

1973

The Vanguard (Vol. 20, No. 1), Jan-Feb 1973

Lutheran Human Relations Association of America

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the Vanguard

Vol. 20 No. 1
Jan-Feb 1973

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

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ALC Supports LHRAA In Ministry

With this issue of The Vanguard the Lutheran Human Relations Association of America will begin a new facet of its ministry and service to the church. Now in its twentieth year, LHRAA has, whenever possible, worked closely with leaders and members of the three major Lutheran church bodies as catalyst and resource in the area of human relations, designing and implementing programs to equip laity and clergy for leadership roles. Another avenue of communication is now being opened.

The Commission on Church and Society of The American Lutheran Church has agreed to include in their Unified Mailing to all ALC pastors, a copy of each issue of The Vanguard during 1973. Dr. Carl Reuss, Executive Director of the Commission has arranged

The Vanguard is the voice of the only national inter-Lutheran agency that concentrates its ministry primarily on racial issues and the tensions and needs of people which arise from these issues. The implementation of this ministry is accomplished in a number of ways. The "overview" given on page four, will give our new readers a capsuled introduction to what LHRAA is all about.

for his office in Minneapolis to receive a bulk mailing of 7500 copies, absorbing most of the mailing expense. In addition, the Commission has sent a gift of one thousand dollars to assist with printing costs.

Requests have been made to national boards of The Lutheran Church-Missouri Synod and The Lutheran Church in America to match the ALC funds and to use the same mailing procedure.

For a number of years LHRAA has been receiving budgeted contributions from three LCMS dis-

tricts: Eastern, English, and Southeastern.

Additional support has come from other districts and synods for "Project Mailout," and when definite mailing procedures are determined, these pastors will also be receiving copies of The Vanguard. Responses have come from:

ALC: Southwest Minnesota District

South Pacific District

LCA: Metro New York Synod

Nebraska Synod

Pacific Southwest Synod

"Jesus was decisive on this point: 'You are the salt for all mankind. . . You are like light for the whole world.' . . . Salt gets lost in the soup. You don't say the salt is souped. No, the soup is salted — all of it. . . Light moves out into the entire room. You don't say the light is roomed. No, the room is lighted — all of it. . .

"Selectivity and exclusiveness are man's problems. God is inclusive. All creation, all people, all human activity are his and his creation and his people and his activity. The world is no desert drear, no ecclesiastical no-man's land. The world is the arena of the life of love of God's human beings."

Can The Church Make It? by Elmer N. Witt

(Review, p. 2)

LCMS: Central Ill. District
No. Wisconsin District
Oklahoma District
SELIC District
Southern District

In addition, the Board for Social Ministry, LCMS, and two LHRAA chapters in California have contributed as well as a number of individual LHRAA members and friends.

There will, of course, be some duplication — some pastors will receive two copies of The Vanguard. We have determined that the expense of searching for these names would exceed the cost of a duplicate mailing. We urge those who receive more than one copy to give the extra one away — to the church library, the local high school, or a friend.

in the midst of apathy and lovelessness . . .

Some Stand Up To Be Counted

NILB INTERPRETS "TRAIL"

We are reprinting here in full the statement by the National Indian Lutheran Board discussing the events in Washington D.C. in early November. News stories about the statement have appeared elsewhere, but we think it is important that the Indian voice should be heard without any attempt to paraphrase or condense. It seems to us that the statement is very clear.

"Reflecting on the recent incident involving Indians who participated in the Trail of Broken Treaties climaxing in an eruption of frustration and anger in the quarters of the Bureau of Indian Affairs, the National Indian Lutheran Board, through its Executive Committee meeting in Phoenix on December 1, issues the following statement:

"The National Indian Lutheran Board takes this occasion to acknowledge with appreciation and support the work and the report of the Impact Survey Team assembled at the initiative of the National Congress of American Indians, composed of Indians and sponsored by Indians in an indigenous effort to investigate the entire event, and to assess its impact upon Indian affairs and on Indian people.

"We deplore, with the Impact Survey Team, the coverage of recent events which focused on the destruction and loss of government property with little or no consideration of events preceding the takeover, and the resulting negative and damaging Indian image projected to the nation.

"We register our deep appreciation to the Indians who, in great love for their people and at great personal cost, traveled the long journey to Washington in their endeavor to bring to the attention of this nation and its leaders, the gross injustices and unfulfilled promises that still victimize Indian people today.

