

1975

## The Vanguard (Vol. 22, No. 2), Mar 1975

Lutheran Human Relations Association of America

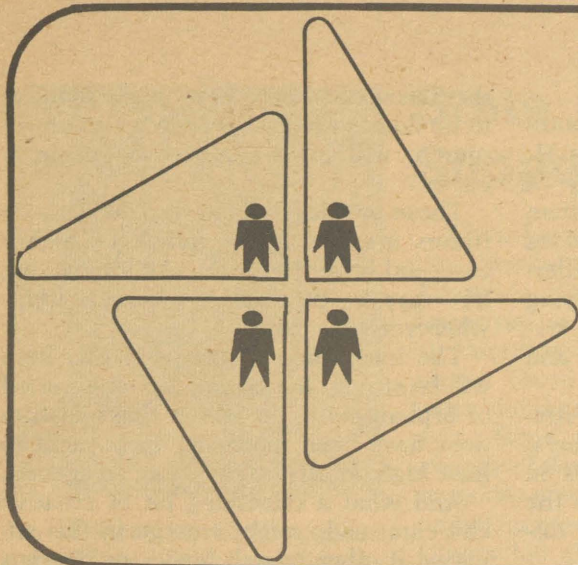
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# vanguard

## Southern District Studies Poor Quality of Lutheran Schools in Black Settings

The quality of Lutheran schools serving Black communities in the Southern District of The Lutheran Church-Missouri Synod is very poor compared to other Lutheran schools in the United States, concludes the recently released report of a study of these schools.

The study, "Teaching Assistance Project," was conducted early last year by Harold Kieschnick, principal of Trinity-Messiah Lutheran School of Houston, Tex.

It was sponsored by the Southern District with the cooperation of the Synod's Board for Missions and Board of Parish Education as well as Trinity Lutheran Church, Houston, which granted Kieschnick a leave with pay to conduct the project.

Objectives included evaluation, assistance, and projection. The project was designed to evaluate the Christian dimension of the schools in terms of their contribution to the mission and ministry of the congregations that operate them, and to compare the quality of general education with that of their public school counterparts. Personal assistance to teachers and congregational leaders and recommendations for improvement also were contemplated.

### Thirteen Schools

The study covered 13 schools, 12 in Alabama and one in Pensacola, Fla. The schools have from one to five staff members, a total of 35, including just one male teacher and no administrative or supervisory personnel.

Eleven have kindergartens. All have grades 1 to 3 and two extend to grade 8. The average is K-6. Enrollment, ranging from 16 to 185, totals 1,185, and averages 91.

Kieschnick, who previously had visited most of the schools in 1963, found improvements "truly phenomenal." He noted, "The Southern District and its executive officers are to be commended for their energetic leadership in the area of Christian education in the Black communities of their District."

The greatest improvement, he said, has been in physical facilities. The Rev. H. William Lieske, District executive secretary of parish education and parish life, pointed out that building improvement projects have been completed or are underway or planned at all of the sites.

The most serious problem confronting the schools, according to Kieschnick, is improving the competency of the teaching personnel.

### Reluctant Critique

"This conclusion," he said, "is presented with some reluctance. In the majority of classrooms visited, the teachers were sincerely attempting to minister to the needs of their students to the best of their ability.

"However," he continued, "it must be noted that 62 percent of the teachers have not completed the minimum educational requirement for the teaching profession—a bachelor's degree."

In some cases, he said, a total



At the Feb. 10-12 Consultation on Indian Concerns sponsored by The American Lutheran Church, participants include, left to right, Rev. John Houck, director, ALC Division for Service and Mission in America, Dr. Archie Madsen, Denver, Colo., president, ALC Central District, Ms. Judy Gaalswyk, Rapid City, S. Dak., public health service nurse working with Indian people, Rev. Victor Schoonover, Omaha, Nebr., Lutheran Human Relations Association of America president, and Rev. Kari Lutze, LHRAA executive. (See story on page 4.)

