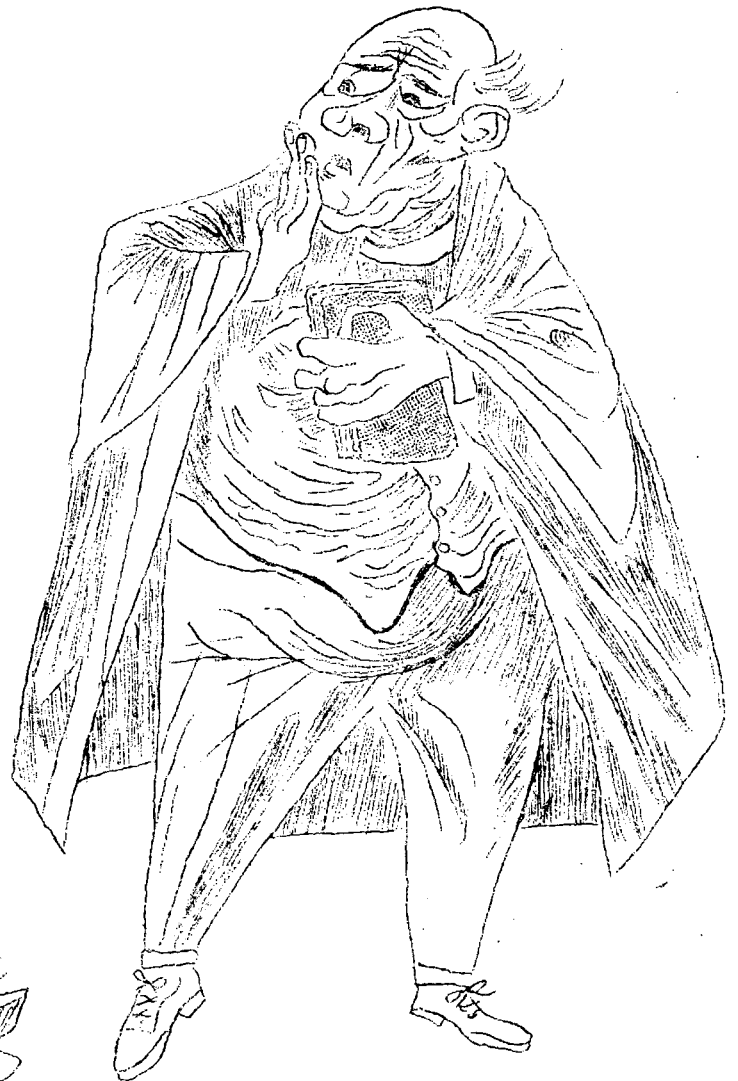


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SOCIAL CHANGE NOT SOCIAL SERVICE

On April 10, 1968, at 6:30 P.M., a group of twenty faculty members and students representing five Pennsylvania seminaries, met in the Philip Schaff Library of Lancaster Theological Seminary, to discuss the role of seminaries and of the church in general in facing the American Human Relations Crisis.

The schools represented were Gettysburg Theological Seminary (Lutheran Church in America), Lancaster Theological Seminary (United Church of Christ), Moravian Theological Seminary (Moravian, Bethlehem), Mt. Airy Theological Seminary (Lutheran Church in America, Philadelphia), Philadelphia Divinity School (Episcopal), and cooperating but unable to be present due to conflicts, is Crozer Theological Seminary (American Baptist Convention, Chester). The people attending were not elected delegates, but concerned clergy and future clergymen, who in light of Dr. Martin Luther King, Jr.'s death, see the urgency for the Christian Church to act NOW, to act without any further delay in the ACCEPTANCE as well as the preaching of the call and message of Jesus Christ.

Following a summary report from each school as to what had been happening in their respective areas since the evening of the assassination of Dr. King, two guest speakers spoke to the needs now, and what it is the "white man" must do as he "is now fully responsible for what happens from now on, he must learn to love." This is quoted from the closing comments of Rev. Mr. Ernest Christian, president of the Lancaster Chapter of the NAACP. "You have been preaching for years with no results, no social change." These were the words spoken by the other guest speaker, Rev. Mr. Claude Kilgore of the Lancaster County Council of Churches. Both men pointed to the lack of relevant and meaningful activity on the part of white seminaries. They did not say the seminaries have not been involved in social service, but that the service has been out of duty as might come from a patronizing parent for an immature or retarded child rather than out of love and acceptance for a fellow person.

