75:

Sie seien eine Mitgliedsorganisation von LSA, und mit LSS hätten sie gerade an einem gemeinsamen Fördermittelantrag für das Verteilen von Essen sowie für Supermärkte für Menschen mit niedrigem Einkommen in South Los Angeles gearbeitet, der in der kommenden Woche vorgelegt werden würde. Das seien aufregende Entwicklungen. Davor sei LSS bis 1992 in Los Angeles gewesen. Als jedoch die Bürgerunruhen stattgefunden hätten, hätten LSS South Los Angeles verlassen. Daher seien sie dann die Einzigsten gewesen, die als die an die ELCA angebundene lutherische Organisation soziale Hilfeleistungen erbracht hätten. Sie hätten eine wunderbare Beziehung zu LSA und entwickelten auch eine mit LSS. Bei LSS sähen sie, dass sie als soziale Hilfsorganisation einiges besser machen, wohingegen sie selbst eben beides seien, Kirche und Organisation. Durch den kirchlichen Hintergrund bekämen sie mehr Kontakte zu den Menschen in der Gemeinde. Gleichzeitig hätten sie aber die Glaubwürdigkeit als soziale Dienstleistungsorganisation und könnten daher beide Karten ausspielen. Auf meine Rückfrage, wodurch man eine Mitgliedsorganisation werde, entgegnet SF lachend, NCP zahlte ihre Mitgliedsbeiträge. Außerdem nähmen sie an Konferenzen und anderen Veranstaltungen teil, die sie anbieten. Meine erneute Nachfrage, ob man sich um eine Mitgliedschaft bewerben müsse, bejaht er. Es gebe einen bestimmten Prozess. Man brauche von den großen Kirchen wie LCMS, ELCA, Wisconsin, ein Empfehlungsschreiben, man müsse alle möglichen Dokumente einreichen, die besagten, was man mache, und dann erst gehe es in den Angliederungsprozess über, in dem man dann auch in LSA hineingewählt und vom Aufsichtsrat akzeptiert werden würde oder eben nicht. Auf meine Rückfrage, ob man auf jeden Fall mit den Kirchen bzw. den Synoden verhandelt sein müsse, um bei LSA aufgenommen werden zu können, erläutert SF, dass man in irgendeinem Maß auf jeden Fall mit der Kirche im Kontakt sein müsse. Er denke, es gebe auch eventuell einige

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Mitgliedsorganisationen von LSA, deren Wurzeln eventuell nicht im kirchlichen Umfeld lägen und deren Profil sich nun verändert habe.

Frage: Yeah, and what are the reasons, why should an organization become a member of LSA?

Z. 77–87:

Er denkt, vor allen Dingen wegen des Netzwerkes und des Fachwissens, das die Menschen im Land hätten. Jill Schumann, die Präsidentin und ausführende Geschäftsführerin, fände er einfach nur wundervoll, und sie habe sehr viele Kontakte im Raum Washington, DC. Daher seien es der Reichtum an Fachwissen und der Versuch, sie alle zusammenzubringen. Er wisse, sie habe sich sehr dafür eingesetzt, insbesondere die Organisationen zusammenzubringen, die aus den unterschiedlichen Kirchen stammten, und das auf der Basis dessen, was sie täten. Außerdem gebe es weitere Dienstleistungen, um aufzuzeigen, wie sie voneinander lernen könnten, denn sie wollten ja alle effizienter arbeiten, und das Beste, was man dann tun könne, sei doch, zu hören, wie andere das machten, und dann verschiedene Wege aufzunehmen, das sei sehr aufregend.

Frage: Okay, yeah, and what is Lutheran about NCP?

