

1972

The Vanguard (Vol. 19, No. 1), Jan 1972

Lutheran Human Relations Association of America

Follow this and additional works at: <https://scholar.valpo.edu/vanguard>



Part of the [Civic and Community Engagement Commons](#), [Inequality and Stratification Commons](#), [Other Religion Commons](#), [Politics and Social Change Commons](#), [Race and Ethnicity Commons](#), [Social History Commons](#), [Social Justice Commons](#), and the [United States History Commons](#)

This Newsletter is brought to you for free and open access by the Lutheran Human Relations Association of America at ValpoScholar. It has been accepted for inclusion in The Vanguard by an authorized administrator of ValpoScholar. For more information, please contact a ValpoScholar staff member at scholar@valpo.edu.

the Vanguard

Vol. 19, No. 1
January, 1972

Published by
LUTHERAN HUMAN RELATIONS
ASSOCIATION OF AMERICA
VALPARAISO UNIVERSITY
VALPARAISO, IND. 46383

Executive Secretary
Rev. Karl Lutze
Assoc. Ex. Secy.
Rev. Karl Thiele

Editor, Mrs. Anne Springsteen

The search for a heart...

Chicago Indian Village Evicted From Campsite

On Wednesday, December 1, the Indians of the Chicago Indian Village were brought to trial by the Northern Illinois Conference of the Methodist Church of America, for illegally possessing Camp Seager, a Methodist-owned camp located near Naperville. The trial, held at the DuPage County court house in Wheaton, Ill., resulted in an eviction notice being served on the group — about 50 Indians led by Mike Chosa.

The Indians left their substandard housing in Chicago's Uptown section to dramatize the need for better housing for urban Indians, and to publicize the

many promises they contend have been broken by the government. They had been quartered at the campsite for several weeks after being evicted from an abandoned Nike site also located in DuPage County. It has not been determined where they will now live.

A group known as "Concerned Citizens of DuPage County" has been supportive of the Indian cause, and has tried to get permission for the Indians to live on the abandoned Nike site, which is located on the grounds of the Argonne National Laboratory. The barracks and twelve homes have been declared "excess prop-

erty" by the government, but so far permission to use the buildings has not been granted.

State Senator Earlingborn sent a representative of the Chicago Housing Authority to the trial. He offered the Indians housing in the Cabrini Green and Robert Taylor Housing Projects in Chicago. (These are the high-rise projects which were built for Black people, and which have been criticized and rejected by Blacks because they are notoriously bad places in which to live.) Mike Chosa, speaking for the Indian group, publicly refused the offer.

by Donald Gourlay

As you enter the quiet suburb of Wheaton, Ill., you are reminded by a large red, white, and blue sign that this town was once named an "All-American City." It seems ironic to be reporting here my reflections on something as "all-American" as the trial of 50 Indians which took place in this town one cold day in December.

A PLACE TO LIVE

Wheaton is the seat of government for DuPage County. I grew up in DuPage County and know a little about its people and politics — both are very conservative. This bastion of Republicanism, formed by carving out the southeast corner of Cook County, encompasses many typical suburban villages and housing developments where middle and upper class white people reside, commuting to their work in Chicago.

The fertile land of this area had long ago been taken from the Indians and later settled by farmers, many of whom were German Lutherans. Now the Indians were back in an interesting confrontation about the land once again. But what went on that day in the halls of justice of DuPage County has implications for the nation, and especially for the federal government's policies concerning Indians. What happened in Wheaton was only one of many events happening across the nation which has something to say to all Indians, all minorities, and ultimately all the poor and oppressed in this country. And to anyone else who will listen.

On the day of the trial, the center of attention was the group of 50 Indians who were living on a Methodist-owned campsite near Naperville, Ill. This group, the Chicago Indian Village, had moved to these grounds temporarily and with the full agreement of both the Indians and the church officials involved. The Indians had been living at an abandoned Nike site not far away, hoping that the government would give them permission to remain. However, the government refused to deal with their needs until the Indians left the property. And so they left. And waited. And waited.

THE COURT DECIDES

Meanwhile, the Concerned Citizens of DuPage County, supporting the Indian objectives, began to push for a court trial. Their hope was that the Indian case would be stated and the promises which they claimed had been made and broken by the government would be exposed. This was an attempt to dramatize the grievances and enlist support for the Indian cause.

Then the Methodist Church began its legal proceedings. The lawyers worded their case in a way which, in effect, said, that the Indians were making it impossible for the church to possess the land which legally belonged to them. The case was clear-cut, and since it was not possible for the Indians to explain why they were there, the net result was a predictable verdict. The Indian Village was given ten days to get off the land.

