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Lutheran Human Relations Association of  
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Lutheran Human Relations Association of America

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# the Vanguard

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LUTHERAN HUMAN RELATIONS  
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Executive Secretary  
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## Teacher Leaves Classroom To Listen, React

It is a hunch of mine that whenever a person is forced to feel, touch, taste, smell something he can't quite be prepared for, he is ready to be changed. The most concrete happenings grasp us, shake us, move us to new beginnings, which if we don't rationalize them away, can lead us to more truthful thought:

...the labored steps of a boy recovering from a bullet wound inflicted by his brother-in-law under the pressures of the ghetto;  
...the city health workers marking rat holes in the church lawn;  
...the swarming of humanity in a narrow street on a summer evening so hot that everyone is driven out of their row houses;  
...the pitiable petty angers in a vestry meeting of a vanishing con-

gregation with a once splendid building;

...the enormous patience of a woman in that meeting who saw through her own struggles to the vision of her Lord loving His own in that building and in the streets;  
...the nearly constant nightly sound of breaking glass;

...the giant explosion in the night near my window which left me trembling;

...the yellow car, carrying two F.B.I. agents, trailing a young priest who, they thought, knew the whereabouts of Father Dan Berrigan;

...the magnificent abandoned cemetery chapel, back from the busy street behind the tenements, standing alone in a newly-plowed field dumbly awaiting the next events in the history of the city.

Whatever we as the people of God do in our servanthood role we do it to bring people hope — to open up the future — to smash the imprisoning walls of despair.

Certainly there is much truth in the conviction that we are to suffer with Christ but I dislike the "despair of Elijah" and the self-righteousness implied in this image, and note the failure to appropriate the living hope that the one risen from the dead is using the trembling structures and the anarchic revolutions of our day for his purposes in the world.

There is not perfection in this world either individually or collectively. Our "life together" is as much a gift of God as our individual salvation.

But the Spirit of God calls us together to confess our sins and to share our sainthood, not for our own sakes but for the world that it may have hope — that is, God.

## Ministry For Survival

Leland Elhard is an Associate Professor of pastoral theology at the Lutheran Theological Seminary in Columbus, Ohio (ALC). He spent four weeks this past summer observing, visiting, and working with the people of the Lutheran churches in the near east side of Baltimore, Maryland, sponsored by the Mutual Enrichment Program of LHRAA. The new and interesting possibilities which emerged from his experience are, it seems to us, worthy of priority consideration by other churches. We are sharing some of his thoughts and insights here. It should not be surprising that what Dr. Elhard says about Baltimore — the city and the churches — can also be said about other areas, other cities, other congregations. For this reason, we hope that these observations will be taken very seriously, discussed, and carefully digested, and acted upon.

### THE MUTUAL ENRICHMENT IDEA

I am a professor of theology. One who "does" theology as his day by day routine may imperceptibly come to equate theological abstractions with the livingness of faith. When this threatens it is time to come down from the balcony and find out what's going on in the street. It is time to become a part of the situation in which the action of faith is necessary because any other response is illusion or despair. I welcomed the opportunity to test myself in this regard.

### EXPECTATIONS AND LIMITATIONS

I was in Baltimore for one month. I could barely scratch the surface of each pastor's and congregation's style of life and mission in the day or two I spent with each. I experienced the Baltimore situation with a wide-angle lens, not focusing on one set of concerns in one congregation.

On the other hand, the assignment I was given was unique in that it placed me in relationship to several pastors, workers, agencies, and congregations in their common struggle with the urban predicament. I was asked to investigate the possibility of more of a "team" approach to the ministry in East Baltimore.

My feeling about my role as participant-observer can be focused in the word "naive." I sought to be as open, as concrete, as basic as possible.

### SIGNIFICANT DISCOVERIES

I often sensed urgency born of the apprehension that this was a crucial time — a time of break-through or breakdown — for some. People are strongly committed to their jobs. Nobody was wasting time. There was some openness to doing the new and creative thing if there appeared to be some possibility of success.

I sensed a considerable reservoir of care. I felt that I could go to these people, no matter who I was, and each of them in his own way would care and would bother with me to help or to see that I got to the right place for help.

### SURVIVAL IN A NEW DAY

The church is struggling to survive in a city struggling to survive. Members of congregations have moved farther and farther away from their places of worship; have little contact with the community around their church buildings.

Many church members feel betrayed, seeking for meaning in the halls (and hulls) of their ancestors but not finding it or finding it too weak to deal with the present conflict.

I sense these feelings under the expressions of frustration and hostility which do not have a clear object but which may light upon church "headquarters" or upon the young pastor who dares to open up the "ancestral monument" for community recreation. Some of the hostility I saw seemed not unlike that which accompanies unresolved grief, in this case for another day.

