

1973

## The Vanguard (Vol. 20, No. 3), Apr-May 1973

Lutheran Human Relations Association of America

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# the Vanguard

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## Indian People Want Justice Need Unity, Action, Support

Mr. Eugene Crawford, Executive Director of the National Indian Lutheran Board gave the following statement to the press in March, taking into account the events at Wounded Knee, S.D., endeavoring to interpret the situation as it relates to the needs and suffering of Indian people.

The gathering of armed government personnel, the sound of fired weapons, and the entrenched commitment of Indian people at Wounded Knee, South Dakota, constitute a chilling and grim reminder of a senseless slaughter of innocents less than 85 years ago at the very same site. That occasion saw U.S. troops bearing down on defenseless men, women, and children in the little village.

Since then a strange kind of peace has been there — no more troops, no shots ringing out. But the Indians who have lived there — and on dozens of other reservations in our nation — have been experiencing a more subtle but equally deadly treatment that has been characterized as "benign neglect."

A nation bound by its treaties and its claims to honor has, in spite of its commitments to provide care and justice for the original inhabitants of the land, allowed matters to come to such a state that the health and spirit of this people are all but broken and their life expectancy is 30 years less than that of their white neighbors.

We affirm the desire and the efforts of Indians who bravely and at great personal cost, persist in endeavoring to keep the unresolved problems of Indians before the eyes of this nation and all the world.



Photos by Lil Junas

We deplore the inability of the United States government to hear the pleas of Indian people, and even more, to devise efficient and effective ways to respond to Indian needs for full life and justice.

We see the government more eager to quiet the voices that protest the intolerable patterns which promise only a continuance of the past than to deal with the cause of the protest.

We see further that delays and postponements by the government inevitably cause the frustrations of the hapless Indian victims to mount. Ultimately such inaction fosters disunity among Indian people, seducing Indians to view other Indians as culprits and villains. Meanwhile, government personnel who have a responsibility to act persist in a posture of handwringing helplessness.

Recognizing the sovereignty of local tribal groups, and at the same time the rightness of the cause of those who demand responsible support of Indian people in their pursuit of life and justice, we issue a call for unity of all Indian people in their insistent cry for redress of grievances.

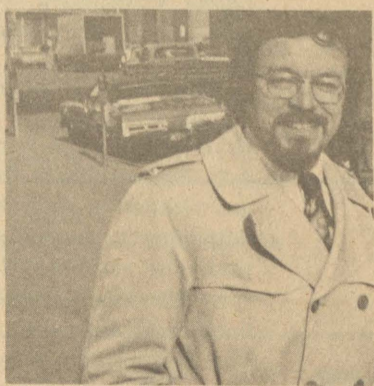
We further call upon the government of these United States, especially the President and his Secretary of Interior, along with Congress, to initiate immediately effective and innovative measures that will allow Indians to work with them in efforts to bring about necessary changes.

And while we express deep appreciation to the news media for keeping the issue before the public, we urge them to refrain from any kind of activities or reporting that would serve the cause of disunity among Indians and in our nation, or that would perpetuate stereotypes that alienate would-be supporters of the Indian cause.



Photo by Lil Junas

Finally, we call upon the Lutheran Church and all churches to avoid the hasty judgments that discredit Indians who are seeking to bring an end to the suffering and hopelessness that marks the lives of so many Indian people, and to be supportive in every way possible of efforts that will promote reconciliation among men and give to all people the full measure of the goodness God in His creative and redemptive workings intends for all men.



TED ELBERT

producer on the NBC-TV news staff, and long-time member of LHRAA, has covered many stories of national importance including the events at the prison in Attica in 1971. At that time, in a magazine written for newsmen, Elbert was singled out for special mention because of the insight and sensitivity which he brought to this difficult assignment. The Vanguard reported on this in Oct., 1971. Last month, Elbert was sent to cover the events at Wounded Knee, South Dakota. In this issue of The Vanguard, he shares some impressions and experiences during his stay with the Indian people.

