

1969

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Lutheran Human Relations Association of America

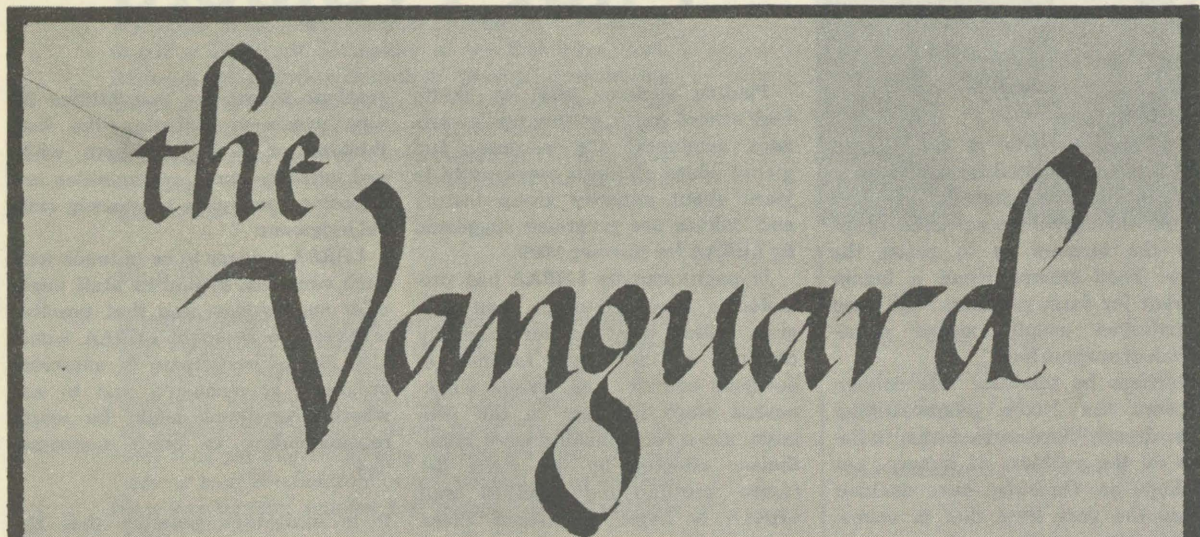
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Blacks Confront Riverside



Vol. 16, No. 4

Lutheran Human Relations Association of America

May, 1969

a word —

to riverside congregation and the rest of us Christians

How shocking! How unbelievable! —

that the life of a congregation should suddenly be interrupted in the midst of worship.

How demanding! How excessive!

that such demands should be made, beyond all reasonable consideration.

Why us? Why the Christian church? Why should this claim be made on us?

Well — why not?

What have we claimed to be all these years?

SERVANTS

- who listen to those who need serving;
- who say, "Tell me what to do;"
- who see Christ in the brother and remember: "when you do it for these, you do it for Me!"

MEMBERS

of the Body of Christ

- arms, eyes, ears, lips doing what He says;
- experienced recipients of love ready to respond to those who crave such expression;

— authorized to make demands of the Father;

— free to pay attention to the demanding requests of the brother.

TEMPORARY RESIDENTS

— not holding jealously or fretfully to ritual or residence;

— "interruptable" — ready for the cry for help, stopping often, changing schedules, flexible, turning corners for the sake of the brother.

How shocking! How unbelievable!

that the Christ interrupts the life of the church by confronting us in the flesh-and-blood person of the brother (inasmuch. . . !)

How demanding! How excessive!

that the Christ expects from us a response like His — a life waiting to be interrupted; a life waiting to be given to the brother.

Is it possible that we can move toward what we claim to be? Is it possible that the churches (for instance, all the Lutheran churches together) can put aside non-essential questions and answer with a massive rousing "yes" to their calling as the pilgrim-servant body of Christ?

How?

For a start think about the demands made at Riverside.

How shocking! How unbelievable!

if, for instance, the heads of our Lutheran Churches would scrap their calendar of events for this week, and together go out to the black community; to say:

— We will give you 75% of our investment profits; many of our churches are used 1.8 hours a week — you are welcome to use these buildings; tell us what else we can do to help —

It would be a start. We could do it. We could leave our buildings and our comfortable pews and even our money — not with fear and resentment, or some kind of crippling guilt. We could do it because there is this Father who interrupted His life to come to us; there is this Christ who went to meet the interruption of the cross; there is this Spirit who interrupts our lives and changes our direction.

