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Lutheran Human Relations Association of America

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Indians Ask Church to Listen

Church-Indian Forums Set Programs for Aid

"Don't keep giving us things!" was the passionate, slow, soft-spoken plea of Ralph Red Fox, a Cheyenne from Lame Deer, Montana. Observing that the life of the reservation Indian is managed and controlled to the point where he feels stifled and suffocated, Red Fox claimed that the man on the reservation has had his manhood seized from him.

When an Indian does seek to leave the reservation, he continued, he often finds himself so lonesome and so thoroughly enveloped in strange surroundings that he simply longs to be back with the people who are friends and who will accept him. Many therefore return disillusioned, disappointed — and to a life that offers little or no hope.

The concern of the church for the situation of the native American became the major focus of this year's conference retreats sponsored by Lutheran Church and Indian People. One was held in Tempe, Arizona's Cook Christian Training School on August 6th and 7th, the second at Nebraska University's Kellogg Center of Continuing Education in Lincoln, August 13th and 14th.

Identical programs, with different speakers at each site, took into account such data as the statistics which reveal that, rather than facing extinction as the "Vanishing American," the Indian is in fact the fastest growing minority group in the country.

Red Fox challenged the church when he said, "We are drawn away from the old (tribal) religion, and we are not getting any closer to you." He continued, "We need understanding. With understanding we can become useful citizens. Just accept us. I want to be treated as an equal — as a human being. I want to do my share of work. . . . And I want to be able to make some decisions about myself, and be allowed even to make some mistakes. You know, white people have made some!"

Matthew High Pine of Wounded Knee, South Dakota, explained ancient tribal religions and ritual to the conferees, with an eye toward promoting understanding of the Indian's cultural heritage.

Another Indian, Maurice Wensman, layworker with Our Savior's (ALC) Church in Minneapolis, lamented the church's slowness to relate to the Indian's needs. He stated, "We are attempting to open doors; people want to attend church. But they wonder where they would be welcome."

Speaking to the Tempe conference, the Reverend Bill Ng pressed for greater concern from the church for those moving from the reservation to the large cities. It was noted that an estimated 50% of all Indians reside on reservations, and because

those who move to the cities are dispersed (the relocation program of the US Bureau of Indian Affairs discourages development of all-Indian neighborhoods), they are often difficult to find, and, of course, to serve.

Pastor Ng estimated between 20 and 30 thousand as the number of native Americans living in the greater Los Angeles area. The number thought to be living in Chicago is between 12 and 20 thousand. 50% of all Indian Americans are under 17 years of age.

The conferences were planned and conducted in collaboration with the Lutheran Council, USA, through Dr. E. W. Mueller of the Council's Department of Church and Community Planning.

Dean and co-ordinator of the conferences was the Reverend William Weber of Sioux Falls, South Dakota. LUCHIP Chairman Karl Lutze who presented the keynote addresses at both conferences urged that as never before the church desist from pontificating and instead equip itself for meaningful ministry by listening to those whom the Lord would have her serve.

In that spirit the conferees resolved to "encourage the church-bodies, leaders, congregations, and church groups, boards, and agencies . . . because of limited resources in terms of Lutheran personnel. . . to consult with and listen to counsel of non-Lutheran Christian Indians as well as non-Christian Indians."

The conferees also by resolution urged that the three major Lutheran Churches donate \$10,000 to the support of the National Indian Youth Council, and thus encourage indigenous efforts of Indians to develop themselves. The proposal is to be conveyed by a committee on which Indians will be represented.

The committee is also to propose to the church bodies the substance of ten goals for consideration and, hopefully, for adoption and implementation. The goals, discussed at both conferences, are the product of discussions of several church groups and were suggested by Indians. They include items such as Indian witness to Indians, Indian self-determination, recruitment of Indian church workers, more adequate housing, equality before the law, higher health standards, and improved public information.

the Vanguard

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Lutheran Human Relations Association of America

September, 1968

Black Youth Caucus Instructs White Peers in Racism Forum

by Pat Krause

Black youth helped their white brothers and sisters appreciate the relationship of racial oppression and world hunger. During the Gathering, black youth formed a caucus to discuss their special situation and to inform the Gathering.

