

1970

## The Vanguard (Vol. 17, No. 2), Mar 1970

Lutheran Human Relations Association of America

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# the Vanguard

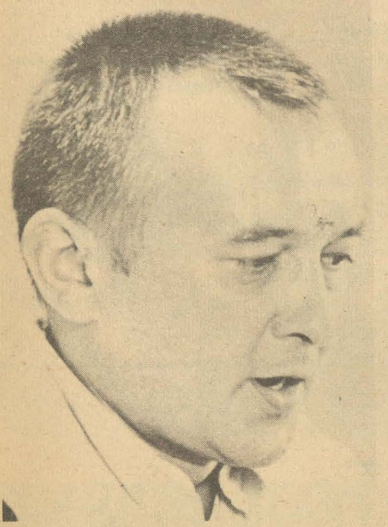
Vol. 17, No. 2

Lutheran Human Relations Association of America

March, 1970

## Deadly Values Imposed By Coercion

### Speaker Pinpoints Moral Crisis



William Stringfellow, attorney, and outstanding lay theologian is a longtime friend of LHRAA. He is the author of "A Private and Public Faith," "My People Is the Enemy," and "Count It All Joy." In 1969, Dr. Stringfellow was presented with the Mind of Christ Award by LHRAA.

Several weeks ago he spoke to a largely-student audience at Valparaiso University, focusing his comments on some of the serious questions which are facing the American people today. He explained that his remarks were based on theological perspective, although the influence and dynamics of sociology, economics and law could not be discounted.

"America is suffering a moral crisis. . . President Nixon mentions moral crisis, Eldridge Cleaver writes about moral crisis, Billy Graham preaches moral crisis, J. Edgar Hoover statistically reports moral crisis, Curtis LeMay is agitated by moral crisis, Senator Fullbright bemoans moral crisis.

The phrase "moral crisis" is used by many different kinds of people to say different things, said Stringfellow. We must insist on a clear understanding of meaning and not be confused or misled by rhetoric.

#### RESTORING VALUES

"The moral crisis in America today is the attempt to restore white middle class values by coercion."

The attempt is being made to restore traditional social values (often mistaken for moral values) through repression of resistance, thus stopping significant social change. This is a "monstrous and pathetic self-deception." The values which the leaders are trying to restore are for the most part decadent.

The speaker emphasized that "decadent" does not mean merely immoral, but is of the essence of death. The issues being debated now — racism, Vietnam pollution, militarism—are issues of life and death.

In this setting, Stringfellow said, the Christian is never ideological, but continually seeks to "recognize the militancy of the Word of God which transfigures human history imminently as well as ultimately."

#### KNOW THE ENEMY

In the struggle we must be aware of the "character of the enemy." Dr. Stringfellow identified several traits:

**THE YOUTH**—Keep them in line by harassing and punishing dissenters, draft dodgers, protesters, thus forcing conformity to middle class standards;

**THE BLACKS**—Keep them in their place by publicizing the few who are in positions of high visibility; through the device of financial help

from selected white institutions, continue to take money out of the black community—call this "Black capitalism;"

**THE POOR**—Keep them in their place; malnutrition is effective in preventing the development of strong brains and bodies; convince all the people—rich and poor—that poverty is a sin (the Protestant work ethic takes care of this even though technology has made this notion ridiculous; and it never was biblical);

**THE WHITE MAJORITY** — Keep them subdued and pacified with parades and moon shots; make them habitual spectators; furnish a tremendous amount of credit; thus the middle class, ironically, becomes more enslaved and impoverished than the poor; keep the universities integrally tied to the system through government projects, grants, etc.

#### SOCIETY AS KILLER

"The technological society in which we live is one which assaults, deforms, and destroys human life. . . The enemy of humanity and of human life is the ascendancy of the demonic in the great institutions of society—science, commerce, military—and their satellite institutions—universities, labor unions and churches. . ."