## Newsmen Ask For Understanding

The darkness was total. You couldn't see your hand in front of your face. More importantly, you couldn't see the person sitting on either side of you in the large circle that ringed the interior of the modern Church of God in Wounded Knee. That's how it was meant to be. Once the prayers started, no one was to see the other person or know who was speaking.

What started out as a rare opportunity for whites to observe an Indian religious ceremony changed into a moving experience. It was the fifth day of my tour of duty covering the Wounded Knee takeover. I attended the ceremony with several members of an NBC newsfilm crew and a reporter, none of whom was known for his empathy with oppressed people.

Yet, after what we had been exposed to during the early days of Wounded Knee action, hearing the plight of the American Indian and the reasons behind the takeover, much to my surprise I recognized the voices of my cynical, hard-bitten news cohorts expressing thanks for having their eyes opened to the Indian oppression, and asking for more understanding between "my white brothers and my Indian brothers." They acted as if they were recent graduates of a sensitivity course on Indians rather than newcomers to the Indian scene.

We heard but did not understand prayers by old Oglala Sioux in their language. We heard but did not understand prayers by other residents of the Pine Ridge Reservation pleading for help in their struggle for equality and self-determination on their own land.

We heard them saying that the white man — in the guise of the Bureau of Indian Affairs or the Christian churches that are plentiful on the reservation — is destroying their culture. We heard the "Holy Man," Leonard Crow Dog — as we passed an actual peace pipe and drank from a pan of water (to symbolize cleansing) — explain how important the land, plants and animals are to Indians and how the white man is destroying what he's not taking away from them.

Like most Americans, I was not informed or concerned about Indians. Their problems seemed so remote. That soon changed. **Cont. on page 2**

Many congregations in The American Lutheran Church will be observing May 6 as Indian Concern Sunday. A filmstrip and record, bulletin and offering envelope, which focus on the theme: "Getting the Family Together," are available. Produced by the National Indian Lutheran Board, the materials have been prepared by the LHRAA staff in cooperation with NILB. For information write to: The Rev. Russell Helgesen, 422 S. 5th St., Minneapolis, Minn. 55415.



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**

How many people in the world are hungry?

The estimates vary. Studies by the Food and Agriculture Organization of the United Nations indicate that a majority of the population in the poor countries of the world — where more than two-thirds of the human race lives — are hungry: they either do not have enough calories to keep themselves going at a modest level of efficiency, or (more frequently) they lack proteins or other essential nutrients.

Most of them are not hungry in the literal sense of going to bed with stomach pangs. Their bodies have "adjusted" to that. They fend off the feeling of hunger by substituting starches for proteins.

Only a small percentage of them beg in the streets or die there of starvation for North American tourists to see. For the most part the hungry of the world just quietly suffer from weakness and apathy, from stunted bodies and stunted minds.

They get sick too often and die too soon, frequently in infancy from things like diarrhea or measles.

They go hungry because they are frightfully poor. The general rule is: where you have poverty, you have hungry people. Our own country has shown that hunger can exist right alongside of huge food surpluses. All you need is people who can't afford to buy the food.

The ultimate hope for hungry people is not the shipment of emergency food supplies, but the possibility of participating in social and economic development. Apart from that they will remain too poor to feed themselves an acceptable diet.

What bothers me is that we fashion our individual lives and our national policies almost as though this crisis did not exist — no doubt because we do not see it and it poses no immediate threat to us. United Nations agencies are underfunded. Trade arrangements are stacked against

the poor countries. As our GNP and military outlays go up-up-up, economic assistance for the underdeveloped countries goes steadily down. Even self-styled liberals have turned inward, soured by the way our aid has been used for Cold War purposes, and pressed now to pit domestic development needs against those of the poor countries.

Somehow this does not seem like a good way to conduct ourselves. If in our own family half or more of the kids were victims of malnutrition, we would change that situation rapidly, even if it meant keeping the same car a couple of years longer and doing without a vacation. But when half of the global family cries for bread, we turn the other way.

What we need is a growing grass-roots commitment to the poor of the world, and a willingness on the part of those so committed to express themselves clearly as citizens to members of Congress and to other government officials.