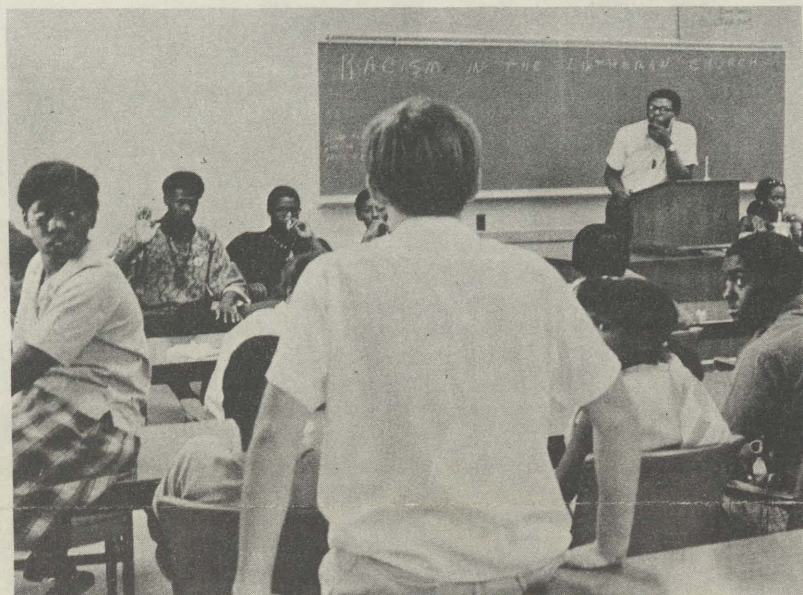
In the Gathering's daily news sheet, they reported that some of them were shocked when they received personal affronts to their dignity by "Christian" whites. They pointed out that black people were not represented on any of the Walther League policy-making committees.

"We have sat quietly by," they reported, "while Confederate flags were waved in our face; we have listened to paternalistic white kids ask 'Should we go in and clean up the Black community?'"

"We are sure of one thing," the Caucus decided. "We are fed up with being made to feel as a step child in the Lutheran Church."

As a service to the white Walther Leaguers, the Black Caucus held open forums on white racism in the Lutheran Church. They also participated in racism forums sponsored by the Resolutions Committee.

In response to the Black people's efforts to wake them, white delegates resolved that a black youth staffer be hired immediately; and that in future international gatherings, at least 1/5 of the members of the Resolutions Committee be black people.



Youth come to grips with feelings on race.

photo by B. Misfeldt

Reasons stated for this action were as follows:

Since black people in the past have not been fairly represented in the International Walther League,

and because this gathering desires that all races be fairly represented in the Walther League, and since our white staff cannot adequately serve the non-white communities,

and since the death and resurrection of Christ has freed us to acknowledge the dignity of all men.

The Walther League Council shall

determine the method of selection that will guarantee the 1/5 proportion of Black people on the Committee.

Over \$500 was contributed by Gatherings participants toward the hiring of a black staffer. The rest of the funds necessary are to be raised by including support of a black staffer as priority number 2 in the Walther League Hunger Fund.

And it should be noted that the Walther League will remember its Hawaiian, Indian and Puerto Rican brothers and sisters and those of other hues and cultures in its planning and decision making.

Workshop Byword: Action

LHRAA conducted a new type of workshop at Valparaiso University this summer. The full-day program was structured as a sort of "clearing house" in which people involved in action-oriented human relations projects described their activities to the participants, with an eye toward starting similar programs in other places.

For the most part the participants were representatives of various LHRAA chapters. Fifty were in attendance, coming from 26 different areas. H. Dixon Hemma of the Wheat Ridge Foundation and former LHRAA Board member, was chairman of the Workshop.

A grant of \$1,000 from Lutheran Brotherhood of Minneapolis made the workshop possible. Similar grants had been awarded LHRAA in years past by Lutheran Brotherhood to conduct workshops for pro-

fessional church workers. This particular meeting involved far more lay people and served to attend to the oft repeated request of concerned people, "What is there we can do?"

Mrs. Lois Brunsting of Los Angeles told of a program whereby sewing machines are purchased and women from other areas go to the Watts area to help girls and mothers learn to sew.

Pastor Elmer Witt, former president of a secular suburban organization attending to human relations problems, told how church people can attach themselves to similar groups — and why they should.

Pastor Robert Hentz of Denver described a program whereby members of that city's LHRAA chapter successfully approached Lutheran businessmen to create summer jobs

and employ ghetto high school students.