**"THE INSTITUTIONAL LEADERS ARE THE MOST OBVIOUS AND PATHETIC PRISONERS IN THIS SYSTEM."**

#### LAW AND ORDER

On the issue of the restoration of law and order, Stringfellow asks, "When did respect for law and order break down? Was it at Columbia University when students occupied the president's office, or was it in Alabama when a governor stood in the doorway? Was it when long-haired youth disrupted the convention in Chicago, or was it when school boards disobeyed the Supreme Court decisions?"

"When was this pristine period of law and order? Was it in 1619 when child slavery was sanctioned in this country; when slave-holders signed the Declaration of Independence; during war; during the time when the Ku Klux Klan was popular? . . . The tradition and ethic of violence is deep in this nation."

#### WHITE SUPREMACY

One of the old values which has never lost its dominance in this country is the ethic of white supremacy, the speaker said. Institutional slavery was supported by the signers of the Declaration of Independence, a fact which Stringfellow calls an "incomprehensible hypocrisy" and which no generation has tried to change until today.

This is a primary example of an old value which must be exorcised for the redemption of white humanity as well as for the freedom of black people.

"White America is morally insane and fully capable of genocide" in its commitment to perpetuate white supremacy.

#### DUE PROCESS OF LAW

On the other hand, one of the values which Stringfellow considers desperately in need of restoration is **due process of law**, as embodied in the Constitution. Today the people who exercise their rights, as set out particularly in Amendments 1, 4, 5, 6, 8, 11 and 14, are in danger of being assaulted by government authorities against whom there is no defense **except** due process.

It is Stringfellow's opinion that, in the case of the Chicago conspiracy trial, "if the prosecution itself is allowed to stand, there is not likely to be any restoration of due process in our lifetime." He observed that the cause of totalitarianism in this country is immensely popular.

#### CONSCIENCE OF AMERICA

Dissenters, protesters, those who are actively engaged in expressing their concerns, are, Stringfellow said, "the closest thing this country has to a conscience. . . There is precious little evidence of conscience anywhere else."

He pointed to the words of St. Paul who describes a vitality of conscience as a sign of the Holy Spirit.

Further words of St. Paul in Ephesians, chapter 6, have an immediate application to us today, the speaker said.

*We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

When the reality and vitality of death are taken seriously then it is possible to comprehend resurrection. Stringfellow assigns to the Church and to the Christian the role of "explainer" in the world.

As the resurrected community, they come to the world as interpreter of that which is already in the world through creation, including the presence of God.

Thus the Church and the Christian recognize the forms and structures which are deathly, and look for and affirm the life-giving signs which encourage rich and full development of every human being.

And, says Stringfellow, "Life is in the battle. You have to fight—that is how you tell if a man is serious about his humanity."

he is  
not here  
anymore  
he was here

he  
gave away  
everything  
he had

and he was  
brought  
here

but he left

look  
for him —  
scarred  
hands  
lacerated

back —

he is  
not here  
he is  
out there  
somewhere

## and not forget the poor

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



This past year—the first full year of our marriage—Kaiya and I tried hard to live as frugally as possible. We wanted to see how close we could come to meeting the limitations imposed by welfare, without really suffering. Based on that experience we have drawn up a budget for 1970 that breaks down to this each month: (I eliminate contributions, books, and magazines, conferences and Kaiya's dancing classes as extraordinary expenses beyond the means of the average poor couple.)

\$ 43 - rent  
75 - food  
12 - phone  
12 - gas & electricity  
6 - drugstore items  
12 - transportation  
5 - newspapers  
9 - insurance  
30 - doctor, dentist & medical insurance  
3 - furniture  
5 - stamps  
10 - clothes  
6 - gifts  
20 - emergencies  
12 - miscellaneous

\$260 - TOTAL

If a couple living on this budget paid social security and federal income tax with a standard 10% deduction, a \$300 a month wage would put them in the red by about \$10 each month.