It is very late, and there would be criticism of motives, perhaps misunderstanding and bitter rejection. There would be confusion and pain, and we are unaccustomed to these. So be it. Either we are moving with the Christ to meet the brother, or we turn our backs on both.

N. Y. Church Hears Demands

James Forman, director of the National Black Economic Development Conference, interrupted the service at Riverside Church, New York, on Sunday, May 3, when he stood in the chancel and read a list of demands made by his organization against the church. Riverside Church, located at Riverside Drive and 120th Street, just west of Harlem, has been singled out, Forman said, "because it is in the heart of the Harlem community, as are a few other racist institutions."

Forman telephoned the Reverend Dr. Ernest T. Campbell of Riverside on Saturday night. He accepted the minister's invitation to his study, where Forman gave him copies of the Detroit Manifesto and the five demands. Dr. Campbell said that he reached an informal agreement with Forman which would have permitted him to distribute copies of the Manifesto on Sunday morning outside the church.

Service Interrupted

On Sunday, Forman and six aides, walked into the church to the chancel. When the congregation had finished singing the opening hymn, Forman began to read the demands. Dr. Campbell, with the five other ministers, left the chancel followed by the choir and many of the 1,500 worshippers. The organist played the hymn loudly for about ten minutes, then stopped, and also walked out.

About 500 people remained seated, and Forman began again, reading the five demands, and saying, "We are dead serious about our demands, and we are prepared to die for their implementation."

Shortly after Forman left the church the congregation reassembled, sang another hymn ("A Mighty Fortress is our God"), and was addressed by Dr. Campbell. He explained the circumstances surrounding the event, and then commented that although the principle of reparations had "sound theological under-pinnings," the manifesto had weaknesses.

Pastor Comments

"Insofar as the manifesto has a basic commitment to revolution, (Campbell observed), it can hardly expect those who believe in radical reform to climb on board. By further dividing the friends of brotherhood, it plays into the hands of the right-wing reactionary element in this country."

After the minister's remarks, the "service" was ended with a hymn and the benediction.

The National Black Economic Development Conference is sponsored by the Interreligious Foundation for Community Organizations, a group of 23 national religious agencies and local community groups.

Detroit Manifesto

On April 26, at the Detroit conference of the Interreligious Foundation for Community Organizations, Forman presented a manifesto demanding reparations from churches and synagogues for past injustices suffered by black people. It calls for industrial, educational, and cultural programs for the black community. The Manifesto pointed to white Christian churches and synagogues as being involved in "the exploitation of colored people around the world."

Spelling out the implementation of the Detroit Manifesto, five demands were made of Riverside Church:

Five Demands

1) That on January 3 of each year, the church give 60% of its yearly income from security and real estate investments to the National Black Economic Development Conference;

2) for list of all church assets; the proportion of these funds donated to the NBEDC to be negotiated;

3) That NBEDC be allowed free office space and unrestricted right to use the telephones in the church;

4) for classrooms for the use of Harlem residents;

5) for the unrestricted use of the church's FM radio station WRVR for twelve hours a day and on weekends except when services are broadcast; the director of programming and staff to be selected by NBEDC.

According to a New York Times re-

ALC Innercity Plans Challenged

by Karl E. Lutze

It was several years ago that the Metropolitan Hospital Council of Chicago recommended closing of Lutheran Deaconess Hospital on the near north side of Chicago.

How to Spend Money

The American Lutheran Church, with which the hospital was affiliated, made arrangements whereby proceeds of the sale of the hospital (probably somewhere near a half million dollars) could be used in the service of Christ to Chicago's inner city.

The responsibility for dispersing the funds for such purpose was assigned to the Social Services Board of the ALC.

This national board, since it does not have structure for carrying out all programs, collaborates with the church's Board of American Missions, a division of which is "Metropolitan Ministries."

The Metropolitan Ministry Committee of the Illinois District therefore accepted the task of exploring possibilities for investing this money

in programs that would best serve the community, with a view towards making recommendations to the national Social Services Board.

Ask the People

It had been clearly stipulated by the national board that any planning of programs intended to serve inner city communities must incorporate the thinking and judgment of people in the community to be served.

After consulting with some black Lutherans of Chicago, and after studying possibilities for ministry the Commission made some preliminary recommendations which would call for partial expenditures of the fund.

When the Illinois District (ALC) convened in April there was a concern expressed about the fact that the Metropolitan Ministries Committee had no black members. The Committee, familiar with the context of white communities, would find it difficult to make recommendations which really responded to the needs and tempo of today's inner city situations.