Z. 89–118:

Sie seien eine Koalition von 9 lutherischen Kirchengemeinden, die das Wort verkündigten und Sakramente verteilten, jeweils sonntagmorgens sowie mittwochabends und zu einigen anderen Zeiten. Bibelstudien seien ein großer Teil davon, die gesamte traditionelle lutherische Theologie, dass alle gleichzeitig Heilige und Sünder(innen) seien, die Auffassung von Gnade, und diese Gnade auch bei der Arbeit auf der Straße zu zeigen, da viele Menschen wirklich von der Kirche oder von Pastoren verletzt oder weggeschickt würden. Viele Menschen seien von Institutionen missbraucht worden, die eigentlich für deren spirituelles Wohlergehen hätten sorgen sollen. Daher denke er, sie seien in der wunderbaren lutherischen Tradition verankert, die dazu führe, sich selbst zu hinterfragen und stets das Beste zu geben. Auf meine Rückfrage, was denn lutherisch an der sozialen Hilfspraxis sei, antwortet SF, dass die lutherische Geschichte stets mit dem Hilfegeben verbunden gewesen sei. Ein Christ solle wirklich nur das für sich behalten, was er wirklich brauche, den Rest solle er an andere geben. Dies sei für viele der Mittelpunkt dessen, was sie tun sollten. Insbesondere in einem Land, in dem das Wohlstandsevangelium eine so große Rolle spielt, nach dem Gott wolle, dass man einen Jet oder ein extravagantes Auto und extravagante Kleidung besitze. Dies stimme für sie theologisch und in der Praxis nicht. Sie seien dazu berufen, ihren Nächsten zu dienen und nicht, sich an ihnen zu bereichern. Dies sei seiner Meinung nach eines der Dinge, die ihn und viele andere am meisten darin beeinflussten, wie sie ihr Leben lebten. Dies sei eine der Identitäten, die sie als Organisation verfolgten, und ein wesentlicher Teil sei die Solidarität mit den Armen. Man könne nicht in Solidarität mit den

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Armen leben, wenn man sich darum sorge, ob man das extravagante Auto bekomme oder nicht. Die Mitarbeiter(innen) bekämen teilweise kein Geld, da sie bereits vor der Entscheidung gestanden hätten, entweder bezahlt zu werden oder Menschen in der Gemeinde mit Lebensmitteln zu versorgen, und sich stets für Letzteres entschieden hätten.

Frage: Mhm, okay, and do you think providing help is an essential action for the church?

Z. 120–138:

Dies bejaht SF und weist darauf hin, dass er sich keine Kirche vorstellen könne, die keine sozialen Hilfedienste anbiete. Auf meine Rückfrage, wie er dies begründe, verweist er wiederum auf Mt. 25. Wenn man dies nicht tue, sei man nicht die wahre Kirche. Insbesondere in diesem Land sähen die Menschen in der Kirche nur Lobpreis und Bibelstudien. Dies sei wahrscheinlich das, woran die Menschen gewöhnt seien, und dies sei wohl auch der Grund dafür, warum so viele Menschen nicht in die Kirche gingen, da sie eigentlich erwarteten, dass die Kirche anderen helfe, Mahlzeiten austeilte, Unterschlupf biete. Insbesondere Migrant(inn)en erwarteten, dass die Kirche ihnen Hilfe anböte, und seien daher enttäuscht. Wenn sie also ein spanisches Hilfsprogramm einrichten wollten, würden sie Mahlzeiten verteilen und schon explodiere das spanische Hilfsprogramm, da die Menschen Mahlzeiten brauchten und auch selbst mithelfen wollten, die Mahlzeiten zuzubereiten.

Frage: Mhm, and is social service important for the Lutheran church's identity?

Z. 140–145:

Wiederum bejaht SF diese Frage. Er denke, Kirche bestünde nicht nur aus Wort und Sakrament, sondern eben auch aus dem Dienst am anderen. Jesus berufe uns dazu, uns gegenseitig zu lieben. Dies bedeute, man müsse die eigenen und auch die in der Gemeinde vorhandenen Ressourcen nutzen, um anderen zu helfen.

Frage: Yeah, and so how are the social services organized? Are there only volunteers or are there other job positions?