Admittedly some of the items could be eliminated or trimmed.

The \$20 for emergencies perhaps—but last year, travel for my father's funeral, and the year before a burglary in our apartment each exacted more than we have budgeted. (The tighter the budget, the more likely an emergency, and among the poor emergencies are a way of life.) The phone bill allows for some long distance calls. \$15 of the monthly food bill covers the 25 or 30 people we have each month as guests. The stamps and the gifts are also luxuries on the list. Spartan discipline on all these items could, if necessary, cut the budget another \$30. On the whole, however, it is a fairly stringent budget. Vacation and recreation, for example, have to be squeezed out of other categories.

The budget reflects a great deal in our favor, too. We have no car. The rent is exceptionally low, even for a tenement apartment. We have access to a washing machine in the parish house, while all our neighbors pay at the laundromat each week. My wife cuts my hair, sews, has the time and skill to be a sophisticated shopper, bakes bread, makes desserts, etc. We use powdered milk, have a sizable freezer in our refrigerator (a gift) which cuts food costs, as does the proximity of fresh fruit and vegetable markets and a flower shop. Our family physician takes no payment. These add up to a sizable advantage for us.

By contrast, consider what two people dependent on welfare for support have to live on in New York City—and New York rates high nationally on the scale of payments. Rent, gas and electricity, and basic medical care are provided, but these costs vary considerably, and an "average" figure is difficult to calculate. (There are, of course, limitations on what kind of apartment you can get, and how often you can break your glasses.) In addition, the couple will receive \$116 cash.

It is a meager budget. The \$116 cash has to cover items that total \$178 on the first budget. Play with it for a while—carve out the difference wherever you choose and see what you would prefer to do without.

Since each additional person qualifies the family for only \$46 more per month, extra children are clearly economic liabilities, not assets. A mother with children has a harder time on welfare than two adults; and the more children, the more difficulty.

One thing is clear: People on welfare are caught in a restricting, imprisoning way of life. Most options that we take for granted are closed to them.

Furthermore most people on welfare cannot even meet their basic nutritional needs, and consequently we are exacting a price from them in sick bodies and sluggish minds.

## Subsidy / / Handout

"Welfare programs are government handouts."

Statements like this, with derogatory or negative implications reflect a double standard when we talk about government programs and subsidies. There are a variety of complicated monetary arrangements to which negative stigma are seldom applied.

Program	Benefit to	Purpose
oil depletion tax allowance	oil companies	development of natural resources
farm price supports and soil banks	farmers, particularly big operators	protection of agricultural resources
railroad subsidies and land grants; utilities allowed to monopolize	a variety of large companies and investors	development and salvage of transportation and service resources
Federally-backed home mortgages	lower and middle-income population	improvement of quality of living; development of suburbs

Are we saying that payment which benefits industry and "our group" is good, while payment made to the poor is bad? Why not think in terms of:

Income programs	for the benefit of those who have no money and no resources	for the purpose of developing our human resources
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Adapted from  
"Kompakt Report"

Parishes Assoc. on Kinloch Team  
Ferguson, Mo.

## Parents, Teachers Question Textbook

In Birmingham, Alabama, a small group of parents and teachers have presented a statement of concern to the State Board of Education calling into question the use of the history book recommended for use in the schools, **Know Alabama**.

One of the group, Mrs. Janet Griffin, is a member of LHRAA and also serves on Birmingham's Panel of American Women. This panel, interracial and inter-faith, meets with groups of church women to discuss and explore the responsibilities of women in the community.

The statement criticizes material in the book, noting that "patronizing and stereotyping (of) a considerable segment of Alabama population is damaging to the free development of all students." The statement urges that the textbook be removed from the list of acceptable material.

Attached to the statement are a number of paragraphs from the book, presented as evidence that its content is biased and inaccurate.