Black leaders on Chicago's West Side who heard reports on these developments were eager to get the full picture and discuss the issue face to face with the church people. Through Christian Action Ministry (CAM: a west side organization composed of twelve parishes of different denominations) a meeting was arranged.

The People Can Speak

The Metropolitan Ministry Committee accepted the invitation, as did the executives of the Lutheran Human Relations Association of America. Present also for the meeting was an impressive array of West Side community leaders. There was no doubt that these leaders were close to the people, and that they had a jealously loyal concern for their community. One after another, they spoke clearly and frankly to the committee:

"We do not want you to feel that we are singling you out because you're a church. We talk with commercial, political and governmental groups in the same way. We just

want you to know that this is our community. We have kept other groups out and we're going to see to it that whatever comes here is for the best interest of the people here."

"Our people, our national leaders, have been assassinated. Some of our people have died in the streets. We have people who came here because they couldn't vote, couldn't be heard down south. They got up here and had the ballot and still couldn't get heard. And these people have laid their lives on the line."

"We care about these people. We want what's best for them."

"We're not sure we need or want any more churches around here. There are plenty of churches, and they aren't anywhere near filled. We don't need a bandaid here — we need surgery."

"I'm not sure we understand each other; we have to define bilaterally the words we are using. For example, the word "mission": that ought to be an enterprise that creates men, not mendicants. Here on earth God's

work must be our own — and that's more than just preaching."

The Right Kind of Building

"There's a brick out there and some people are ready to throw it through a window. We're ready to take that brick and start building with it. We think there are a lot of things we can build together — anything that will help give stability to this community. But we don't think new churches will do it."

"You see, I can take you to abandoned and unused buildings out here where people have broken in to find a place to stay. We've seen displaced people sleep out in Garfield Park because there's no place else for them to stay. Can you American Lutherans see and understand what kind of things we really need?"

"You say that 'in time' you will spend all this money. Time is a luxury we don't have a lot of. Summer is coming soon. We're hoping to do something in the little time left to show these people that things are

and not forget
the poor

by
Pastor Arthur Simon
of Trinity Lutheran Church
Lower East Manhattan
author of THE FACES OF POVERTY



Nobody knows the extent of hunger in the USA, but at last attention is being focused on this problem. Rickets, worms, swollen bellies and damaged minds are clearly more a part of the American way of life than any of us would like to imagine.

One turning point which helped to set the wheels in motion occurred on February 18, when the Senate restored a \$100,000 cut that its Rules Committee had imposed on Senator McGovern's committee investigating malnutrition in the nation.

The most impressive testimony that day came from Senator Hollings of South Carolina, who is, along with LHRAA's Bill Ellis, a member of the LCA's Executive Council. Senator

Hollings said that as governor of South Carolina he had supported "the public policy of covering up the problem of hunger" in order to attract new industry and jobs to the state. But Hollings had been shaken by his own tour of rural slum areas, where he saw "downright hunger" among people who "couldn't possibly work."

One may hope that McGovern's committee and an out-pouring of news coverage may arouse the public against some clearly indefensible contradictions — such as the granting of fat subsidies to large farm operators for producing less than they could, while ignoring people who cannot afford to eat one good meal a day. The current \$4.5 billion

for price supports is eight times the amount budgeted for food stamps and commodity distribution programs are drawn up as much to assist the farmers as to assist the poor. Food stamps mean a bigger market for farm products, and food distribution usually means distribution of surplus food.

Perhaps by the time this column appears the Nixon administration will already have seized the initiative on the problem of hunger. Let us hope so. Once we have decided to do the very little that is necessary to wipe out hunger in America, we will have taken an important step toward dealing seriously with the larger problem of domestic poverty and the still more massive problem of world hunger.

Resolution to LC-MS:

Feed the Hungry!

The following resolution on World Hunger has been submitted to the Lutheran Church-Missouri Synod for action at its 1969 convention. The resolution was prepared by Trinity Lutheran Church, Manhattan, New York, Rev. Arthur Simon, pastor.

We urge our Vanguard readers to alert convention delegates and officials to the urgency of this resolution, and to insist that it be accepted and implemented immediately.

I. An already hungry world is on the verge of mass starvation. . . . Even in our own land of plenty, millions of Americans are undernourished, and some starve. . . . Already 7 persons die of starvation every minute, and a United Nations report projects a world population of 7 billion people, or double the present number, by the year 2000. Thus a question of Jesus acquires a new desperation: "Where can we buy enough food to feed all these people?"