The dilemma of the pastor who cares for those who mourn is that he is caught between the real human need of those who must linger with the body of the deceased, in order to deal with their constipated grief, and the needs of those dying just outside the doors of the church because the water of eternal life and the milk of human compassion have not been available.

### MOOD OF PESSIMISM

It is apparent to me that, as things stand, most of the congregations by themselves do not have the energy of spirit or manpower or money to cope with the shocks which accompany serious community involvement and more than token integration of the fellowship of long established congregations.

There seems to be considerable unadmitted despair, some disappointment in God for not really taking care of us and not much hope that He is capable of doing anything fresh on which we can risk our remaining skin. The mood seems to be one of rather politely and grimly holding on, not really hoping for deliverance and a new day but vaguely expecting at best that the death will not be too painful.

### TEAM MINISTRY A PROBLEM

When I talk of my experience in Baltimore, I talk of many other places in the church. There is an imperative need for some form of team approach, but generally, individual ministers share with our church and society as a whole a considerable aversion to a real team operation.



Dr. Leland Elhard

The basic unspoken axioms of our American style of life are individualistic. Along with other professionals, pastors tend to be lonely lone wolves, threatened by each other and not even able to be in touch with their own feelings of fear, competitiveness and hostility under a cloak of busyness and politeness.

We do not seem to be able to break free from the old pattern of seeing fellow believers and workers as mostly threat and judgment and not as resources and grace for our ambiguous existence.

### TEAM MINISTRY A MUST

A team is needed for one of our primary human needs, a sense of safety. Few who have the live option of living outside the ghetto can be courageous enough to stick it out in the ghetto for a long period of time without a team of some sort with whom they can at least share how scared they are sometimes.

A team of some sort is needed to say "well done" to us for our struggling with an impossible situation which is often before us in the ghetto. Only a team which shares what we're going through can say the proper "well done" which keeps us going when the going is tough.

The old style of indoctrination-education is dead. Nobody can educate us ahead of time in quite the same way anymore because of the violent change we now experience. Therefore we must educate ourselves "on the way," in the action. And this involves team interaction.

### POSSIBILITIES UNLIMITED

I have no exact blueprint for the development of such interaction. But my experience in Baltimore suggests two possibilities.

The first is a bi-weekly "case conference" frankly designed to open up the participants to knowing and trusting each other.

Specific situations, successes and failures should be carefully presented for discussion, evaluation, analysis, and mutual benefit. The total resources of the group should be at work on

The Wheat Ridge Foundation is supported largely by Lutherans who send contributions for its work each Christmas and remind others of this ministry through the use of Christmas seals. The Foundation was begun by youth, and they are the ones who still do the work of distributing the seals and gathering the offerings.

First aimed at combating tuberculosis and serving its victims, the Wheat Ridge program has broadened to bring Christian social concern to the lives of many more people in many countries, complementing and enhancing the more traditional ministry of the church.

The Mutual Enrichment Program of LHRAA — and that is what this first page is all about — is made possible by Wheat Ridge funds.

A teaching theologian spends four weeks "living-in" with an innercity pastor, tutoring in two hours of theological study each day. The sessions often include neighboring pastors and priests. For the rest of the time the theologian listens, looks, absorbs.

MEP is hopefully a refresher for the innercity pastor who finds it difficult to arrange for his continuing education and is often without this kind of companionship. The theologian, on the other hand, returns to the classroom and to his colleagues with new ideas for teaching and with sharpened perspective and renewed commitment.

Six of these exchanges have already been experienced: in St. Louis, Detroit, Baltimore, and Denver. Six more have been arranged for the next few months.

the tasks which demand the widest possible view.

The second suggestion is really "way out" but the Spirit impels us to dream dreams. This particular dream sees a Lutheran center which would be the serving arm of the congregations of an entire metropolitan area.

The center would include a chapel, special pastoral counseling services, other professional counseling services such as doctors, lawyers, social workers. There would be a well-stocked lending library, theological, for use by pastors and laymen, an ombudsman service, experts in community and political action, educational programs for training lay workers in the church and for refreshing pastors. In the complexities of city living the possibilities for service in such a center are countless.

And through such a center, pastors, workers, and laymen now pursuing lonely battles in separate paths could be drawn together in a coordinated pattern.

A long time ago St. Paul told his congregations that only as a working body in intimate touch with the unique strength and weakness of each member can the church perform its mission in the world.

## and not forget the poor

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



The dialogue below — as faithful a reproduction as memory immediately afterward permitted — records visiting an inactive member with whom I always found it difficult to grab on to anything of substance.

The background for it is this: In July of 1969 the New York state legislature chopped out of the budget funds previously allotted for welfare recipients' clothing, transportation, furniture, food for seeing-eye dogs, and most emergencies. Since our congregation on the Lower East Side includes dozens of people on welfare (and most of us are in the low-income category), we were faced with a genuine crisis. What to do?