Photo by Paul Wychor

lack of understanding of the teaching-learning process was evidenced, and the teacher's understanding of the subject area was limited to a degree which precluded the possibility of effective teaching.

### Help From Selma

The project director recommended that a "Search" program to identify and recruit talented individuals for church related vocations be initiated in conjunction with Alabama Lutheran Academy and College in Selma.

For eight years the Selma school has conducted summer enrichment sessions attended by a majority of the teachers. President at Selma is Dr. Willis L. Wright, a member of the LHRAA board.

"Textbooks, teaching aids, equipment, and supplies are

totally inadequate," Harold Kieschnick found.

### Poor, Yet Superior

"Absence of administrative and supervisory personnel," he concluded, "is detrimental to school operation." He recommended employment of full-time principal-administrators for groups of the schools. Financial assistance from the Synod may be requested to implement this recommendation.

As poor as the Southern Lutheran schools in Black communities are, they apparently are superior to most of their public school counterparts, Kieschnick discovered. He was "amazed" at the excellent reputation of the Lutheran schools in their communities.

"My amazement and joy was coupled with sadness," he commented. "Sadness, because the quality of these schools is so very poor compared to other

Lutheran schools in the United States."

Curiously, Kieschnick found that most of the schools are not as highly respected in the sponsoring congregation. Only one of the schools gets more than half its students from member homes. In the others the proportion of the total enrollment from the congregation ranges from 4 to 28 percent.

### Powerful Potential

He speculated that this is due to two factors, one obvious, the other subtle and false. First, in most schools there is no difference in the tuition charge to members and non-members. Second, most of the congregations are experiencing financial difficulties which in most members' minds are associated with the cost of school operation. They therefore do not utilize the school since it would identify them with the financial problems.

Due to low per-pupil expenditures, Kieschnick believes, in some schools the tuition income and district subsidy in fact may exceed the cost of school operation.

He summarized, "The excellent reputation of the Lutheran elementary school in the community provides this agency with a powerful potential for mission and ministry in the Black community. For the Lutheran Church not to take advantage of this opportunity for evangelism would be most tragic."

### Posters Designed By Former Juror

Fran Aiken, St. Paul, Minn., artist who served on the Wounded Knee jury and helped form Jurors and Others for Reconciliation, has designed three posters to help keep the plight of American Indians before the public. All are reproduced on page 4.

For information, write Jurors and Others for Reconciliation, c/o Elaine Grono, 2661 Cedar Ave., White Bear Lake, Minn. 55110.

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## Perspective: Southern Lutheran Schools

In this issue the VANGUARD features a report on a study involving Lutheran Christian day schools in Black communities in the Southern District of The Lutheran Church-Missouri Synod.

The article is hardly an "expose." Anybody even slightly familiar with the situation has to know that things have not been good.

Ever since the Southern District inherited the neglected system of churches and schools in Black communities from the now defunct Synodical Conference, it has had a heavy burden to bear.

The heaviness did not lie in the "Black" factor. The burdensome element stemmed from the years of long neglect, from the Scrooge-like allocations traditionally awarded such installations, from attitudes of "That's plenty good enough for Blacks" and "They're lucky we're so good to

them."

The VANGUARD salutes the Southern District, particularly leaders like H. William Lieske, executive secretary of parish education and parish life, William F. Wedig, executive secretary of missions and church extension, and John E. Ellermann, president. They have been trying to make the best of a bad situation, trying to improve the facilities, staffs, and performances of these institutions.

It goes without saying that the VANGUARD salutes the pastors, teachers, parents, and students who for years in these settings have been trying to do the best they could under tremendously disadvantaged circumstances.

Commendation also is due the Synod's Departments of Parish Education and of Missions for lending a hand in the development of this study. Now all of Lu-

theranism can know how much remains to be done so that hopefully far more resources will be committed to "doing it right."

These are days when church administrators are feeling the pinch of higher costs and fewer resources and are looking for ways to cut back on budget items wherever they can.