Instead of running into the ghetto to take over when something goes wrong, the white churchmen need to work with their fellow whites in finding where they have contributed to causing the trouble, and then helping to prepare the way so that the walls of hate and injustice will fall, so that the ghetto walls can be torn down. These walls are not just around the negro, but are present wherever non-acceptance exists, white, black, poor, or even integrated. (The seventh ward is an integrated community.) For the sake of his own integrity, the negro must be permitted to work with his own problems but at the same time the white must work with his. All the legislation passed is worthless unless the people see the need it is designed to meet.

In answer to the question of how, if in any way the white man might help in the negro community, it was suggested that he forget about helping a negro and think of how to help a fellow person in need. Areas in which work is being done and to which those who are concerned can offer themselves, are the already existing Civil Rights groups such as the local chapter of the NAACP. Just joining or paying dues is not the type of membership which is encouraged, but

CHANGE NOT SERVICE (Cont'd)

attendance at meetings and work in the areas of concern which are being met by the organization, is also needed. It was also suggested that anyone really interested in working with persons in need, might contact their area office of the Southern Christian Leadership Conference and offer to work under their leadership. For Lancaster, this would be the office in Philadelphia.

In response and with the realization that it is only a small start, the following Principles for Planning, and areas of action which can be taken immediately, were adopted by those present.

A. Principles for Planning

1. We should work ecumenically.
2. We should engage across seminary lines as much as possible.
3. We should "hook in" with existing programs wherever possible.
4. We will work in several communities.
5. We should center our efforts in the white community.
6. We must work with efficiency.
7. We must establish good communication between schools.
8. We need to give mutual support and share ideas.

B. Where we begin ACTION

1. Join local civil rights groups and work in them (NAACP and SCLC).
2. Call attention to the "Kerner" report (President's advisory commission for examining the causes of Civil Disorders). Petition adopted to be used by the students in each school, in their field work churches and other contacts.
3. Collect funds for "Poor People's March." (\$200 needed for each marcher, this will last him for a two month stay in Washington D.C.)
4. Invite militant youth to speak to our seminary communities.
5. Local churches encouraged to study the National Council of Churches report on Crisis in America.
6. Seminary convocations and forums on the issues discussed here.
7. Reports to be given to Denominational magazines and papers.

It was agreed that the communication between schools would be through one person from each of the six schools involved. These were selected from those attending the meeting. Through these people, ideas, activities, and future meetings will be publicized.

Anyone wishing to help with the petition mentioned above in B 2 may obtain copies from Jean Rosewall. For a more detailed report of the meeting, read the copy of the minutes of the April 10 session which were placed in each student's mail box.

READ THE "KERNER" REPORT !!!!!!! Available in paper-back on local news stands and will also be available through the seminary book store.

THAT WAS THE WEEK THAT WAS - we hope

Suddenly without warning one man snuffed out the life of another man and the whole world was effected. The men involved were not government officials or even men on the front lines of an official war, they were civilians, private citizens, and if you please both killer and the one killed were Persons. Both were part of God's creation known as Man. We know that the man killed knew this to be true, we do not know what understanding the killer has. We can only guess that he had listened to some other "gospel" than the one recorded in the New Testament about Jesus the Christ.

As future ministers of the Word, we must stop! We must take a hard look at the Gospel we have heard and will preach to others. We must find out now if it is the one to be found in the New Testament. Of late there have been many things heard on campus as well as in the congregations which we serve as students, which would indicate that we cannot say "of course it is the Gospel of the New Testament." We must ask, do any of us hear the words Jesus is said to have spoken in Mark 10:42-45 about being a servant and particularly the words "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many." Mark 10:45

We speak of Jesus eating with tax collectors, talking with adulterers, Samaritans, and other such outcasts of their society, yet we fail to realize that Jesus saw these people as persons, not as some kind of lower being to which one might toss a hand-out once in awhile. Jesus sat at meal and broke bread with outcasts, he did not ask first if they were ready to be acceptable nor did he simply distribute food and clothing and then retreat to a comfortable, middle-class home, patting himself on the back for a job well done. Instead he upset people. One story says he actually turned over tables and became a violent militant in the Temple one day.