### EDITORIAL

It would be naive not to take note of the inter-tribal difficulties of the Indians which deal largely with disagreements as to procedure and strategy for confronting the callous and inadequate treatment of Indian people in America. It is not for non-Indian Americans to choose sides in Indian disagreements. Indians must work out such difficulties themselves. Concerned Americans should instead join all Indians in a united effort to eradicate injustice and to seek a new day of opportunity and dignity.

KEL

## WASSAJA: "Let My People Know"

WASSAJA, A National Newspaper of Indian America, is edited and published by The American Indian Historical Society. The following excerpts are taken from the issue for Feb.-March 1973.

A story by Bette Crouse Mele, Wassaja staff reporter says of the recent events at Wounded Knee, S.D.:

"The causes leading to the current situation are these: The Oglala Sioux on the Pine Ridge Reservation have for many years complained of ill treatment by the U.S. Government. The charges include persistent poverty, poor

housing, inadequate water and health care, corruption in the Bureau of Indian Affairs, corrupt and dishonest tribal officials who are under the control of BIA superintendents, intimidation of the people, coercion to eliminate resistance, and failure of reservation economic programs due to inefficiency and dishonesty.

"Last year the Oglalas formed a Civil Rights Organization. Failing to obtain results on specific complaints they officially called in AIM (American Indian Movement) at least three weeks before the occupation of Wounded Knee."

David Long, vice president of the Pine Ridge Tribal Council is quoted in Wassaja:

"Our conditions here at Pine Ridge are bad, very bad. There is all kinds of terror here. There is little work. We live in very bad conditions. We are at the mercy of the Bureau of Indian Affairs. . . ."

"Three years ago I appeared before a Senate Committee requesting water. Congress appropriated money, but all they did was just drill holes. . . ."

"Today people want to be heard. . . . I am not an AIM member. But someplace we have to get help. . . . We want the whole world to know what is going on here in Pine Ridge and how the people live. . . ."

## Newsmen Ask For Understanding

Cont. from page 1

In talking with many of the more than 100 Indians who took part in the February 27th takeover of the small community on the South Dakota reservation, I was persuaded that the action was not strictly for publicity purposes, as some criticism charged. Though admittedly, attracting media which would give the story national distribution was part of the plan. The Indians felt something dramatic had to be done to awaken the American public to their plight.

The government was aware of this also and tried to keep reporters from entering Wounded Knee to get the Indians' side of the story. During the first few days of the takeover, we had to sneak in under the cover of darkness to get inside the occupied territory.

The federal agents claimed the reason they didn't want to let us in was because it was too dangerous in there. When we did get in, we were

welcomed with open arms because the Indians looked upon us as protection from federal attack.

As some of us newsmen lay on the cold floor of the small Church of God trying to get some sleep amid the second-hand clothes sent in by well-meaning church people, the thought occurred that the church and the federal government are making the same mistake: they're talking instead of listening.

During the two weeks I covered the story, I had the distinct impression that the AIM leaders were deadly serious about their goals and that their saying they would rather die than give up their fight was not just rhetoric.

Whatever the ultimate outcome of Wounded Knee, there will be other Wounded Knees until someone in authority begins to listen — and act.

## HOW DO YOU CHOOSE BETWEEN TWO WORLDS?

Geronimo Jones, growing up on a reservation, learns of his Indian culture from his grandfather, a medicine man, and receives from him a precious gift — a valuable necklace, symbolic of the rich and beautiful heritage which belongs to him. Geronimo Jones, a young boy spending an afternoon in the city, window-shopping and wishing. And then the store-keeper gives him a choice. . . .

An excellent film produced by the Learning Corporation of America, **Geronimo Jones** is a good discussion starter for groups of all ages, and especially for increasing awareness and sensitivity in school children; educational discussion helps provided.