Z. 148–159:

Es sei ein Mix aus beidem, abhängig davon, wie viel Gelder zur Verfügung stünden. Als er begonnen habe, dort zu arbeiten, habe es nur eine bezahlte Kraft und den ausführenden Geschäftsleiter gegeben. Sie seien dann in der Lage dazu gewesen, genug Geld zu sammeln, um eine Bürokrat zu beschäftigen. Sie hätten außerdem immer eine Kraft gehabt, die spanische Hilfsangebote gemacht habe, die aus einer finanziellen Subvention aus Chicago finanziert worden seien. Dies sei eine Weile lang so gelaufen, inzwischen hätten sie weitere Hilfe bei der Verwaltung der neuen Hilfsprogramme gebraucht. Viel Hilfe gehe dabei von ehrenamtlich Engagierten aus, was wohl ihre größte Herausforderung sei, da sie gerne Arbeitsplätze schaffen wollten, um den Tätigkeitsbereich der sozialen Hilfe als ein attraktives

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Arbeits- und Karrierefeld schmackhaft zu machen, das einem eine Existenzgrundlage geben könne.

Frage: So, can only Lutherans work here?

Z. 161–187:

Nein, ihr Bund bestehe zwar aus 9 lutherischen Kirchengemeinden, sie arbeiteten aber mit vielen anderen Gruppen zusammen. Wenn eine Arbeitsstelle vakant sei, sei sie für alle Menschen vakant, und sie hätten viele Mitarbeiter(innen), die einer anderen Religion angehörten oder auch gar nicht gläubig seien. Die Partnerorganisationen seien teilweise interreligiöse Organisationen, in denen jeder willkommen sei. Die Antwort auf meine Nachfrage, wie die lutherische Spiritualität in der Organisation gesichert werde, wenn so viele nicht lutherische Menschen dort arbeiteten, sieht er in der Art, wie sie Kirche verstünden und wie sie Hilfsangebote machten. Sie böten Hilfsdienste Menschen an, die größtenteils anderen Konfessionen/Religionen angehörten, und missionierten dabei nicht. Die ELCA handle in Lateinamerika und in Afrika entgegen dem traditionellen Missionierungs-gedanken „Wir helfen euch, wenn ihr in unsere Kirche kommt“ im Sinne von „Wir werden mit euch arbeiten und wollen, dass ihr selbst lernt, und wir werden nur für eine Zeit lang hier sein.“ So lerne man die Glaubensgeschichten der anderen Menschen kennen und wo sie herkämen und es fördere nur das eigene Glaubensverständnis. Wenn er dann vom Islam berichten könne und sagen könne, dass Jesus die meistzitierte Person im Koran sei, dann könne dies den Menschen nur die Augen öffnen, mehr über den Glauben zu lernen und sagen zu können: „Unsere Gemeinde ist einzigartig und wir müssen andere nicht erniedrigen.“

Frage: Mhm, and do you think there should be more programs to help people?

Z. 189–202:

Es sollte viele Programme und vor allem Wege geben, den Menschen den Zugang zu solchen Programmen zu erleichtern. In Los Angeles County sei dies ein großes Problem, da viele gar nicht wüssten, dass ihnen Hilfe zustünde. Viele verweigerten sich, Essenmarken (*food stamps*) zu beantragen, was Kalifornien dazu gezwungen habe, das Programm umzubenennen und die Zahlung mit Kreditkarte einzuführen. Als Kirche seien sie in einer besseren Situation, um mit den Menschen zu arbeiten, da es so viele Menschen in der Kirche gebe, die spenden wollten.

Frage: So, what do you think about the relationship between God and human beings? Does God also care for non-Christians?

