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Rev. Karl Thiele

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lhraa - valparaiso university institute on human relations
july 28-30 1972
valparaiso, indiana

inventory for action

SEE ALSO PAGE FOUR

Keynote speaker for the 1972 Institute will be Dr. C. Thomas Spitz, Jr. general secretary of the Lutheran Council USA, a cooperative agency serving nine million Lutherans in this country.

As chief executive he is responsible for the overall supervision of its division of theological study, mission services, welfare services, public relations, educational services,

services to military personnel, and allied departments and offices. The three major Lutheran church bodies participate in the work of the Council.

Before assuming his duties with the Council, Dr. Spitz was director of broadcasting for the Lutheran Layman's League, and served as a member of the Board for Missions (LCMS). In this work he traveled in 63 countries, visiting almost all Lutheran mission fields abroad.



C. Thomas Spitz

Church discusses Indian tensions at the scene

Indians Talk, Churchmen Listen

QUESTION

These past months, tensions have been high at Cass Lake, Minnesota, about 100 miles south of the Canadian border. To the surprise of a great many people, a federal court restored fishing, hunting, and wild rice-harvesting rights to Indians, in accord with provisions of ancient treaties.

The Indians were elated. But many whites, particularly those who profit from tourist traffic in that area, felt disappointed and nervous about the situation. Would the Indians simply move in with abandon, and decimate the wildlife so that the area would no longer be attractive for fishermen and hunters? Or would the Indians attempt a commercial enterprise, thus depleting the stock of fish and game that had always been so abundant and inviting for sportsmen? And if the steady stream of sportsmen coming into the area dwindled to a mere trickle, what would happen to the livelihood of the white people who live in this area where neither industry nor farming is sufficient to maintain the economy?

Feeling uncertain and apprehensive about the situation, the white people pleaded with the state to appeal their cause to a higher court. The Indians were annoyed by this action which sought to take these newly-restored, long-fought-for rights away from them again. They chose to express their concern by boycotting white merchants in Cass Lake.

The National Indian Lutheran Board heard their request for support, and, in turn, tried to interpret their concern to Lutherans, urging the Lutheran churches to support the Indians in their cause.

The national organization of the American Indian Movement (AIM) decided to have their convention in this town, where bitterness was so pervasive.

No one could ignore the issue and simply hope that it would go unnoticed or evaporate altogether. The situation was volatile and possibilities for violence were dangerously present. But a few tribal leaders and a few town leaders met, and after the long months of cold hostility, communication was effected and some mutual understanding emerged.

The AIM conventioners have returned to their homes, the boycott is over, and the clear solution to the problems of Cass Lake has not yet been reached. But it appears that the climate is such that perhaps some kind of agreement is possible so that two highly diverse peoples and cultures may live side by side.

These reports on the activities in northern Minnesota are written by LHRAA Executive Secretary Karl Lutze who was participant and speaker at the ALC district convention.

DISCUSSION

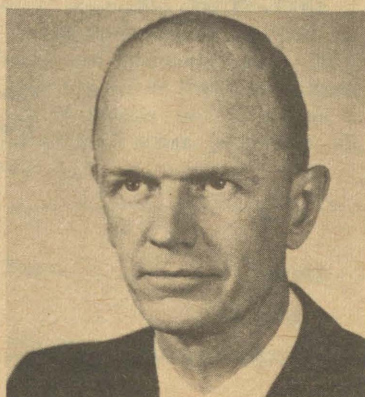
On the second weekend in June, not far from the troubled Cass Lake community, the North Minnesota District of the American Lutheran Church held its convention at the State College in Bemidji.

Rather than ignore the tensions, the Bishop of the District, the Reverend Cecil M. Johnson, made it a point to help his people understand what the tensions were all about, and what the issues were to which the Church ought to respond.

Time and time again in days of racial tension, churches go on about their "business-as-usual" as though nothing of significance were happening outside the church walls. In spite of the great benediction, "Blessed are the peacemakers", churches have too often tried to avoid or ignore conflict as if that were the way to peace.