The temptation to postpone this item will be strong. But noting the long period of orphan status to which these institutions have been relegated, they ought to have high priority on the church's agenda.

And what a refreshing bit of creative churchmanship might emerge in this situation if other church bodies or districts were to offer help, taking the initiative and saying, "You've carried the responsibility alone long enough — let us in on it."

## Perspective: Indian View of Bicentennial

In wry retrospective comment during Thanksgiving observances, Indians have said, "It might have been better had Plymouth Rock landed on the Pilgrims."

In similar vein — but in all seriousness, American Indian Movement leader Vernon Bellecourt asked people attending a conference on Lutherans and Indian concerns at Pembroke, N. Car., to heed the observations he shared on the approaching 200th birthday of the United States of America. Thoughts included in his address and on which he expanded in a later interview revealed bitterness but determination and hope as well.

Noting that Indians have been on this continent over a thousand years, he observed first of all that the U.S.A. is very young as nations go.

Bellecourt noted furthermore that its youngness has been marked by immaturity, characterizing it as a greedy, spoiled child, grasping at everything it desires and leaving a mess to be cleaned up — polluted skies, contaminated waters, and

wasted lands and forests as well as human lives.

He observed how its heroes were not always well chosen. A man in long stockings and ballet shoes who powdered a curly wig and carved his own false teeth, who carefully surveyed and divided for white ownership the land that had once been conceived of as belonging to God and all His creatures, Bellecourt said, may not prove a very inspiring father of this country.

Bellecourt added that the country's claims to abhorrence of violence sound flat in the recollection of the blood shed when its early "patriots" rebelled against the nation to which they had earlier pledged allegiance.

He wondered aloud about the appropriateness of celebration when the highest officer of the land humiliated his people and had to resign in disgrace and shame while his highest aides were convicted as felons and sentenced to prison.

With regard to Watergate, Bellecourt

added, there is a tendency on the part of white America to want to regard Nixon as a symptom of a sick administration. From the Indian viewpoint, he said, he and his administration are seen as a symptom of a sick society which in voting as it did got what it deserved.

Indians view the past 200 years as a sad chapter in this land's history, Bellecourt asserts. He added in soberest tones: The church ought not to be sharing "in lighting the candles on such a cake of celebration, for Indians feel like blowing them out."

He called on the church to see the wrongs and injustices that have stained the past and have damaged the lives of so many people and still continue to do so. This is an hour for the church to give substance to its noble words and lend its resources and spend its energies to stand with those who oppose repression of every kind, righting the wrongs and amending long-standing grievances and restoring integrity to the land.

## Wheat Ridge Foundation Aids Coordinator Projects

The Wheat Ridge Foundation has announced a grant of \$11,000 to the Lutheran Human Relations Association of America for the second consecutive year. The 1975 grant, as last year's, is aimed at supporting the development of projects undertaken in local LHRAA Coordinator sites.

The grant has been given each year with the intent that it be distributed in a way that each of five more advanced Coordinator sites might be given funds to complement local efforts to launch a project, covering costs for which local support might normally be harder to generate, such as consultation, professional monitoring, and the like.

Beneficiaries of the 1974 grant included Milwaukee, where the project is developing responses to problems in land

### Lochner Dies

Louis P. Lochner, 87, Pulitzer Prize winning chief for 18 years of the Associated Press news bureau in Berlin, Germany, and long-time LHRAA supporter, died Jan. 8 at his retirement home in Wiesbaden, Germany. He participated in a symposium on communism at the 1961 VU-LHRAA institute.

use; Madison, problems in criminal justice; Washington, D.C., and Springfield, Ill., problems in welfare; and Racine, problems in school desegregation.

Coordinator sites already designated to receive funds in 1975 include St. Paul, Minn., where the project is dealing with problems in hunger; Minneapolis, where a court observation project has been initiated; and Detroit, where the project deals with welfare problems. The remaining two sites to be supported have not yet been named.