"We deplore also, the insensitivity of certain high government officials which accelerated the emotional feelings of the Indian people involved in the incident and precipitated the eruption that followed.

Cont. on page 4

JUDGE CAMPAIGNS AGAINST COURT ABUSE

A news story from Milwaukee reports that Circuit Court Judge Robert W. Landry announced his candidacy for the position of Criminal Court Judge.

Judge Landry is quoted as saying, "Someone must step in to prevent a corruption of the judicial system, abuse of the awesome power of the judge, (and) exploitation of latent bigotry against minorities."

Judge Landry, who is a member of the Advisory Council of the

Lutheran Human Relations Council of Wisconsin, indicated that the person who is elected to this criminal court position must have "a deep commitment to the dignity of all men. . .

"This is a campaign of conscience. My only appeal is to raise the quality of justice to the place where all people, rich and poor, bankers and welfare recipients, longhairs and crewcuts, black, white, brown and yellow will be able to stand in court with their personal dignity intact."

PASTOR RESIGNS, CONTINUES INDIAN CONCERN

The June-July, 1972 issue of The Vanguard carried a story about the Reverend Arlo Feiock, ALC pastor of Trinity Lutheran Church in Cass Lake, Minnesota. The story concerned the experiences and observations of Pastor Feiock as he became involved in the tense situation which developed between white and Indian

citizens in his community when a federal court restored fishing, hunting and wild rice-harvesting rights to Indians.

A recent report from Religious News Service says that Pastor Feiock "whose support of Indian causes stirred controversy in his predominantly white congregation, has resigned."

Cont. on page 4

LUTHERANS PROTEST CHURCHES' SILENCE

Chicago Daily News January 29, 1973

"U.S. bombers flew hundreds of missions. . . attacking enemy positions in both Cambodia and Laos. . . aircraft were freed for the raids when the United States stopped all military action in Vietnam at the start of the . . . ceasefire."

There are some courageous people in North Carolina who, having sent Christmas greetings of peace to all their friends, were compelled by events in Vietnam, to send another message to those same friends. Their second letter said, in part:

"The renewed bombing during Christmas week which continues as of this writing compels us to make a second mailing to all of you with the urgent plea that you join us in examining what the

destruction of our natural resources and of our fellow human beings can mean in terms of a legacy for our children and grandchildren.

"The ominous silence of our churches must mean acquiescence. Are our churches more interested in self-perpetuation? Are our ministers afraid of their jobs when they tell us they agree with us but say 'with 75 to 80% of our parishioners in favor of the war, what can I say?'

Cont. on page 4

"... one can say that the church has made a fairly substantial effort towards charity to individuals in need. . . The more serious charge. . . concerns what the church has failed to do in relation to institutions. . . the church has chosen not to act against the institutions of American society because these institutions are more important to it than the victims of their neglect and oppression. And in this, the church is no different from the generality of the American middle class. What most people hear in the church is what they want to hear. . ."

"The making of a Dissident" by John B. Mannion, *Commonweal*, Jan. 19, 1973

LHRAA ACTIVITIES

CHURCH STRUCTURES

A hope which LHRAA has held through all the days of its history is that the church would assume a responsible position of leadership in the matter of human relations. The work of the Association is complementary to and supportive of the local parish and congregational ministries.

Working with judicatory officials and lay people as well as national boards and officials, in all parts of the country, LHRAA has conducted workshops, helped prepare resolutions, addressed convention delegates, given counsel and help on local problems in specific areas, prepared materials for distribution to congregations.

INDIAN CONCERNS

While Black-White issues have received heavy emphasis on LHRAA's agenda through the years, the problems of the Indian have not gone unnoticed. For many summers, through its executives, LHRAA has helped to structure and develop conference retreats from which developed a new organization — Lutheran Church and Indian People.

LUCHIP is an inter-Lutheran organization designed to provide a continuing, year-round focus on the need for the church and its members to include the Indians in their concept and conduct of responsible Christian ministry.

LHRAA has worked closely with this organization which has effectively established the National Indian Lutheran Board official consultant to the 3 major Lutheran bodies through the Lutheran Council, USA. NILB has helped direct Lutheran funds to various Indian programs and generated additional monies from other sources with a minimal amount of overhead costs.

In addition, NILB has helped effect a greater awareness of the Indian perspective and interpretation of the Indian situation.

LHRAA's Executive Secretary is serving a three year term on the board and for the third time was appointed to a one-year term on NILB's 5-member executive committee.