But this time the conflict was brought into the church, and the convention delegates were given every opportunity to listen, to learn, to understand, and to respond. The opportunities came as an integral part of the convention agenda, not "extras" sandwiched in when other "more important items" had been completed.

Eight different time slots on the convention agenda were designated for focus on Indian concerns, and a display featuring the Indian life and culture was prominent in the exhibit area. Donald Bibeau, an Ojibwa, Co-ordinator and Consultant to the District for Indian Concerns, helped Bishop Johnson in planning the Indian focus.



Cecil M. Johnson



Donald Bibeau

HOUSES FOR INDIANS

Mr. Bibeau described a housing program through which good homes are built for Indian families at a cost of only \$3,000. The low cost is possible because craftsmen and laborers volunteer their help to construct the homes.

PEOPLE, NOT STATISTICS

Mr. Paul Schultz addressed the assembly, emphasizing the need to personalize the statistics about Indians and to deal with the hurts and the feelings of particular people with particular problems instead of vague and abstract generalities. Mr. Schultz, an Indian, works in community concerns as an employee of Boise-Cascade, a large building supply corporation in Canada.

PROBLEMS TODAY

Devotions by NILB Executive Director Gene Crawford and Don Bibeau kept the theme before the delegates in their meditation periods. And a film after the Saturday night session highlighted possibilities for the Indian role in our complex society.

There were two presentations made through panel discussions. One gave its attention to an interpretation to whites of the problems which the Indian experiences in 20th century America. Another dealt with the relationship between the church and the Indian.

NILB

The history, development, and performance of the NILB was explained by Professor J. D. Thompson, of Augustana College in Sioux Falls. Dr. Thompson is a member of the NILB, the Executive Committee of the Lutheran Church and Indian people, and is also an LHRAA Co-ordinator.

He emphasized the contributions made by Indians to the Lutheran churches who have participated in NILB's program. Describing the Board's role as consultative and advisory, he pointed to the genuine service which the program has given both to the Indian community and the Church.

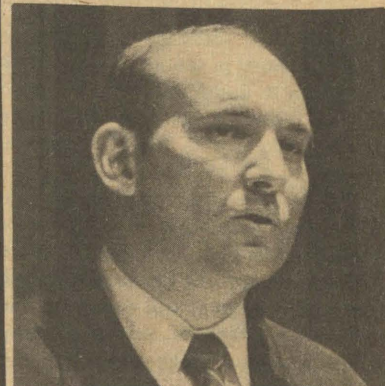
RESPONSE

A highlight of the Northern Minnesota (ALC) District convention was a presentation, not by an Indian, but by the Reverend Arlo Feiock, ALC pastor in Cass Lake. Pastor Feiock simply gave a narrative account of what had been happening in the Cass Lake community, hoping to help the delegates understand all the issues involved.

"When I talk about the Cass Lake situation I'm talking about what happens anywhere when a basic change takes place. I don't think the Cass Lake situation is the exception; I think this is the rule.

"Since the time I first arrived as pastor in Cass Lake a few years ago, I kept hearing the chorus repeated: 'We don't have any problem here.' It was really hard to help people even to talk about the gaps between Indians and whites that were really there!

"But once the Indians decided to have a confrontation through their boycott of white businesses, the talk in the white community about 'No problem' stopped. And all the feelings, all the prejudices that had been there all along were exposed. As a matter of fact, people became emotional and articulate at this point. They literally began shouting at one another.



Arlo Feiock

"Because Indians felt that they were not getting equal or representative voice in the local newspaper they erected their own large bulletin board on which they printed their own comments to the community."

Pastor Feiock identified the John Birchers as "outside agitators who, playing on the fears of the people, characterized the Indian position as Communist-inspired, coming up with answers to the problems before the problems were even analyzed."

The speaker told how, about a week before the American Indian Movement convention took place

Cont. p. 2, col. 3

Cont. p. 2, col. 3

Editorial

INDIANS ARE IN —
FOR HOW LONG?

Americans give a ready and compassionate response to human tragedy. America's capacity to sustain compassion leaves much to be desired.

The news of the Rapid City flood made people across the nation heartsick; people were deeply moved by the agonizing experiences of victims of the eastern floods. Responses to appeals were immediate and generous. But most Americans have put the matter out of their minds by now, as easily as they have put away the papers that brought them the news.