Projects devoted to finding better housing for minority groups, for improving educational opportunities for disadvantaged children, for eliminating racist attitudes and practices were described and discussed.

The group engaged in a deep and lengthy study of LHRAA's RSVP program which this past summer enjoyed such unusually large participation. A great amount of concern was expressed that much effort be expended in a) interpreting the program, lest it be paternalistic and people fail to see the larger contribution the visiting children make to the experience, and b) endeavoring to build on the project, so that opportunity for reciprocal visits be allowed and that host families might be led to even greater involvement in human relations concerns.



Ralph Red Fox calls for understanding.

photo by W. W. Weber

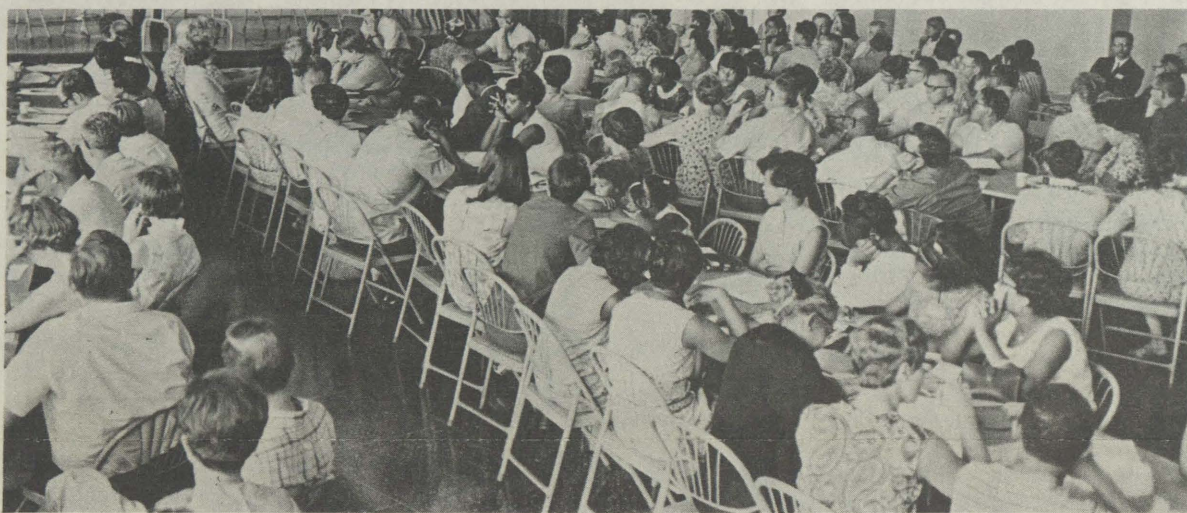


DR. ANDREW SCHULZE presents LHRAA's first Honorary Life Membership award to retiring Valparaiso University President O. P. KRETZMANN, "in recognition of the encouragement and support he has given LHRAA through the years."

A Forrestville High (Chicago, Southside) drama group "tells it like it is." Here, Malcolm X speaks his heart.



LHRAA PEOPLE



From Oakland to Charlotte, from Buffalo to Los Angeles, 325 came to listen, to talk, to learn.

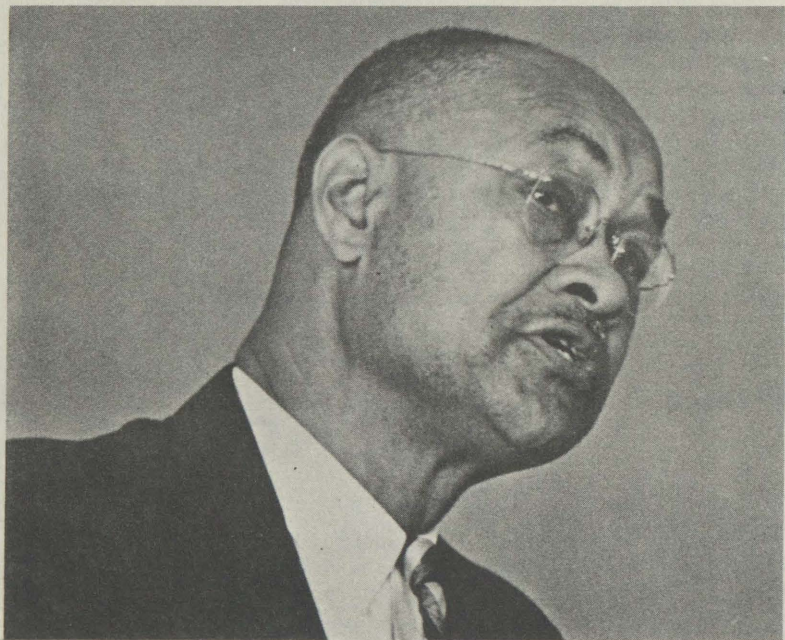
The following represents excerpts from Executive Secretary Karl Lutze's report to the annual meeting of LHRAA at Valparaiso University in late July. The meeting was held in conjunction with the 19th Annual Institute on Human Relations, centering on the theme "The Church and Power", reported pictorially on this page.