We worship in a basement "in the round", so it was easy to let the sermon for two Sundays take the format of the congregation discussing its response to the Gospel vis-a-vis this particular bad situation. An "income sharing plan" emerged. Since the cutback amounted to about \$10 a month per person, the members decided to pledge in units of \$10, where possible. Twenty-six family units pledged and at the end of the first year about \$5000 had changed hands — not bad for a total of little more than 100 communing members.

But to the point. This move provided an excellent opportunity to converse with members who did not respond, in order to discuss attitudes toward people on welfare. "Bill Miller" is white, reserved, a bachelor about 40-years old who works on a semi-skilled job for the city's rapid transit system.

**Simon:** . . . Bill, the main reason I wanted to talk to you is the welfare crisis and the congregation's income-sharing. As you probably know from the newsletter, we have spent a lot of time the past few weeks on this problem and we've discussed it in our Sunday celebrations. Are you more or less familiar with the welfare cutback and what it means?

**Miller:** Well, not exactly. I've seen something in the newsletter, and I know there has been a lot of talk. But I haven't paid too much attention.

**Simon:** The situation is this: A lot of our own members are hurting badly because they depend on welfare assistance. They used to get special allotments for clothes and furniture and for things like moving expenses or other emergencies. But now all of that has been dropped. Everything has to come out of food money. It will really hit hard in September when school starts and the kids need clothes.

**Miller:** Yes. I guess that won't be easy.

**Simon:** It's so bad that people — our own members — aren't going to be eating three times a day or dressing warmly. We talked about it in church and decided that one of the things we could do was start sharing our incomes. Some of us have more than we need. So we thought we could "adopt" persons at the rate of \$10 a month. That would roughly make up the money for clothes and furniture that was eliminated. A family of five would get \$50, for example. That still doesn't give them much, but at least they may be able to get by.

**Miller:** Well, . . . I'm not in a position right now. . . . I don't know much about it. . . . It's kind of complicated.

**Simon:** Let me ask you this: Does the fact that it involves people on welfare have anything to do with it?

I mean, is it the picture of people on welfare sitting around drinking beer, too lazy to go out and work that bothers you?

**Miller:** I guess so. Yes. You hear a lot of stories going around like that. They do seem to be taking advantage.

**Simon:** Could I fill you in just a bit? I know there are some who fit that description. But they are the very few. Unfortunately they stick out and get noticed and are the ones everybody talks about. But the statistics prove something else, Bill.

**They've added up all the people getting public assistance across the country and found that most of them are children; the rest are mothers, aged people or physically handicapped. Less than 2% fall into the "able-bodied men" category. That's not very many. And the unemployment problem accounts for most of those.**

**Miller:** Some of them, it seems, just don't want to work. I have an uncle in Minnesota with a wife and seven children. They're on relief. But he just doesn't seem to get out and try to find work. I don't understand it. And his wife makes him do a lot of work around the house, so he's all worn out and that doesn't help any.

**Simon:** I don't know about your uncle, but for income-sharing at Trinity we are not talking about men who won't work. We will be sharing with people who need help, who have no other choice.

**Miller:** All I know are the stories that you hear. And I know a lot comes out of my taxes.

**Simon:** Let me tell you the kind of people we are talking about. I'm talking about Mrs. — (a 79-year old widow) who lives in this building. Do you know how much she gets a month to live on?

**Miller:** Well, no, not exactly.

**Simon:** She gets \$70 a month, plus rent. I don't know how much you get to live on a month, but she gets \$70 for everything.

**Miller:** That's not much. But of course she's an unusual case. What about the mothers with babies? Some of them seem to have babies just so they can get more money. You'd think they'd plan better.

**Simon:** Bill, nobody is having babies for the money. Do you know what the scale is for extra persons in the family? It's \$46 a month. If Mrs. —'s husband were alive, the two of them would get \$116. That's not much. And when there are kids it gets a lot worse.

**Miller:** Well, maybe so, but like I said, I don't know much about it. It's very complicated. I'd have to know more about it. So I don't think I'm ready now. I'm just not ready.

**Simon:** Bill . . . it seems to me that Jesus doesn't give us much choice on some things. He made it very clear that if we believe in him, if we are children of God, we will share with those who are hungry. We can't claim to follow him unless we do. It's as simple as that.

**Miller:** Yes. I suppose so. I think the city should do more to help those people. Why can't the city do something?

**Simon:** The city is up tight for money on just about everything. The trouble is, the funds were cut back by the state. It's popular for elected officials to do that, for the very reasons you've been giving. So the city can't

do much. That's why we are trying to pitch in, for our own members at least, and perhaps a few others. What do you think you could do?

