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## The Vanguard (Vol. 19, No. 9), Dec 1972

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# the Vanguard

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## the hopes and fears of all the years. . .

### THERE IS HUNGER

"One thing American Indians don't lack is Indian experts. All told, there are probably more experts than Indians. For example, on the poverty-stricken Oglala Sioux reservation at Pine Ridge, S.D., sixty-four research projects are currently under way with a combined cost in academic salaries alone that would feed all the hungry children on the reservation. . ."

**The Progressive Jan. 1970**  
**The American Indians: The Un-Americans**  
by William Brandon

"If the vehicle of Indian militancy has been the Indian young, the launch pad has been the cities. Half of the nation's 650,000 Indians now are urban, cast adrift from their reservations either by choice or because they were left landless and had nowhere else to go. . . The young among the urban Indians have turned furrow-browed and angry over their condition — which for 3 out of 4 of them is numbing poverty."

**The Christian Science Monitor**  
January 4, 1971 by Jack Waugh

### AND GREAT PAIN

According to a news release from the Southern Conference Educational Fund (SCEF), Oct. 19, 1972, Willie B. Phillips, a staff member of Metro Atlanta (Georgia) Southern Christian Leadership Conference (SCLC), "doused himself with gasoline and set it afire after seeing a security guard beat a black man at the Greyhound bus station on October 7.

"Hosea L. Williams, president of Metro Atlanta SCLC, said Phillips told him as he lay dying: 'Hosea, make me only one promise — that you will do everything you can to explain to the people why I did this. Tell the white people that they can't keep mistreating black people the way they do. Tell my people I did it for them. I did it so they will come together, especially the rich and educated people. Tell the black people to get together.'"

### AND MUCH QUIET SUFFERING

According to a report in the National Catholic Reporter (Nov. 3, 1972) economists for the Senate Subcommittee on Employment, Manpower and Poverty, set the unemployment rate in the U.S. at 17 percent, three times higher than the administration figure. Using research done in a 68-volume study by the Census Bureau in 1970, the economists say that three major groups are — and have been in the past — omitted from the unemployment estimates.

These three groups are the people "who have become so discouraged that they have dropped out of the job market; part-time workers who want and need to work full-time; and workers with full time jobs who earn less than the government's poverty level of \$4,000 a year." The U.S. bishops' Campaign for Human Development has issued a report which indicates that "70 to 80 million Americans live in families earning less than that level."

The Reporter story also points out that states are eligible for an extension of unemployment benefits if there is more than a 6.5 percent unemployment rate. Several states, including New York and California, "lost those additional payments because their official unemployment rates fell below the 6.5 level."

### LIFE CAN'T BE USUAL

by Elmer N. Witt

In an article some months ago, Priest/sociologist Andrew Greeley announced that "the Movement is dead!" I guess that's what sociologists are for: to tell us what's going on around us, if not within us. Father Greeley pokes no small fun at leaders of various stripe who quickly worshipped at the movement shrines, especially the youth movement shrine. He is fairly careful in identifying the kinds of movements over whose funeral he was officiating.

May I sneak in, with equal sociological fervor if not expertise, to warn against quick worship at the end-of-the-movement shrine. First, because I believe all too many of us were secretly wishing anyway that the movement would not come and certainly should not last.

But more importantly, because I don't know for sure what you or I believe the opposite of movements are or could be. Is it "back to the drawing boards" to find out once again what is ailing us? Is it "go away and stop bothering me; I have enough troubles myself"? Is it "if everyone does his own thing and gets himself together, everything else will work out all right"? Is it "what's the use; nothing can be done anyway"? Or what?

It's really weird how many of us, in the very midst of analyzing or complaining about fast change, are completely at ease with life as usual. Which usually means popping from pillar to post, from issue to issue, from problem to problem, from job assignment to job assignment, from responsibility to responsibility. Is that life as usual?

I'm afraid the "end of the movement" for all too many of us really means the "end of passion." And here comes the sermon!

The neat thing about folk heroes, secular and Biblical, is their passion. Powerful and compelling emotion is often — not always, of course — the signal of really caring. Whether it's unmitigated joy or strung-out anger. Whether it's determination to get something done or determination to hang loose, we are usually impressed by the determination. The feeling level is important and has meaning, even when we are all quick to proclaim it isn't everything.

What are the things you really liked about Abraham, Moses, Jacob, David, Jeremiah, Peter, Paul, Thomas, John. . . or even Jesus? Was it the pleading, struggling, arguing, sweating, crying, dancing, holding-on-for-dear-life-ness of them all? Not all of the time, to be sure. Our Lord and his people had their up and down days. But the thing I remember about them is passion, excitement, determination.