Lutheran Human Relations Associations of America was organized to help the church assume the role of leadership her Lord assigned to her when He said, "Men will be able to identify you as my disciples in your expressions of love."

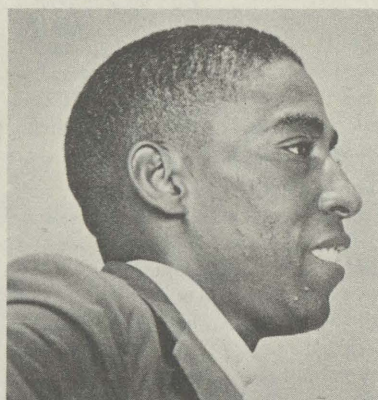
We have said through the years that when the church brings this to reality we shall have outlived our usefulness and will dissolve.

It is painfully clear, however, that a great deal remains undone. A large number of people white and black stay frigidly aloof from the problems of the poor and the frustrated, the neglected and the rejected. This past year LHRAA has endeavored again to awaken people to the issues that call for our best response in the name of Christ.

God is known by His people — and His disciples are to be identi-



"There is no such thing as an isolated Christian," insists DR. GEORGE KELSEY, professor of theology at Drew University in New Jersey. "My neighbor has a claim on me."



"Evil use of white power has been present in the church from the slavery period through today," notes REV. WILLIAM GRIFFEN, of Christ the King Church on Chicago's South side. "For the sake of a renewed self-image, self-determination and solidarity for black people, the church must recognize and support Christian use of black power."



Vice President of the Lutheran Human Relations Association of America, PASTOR WILL HERZFELD of Oakland, California, conducted the annual meeting of the Association, and also served as preacher in the Sunday morning Institute service.