When I arrived at the ancient court house on that December day, the spectators outnumbered the Indians. Some were members of the Concerned Citizens group, a few with placards expressing their support for the Indians. Coffee was served by the citizens' group, many of whom were suburban housewives who had brought their children with them. Several reporters were on hand in addition to the TV news crew. Several pastors and priests stopped by to look in. The mood of the group was friendly and peaceful. No uniformed policemen were in sight.

The sheriff's deputy stood at the courtroom door. The only voice of

authority came when he shouted to clear a path in the narrow halls for people to get through. Since the trial was held in a small courtroom, most of us had to stay in the hall. I never did find out who were the ones allowed in the courtroom for this public trial.

THE BYSTANDERS

During the long wait, I talked with many people. No one seemed to doubt that the Indians would be evicted, and no one knew where they would go next. There was a feeling that someone in authority, someone with the power, ought to show a little heart for our country's original citizens. It seemed to many that an abandoned Nike site would serve their present need for housing very well. I sensed in these conversations a mood of resigned frustration.

I talked for some time to a citizen of Naperville who had come to watch. His remarks probably reflect the attitudes of many of his fellow citizens who were now involved, perhaps unwillingly, in this drama.

The people of Naperville, I was told, are quiet and peaceful and law-abiding. They did not take kindly to this group of people whose culture and traditions were so different. He told me that squirrels and rabbits had been shot; sometimes too much drinking went on; and there was always the possibility of a disturbance caused by some wild high school boys looking for trouble. Such a list of "crimes" seemed to be placing a great burden on the local morality.

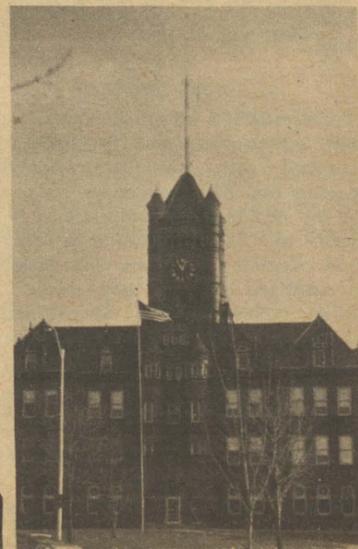
cont. on page 2, col. 1



Indian tents, 91st. Street near Nike site



Camp Seager, Methodist-owned campsite



DuPage County Court House

Indians Distribute Gifts To Needy

This follow-up report was received from Pastor Gourlay during the week after Christmas.

We have become accustomed to the many and varied efforts to show concern and interest in the less fortunate at Christmastime.

This Christmas, the people of the Chicago Indian Village, still without homes of their own, wanted to express their gratitude — to say "thank you" — to the people of DuPage County who have been kind and generous to them during their protest.

Under the direction of Mike Chosa, the Indians gathered small items such as toys, talcum powder, and soap, and distributed them to the non-Indian needy children and old people in nursing homes.

About twenty Indians are now encamped by the roadside next to the abandoned Nike site at Argonne National Laboratories. Four canvas tents and a tar-paper shack stand on the narrow strip of land between 91st Street and the fence surrounding the Nike site.

Several members of the village, mostly men, huddle around a small fire built in the blade of a small digger. Coffee is brewed on a charcoal fire. It looks thick and dark. The shack houses food rations.

Gifts of food and clothing have come in freely and the supply is good. Fortunately, Chicago has not yet had a measurable snow fall and the temperature has been mild. But winter has only begun.

I spoke with a few of the Indians gathered around the fire. They have no animosity for the church group which evicted them. They expected it. They had good words to say for

cont. on page 2, col. 3

Chicago Indian Village

cont. from page 1, col. 4

Meanwhile the church was trying to help. Fifteen children of the Indian Village were being tutored at a local church college on a one-to-one basis. They were responding to the lessons, and progressing well. So it seems that, while the church was formally presenting its "just causes" for eviction of the Indians, they were at the same time helping them in what appears to have been a very positive way.

In the halls of the courthouse, secretaries and county workers were surprised at the crowds who were pressing into their sanctuary. They apparently did not know what was happening, and this surprised the citizens' group, since they thought every one knew what the meeting was about. A secretary came by and asked what was going on, and was told. Her response was, "Isn't it a shame, I'm for the Indians." I wondered if, as she went on to her office, she was hoping that her boss had not heard her remark. The long day wore on. One by one, the housewives and the children left. The revolution would have to wait until tomorrow. It was time for supper.

ANSWERS DELAYED

The central issues in this case are very serious. The Concerned Citizens contend that "the governmental agency that has been given a share of the \$5,500,000 to help urban Indians of Chicago develop housing and educational centers, has failed to meet the challenge and needs of these Indians. To date, the O.E.O. office still funds directly only one Indian project in Uptown, a psychiatric care center with no Indian employees; still has failed to announce

the name of the coordinator of Indian Programs for Region V (which includes Chicago); still requires that the Indians raise \$50,000 on their own before they will give a matching grant to develop programs to deal with the problems of housing, education, job training, and health."