The first section of the book deals with the early history of the coun-

try and the relationship between the new white settlers and the Indians. From the examples given, it would seem that the story is one of the white man's generous attempt (with a few unfortunate lapses) to help the Indian adjust to the new ways.

Examples from another section of the book indicate that the period before the Civil War, during the plantation days, is described as a happy and pleasant time for everybody in Alabama and particularly for the "well-cared for slaves. A concession that there was occasional brutal treatment of slaves implies an acceptance and approval of slavery. The section dealing with the Ku Klux Klan presents the picture of a sincere group of men who organized and served from a dedication to the orderly maintenance of government and thus felt obliged to take strong measures against those who would not obey the laws. Again, a vindication of brutality is implied.

**Know Alabama** was written in 1964 and revised in 1965, published by the American Southern Publishing Company.

## Fire and Blackstone

BY JOHN FRY  
Lippincott \$1.95

a review  
by Karl Lutze



John Fry

John Fry is embarrassed that this collection of his pulpit presentations be called sermons. He calls them "unsermons." This means that a reviewer of this book is out-of-bounds if he attempts to do a sermon critique.

The only thing left then is to study the man, his church, and his ministry.

It is not difficult to imagine Jesus in this setting on Chicago's south side. His ministry would probably have been very similar. Because of the kind of people to whom the ministry is offered, the vast crowds would have dwindled.

The once large, proud First Presbyterian congregation has become a small, faithful remnant. The reach of the church is toward the harassed poor and the rejects of a society that upholds the ethic of white supremacy.

The minister opens his mouth on behalf of those who are buffet-

ed into a resigned, hopeless, submissive numbness.

He offers support in the name of Christ, and strengthens the arm of those who burn with anger for their long-abused brothers.

With warmth and concern, he visits the widows and the fatherless children in their affliction.

The minister sees deeply into the crevices of evil council and into the conspiracies of the oppressors. And his heart beats compassionately with those whose hearts are bursting in pain or are broken.

Other churches might endeavor to follow the First Presbyterian example of service. However, the thought of a pastor becoming a carbon copy of John Fry is absurd.

For new perspective, however, for encouragement and inspiration in the company of one of God's great men, **Fire and Blackstone** is a book that will prove rewarding.

*This is my commandment,  
that you love one another as I have loved you.  
Greater love has no man than this,  
that a man lay down his life for his friends.*

The Gospel of John 15:12, 13

MARTIN LUTHER KING, JR.  
1929-1968

## Keep The Conversation Moving

"A recent letter from our church to every member informed us that someone in the parish has given our pastor an anonymous gift of \$3,000 so that he can travel to the Holy Land and walk the paths that Jesus walked and bring back to our congregation the freshness of those Bible truths.

"I would like to give him 35 cents to take the bus downtown so that he can see where Jesus walks every day and bring that back to our congregation."

*If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it.*

"Lives are needed. Lives are sorely needed that quietly expose the wonder of God among men. God asks for our lives. Today we do not even begin to perceive this.

"... I used to point out how, if 80 people in a given congregation gave the equivalent of four cigarettes a day, that congregation could fully underwrite a young parish, volunteer working fulltime in an inner-city parish. . . I don't do this anymore. . . because in the light of what Christ says it is blasphemy. Our Lord isn't asking for cigarettes."

Faces of Poverty  
Arthur Simon

A U.S. Congressman deplores the suggested plan to discourage high birth rate by allowing only 3 \$600 tax deduction items for children per family. He says this would penalize those who already have larger families and he adds that people do not have children because of tax exemptions.

That seems sensible. Why then do people persist in saying that ADC welfare grants encourage young mothers to have more babies when the additional income is \$300 or less per child per year?

In some cities ADC benefits are \$25 per child per month (some southern areas less than \$15!); many cities set aside \$30 per month for the care of stray dogs at the city pound.