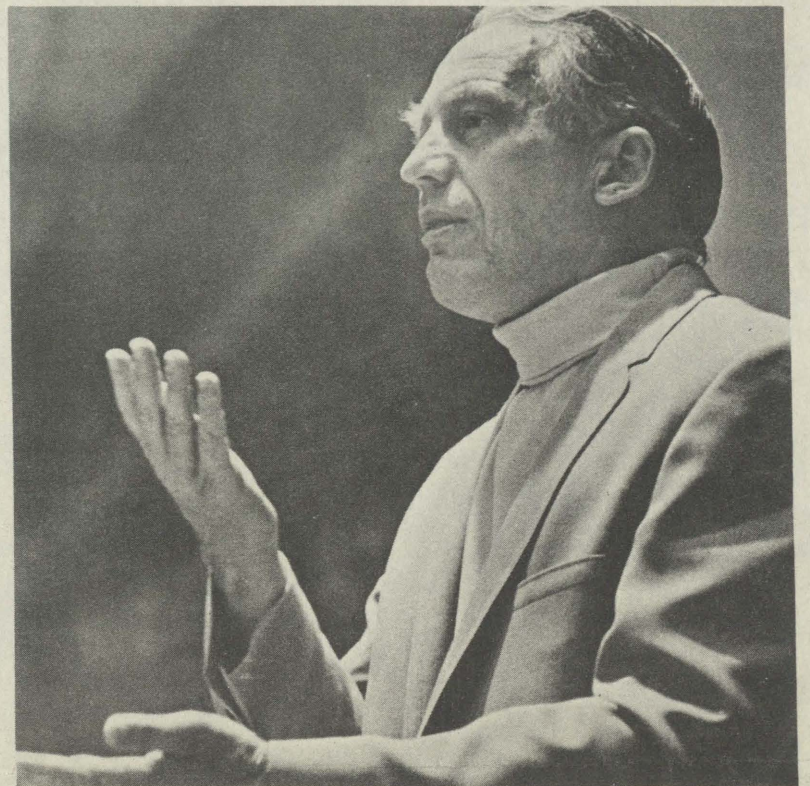
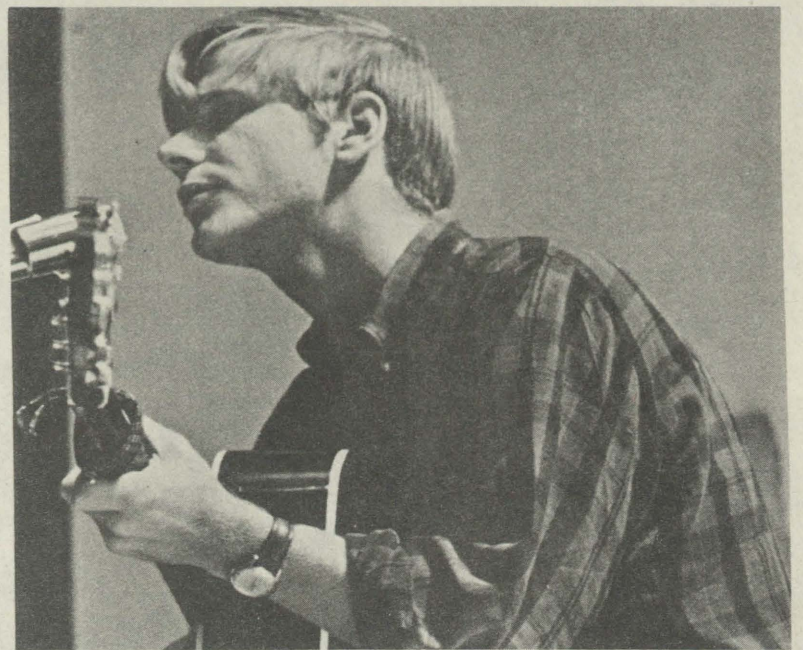


Between scheduled meetings, Institute participants draw together in informal groups for discussion of the issues. Here, REV. FRASIER ODOM and REV. WILLIAM GRIFFEN talk with white delegates who ask "what can we do?"



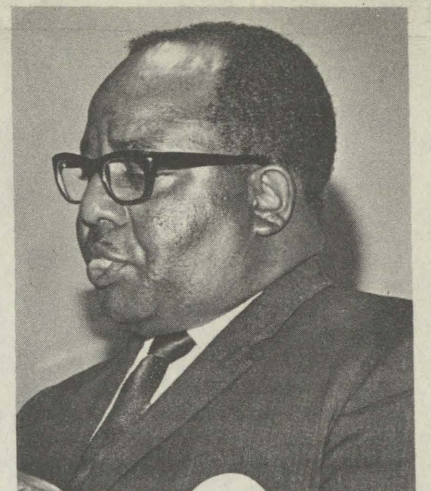
Words of folk songs and music of guitar inspire a meditative think-in led by MARK KRETZMANN.

MR. and MRS. CHRIS McNAIR of Birmingham, Alabama, receive LHRAA's Mind of Christ award from REV. JOSEPH ELLWANGER (who formerly served in that city). Parents of Denise McNair, killed in the tragic Sunday School bombing of 1963, the McNairs were cited for manifesting "the lively hope that is theirs through the gospel and the spirit of forgiveness which is the best and rarest fruit of the Spirit."



DR. ALVIN PITCHER of Chicago University, currently working with SCLC in Chicago, emphasizes the need for black self-determination. "Black people must force us to take them seriously. In order to accomplish this, they must first have power," he said.

Photos by
McNair



"Any man or woman who commits himself to the eradication of racial hatred and injustice is standing on a balcony in Memphis," says the REV. NELSON TROUT, former associate pastor of an all white church in Eau Claire, Wisconsin. Pastor Trout works with the Department of Evangelism, American Lutheran Church.

DISCUSS POWER

fied by the way they love. It's not enough to sing, "They will know that we're Christians by our love, by our love!" Scriptures warn "Little children, let us not love in word and in speech, but in deed and in truth!" We dare not deceive ourselves and think that we hear God shouting through the clouds — "Well done, good and faithful servants."