This kind of non-response appears to many to be another example in the long history of shoddy treatment of Indians by the white man's government, a government which has wealth and power now because of the land and resources which were taken from Indians. There are no simple solutions. Even if the government decided to give permission to the Indian Village to live at the Nike site, this would only be a temporary easing of pressures.

WHO CARES?

And what of the white people of Chicago? These are the people, and they include church people — who could lend the weight of their concern to influence decisions. But it is doubtful that very many of them know what is happening; and it does seem as if they do not really care.

That cold December day in the DuPage County court house I saw a little into the heart of the matter — the cold unresponsive heart of "the system" which has refused to allow these first Americans to live their own lives in their own way; a system which has regularly oppressed and controlled them, keeping them segregated and dependent upon the state; a system which, even in its best efforts, has depersonalized and dehumanized a proud and independent people. There will be no answer, there will be no relief for the suffering of oppressed people until their

freedom and dignity is returned to them.

I have the feeling that those Concerned Citizens who gathered in the halls of justice in this midwestern county seat came in a desperate search for some heart in their system of government. Perhaps their greatest disappointment was the realization that there is very little heart in the structured system of the church either. If it isn't there, where is it?

cont. from page 1, col. 5

the many citizens of DuPage and for the church groups which have been sympathetic and generous. A Unitarian church in Elgin is housing, feeding, and educating the children of the village.

It appears that this warmth and understanding has not spread to the federal government or the police. During my short visit with the Indians, many sheriff's police and Argonne security police drove slowly past the camp. There have been alleged incidents of harassment by the police especially at night. It should be pointed out that there are expensive houses across the street in what is usually a quite rural setting.

Everyone, including the government officials I spoke to, realizes that there is a problem. But everyone seems to think that the solution lies with someone else. The system rolls on and the small band of Indians encamped by the side of the road continue to wait. It would be nice if somewhere the system showed some heart... especially at Christmastime.

Marathon Session In Minneapolis Young People Face Issues of Racism

by Al Bostelmann

Films, discussions, slides, arguments, laughter, music, tears, rhetoric, and much more filled the twenty hours of the race and human relations "marathon" in Minneapolis directed by the Twin Cities LHRAA chapter. On November 12 and 13, from 7 p.m. on Friday through 3 p.m. on Saturday, 28 young people and 7 adults participated in the experimental program.

ENOUGH TIME TO TALK

The idea grew out of the experience of the Chapter of the last four years as they provided educational programs and seminars for various groups in the city. Several things had become clear during those years: young people are open and willing to look at their own attitudes towards minority groups; and an evening program does not give enough time for people to explore deeply all the feelings, questions, and attitudes in the area of race relations.

The "marathon" was planned as an attempt to find more effective ways of communicating the concerns of minority citizens in Minnesota. Christus House, an inner city retreat house, provided the setting for the encounter, bringing together young people, adult supporters, representatives of minorities, and other speakers whose work brought them in close contact with the realities of prejudice in Minnesota.



John Calloway and Oliver Thomas

Mr. Conrad Balfour, Director of the Minneapolis Urban Coalition, headlined the program. Sharing his concerns for injustice and "unloving laws" passed by state and federal legislators, he effectively brought with him his many years of experience in the area of human rights. The group responded to his sensitivity, his readiness to listen, and his ability to feel along with the youth as they struggled with their attitudes. Mr. Balfour stayed with the group during the entire twenty hour session.

THE BLACK EXPERIENCE

Other speakers included Mrs. Vivian Dye, a Black Lutheran, John Calloway, an educator for the Concentrated Employment Program (CEP), and Oliver Thomas, currently employed as Job Developer for the Twin Cities OIC. In an informal dialogue, they offered varying views on living in a ghetto, and being Black in a white world.

"Do you know what it feels like to be a Black couple in a Minneapolis ghetto?" asked Mrs. Dye. "You feel after a short time that you're locked in. You look at our projected income and the fact that you are Black. You see that you don't have much freedom of movement."

Mr. Calloway pointed out that "racism in the Twin Cities and Minnesota is harder to get at; it's subtle but it's there. . . Business says, 'Equal Opportunity,' but when you get there, they say, 'You're not qualified.'"

Mr. Oliver emphasized his early parental training. "My dad taught me early how to live with the police and white folks. I learned how, but later on when I read 'Brother Malcolm' that really turned me around! I was never the same after that."

Most of the young people were unusually attentive through the long hours of the session, but by 3:30 a.m. everyone needed a little sleep, and the program resumed at 8 a.m.