The Wheat Ridge Foundation derives a large share of its income in connection with a contribution program developed around annual distribution of Christmas seals, providing an occasion for explaining the unique Wheat Ridge program of support to a large variety of Christian social ministries.

For several years Wheat Ridge underwrote the LHRAA Mutual Enrichment Program, whereby an innercity pastor was given opportunity for continued theological study, and his instructor (from one of the Lutheran schools) could learn first hand the complexities of urban, and often interracial, ministries.

## Imperiled Agency Is Befriended by LHRAA - St. Paul

In developing a specific project to deal with the problem of hunger in the St. Paul, Minn., area, LHRAAers there have established working relationships with three indigenous community organizations.

One of these, the 606 Drop-In Center, recently faced a serious crisis. The organization, operating since the spring of 1971, is situated in one of the most economically deprived neighborhoods of the Twin Cities area and it performs unique services for the residents there. Last year it responded helpfully in the cases of 2,000 instances of need.

It looked as if the county commissioners, who had provided funding in the past, might decide to cut the agency from this year's budget.

But finally the decision was announced that the \$23,000 allocation would be repeated for 1975.

Personnel of the 606 Drop-In Center have communicated with the LHRAA-St. Paul leaders, thanking them for support, acknowledging that had it not been for phone calls and personal appearances of Lutherans at appropriate times and places, the funds would very likely not have been granted.

## Milwaukee LHRAAers Make Television News

People watching the 6:00 p.m. TV news in Milwaukee on Feb. 28 got a glimpse of a public hearing of the city's Zoning and Development Committee — and, incidentally, a presentation by LHRAA people.

Ms. Lois Pera and Ms. Lucy Fischer were on hand for the occasion to win support for the LHRAA Coordinator Project there.

The project calls for collaboration with an inner city community to develop a new neighborhood concept. Replacing a semi-deteriorated, semi-abandoned section on the near north-side, Coordinator Gerhard Fischer explains, the plan calls for not only providing people with roof, water, and heat, but attending to the quality of life of the residents.

Unusual about the event was that Ms. Fischer's comments were followed by applause. Also speaking at the hearing — and on the TV news film — was Frank Zeidler, who serves as a stimulus person for the Milwaukee LHRAA Coordinator Program. Mr. Zeidler, former mayor of Milwaukee, also has served as a member of the national Board of Social Ministry of the Lutheran Church in America and currently is on

that church's Management Committee.

## 1975 Institute Explores Roots of Problems, Actions

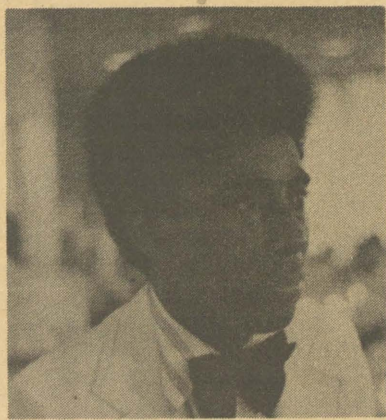
Plans for the 1975 Institute on Human Relations to be held July 25-27 at Valparaiso University, Valparaiso, Ind., are nearing completion.

Speakers will explore with participants the root causes of problems such as hunger and poverty. Strong emphasis will be placed on understanding the theological roots from which Christians act to bring about change.

A "project fair" will showcase a variety of specific activities being carried on in different communities. LHRAA Coordinators will be on hand to share with others the problems and progress of activities they are directing in their communities.

This year's institute should be of particular interest and benefit to members of social ministry committees and boards.

Registration, including two nights lodging, all sessions, and institute dinner, is \$45.00 for one, \$75.00 for two members of the same family. An advance deposit of \$5.00 is requested.



Dr. William H. Griffen, pastor of Zion Lutheran Church, Chicago, and former LHRAA board member, is an instructor in the Lay School of Theology sponsored by the Southeastern District of The Lutheran Church-Missouri Synod. At Washington, D.C., Charlotte, N. Car., and Wilmington, Del., he has led a course on dealing with racism, entitled "People of God in Their Society."