Z. 205–220:

Er denke schon, dass dies so sei. Er bezieht sich auf Luthers Aussage, dass es so viele Menschen gebe, die sich als Christen bezeichneten, und nur so wenige, die es tatsächlich seien. Gandhi habe in vielerlei Hinsicht dasselbe gesagt, nämlich, dass es Jesus sei, den er

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liebe, und er ohne seine Nachfolger leben könne. Christ zu sein, sei eine Lebensweise, die mit vielen anderen Religionen und Traditionen konform gehe, indem man lebe und liebe, wie Jesus es uns gelehrt habe. Das heiße, ein Christ zu sein, bedeute nicht, in die Kirche zu gehen und die Sakramente zu empfangen, die zwar ebenfalls wichtig seien, aber (er habe) auch auf die opfernde Liebe, wie es Jesus vorgemacht habe, verwiesen. Wie Jesus gesagt habe, solle man sein Kreuz aufnehmen und ihm nachfolgen. Die ganze Auffassung davon, sich gegenseitig zu lieben und sogar die Feinde zu lieben und dass ein Christ keine Monopolstellung habe, sondern von anderen lernen könne.

Frage: Mhm, mhm, and are you interested in other religions?

Z. 222–242:

Ja, der interreligiöse Dialog und die Kirchengeschichte seien in seiner Zeit an der Divinity School Teile der Inhalte gewesen. Er sei ziemlich fasziniert von dem interreligiösen Dialog. Auf meine Rückfrage, was er dafür tue, um mehr darüber zu erfahren, meint er, dass er viel lese. Und dass viele seiner Freunde aus unterschiedlichen Hintergründen kämen. Dies sei bei den Freunden seiner Frau genauso. Er habe eine Hochzeit von Kollegen von ihr gestaltet und der Bräutigam sei halb jüdisch, halb episkopal gewesen, die Braut sei buddhistisch aufgewachsen und dann Baptistin geworden. Die Hochzeit habe Spaß gemacht, da es immer noch jüdisch-episkopale Züge gehabt habe und die Buddhisten sich nicht darum geschert hätten. Und dennoch hätten sie einen lutherischen Pastor gehabt, der sie getraut habe. Im Anschluss hätten sie gemeinsam zu Mittag gegessen: Buddhisten, Baptisten, jüdisch-episkopale und hinduistische Freunde. Dies sei wunderbar und vielleicht sei dies das Bild von der himmlischen Bank, mit sehr unterschiedlichen Menschen aus unterschiedlichen Gegenden. Was sie aber alle gemeinsam hätten, seien die (Für-)sorge für ihre Kinder und die Sorge um die Gesundheit ihrer Eltern. Sein Vater habe in dieser Zeit gerade 3 Bypassen hinter sich gebracht, der Vater einer Freundin sei kurz danach gestorben. Dies sei der Alltag, und wie sie damit umgingen und wie sie ihren Glauben nutzten, um durch die schlechten Zeiten zu kommen, das hätten sie gemeinsam.

Frage: Mhm, so I would like to hear more about your religious biography. How did you grow up and was there a special God experience?

Z. 245–315:

Er sei in Pennsylvania aufgewachsen, wo hauptsächlich deutsch-amerikanische Menschen lebten. Er verweist auf seinen Nachnamen, Fritz. Er habe väterlicherseits einen lutherisch-deutschen Hintergrund. Mütterlicherseits sei er irisch-schottischer Abstammung. Er sei in einer deutschen lutherischen Kirchengemeinde aufgewachsen, in einer sehr homogenen Gegend, in der alle irgendwie zu den Weißen zählten. Hundert Jahre vorher hätten die Russen, die Polen, die Iren alle jeweils ihre eigenen Kirchen und Feuerwehren gehabt. Bis in die 50er-/60er-Jahre habe es keine Hochzeiten zwischen den ethnischen Gruppen gegeben.