EDUCATION —EMPLOYMENT

On Saturday morning Sister Giovanni and Tony Gallo talked about their experiences in the Mexican-American community in St. Paul, stressing their concern that educational programs not rob the Chicanos of their dignity.



Sister Giovanni



Christus House



ALC Sets Date For Indian Concern Sunday

The American Lutheran Church has designated March 12, 1972 as Indian Concern Sunday. At this time, congregations of the ALC will focus their prayers and their gifts on our neighbors — the Indians.

Impetus for this special Sunday came last year from the National Indian Lutheran Board when they challenged the churches to look at the needs of our Indian brothers and sisters, and make a major financial commitment so that ministry could be improved and increased. Although a similar special Sunday was held last year, also in the ALC, the results were disappointing.

This year the congregations will receive special bulletin inserts calling attention to the gifts which we have received from these good neighbors, and the conditions of their life which compel our love and concern.

It is to be hoped that congregations in the other Lutheran church bodies will not leave this concern to the ALC, but will join with them to answer this call for help.

We urge people now to contact pastors and church councils and request that a Sunday in early spring be set aside also in the Lutheran Church in America and the Lutheran Church-Missouri Synod, as Indian Concern Sunday, even though such a Sunday has not been designated by officials of these two churches.

There are times to stick to scheduled budgets and programs, and there are times to put aside the plans and get busy with the priorities. And if we need reasons to care for our neighbor, there are plenty:

- ...the infant mortality rate is 3 times the national average
- ...the Indian life span is 46 years; white is 70 years
- ...the average income for Indians is less than \$1,000 a year
- ...there is one dentist for every 2900 Indians
- ...22.5% of male Indians have less than 5 years of school
- ...40% plus unemployment rate
- ...90% of Indian housing is "not fit for human habitation"
- ...85% of water sources for Indian use is contaminated
- ...the leading causes of death among Indians are pneumonia and influenza, and suicide, especially for ages 15 to 19

It is time for our expression of deep gratitude for the gifts which the Indians have brought to our Lutheran churches. The National Indian Lutheran Board, described in news stories as "the most innovative approach any Christian group or church has taken," is an Indian idea. The NILB has given the church:

- ...an awareness of Indian needs
- ...opportunity to allocate funds to minister to those needs
- ...leadership in the careful distribution of those funds
- ...additional funding from other sources, generated by this seed money
- ...experience and perspective to guide the church's ministry to Indians.



Conrad Balfour



Rounding out the program late in the morning, Walter Jones of the Minnesota Department of Human Rights, and Ray Douglas, Coordinator of Consortium for the American Institute of Banking, shared their successes and frustrations in bringing about equal opportunity in employment.

Throughout the session, Mrs. Lillian Warren, president of the Twin Cities Chapter, served as coordinator, introducing speakers, encouraging candid response, sharing her own experiences as a Black Lutheran living in the Twin City area.

ADULT SUPPORT FOR YOUTH

One of the unique features of the program was the presence of adult

"guarantors" who accompanied the different groups of young people. The adults, people whom the young people knew and trusted, not only shared the "marathon" experience with their young friends, but also agreed to be the support persons to back up the youth when they returned to their home communities to deal with the problems there.

Response from the participants in this unusual session has been one of appreciation for the experience, especially from the young people who found signs of hope in the willingness of the adults to share feelings and experience with them, and to "walk" with them as they set out to work for racial reconciliation in their home areas.

Herzfeld Speaks to Students

Gospel Is Distorted When Voice Of Oppressed Ignored

Defining the church as "that community which refuses to accept things as they are, the suffering community which rebels endlessly against oppression and inhumanity," the Rev. Will Herzfeld singled out the Black community, specifically the Black church and theology within that community, as living up to that definition with a particular and special ability to discern the presence of God at work in the world.

Pastor Herzfeld, of Oakland, Cal., is Associate Secretary for the Division of Mission Services for the Department of Church and Community Planning, LCUSA. He has served as a pastor in Tuscaloosa, Ala., and is a member of the Board of Missions, LCMS, a member of the Association of Black Lutheran Churchmen, and past vice president of LHRAA.

Herzfeld was guest lecturer at Valparaiso University for the Gross Memorial Lecture series, an annual event. Speaking on three successive evenings to an audience of faculty and students, Herzfeld talked about the role of the Black church and Black theology in the Christian life, especially in America.

BUILDING ON RACISM

Beginning with an overview of the history of racism in this country, he pointed out that as the nation grew, the victims of expansion were always people of color. The doctrine of "manifest destiny" was ample justification for the decimation of the Indians and acquisition of their land. The development of slavery based on race allowed white people to continue exploitation of others who were considered sub-human and inferior.