## State Council Acts to Support Governor's Action

When tensions were high in the Shawano/Gresham area, Wisconsin Governor Patrick J. Lucey saw to it that the National Guard was brought to the scene. There were those who were dubious about the decision. Some remembered the tragedy of Kent State and other occasions where Guardsmen revealed nervous trigger fingers. Others felt that local law enforcement officers were best able to handle things.

The governor's order prevailed and under Col. Hugh Simonson the Guard was posted — with empty guns. Observers of similar confrontations of this decade who were in Gresham expressed amazement at the "no fatality" factor and gratification at the Guard's conduct.

As tension grew in the last

days of the occupation, pressure mounted from those who criticized the government for maintaining the presence of troops.

It was at this time that the LHRAA Wisconsin Council went into action.

The Council is basically a network of LHRAA members and friends in different parts of Wisconsin who share in "a mutual and corporate commitment in Jesus Christ" to resist injustice, repression, and all forces that dehumanize people or disrupt good human relations.

The "action" generated an estimated 100-plus phone calls to people urging them to encourage Governor Lucey to continue his position and not waver in his decision to suppress possibilities for violence and bloodshed.

It turned out that the effort coincided time-wise with the resolution of the confrontation, but nonetheless it displayed the kind of Christian concern that leaders in government seldom hear expressed.

Directors of the LHRAA Wisconsin Council are Gerhard and Lucy Fischer, who also serve as Milwaukee Coordinators.

## Clergy Plan Tension Strategy

The Rev. Herman R. Frinke, LCMS Eastern District president, the Rev. Robert M. Ireland, LCA dean, and the Rev. L. Zoltan Nagy of the ALC have invited LHRAA Executive Karl E. Lutze to a convening of clergymen of the Buffalo, N.Y.

area.

Purpose of the meeting is to develop a strategy for coping with tensions that may emerge from school desegregation efforts. A report on the meeting is scheduled for the next issue of the VANGUARD.

## Perspective: Gresham Background And Response

What happened at Gresham, Wis., is not altogether easy to explain. Here is some of the background.

The Alexian Brothers are a religious order dedicated to care for the sick and dying.

Their novitiate at Gresham is a 20 room mansion built about 1940 by a wealthy widow plus a 64 room building constructed by the religious order in 1954-55.

Along with many other religious organizations, the Alexians in recent years have fallen on hard times. Membership has declined. The novitiate has been unused since 1968.

Meanwhile the nearby Menominee Indian tribe was drawn into a "termination" plan conceived to give them new independence and a chance to "get into the mainstream of American life." There were vigorous opponents to the scheme, conceding it to be termination of the tribal system, but insisting that it would also be extermination of the Indian.

Making the reservation a county overnight made the Menominee citizens of the poorest county in the state. The one lumber industry the people owned was equipped with worn old machinery and there simply wasn't enough of a tax base to make it work.

U.S. Government services normally guaranteed to Indians abruptly came to an end. Health facilities were closed because they were not up to state standards. The results were confusing, chaotic, and demoralizing.

Efforts to untangle the bad situation resulted in court decisions which found that Indian rights had been violated in the process. The Menominee would once again revert to tribal status.

Business transactions occurring during the interim were affected. Local non-Indians had been involved. Resentment was bitter.

For the Indians the changeback would be completed by the end of February. And negotiations were underway for the leasing of the idle Alexian abbey, situated

on former Indian land, to be used as a health care unit.

But a few could not wait. About 45 Indians calling themselves the Menominee Warriors Society put out the caretaker and occupied the novitiate, vowing to stay till they were given the properties.

They said they could not understand why they should not occupy the abbey as it was not being used, and since it is located on former Indian land they felt it should be given to the Indians and developed into a badly needed medical center.

There were people who simply saw these Indians as renegades who were breaking the law: "Thou shalt not steal."

After six days of sporadic shooting between Indians and local law enforcement officers and others in which several were wounded, the governor sent in the National Guard — with rifles unloaded — to avert further reckless use of arms and bloodshed.