**Miller:** Well, like I said, it's awfully complicated and I'd have to learn a lot more.

**Simon:** Are you planning to read some things or talk to people to find out more about it?

**Miller:** Well, no, not really. I'm not so interested. It's very complicated and I hear a lot of stories . . .

**Simon:** Bill, don't you think that as a Christian you have a responsibility to find out the facts and not just listen to stories? I am disturbed by what you just said.

**You admit that to believe in Christ means also to assist the poor and feed the hungry. Well, they are all around us. They are even in our own congregation. But you say you are not even willing to find out who they are or what they need. Don't you think this is a rather clear contradiction?**

**Miller:** (Stutters and gropes for words) . . . Well, anyway, I'm just not in a position now to do anything.

**Simon:** Bill, this is something so basic, so Christian, that you owe it to yourself to consider it.

**Miller:** I know Trinity is poor. It's about the poorest congregation there is. We're subsidized. You shouldn't expect a poor congregation like ours to do something like this. The rich congregations out in the suburbs — they ought to be doing it.

**Simon:** No question, of course they should. But they aren't. Anyway, it's our family, our members. And we're not asking the whole congregation to do it, because most of them can't.

**Miller:** No, I think other congregations should do it.

**Simon:** Look, Bill. Some of us in the congregation have more than enough. I earn less than you do, but my wife and I never go hungry. When we want something to eat or need to buy clothes, we can do it. And we can set aside money to help at least one family that would otherwise suffer. It's not going to hurt us a bit. Bill, if you have more than enough, we're simply saying that it is a Christ-like thing to share.

**Miller:** Well, I don't know . . .

**Simon:** Tell you what. I'll send you something in the mail that will give information about the welfare cutback. Read it, think about it at least, and we can talk about it some more in a week or two.

**Miller:** Okay. Maybe some other time.

\* \* \* \* \*

It would be easy to pick out deficiencies in my handling of this situation, admittedly. I offer it here not as a model, but simply to illustrate that confronting a particular human need turned a potentially superficial visit into a nuts-and-bolts exchange.

As for success, it was a great flop. I later suggested to Miller the options of assisting the 79-year old widow in his building, whom he knew, or pledging any amount he might choose for world relief. He declined and has since left the congregation.

Still, I believe helping him face this issue was a necessary ministry and at least it did not do him the disservice (the "unministry") of letting him tag along on the basis of shallow pleasantries.

# Who Will Listen?

The following is a composite letter, culled from several which have come to our attention. The concerns, the hopes, the frustrations, the sufferings expressed here come from people who actually exist, who breathe and eat and bleed and cry. The thoughts, feelings, words compressed here into one letter, are nonetheless those of the writers. And without exception, they plead for that chance which so far has been denied them — decent housing in a smaller community.