This man, who caused disturbances though he spoke of peace and love, had many followers. Jesus told the people that if they were to come after him they too would have to take up the cross, the symbol of death. He asked others if they were able to drink his cup of suffering and receive his baptism, when they had asked if they could be with him in His Kingdom. Martin Luther King, Jr., joined the line of followers who said "yes, I am able." This is the call of Christ - why then do we hear Christians saying ---

How about someone doing
something for me once ---

Let 'im get educated first ---

You give 'im something they
just throw it back at you ---

I'm not helping anyone
else - let them pay for school
themselves ---

I wish I had fired the rifle that
got him ---

I'll help the negro get their
rights but I don't want 'im in my house! ---

THAT WAS THE WEEK (Cont'd)

And we hear the negro -----

We have our education but -
no jobs!

The whites are running scared now
but -- next week it will be -
business as usual ---

Christians are a bunch of
hypocrits - they teach love and
give hate!

-- I was dead the day I was born a negro --

Christianity is a white man's religion!!

You whites better start helping
yourselves and your poor people --

Your God

Your Christ

Your Church

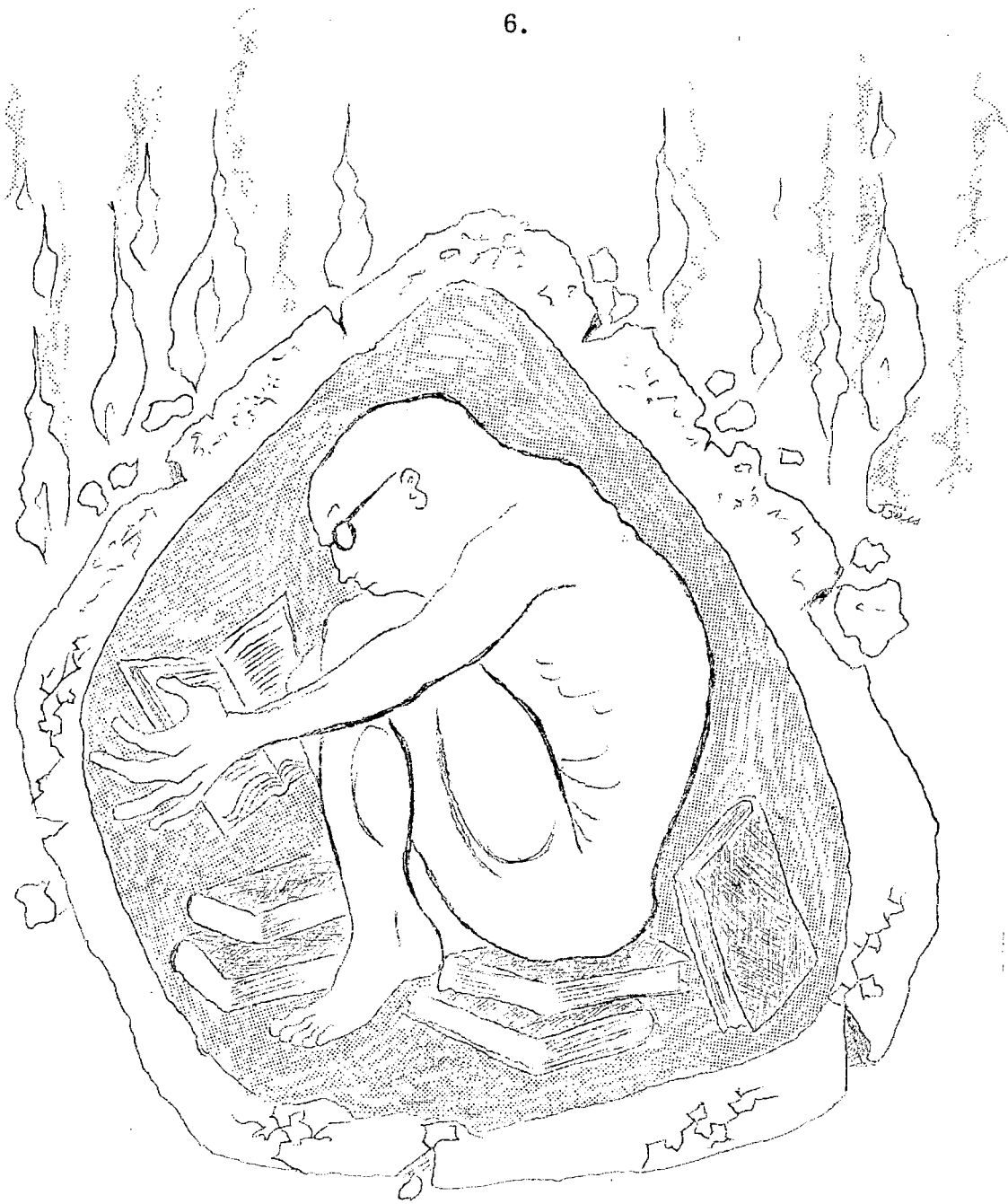
Your Country

Your Nation

Your Government

HOW LONG O LORD, how long before we can accept the MAN You created?
How long before we can accept ourselves!?

Jean Rosewall



FETUS

THE PEOPLE ARE AFRAID

During a visit last Friday and Saturday in Baltimore, it was apparent that the white community in that city is siezed with fear at the thought of "race riots". It is clear that they have no real understanding of what the events following Dr. King's death indicate. Many of the people are convinced that the rioting was a 'race riot'. They use this term because Negroes were involved. They do not see that there was no attempt to invade the white communities loot and destroy the white stores, or attack white persons outside of the ghettoes. People are reacting out of fear and this has led to expressions of hatred so vile they make your hair stand on end. The children are reflecting the language and ideas of their parents; and it is clear that the words of the Rogers and Hammerstein song from "South Pacific" ("You've Got to be Taught") are being acted right now.