Through research and modern technology — such as improved use of land and sea, development of new food products, and birth control — the means of eliminating mass starvation and even the possibility of wiping out hunger are within reach. Only the lack of will immobilizes us. . . .

That the billions of impoverished people who make up most of the world's population will not passively accept starvation as a way of life while the rich nations become richer should be warning enough to those of us who have no higher motivation than survival. However Christians have been shown "a more excellent way."

II. The more excellent way is the way of love. It is not possible for us to keep faith with our baptismal covenant or maintain integrity as followers of Jesus Christ if we pass by on the other side while increasing millions perish for lack of bread. . . .

In terms of the rich man and Lazarus surely we are in the position of the rich man, feasting sumptuously while much of the world would welcome the scraps that we discard from our tables. According to a brochure from our Board of World Relief, what we give to feed the hungry is a drop in the bucket — even compared to the amount we spend on church kitchens.

There is no valid retreat into a kind of theological quietism which stops after exhorting us to individual acts of charity. . . . If the Church is Christ's mission to the whole man and to the whole society of man, then we are obliged to use a wide range of resources and levers of decision that God has made available to us in combating the anguish of world starvation.

Therefore we request the Lutheran Church—Missouri Synod to do the following as a minimal necessary response:

III. A. Upgrade drastically the efforts we are now making through Lutheran World Relief, as well as through other agencies.

B. Develop and implement a strategy that takes into account our sister congregations in underdeveloped countries, so that we can work together on the problem of hunger as part of our ministry to the whole man and to the whole society of man. Among other things this strategy should mean initiating projects such as agricultural development, land reform and birth control.

C. Begin an intensive program of preparing the youth of the church for vocations that can help to combat world hunger. . . .

Just as we make appeals to interest young people in various church vocations, such as the preaching and teaching ministries, we can likewise channel our young people to Christian service in careers such as food research and agricultural development in lands of poverty.

D. Declare a moratorium on all capital expenditure for new building construction until the next synodical convention, so that we can begin to realign our own stewardship as a church body. We should do this because the problem is so urgent and because our own priorities are far from consistent with that urgency.

E. Begin, as a church body and as Christian citizens, to arouse the national conscience on world hunger through the machinery of public opinion and through our elected and appointed government officials by urging that our nation

1. eradicate hunger in the United States without further postponement.
2. reassess its national values, placing the spectre of starvation in the light of an annual military expenditure of \$80 billion and our willingness to spend vast sums annually to place a man on the moon.
3. seek solutions aimed at better distribution of food in the world rather than restricting production of food on American farms.
4. realign our foreign aid and trade programs so that they reflect a more serious coming-to-terms with the disparity between our wealth and the poverty of other nations.
5. render assistance to underdeveloped countries whenever possible through international agencies in order to bypass the problem of attaching political considerations to such assistance.
6. assist also underdeveloped communist countries on the food problem. While the view will hopefully prevail that it is not in our own best interest to use food as a political weapon, Christians will also remember the word of Jesus, "If your enemy is hungry, feed him."

In order to begin acting without delay on these things, let this convention designate one of the next Sundays as "Hunger U.S.A." Sunday at which time every member of every congregation would be asked to contribute, as part of his Sunday offering, letters to his congressman and senators, asking for immediate action to wipe out hunger in the United States.

F. While action can begin now on these matters through existing administrative channels, the problem of world hunger is so monumental that as a final request we ask this convention to authorize a study. . . . prepared for the next synodical convention, which would gather and analyze the data of various experts on the problem of world hunger, and translate this information into an appropriate set of responses for our church body.

LHRAA Urges Pilot Projects

Finding summer jobs for ghetto high school youth, setting up "awareness seminars" for parents, and giving white children opportunity to learn about minority group history and culture are programs suggested by LHRAA for summer 1969.

In past summers LHRAA has promoted a Rural-Suburban Visit program which provided for innercity children to visit with families in out-lying communities. While weaknesses were inherent in the program, close relationships were nonetheless effected by the visits between participating families and LHRAA is eager to extend these personal ties.

LHRAA sees a need for new programs, building on the best of past experiences and, hopefully, devoid of possibilities for paternalism, but recognizes the need for such programs to be developed "on location" rather than in board or committee meetings.