"Their" letter is addressed — as one was —

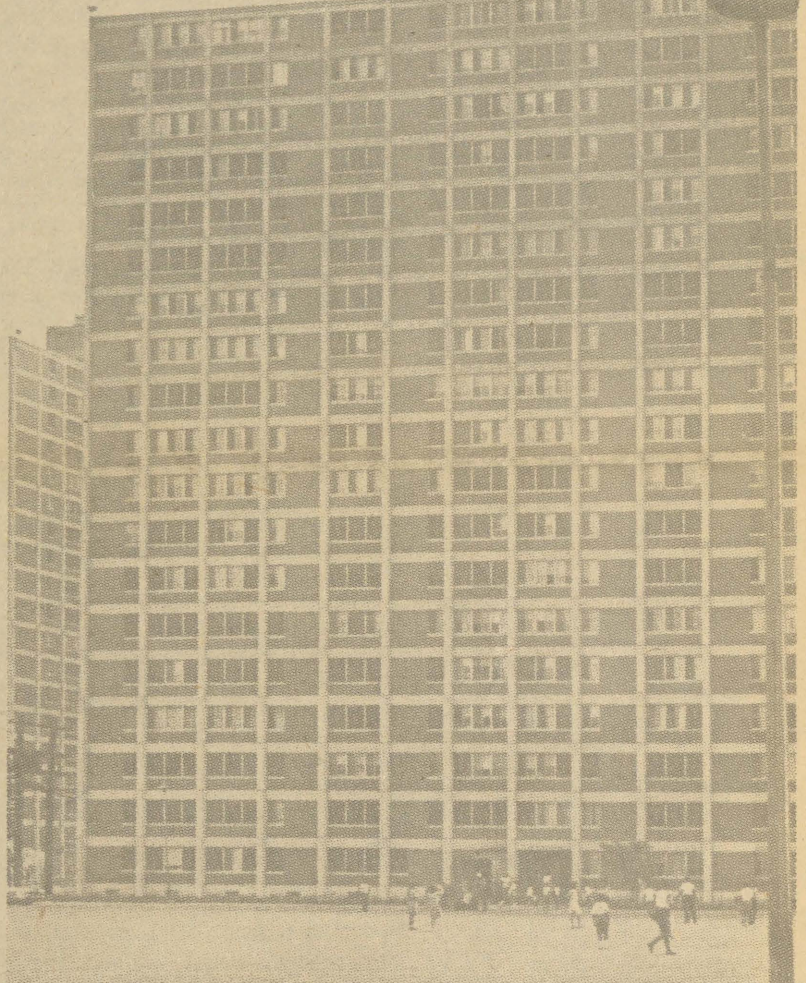
## TO WHOM IT MAY CONCERN

"I am a poor mother of five (eight, two, seven) children, and I would like to get out of the high rises, away from the street gangs, away from murder, away from overcrowded schools, and away from the mass congestion of this community. Do you think you could please help!

My daughter is in the hospital now, her arm almost shot off. She was sitting on the porch with her friends. Three of them were shot also.

It is so hard to get an apartment. I have lived in dumps all these years. I asked to be transferred to a row house, but they say you have to have a good reason. I guess someone has to be killed. I sent my three teen-age boys to live on the other side of the city so they wouldn't be bothered with the gangs wanting them to join.

I would like my children to have a chance to get a head start, get fresh air, have a back yard to play in, have space to grow in. I am tired of the big, dirty, raggy, slummy city. The dirt and filth is all we ever see.



**I would like you to understand me as a person, a human being, an individual with feelings, emotions, dreams, thoughts, plans for now and the future. I would like a hand-up, not a hand-out for the rest of my life.**

I want to work. I have worked as a teacher's aide, and applied again this year but did not get called because of the cut-back in funds. I like working with youngsters. There are always people who have other jobs and they apply too. One person having two jobs hurts other people who have none.

A.D.C. means Aid to Dependent Children, not aid to dependent mamas. Many times I feel like taking the money and running away, never coming back. I feel that I have a lot of real courage, dealing with the problem and not copping out.

I have lived in this city all my life and seen things go from bad to worse — housing, public schools, courtrooms, teachers, principals, judges, aldermen, mayors, governors, presidents, managers of public housing, senators, congressmen — all these people have the power to do something about the injustices in this city and this whole country.

**Laws and rules and regulations and civil rights and constitutional rights don't mean a thing on paper or in print if they are not exercised and used.**

I have written to the mayor and the aldermen and to the Board of Public Housing. Improvements should be made for inner-cities and all poor people everywhere, white, black, brown, Indians, Mexicans.

I want to stress this point again — a hand-up, not a hand-out. This will enable me to work for a long time free of fear. I don't mind being used, but not abused. I hope you understand what I have been saying here — and why I want to leave the city soon, please!

**Keep in touch with me.**

EDITORIAL

Reports on VIOLENCE

Keep The Conversation Moving

"What should a Lutheran college be doing?"

... We with our learning and our nurturing of men and women to be the citizen of our society have helped create whatever world this is with its meaning or meaninglessness. And we must not, either in the name of academic excellence or in the name of our Christian faith, forsake the world we have helped to fashion. It is the arena of our continuing struggle to be sound and healthy educational institutions.

... In this there is give and take, trial and error, and anything but peace and quiet. But peace and quiet are not to be the lot of honest colleges in these days.

... In the midst of all our problems, not the least financial ones, it seems to me we need more than ever to make clear to our society that the Christian faith makes a difference in life and that we must operate our colleges in such a way that this is evident. If we don't, our besetting problems will perhaps devour us. And perhaps they should."

Sidney A. Rand, President, St. Olaf College, Northfield, Minnesota  
From "Educational Strategies for Social Change"  
Proceedings of the 56th Annual Convention Lutheran Educational Conference of North America  
January, 1970

Many of the Indians attending the recent Lutheran Indian Conference in Sioux Falls, South Dakota in mid-summer were not Lutherans. Some no longer belong to any Christian church. It was from this latter group that a voice was raised against what seemed to be a rather well-worded statement:

"...determined Christian love will have to be exercised by all (conference) participants as they grapple with the implications of Lutheran response to American Indian Challenges."

The objection — substitute for "Christian" the word "Indian."  
"We've seen enough of what is called Christian love; we cannot trust it and we do not want it. We want the kind of love that is a part of our own heritage."

Such bold discrediting of the words "Christian love" will cause faces to flush with anger. It would be more appropriate for the faces to blush with shame and embarrassment.

If the "Christian love" that the church and church members have communicated through the years is seen by Indians as shoddy and despicable, then the communicators would do well to make a serious and critical inventory of personal and institutional behavior.

... All of us have shown that we are relatively content to thrive on a system that enriches us while it obscures the reality of hunger and in fact often heaps abuse upon the hungry. What are we to do?