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Aber selbst dann, denke er, hätten die irischen Katholiken die polnischen Katholiken geheiratet. Es habe zwar Ausnahmen gegeben, aber es habe jahrelang Witze darüber gegeben. Menschen verlören über die Zeit ihre jeweilige Religion, Kultur und Sprachen in den USA. Daher habe er viele Geschichten über seine Herkunft selbst herausfinden müssen. Seine Großmutter habe immer gesagt, sie seien Niederländer, keine Deutschen. Sie sei 1917 geboren und ihr Vater habe ihr immer eingetrichtert, dass sie keine Deutschen seien. Er (der Urgroßvater) habe perfekt pennsylvanisches Niederländisch gesprochen, die Mischung von deutsch und englisch. Er habe im Eisenbahnwesen gearbeitet, einige seiner Kollegen seien 1917 ums Leben gekommen, die USA seien mitten im Krieg gegen Deutschland gewesen. Er habe sich selbst mit der Herkunft und der Religion auseinandersetzen müssen, mit den Fragen: „Wer bin ich? Woher komme ich?“ Er (Scott) denke, dies seien Fragen, mit denen sich irgendwie jeder Amerikaner auseinandersetzen müsse, und er vermute, dass dies der Grund für den hohen Anteil an Alkoholkranken und anderen Suchtkrankheiten sei, denn sie hätten keine Ahnung, wer sie seien, und suchten ständig nach ihrer Identität. Wohingegen in anderen Kulturen und Gemeinden die Gemeinde bestimme, wer sie seien. Als Kind sei er in der Kirche aufgewachsen und habe auf den Feldern gearbeitet. Einer der Kirchenmitglieder habe eine Farm besessen und die Jugendlichen engagiert. Er habe mit 11 Jahren angefangen, dort zu arbeiten, und er habe mit Migrant(inn)en zusammengearbeitet. In diesem Alter habe er begriffen, dass diese Menschen aus Mexiko extra nach Pennsylvania kämen, um auf den Feldern zu arbeiten, und weniger Geld pro Stunde bekämen als er. Sie arbeiteten 6 bis 7 Tage die Woche vom Sonnenauf- bis zum Sonnenuntergang. Er habe sich gefragt, wie dies fair sein könne. Diese Menschen seien weit weg von zu Hause und ihren Familien gewesen und er habe wirklich mit ihnen mitfühlen können. Er habe die Auffassung von Gerechtigkeit und Glaube hinterfragt. Er habe über Multikulturalität und viel Hip-Hop gehört. Diese Erfahrungen hätten ihn theologisch sehr geprägt, insbesondere der Themenbereich ökonomische Gerechtigkeit. Seine familiäre Erfahrung sei gewesen, zuzusehen, wie beide Elternteile ihren Job verloren hätten. Sein Vater habe als Hausmeister begonnen und habe es geschafft, sich hochzuarbeiten, jetzt arbeite er bei Hershey Factory, er käme also aus sehr bescheidenen Verhältnissen. Zwischenzeitlich, während er sich mit der Herkunftsgeschichte befasst habe, habe er herausgefunden, dass der bekannte lutherische Pastor Henry Muhlenberg sein Onkel gewesen sei und sein Vater das gewusst habe, aber nie darüber gesprochen habe. Er habe daraufhin seine Masterarbeit über deutsch-amerikanische Einwanderung geschrieben. Es habe ihm so viel bedeutet auf seinem Weg, mehr über seine Identität herauszufinden. Auf meine Nachfrage nach dem Berufserlebnis verweist er auf den Umstand, dass er seine Eltern in den ärmlichen Umständen gesehen habe, und all die Geschichten der anderen Menschen. Es sei eine Gesellschaft gewesen, die nach 1800, 1900 gegen die Kohleindustrie

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gekämpft habe. Diese Geschichten vom Kampf gegen ungerechte Machtinhaber, im Sinne von Jesus in den Tempeln: „Der Letzte wird der Erste sein.“ Gerade am Sonntag zuvor habe er über die Stelle gepredigt, in der es hieß: „Selig sind die Armen.“ Diese Stellen hätten es ihm wirklich angetan und nicht in einem marxistischen Sinne, sondern vielmehr dahingehend, wie man die reichen Brüder und Schwestern überzeugen könne, dass sie unvollständig seien, wenn sie alles horteten und nicht mit anderen teilten, die nichts hätten, und was echte Gerechtigkeit heiße. Er denke, Jesus habe dies gelehrt. Er sei der Überzeugung, dass dies seine Berufung sei, diesen Gedanken zu leben, dass es eine ökonomische Gerechtigkeit für alle Menschen gäbe.