The Association is therefore calling for concerned groups at local level to engage in "brainstorming"

sessions to explore possibilities for new programs, enlisting the best thinking of people in both white and minority group communities and exposing each plan to sharply critical judgment.

LHRAA is eager to be in touch with such ventures, so that its staff might offer suggestions, and that possible mistakes be avoided. LHRAA would also like to participate in assessing programs at summer's end to see whether programs might be worth recommending to other communities.

It is altogether possible that the very opposite of what is intended in such programs as mentioned above might occur. It is possible that participants may have an adverse experience and there is always risk in human relations confrontations. Precautions must be taken to minimize the possibility of such a happening. It is for this reason too that LHRAA wants to observe such pilot projects with great care before finally endorsing them.

Several suggestions are offered by LHRAA for trial or for adapting for local use. The first such program was initiated by Denver's LHRAA chapter last summer and seems to merit further exploration:

EMPLOYMENT FOR HIGHSCHOOLERS

In spring of the year people (mainly women) should visit employers (first Lutherans and then others) to explain the situation, show the potential and then to enlist them as employers. Provide a session for briefing these employers so they understand their role and can administer it responsibly. When number of openings is determined, enlist students providing them with briefing session to prepare them for the experience. Local agencies may provide valuable assistance.

Another program has been operative in the District of Columbia for a little more than a year now, and in that time has found homes for more than a dozen families who would otherwise have not had adequate housing:

HOME-BUYERS GROUPS

A group becomes incorporated as a non-profit organization in order to hold title to buildings bought (or built).

A home consultant committee is formed to assure sound investments (an electrician, a plumber, a real estate man, contractor, etc.).

A group of financial consultants are found who will attend to the banking, tax, and other needs of the corporation and tries to assist new families to prepare budgets.

Another group must be charged with the responsibilities of finding families to be moved in, and to help them in moving and acclimating themselves to new surroundings (no paternalism!!).

A third type program was tried by the LHRAA — Chicago Project under its director, George Hrbek.

CHILD EDUCATION IN MINORITY CULTURE

This provides for white children — in a sort of vacation Bible School setting — to gather for ten or more week-day mornings to learn history, cultural values, and Christian sensitivity through lessons, art work, visual aid, etc., so they will develop understandings that will assist them to remain consistently Christian in settings of prejudice.

Several communities across the country have made arrangements to involve their children — and families — in what might be called

RSVP in REVERSE

This program would see to it that children whose families hosted innercity children in previous summers accept invitations where these can be arranged to visit in innercity homes. A variation of this has occurred when both families involved have gone on a camping trip vacation together.

A final suggestion by LHRAA would schedule meetings for developing the awareness of parents in helping their children to live in the face of social confusion and change:

PARENT CLINICS

These should be no less than nine hour encounters (consecutive Sunday afternoons, week-end retreats, week-day nights, etc.). They are intended to help parents see the responsibility for (a) preparing their children for living responsibly — with people: now and in their mature days; (b) doing something to effect changes for good in the world in which they live and in which their children will be living, through diagnosis, involvement, and strategy.

Candidates for LHRAA Election — 1969

President:

WILLIAM ELLIS, is a four-year member of the LHRAA Board of Directors, a member of the Executive Committee of the Lutheran Church in America, contributing editor of the *Christian Century*, and a member of the law firm Ellis, Stringfellow, Patton, and Leibowitz, New York City. Prior to the formation of the law firm, Mr. Ellis was an assistant U.S. attorney in the southern district of New York.

Vice President:

ROBERT GRAETZ, was formerly pastor in Montgomery, Ala. (where he actively participated in the historic Bus Boycott of 1953) and in Columbus, Ohio. He is presently serving the American Lutheran Church in an unstructured ministry in the inner city of Washington, D.C. He has frequently represented his national church body at conferences and consultations on race, and has written articles for various church publications.

NELSON TROUT, on the staff of the Commission on Evangelism of the ALC in Minneapolis. Formerly member of interracial pastoral team in all-white parish in Wisconsin. Member of Associated Black Lutheran Churchmen. President of Twin Cities Chapter of LHRAA.

Secretary:

ELMER N. WITT, has been executive secretary of the International Walther League for many years, executive director of the Board for Young People's Work of the Lutheran Church — Missouri Synod, and a charter member and former president of Chicago's SHURE (South Suburban Human Relations Council). He is currently director of Youth Ministry Study, Church Youth Research.

LOIS BRUNSTING ALC volunteer executive secretary of Los Angeles Chapter, LHRAA; active in youth work.