The film is available for rent: \$15 for one showing; \$20 for 2-4 showings; \$25 for 5-10 showings. Subsidized parishes should write for special arrangements. Write to LHRAA, Valparaiso University, Valparaiso, Ind. 46383

## FREEDOM WITH RESERVATION

BOOK REVIEW  
BY R. B. SPRINGSTEEN

THE MENOMINEE STRUGGLE  
TO SAVE THEIR LAND AND PEOPLE

PUBLISHED BY THE NATIONAL COMMITTEE  
TO SAVE THE MENOMINEE PEOPLE AND FORESTS

COORDINATING EDITOR,  
DEBORAH SHAMES

All proceeds from this publication (including author's rights to royalties) will be returned to the Menominee people for their struggle to reverse termination. Anyone wishing to make additional contributions or donations can send them to the "National Committee to Save the Menominee People and Forests, Inc." Room 301, 1816 Jefferson Place NW, Washington, D. C. 20036.

TO ORDER THE BOOK: Make checks payable to — Friends of the Menominee. Mail to Menominee, P.O. Box 1344, Madison, Wis. 53701. Price of the book is \$2.80 which includes mailing and postage. Payment must accompany order.

This short history of the Menominee struggle to save their land and people takes the reader down one of the paths that helps to form the "Trail of Broken Treaties."

The focus of the book is north-eastern Wisconsin and the proud people who for many years had inhabited the area. This story is one which can be viewed as a "type" — a story of what has happened to the Indian people across the United States, varying only in specific detail from locality to locality.

Squeezed from 9,500,000 acres to 275,000 in 1854, these native Americans were finally forced to settle for 235,000 acres of "north-

erly, isolated wilderness that was uninviting to the white man."

During the reservation period they adapted selectively to what was available to them, maintaining their culture and prospering sufficiently from lumbering and sawmill operations to pay for most of their community services.

"By 1934, the Menominee had become so aggrieved by obvious Indian Bureau mismanagement of their timber resources that they brought suit against the government in the U.S. Court of Claims."

Seventeen years later the decision was handed down by the court, giving the Menominee's an award of \$7,650,000.

Adding this to the tribal fund which had been built up over the years allowed for a \$1,500 per capita distribution with a sizable balance for maintaining community services and improvements.

This relatively fortunate situation of the Menominees was changed when, in 1954, the federal government passed the Menominee Termination Act. The results of this insensitive, partisan act are detailed in such areas as creation of welfare dependency, inadequate health care, educational problems, and the surfacing of racism.

By 1970 a movement had begun which concerned itself with the possible reversal of termination. The confrontations, organizational struggles, and attempts to educate to assure a strong body of support within the tribe are well told. Out of these efforts has come DRUMS — Determination of Rights and Unity for Menominee Shareholders. Their victory in winning control of the tribal corporation from the vested financial interests resulted in a permanent organization seeking funds (in 1972) to develop a) community organizers for Milwaukee and Chicago where there are large concentrations of Menominee; b) lawyers to spearhead the Restoration Bill; c) development of an alcoholism treatment program in Menominee County.

"The history of DRUMS' growth is the story of the rebirth of the Menominee people at the individual, family and tribal levels. . . . In the span of two years, DRUMS has blossomed from the grass-roots efforts of a small cadres of Menominee to an organized movement of an entire people, a movement which has rekindled the flame of the Menominee spirit."

## RECOMMENDED READING

## Important Periodicals Review Schulze's Book

We are combining, in this article, a tribute to two LHRAA founders, portions of a book review, and reference to two "newsletters" which we place high on our list of recommended reading.

**FORUM LETTER**, edited by The Rev. Richard Koenig (Amherst, Mass.), and published by the American Lutheran Publicity Bureau, is a monthly newsletter. It is a companion publication to **Lutheran Forum**, a quarterly journal of analysis and opinion. The publishers state: "The newsletter and magazine combination will provide fast, timely, and perceptive coverage of the religious scene, particularly as it relates to the Lutheran Church."

**CONTEXT**, a commentary on the interaction of religion and culture, is written by Dr. Martin E. Marty, who is also Associate Editor for *The Christian Century*. This publication, appearing every two weeks, includes Dr. Marty's comments on international and

national issues as well as summaries and quotations from current books, magazines and other publications.