"We must expunge the heresy that a man's life in Christ does not change his status in society; that the soul has no concourse with the body and the spiritual has nothing to do with the physical; that the saved individual can continue to be insensitive to an unsaved society; that religion is a personal matter only and Jesus is a personal Savior only and has nothing to do with structured, evil-systematized injustice.

"White religion must dump that doctrine — expunge that false dichotomy and relate religion to life and Christ to culture. It is the nature of the church to give its life to those who need it. It does not take wealth to keep it but to give it. Its life is preserved through giving. The church must pour out its strength among the weak, its wealth among the poor, its gospel among the estranged and its joy among the sad. This is the burden of black religion and the Christian faith."

Tempo - Dec. 15, 1969  
Dr. Charles G. Adams  
Minister of the Hartford Ave. Baptist Church,  
Detroit

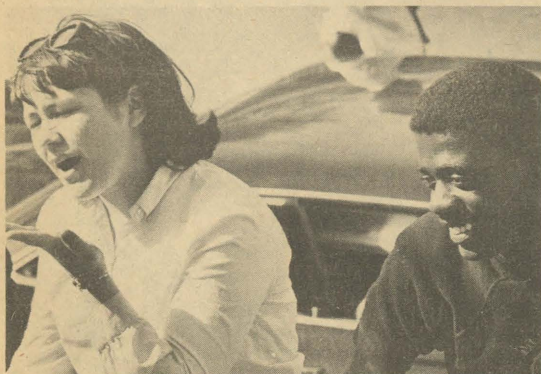
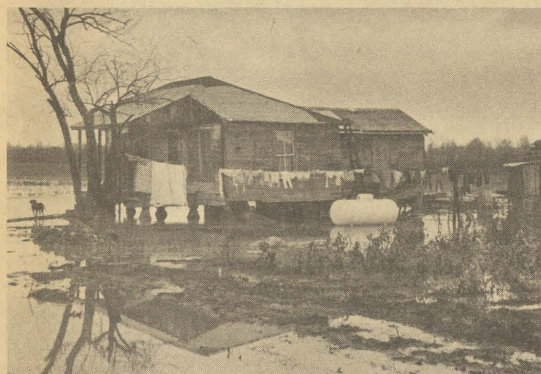
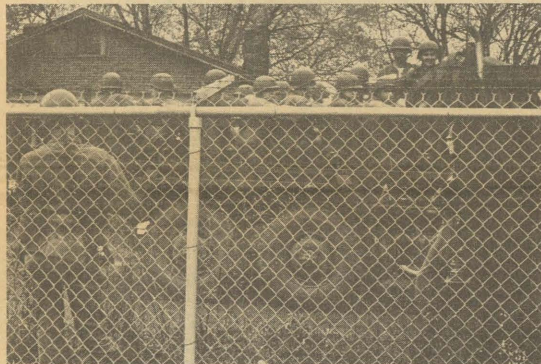


Photo by McNair



**BIBLICALLY SPEAKING THE STRUGGLE IN HISTORY IS NOT BETWEEN GOOD AND EVIL, BUT BETWEEN DEATH AND LIFE, BETWEEN DEATH AND RESURRECTION, BETWEEN DEATH AND RECONCILIATION.**

... The nature of the involvement of the Christian is not to make the world a better place, but rather the Christian is involved as an uncompromising, unflinching realist.

He knows that this world and the societies of this world are in bondage to death, and represent the estate of death in which all things apart from the Gospel, exist — all things and all men.

And it is on this scene where death is militant and pervasive that the Christian in his freedom from death and the church in her freedom as a society from death — the man and the people in Christ make their witness.

William Stringfellow LHRRA Institute Proceedings, 1965

... All those references. . . about our witness being constituted in love of one's neighbor must be identified also, and are the same thing as the other injunction. . . that we embrace and love our enemy.

The neighbor of whom the New Testament talks is our enemy. "Enemy", does not mean somebody who hates you or whom you dislike. "Enemy" means one who threatens your existence, one who would take away your life.