Frage: Have you gone through changes since you are working here?

Z. 317–323:

Er denke, er sei ein wenig geduldiger geworden. Veränderung passiere sehr, sehr langsam. Er fühle mit Obama, obwohl er unter den ungeduldigen Menschen sei, die dächten, dass er bei Weitem nicht genug getan habe. Er lerne Geduld und das Wissen, dass wir alle ein Teil des Prozesses seien, der Zeit brauche, und wir alle hätten unsere Rollen, und wenn wir unsere Rolle gefunden hätten, müssten wir danach leben. Außerdem sei er von dem Gedanken abgekommen, dass er die Welt verändern würde, aber irgendwie täten sie das auch, es seien kleine Veränderungen, aber doch Veränderungen.

Frage: What about the name NCP?

Z. 325–339:

Dies sei interessant. Im Jahr 1992 habe es Bürgerunruhen gegeben und in der Folgezeit hätten sich einige Organisationen gebildet. Und als sich die 5 Gründungspastoren getroffen hätten, habe ein Pastor gesagt, sie müssten die Stadt neu aufbauen. Einer der anderen habe daraufhin gesagt, sie müssten die Stadt nicht wieder aufbauen, sondern sie bräuchten eine neue Stadt, denn die alte Stadt sei auf den alten Grundpfeilern Rassismus, Ungleichheit und ökonomische Ausbeutung aufgebaut gewesen, was sie nun nicht mehr wollten. Daher sei der Name „New City“ gekommen. „Parish“ sei traditionell zu verstehen, in dem Sinn, dass es eine Gegend sei, die die Kirchengemeinde beinhalte, aber in der sie Teil der Kommune sei. Dies erstrecke sich über 80 Quadratmeilen, das ganz South Los Angeles und ein wenig weiter gen Süden die Gegend bis zum Freeway 91 beinhalte.

Frage: And how do you get the money to finance the projects?

Z. 341–356:

Er sagt scherhaft, sie bettelten am Wegrand, und verweist dann auf die *Fundraiser* und die finanzielle Unterstützung aus *Chicago* und der lokalen Synode. Auch andere Kirchen hätten geholfen. 8 der 9 Kirchengemeinden kämpften, und nur eine könne eine ganze Stelle zum Minimalgehalt für einen Pastor zahlen. Sie würden kämpfen und legten die Ressourcen zusammen. Sie erhielten einige finanzielle Zuschüsse. Es sei schön, Geld für die Gehälter zu

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haben, den Menschen Essen geben zu können, und sie gingen so gerne eine Partnerschaft mit der *Social work school* an der USC ein, denn bei ihnen gebe es das beste praktische Lernfeld, um auch neue Programme zu entwerfen. Und sie seien nicht die einzige Organisation, die diese Arbeit verrichte, aber sie hätten schon gerne mehr Ressourcen.

Frage: Yeah, so do you publish an annual report?

Z. 358–371:

In der Synode täten sie dies. Sie veröffentlichten auch in der Kirche 2-mal im Jahr einen Newsletter. Sie hätten kein PR- oder Marketingbudget, daher sei ihr Fokus auf die Arbeit an sich gewesen und nicht darauf, Gelder zu beschaffen. Sie müssten dies aber tun. Auf meine Nachfrage, ob der Jahresbericht also auf der Synode veröffentlicht würde, antwortet er, sie hätten jedes Jahr ein Treffen und stellten dort die Arbeit vor, die sie im Jahr gemacht hätten. Als ich nachfrage, ob ich den Bericht auf der Homepage finden könne, sagt er, dass er das nicht glaube.

Frage: And do you know if there is a kind of an organizational chart?

Z. 373–374:

SF verweist auf die Liste der Organisationen, er glaube aber nicht, dass es ein Organigramm gebe.