In the mid-sixties, American people responded with sympathy as well as outrage when they realized how intolerable was the plight of Blacks in America. There were demonstrations and TV specials. Books and articles on the subject kept the printers busy. Congress passed laws. The government, churches, and corporations awarded huge sums of money to support the cause of Black people. Generally, most American people wanted that to happen.

But there is always that day when many of these same people say, "That's enough now; we're tired; we need a new focus for our attention." Although many of the same problems that awakened compassion persist, and some have worsened, the interest has waned. America got tired of caring for the Black man and his family.

Now we have turned another page of history in the past few months and we have discovered the Indians. Movies, ballads, TV specials, articles and books are once more touching America's heart. Public sentiment ranging from mild concern to indignation has expressed itself.

We are pleased at this new turn. The conditions warrant our best response, and the attention being focused on Indian concerns is long overdue. This is the time to add support to the growing expressions of concern to get maximum results from the momentum already achieved, and to help sustain the interest as long as possible.

Because America will get tired again!
And those left to deal with problems are few and overburdened. We speak from experience.

How current Scripture is: "Let us not weary in well-doing!" KEL

Cass Lake Pastor Describes Tensions

Cont. from p. 1, col. 5

a piece of mail went out into the community's mail boxes entitled, "Back To The Indians." Pastor Feiock described it as "precisely what many looked for: an all-white document that didn't even deal with prejudice and injustices which Indians experience."

The core of the problem, according to this document, had nothing to do with racial understanding. The "simple facts" were that "there are two different groups of people in the area and that the Communists have come in and stirred things up to destroy ultimately the United States government!"

In the document, Pastor Feiock noted, "the Indian was cast as a blockhead, duped by a few whites. Basically it was a well-written piece of misinformation.

"That it was written, that it was distributed, is not the problem. The problem was that people believed it, looking for a cause of the problems outside themselves. The real problem is not that Communists are in the

bushes; the real problem is that we have never dealt with each other as people!

"At the opening of the fishing season, AIM had their convention. Probably as many people left town as there were visitors. Fear was evident. A bomb threat caused some stores to close. People stayed off the streets.

"Many people would like to say our sheriff controlled the people there. The real reason there was no conflict was that a few whites met — finally, after six years — to talk things through with Indians of their community.

"After the economic boycott began, the alternatives appeared clear: fight or talk. There were some who were willing to fight; but those willing to talk prevailed."

AIM's presence and comments of protest brought the issue into sharp focus, the pastor observed, but AIM leadership conceded to the determination of procedure by local leadership. The whites found the local Indians to be articulate and intelligent

neighbors.

"We do not delude ourselves that all the problems have been worked out. We have a long way to go to achieve understanding and to effect mutuality across racial lines.

"Some key white leaders of our community have come to grips with the reality that these Indian people, not merely their spokesmen, have their own identity. They have come to deal with them rationally and with respect.

"AIM has left. I'm afraid we're going to have 'John Birchers' around for a long time, not necessarily those who are publicly numbered in membership, but those who have adopted their views, position, and rationale."

Pastor Feiock urged people everywhere to learn from the Cass Lake experience. To obscure tensions as if no problems existed, is to invite fear, bitter hostility and conflict. He pointed to the Church's prerogative to bring the spirit and style of Christ to the situation, characterized by listening, understanding, and responding in love.

National Indian Lutheran Board Members Report

Cont. from p. 1, col. 4

REJECTION

Sol Bird Mockicin, a graduate of ALC's Indian School in Oaks, Oklahoma, had a warning for the Church. In a moving presentation, he described how the Church is willing to take a young Indian into its training program, to prepare him for meaningful service, to evoke his commitment, but then, as he endeavors to be faithful to his Lord, and to maintain his integrity and his credibility with his people, the Church abandons him by not understanding or by failing to be supportive.

SHOWING OUR LOVE

Karl Lutze, member of NILB's Executive Committee, urged that the church see its role as not merely speaking words to the Indian, but genuinely **showing**, in the way we conduct our individual lives as well as the life of the Church, that God cares for all people. He stressed that as certainly as the church must minister to Indian needs, just as surely it must also help its own members to break with their prejudice, arrogance, and self-centeredness, freeing them for a loving and caring way of life in the style of Jesus Christ.