This degrading and brutal system was upheld and justified by the often repeated dictums which held that a person's worth depended upon his willingness to work hard, save much, and fit into the white culture.

Herzfeld contends that white Americans are in trouble now because they do not know who they are since they have constructed an identity based on who they are not. Much of the doctrine for assumption of white superiority came directly from the white church, which he calls the "architect of the racist system."

FOUR KINDS OF RACISM

Defining four different aspects of racism, Herzfeld gave examples of 1) individual racism: the bombing of a church in Birmingham, Ala. where four children were killed; 2) institutional racism: the fact that the death rate for Black children in that same

city of Birmingham is disproportionately high when compared to whites; 3) attitudinal racism: an attitude which rejects people of color because they are believed to be inferior; and 4) behavioral racism: an action which disadvantages non-whites to the advantage of whites.

The educational and socialization habits and procedures of white America have consistently and continually emphasized the superiority of white people, and therefore, Herzfeld says, this cultural trap which they have made for themselves "renders white people entirely incapable of recognizing their own racism. . . ."

Fighting racism grows more difficult every hour; fighting institutional racism grows more dangerous every hour."

BLACK CHURCH IN STRUGGLE

Dealing with this past and present reality (which is increasingly evident to Black people), is the work of the Black church and Black theology. Herzfeld reminded his listeners that there is a long history of Black churchmen in the liberation struggle. For a short time after Reconstruction the Black church was quiescent, seeking to merge with the white church, whose answer was "No, you can't." Now again, Black churchmen are taking seriously the struggle of their people for survival and liberation.

"The history of the Black church in the liberation struggle is important and vital to what is going on today because it is the Black church which has brought its people through the torture chambers of two centuries."

It is the Black people who have seen and affirmed the unity of life, the presence of God, in the midst of seeming contradictions. Black worship celebrates the power to survive and in an open, creative way unknown to the white church, sees the joy and sorrow of life as part of God's reality. God's Lordship over all of life is affirmed. Herzfeld says that it is necessary to experience the "black condition" — the life of oppression, of suffering, of pain and rejection — in order to examine God at work in history today.

To know God through the black experience is to know what He is doing for the oppressed: to know the actuality of oppression and the certainty of liberation.

CONTINUOUS PROTEST

Black theology arises out of the need to articulate this presence of God in the Black condition, and to



Pastor Herzfeld

affirm the action of God on the side of the oppressed. The voice of protest has never been absent from the Black church. And Black theology today, coming from the context of the life of oppressed people, "refuses to accept a Christianity which is not related to social change."

Herzfeld stressed the genuine concern for the preservation of sanity in the society, a genuine concern for those who are oppressors so that they will not destroy their own humanity.

The Good News being articulated now by the Black church is the same Good News which Jesus spoke to the congregation in Nazareth:

"The Spirit of the Lord is upon me. He has anointed me to preach the Good News to the poor; He has sent me to proclaim liberty to the captives, and recovery of sight to the blind; to set free the oppressed, to announce the year when the Lord will save his people." (Luke 4:18,19)

EDITORIAL

LISTEN

In the adjoining columns is a story on the presentations made by the Rev. Will Herzfeld as guest lecturer at Valparaiso University. It became increasingly evident during the course of his talks, and in the discussion periods, that Pastor Herzfeld was emphasizing two important and very basic concepts which are fundamental to the thinking of many Black churchmen.

The first has to do with the appearance of the young man from Nazareth when he joined the worship service in his home congregation, selected and read a passage from the prophet Isaiah — "He has anointed me to preach the Good News to the poor. . ." and interpreted the words for his friends, neighbors and relatives — "Today these words have come true. . ." This, Pastor Herzfeld said, is the Gospel — the Good News. And, indeed, so says every Christian, including most of the theologians who have directed and structured and help to maintain that predominantly white institution known as the church.

The difficulty — and division — becomes apparent when this passage becomes specific and personal. Do the words mean what they say in terms of loaves of bread, decent jobs and homes, and human dignity even in jail? Or is the really important reference, as the "white church" has so often implied, to spiritual blindness, psychological captivity, philosophical oppression?

Black Christians are challenging the "white church" to recognize the presence of a living, creating God within the "Black condition" — a condition not restricted to people whose skin is Black, but a condition of oppression, of rejection, of life which has to be lived in subjection to and fear of people who consider themselves superior human beings.

(One of the characters in the novel "Kingsblood Royal", by Sinclair Lewis, was believed to have a trace of "Blackness" in his ancestry. No one could really be sure about it, but the condition of his life — his relationships with other people, his day-to-day experiences — was regulated by the assumption that he was Black and therefore inferior. This white man was living the "Black experience.")