Frage: Yeah and – cause you studied- do you know where I could find literature how the finances are regulated and how the structure is? Cause I couldn't find anything so far and I need to prove.

Z. 378- 410:

SF fragt nochmals nach, und ich konkretisiere meine Frage, nach den Strukturen und Finanzen der Mitgliedsorganisationen und erkläre mein Vorhaben, ein Organigramm zu erstellen. Daraufhin meint er, dass jeder sein eigenes finanzielle System habe und LSA sei ein größeres Beispiel dafür, was sie täten. Aber in NCP hätten sie die Kirchengemeinden, was andere Organisationen nicht hätten. LSA böte Workshops und Trainings an, es gäbe eben viele Intersektionen und er hoffe, dass mir dies helfe, ein Organigramm zu erstellen. Auf meinen Hinweis, dass ich Literatur dazu brauche, um diese Vorgänge beschreiben zu können, verweist er darauf, dass eigene Intersektionen immer dann stattfinden, wenn sie mit anderen zusammenarbeiteten, also wenn sie beispielweise ihre Kinder zu einem lutherischen Camp schickten oder die anderen eine Veranstaltung am Strand anbieten. Es gäbe alle möglichen Überschneidungen von den staatlichen finanziellen Zuschüssen und die Regierung wolle immer die Zusammenarbeit sehen. Sogar die großen Organisationen müssten sich Partner suchen.

Date Dec 10, 2010 Institution Lutheran Services in America

(1<sup>st</sup>) Name Jill  Anonymous

1. Demographic information

1.1 Sex

M  F

1.2 Age

15-20y/o  21-25y/o  26-30y/o  31-35y/o  36-40y/o  
 41-45y/o  46-50y/o  51-55y/o  56-60y/o  >60y/o

1.3 Religious background

Christian  Jewish  Muslim  Hindu  Buddhist  Other

Specific Lutheran \_\_\_\_\_

none/undenominational

1.4 Function

help provider

volunteer  professional President and CEO \_\_\_\_\_

other profession \_\_\_\_\_

1.5 Time

How long have you been working for Lutheran Services in America ? ten years \_\_\_\_\_

1.6 Education

What is your highest educational achievement?

High School  College  Bachelor  Master  Other \_\_\_\_\_

1.7 Income

under \$34.000 per year  \$34.000-\$60.000 per year

\$61.000- \$150.000 per year  \$151.000-\$250.000 per year

over \$250.000 per year

Date 12/8/10 Institution Lutheran Social Services  
o (1<sup>st</sup>) Name Judith Parker o Anonymous \_\_\_\_\_

1. Demographic information

1.1 Sex

M

F

1.2 Age

15-20y/o  21-25y/o  26-30y/o  31-35y/o  36-40y/o

41-45y/o  46-50y/o  51-55y/o  56-60y/o  >60y/o

1.3 Religious background

Christian  Jewish  Muslim  Hindu  Buddhist  Other

Specific Sufism

none/undenominational

1.4 Function

help provider

help-recipient

volunteer  professional \_\_\_\_\_

type of help \_\_\_\_\_

other profession Development

1.5 Time

How long have you been working for LSS? 6 mo

1.6 Education

What is your highest educational achievement?

High School  College  Bachelor  Master  Other \_\_\_\_\_

1.7 Income

under \$34.000 per year  \$34.000-\$60.000 per year

\$61.000- \$150.000 per year  \$151.000-\$250.000 per year

over \$250.000 per year

11:05 - 12:05

Date 11-12-2010 Institution LSS - Avant!