Indian Film Needs Study Guide

"Journey Through Rosebud", a movie now being shown in different areas in the country, portrays an encounter between a San Francisco "draft dodger" and a segment of the tribe on the Rosebud Sioux Reservation in South Dakota.

A task force of the Social Action Committee of the South Dakota District (ALC) is distributing a Study Guide for the film. The study guide includes a list of questions which are suggested for discussion and further study.

Chairman of the Social Action Committee is Dr. J. D. Thompson, Augustana College, Sioux Falls, S.D. "The Social Action Committee task force recommends the film as a basis for further consideration of relationships between American white and American Indian people. We regard it as a valid statement of some aspects of life on Indian reservations in South Dakota. . . Obviously, it is not a complete view of Sioux life and culture. . . Indian people' have pointed out inaccuracies as well as scenes which are especially valuable for their accuracy.

"We hope many South Dakota churchmen will see and discuss this motion picture. We highly recommend that each group invite one or more Indian people to view the film with them and join in the discussion afterward. If you would like an Indian resource person to meet with you, but cannot find this person locally, please contact the committee. For further information on this and related topics write to:

Lutheran Church and Indian People
600 West 12th St., Sioux Falls, S.D. 57104."

1972 Indian Conference in Nebraska: Register Now

Lutherans, Indians, and anyone else interested in seeing how a church can learn to understand and respond to "the Indian scene" ought to come to Dana College in Blair, Nebraska, August 10, 11, 12, and 13.

The occasion is another Indian-Lutheran Conference at which two organizations, the National Indian Lutheran Board and Lutheran Church and Indian People, will report on the past year's activities, assess the way things are, and make plans for the year ahead.

Special efforts are being made to have wide tribal and geographic representation among the Indians, and it is hoped that many church people, leaders and laity, will be present.

A highlight of the program will be an address by a noted Indian leader and attorney, Vine Deloria, Jr. Son of an Episcopal clergyman, Mr. Deloria is the author of "Custer Died For Your Sins" and "We Talk, You Listen." He attended Augustana College (LCA) in theological study. His topic for the Conference will be: "The Indian: Resource for the Christian Church."

The Conference itself gets underway Thursday evening with a program by Floyd Westerman, Indian artist, who will sing and play. He is well-known for his musical talent, speaking on behalf of his people through his songs. A pow-wow has been arranged for Saturday evening.

In addition to these features, the program will include reports from the NILB, a statement of areas of concern, reports from church boards and agencies, periods for open discussion and workshop sessions. On Saturday afternoon, NILB will hold its business meeting and elections, and on Sunday, after the worship service, LUCHIP will have its business meeting.

Dana College, an ALC school not far from Omaha, promises a pleasant setting for the conference. Dormitories are air conditioned. The only costs to the participants, in addition to their own travel expense, will be a \$5 registration fee per family. Room and food will be provided by NILB and LUCHIP. It appears that recreational facilities (including swimming) will be available to participants and their families. Those planning to attend are urged to register as early as possible.

REGISTRATION FORM

INDIAN LUTHERAN CONFERENCE
August 10-13

SPONSORED JOINTLY BY
THE NATIONAL INDIAN LUTHERAN BOARD AND
LUTHERAN CHURCH AND INDIAN PEOPLE

Registration fee: \$5.00
payable to LUCHIP and mail to
W. W. Weber / 600 West 12th St.
Sioux Falls, S. D. 57104