Send subscription requests to:  
FORUM LETTER — \$6.00 a year (includes **Lutheran Forum**)  
155 East 22nd St.  
New York, New York 10010  
CONTEXT \$16.00  
The Thomas More Association  
180 N. Wabash Ave.  
Chicago, Ill. 60601

In the March 15, 1973 issue of **Context**, Dr. Marty includes a personal observation and portions of a review of Dr. Andrew Schulze's book, **Race Against Time**. The review originally appeared in **Forum Letter**, and was written by Dr. Clemonce Sabourin, pastor of Mt. Zion Lutheran Church in New York, and former president of LHRAA. We are reprinting here, with permission, the complete section as it appeared in **Context**.

Two of my mentors in the field of religion and race relations have been Dr. Andrew Schulze and Rev. Clemonce Sabourin, the former a white pioneer, the latter a black. In *Lutheran Forum Newsletter* Sabourin reviews in letter form the recent autobiography of Schulze, published by The Lutheran Human Relations Association of America (at Valparaiso University in Indiana) and closes with a note of resignation and pessimism uncharacteristic of the pair of elder sages. Sabourin writes about Lutherans, because both are of that church, but you might translate this for almost any other church body.

"There was a time when we thought the battle (for better race relations) almost won. But suddenly hearts were hardened. Pandemonium broke loose; and our frightened leaders, expounders of the Word, reluctant to apply the Word to the problem of racism, have begun acting as though they don't know what the Word of God is."

"Today, wherever you find White people beating Negro children away from school doors, confining Negro families in ghettos, barring Negro workers from unions (forcing them onto welfare and then cursing them for being there) — wherever you find White people oppressing Black people, you will find Lutherans among them. And the shame of it all is that our great teachers are so busy cutting each other's throats that they don't have time to tell bewildered parishioners that, as Christians, they are called to do justice, love mercy and walk humbly with their God."

"Would the Church repent before Negroes lost the capacity to forgive? . . . Sorry, Andy, the Church didn't make it. . . . Still, here and there, a Negro will enter the Lutheran Church, not because the Church beckons him, but because somewhere in the rubble of this bombed out community, one can still find a remnant of the People of God. . . . Andy, you and I both hoped that, before leaving this vale of tears, we would see the barns of bigots converted into houses of God. We are not going to make it, Andy. . . . and there is no Nebo from which we might glimpse the Promised Land. . . . We might as well go home."

To order **RACE AGAINST TIME** \$2.00

Write: LHRAA, Valparaiso University, Valparaiso, Indiana 46383

Make check payable to LHRAA.

No charge for postage and handling if check accompanies order.

# British Immigration Policy Begins To Close The Door To Non-Whites

BY RAY SCHERER

NBC news correspondent, presently stationed in London. The following story was written especially for *The Vanguard*.

London — The British with a racial problem? Surely not. Aren't the British quite civilized about these things? There is Enoch Powell, but surely he's no George Wallace.

That may be the way the average American thinks about Britain in this year of

our Lord 1973 but that is not the way it is.

Not even a year has passed since Prime Minister Heath won what he called a "legal and moral" victory over many of his countrymen and right-wingers in his own Tory party. That victory was a parliamentary ruling that allowed 27,500 Asians expelled from Uganda to enter Britain.

Britain was widely praised in the international community at the time for rising to the

challenge but that act of national magnanimity had its price.

I was at a remote airport in the rain 60 miles north of London with a film crew the morning the first Asians arrived. They were a pathetic, bedraggled but curiously taciturn lot. They had given up everything, all their savings, houses, autos, to come to Britain when General Amin in his burst of nationalism had driven them out.

### BRITISH GENEROSITY

Britain felt compelled to take them because they had opted for British passports in the sixties during the Indian and East African independence movements. The refugees, many with nine or ten children, were housed in various surplus military camps around Britain. Day after day the planes arrived from Kampala. It was the largest, longest civilian airlift in history.