(1<sup>st</sup>) Name MARTIN  Anonymous \_\_\_\_\_

1. Demographic information

1.1 Sex

oM  oF

1.2 Age

o 15-20y/o  o 21-25y/o  o 26-30y/o  o 31-35y/o  o 36-40y/o  
 o 41-45y/o  o 46-50y/o  o 51-55y/o  o 56-60y/o  o >60y/o

1.3 Religious background

o Christian  o Jewish  o Muslim  o Hindu  o Buddhist  o Other

Specific N/A

o none/undenominational

1.4 Function

o help provider

o help-recipient

o volunteer  o professional \_\_\_\_\_

type of help \_\_\_\_\_

o other profession Director

1.5 Time

How long have you been working for LSS? 6 yrs

1.6 Education

What is your highest educational achievement?

o High School  o College  o Bachelor  o Master  o Other J.D.

1.7 Income

- o under \$34.000 per year  o \$34.000-\$60.000 per year  
 o \$61.000- \$150.000 per year  o \$151.000-\$250.000 per year  
 o over \$250.000 per year

LSS Community Care Center

Date 11-2-10 Institution 6425 Tyrone Ave.  
Van Nuys, Ca. 91401

(1<sup>st</sup>) Name JAN  Anonymous \_\_\_\_\_

1. Demographic information

1.1 Sex

M  F

1.2 Age

15-20y/o  21-25y/o  26-30y/o  31-35y/o  36-40y/o  
 41-45y/o  46-50y/o  51-55y/o  56-60y/o  >60y/o

1.3 Religious background

Christian  Jewish  Muslim  Hindu  Buddhist  Other

Specific Lutheran

none/undenominational

1.4 Function

help provider

help-recipient

volunteer  professional Director

type of help \_\_\_\_\_

other profession \_\_\_\_\_

1.5 Time

How long have you been working for LSS? 4 years

1.6 Education

What is your highest educational achievement?

High School  College  Bachelor  Master  Other \_\_\_\_\_

1.7 Income

under \$34.000 per year  \$34.000-\$60.000 per year

\$61.000- \$150.000 per year  \$151.000-\$250.000 per year

over \$250.000 per year

10:25 - 10:55h

Date 11/10/10 Institution Lutheran Social Services of So. California

(1<sup>st</sup>) Name Ellen  Anonymous \_\_\_\_\_

1. Demographic information

1.1 Sex

M  F

1.2 Age

15-20y/o  21-25y/o  26-30y/o  31-35y/o  36-40y/o  
 41-45y/o  46-50y/o  51-55y/o  56-60y/o  >60y/o

1.3 Religious background

Christian  Jewish  Muslim  Hindu  Buddhist  Other

Specific LCMS Lutheran

none/undenominational

1.4 Function

help provider

help-recipient

volunteer  professional Pres/CEO

type of help \_\_\_\_\_

other profession \_\_\_\_\_

1.5 Time

How long have you been working for LSS? 3 mo.

1.6 Education

What is your highest educational achievement?

High School  College  Bachelor  Master  Other \_\_\_\_\_

1.7 Income

- under \$34.000 per year  \$34.000-\$60.000 per year
- \$61.000- \$150.000 per year  \$151.000-\$250.000 per year
- over \$250.000 per year

Date 11/12/2010 Institution New City Parish

(1<sup>st</sup>) Name Scott Fritz  Anonymous \_\_\_\_\_

1. Demographic information

1.1 Sex

M  F

1.2 Age

15-20y/o  21-25y/o  26-30y/o  31-35y/o  36-40y/o  
 41-45y/o  46-50y/o  51-55y/o  56-60y/o  >60y/o

1.3 Religious background

Christian  Jewish  Muslim  Hindu  Buddhist  Other

Specific Lutheran

none/undenominational

1.4 Function

help provider  help-recipient

volunteer  professional \_\_\_\_\_ type of help \_\_\_\_\_

other profession \_\_\_\_\_

1.5 Time

How long have you been working for LSS? 5 years +

1.6 Education

What is your highest educational achievement?

High School  College  Bachelor  Master  Other <sup>x2</sup> \_\_\_\_\_

1.7 Income

- under \$34.000 per year  \$34.000-\$60.000 per year  
 \$61.000- \$150.000 per year  \$151.000-\$250.000 per year  
 over \$250.000 per year