Where has all the passion gone?

Perhaps we are overdone with causes, promotions, campaigns, organizing, madison-avenueism. Losing some of that would not be all bad. But if life as usual means not being able to be turned on again, not getting heated up again, not giving a damn again, then life as usual is death.

And that kind of death is denial. . . of life, of self, of others, of God. The very God who is still turned on about us. And reaches through the very end of every movement of life, to say through his Son, "Don't be afraid, people, for I am determined to give you the kingdom."

We have a determined God — life can't be usual.

how silently, how silently the wondrous gift is given,  
so God imparts to human hearts the wonders of his heaven.  
no ear may hear his coming, but in this world of sin  
where meek souls will receive him still, the dear Christ enters in.

in lonely rooms, on busy streets, our Brother stands with those  
where pain is strong, and suffering long; where hearts are cold and closed.  
there he reveals his presence; with these he wants to dwell —  
to our meek hearts, his strength imparts that we might love as well.

# HUMAN RELATIONS IN THE NEWS

## THE NON-ISSUE

On November 1, 1972, an editorial in the Christian Science Monitor discusses unemployment as a "nonissue" in the presidential campaign. The editorial comments on the polls which seem to indicate that the people are not greatly concerned about the unemployment in the country, and then suggests that: "One possible explanation is that it is not those who are unemployed who make the difference, but those who have jobs and how secure they feel in them. . . It would appear that the public is responding to the positive figures that bear on the economy as a whole than to the negative of joblessness that clouds the general optimism. Understandable as this may be, we would hope," the editorial states, "that the next administration. . . would give high priority to jobs for all willing and able to hold them."

## HIGH LEVEL PRIORITIES

According to columnist Carl T. Rowan (Chicago Daily News, Oct. 25, 1972) "Nothing speaks more eloquently — or dismayingly — about Mr. Nixon's sense of priorities than the list of measures he has vetoed." This list includes money for education, hospital construction, manpower training, poverty programs and day care centers.

"This partial veto record," Mr. Rowan says, "is enough to make it clear that Mr. Nixon has a penchant for seeing 'waste' or 'inflation' in measures with a high 'human' content. The more people are likely to benefit, especially weak and poor people, the more likely is a measure to run afoul of a presidential veto."

Rowan sees the argument over the appropriations as one which is "not over who wants to spend money; it is over what money ought to be spent for. . . After all, those decisions determine who works and who is jobless, who eats and who goes hungry, who finds a doctor and who languishes in sickness and hopelessness. . ."



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

and  
forget not  
the poor

A few days ago after the election a mother from the neighborhood told me, "Life is getting too complicated. Too many things happen so fast that you can't understand. They tell us to vote, and voting is supposed to straighten things out. But we don't know what we are voting for."

She went on to say that most people just can't keep track of the issues, partly because they don't have the background, but even more because they don't have the time. They are too busy trying to keep the kids fed and the household in order.

I suspect this woman had her finger on a weakness in our democracy that could eventually prove fatal. Several symptoms indicate this danger.

First, the reasons I heard from people on why they decided to vote for a particular candidate lead me to believe that people in all economic brackets were voting more than they usually do on the basis of personal impressions rather than on issues.

Second, to the extent that people did pick out issues, a lot of them were issues with inflated emotional value. For example, the candidate for U.S. Senator in Michigan asked a man lined up for unemployment compensation what issue meant the most to him in the election. His answer, "Busing."

Third, in my neighborhood, where roughly 40 percent of the people are on welfare, there seemed to be a great deal of apathy about the election. Considering where the candidates stood on various issues, a lot was at stake for my neighbors in the outcome of this presidential race; yet it generated little excitement. I sensed a growing resignation to suffering, and a slipping of confidence in electoral politics.

All of these symptoms, if widespread, may simply reflect the unique mixture that went into this particular presidential race. But they may also go deeper.

If the electorate is increasingly less able to deal with issues as they grow more complex, that puts a heavier burden on elected officials to pay more attention to the most vulnerable elements of society. A loss of capacity on the part of the electorate, however, would mean that it is becoming easier for candidates to get elected by appealing to the frustrations and prejudices of the public. This kind of situation does not normally encourage responsible leadership.

Whether the danger I have sketched above turns out to be well founded or not, only time can tell.