The substance of the Christian witness is in the freedom to give your life to him even if it means that you, in fact, do die imminently. . . affirming his humanity, even if he were unable to do so himself. . . That is the secret of our witness.

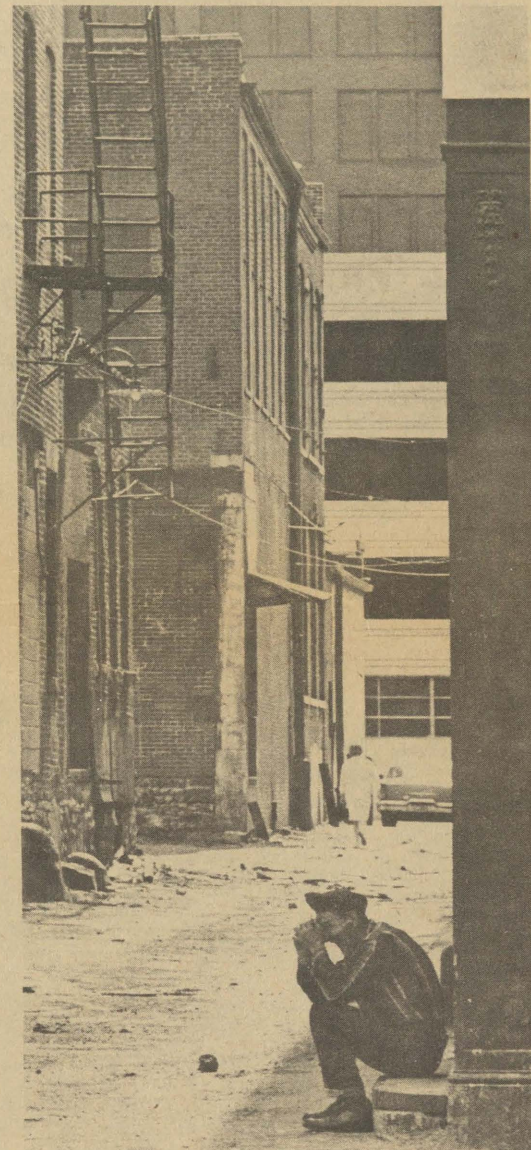
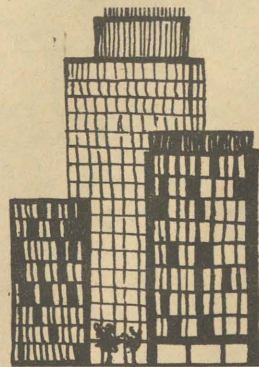
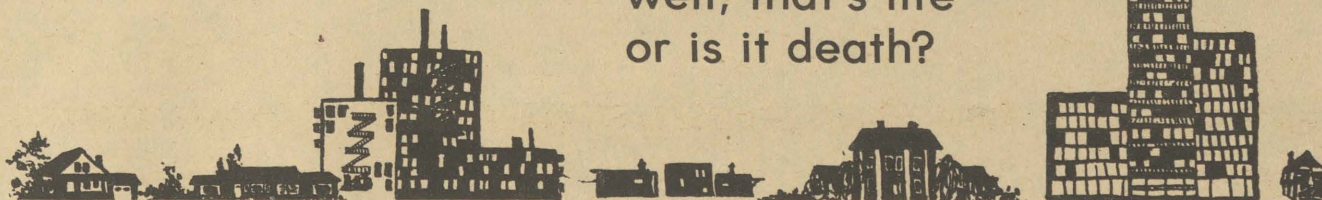


Photo by Ockrass



Change and Decay  
in all around I see -

well, that's life —  
or is it death?