At this point, Pastor Herzfeld and many other Black churchmen articulate the second basic premise of Black theology. They are calling into question the theology of a "white church" which has assisted in the establishment of, contributed to and sustained the Black condition of oppression and rejection. They are suggesting that such a church and such a theology is not worthy of the name Christian.

And they are trying to help people understand this concept wherein Black, as the "lowest common denominator", defines that life of physical, mental, and spiritual suffering and pain into which God puts Himself. And if God Himself is present in those lives, then it is those people who are being given the opportunity to discern in a singular way the purpose and meaning of His Gospel.

Perhaps white folks ought to just listen for awhile.

azs

Hampton Memorial Theme: Remember

The time: December 4, 1971 — the second anniversary of the assassination of Fred Hampton and Mark Clark

The place: Maywood, Illinois, west suburban Chicago where Fred Hampton lived

The setting was simple. About 200 people (most of them Black) gathered at the Martin Luther King Center, a community building that once had been headquarters for a Lutheran social service agency. Seated in the front row, facing the people, were Fred's mother, father, sister, and his small son, Fred, Jr.

Bill Hampton, a brother and a student at Malcolm X College in Chicago, introduced the speakers: Chicago Councilwoman Anna Langford; Dr. Herbert Reid, Dean of Howard University Law School; TV personality Don Meeks; Black priest, Father Clement of Holy Angels Church; Ali, brother of Mohammed; Black attorney Jim Cunningham who has served as the Hampton's lawyer; Maywood Mayor Len Shihala; William Kunstler, Chicago 7 Defense attorney; and Panther leader Bobby Seale.

There was a song, written especially in Fred's memory and honor. And the evening was long, as speaker after speaker stood to address the audience. But there was no avoiding the message; the theme was clear: The event of that early December morning in 1969 will not be forgotten.

(It is true of course, that there are many who never knew what happened; and some who will forget; and some who, it seems, have already forgotten.)



Fred Hampton

But there are Blacks, and some whites, who will insist that the remembrance of Fred Hampton and Mark Clark and December 4 remain vivid and clear.

Attorney Reid painstakingly, almost tediously, recited the findings of the special impartial investigation made of the event. He cited as unassailable evidence facets of the investigation which revealed the intentional nature of the slaughter — that what was called a "shoot-out" was in reality a "shoot-in."

The audience was challenged repeatedly to protest and reject the naming of State's Attorney Hanrahan (who led the "raid") to any political office. And the larger community was censured for allowing a man who had been indicted to continue to serve in public office. It was pointed out that Blacks, who cannot count on whites to care or to remember or to express indignation, have no other choice but to "go it alone."

Bill Hampton and his family seemed profoundly grateful to those who came to the memorial service, those who remembered, those who cared. He expressed appreciation for the \$500 offering dedicated to the Fred Hampton Scholarship Fund which will provide financial assistance to Black law students.

About two years ago, William Stringfellow expressed the feeling that the Black Panthers might just possibly be doing more than any other group to help America face up to its fairest ideals.

The presence of the attorneys, the emphasis of the evening's concern for undistorted law and evenhanded justice helped to explain what Stringfellow was talking about.

LCMS President Joins MEP In Chicago

Role Of Church In Innercity Examined

Dr. J.A.O. Preus, president of the Lutheran-Church Missouri Synod participated in the LHRAA Mutual Enrichment Program, spending eight days in Chicago observing the challenges and ministries of urban life.

The program for his visit was planned by Pastors Albert Pero, Christ the King Lutheran Church, and Don Becker, First Immanuel Lutheran Church, both innercity parishes, the Rev. William Griffen, Director of the Deaconate Program, and the Rev. Donald Gourlay, Director of the LHRAA-Chicago Project.

Each morning, Pastor Griffen led a discussion of the New Testament implication for the church in a racist society.

One evening was spent in open and frank discussion with several young Lutheran couples whose emotional ties are with the LC-MS, but who have serious questions about the willingness of the church to face the racism and materialism of our society.

On two occasions, Dr. Preus

met with some very vocal young Blacks from the area of First Immanuel. He especially appreciated their candor, and that they were decidedly unimpressed with his position and title.

Dr. Preus visited a Roman Catholic grade school which may provide a model for an innercity educational system that is effective and productive. He visited Operation Breadbasket and heard the Rev. Jesse Jackson, and afterwards had lunch at a Black Muslim restaurant. Some time was spent in talking with pastors in changing neighborhoods, discussing their problems and challenges.

A visit to the court house was arranged where Dr. Preus got a glimpse of justice Chicago-style.