Meanwhile we live with this election, this President. The prospect of expanding defense budgets coupled with tight spending elsewhere probably means that our prosperity will continue to be built on mounting debts to the poor, on urban decay and on racial antagonism.

I believe that we are at a historic crossroads today, much more momentous than that of a century ago. We have witnessed enormous progress for colored Americans, especially blacks, in the sixties. The whole upward thrust may be reversed in the days ahead as white Americans tire of the effort, or are impatient with the tenacity of the problem, the price it really demands of whites everywhere. . .

Americans have traditionally tried to solve problems with money, except when it comes to our own poor. . . The price of solving our domestic problems, especially the problem of color inherent in most of them is very high. The price of delay is ever larger problems and ultimately a larger human cost. No nation will have true civil peace — and freedom — unless it expends every possible effort to achieve justice for everyone, and most of all, for the poor and powerless."

Theodore M. Hesburgh The New York Times Magazine Oct. 29, 1972

## NO MORE QUOTA TALK

In the Nov. 12, 1972 issue of the Washington, D.C. Sunday Star, Joseph Young reports: "The second Nixon term will bring a slowing of the government's equal employment opportunity program. That's the considered judgment of EEO officers. . . as well as many key personnel officials. . . One OEO officer said, "Quota has become a dirty word in government. . . It doesn't make any difference what you call it. . . government agencies must have definite targets to aim for. But the administration policy is to get away from all that and consequently I feel the program will lose its momentum and a lot of its effectiveness."

## BLACK REPRESENTATIVES

Three more blacks were elected to Congress this year in addition to the black incumbents, all of whom were returned to office. The three are: Yvonne Braithwaite Burke of California, Andrew Young, Georgia, executive vice president of the Southern Christian Leadership Conference, and Barbara Jordan, Texas, attorney and president pro-tem of the Texas Senate.

### Barbara Jordan

was a featured speaker at the 1965 LHRAA Institute (Church, State, and Race). In her presentation, "Church and State: People," she said:

The key words are liberty and justice. Therefore, when the law intervenes on the side of the striving minority it is not showing partiality but is simply fulfilling its historical function.



## THE INDIAN STORY — CONT. ON PAGE THREE

"The specific Indian demands. . . are by and large 'too outlandish', according to BIA information officer Carl Shaw, to offer a viable alternative to eviction for ending the present stalemate. . . Mr. Shaw readily admits that with more foresight on both sides much of the present trouble could have been avoided. . .

"Not the least of Indian frustrations throughout the occupation was the level of federal negotiators assigned to discuss with the Indians. As (Russell) Means (an AIM founder and spokesman) tells it, they have been 'preoccupied' with getting the Indians out of the building and have not been of high enough echelon to make the decisions called for. . ."

The Christian Science Monitor Nov. 9, 1972 by Lucia Mouat

## PROMISE AND HOPE

by John Strietelmeier

When I was a boy growing up in Columbus, Indiana, one of the several things I disliked about Christianity and the Christian Church was Advent. I was then, as I still am, a great celebrator of Christmas, and it seemed to me that scheduling a penitential season for almost a full month prior to Christmas was pure kill-joyism. It was particularly irritating, in the midst of Christmas joy, to be warned that He who had come would come again, not as a child and not in humility but as the judge in power and glory.

It is only in the past ten years that I have begun to develop a "taste" for Advent. I suppose that Advent is, like so many great and subtle things, an acquired taste — something that we come to appreciate only after we have tried many other things, none of which satisfied a particular kind of hunger. It may be one of those joys reserved for the middle-aged to compensate them for the loss of youthful pleasures and happiness.

For the promise of Advent is that all things do not end in futility. And that is indeed, as the Apostle put it, "an exceeding great and precious promise," particularly to those of us who have been involved over the years in attempts to bring a larger measure of justice and kindness and humaneness to our common life in the Church and in the secular society. We seem to have accomplished so little; indeed, in some respects we seem to have suffered severe reversals. And the worst of it is that too often we see, as we look back over our involvement in what we truly believe to have been good and worthy efforts, that we deserved to lose. We find that our motives were not altogether altruistic, that our minds were not altogether clear, that we did not act solely on impulses of justice and charity, that we did not give that last full measure of devotion which might have brought victory out of defeat.

Worse still, some of us have lived to see what seemed to be successes eventuate in evils greater than those we had succeeded in uprooting. For myself, as I look back on the battles which some of us were engaged in back in the early Fifties when "civil rights" and "integration" were the

watchwords I wonder whether our victory was not pretty much of a Pyrrhic victory. We got the laws re-written and we got the long-standing judicial decisions reversed and we got some beautiful resolutions in the minutes of main-line church bodies. But there seems to be no less hatred across racial lines today than then; it is still a rarity to see a black face in a white Christian congregation; political pundits say that Michigan went Republican last November primarily because of the busing issue; and Archie Bunker is a national hero.