They had been shopkeepers or professional men in Uganda. By African standards they held good jobs. But they tended to be clannish. Amin's popularity with the native Ugandans rose when he expelled the Asians.

Some of the 27,500 are still languishing in the former RAF camps scattered around Britain. Most of them have gone to live with relatives in London, Birmingham, Manchester and other large cities. Some have found jobs. Others have found houses. Not all have found the combination, a job and a house. But somehow they have become absorbed.

### THE NEXT TIME

There was a lot of grumbling about the decision to take in Amin's expellees. For the fact is that Heath's Conservative government which pledged in its 1970 election campaign to go slow on further immigration had been forced to admit thousands of people the ordinary Briton found hard to regard as British no matter what kind of a passport they happened to have.

**The upshot of it all has been that the government has reversed its welcome-to-the-refugee stand of last summer and has adopted one of the toughest, and in some ways most racist, set of immigration rules in United Kingdom history.**

This new policy is prompted by a growing fear in Britain that other African republics, notably Kenya, may soon begin expelling their Asians who hold British passports. Correspondents I know in Kenya report a feeling that the only question is how long will it take to happen there. Once Kenya's octogenarian President Jomo Kenyatta is no longer around to keep things on an even keel, anything can happen.

In London, the government has weighed the potential outcry at home against Britain's moral obligations to the Asians abroad. The tension created by the mass entry of the Ugandan Asians last summer had perhaps made it inevitable that the Heath government decided there can be no repetition, whatever any African rulers might do to their Asians who hold British passports.

### TOO MUCH CHANGE

In short the government has decided that race relations in this country are under too much strain to tolerate any further mass immigration of colored, as they are known here, passport holders. But that does not disguise the fact that the new immigration policy is racist in character.

**The rules will reduce to an "inescapable minimum" . . . 3,000 people a year. . . any further immigration of British passport holders from the "new Commonwealth nations. All these have black or Asian majorities and a total of 241,000 such passport holders. At the same time the door will be kept open to 13 million mostly white members of "old" Commonwealth nations. These are Australia, New Zealand and Canada.**

Massive emigration from East Africa, Asia, and the West Indies has changed Britain. One has only to drive through the suburbs of London. It amounts to a new nation within Britain that has doubled to 1.5 million in just five years.

The sudden influx of new faces and strange customs has created a "sense of national schizophrenia" as one authority put it. The poorer Briton has reacted by viewing himself as an inhabitant of a small, crowded, financially overburdened, inflation-rampant island that is being overwhelmed by social change.

To an American this fear must seem overblown. Nonwhite immigrants still account for only 2.5% of Britain's total population. Because of their willingness to take menial jobs most Britons do not want, unemployment among immigrant groups from nonwhite countries is actually somewhat lower than that of Britain's white population.

### INTERNATIONAL ACTION

Tory politician Enoch Powell has built a fervent following by speaking out on the race issue. He says that England must not become what America is. He advocates paying immigrants to return to their native lands. He wants to close the door even tighter than the government proposes. All the polls show the majority of British are with Powell.

**So, civilized England, this sceptered isle, does have a growing race problem. The government has reacted by serving notice that any future mass expulsion of Asians will be regarded as an international rescue problem, and not a British one.**

It means that when the next eruption comes in Africa, in Kenya or wherever, the United States will have a moral responsibility to act, to do far more than it did last summer in offering hostage to a few displaced Ugandans.

# Housing For Poor - Priority For Church

The Rev. Albert E. Erickson, Executive Secretary of the Lutheran Housing Coalition has called attention to the change in direction taken by the government concerning the problem of housing in this country. State and local agencies will be expected to assume much of the responsibility for adequate housing, and especially for the availability of homes for low-income families.

This shift of jurisdiction, Mr. Erickson feels, may impede the development of plans for low-income housing because people

now in the middle income bracket are seriously concerned about inflation and high property taxes. If living costs continue to increase, this "will result in negative attitudes toward housing programs which offer relief to the poor at the expense of middle income families. . . . We may even find resentment within the congregations to the churches' involvement in low income housing for families," Mr. Erickson suggested.