MUTUAL ENRICHMENT PROGRAM

We have recently completed the Mutual Enrichment Program which we were able to conduct over a 3 year period because of a special grant from the Wheat Ridge Foundation. The idea resulted from 2 needs: 1) to give innercity pastors personal, collegial companionship, support and undergirding; and 2) to put professors of theology in touch with raw realities of ghetto life with a view toward better teaching, curriculum adjustment, helping colleagues.

We placed 12 theologians from colleges, universities and seminaries of all 3 major church bodies with pastors in major cities across the country.

With strong commendations from previous MEP participants, LHRAA is now approaching the presidents of schools and boards for higher education in the major Lutheran churches on an individual basis, to engage the Association for continuing the program for their personnel.

Cont. on page 4

CO-ORDINATORS

Recognizing the diminished effectiveness of LHRAA's chapter program (in spite of a few hard-working chapters that remain), the Association has introduced its Co-ordinator program:

Part-time, non-salaried field staff people are engaged to assure an "LHRAA presence" in a given community. With fifteen of these posts established in the past year, the Association is seeking grants to enlarge and strengthen the program with increased funds needed for recruiting and visiting to monitor and strategize with Co-ordinators in their own locales.

Presently contact is maintained primarily through telephone and correspondence, and a mimeo'd release called "Contact."

PUBLICATIONS

The Vanguard still is our main means of communicating to our members and to people in leadership positions in the church. Lutheran colleges and seminaries receive copies of each issue to be distributed to students.

The Vanguard tries to keep issues and problems affecting the church and its members before the readers, interpreting contemporary events, sharing resources, and relating experiences of others who have attempted to respond to human relations problems.

LHRAA also continues to publish its calendar by way of keeping its concerns before people day by day, year 'round.

PERSONNEL PLACEMENT

LHRAA is frequently asked to suggest personnel for positions which call for particular or unusual talents and skills. We have found, for churches and agencies and schools, persons who can fill such posts well.

In turn, the Association has repeatedly assisted in finding employment for people who are inclined toward work which is geared to serving minority groups or human relations concerns.

We have increasingly worked with the World Brotherhood Exchange Program of the Lutheran Council USA, and have especially sought to find opportunities and support for young people to serve who need only transportation and subsistence expenses. If more funds were available, it is conceivable that the Association could place more than 100 of these each summer, and as many as 50 during the full year period.

DEPARTMENT OF RESEARCH

First under Dr. Andrew Schulze, and now under Karl Thiele, we have developed a library on human relations with over 2000 volumes, magazines, pamphlets, and papers, plus an impressive file of clippings on topics ranging from African Nations to Welfare Reform. Utilized by students, pastors, people doing research, or developing articles or programs, the center also makes films and audio-visual aids available, and assists in counseling people studying further in the area of human relations concerns.



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

Billy Graham, besides being the religious and moral spokesman for millions of Americans, is an intimate of President Nixon. A reporter recently asked Graham what he thought about the resumption of U.S. bombing of North Vietnam. Here is Graham's reply, published in *The New Republic*:

"... The whole world has a great deal of violence going on which doesn't occupy the headlines. There are many people being killed in this country by drunken drivers and crime. Man is prone to violence and there will be no cessation of that, not until the Christ of our Kingdom comes."

But what about the bombing, the reporter asked. "I deplore the suffering and killing in the war and I pray that it can be ended as soon as possible. But we also have to realize that there are hundreds of thousands of deaths attributed to smoking..."

In order to get a perspective on this reply, let's move the question back to the previous century and change it only slightly:

"Dr. Graham, what do you think about the recent escalation in slave-trading, which has caused death and violence to millions of black people?"

Or try this:

A Review

by Anne Springsteen

CAN THE CHURCH MAKE IT?

by ELMER N. WITT

Thomas Nelson Inc. \$1.95

What kind of question is that? Elmer Witt himself, in the introduction, acknowledges its presumptuous sound, because he says, "It sounds like there's an easy answer."

And there is, of course, when we give the Church to God and assume, that since He started it, it is His responsibility. There is truth in this assessment, but only if we have the perspective in focus.

The author says at the very beginning of his book that there must be some understanding of words, and when he uses the word "church" he means "a local congregation of Christians, not a building or national denomination or world-wide communion of saints."

Taking a cue from the amount and kinds of publications in the last ten years which have focused on the possible decline and fall of the local congregation, Dr. Witt analyzes this question in the light of his own experience.