**RENEW YOUR MEMBERSHIP  
GIVE THIS TO A FRIEND**

Make checks payable to LHRRA and mail c/o Valparaiso University, Valparaiso, Indiana, 46383

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Name Address

City Zip State

*something has to happen —  
something like reconciliation,  
like the love of Christ for people.*

**LHRRA is dedicated  
to helping it happen.**

**JOIN US!**

## HUMAN RELATIONS NEWS BRIEFS

### HOUSING NEEDS GET ATTENTION

From "Home Buyers Happenings"

Home Buyers, a private non-profit corporation of Washington, D.C., is dedicated to helping interested low-income families realize the dream of home ownership.

As of January, 1970, Home Buyers has purchased 19 homes for families (112 children) who are in turn buying them through monthly payments from Home Buyers. Six families have purchased their homes with the aid of Home Buyers under the FHA 235 Plan.

Who finances Home Buyers? The answer is people — people believe that ghetto rentals are not the place to raise children. Some funds come as donations in amounts from \$1.00 to hundreds of dollars. Most of it comes as loans (debentures at 5% or without interest). Another source of funds is corporate gifts or loans.

### MISSISSIPPI AND MEDICAID

From Delta Ministry Reports, Jan., 1970

Mississippi is the only state in the country which has excluded mothers from free medical care. Not even maternity care is paid for despite the federal government's 75% share of funding all Medicaid expenses. One curious aspect of Mississippi's law is that the unborn child is not included in Medicaid while he is in his mother's womb. At the moment of birth he is added to Medicaid rolls, but his mother is not. If her health is endangered and she dies at birth for lack of proper hospital care (thousands of poor black and white mothers still use midwives at home), the child's welfare is threatened. Over 22,000 mothers are affected by this practice.

## STILL A BROTHER: Inside the Negro Middle Class

### A FILM REVIEW

BY KARL THIELE

"Color isn't the problem. It's the difference of economic class and values that is the problem."

This film highlights the truth of the latter statement and points to the fallacy of the former.

In the words of the director of the Washington, D.C. Urban League, color is the difference. No matter what the values or economic status of blacks during the Newark riots of 1966 injury and death came to innocent blacks (his relatives) by police who saw color as the characteristic by which to identify their enemies.

By force of circumstances in our society color is what binds Negroes together even if there are differences of values. Therefore the reluctance of some affluent blacks to condemn the radicals among them. Therefore the efforts of black militants to cause the Negro middle class to deal seriously with the black masses. The success of the Black Power movement

is evident in the "mental revolution" spreading throughout the black communities in our nation.

"Still A Brother" does not portray how the majority is or may be the brother of minority persons or vice versa. It does emphasize that color solidifies blacks in spite of economic or ideological differences. It does make evident that inside the Negro middle class there are attitudes and feelings similar to those held by many whites which makes it difficult for affluent blacks to relate to the Negro masses and their vocal leaders.

The monolithic Negro personality is extinct. The sooner whites realize it the better able the majority will be in confronting blacks whatever their status or ideology. There is now a variety of Negro personalities. Some of those personalities among the affluent think much the same as do many whites. Perhaps it will be that group among the blacks, identified as

the middle class, that will be of greatest assistance to whites in going through the kind of "mental revolution" needed by all citizens in our nation.

Radical blacks are being heard. Seldom do we hear from the Negro middle class and how they view the racial scene. This National Educational Television production is done entirely by blacks and narrated by Ossie Davis.

Do not schedule this film as a filler for a meeting. The film is 87 minutes and demands a period of discussion. In spite of the length audiences should find it absorbing. There is much that thousands have not read or seen and that millions should thoroughly digest.

Mass Media Ministries  
2116 N. Charles St., Baltimore, Md. 21218  
1720 Chouteau Ave., St. Louis, Mo. 63103  
1714 Stockton St., San Francisco, Cal. 94133  
Cost: \$30.00

### FROM THE ANNUAL REPORT, LUTHERAN WORLD RELIEF:

"...the more advanced countries have drawn, and continue to draw, heavily on the natural and human resources of the poorer parts of the world."