The thing that was most discouraging to experience was a church service on Good Friday. There was a community service, three hours long, in which each pastor was responsible to preach on one of the Seven Words. The first man made a passing reference to the trouble in the closing lines of his message. He said something to the effect that whites and blacks alike share responsibility and guilt for the riots, and we should all try to love each other. The next three men did not even mention what had happened in the city for five "news making" days. It was as though we had all been translated back to Golgatha and the only thing we had to worry about was the crucifixion on the man Jesus. The other men dealt with the matter at hand to some degree. But it seems as though the preachers at that service were not all tuned in on what was on the minds of every person there. At the time the church had the chance to interpret what had happened and to point in new directions of understanding, most of the words were as irrelevant as they could be. What was said was not even good exegesis of the texts being preached upon.

During Friday afternoon everything seemed to be back to normal. An extended drive through west and southwest Baltimore revealed a few burned out stores, but there was nothing to indicate any widespread damage suggested by the TV news reports. The most extensive damage is in the Pennsylvania Avenue and Monument Street areas. These are long-time Negro ghettos with real hard core poverty elements, high crime rates, and almost no social services. It is possible to drive from the north end of town to the south side without seeing any evidence of destruction. One must go into areas where whites do not usually travel before any large scale destruction may be found.

The newscasters and practically all of the people encountered used the word "violence" to describe what had happened. This was not a good word to use because it was not true, or at least it was very misleading. The vast amount of energy spent during those days of trouble was directed at property. People were engaged in breaking windows, taking merchandise, setting fires, putting out fires, cleaning up debris. There was some gun fire, very few actual confrontations between soldiers or police and persons bent on fighting them, and almost no fighting between whites and blacks. The majority of the people arrested were charged with looting, taking the merchandise out of the windows but not breaking the windows or starting fires. Of the five persons killed only one was said to have threatened a policeman. The people in the ghettos directed their actions against the property there.