NAME
ADDRESS
CITY, STATE, ZIP

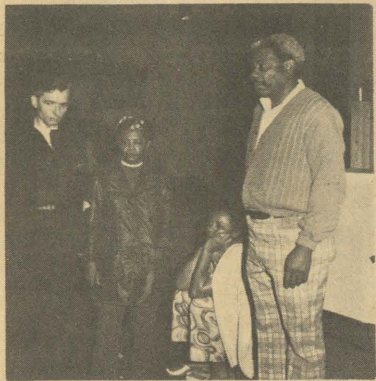
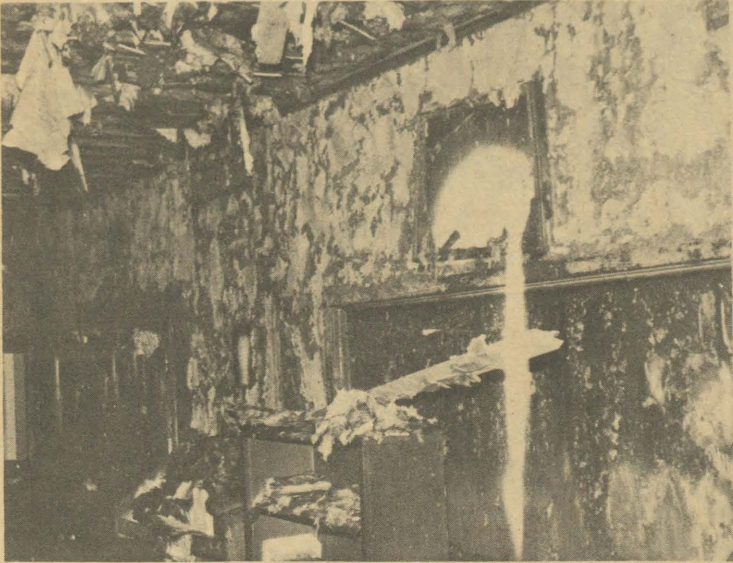
Other members of family
(first name only)
1
2
3
4

Check which nights you will need lodging:
Thurs. Fri. Sat.

TRIBE
CHURCH
ORGANIZATION AFFILIATION

out of the charred ruins and the ashes. . .

"We Move On A Promise"



Pastor Kabelitz and members

Charred photo of Denise McNair



Two smaller photos by John Knuppel for Oklahoma City Fire Dept.

Not enough bridges are being built to span the physical and psychological gaps between various sections of the city. . . a situation which creates out of our city a broken pattern of isolated islands of suspicion, distrust, and fear. It is more important to spend time in city government and community to build human bridges over the chasms of hate and bigotry and fear than to argue about a roof over the big city convention center and the like, for while we as a city consume our energies in only physical improvements, the human situation deteriorates.

Redeemer has been one of those bridges, one of the many that are not enough, and because it wasn't enough, we became visible targets for those who like to destroy bridges between people and effectively divide up the isolated sections and people to use for selfish purposes.

The Churches of Oklahoma City are saying the Redeemer idea will not be destroyed. . . Redeemer will rebuild its physical "bridge", and no firebomb can destroy its psychological power, which people of good will throughout the city have recognized. We thank them for their letters and moral support in this hour of confusion and fiery strain.

Guest editorial for KOCO TV, Oklahoma City, by Pastor Norbert Kabelitz, Redeemer Lutheran Church, May 18, 1972. In the early morning hours of Sunday, May 14, the church was firebombed. The parish hall was completely gutted, and the sanctuary and education building, suffered heavy water and smoke damage.

Expressions of concern and sympathy and support for Redeemer have come from churches in Oklahoma City and elsewhere; from the Oklahoma District, the Board for Higher Education and the Board for Social Ministry (all LCMS); as well as the other city organizations and individuals.

The Denise McNair Learning Center, dedicated one year before the fire, was named in memory of Denise, one of the four children killed in a

1963 bombing of the Sixteenth Street Baptist Church in Birmingham, Ala. A letter from the pastor, officers and members of that church expressed a concern for the congregation at Redeemer:

"It is our hope that you will not be discouraged and despondent, but instead know that you stand in the line of the great Christian Heritage which began with the early church. We are proud of you and know that you will be stronger because of your faith."

IN THE NEWS

INCOMES UP BUT

"In general the rich got richer in the 10-year period — and the poor fell farther behind the upper-income groups."

In an article in the Chicago Daily News, June 26, 1972, Lois Wille uses these words to tell about a new census report — Family Income Report of the 1970 United States Census.