First we can create a presence. ... We need more doctors and dentists and nurses who are willing to step forward and say that to bear the name of Christ at this time means for them to go abroad and use their skills for those who would have no access to medical help without their presence. This in turn requires a great deal of support from the rest of us ...

If the first word is presence, then the second is politics. ... I mean to suggest that Christian medical professionals (like other Christians) must be humble enough to learn that unless such things as the ballot box and letters to public officials are used consciously as weapons against hunger, we will only exacerbate the problem.

... On an issue like hunger their opinions carry disproportionate weight — as does their silence.

Arthur Simon  
"Hunger, Presence, and Politics"  
Cross and Caduceus, Jan. - Feb., 1970

St. Louis LHR Chapter Inventories Employment

LHRAA's St. Louis chapter at its annual meeting on October 4 presented a panel of personnel officers from several Lutheran institutions to give an account of their record in employment, especially for minority groups.

The reports were for the most part brief and the speakers described their concern and were able to point to some improvement in adding minority people to the working forces of their agencies. However the overall picture highlighted the tardiness of this concern and the need to expend far more effort on the matter.

Among those reporting were representatives of Concordia Publishing House, Lutheran Hospital, Concordia Seminary, Lutheran Family and Children's Services, Lutheran Mission Association, Lutheran Home for the Aged, Radio Station KFUD, The Missouri District (LCMS) and the Lutheran Building.

Absent were representatives of the Lutheran Laymen's League, as well as representatives from the two Lutheran high schools and the Lutheran elementary schools.

unemployment in the vineyard

The meeting was begun by Dr. John Tietjen, President of Concordia Seminary in St. Louis. He read to the audience the familiar story of the laborers working in the vineyard.

Calling attention to the particular concern of this meeting — minority employment — he suggested unique implications in the verse:

"And about the eleventh hour he went out and found others standing, and he said to them, 'Why do you stand here idle all day?' and they answered, 'Because no one has hired us.'"

small hope for church response

Shortly after the meeting had begun, a representative of ACTION, a local militant protest group, took his place at the microphone and told how little Blacks really expect from the churches, blaming them for broken promises, for noble resolutions, and poor performance.

meeting is hopeful sign — performance still short of need

LHRAA's Executive Secretary, Karl Lutze, was the first speaker after the ACTION message and stated that this was "an unusual — and laudable — meeting. Nowhere else has a group of Lutherans called on fellow Lutherans to give an account of their employment practices with this kind of response by the employers."

Lutze suggested that while the reports may look good in comparison to previous years, Blacks will find the picture disappointing since they must necessarily focus on how much remains undone and how many needs are yet unattended.

criticism is a gift

The presence of ACTION representatives — or any Blacks — should be received with gratitude and appreciation, Lutze said. After so many rebuffs and disappointments over the years, these people indicate, by their presence "that maybe they can still trust the church; maybe the church will still be faithful to the Lord."

Institutions and agencies of the church, he said, should avoid becoming defensive at meetings like this, and welcome the concern and criticism as an attempt by Christians to help each other be consistent with the principles we claim to espouse.

program spurs discussion new officers elected

Over 100 persons were present for the program which included a presentation by Mrs. Gwendolyn Giles of the St. Louis Human Rights Commission, and Mr. James Savage of Monsanto Chemical. Several panels of reactors led spirited discussions.

The meeting, chaired by retiring President LeRoy Zimmermann, also included election of new officers for the chapter. A plaque was presented to Mr. Ernest Williams, recognizing his many years of service, since 1946, to the local chapter and the national organization of LHRAA. Mr. Williams served as national treasurer for several terms.

Don't let the conversation die — give them a book!

FIRE FROM THE THRONE	by Andrew Schulze	5.95	----
TO MEND THE BROKEN	by Karl E. Lutze	1.95	----
BLACK POWER AND THE AMERICAN MYTH	by C. T. Vivian	1.95	----

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# Students Question "Christian" Ethics

This summer some young people took the problems of the world on their shoulders again; felt their awesome weight and came up with some thoughts on the subject, including a call for a "serious re-evaluation of our religious traditions."

The Lutheran Student Movement met at Holden Village, Washington for a week-long discussion of ecology. One of the study papers which was adopted at the end of their sessions stated:

"...we became particularly concerned with the challenges which the Christian faces in being true to both his faith and the facts of societal change."

### PROFIT OR ETHIC

"Our environment is continually being destroyed, often in the name of corporate profit and progress, as well as by individual apathy and selfish gratification. In many cases Christian theology has been a willing accomplice to this destruction, despite a responsibility for maintaining and not destroying God's creation."

"Our economic system is implicitly based on this Calvinistic assumption that prosperous businesses are also good and therefore blessed by God."