In conversation with two people who belong to an integrated church in East Baltimore (St. Augustine's Lutheran) the idea of a "quasi-plan" for the riot was raised. The man said that he had seen a Negro stranger about twenty years old gather a bunch of young teenagers together. Then he hurled a garbage can through a store window and walked off as the youngsters helped themselves to the clothing. The pastor of the church collected several reports of the same kind of occurrences at other places in the community. The pastor, who had good relations with the Negroes in his community, was stoned at one time. He was of the opinion that it was not by people from the neighborhood. He is not a naive person and he was (and is) fully aware of the negative feelings held by the ghetto dwellers for the white community. But he feels as though the trouble would not have started this early without a boost from the outside. The people around the church were preparing for the summer and were caught off guard by this outbreak. One girl who lives in a white community and works in St. Augustine's said, "There is more fear and hatred in my home than there is at church." She said, "You can almost feel it in the air. I'm scared when I'm at home. I like it better over at church." The pastor and two other members of the church's staff live in the ghetto, they have friends among the poor whites and blacks who also live there. The feeling among them is that the whites in the project homes do not have anything to fear from the Negroes. They both suffer the same situation of deprivation and hopelessness.

The so-called "race riots" that cause middle class whites to fear for their lives, appear to be a revolution directed against the property and material close at hand. It is only a matter of time before the destruction reaches out of the ghettos into the center-city shopping areas so that "whitey can be hit where it hurts." There is no doubt that there are elements within the Negro community who would like to see some "honkies" die. But this feeling is nowhere near as widespread as the sense of frustration brought about by all of the elements that contribute to "life in the ghetto." It may not be too far off the mark, judging by the feelings of middle class whites in Baltimore, to say that there are more whites looking for dead "niggers" than blacks looking for dead "honkies." The problems are monumental (as befits the Monumental City--Baltimore) for the white community to shake itself loose so that it can make a positive contribution to the betterment of the position of the Negro. This will not be accomplished as long as the whites' every move is clouded over with fear. For fear leads to hatred of "them" and nothing can be achieved as long as citizens are divided into two separate camps. Somehow a true perspective must be presented to the white people so they can be released from their prison of fear.

Ed Schneider

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EASTER IS JUDGMENT

This morning, Rose and I are going to share a dialogue with you which grew out of the experiences and impressions that we have had since the racial issue exploded with the death of Dr. King. This is the way we have tried to find the meaning of Easter in the frightening and confusing events of the past week and a half. This is Easter. These are troubled and turbulent times. What does the resurrection of our Lord mean in these times? Does it have meaning apart from our lives? These are the questions we must struggle with this morning.

I. We are here to celebrate the Resurrection of Jesus Christ our Lord, which gives hope and direction to our lives.

II. Hope and direction sound fine and admirable; but just what does that mean in these confused times? Dr. King, the great advocate of non-violence is dead and buried. Our cities are burning. Terrified white and black men frantically buy weapons and turn their homes into fortresses. The fast approaching summer promises to be long and bloody. Any fragile bridges of communication which had been built between black and white have been destroyed.

I. This certainly is true beyond any extent which most of us realize. Last week, one of the students at the Seminary who is from India, participated in a memorial service for Dr. King. There he met two Negro youths; Ghulam knew one of the boys. Ghulam extended his hand to greet the youth he knew. His gesture was received. Next he turned to the other Negro boy. Again he offered his hand; the Negro youth automatically extended his hand, and then quickly withdrew it. His friend looked at him, and said: "What's the matter with you, man; he's not white?" We are white! Men cannot shake hands in fellowship anymore.

II. Then it seems to me that if Easter and the Resurrection of Christ are to have any meaning, if we are to have any hope, we must be able to understand Easter in terms which make sense for our lives today. For us, here, in Westminister, are by no means far removed from violence and destruction. Only yesterday federal troops were withdrawn from Baltimore, a short 30 miles away. This peaceful town did not escape without incidents of uneasiness and discontent following the death of Martin Luther King.

I. Surely it does us no good to talk of Easter without some social context. If we are to understand Easter in the context of our times, we must understand it in terms of judgment.

EASTER IS JUDGMENT (cont.)

II. Naive, pie-in-the-sky optimism has nothing to say to our time. But isn't Good Friday the time to speak of Judgment? On that day a shadow of gloom hangs over us, for that is the day God allowed himself to be pushed out of this world and onto a cross. I can see that we stand condemned for being unable to tolerate God in this world; but look at what the Easter hymns say: Sing praises! Rejoice! Be Glad! He is Risen. Easter is a joyous celebration. Now you tell me; How do we talk about Easter in terms of Judgment?

I. On Easter we do celebrate God's great gift of love. But the gift was also Jesus' suffering, humility, and violent death in obedience to the Will of His Heavenly Father. We Christians are the people who have been called together by the Risen Christ, to be His servants in the service of men.