Our meetings, our communications, our projects and our programs carry in them a call to repentance and to a life of faith — faith-full-ness. Within the church there is still need for the Spirit of Christ's unity to sit and talk and plan together how to go and what do do.

There was a day when our concern was almost exclusively directed to a ministry of relieving the victims of racism and lovelessness. We do not intend to abandon these — but we have grown to the place where, enlisting the help of the oppressed, we minister to those who, in ugliness or ignorance, contribute to the increase of men's suffering.

The church seems so relatively ineffective in this — so helpless. Therein lies our challenge!

Groups search for the three best questions to ask an Institute speaker. This method of raising questions proved efficient and challenging to both the groups and the speakers.



Discussion leader DONALD LARSEN, Director of Church and Community Planning, Lutheran Council, U.S.A., observes "After long agonizing appraisal of the question of birth control the pope has announced a continuation of the status quo. And that is the word from councils in various areas of community, more of the status quo."



"When you talk about hurting their property, people think you are talking about hurting them because they identify so closely with it," explains MRS. JOAN BROWN, Chicago YWCA Director and Chairman of Women Mobilized for Change.



DR. and MRS. ANDREW SCHULZE, pioneers in human relations ministry and first staff members of LHRAA, receive applause moments after Dr. Schulze read to the members his statement of resignation.

Goldberg Attacks US 'Arrangements' With South Africa

Arthur Goldberg, former U.S. Ambassador to the United Nations, in a special article for the Chicago Daily News has urged the complete discontinuance of United States "arrangements" with South Africa. He referred specifically to U.S. military installations there, loan and credit deals, refueling for ships, among other items.

Mr. Goldberg appeals to a "vested interest" argument, observing that U.S. investment interests in other areas of Africa (especially the younger nations) far outweigh those in South Africa and that if the United States shows herself condoning the apartheid-ridden structures and practices of South Africa, she will forfeit the confidence of the African people everywhere.

Annual Meeting Sets Resolutions

The 1968 meeting of the Lutheran Human Relations Association of America was held on September 28. Reports, decisions and resolutions produced by the meeting are presented here in capsule form.

Treasurer Robert Springsteen reported that the Association's books have had formal audit. In the 1967-68 fiscal year expenditures totaled \$58,923 while income reached \$56,343. A cash balance of \$2,906 remains. He reported also that the total amount of bills yet unpaid for the year is in excess of \$6,000, leaving a state of indebtedness of more than \$3,000 at year's end.

Springsteen presented the Board's proposal for a 1968 budget allowing for both income and expenditures of \$63,000.

Vote by mail method employed in this year's election with a view towards wider membership participation netted only 130 ballots from a membership of over 2,000.

In next year's election ballots may be cast either at the annual meeting or by mail. Eligibility to vote calls for being a member in good standing by April 1.

While the LHRAA Board will determine the slate by April 1, members are invited to submit suggestions for candidacy by January 1. Mailed ballots must be postmarked on or before June 30.

A report on the Rural-Suburban Visit Program acknowledged a generous grant by the Aid Association for Lutherans which helped significantly in this summer's project. More than 1000 children are expected to participate. Chapters were urged to initiate efforts to implement reciprocal visits to give the program maximum effectiveness.

A resolution was adopted that LHRAA press for the teaching of complete American history in which the role of the black man and his contributions be given proper focus.

To this end, Black History should be included in curricula for future professional church workers as well as in parochial and public schools. Furthermore, support should be given to this concern in publishing enterprises and in the structuring of special workshops, retreats and seminars.

Another decision of the assembly called for urging all Boards of Control of Lutheran institutions of higher learning to include in their membership a black person.

With regard to Viet Nam, members declared their intent to "do everything in our power to halt the dehumanizing of Vietnamese people. . .specifically we object to the following practices which demonstrate the immoral nature of this war:

- Destruction of Vietnamese civilians and their countryside.
- Inequitable conscription of members of United States racial and ethnic minorities to bear the burden of fighting a war which further perpetuates ethnic and racial injustices.
- Cutting back on money spent to fight poverty domestically while increasing disproportionate spending for the Viet Nam conflict."

Another resolution charged the Association with the responsibility of regarding the exposure and eradication of institutional racism a top priority task.