The news article reports on an analysis made by Pierre de Vise, urbanologist and project director of the Chicago Regional Hospital Study. Mr. De Vise points out that "the median income of white families across the country was \$2,442 greater than black families in 1950, \$3,445 greater in 1960, and \$3,605 in 1970."

"Of the 15 major metropolitan areas in the United States, Chicago ranked third in median family income for whites and for blacks in 1970; Washington D.C. was first and Detroit was second."

De Vise noted that according to the report, nearly a third of the 1.9 million families (in the eight-county Chicago area) were earning more than \$15,000 in 1970.

But he also called attention to the fact that nearly one of every four blacks in the Chicago area lived below the federally established poverty level of \$3,745 for a family of four in 1970.

"The substantial gains enjoyed by the upper-income half of the population must be balanced against the enduring poverty of a fourth of the Negro population."

THEY'RE ONLY CHILDREN

Earlier this year, in Pontiac, Michigan, school buses were burned, schools were picketed, children were called insulting names. The seventh graders at Jefferson Jr. High School in Pontiac, decided to come to the defense of busing and integration in that city. They formed a biracial organization called "The Group" which travels from school to school, putting on skits and conducting other activities in behalf of racial harmony in Pontiac. Their slogan: "We Can Make It Work."

U.S. Commission on Civil Rights, May 1972

PROJECT EQUALITY GETS CHURCH FUNDS

On October 22, 1971, the Executive Council of the Lutheran Church in America proposed that the services of Project Equality National Office be used as widely and effectively as possible by national and regional boards of the church, and to implement this proposal, \$12,155 was designated for the purchase of services from the PE national office.

The Board of Social Ministry (LCA) will work with the PE offices to assist the regional offices of the church in the areas of purchasing and employment.

Lutheran Schools Clarify Policies

Busing Children Is Not The Problem

There is very little rationality on this issue. You have to cut away the underbrush. No one wants to bus kids to an inferior school. I don't think any kid should be bused over a long distance if it interferes with his health. Now within these perimeters there are still a lot of minority group kids born through no fault of their own in the ghetto. The only schools around are lousy schools. And the only way to break the circle of poverty is on a bus.

The Rev. Theodore M. Hesburgh
Chairman, U.S. Commission on Civil Rights

"The administration is opposed to 'forced busing'. . . School integration, we are told, must come about naturally through residential integration. But the administration is also opposed to 'forced integration' of the suburbs. Residential integration, we are told, must come about naturally through economic parity.

But the administration is also opposed to giving the Equal Employment Opportunities Commission 'cease and desist' powers with which to bring about equal employment — the key to economic parity. Equal employment, we are told, must come about naturally through an educational system which produces qualified blacks.

Which brings us right back to the schools. The circle has been closed. . .

Aryeh Neler, Executive Director, American Civil Liberties Union

"America's racial problem is not a minority problem: it is a majority problem. The cause is in the white society; the effects are felt in the minority community. . . All the programs in the world aimed at changing minority people and the conditions of the minority community will be useless because they do not change the institutions and structures that create and control the conditions in the first place. . ."

Liberating Our White Ghetto by Joseph Barndt

The Board of Parish Education of the Florida-Georgia District, LCMS, has issued a statement concerning procedures for Lutheran parochial schools in the district when the situation involves an attempt to avoid the desegregated public schools.

The statement suggests that the policy of each school should be one of encouragement for all races, and that "no ulterior motives which may influence the transfer of children to private schools be abetted or even encouraged.

"This situation should not be treated as a way selfishly to increase enrollment, but as an opportunity for Christian ministry to the deepest needs of our total community."

Dr. August Bernthal of Winter Haven, Florida, is president of the two-state district.

These are the opening paragraphs of a story in the Jan.-Feb., 1970 issue of The Vanguard. The story was about the schools and busing, an issue which has now become more emotional, more complex, and more political than ever.

In the past several months, LHRAA staffmen, Karl Lutze and Karl Thiele, have been asked to give counsel and advice to the school boards of two parochial schools, one in Texas, the other in Michigan. The members of the board were asking for help in defining and communicating policy for their schools so that their actions would be clearly understood as a responsible Christian witness to all people.