II. So when you talk about Easter being Judgment, you are saying that we haven't served God or our neighbors, only ourselves.

I. That is it, exactly. This was spelled out in specific terms for me at that meeting we attended the other night, when those six seminaries gathered together after Dr. King's death to see what could be done. We came there feeling a sense of urgency, hoping to find a plan of action and do something about the tense racial situation. A short, black gentleman with little formal education, head of the local NAACP, brutally spelled out the situation for us. His words dramatically interrupted the security and isolation of our seminary lives. He told us: "You Churchmen are too late! Where have you been? What have you done about getting decent homes for us? What have you done to keep the rats from biting our children? What have you done about opening up jobs for our people, or making education available for us who need it so desperately? You Church people are here now only because Martin Luther King is dead. Your cities are burning and you are afraid. Well I'm telling you now, you are too late. We have got a revolution on our hands. You're going to have to deal with it."

II. As he flung his words of condemnation at us, it sounded almost like the words the prophet Jeremiah used as he proclaimed God's judgment upon Israel, just before their destruction. "Behold I am against you proud ones, says the Lord of hosts, for your day has come, the time when I will punish you. The proud ones shall stumble and fall with no one to raise them up, and I will kindle a fire in your cities, and it will devour all that is round about you. The noise of battle is in the land, and great destruction lies all about us."

Indeed, chaos and destruction are in our land. But why? Can we accuse those who loot and riot? Can we accuse the slum-landlords...the local businessmen and politicians who exploit the poor...or those who ask naively, "Why can't they wait?"...or the indifferent who cannot even see the problem? We must ask ourselves, "Am I, myself, free from guilt?"

I. (Turning to address the congregation now.) How does this make you feel? Afraid?... Angry?... Depressed?... Confused?... or Indifferent? Whatever your feelings, we can still say amid the struggle and conflict, the evidence of God's judgment among us, that there is hope and victory in the Easter event, the evidence of God's love for us. We have earned our judgment; now we must suffer, knowing that God suffers with us. Through the Risen Christ, God shows us how to live in love with him and for others. This is our hope. This is Easter.

(Delivered Easter Sunday 1968 in Westminster, Maryland by Rose and Ed Staudt.)

CULTUS AND MISSION
or
What I Have Learned from Prof. Bricker and the Hippies

"See how they love one another." This was a phrase which was applied to the Christians of the early Church, it was a summation of the character of the Christian community. Unfortunately, it no longer is appropriate for the Church today or for our Christian community (L.T.S.) It is more properly attributable to the so called Hippy communes which have sprung up in every major city in the nation. Their unifying notion is "Love." Whenever we see this word today, on a sidewalk or on a sign or poster, or scrawled on a wall, it is not the Church which is brought to mind, rather, it is some social deviant. For this reason the Church is becoming rather concerned, and is, infact, taking the Hippy movement seriously. They're stealing our message. This, however, is possible only because they believe it and our belief is rather dubious. The world undoubtedly still needs love, however, it is looking less and less to the Church for it, and more and more to drug-induced psychedelic messianism, or to Eastern mysticism or to the racial cultus of the more extreme forms of the black power revolution. The hippy has dropped out to find love in his cultus. The Negro has always been out and is finding love and dignity in his cultus. The Christian cultus remains intransigently loveless and hollow.

I was not surprised, but was rather perplexed at the type of attitudes represented in Joe Foster's article "Motive and Manner of Meditation," (Seminarian, Vol. XIX., 6.). Mr. Foster has uncovered in his survey some interesting maladies in our little cultus here at James and College Ave. The primary reason for going to chapel services was to find a sense of community, Foster discovered. It would seem that this "sense of community" is expected to descend upon the chapel in a beatific aura, edifying everyone and generating a revivifying charisma for daily sustenance. Well, I think that's marvelous and would certainly not deny anyone his manna, but I remain somewhat skeptical about the effects anticipated by these persons, for I should expect to see the nave crowded with recipients of this free grace. This dispensation of divine Alka Seltzer for psychic indigestion is in my opinion a rather spurious motivation for worship. As someone put it, it's like "getting your battery recharged." I agree it is rather mechanistic.