Negotiation began. Tension remained high.

On Feb. 2 the Alexians announced that the 34 day occupation was over and that the \$750,000 property would be deeded over to the Menominee tribe for "one dollar and other good and valuable considerations."

The Indian occupants quietly filed out of the abbey and were arrested.

Critics grumbled: "Blackmail," "Stealing," "Knuckling under," "Unloading a second-hand monastery." Others breathed a sigh of relief. There had been no fatalities in the bitter standoff.

But there are kinds of hurting other than bloodshed. Some resented the imposition of the National Guard. Some complained that taxwise the occupation would cost Wisconsinites \$900,000. Some felt they had been wretchedly maligned by statements in the press. Some were visibly frightened at prospects of reprisal by Indians. Some fear the settlement encourages Indian seizure of their farms.

Indians felt they had been divided, pitted against each other.

## 'Action' Correspondence

Dear Governor Lucey:

We are grateful for your firm decision to pursue a non-violent approach and for your insistent priority on the preservation of human life and the avoidance of bloodshed during the recent occurrence at the former Alexian Abbey near Gresham.

We are also happy for the concerned and tactful manner in which Col. Hugh Simonson carried out your directives. Both of you deserve the heartfelt thanks of the people of our state for your leadership.

A pastor

Dear Governor Lucey:

I am writing to thank you for the leadership your staff and those under your direction and you personally showed during the recent crisis centering around the takeover of the Alexian Abbey by the Menominee Warriors Society.

The accord that was reached has not destroyed the younger dissatisfied Menominees as powerless radicals with nothing to contribute to their people.

A lay person

Dear Governor Lucey:

Just a brief note to express my personal appreciation to you in the way you handled the entire situation at Gresham recently. You demonstrated firmness of purpose and yet showed concern and compassion for all the people involved.

A college president

Lutheran Human Relations Association of Wisconsin

Thank you for your recent letter. Like you, I am pleased that the confrontation at Gresham has been settled without serious bloodshed. Legal justice may now be pursued in our courts and the process of restoring confidence and goodwill begun.

Patrick J. Lucey  
Governor

Most whites have forgotten how the land on which they live (often still bearing Indian names — like Dakota, Oshkosh, Minnesota, Sheboygan) once belonged to Indians. And was claimed by a show of right.

Martin Luther warned that breaking the commandment, "Thou shalt not covet thy neighbor's house," occurs when people "craftily seek to get another's inheritance or house or obtain it by a show of right."

How does one begin to unscramble a situation so complex? That the Indians have for many years been the victims of bad faith and have caught the bad end of the bargain that is called America is evident. Is there need here to rehearse their high disease rate, their low economic status, their early mortality rate, and all the rest of the measurements that find them on the bottom in every category of life?

Lutherans have a way of wanting to find a Bible passage to cover each specific situation. The commandments listed above won't do. Perhaps the passage, "Let him that is without sin cast the first stone," will serve.

Incidentally, about half of the 32,000 residents of Shawano County and a few of the inhabitants of Menominee Reservation are Lutherans.

Rather than choosing camps, labeling them "the good guys" and "the bad guys," then walking by on the other side, washing our hands of the whole affair, it might be more worthy of Christians to try to pick up the pieces.

From Hollywood, Calif., comes a suggestion. Tom McLaughlin, the lead actor in "The Trial of Billy Jack," has decided to give a significant amount to the tribe towards the purchase of the novitiate.

This might be a way.

There surely must be others. Now is the time for Christians to find constructive ways not only to say that Christ has love for all people in a situation like this but to show it.

MEMBERSHIP ENROLLMENT FORM

Lutheran Human Relations Association of America  
Valparaiso University, Valparaiso, Ind. 46383

Please enroll me as a member of LHRAA. My initial membership contribution of \$10.00 or more is enclosed. (Contributions are tax deductible.)