For about six years, Elmer Witt was a parish pastor in three small towns in southern California — about 375 circuit-riding miles. Then the Lutheran Church-Missouri Synod selected him — an almost unknown from a list of well-known and highly capable men — to direct the church's youth programs. He was at this job for fourteen years. He then went into the research field, studying what was really happening with youth and the laity and with local congregations. From this avalanche of experiences — happy and painful, but always enriching — has come this book.

Not really concerned with statistical evidence that will guarantee the church's survival or seal

its demise, Witt deals with what people ought to be about if they are taking the Lord of the church seriously.

He points up some deadly weaknesses in the church: the failure of laity and clergy to become friends; the focus of churches on "spiritual house-keeping" instead of on people; the misdirected attention to ultimate rewards at the expense of the immediate needs of human beings; the misconceptions about smallness and bigness.

Raising such issues often raises hackles of defensive pride. Not so in this case. Firm, thoughtful criticism of faults is joined to a very clear perception of the promises of God to His people, spelled out in the life, the work, and the style of Christ. The result is a penetrating look into the dilemma of being human, and a wide-open, joyful affirmation of life secured by trust and hope in God.

"Jesus' uniqueness was his total commitment to God Unlimited. In every way God is in charge. Nothing escapes. Nothing is neglected. . . . To know this is to know the truth that makes us free, unlimited people responding to the love of unlimited God."

Our recommendation for this book: buy it, read it, share it — ministers, future ministers, lay people, church workers, old folks, young folks, church "drop-outs," people who don't care anymore. It is a book that must be read. For all kinds of discussion groups, it is a challenge which promises exciting hours of conversation.

Order it now! It is serious and sober; it is joy and hope; it is simple and honest. It is real.

an excerpt from the book:

"... small is beautiful and important. . . the non-white people of our country and the world, especially the blacks, are the most serious challenge to the honesty and aliveness of local congregations. Anyone today who does not know the truth about racism in America has chosen to be ignorant. Attitudes, actions and institutional structures combine to subordinate individuals and groups because of their color. Everyone knows it is going on. Everyone knows it is evil. Education and discussion are no longer the crucial need. Action is the only answer, action that acknowledges our failures as local churches, action that helps black people reach their fullest human potential, action that loves, accepts, supports our black sisters and brothers as we have been accepted by our Brother, Jesus Christ.

"Minorities are small, in numbers, power, and influence. They are not always seen, much less heard. They are not more important than majorities. But they are important because God loves them and because Jesus Christ had an irritatingly consistent way of being known for associating with minorities, outcasts, and down-and-outers, without a lot of questions of how they got that way. "The voice of minorities in our society is the still, small voice of God today, saying once again that small is beautiful."

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YEAR-END AUDIT

Mr. Clarence J. LeVoy, public accountant, has again given his service to LHRAA. His audit report covers the period July 1, 1971 to June

30, 1972, and states that the financial records (as presented to the annual meeting) are accurate and properly reflect the financial standing of LHRAA.

FUNDS CUT OFF

During the first week of the new year, the annual meeting of this country's builders and suppliers was convened in Houston, Texas. At that time, George Romney was bringing to a close his work as Secretary of Housing and Urban Development (HUD), and one of his final assignments was to make the announcement that the Administration had cut off funding for eighteen months for any new subsidized housing.

He explained that those projects already in process would not be affected. In addition, he said other urban programs — water and sewer grants, open space grants, and public facility loans — were included in the cut-off, and on July 1 urban renewal and Model Cities would be added to the list. Speculation, criticism, assessment of all kinds have come from many different directions since that announcement was made.

The accompanying articles do not come close to exhausting or even explaining the subject. They merely highlight some of the problems.

Unfortunately, keeping up with the laws, the amendments to the laws, the specific sections of the laws — not to mention details of individual and corporate financial transactions — is burdensome, usually dull and always complicated.

However, there is a severe housing crisis in the United States. We were talking about it in 1930, we made promises in 1940, we passed laws in 1960, and in 1970 the situation is worse than ever. Cutting off funds will force a review of the situation and a new start — perhaps. In the meantime, some 30 million people are caught in unsafe, unhealthy, overcrowded "homes."

Previous issues of The Vanguard have described a number of local, voluntary organizations which direct their efforts toward the problems of housing: Home Buyers, Washington, D.C., Valparaiso Builders in Indiana, Father Schockley's program in St. Louis, and also in St. Louis, New Neighbors and Neighborhood Enterprises, Inc., and Don Bibeau's housing projects in Indian communities of northern Minnesota.