Without the hope that He who has come will come again we would be left with nothing to guide us except the voice of experience. We would learn caution, for "the burnt child avoids the fire." We would learn to mind our own business, for as Damon Runyon put it so well, "the guy who goes around asking questions gets a reputation for asking questions." We would quit the fight, for "the more things change the more they remain the same." And indeed we might find Scriptural warrant for a withdrawal into the warmth and coziness of our private worlds, for did not the Preacher say, "Vanity of vanities, all is vanity?"

But — Hark! a thrilling voice is sounding.

Christ is nigh, it seems to say.

Cast away the deeds of darkness,

O ye children of the day.

And we are reminded once again who we are and why we are here. For all of our failures of the past, and for our present fearfulness, "let us haste with tears of sorrow one and all to be forgiven." But being forgiven, let us "forget those things which are behind and reach forward to those things which are before." This is the hope that Advent renews in us each year — a hope which is rooted in the great deeds of God in the past and the promise of greater things to come, in the fulfillment of which we have the honor to play some part.

And once this hope has taken root in our hearts we are prepared for a truly merry Christmas — made all the merrier because Christmas is no longer primarily a reminder of dear, dead days beyond recall, but a fortaste of joys yet to come.

Maranatha. Even so come, Lord Jesus.

*"we must seek to demonstrate that our society is responsive to their patient pleas and help them to live among us in prosperity, dignity and honor."*

The New York Times Oct. 5, 1969 by William M. Blair

"President Nixon's new Indian director (Commissioner Louis R. Bruce), is quietly revamping the 'concrete tepee' as he calls the building housing the Bureau of Indian Affairs.

"He has shifted personnel, plans more changes, brought in some new blood and wants to enlist more Indian youth in gaining a bigger voice for Indians in their own affairs..."

The Christian Science Monitor July 14, 1970 by Kimmis Hendrick

"American Indian response to... 'new era' proposals range from 'we're all enthused' to 'wait and see'... Mr. Nixon's proposals are described by many observers as sound, unprecedentedly comprehensive, and evidently representing an exceptional amount of presidential listening to Indians..."

The Christian Science Monitor Jan. 5, 1971 by Jack Waugh

"When gazing at minority problems the Nixon administration saves its most powerful binoculars for the American Indian... by opting to concentrate on Indians and downplay blacks and browns, the administration has taken the line of least friction and minimum flap..."

"The Indians are hopeful, if wary. When they say the white man speaks with a forked tongue, it comes from having traditionally been jabbed by the prong that hurts. They already have seen down through the decades, more treaties (350), more statutes (5,000), more federal court decisions (2,000), more attorney-general opinions (500), and more regulations (2,000) passed concerning them than any other minority group in the country. And where has it all got them? Where they are today."

The Christian Science Monitor Sept. 14, 1971 by Jack Waugh

"More than 30 chairmen of Indian tribes from across the country who met here in the capital of the Navajo Nation (Window Rock, Ariz.), late last week, are opposing the new turn they don't like in the Nixon administration's Indian policy... Their anger... takes raging exception to the treatment of Indians within the Department of Interior, which they insist is pitfalling rapidly backward to bureaucratic, paternalistic, Indian-destroying ways..."

The Christian Science Monitor Sept. 22, 1971 by Jack Waugh

"Across the reservation and the country American Indian leadership is preparing to confront President Nixon directly... the next step in American Indian affairs could be a 'long walk' to Washington by key leaders in the Indian world..."

"For the first time in history chiefs of the Indian nations are organizing... The Indian leaders were meeting in protest over a turn in Indian policy they saw as threatening... It was nothing new but part of the constant crisis in Indian life for 150 years..."

"In the Indian world, the meeting at Window Rock was considered summitry... From all over the country they had come. They would compare, in the white

world, to governors of states or to presidents of nations..."

"... Washington had sent minor functionaries. Not even the man who most directly affects Indian life — Secretary of Interior Rogers C.B. Morton — had come.

"Indians... represent less than 1 percent of the American population. And on political tote boards that is a segment hardly demanding priority, hardly worth courting, capable of ignoring..."

The Christian Science Monitor Aug. 8, 1970 by Kimmis Hendrick

"From northeastern Nebraska to upper Nevada to southernmost California, American Indians are fighting for their water rights in court.