NAME

ADDRESS

CITY, STATE, ZIP

Don't just  
feel sorry for us...

you made us aware of the  
**Whiteman...**



JURORS AND OTHERS FOR RECONCILIATION

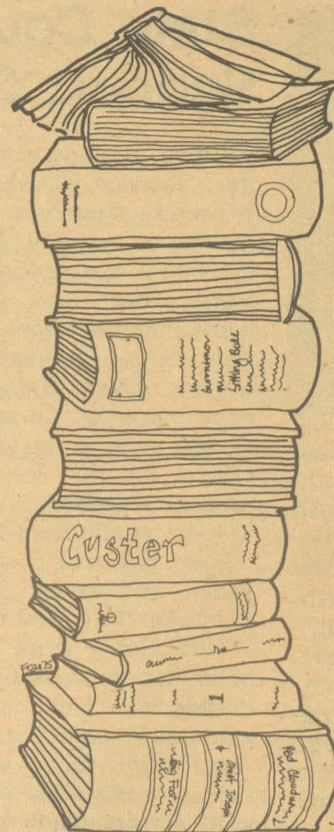
we don't  
want to  
wait

another  
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years...



JURORS AND OTHERS FOR RECONCILIATION

are you  
aware  
of the  
**Redman?**



JURORS AND OTHERS FOR RECONCILIATION

...funny thing  
about

**American  
History**

when were the  
**Native Americans**  
ever the good guys?

Posters by Fran Aiken. Order prints from Jurors and Others for Reconciliation, c/o Elaine Grono, 2661 Cedar Ave., White Bear Lake, Minn. 55110.

## ALC Holds Pre-Planning Consultation on Indian Concerns

What he described as the church's need for an overall plan for ministries with Indians prompted Dr. David Preus to assemble a Consultation on Indian Concerns in Minneapolis on Feb. 10 and 11.

Dr. Preus, president of The American Lutheran Church, earlier had directed Prof. Duane Addison of Augustana College in Sioux Falls, S. Dak., to review the history of ALC activities and involvements in Indian concerns and propose recommendations on the basis of his study. The ensuing paper became the basis of discussion for the consultation.

Prior to the discussion, Dr. Addison was introduced by Dr. Preus. Dr. Addison noted, in retrospect, the overwhelming dimensions of the task he had been given, and cautioned about the profound responsibility the church must assume in this area.

### Relationship Superficial

Observing that many of the traditional relationships between Indians and white institutions—including the church—have been superficial, self-serving, and gratuitous, he said self-assessment is required before ministries are launched or alliances sought.

Dr. Addison called for church people "getting our own heads straight." Rather than simply making overtures or responding to requests, he said, "the church, its leaders and members, must make basic decisions and commitments" with regard to their Indian neighbors. And he called for an adequate, effectual delivery system that would follow up such decisions and commitments.

Dr. Addison discouraged unilateral activities and programs by the church, recommending inter-Christian collaboration as well as strong support of indigenous Indian programs and efforts of self-determination.

He stressed the need for

knowing and utilizing existing structures and gave special commendations to the past performance and available resources of the National Indian Lutheran Board (NILB), Lutheran Church and Indian People (LuChip), and the Lutheran Human Relations Association of America.

### Urban Indian Needs

In his summation, Addison emphasized the vast unserved area of needs of the urban Indian American.

He added, as a final directive to participants in the consultation, "The American Lutheran Church must be true to itself and maintain its own integrity . . . and do (whatever it does in this matter) in the spirit of Jesus Christ."

Also addressing the 50 or so participants was a Sioux tribal chairman from South Dakota. Gratified at his opportunity to address such a large and powerful institution, he exclaimed, "I want to scream on behalf of my people!"

He lamented how the hands of tribal councils are tied as "the buck is passed from one government bureau to the next" and the chorus is always the same, "Your particular request doesn't fall within our guidelines."

### Trail of Broken Treaties

He expressed hope that the church would not fall into the same pattern of structuring policies in such a way that it would have an excuse not to do what is necessary to respond to needs.