During the second week of his schedule, Dr. Preus returned to Chicago with his wife. She attended a "Women's Caucus" meeting at Concordia Teacher's College, while her husband attended a Deaconate training session.

by DONALD BECKER

Sitting in a small circle in the pastor's office, a half dozen Black teenage men were detailing, not without considerable humor, some recent experiences with Chicago police.

One young man had been arrested while standing near a looted store. Another had made the mistake of stepping outside his front door when he noticed the police chasing someone. They grabbed him and booked him for car theft.

Still another had been mistakenly identified by a white delivery man as the one who had robbed them. And a fourth was just standing on the sidewalk when a rookie cop, apparently intent on proving his toughness, verbally and physically abused him. When the young man greeted a sergeant by name at the station, the rookie cop quickly dropped all charges.

There wasn't one among them who hadn't had an experience similar to these. Their words weren't hostile or bitter. Just matter-of-fact. "That's the way it is here," they shrugged.

The speakers were all members of First Immanuel Lutheran Church, located on Chicago's Near West Side. The area is economically depressed. The listeners included the Rev. Dr. J.A.O. Preus, the president of the Lutheran Church-Missouri Synod.

This happening is just one of many that took place because of the Mutual Enrichment Program sponsored by the Lutheran Human Relations Association. Thanks to this program, Dr. Preus was able to spend



Pastor Donald Becker

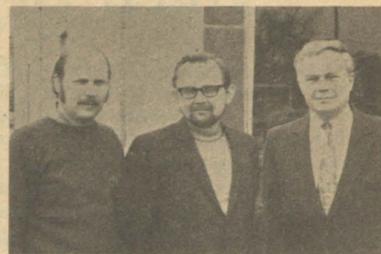
almost seven full days as guest of First Immanuel Lutheran Church.

The goal: to give the synod's president and pastors of Chicago's inner city a chance to study and discuss the role of the church in the impoverished areas of the city today.

The daily agenda called for an exposure-reflection cycle. First an experience was shared, then its meaning for the Church and the Christian was discussed.

In addition to the host pastor, pastors William Griffen, Donald Gourlay, and Albert Pero participated regularly in the reflection part of the cycle, held each morning.

The exposure usually was geared to zero in on aspects of racism as it exists today in church and society. Small group meetings were held with Chicago's Black pastors, young whites of varying loyalty to the church as institution, churchmen working in the Spanish community, suburban pastors trying to deal with racism. Young Black teens and others. Conversation was free and uninhibited.



Pastors Gourlay, Becker, Dr. Preus

Visits were arranged to a successful inner city Roman Catholic School, to a representative "Black" movie, to narcotics court, to a number of Lutheran congregations in changing communities, and the like.

When the time for reflection came, Dr. Preus brought to the discussions two significant gifts: a thorough knowledge of the New Testament and a practical awareness of how the institutional church operates. Confronting racism, all agreed, is an awesome but urgently necessary task.

Mrs. Preus was able to accompany her husband for two of the seven days, and participated in all the scheduled events, including a visit to the Chicago Lutheran Women's Caucus.

Local participants in the program were pleased to find Dr. and Mrs. Preus to be excellent listeners and careful evaluators of what they saw and heard. At the same time, they stimulated the local participants to take even more seriously the struggle of the institutional church toward liberation from racism and its related evils.

Reflections on a religious pilgrimage

A letter to the congregation of Bethlehem Lutheran Church, Broadview, Ill., from their pastor, Arnold M. Hilpert.

I never imagined when I graduated from our Springfield Seminary in 1964 that I would return one day on a chilly school bus full of Black welfare mothers, children, Black clergy and a few activists with S.C.L.C. In 1964 I was just beginning to be aware that we had "a problem" in race relations. Martin Luther King was just beginning to be a controversial figure. . . . My trip to Springfield this November 8, 1971, was in support of an Operation Breadbasket protest against welfare cuts being proposed by the Governor of Illinois, a proposal now bogged down in the courts and partisan politics. . . . As usual, the poor are the ones who get trampled on while those elected for public service seem more intent on public status!

It was good for me to take this unusual pilgrimage to the city of my alma mater. It gave me a chance to reflect on "where I've been" since my graduation in 1964. I am clear that my commitment to Jesus as the Christ has moved me from a parochial view of religion, to a much more radical and relevant involvement in the struggles of humanity at large.

I looked around for fellow churchmen from Cook County. I discovered three, all Blacks. . . not a single church or district official, even though we now stand on record as a Synod to support the cause of the poor and oppressed with every legitimate means. The stately locked doors of historic Trinity Lutheran Church, right across the street from the capital building and the colosseum where our rally was held, seemed to symbolize the "closed minds" of most church leadership to much beyond convention resolutions for the poor.

I'm not sure what the food value of a resolution is, but I'm sure resolutions will not nourish hungry children if they are cut from public welfare by well fed public officials.