"Little mention is ever made of how profits are made or at what cost to us or to our environment. Only the size of the profit determines the size of God's blessing."

### NARROW-MINDED STEWARDS

"...We need to redefine the whole concept of Christian stewardship. All too often Christian stewardship is only mentioned in tributes to mothers on Mother's Day or whenever the offering is being collected."

"We need to widen the definition to include all of our responsibilities to all forms of God's creation, be they ecological or interpersonal. This idea includes care of the earth and protection of the quality of life."

Somewhat wistfully, the paper concludes that "Perhaps if a sense of urgency in this task can be conveyed, the Church will cease to be merely a building that one visits and will become a viable community of God's representatives."



Mr. Ed Benton, one of the spokesmen for Indian culture

# League Gathering Asks: "Who Are We?"

by Pat Krause

If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. . . This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but there must be a struggle.

Frederick Douglass

Douglass would have dug the Walther League Gathering. Ask the 285 people — mostly young Lutherans, Indian, Latin, Black, and white — about the nature of the struggle as they lived together for four August days — and you will receive a myriad of responses. One point of consensus: as surely as Latin, Indian and Black youth grappled with their own identity awareness, white youth asked, "Who are we?" as intently. The setting was Ghost Hawk Park on the Rosebud Sioux Reservation in South Dakota.

Who are we? Are we the sons and daughters of the slave master? Are we honkies? Paleface? Anglos? The establishment? Imperialist exploiters? Naive do-gooders? Rabid racists? Subtle controllers of people of color? At times throughout the Gathering the white youth were considered to be all of these — and more.

The ethnic speakers at the Gathering, and the cultural exchanges led by the different ethnic groups succeeded in escalating the struggle. Further, white youth who wished to enter into coalition with youth of color — personally, and as group organizers — met with frequent rebuff.

"The coalition is Latin, Indian, and Black. You want to help feed the hungry and eradicate poverty that is a real part of our lives. Yet, you deal in myths about us and yourselves. You do more harm than good. It is you who are impoverished."

The rejection was painful. To be "under the Law" is no picnic.

### FROM LAW TO GOSPEL

Many thirsted for communion, longed to eat the bread of unity and affirmation. Perhaps our hunger for hope, our need for the Good News readied the whole Gathering family for unexpectedly rich worship experiences.

Confessions were gut-level, if tears are an indicator. And celebration was jubilant, if spontaneous music and hugs and laughter are indicators. For moments, at least, there were the crops that came from plowing. . . and rain that follows the thunder and lightning.

There was faith in the Community of Saints, in New Reality, and in Christ who, in surprising and "un-programmed ways" lets His people know that they are beautiful and that they are loved.

A conclusion which emerged from intensive white rap sessions was that we are free, are liberated to face ourselves, our churches, schools, and society in new ways. The Rosebud experience brought home to many what a few have been saying since Leaguers first talked of "breaking the hunger chain."

It's not just the poor and hungry that suffer in a society that keeps poor people poor. It's the non-poor as well. We need to break the chains of racism, poverty, war, over-population, pollution. . . not because we're "good guys in white hats" helping others "come up to our standards." Our own standards for survival are questionable.

The Rosebud struggle is not finished. But, for many, it has surely begun.



The Gathering "under the big top"

We cannot recall that the Vanguard has ever reviewed a book more than once. We are doing it now because we are convinced that Vivian's book is important, that it should be talked about, and that it should be read by many people.

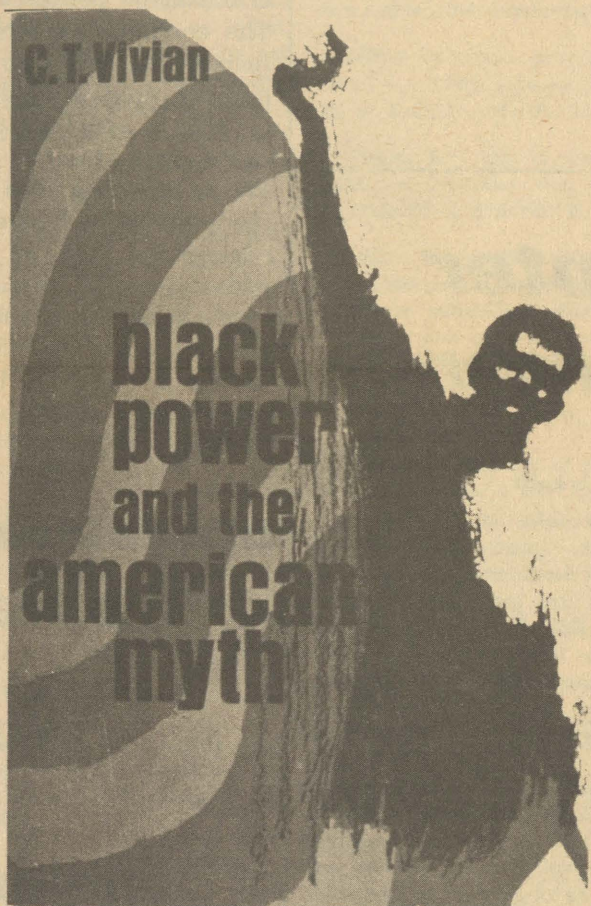
Our first review appeared on page one of the April-May Vanguard. In it we mentioned briefly Vivian's discussion of the assumptions about this country on which the civil rights movement based its non-violent protest. He points out that non-violence did not succeed because the assumptions — the beautiful American ideals — proved false.