Treasurer:

ROBERT B. SPRINGSTEEN is completing his second one-year term as treasurer of LHRAA. He holds the position of Business Manager at Valparaiso University. **RICHARD ECKER**, an LC-MS layman is active in the Chicago West-Suburban chapter of LHRAA. He is associated with the Argonne National Laboratories as a bio-chemist.

ROBERT WASHINGTON, charter member of Chicago LHRAA and its current treasurer; manages a newspaper distribution service division.

Board Member-at-Large

ROBERT MILLER, orthopedic surgeon, lifelong southerner, of Charlotte, N.C. He and Mrs. Miller started the Charlotte LHRAA Chapter, first in the south. Dr. Miller has served as board member at large and as treasurer of LHRAA, and is a member of LC-MS Committee on Housing.

ROBERT E. A. LEE, Secretary of the Department of Films, Division of Public Relations, Lutheran Council in the U.S.A. Mr. Lee is the producer of *A Time for Burning*, *Martin Luther*, *Question 7* and other highly popular films of the Lutheran Church.

KENNETH WESTER, former LCA pastor in Washington, Minn., was for 7 years associated with former National Lutheran Council; assignment in campus ministry, business administration; presently business manager of the Lutheran School of Theology, Chicago.

OFFICIAL BALLOT

Only those whose membership in LHRAA was paid between January 1968 and April 1, 1969 are eligible to vote in the 1969 LHRAA elections.

Each ballot is to be mailed in an envelope with name of voter clearly printed on outside; after voter's eligibility is ascertained, anonymous ballot will be given to counters.

Vote for one in each category:

President

() William Ellis

Vice President

() Robert Graetz

() Nelson Trout

Secretary

() Elmer N. Witt

() Lois Brunsting

Treasurer

() Robert B. Springsteen

() Richard Ecker

() Robert E. Washington

Board Member-at-Large

() Robert Miller

() Robert E. A. Lee

() Kenneth Wester

Mail to: LHRAA Valparaiso University Valparaiso, Indiana 46383

All ballots must be postmarked no later than July 16.

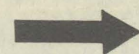


A message from William Ellis, President of the Lutheran Human Relations Association of America

Never before have the services of LHRAA been so sorely needed — nor its resources so severely taxed.

I urge members of LHRAA to consider making a special — and generous — contribution for the Association at this time to help prevent a serious financial crisis.

And if some of our friends have not yet joined LHRAA, please send in a membership contribution today.



Flames of Fear

an experience as told to Marie Wachlin

It was a lovely week; visitors in our homes from the inner city — children playing with our own children, hiking, swimming, biking. We "grew" by the experience. We think and hope the children did, too.

The setting for it all was "up north," a peaceful, church-going community. And there it happened: crackling flames of hate — and then ashes and charred crosses on the front lawns of the 14 farms that hosted the children.

We were shocked. Ashamed. Distressed.

The persons who could not find anything better to do on a Saturday afternoon than to fan the fires of hatred and prejudice. . . they were not the town drunks, not the restless teenagers, not shiftless uneducated bums.

The cross burners were farm folk like ourselves, members of our Lu-

theran church, pillars in our congregation. Yes, they were only a few, a minority. But their minority opinion could undo in a flash of flame the love we had been building for a week.

We do not know if a similar incident happened at the other churches who participated in the program. We were much too ashamed to tell the non-Lutheran churches in our town or the other Lutheran churches in the exchange program what had happened to us.

It was frightening to realize that such hateful, fearfull actions could explode here also in our quiet, northern community of churches and farms and friendly people.

You see, ours is the kind of community where people have always said, "We have no problem." The visitors weren't the problem — people here are. We have homework to do.

ANNUAL MEMBERSHIPS WITH MONTHLY REMITTANCES:

- () CAP (Continued Aid Program) Membership \$10 per month
- () Contributing Membership \$ 1 per month

ANNUAL MEMBERSHIPS:

- () Service\$12 per year
- () Associate\$10 per year
- () Sustaining.....\$ 5 per year
- () Member\$ 3 per year

SPECIAL CONTRIBUTION \$.....

MEMBERSHIP INCLUDES YEAR'S SUBSCRIPTION TO VANGUARD
Check may be made payable to LHRAA and mailed to
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Name

Address.....

City, State Zip.....