In view of the announcement of the cut-off of federal funds, it would appear that the resources of these voluntary organizations — never very great — will now be severely strained, and that they will need more tangible support from private sources just to be able to "tread water" while other decisions are being made.

With the help of the Lutheran Housing Coalition (see col. 2) new groups will have to be formed, new sources of money and support will have to be found at the local level to respond to the need of those who are left with no place like home.

"Middle-income Americans receive the biggest handout of all — the federal income tax deduction allowed for mortgage interest payments."

The Christian Science Monitor
Nov. 14, 1972

"The crucial decisions in the housing sector — as in most major areas of this society — are not made primarily on the basis of human needs. Instead, the important decisions revolve around the flow of investment capital into housing, and these decisions of course are made on the basis of opportunities for profit . . . For the population as a whole, an average 15 percent of family income goes for housing . . . Over 80 percent of the residents of metropolitan areas with annual incomes of below \$2,000 spend more than 35 percent of their incomes for rent . . ."

"The Politics of Housing: Mortgage Bankers" by Michael E. Stone
Social Science and Modern Society July-Aug 1972

Church Asked To Respond To Housing Needs Of Poor

The Lutheran Housing Coalition has been established as a vehicle for coordinating the work of Lutherans in the United States on housing development for low to moderate income families and elderly. Executive Secretary of the Coalition is the Rev. Albert E. Erickson whose office is in Washington, D.C. Before assuming his present position, Rev. Erickson was manager of several low-income housing projects.

The Coalition is one of the agencies administered by the Lutheran Council, USA, which serves the three major Lutheran church bodies as a coordinating-resource-planning agency in many different areas.

In a recent LCUSA news release, Rev. Erickson suggests that Lutheran social service and related agencies should seriously consider the establishment of departments specifically con-

cerned about housing. He points out that the housing needs, especially for low-income families, will become greater, and that the lack of government funds for new housing will intensify this need.

One of the big problems, he said, is the fact that many of the public projects have been based only on economic interests: "build the program — take the fees and the profit — then the sponsor can do what he wants with it."

Rev. Erickson emphasized that "helping to see to it that shelter is provided for persons of limited resources is one way of showing love to the neighbor at a point of critical need.

"The church has a valid responsibility in this area because we have a concern for the quality of life; for the human needs that go along with housing, not just in putting up housing units."

"A theology which understands itself as non-political. . . demands as downpayment the surrender of our social and political reasoning and thereby the surrender of that reasoning which considers the world to be changeable. Such a theology considers history as a process which has come to an end, and interprets salvation as other-worldly. . . The sensibility for suffering is suffocated — which means that a concealed brutalizing of the world takes place with the help of theology."

Commonweal
"The Gospel and Liberation" by Dorothee Solle Dec. 22, 1972

On April 2, 1972, the New York Times published an article by John Herbers titled "Tragedy of the Decaying Cities." The first paragraph reports that government officials were taken on a tour of a Philadelphia neighborhood. Mr. Herbers says that one of the officials observed that "no other civilized country would permit the systematic destruction of cities that is taking place in the United States."

The article cites the housing scandals which have been made public. "The plain fact is that a lot of gross profiteering in housing involving the poor is legal . . . housing subsidy laws . . . were in fact designed to enrich the lenders, the builders, the real estate dealers and other interests . . . The public cost per unit is enormous, the benefit to the consumer minimal."

Housing Critical In L.A. County

"Los Angeles County may soon have the largest blighted area in the nation unless steps are taken to replace or renovate thousands of deteriorating homes. . ."

Ray Herbert, Urban Affairs Writer for the Los Angeles Times continues his August 3, 1972 story with a quote from commission planners in the county:

"It is becoming harder and harder to find a place to live, decent or otherwise, in Los Angeles County." and the commissioners say that the situation affects every income group except perhaps the wealthy.

A recent study made in this county revealed the following information:

1 of 10 houses is dilapidated or deteriorating; 1 of every 5 families is poor or poverty-stricken; monthly charges for average-priced housing have increased twice as much as family income in the last 5 years; more than three-fourths of housing units built in the last 10 years were built before 1965; families earning \$4-6,000 a year pay property taxes proportionately double to families earning \$10,000 or more.

The commission planners expect the situation to get much worse in the years ahead since the projected number of homes and apartments for the area amounts to three-fourths of the minimum anticipated need.