In the March Newsletter of the Lutheran Housing Coalition, Mr.

Erickson suggests action which local communities can take:

". . . based upon extensive reading. . . conversations with people in the field, personal experience and reflections. . . . First — the community must recognize a need for new or rehabilitated housing for low income families. An Ad Hoc Coalition of church leaders, lending institutions, government officials, etc., to determine the number of units needed and the kinds.

"Second — a non-profit housing corporation (church agency re-

lated, inter-denominational group, community corporation) to sponsor and manage for the community.

"Third — city or county designate and zone parcels of land owned by city or county for housing for low income. Scattered sites where possible. Land is then leased to sponsor group at \$1 a year for the life of the mortgage. This will help bring down the cost of development. Set up state housing fund to insure mortgages on property with a possible co-insurance arrangement with FHA.

Negotiated property taxes which the projects can live with without forcing higher rents which in turn defeat the purpose of the projects. Special revenue sharing to bear costs of streets and sewers. Direct housing allowance grants to the very poor to meet the necessary rent structures required by the projects.

"The most difficult step in the whole process is number one. Here the church and all the members of the Ad Hoc Coalition must help the community accept low income housing as a major priority."

# Efforts Of Lay Leaders Cited In Church Merger

On April 1, 1973, St. Matthew Lutheran Church (Baltimore, Md.) celebrated, in the 11 a.m. service, the closing of its doors and the end of St. Matthew's as a congregation. The service of celebration anticipated a new challenge for the members as they prepared to continue their commitment to the life and mission of Christ within the structure of Our Savior Lutheran Church.

St. Matthew, a black parish of 110 communicants, has served the northwest area of Baltimore for 44 years. Our Savior, a nearly all-white congregation with 325 communicants, was organized in 1892. The history-making merger was celebrated in a special service on the afternoon of April 1, 1973.

The Rev. Raymond Schulze, pastor of Immanuel Lutheran Church, New York, was the preacher for the service, and representatives of the Southeastern District (LCMS), congregations, clergy, city officials and community were invited to attend.

Mr. Melvin Knott, editor of the Baltimore Lutheran News, said, "The clergy, the district, nor anyone else, out of desperation, was forcing a merger. . . The people did it."

About one and one-half years ago, the members of St. Matthew were faced with the question of relocation since their church building is located in an area which will probably be considered for urban renewal. The



three possibilities to be considered were purchasing a new building, starting a building program at another location, or merging with another congregation.

In late summer 1972, the Church Council of Our Savior discussed the possibility of such a merger, and in January of this year, the congregations adopted the resolution which has made the two congregations one.

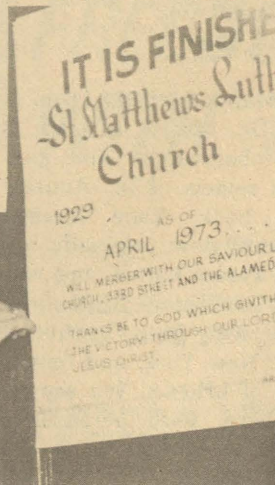
LHRAA Executive Secretary Karl Lutze, who played a role in the merger developments, was to have been the preacher for the service celebrating the event, but because of emergency surgery, he was not able to attend. In discussing the event, he pointed out that the history of the Lutheran church does not present many models of this kind of activity.



Referring to the combining of members and ministry, Rev. Lutze said, "Our Savior Lutheran Church has received a gift of inestimable value — the more than 100 black members who are joining this new venture. The presence, the message, and the invitation of this congregation in a rapidly changing community has been inspired with a breath of newness in an act that gives credibility and a ring of genuineness in the name and spirit of Jesus Christ."



Photos by J.D. Howard, Baltimore



The Rev. Erwin Prange, pastor of St. Matthew, said, "We are doing a new thing. . . ." And the Rev. Robert Metzger, pastor of Our Savior, said, "We will live together and share our experiences with others. . . ."