"This nation... is trustee for Indian holdings. Yet the United States has conflicts of interests in almost every situation involving Indian lands and water. So in practice the federal government can rarely defend Indian claims..."

The New York Times Aug. 23, 1970

"The Pyramid Lake Paiute tribe... in an attempt to save its large desert lake in Nevada... charged that Federal officials although obligated by law to protect Indian property had not done so and had discriminated against the Paiutes in favor of white property owners..."

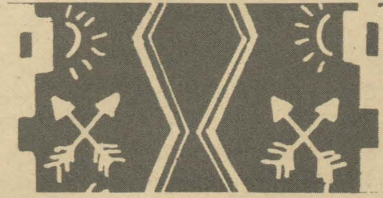
The New York Times Feb. 27, 1972 by Homer Bigart

"Nobody bothered to consult the Paiutes in 1905 when the Federal Government built Derby Dam to divert Truckee water away from Pyramid Lake and into the Carson River for a reclamation project and for the replenishment of the Stillwater Marshes, a natural waterfowl habitat... The lake, once one of the finest fresh-water fisheries in the nation and renowned for its cutthroat trout is becoming increasingly saline..."

The Chicago Sun-Times Nov. 10, 1972 by Paul Hodge

"The Paiute Indians... won (their suit) in U.S. District Court... The 20-mile-long, 5-mile-wide (Pyramid) lake is recognized as the Paiutes aboriginal home and its unusual fish... are the basis of both the Indians' diet and their economy..."

(Judge Gerhard A.) "Gesell... found that (the Interior Dept.) had disregarded court decrees, caused large 'and wholly unnecessary diversion of water from the Truckee River to the obvious detriment of the tribe'... There are about 500 Paiutes at the lake reservation now, and elsewhere another 1,000 reservation members who left because the lake's fish supply had become depleted..."



The Native Nevadan Sept. 1971

"... water rights authority William H. Veeder... a noted and experienced lawyer... who originated the concept of a 'trust counsel authority' to eliminate the multiple client conflicts of interest within the Interior Department over Indian resource rights (said)..."

"The non-Indian is planning the Indian community out of existence, Indian water is the only water left to allocate, and limitations on Indian use are necessary for the future development of non-Indian projects... The politically powerful overwhelms the politically impotent and you see water and politics mix very explosively..."

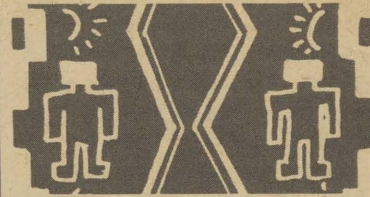
Race Relations Reporter Oct. 4, 1971 by Frye Gaillard

"On Sept. 22, more than two dozen Indian protestors were arrested after a brutal slugfest with police in the lobby of the sprawling Bureau of Indian Affairs building in Washington, D.C... the police turned out in force evicted the demonstrators..."

"On the same day... a more moderate confrontation was taking place right across the street in the Department of the Interior. A delegation of tribal chairmen... were presenting their grievances verbally to Interior and White House officials.

"The demonstrators from AIM (American Indian Movement) and NIYC (National Indian Youth Council) specifically endorsed the negotiating efforts of the chairmen, and the chairmen, in turn, endorsed the militant action of the youthful protestors..."

"Navajo Tribal Chairman Peter MacDonald... in a blistering speech... in Window Rock, Ariz.,... (said) 'We are on a collision course with the Department of the Interior... The dominant interests in that department, represented by the Bureau of Reclamation, the Bureau of Mines, and the Bureau of Fisheries and Wildlife, have interests which are hostile to Indian interests... and are able to stop the bureau in its efforts to protect Indian rights and to assist the Indian people to achieve self-determination...'"



The Christian Science Monitor Nov. 7, 1972 by Jack Waugh

"Even more surprising than 900 protesting Indians marching on Washington... would have been no march at all... The 'long walk' appears to be the nadir to nearly two years now of declining Indian hope..."

The New York Times Nov. 12, 1972 by Richard J. Margolis

"... What startled some, however, was the fury of the protest, its tone of noisy desperation..."

"The protestors, said Secretary of the Interior Rogers C.B. Morton, were 'a splinter group of militants... not supported by a majority of reservation Indians.'

"A veteran Indian spokesman offered a different view: 'We may disagree with some of their tactics,' he said, 'but there probably isn't a single Indian organization anywhere that would disagree with those 20 points. A lot of Indians out there are watching the protest and saying 'right on!'