The Executive Board at Trinity Lutheran Church in Jackson, Michigan, after studying the issues involved, presented an Admission Policy and A Declaration of Stance for Trinity Lutheran School, prefaced with the words: ". . . what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with Thy God?" (Micah 6:8). The document mentions the struggles now going on in Jackson related to desegregation and busing, but states that "a Christian position requires that we do not contribute to further polarization of society and thus adversely affect our Christian witness."

In Irving, Texas, the school board of Good Shepherd Lutheran School wanted to be sure that the entire community knew and understood that "the school has no barriers concerning race, color, or national origin." Criteria for admission was stated frankly, including the fact that children of members of Good Shepherd and other Lutheran churches in the area had priority. It was suggested that the board actively seek to publicize the policies and to distribute application forms in the black community.

These two congregations have, of course, not solved the emotional or political problems of this situation, but they have taken hold of the opportunity to speak publicly about their Christian commitment. Other parishes, struggling with the same issue, may wish to contact these churches for guidance and perspective. Write the LHRAA office for further information.

WHAT'S

GOING

ON?

Bulk Mailings of the VANGUARD \$4 per 100 copies

Mail to LHRAA

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Inventory for action: St. Louis and Cincinnati Houses and Fires Get Special Attention

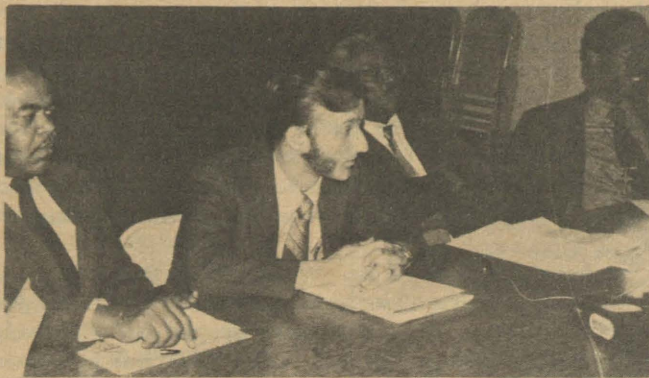
In St. Louis, Neighborhood Enterprises, Inc. is in the housing management and maintenance business in the city's Near South Side area where the buildings are deteriorating and often are empty and therefore a tempting target for vandalism.

James Roos, a 1970 graduate of Concordia Seminary, is founder and director of N.E. Inc. and with his wife, lives in a house in the neighborhood which they remodeled. The firm, with a three-man board of directors, manages properties for owners who designate a share of the rent for repairs and maintenance, and is also doing some work in building rehabilitation.

More than 95% of the buildings under NE management are located in a four by ten block area. Most of the employees of the firm live in the neighborhood, and do the work which is necessary to make a building sound, attractive and functional. The goal of the organization is to restore to the neighborhood, "stability, beauty and safety. . . We have a basic concern for all the people who live in this neighborhood. . ."

Jim Roos admits that housing will not solve all the problems. "But it's a start. I've invested all I have, and all I could borrow, in this neighborhood."

People in Washington, D.C. and in Valparaiso, Indiana are also working in the housing field. LHRAA has two presentations available for people who wish to explore this kind of project: 1) a film describing the work of Home Buyers of Washington; 2) a film-strip, "One", describing how the Valparaiso Builders Association got started. Write the LHRAA office for further information.



Pastor Grosch (center) and members of the Ministerial Association

In Cincinnati, a Lutheran pastor is chairman of the Fire Alarm Committee. Pastor Robert Grosch of Immanuel Lutheran Church, and his committee, are following up on a study made by the Inter-denominational Ministerial Alliance of Greater Cincinnati concerning the problems of false alarms and removal of fire alarm boxes from the streets.

The study made by the Ministerial Association reports that "Cincinnati, like other cities in the nation, is experiencing a severe increase in the number of false alarms turned into the Fire Department. Currently this increase is running about 40 percent over last year. While the increase is a city-wide problem. . . the most false alarms are turned in from the poverty communities of the city. . ."

"In 1968 the Fire Department of Cincinnati began to respond to the increase of false alarms by sending a reduced response to alarms sounded from certain street boxes in the city. This practice continues. In 1970 the Fire Department began removing boxes from the street. . . to keep people from using them to turn in false alarms. . ."