Most underdeveloped countries will be unable for some time to eliminate existing food deficits and supplementary food must be provided "if malnutrition and starvation to a catastrophic degree are to be avoided."

"Authorities estimate that 350,000,000 children — seven out of ten under the age of six in the world population — are now suffering from protein deficiency which can stunt physical growth and cause mental retardation."

## Young Lutherans Plan Hunger Hikes

It's "Hunger Hike" time again! Walther Leaguers all over the country are getting ready to walk so that people can eat.

In 1969, more than 80 hikes were sponsored by Walther Leaguers. Most were ecumenical and community-wide. Nearly 1/4 of a million dollars was raised and invested in emergency hunger help and development projects.

Hikers earn money by receiving pledges from sponsors for every mile of the hike which is completed.

Information kits on organizing hikes are available from:

Hikes for the Hungry  
Walther League  
875 N. Dearborn St.  
Chicago, Illinois 60610

The Walther League Council has selected several projects for 1970. One of these projects is the Behrhorst Clinic in Guatemala, serving the Cakchikel Indians.

Investment in Lutheran Latin-American youth in the U.S. and in Lutheran American Indian youth, working in their own communities in development tasks is another interest.

Other priorities are the Delta Ministry and the Freedom from Hunger Campaign.

Hike committees are encouraged to allocate up to 25% of the funds to local development projects. 10% of all Hike funds are designated for emergency feeding funds.



## LHRAA Members Enter Political Race



The Rev. Richard J. Neuhaus, pastor of St. John the Evangelist (LCMS), in New York, will enter the Democratic primary as a candidate for a seat in the U.S. House of Representatives.

Former president of the Lutheran Human Relations Association of Greater New York, Pastor Neuhaus is the editor of *Una Sancta*, a regular contributor to the *Lutheran Forum*, and a member of the Clergy and Laymen Concerned About Vietnam.

Chris McNair of Birmingham, Alabama, professional photographer and graduate of Tuskegee Institute, will be a candidate in the Democratic primary for a seat in the House of Representatives of that state.

Mr. McNair is a member of St. Paul Lutheran Church, and a member of LHRAA. He and Mrs. McNair received the Mind of Christ award in 1968 from LHRAA, honoring them for accepting the task of forgiveness and reconciliation when their daughter, Denise, was killed in the bombing of the 16th Avenue Baptist Church in Birmingham.

The candidate formerly served as guidance counselor in Birmingham



public schools. He has frequently been requested to do photographic work for national magazines.

## Publishing House Reviews Policies

In recent months some concern has been expressed that church-related businesses respond in a positive and meaningful way to the problem of racism especially in the area of fair employment.

The management of Augsburg Publishing House, of the American Lutheran Church, has prepared a report dealing with the policies and practices of the firm in respect to minority persons.

The report mentions those programs and plans in which the publishing house is now involved: Project Equality, since February 1968; Jobs Opportunities in the Business Sector program of the National Alliance of Businessmen; a training school, teaching men to operate printing equipment; workshops for personnel on race and class consciousness; consultations with representatives of minority groups;

publication of educational materials which attempt to instill a sense of justice and help achieve reconciliation.

"Concern about the policies and fulfillment of policies by the publishing house in respect to minority persons is an essential concern. The seriousness of the racial crisis, the need to uproot embedded racism, and the deep desire for justice have had an effect on the total witness of the American Lutheran Church. The various official statements of the parent church have had their bearing on the policies and practices of Augsburg Publishing House...."

"Recognizing this task, Augsburg Publishing House will continue in its efforts to be just to minority persons, and to publish materials that encourage open and responsible relationships among people."

the Vanguard

Published by the Lutheran Human Relations Association of America.

EDITOR PRO TEM.: Mrs. Anne Springsteen

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Executive Secretary  
Rev. Karl Lutze

VALPARAISO UNIVERSITY, VALPARAISO, IND.

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