"Like a spider in a web, (the Indian) and his tribe live in the center of an intricate network of treaties and agreements with the rest of America... wherever he turns he finds these treaties in tatters: state governments seize his land; developers drain his lakes; tourists and business ignore his fishing rights..."

"The question raised by 'The Trail of Broken Treaties' protest is whether Indians — by reputation a patient race — will be content to wait while the wheels of justice slowly turn; or will they, as they did this week, rush to the barricades?"

The Oklahoma Eagle Nov. 16, 1972 by Marian Maharas

"... Bruce Townsend, chairman of the Eastern Delawares, said most Indian leaders 'do not want the American people to equate these destructive dissidents with the working, voting, taxpaying Indians represented here.' He was surrounded by 47 other chiefs and council chairmen..."

"In a statement released during the siege, AIM director Vernon Bellecourt said, '... The people here support all Indian people who are advocates of Indian people. We hold in our hearts love and brotherhood to those Indian people who chose to speak against us. We stand firm in the belief that what we did here is just.'

"For conservative Indians and whites, the most significant development... was nearly \$2 million damage to the... Bureau of Indian Affairs building..."

"But to at least grassroots Indians, AIM accomplished more in seven days than all our tribal leaders have been able to do in 15 years..."

**PERSPECTIVE**

It may be a while before we know everything that really happened along The Trail of Broken Treaties, the Indian "long march" to Washington D.C. But some things we must keep in mind as we begin to form conclusions:

1. For a long time the Indian voice, generally, has been ignored, and Indians have received the bad end of arrangements with government or commercial interests.
2. The Indian condition of life is bad — life expectancy, 46 years; housing generally deplorable; 25% of their children not being educated; 45% unemployment, etc. etc.
3. Destruction of property cannot be condoned; neither can destruction of Indian people.
4. The Indians in Washington asked (nicely) for permission to hold a memorial service for their dead heroes at Arlington National Cemetery — Denied. They asked to meet with their President — Denied. They got angry and somebody noticed.
5. The damage to the BIA offices, estimated at \$2 million, seems totally unnecessary waste. But Americans outraged by this, have learned to accommodate — without exercise of passion — a rail strike which

may cost more than one million dollars a day.

6. Immediately following the Washington march, three Indian leaders were featured in special news stories in what was an obvious attempt to discredit the entire demonstration and to justify condemnation of the protest and all participants. Reaching as far back as 22 years, the news report listed evidences of criminal records of the three leaders.

What the report did not discuss were the conditions prevailing when the men were charged with criminal acts, and the fact that the men have paid for their actions. The article did not say that these men have closed that chapter of their lives, and are dedicated to the protection of their people, so that Indian children will not face an adulthood of hopelessness and distorted purpose.

7. Indignation at disorderliness, name-calling, resentment — all are inappropriate and not very fruitful. A concerned citizenry and conscientious people of the church will give strong support to the Indian's call for justice!

KEL

## Enthusiasm and Caution For Massive Evangelism Effort

by Eugene Brueggemann

The largest interdenominational effort of our times gets underway this month. Called Key 73, it aims to involve the members of all Christian churches in North America in a year-long evangelistic mission of "calling our continent to Christ." Springing from the deep undercurrents of evangelism and revivalism in native American Protestantism, Key 73 seeks to tap similar concerns and energies for the united task in such non-traditional allies as Lutheranism and Catholicism. Because it has already done so, Key 73 is a considerable achievement before it officially begins on the first Sunday in Advent.

### What Is Key 73?

Three words characterize much of the mammoth inter-church effort: integrity, flexibility, and publicity. The designers of Key 73 insist that each denomination maintain its theological integrity in pursuing the goal of evangelism. What is asked by Key 73 of each participating church is that it follow a common calendar and plug into the continent-wide program and publicity. Materials for evangelism training and outreach will be supplied by each participating denomination. Flexibility is the keyword for implementation of the program on the level of the local community. Where ecumenical cooperation is already established or ready to happen, it will be a feature of Key 73. Otherwise it will be a "separate but equal" sort of operation. Missouri Lutherans, for example, have already been advised by their Commission on Theology and Church Relations how they might cooperate. But the yellow signal flashed by that Commission is accompanied with a bright green light of approval of its goals and the selection by Key 73 of former LCMS evangelism executive Theodore A. Raedecke as head of the entire effort.

Massive national publicity will be an inescapable feature of Key 73. Protestant revivalism has never been reluctant or squeamish about using contemporary methods of promotion and public relations, and we may expect to see that demonstrated impressively in Key 73. To paraphrase Luther, "Why should the Devil have all the good PR?"