The author, a former staff associate of Dr. Martin Luther King, speaks from his own experience. Willing to uphold the ideals, he sternly cautions against any naive belief that there is anything like universal commitment to these ideals.

It is just such belief that has resulted in frustration after frustration for Blacks in America. Vivian notes that at long last Blacks are waking up to the folly of accepting the assumptions as valid.

On the other hand, many whites and some Negroes cling to their uncritical belief in these assumptions, and withdraw support from the Black cause when they are challenged.

Here are a few of Vivian's examples of "the American myth:"



FORTRESS PRESS

\$1.95

## BOOK REVIEW

BY KARL LUTZE

### BASIC HINDRANCE IS LEGAL SEGREGATION:

In case after case when unconstitutional and immoral laws were condemned by the court, the "unwritten laws of subjugation" still were effectually operative. The primary achievement of this — "the real hatred of whites for Blacks was forced into the open."

### INDIVIDUALS — CONGRESSMEN, JUDGES, ADMINISTRATORS, BUSINESS LEADERS — HAD POWER TO DELIVER US FROM BONDAGE:

The institutions these men represented were themselves thoroughly racist. The men did not have the power, the institutions did.

### DEMOCRACY — THE SOUL OF OUR NATION:

"We learned. . . the seeming unity. . . is really the precarious balance of power. . . no one of any color who happens to be poor and unorganized has any civil rights which other people need respect."

Some who risk their lives to fight on foreign soil so that others may have the freedom of the ballot, have returned and been denied their own right to vote.

### OUR NATION IS RICH IN CHRISTIAN LOVE:

The nation was unable to respond to the loving, non-violent style of "the movement." The churches were not able to divest themselves of their commitment to the status quo and their insistence on patterns of white superiority.

Vivian expands on each of these points with telling force, and deals with other assumptions with equal clarity and persuasiveness.

We commend Fortress Press for publishing this short but important book, and again urge you to read it and to share it with others.

COPIES OF BLACK POWER AND THE AMERICAN MYTH BY G. T. VIVIAN CAN BE ORDERED FROM LHRRA VALPARAISO UNIVERSITY, VALPARAISO, INDIANA 46383 \$1.95

### THE LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA-FINANCIAL REPORT 1969-1970

Mr. Clarence J. LeVoy of Dyer, Indiana has again generously performed an audit of the 1969-1970 financial records and reports that the statements "prepared by your treasurer. . . are accurate and properly reflect the financial condition of your organization."

INCOME	Budget	Actual	Budget	EXPENSE	Budget	Actual	Budget
	69-70	69-70	70-71		69-70	69-70	70-71
Memberships and Contributions	\$27,600	\$26,699.19	\$28,000	Salaries, Housing, and Pensions	\$32,500	\$31,842.90	\$33,000
Districts, Congregations, and Organizations	20,000	12,828.94	15,000	Travel and Meetings	11,500	6,044.42	7,700
Automobile Fund	500	932.23	700	Printing, Postage and Promotion	10,000	8,528.71	9,200
Literature Sales	2,000	1,232.39	1,500	Office Expense	1,500	1,865.21	2,000
Grants	1,000	2,349.40	2,000	Telephone	2,000	1,580.21	1,800
Pentecost Calendars	2,000	3,683.59	4,000	Resource Conferences	300	55.09	500
Christmas Contributions	3,600	2,887.50*	3,000	Special Services	200	38.55	200
Miscellaneous	2,000	1,357.78	1,000	Research Dept.	500	511.68	600
				Miscellaneous	200	40.00	200
<b>TOTAL</b>	<b>\$58,700</b>	<b>\$51,971.02</b>	<b>\$55,200</b>	<b>TOTAL</b>	<b>\$58,700</b>	<b>\$50,506.77</b>	<b>\$55,200</b>
Surplus		\$ 1,464.25					

\* Unbudgeted special debt reduction solicitation in September accounts for lower Christmas income than expected.

Bulk Mailings of the VANGUARD may be ordered at the cost of \$4 per 100 copies of any issue

write VANGUARD, LHRRA Valparaiso University Valparaiso, Indiana 46383