" . . . the housing ills of present-day America are largely ills of the national spirit, and all the resources and ingenuity in the world cannot affect a cure for housing . . . while the illness persists. And it is persisting, ever more strongly, in the virus of indifference combined with the cancer of racial hostility and fear." Housing Crisis USA by Joseph P. Fried Reprint by Penguin Books 1972

"It is about time . . . that we recognized that providing everyone with a decent home in a decent environment is an impossible dream . . . until we find solutions to the more fundamental causes of slums of which bad housing is only the most visible symptom . . ."

"It is part of our folklore that owning one's home builds character, responsibility, thrift, stability and all the middle class virtues we cherish so much . . . in the housing legislation of 1968 and the passage of Section 235 (and 237) program . . . the theory was very simple. Home ownership is something good in itself . . . If the family does not appear ready for ownership, then provide them with counseling . . ."

" . . . the use of Section 235 to make owners out of poor, ghetto families with uncertain income and other problems, so far has proved notoriously unsuccessful . . . It is unfortunate that HUD's first big attempt to provide home ownership to the very poor should have been muddied up with scandal and abuse . . . It is also unfortunate that HUD . . . has never asked for funds to carry out the home-owner counseling contemplated in Section 237 . . ."

"Unlearned Lessons in the History of Federal Housing Aid" by M. Carter McFarland City Magazine Winter 1972

Not Much Choice For Poor

"St. Louis is the home of Pruitt-Igoe, hailed as a model of public housing when it was built in the 1950s and standing today as a symbol of the many-sided failure of a nation to properly house its poor."

In an article published in the Commonweal (Jan. 5, 1973), Sally Thran, reporter for the St. Louis Post-Dispatch, writes about "Public Housing in Trouble — No Room For the Poor."

"Public housing," Ms. Thran says, "the one program that comes close to accommodating America's very, very poor, is in trouble." The article discusses the public housing crisis in St. Louis, pointing out that other cities are facing the same problems: rent payments, limited to 25 percent of income, are not adequate to meet operating costs; the government subsidy is not large enough to cover the difference.

Several months ago, the St. Louis Housing Authority decided to close the nine housing developments (25,000 people). That de-

cision has now been reversed, and HUD is being asked to take over the projects. "The (St. Louis) commissioners are considering whether to declare a moratorium on all new public housing because they are uncertain of the government's long-range commitment to the program."

The Commonweal article points out that "most public housing tenants have no bargains waiting in the wings. The alternative for those who feel trapped in public housing is to be trapped in the central city, in housing that is even more substandard but with no legal rent ceiling and that is located in the same or similar fearful environment. . ."

"The central issue is indeed whether there is still a definite commitment to the concept of low-income housing supported in part by federal funds. . . So far, only public housing has potential to meet the needs of the poor on a fairly adequate scale; if it dies out or changes direction, there is nothing to replace it."

"It is all very well to condemn the public-housing program as an expensive failure, but the fact is that four million Americans live in these low-rent homes. Half are on welfare, one-third elderly, 70 percent black. Allowing their communities to deteriorate is hardly a constructive approach."

The Christian Science Monitor Sept. 29, 1972

"It (also) remains to be seen whether anything like a cohesive urban policy will be put together by the White House in the next four years. . . Housing strategy must be coordinated with jobs and transportation and education strategy. These are primarily the concerns of the black and Hispanic minorities and the poor."

The Christian Science Monitor Nov. 9, 1972

"We all have difficulty now in sorting things out, but only as we work with others in the service of our neighbors will we be able to develop a better sense of priorities. As we strive to find our way, remembering to see Christianity as a life to be shared rather than an ideology to be defended, the grace of perseverance will be given to those with the rock-bed conviction that all men have already been reconciled in Christ. . ."

"The most serious preparations, like a life of prayer, will go on in private, unnoticed by the media but . . . they will surely involve the progressive destruction of our many idols as we gradually begin to face up to the implications that Christianity is neither white nor male nor capitalist nor middle class nor American."

"Fewer Illusions, Greater Faith" by Joseph Cuneen Nov. 17, 1972

in the midst of apathy and lovelessness . . .

NILB INTERPRETS "TRAIL"

"And we express our appreciation for the efforts of the Commissioner of Indian Affairs and certain other federal officials for their diligent efforts and hard work to avoid and avert a direct confrontation and bloodshed.