### Some Lutheran Hopes and Fears

From the perspective of an evangelical Lutheran, several hopes and fears attach to Key 73. It is to be hoped that the stimulus of this movement will prod Lutherans to see what is unique about Lutheran evangelism, so that it does not sell its confessional birthright for a "pot of message." There is something still to be said, after all, for the Lutheran doctrine of Law and Gospel, especially as it relates to conversion, baptism, and incorporation into the communion of the church. The six-easy-steps approach to evangelism (as found in the much-used Kennedy method) is usually loaded with un-Lutheran assumptions, but is attractive because it seems to work so well. Lutherans will hope for something more substantial — and evangelical — than that.

Feelings of hope and fear are also associated with the effect Key 73 will have on the modest progress that Lutherans have made in integrating verbal with non-verbal evangelism. The Missouri Synod's *Mission Affirmations* are a pace-setting statement of how this should be done. Key 73 happens to coincide with a mood and movement in Missouri which regards them and the mission approach they undergird with grave misgivings. It would be a disaster if Key 73 were to provide a great many people in Lutheranism with a sanctified excuse to cop-out from the great and necessary task of viewing the verbal and non-verbal aspects of the church's mission in a unified way. It is comforting to think that the Gospel lesson which will be read and preached in most Lutheran churches on the last Sunday in evangelism year 1973 will be from Matthew 25, where Jesus' questions on Judgment Day are asked, and reflect throughout our Lord's concern for mission to the whole man.

The scales are weighted in the direction of hope in respect to the effect of Key 73 on ecumenism. The evangelism congresses at Berlin and Minneapolis which preceded Key 73 have already demonstrated that Protestants from different traditions and with differing mission emphases can work together and influence each other in the area of evangelism. Key 73 involves Catholicism in an unprecedented way and should provide valuable working experience in ecumenism for a great many people who have been highly critical of it before, usually from the sidelines.

### Role of LHRAA

Without presuming to be the only group responsible for it, the LHRAA can and should act as conscience for the Lutheran churches involved in Key 73. That sounds negative and sometimes is, as when the word of warning is sounded about separating the spiritual from the down-to-earth meaning of justice, peace and love. But there is nothing like a good conscience to free a man or church for the work God has created us for. Anything LHRAA can do to help the church have such a good conscience will magnify the effectiveness of its evangelism. The role of LHRAA in the churches is more important than ever during the time that Key 73 is a factor in the definition and implementation of its mission.

As advocates of integrated evangelism, that is, of an evangelism that speaks the reality of God's love in Christ to the whole man, LHRAA members will want to participate in Key 73. Their input into each congregation's development of a full sense of mission is important. The relationships which develop should be fruitful in years to come.

If God wills, there will be more years ahead of the church, years in which other aspects of the church's mission can be emphasized. One more role of LHRAA in respect to Key 73 will be to ask, "What comes next?" and to suggest that it be an equal emphasis on the mission of the church to bring wholeness and healing to man and society.

# LHRAA Board Member Griffen Honored For Service To Church

by Karl Lutze

From time to time the church has to be reminded of those who serve their Lord with exceptional dedication in exceptional ways. The Lutheran Human Relations Association of America has often enlisted people of such qualifications as team members in its work. For the third time now, a person, while active in this LHRAA ministry, has been selected for such honor.

In 1963 Valparaiso University cited Clemonce Sabourin, at that time President of LHRAA, and awarded him the honorary degree of Doctor of Laws, in recognition of his contributions to the life of the church.

Sabourin's successor as LHRAA President, Attorney William Ellis, was twice honored while in office. In 1968 Augustana College in Rock Island, Ill., conferred the Doctor of Humane Letters. In 1969, Carthage College in Kenosha, Wis., awarded him an honorary degree, taking note of his leadership in the church's effort to deal with the human problem, especially in his role as member of the Executive Council of The Lutheran Church in America.



William Griffen

Near the close of Pastor William Griffen's term as LHRAA Secretary, Concordia Seminary in St. Louis, on May 26, 1972, conferred on him the honorary degree of Doctor of Divinity.