REGISTRATION FORM

1969 Lutheran Conference: Indian Concerns

Augustana College, Sioux Falls, South Dakota

JULY 29 — JULY 30 31

COSTS: \$20.00 Registration — tuition
1.25 Estimated cost per meal
1.50 Lodging per night

Name Denomination.....
Address..... Occupation.....
City

Enclose tuition fee, payable to LUCHIP and mail to W. W. Weber
600 West 12 Street
Sioux Falls, S. D. 57104

Make plans now to attend

THE INSTITUTE ON HUMAN RELATIONS

Strategy for the Local Setting

Participants from local communities in groups of 4 or 5 will confront problems "back home" and with consultants' help plan strategies for response.

CHICAGO JUNE 27-29

sponsored by Valparaiso University and LHRAA

REGISTRATION FORM

1969 HUMAN RELATIONS INSTITUTE

Costs: \$28 includes registration, 2 nights lodging, 6 meals
\$22 second member of the family: students

Site: Lutheran School of Theology, Chicago

Name

Address

City

Make checks payable to LHRAA and mail to LHRAA, Valparaiso University Valparaiso, Indiana, 46383

alc challenged (continued)

happening to make their lives bearable. Can you help us in this?"

"You don't have to hire someone and take a year of study to find out what this community needs. We'll save you that money and save you the time, too. We know this community and we're willing to sit down with you right away and make plans."

Collaboration Promised

At the request of the community leaders, the members of the ALC committee, affirming their willingness to work with the community, signed this statement:

We the Metropolitan Ministries Committee of the American Lutheran Church, Illinois District, will work with the Chicago Westside Development Corporation, Operation Breadbasket — West, Christian Action Ministry, Concerned Leaders of the Westside, East Garfield Organization, Division of Human Resources (Austin-West Garfield Unit) and other groups from the westside community of Chicago on developing such programs or program as are consistent with the work of the church and the best interests of the westside community. All present plans will be reviewed in light of the above state-

ment, including the hiring of staff.

Will We Learn?

What was said at the meeting by the Westside leaders is clear enough. Their words merit the serious attention not only of the Metropolitan Ministry Committee of the ALC, but also the leaders and entire membership of the American Lutheran Church — and church people everywhere. The day is past when white people, and the largely white administered church, can determine what should be done in minority group neighborhoods.

The practice probably never was valid. The pattern of control resembled that of the traditional administration of foreign missions, suggesting colonialism and betraying the kind of arrogance seen in commerce and government.

The Church of Jesus the Christ is called to "eat and drink such things as they have," suggesting that the church's venture into any community must be humble, genuinely attuned to a spirit of identifying with the people who live there — in their culture, in their needs, in their aspirations.

In any age, and also in these present days, the people, the members, of the church must face the question: Will we put down our pride, forego the success image, put away the desire to display credentials of past performance? Can we simply — Jesus style — enter in as a servant and say, "What will you have Me to do?"

Bulk Mailings
of the VANGUARD

may be ordered

at the cost

of \$4 per 100 copies

of any issue

write

VANGUARD, LHRAA
Valparaiso University
Valparaiso, Indiana 46383

Fry: Church Has Duty to Police

A strange kind of "semi-autonomy," awarded police and other law enforcement officers by the majority of white society, represents one of the most critical dangers in American life today, according to the Reverend John Fry.

Fry, Pastor of First Presbyterian Church in Chicago's Woodlawn Community, has received national attention for his working with black youth organizations and his subsequent appearance before the McClellan Committee.

Speaking to university students in a course on urban problems, Fry related his experience of discussing with suburban groups the problems of police brutality. His accounts of brutal and illegal acts by police against black citizens (even acts which he himself has witnessed), have repeatedly found his audience refusing to accept the report.

What he says is called into question because "it lacks objectivity." On the other hand, Fry pointed out, such critics look for the "real truth" in "explanation" given by the police, (not recognizing that for the police to corroborate the eye witness accounts, would be to admit their own guilt, jeopardize their occupational position and subject themselves to censure, discipline, and possibly dismissal).

"The ladies and gentlemen of TV land," as Fry designates those who gullibly refuse to be critical of the police, prefer to discount, ignore, and object to what they are told by eye-witnesses (verbally or through the mass media) and eagerly seize at the suggestion that "this really couldn't

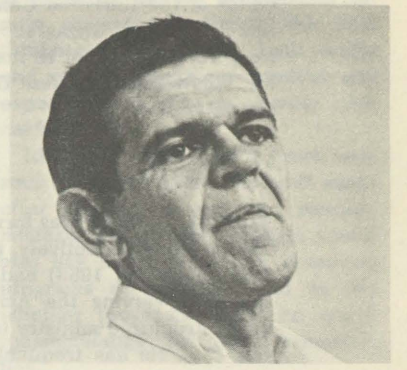
have happened" or "it couldn't be that bad" or "there must be some explanation, some mitigating circumstances."