Empty standard which used to hold fire alarm box, located near Laurel Homes, public housing project for over 7000 black citizens

The study shows that the neighborhoods directly affected by these measures are predominantly those of the poor and black. It is these same neighborhoods where the greatest fire danger is present: overcrowding of people, and "firetrap" buildings.

"Though these neighborhoods have the greatest fire danger, they have the least protection."

The Fire Alarm Committee, of which Pastor Grosch is chairman, is meeting with officials of the Fire Department to discuss plans which would result in the "replacement of fire boxes in the poor and black communities and a reduction of false alarms in all areas of the city."

Proposals suggested in the study include, first of all, the request that fire alarm boxes which have been removed from the poverty areas be replaced, "since it has never been demonstrated that removal of select-

ed fire alarm boxes. . . reduces false alarms in that area." At the same time, the Fire Department is being asked to hire people who live in the affected communities as "street corner public relations" representatives for the Fire Department, to hire more black firemen, and to consult with community councils in neighborhoods where "limited response" or removal of boxes is being considered.

The Ministerial Alliance further pledges itself to work for increased understanding between community and fire department, encouraging educational programs in the schools and churches in an effort to reduce false alarms and to show support for the Fire Department.

Fire departments in all our large cities are facing these same problems. In Detroit during the evening hours, response to calls from street boxes is made by observing the normal traffic laws and without sirens or bells. The Fire Chief feels that anyone who really needs the fire department will use the telephone. This may well be true in some areas, however, in poverty neighborhoods there is often a large number of elderly people who, along with many other families, have no telephones.

In Cincinnati the ministers have brought a serious problem into the open, declaring that they "are called to condemn injustice and discrimination wherever it exists and for whatever reasons. We also call to repentance those responsible for contributing to the problem or making it worse in any way whatsoever. We seek equal fire protection for poor and affluent alike. We also seek to restore the badly fractured relations between the Fire Department and Cincinnati's citizens. Commitment to the Gospel of our Lord Jesus Christ, that Gospel of reconciliation, compels us to do so."

Two of our newest LHRAA members are 9 and 10 years old. They came to our office carrying a pop bottle, topped by a colorful paper flower, which contained — not soda — but money. They had helped with the "spring-cleaning" of the garage, and carted off to the refund counter twenty-six dollars and fifty-six cents worth of empty pop bottles.

They decided that the money should be given for others — and they thought LHRAA would be a very good way to put their love into action.

**WE INVITE YOU TO
PLAY FOLLOW THE
LEADER WITH THE
CHILDREN!**

LCMS District President Urges Support for LHRAA

To the Pastors and Teachers of the Southern Illinois District: Each year I send contributions to a number of service agencies. One of them is the Lutheran Human Relations Association of America. I believe this agency has rendered an invaluable service to our church, our communities, our country — and still does!

Of the 9 million Lutherans in America, only 2,500 are supporting it. ARE YOU? . . . WOULD YOU LIKE TO? It needs our help.

Sincerely, in Christ,

Herman Neunaber, District President

This excerpt from Pastor Neunaber's letter to his district appeared in the April 1972 report from the district office. We are grateful for his concern and his assistance in helping us with the membership drive. We urge you to follow his suggestion:

Fill out this membership blank now. Make checks payable to:
LHRAA VALPARAISO UNIVERSITY VALPARAISO, INDIANA 46383

Circle one:
CAP \$10/mo
Contributing \$ 1/mo

Service \$12/yr
Associate \$10/yr
Sustaining \$ 5/yr

Name

Address

City, State, Zip

VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS
July 28, 29, 30

problems
strategies
resources
implementation
inventory for action
accountability

1972 INSTITUTE REGISTRATION FORM

Please send with this form a minimum of \$5.00 toward registration cost
COSTS: \$35.00-registration, 2 nights lodging, all sessions, Saturday night dinner
\$22.00-for additional member of family
\$17.50-student registration
\$ 4.50-Saturday night dinner only

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

Name

Address

City, State Zip

VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS
July 28, 29, 30