Commenting on the 1973 Washington, D.C., confrontation (Trail of Broken Treaties), the tribal chairman indicated the government has explained the event cost them so much that they had to cut back on funds which otherwise would have gone to the tribes.

He mused, "Why didn't they take the money out of the sal-

aries of the well-paid people who, had they listened earlier and responded, could have done something about the conditions that provoked the Trail of Broken Treaties?"

In a final plea to the consultants, he noted that he had brought no formal written presentation. "Speak from the heart while you are here—not just from papers!"

### Listen to All

Dr. Paul Boe, former ALC executive director of social services, pointed to the need for the church to listen to *all* the voices that are raised to interpret and plead the Indians' cause.

He and other speakers (as well as the Addison report) particularly singled out the American Indian Movement (AIM) for calling the attention of alert non-Indians to the unattended needs of Indian people.

National Congress for American Indians Executive Charles Trimble pointed up the harassment experienced by tribal governments. He said, "There is need for change—massive

change—in tribal government, but it really has never had an honest chance to serve its people. Non-Indians, ranchers, and even the government itself have always given them a hard time.

"It is time that all the resources possible be rallied against such harassment. . . Indians must be free to make the changes in tribal government they themselves deem necessary and wise. We are trying to equip children to understand government so that they will be intelligent participants in this process."

### Don't Divide

Ted Krenzke, a Lutheran in the Bureau of Indian Affairs shared his dismay at the profound bureaucratic entanglement from which the Bureau must extricate itself to serve Indians. He explained what efforts are being spent to overcome or circumvent such barriers.

Eugene Crawford, LCUSA secretary for American Indian services and NILB executive director, warned against the church's unwitting participation

in the kind of talk that divides Indians. He scored the kind of criticism that spotlights "messed up elections among tribal groups" but can virtually ignore a president's buying a national election.

Crawford urged awareness and compassion. He asked that people who lament the cost of living increase understand that "while the cost of porterhouse steak—rich folks' fare—has gone up 30 percent, the cost of staples that are the livelihood of poor Indians—rice, macaroni, flour, beans, lard—has gone up 60 percent."

Also among those present for the conference were Sol Mockicin, president of LuChip, and Wiley Scott, president of Lutheran Indians Gathering Helping Together (LIGHT), an all Lutheran Indian organization aimed at identifying Indians who are Lutherans to provide a combined voice to the Lutheran churches.

### Only Beginning

Other Lutherans invited to participate in the consultation but not members of the ALC were charter NILB members W. Walter Weber, LuChip secretary, of Sioux Falls, S. Dak., Victor Schoonover, LHRAA president, of Omaha, Nebr., and Karl Lutze, LHRAA executive, Valparaiso, Ind.

Lutze commented to the participants, "What is happening here is exemplary, but only a beginning. Both The Lutheran Church-Missouri Synod and the Lutheran Church in America—as well as all other communions—ought to give the issue of Indian concerns the priority consideration in their agendas that the ALC is awarding the matter in this consultation."

Recommendations from small group workshops will be shared by Dr. Preus and ALC executives with the Church Council so that an overall plan and commitment might be adopted by the church.

## Core Areas of Concern

(Excerpted from 1974 ALC convention statement)

- Broken treaties.** Agreements, negotiated with Indian tribes as independent nations, have been violated.
- Land base.** Even on their reservations, Indians have had their life-sustaining waters diverted or polluted, their minerals and forests exploited and exported, and their land damaged or sold away—despoiled by human greed.
- Tribal government.** Indians were promised the right to govern themselves. Structures for tribal self-government have been established, but in actual operation may be dominated by federal (and other funding) agencies.
- Double standards.** Indians cite many specifics of double standards of justice practiced by law enforcement agencies and courts—lenient for whites, punitive for Indians.
- Defective social institutions.** Indians suffer from education not geared to Indian cultures, from health services and medical care far below the standards in the white community, from sub-par housing, and from unfair employment practices which cause poverty.
- Indian ethnic and cultural identity.**