"We cannot condone the costly destruction of property that occurred in the Washington incident but, we lament and deplore the focus on that destruction which ignores the altogether intolerable and shameful destruction and waste of Indian lives resulting from a consistent pattern of repression and exploitation that has marked the relationship of the people and government of the United States towards the Indian through the years.

"It is the shorter life span and higher child-birth mortality, the poorer education and the lower employment, the more wretched housing, the more frequent instances of emotional disturbances that characterize the lot of Indian people.

"In every category that marks human deprivation, the Indian tragically leads and, it is this persistent and inhumane condition that Indians are endeavoring to protest.

We also would like to urge readers — once again — to subscribe to the Indian newspaper, AKWESASNE NOTES. We call your attention particularly to the latest edition, Vol. 5 No. 1, January 1973, which devotes almost the entire issue to the controversy over the Trail of Broken Treaties. This issue includes the complete text of the 20 point proposal which had been carefully prepared by Indian leaders as the focal point of the journey to Washington, but which seems to have been forgotten in the deluge of criticism and comment

"It is to this concern that the National Indian Lutheran Board calls upon Indians everywhere to rally, resisting every appeal to disunity and finding common cause in the vision and pursuit of justice and a full and meaningful life for every Indian.

"And we further call upon all Lutherans, together with all citizens of this nation, to take inventory of the shameful neglect and outright abuse of Indians and to demand and to give full and committed support to every effort to restore the course of this country, its public and private institutions, its leaders and citizenry to the high ideals on which it has claimed, and still claims, to be founded, of LIBERTY AND JUSTICE FOR ALL."

The statement is signed by Syd Beane, President of the NILB, and Eugene Crawford, Executive Director, NILB.

The National Indian Lutheran Board is a service agency of the three Lutheran churches serving the Indian people and is composed of 24 members, 21 of whom are Indian.

about the events. As the editorial in NOTES says, ". . . the task at hand now is for the widest possible dialogue on the Twenty Demands. After all, that is what took the Trail to D.C. in the first place."

Send your request for subscription and check (at least \$5) — made payable to AKWESASNE NOTES — to our office: LHRAA, Valparaiso University, Valparaiso, Ind. 46383. We will forward your request.

LHRAA Institute Prompts Gift Of Bus For Students



Leland Willis (left), Vice President of Valparaiso University Student Senate, receives the keys for the VW bus from Tony Mackel of Washington, D.C. Watching the transaction are John Wetstone, also of D.C., and LHRAA's Karl Lutze (far right).

by Karl Lutze

The Southeastern District (LCMS) has donated to Valparaiso University a nine-passenger Volkswagen bus. A letter to VU President, Dr. Albert Huegli, explains that the gift is "in response to the 1972 LHRAA Institute corporate action responsibility in which the need for transportation of black students to and from Chicago communities for social activities was stressed.

"The Southeastern District is aware of the unique problems faced by minority students not only at Valparaiso, but at other institutions of higher learning. Our response to help alleviate a small portion of this particular need is based on our understanding of the need."

This past summer, people attending LHRAA's Institute on Human Relations at Valparaiso University were asked to write "contracts" before sessions ended. The purpose was to make the Institute the catalyst for action and to keep it from fading into just another "word experience."

Tony Mackel, from Washington D.C., attended the Institute and wrote out a contract concerned with work he could do on problems of racism at home, on the job.

But Tony Mackel also found himself formulating a second contract in the back of his mind — one that took hold and would not be dismissed.

During the Institute one of the black students at Valpo, in a moving presentation, related some of the difficulties which black students have making it through a college experience, particularly in a largely white setting.

And, she observed, it was not easy at Valparaiso University either. One of the difficulties she pin-pointed is the isolation black students experience at Valpo — a separation from black community, black cultural offerings, black social opportunities — primarily because of limited transportation facilities, even though Gary is only 25 miles away and Chicago's Loop an hour's drive from campus.

For Tony Mackel, transportation was the key word in that second unwritten contract.

He went to a meeting of the Southeastern District Board of Directors. This was the first of a dozen or more meetings with individuals and groups to enlist help for this project.

On January 15, Martin Luther King Day, Tony Mackel and a colleague came to campus to present to Valparaiso University a completely reconditioned Volkswagen bus — the gift of the Southeastern District — to provide transportation especially for the black students.

THREE ARTICLES CONTINUED FROM PAGE 1

LUTHERANS PROTEST CHURCHES' SILENCE

"Does it not seem that speaking of Peace on Earth Good Will to Men while we deal out destruction reduces the Christmas celebration to nothing more than a pleasant, nostalgic, self-deluding pageantry?