This "soul-recharging stuff" is the most common notion about what the Christian religion is doing. And this is precisely why the Christian cultus is a bore; it simply doesn't work that way. The largest danger for us postulants to the Christian ministry is that we use holy Mother Church as a womb against the world. (This metaphor is not too far fetched for that's what a seminary is: a nursey or seed plot.) If we persist in the fetal position we have no right to charge the faculty with "paternalism." Since we are men and have put away childish things, including childhoods' self-centeredness, we should be open to love.

What I have learned from Mr. Bricker, most emphatically, is that worship is corporate. And that also means it is corporeal; it deals with tangible acts and meaningful words. It begins with real men (not disembodied souls, charged or uncharged) who respond together in love to their God. It begins with mission to real men not bell-ringing. It begins with meaningful words about pertinent issues (e.g., Civil rights, Vietnam); it begins with tangible acts, money, time, work. If the Christian community works together in a meaningful mission, it has something to celebrate. This is the second thing I learned from Mr. Bricker, worship is corporate celebration of its mission.

Cultus and Mission (cont.)

Our Lord Jesus Christ, it has been taught to us, was a real man, who lived his life in mission for others. He suffered a real death for our sake. To think of him as only spirit is Docetism we have been told. We certainly don't want to be guilty of dirty old Docetism. Why then is our curriculum geared to treat people like disembodied psyches. Class standing is based on your brain out-put, that's the way it is. And shall we face it, the "top five" brains are doing all the brain and body work in each class. It is this pentamerous pleroma which has born the weight of most of the mission of our community. We disenfranchized ones can sit and stew about this and encourage the commonly held conception among our faculty that we are, indeed, incompetent, or we can muster a little visceral gall and intrude on some of the tangible and meaningful action going on around here.

The sense of non-community and unmeaningful chapel service are symptoms of the far greater problem of ghostly melancholia which pervades the atmosphere at L.T.S.

Few people participate in the worship of our community and even fewer in its mission. Cultus, that is the corporate celebrants of the Christian life, and mission, that is the corporate liver of the Christian life are the two sides of the same thing - Christian Love.

It has been observed by some, and for the most part I would agree, that the requirements for gaining access to our fair institution (L.T.S.) are not far above the "warm-and-breathing" level. Although this may be true, the conditions for complete manhood and especially Christian manhood are far more excellent. Hence be ye admonished: throw over your card tables and television sets; there is a far more excellent life to be found in love and mission. If I may scandalize with the particulars, work is to be found in the civil rights revolution, in protests for peace in Vietnam, in poverty areas right here in Lancaster, not to mention the areas served by student preachers. Mission and cultus are both part of the Christian gospel of love, the sooner we professionalized prayers find this to be true the sooner the Christian religion will become a credible entity once again.

Larry Buss

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A BLACK MAN SPEAKS OUT

Ernest Chambers, a 30-year old militant black man, married, father of three children, and a barber in Omaha, Nebraska, testified before the President's Riot Commission. He also appeared in the film "A Time For Burning." Following are some excerpts from his testimony as recorded by Ebony Magazine, April, 1968.

We have marched, we have cried, we have prayed...we have voted, we have petitioned, we have been good little boys and girls. We have gone out to Vietnam as doves and come back as hawks. We have done every possible thing to make this white man recognize us as human beings. And he refuses.

Then I look at what you are trying to do to Rap Brown and Stokely Carmichael - calling it sedition and treason. And saying if there isn't a law against them, there should be. Then you want to turn around and tell the world that these men couldn't speak like this if they didn't have freedom of speech...if they lived in Russia what would happen to them. Yet what you are saying, when you say a law should be passed against these men, is that Russia, in fact, has the right idea - and you'd better catch up with Russia and pass a law against these men so they cannot tell the truth.

I didn't say being born or naturalized in this country was enough to make me a citizen. You said it. The Bill of Rights is yours. The civil rights bills

A BLACK MAN SPEAKS OUT

are your bills. When the government itself violates the law, it brings the whole law into contempt.

A policeman is an object of contempt. A policeman is a paid and hired murderer. And you never find a policeman guilty of a crime, no matter what violence he commits against a black man. In Detroit, you were shooting "snipers." So you mounted a .50 caliber machine gun on a tank and shot into an apartment and killed a four year old "sniper."