It was good for me to march in the streets of Springfield as a "white minority" among Blacks, many women, Spanish Americans, Puerto Ricans, and others. . . . The stares of office executives from their suites and secretaries on their lunch hours must have been a small taste of what minority groups are up against most of the time when they seek to be heard and understood — "What do you want now? Don't you know this is the land of opportunity?"

It was good for me to be "a white minority" in Springfield, because it brought me back to a growing conviction I have: if there is to be a racial reconciliation in the U.S.A., there will have to be a "white minority" — something like the minority Isaiah speaks of in Chapter 53 — a suffering-servant minority willing to identify with the oppressed of the land in a sacrificial struggle for the whole body politic. For these, it may mean a break with white middle class culture and values, living as a stranger among strangers, pilgrims in a counter movement to that one which takes even our well-meaning Lutherans to the next all-white suburb up the economic class ladder. . . .

"Fear not little flock, for it is your Father's good pleasure to give you the Kingdom. Sell your possessions and give to the poor; . . . for where your treasure is, there will your heart be also."

Pastor Hilpert has accepted a call to serve as "missionary-at-large" to the Holly Brook Homes community of Jacksonville, Florida. Holly Brook Homes is a new lower income housing development made possible through the "Keys for Christ" housing program of LC-MS. Since August, about 900 people, 600 of them children, have moved into the 183 housing units. Most of the residents are on welfare, without resident fathers.

Pastor Hilpert defines his mission: "to serve the entire Holly Brook Homes community with the Gospel of hope and with any practical means by which the oppressed may be liberated for fuller and more productive lives as creations of God. . . I must first become a student of the poor and the institutions which keep them poor before I will be able to see clearly the shape of my ministry and mission for them. . ."



**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**



Pastor Art Simon
of Trinity Lutheran Church
Lower East Manhattan
author of
**THE FACES OF POVERTY
BREAKING BREAD WITH THE HUNGRY**

Shortly before Christmas I came out of the New York City Public Library and noticed a couple of attractive young women on the corner of Fifth Avenue and 42nd Street. They appeared to have some message of cheer for passers-by. Close inspection showed that they were not handing out religious tracts or collecting money for the Salvation Army. No, they were giving away sample packages of Marlboro cigarettes as fast as people could grab them.

I barely had time to get annoyed, when a slight, middle-aged man tried to engage the two Marlboro hosts in conversation. I cocked an ear.

"You know, cigarettes can be harmful to your health," he said. No response.

"As a matter of fact," he added after a pause, "they kill a lot of people every day. Did you ever think of that?"

The pair smiled right through him and kept handing out Marlboros, but a few people giggled as they reached for samples.

"Look, I don't want to offend you," he went on, "but I wonder if you considered the possibility that your good looks are being exploited to hurt a lot of people?"

The bringers of Christmas cheer glanced about nervously but made no reply. They were being paid to look pretty, not philosophize.

"It's a form of prostitution, you know," the man suggested sadly. He waited a moment, then stood alongside the women and began addressing passers-by, who were now getting interested in the street drama as well as the cigarettes. "Step right up, folks!" he announced. "Let the nice ladies give you cancer!"

The crowd laughed. People kept grabbing samples, but they did so with self-conscious chuckles.

"Death with a smile, folks. Why pay for it when Marlboro will give

it to you for nothing? Get your package now."

By this time a man in a business suit had hustled one of the young ladies off down the street, presumably to another corner. "C'mon, Mack," he said, siding up to the self-appointed Barker. "Go somewhere else. You think tobacco gives you cancer? Then keep it to yourself, okay?" It only egged the intruder on.

"I'd like to introduce my friend from the American Tobacco Company," he chortled, pointing a finger. "He'd like me to go away so the nice lady can pass out more cancer sticks. Why think about it? Just take some with a smile. Give your heart an early rest."

The invitations and laughter continued for another five minutes or so until the man in the business suit, who had dissolved into the crowds, returned and with obvious disgust began closing up cardboard boxes, full of the tiny Marlboro packs, that had been piled against the wall of the library yard. Young lady number two quietly vanished. The abrupt halt surprised me, because I hadn't noticed much let-up in people reaching for samples.

Before walking away I congratulated the unlikely street preacher.

"It's what's wrong with America," he told me. "Anything to make money. They're using sex to sell death. It's that ridiculous."

He started my mind on an unpatriotic binge. I thought of government subsidies to tobacco growers; of the half-billion dollars worth of tobacco that has been sold abroad under Public Law 480 (the "Food For Peace" law) as a means of rescuing the tobacco industry's surpluses; and of the new mechanical tobacco harvesters that are beginning to uproot tens of thousands of southern farm families and send them fleeing to urban slums.

We are in Marlboro country.