"By some odd reasoning our nation seems to regard the destruction it is perpetuating as justifiable. Why does our nation see victims of so-called acts of God such as the Nicaraguan earthquake as being worthy of our benevolence when it is in our power to withhold some destruction in another part of the earth?"

Included with this letter was a copy of an editorial from the New Yorker discussing the Christmas bombing of Vietnam. The editorial quotes a Harris poll as finding that 55% of the American people were in favor; 32% against.

The article suggests that apparently most of the people in this country agree to the continued killing of Vietnamese because, in the words of the poll, "it is important that South Vietnam not fall into the control of the Communists."

The editorial in an incisive and painful analysis, talks about the "stupor" with which we have accepted the bombing as well as the reasons for the bombing. And there are many reasons listed, including such things as "seek-

ing a balance of power" . . . convincing other countries of our strength and courage so that our friends will be encouraged and our enemies frightened. . . "we seek a generation of peace" . . . "we seek survival" . . . "we seek national security" . . . "we seek the return of prisoners of war" . . . "we seek prestige . . . respect . . . credibility . . . honor . . ."

We are told that it is for all these reasons . . . and the editorial points directly to the American people — "the fifty-five percent who say yes and the rest who say so little — who keep the bombs falling . . ."

"And in the course of all this . . . our souls have withered. Day by day, we are turning into monsters. For a hundred reasons and for no reason whatever, we are blowing men, women, and children to bits with our bombs, and we can't feel a thing."

In addition to the two Christmas messages, these people — members of The Lutheran Church-Missouri Synod — have sent letters to pastors, district presidents, and the synod president, asking one question:

"How can churches proclaim the Christmas message without a concurrent protest against this outrage against humanity, the earth, our children and our grandchildren?"

PASTOR CONTINUES INDIAN CONCERN

According to the release, many individuals over the past two years have suggested that he resign. Objections to his ministry were voiced when he became active in the role of peacemaker during the controversy over the hunting and fishing rights for Indians on the Leech Lake Reservation. This controversy was also reported in the Vanguard (June-July, 1972).

There were also objections to his involvement in a teen center used mainly by Indian young people, and his activity in the Indian alcoholism program.

Pastor Feiock's plans for the future include full time service in the Indian alcoholism program, in addition to helping to set up an experimental "house church" patterned after the ALC Community of Christ in Washington, D.C.

According to the news release, Pastor Feiock indicated that he has concluded that people who wish to have the "traditional, non-involved" church should have that right; however, there are others who want to "work out their fellowship and obedience in a different kind of setting."

LHRAA ACTIVITIES

Cont. from page 2

REGIONAL WORKSHOPS

In order to tune in on what's happening in various parts of the country, and also to share what we have learned and experienced, LHRAA sends several board members and staff people to conduct workshops and speak in local congregations in different cities.

Host parishes help to defray the cost of these weekend meetings but without the help of a grant from Lutheran Brotherhood (Minneapolis), we would very likely not be able to carry out this program.

This past year LHRAA visited Houston, Tex., Wausau, Wis., Indianapolis, Ind., Los Angeles, Cal., and Madison, Wis. These visits often include a full day session with Lutheran pastors of the area in addition to the workshop and pulpit assignments.

MINISTRY OF SUPPORT

One of the most important facets of LHRAA's ministry is that which directly links its executives with individuals experiencing personal struggles in their commitment to minister in the area of social concerns. Late night phone calls, letters, personal visits, and counseling sessions become the tools for LHRAA's "standing with the lonely person."

Very often these people, endeavoring to remain faithful to their Lord, have experienced repression — physical, mental, social, economic — and find themselves without friends and resources. As one might suppose, such persons often are least able to reimburse LHRAA for its services, and for this reason the continuance of this ministry depends on the financial well-being of the Association.

Read this slowly — and when you have read it, read it through again . . .

"The Gospel . . . abolishes all cynicism, all self-contempt, and all contempt for other people. It does not allow me to accept life only partially — so long as it is young or healthy or fit; it confounds those who only love their life to a certain extent or under certain conditions. . ."

"The Gospel speaks without any contempt about the life of all human beings: every hour counts, every hunger means a right to eat, all the tears will be collected, nobody is talked out of his fear, nobody is counted out.

"The Gospel and Liberation" by Dorothee Solle
Dec. 22, 1972

Commonweal