With regard to a proposal regarding LHRAA's support of a pan-Lutheran newspaper expected to be launched soon called **The Lutheran Free Press**, LHRAA's Board of Directors was asked to explore further the possibilities of such support.

The membership spoke out against support, especially financial, American institutions are giving to the apartheid government in South Africa, asking its Board to find ways to oppose these practices.

The membership was disbelieving when it learned that some Lutheran-owned cemeteries still exclude Negroes from their services. LHRAA and its chapters were directed to "use their influence" to bring this practice to an end.

The membership directed LHRAA's Board to re-assess the Association's structure and program and submit findings and recommendations to the 1969 annual meeting. Furthermore, the Coordinating Committee of Black Lutheran Clergymen is to be asked to make such an evaluation study of LHRAA.

The Association declared its support of people objecting to the Viet Nam war on the basis of conscience, mentioning specifically Dr. Benjamin Spock, Rev. William Sloane Coffin, and Marcus Raskins.

In an effort to further enlarge its outreach to all Lutherans, it was suggested that the Board of Directors of LHRAA appoint two additional members to the Board and that, if possible, they be members of LCA or ALC congregations.

Regarding the Huey Newton case in Oakland, Calif., the secretary of LHRAA's Board was directed to express to the mayor of Oakland the concern of the Association that Newton be tried in all fairness and justice before a jury of his peers.

The American Lutheran Church and the Lutheran Church in America were commended for decisions to designate significant allocations in their budgets for items related to the present urban crisis, with much to be used in black communities. The Lutheran Church-Missouri Synod was called upon to make a similar re-evaluation of present priorities in budget items in order to provide more funds for work in crisis areas of our cities. All the church bodies — at local, judicatory, and national level — were asked to declare a moratorium on all building programs for one year to allow for such reassessment of priorities in spending.

book review



Gregory photo by West

By Karl Lutze

Dick Gregory's WRITE ME IN

Edited by
James R. McGraw

Bantam Books, Inc.,
95 cents

Probably more people will write him off than will write him in. Some will dismiss him as funny, some as coarse, some as thoroughly impractical.

But Dick Gregory in his book **WRITE ME IN**, published since the death of Dr. Martin Luther King, becomes a clear voice in the chorus of discontent that accompanies the political operations of our day.

In an unusual approach Gregory the humorist shows an unusual love for his country and wants to assume the role of statesman. He urges people to make him next president of the U.S.A. by "write in."

Part tongue-in-cheek but more often in dead-seriousness, Gregory spoofs the phyness and inconsistencies that characterize Americana, the leadership of the nation, and the people who not only tolerate this, but seem to ask for it.

Gregory is puzzled for example at whites who seem more concerned about busing kids to school than they are about shipping kids to Vietnam. He says, "That's like worrying about dandruff when you've got cancer of the eyeballs."

He yearns for the day when America will have "a President who will face the nation on tele-

vision, and not only vow to wipe out 'crime in the streets' (. . .America's new way of saying 'nigger'), but also will pledge to wipe out the crime syndicate in America." He has no doubt but that "the crime syndicate would be wiped out within a week" if it were taken over by blacks.

Gregory's words are especially cutting as he insists, "White America's violent rebuke of the philosophy of nonviolence made Stokely Carmichael and Rap Brown what they are today. . . .

"I used to watch them guarding their Freedom House in Greenwood, wondering when it was going to be blown up, . . . guarding it with nothing but a nonviolent attitude."

Gregory describes the ordeals the young blacks experienced in the southland, noting that ultimately when people refused to respond helpfully to their nonviolent approach, they "lost faith in America, they were screaming in the dark to a nation that did not care."

Gregory says that now when the young militants, abandoning the philosophy of nonviolence; talk angrily and of revolution, everyone notices them and listens. America, the author insists, is out of its mind.

MEMBERSHIP FORM

Enclosed find my check to support the ministry of the Lutheran Human Relations Association of America, helping to bring the love of Christ to bear on problems in human relations.

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EDITORIAL STAFF: Paula Bernthal, Mrs. Anne Springsteen, John Strietmeier.

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Executive Secretary
Rev. Karl Lutze

Assoc. Ex. Secy.
Rev. Karl Thiele

VALPARAISO UNIVERSITY, VALPARAISO, IND.

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