Lay leaders in both congregations intend to continue the ministries which have been serving the people. St. Matthew has developed an effective

nursing home ministry, and Our Savior has developed programs of outreach to young and old in the community.

Mr. James Gray, chairman of the St. Matthew Merger Committee, said, "In a sense I hope that St. Matthew's and Our Savior will be united in making this one of the greatest things that has ever happened in the Baltimore area. . . ."

April 1, 1973 was designated by the mayor of Baltimore as "Our Savior and St. Matthew Lutheran Church Day." In his proclamation, the mayor spoke of the merger as "an outstanding achievement in troubled times. . . done in the interest of the community and in response to the needs of the people. . . a hallmark in human relationships and a true sign of Christian Brotherhood in action."

## McNair Nominated For Alabama Legislature

Chris McNair of Birmingham, Alabama, professional photographer and graduate of Tuskegee Institute, has won Democratic nomination for a seat in the Alabama House of Representatives. In the general election on May 22, he will be a candidate for one of three vacancies in the State Assembly.

Mr. McNair is a member of St. Paul Lutheran Church in Birmingham, and is a member of LHRAA. He formerly served as guidance counselor in Birmingham public schools.

The McNair's daughter Denise was one of the four children killed in the bombing of the 16th Avenue Baptist Church in Birmingham in 1963. Mr. and Mrs. McNair are the recipients of the LHRAA Mind of Christ award, presented in 1968, honoring them for accepting the task of forgiveness and reconciliation.



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On Thursday, March 29, it was necessary for LHRAA Executive Secretary Karl Lutze to undergo emergency abdominal surgery.

After 12 days in the hospital he returned home for two more weeks of convalescence.

## Cultural Conditioning Restricts Ministry Of Women In The Church

The Commission on Mission and Ministry in the Church of The Lutheran Church-Missouri Synod will present several overtures to the Synod's convention in New Orleans this summer — overtures which speak directly to necessary changes in attitudes and practices in that church body concerning the mission and ministry of women.

The Commission in "A Report on Women's Services in the Church" suggests that, "The church body can rejoice that women's talents to serve are being recognized and utilized. However, much progress needs to be made at all levels. It must be emphasized that only a beginning has been made, and in some instances that beginning has been shamefully minimal."

The report cites especially the ministry of women teachers and deaconesses "where inequities and injustices have been needlessly perpetuated." Although men and women in the teaching ministry of the church are expected to do essentially the same work, obvious discrimination against women is apparent in areas such as working conditions, salaries and benefits, reasonable job security and opportunity for advancement.

The report concludes, "That bias does evidently exist against women serving in the church cannot be denied and no attempt should be made to deny

it. That some of it may be unconscious does not alter the fact that bias prevents women from assuming legitimate services — services that cannot be challenged either on scriptural, confessional, or historical grounds. It must be assumed that the origin of much of the bias is culturally conditioned and nontheological in nature. These facts must be faced openly by all within the community of God's people."

The Commission suggests that action ought to be taken at the local level rather than through "organizational resolution," and calls on "all members of the LC-MS to open up its thinking to the Gospel in respect to women's services in the church."

The overtures which have been suggested for presentation to the synodical convention include concern for: educational materials now being used and preparation of such material in the future; the practices in the calling of men and women teachers and the need for guidelines equalizing the terms of such ministry; the opportunity for women to serve on boards and commissions; and the preparation and distribution of information about women who are now serving in significant ministries in church and society and those who are willing and qualified to serve within the organizational structure of the synod.

"God's word of judgment and grace always reaches people in their own history. That axiom of the Christian faith represents the burden of responsibility and the promise of opportunity for the community of God's people. Each generation of Christians must answer the word of God addressed to them. That is why they penitently confess their sins of failing to fear, love, and trust God as they recognize His accusing word of law. That is why they trust the grace of pardon and reconciliation as they hear the resurrecting word of the Gospel. Each generation is inescapably burdened with this responsibility of deciding what God is saying to them in their unique moment of history."

From "A Report on Women's Services in the Church" Commission on Mission and Ministry, LCMS

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