The citation read by Dr. John Tietjen, president of the seminary, follows:

**"Outstanding graduate of the Greensboro (Immanuel) Seminary, pastor in Alabama and Chicago, pioneer of innovative programs to the inner city, genial colleague in black studies.**

**"Ordained at Selma, Alabama by the Reverend Walter H. Ellwanger, after being graduated**

from the college and seminary at Greensboro, North Carolina, in 1951, he entered upon pastorates in Alabama, after five years moving to a unique ministry in the church of Christ the King in Chicago. For several years he commuted to Saint Louis to share in an experimental program of black studies on the campus of the Saint Louis seminary. In 1970 he became director of the Chicago Diaconate Program with offices at Concordia Teachers College in River Forest. He has coupled prophetic concern with infectious optimism in Christ."

Dr. Griffen's ministry consists of finding, recruiting, and in an internship setting, supervising an education program to equip laymen for special ministries primarily in minority group communities. He recently declined an offer to join the staff of Pacific Lutheran College in Tacoma, Wash., in order to develop further the new Diaconate Program he initiated in Chicago.

His contribution to the life of LHRAA has been of inestimable value. As a speaker and as an active board member, he brought a wise assessment of issues and sound counsel in planning the Association's course.

The radical character of the Indian world is most easily discernible in its sense of community, a community identity originally founded on the custom of communal ownership. . .

The community superlife, calling for inter-personal harmony rather than inter-personal striving, is in absolute opposition to the orthodox American gods of work-as-a-virtue and amassing personal wealth as the measure of success. . .

The continuing Indian revolution is essential to the health of our own world. . . not only in providing our democracy with the oxygen of a truly alien presence, but in keeping alive that heartbeat of community so strong in the Indian world, so feeble in our own, so necessary, possibly, to the survival of us all. . .

American Indians: The Real American Revolution

by William Brandon

The Progressive Feb. 1970

### GUEST COLUMNISTS

for this issue of The Vanguard:

**Dr. Elmer N. Witt**, campus pastor at Governors State College in Illinois, and LHRAA Board consultant;

**Dr. John Strietelmeier**, Professor of Geography, Valparaiso University, and Editor-at-Large, The Cresset;

**The Rev. Eugene Brueggemann**, campus pastor at Northwestern University, Evanston, Ill., and LHRAA Co-ordinator;

**Dr. Andrew Schulze**, LHRAA founder and first executive secretary.

## THE GRAND MIRACLE

by Andrew Schulze

Perhaps it may be good to look back to the first weeks of December and possibly even before then, to remember that the commercial world round about us was already beating the Christmas drums, somehow, by hook or crook, identifying the advertising of its wares with the great and holy festival itself — "Hark, the herald angels sing" — "It came upon a midnight clear" — "O little town of Bethlehem" — "Silent night, holy night!" —

Since the activities of the Lutheran Human Relations Association are in the main outside the commercial spectrum, why not hibernate during this season? O yes, the idea of "peace on earth and good will among men" could have prompted LHRAA to keep plugging along with a sort of business-as-usual. There is, however, something in the Christmas celebration to prompt the Association to take a new look at itself and to gird its loins for a war that is still unresolved. The quiet Advent and Christmas worship of the church has not been altogether smothered by the din of the commercial substitute for the real thing.

The real fact about Christmas is the holy incarnation of our Lord Jesus Christ. This is the miracle of miracles. This should cause the heart of a Christian believer to leap for joy, not only during the Christmas season, but in every moment of his life.

The Incarnation means simply that Christ became our brother. In Him, God took on human form, to dwell among us as one of us. To deny the relatedness of this great phenomenon to that of

the non-miraculous would be to divest the church, and also the Lutheran Human Relations Association, of its unique and rightful place in society. Without the foundation of the miraculous Incarnation of Christ, the Christian church would not only lose its distinctive character, it would be reduced in its warfare against the evils in society to a level lower than that of secular humanism.

C.S. Lewis, the great English Christian of our century, calls the Incarnation of Christ the **grand miracle**. He claims, and rightly so, that having accepted the miracle of Christ's Incarnation, all other miracles are possible. Foremost among these "other miracles" is the ongoing incarnation: God in Christ taking up his abode in the believer. St. Paul, writing to the Christians at Colossus speaks tersely of the "Christ in you."

**Christ in us gives us a distinct reason for being involved in the social issues of our time. Christ in us is the source of our power to effect change for the better in the body politic. He said, "Behold, I make all things new." But when He, in the ongoing Incarnation, takes up His abode in us, He wants to make us coworkers with Him to effect that change.**

In a hymn for our day entitled "Christ is changing everything," the author speaks of "miracles that haven't yet begun." And many Christians across all denominational lines are fervently praying for the outpouring of the Holy Spirit so these miracles will happen for the renewal of the church and the world.

The Christ in us is our power and our glory.