Because many whites have so often accepted the stereotyped myths of "the black menace" or "the hippie anarchists" or other variations on this theme, they have dehumanized individuals and reduced them to conglomerate things or movements which threaten the status quo and need to be controlled and put down.

In effect then the relatively comfortable society has told the police to "handle it" by whatever means necessary. The police are regarded as employees to serve as "thugs" to insure the maintenance of things as they are. They are therefore expected and allowed to interpret the law, judge the infraction and determine the punishment.

It is not surprising then that police who operate in such a setting should be embarrassed and upset when people they arrest are later freed by the courts. It seems not to occur to such policemen often that they assume criminality when there actually is none.

Fry mentioned a case in point, telling how Jeff Fort, leader of the Black P. Stone Nation, has been arrested 135 times on a variety of charges, but convicted only six times, and in these instances on relatively minor charges. Fry warned that the present public attitudes which tolerate semi-autonomy in the hands of the police officers can easily move from that stage to a situation of complete police autonomy



John Fry

where the citizen has little or no resource to law and the orderly administration of justice.

For some policemen, particularly in the black community, there is a feeling of frustration and resentment that they are used as tools of an outside society. They become a type of occupation force rather than a friend and protector of the people in the community.

When asked if efforts for change and rejuvenation in the old system were evident, Fry pointed to the Chicago Afro-American organization numbering nearly 700 black police who have served notice to their superiors that they will not act as agents of harassment and fear in the black community.

Fry called on the church to respond in two ways: first, it must always stand ready to intervene in particular instances of injustice, and, second, it must call government to account for its lack of attention to the protection of all of its citizens.

Students Educate Faculty

New College Programming Needed for Black Students

A student-devised program for continuing education for faculty members is underway at Valparaiso University. The somewhat unusual concept — students designing a curriculum for teachers — provides for two-hour sessions on six Sunday nights. The theme for the course is "The New Student," and a guest lecturer is on hand to provide material for each session's discussion.

The plan evolved from students participating in "coalition meetings" on the campus earlier this spring. Assessing the overall role of the University in preparing its students for life in the world today (current complex society), they felt a great need for faculty members to discuss certain issues students felt to be of greatest importance.

Subjects for the series have included such concerns as: "The Student — Why New; Why Now?"; "The Liberal College Administrator: His Role and Power"; "Higher Education for Minority Students"; "New Faculty for New Students"; "Education up Against the Wall"; "Students and Faculty at This School."

Faculty members have not attended in large numbers, but the response of those participating has for the most part been appreciative of the venture. Students have structured the course for "faculty only" to provide for free uninhibited discussion.

Speaking to members of Valparaiso University's faculty, Mr. Peter Paris, professor at University of Chicago, drew from personal experiences as he talked about the place of the minority student in higher education.

Paris was born and raised in Nova Scotia, where he was one of a small number of black people in the area. Although he has been in this country for only a few years, his experiences as a black student through elementary, high school, and college, were a striking parallel to the experiences of black students in our own educational system.

Paris pointed out that while the average white parents are concerned about questions such as the age at which their children should be taught to read, black parents must decide what is the best time to educate their children about their blackness — to tell them that they are black and that this means they will be growing up in a hostile, obstructive environment.

One fundamental lesson that most black children are taught is that they should never trust a white man, because in the final analysis, in one way or another, the white man will put the black man into his "place" as "nigger."

Mr. Paris sees in the actions of today's black college students, a demand for recognition as a people who have a distinctive history and culture. The cry, "Black is beautiful," has been around for a long time, but now, in the context of re-

cent events the phrase is being used without fear or apology.

The speaker stated that predominantly white colleges and universities must move quickly and positively into a creative and challenging effort which will indicate that they are really serious about meeting the concerns of black students. Paris suggests a possible cooperative venture among several educational institutions who could not individually staff or conduct a black studies institute or department.

The black student is no longer interested in "making it" in a white society, where he has to be invisible in order to be acceptable. The student now is demanding an education which will prepare him to go back to his people and be of service to them, to help them to move out of their position as oppressed people. Education which does not see and act on this basic necessity, will not be tolerated any longer by black students.

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