In history they teach me how great Teddy Roosevelt was. Yet when he wanted a certain canal built - and he didn't have the authority, based on the way the laws are constructed in this country - you know what Teddy Roosevelt said? "Damn the law! Build the canal." They taught me that in a white school.

They use the term "nigger" on the floor of congress. They fear black people more than they do the bubonic plague and other diseases that rats carry, because they wouldn't appropriate forty million dollars to control rats (The bill since passed.). But you will appropriate all kinds of money to give the National Guard increased training in how to wipe us out. And it's a funny thing that in these so-called riots, the police and National Guard kill far more people than the so-called "rioters"....I think the cops should be killed. I believe the National Guard should be fought like they are telling us we should be fighting in Vietnam.

And there is brutality in Omaha schools. A junior high school teacher had beaten, kicked, and cut little black children. We took these children with their parents to the mayor's office. He would take no action. So in conjunction with his Human Relations Board director - a man named Homer Floyd who I think is one of the sharpest human relations men in the country;...we went to the office of the city attorney with these parents who wanted to bring an action on behalf of their children. He was shown the injuries. There was a doctor named Johnson who photographed the injuries and was willing to testify in court as to the extent of them and the treatment he gave. And do you know the city attorney refused to accept the complaint and would not allow the parents to file charges against the teacher? We contacted two lawyers, one's name is John Miller, the other Leo Eisenstatt...they contacted various members of the Omaha Board of Education and we sent written copies of the complaints to each individual member of the Board, to each individual member of the City Council, the mayor, the safety director, the chief of police and all of the cracker agencies which are so interested in teaching us about law and order and decency and democracy and respect - and not a bit of action was taken. This man was promoted from junior high to high school.... What do you think of that?

If I go to jail, it's going to be for something; not like the last time about a year ago when I was standing on the steps of the barber shop where I work. I looked at a cracker cop and went to jail for "interfering with an officer" and "disturbing the peace." I have a transcript of the trial with me because you don't like to believe what we tell you. Then you want us to respect the police. "Help your police fight crime." To do that, we would have to fight the police because they, with Congress, are the greatest perpetrators of crime in this country.

You don't know me so maybe you don't want to kill me. You might just want me in jail. But you get me off the scene, and I'll multiply, because each time you handle one of us in this way, you show what you are. And you show the way you have to be dealt with.

Bob Boozer plays professional basketball. He wanted to buy a house. They refused to sell a lot on which he can build himself a house. And he makes more money than any cracker in that neighborhood. So the mayor was caught here in a vice. On the one hand, he talks about Negroes being able to buy a house anywhere he chooses in the city, then he goes to the Nebraska legislature to support an open housing law. Why is this necessary if we can buy anywhere we want to? By the way, before the legislature killed open housing, they authorized the governor to use \$500,000 to put down "riots", as they call them in our area.

A BLACK MAN SPEAKS OUT

How can you call me "militant" when, in view of all these things I have mentioned to you, I haven't started a riot, I haven't burned a building, I haven't killed a cop. You are looking at somebody who is more rational than any of you - or some of you - because some of you support the war in Vietnam, but you wouldn't support us if we burned down Omaha.

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telling it

- I. telling it
the way it is
Callus
murmurs

"a r o u n d
and
a r o u n d
and
a r o u n d
and
a r o u n d
and
a r o u n d
to
the
bot
tom"

(before his innocence
a door is shut,
and he turns with discomfort
to strike matches
and founder slightly
in fantasies and birthday cake dreams)

- II. "it is with me, and I am more
then an existence.

"I have my schoolboy-child's world
inside of me yet."

- III. (time grows into time
two parts merge
the past and the future
are welded into one
by the glowing torch
of the youth's consciousness)

- IV. Rising, hands shaking,
Callus challenges

"it is a continuum
and I -
I weave the binds
of its unity."

Where were you? Why couldn't you be there? Since the racial and economic crisis exploded where have you been? Today, for instance, Thursday (the 18th), 50 of your students gathered around their own concern at a meeting which was called for the Seminary as a whole. We look to you for guidance, advice, and incentive. Where were you? Churches and ministers rail about apathy and paternalism in the institution; don't we foster them here? This is not a plea for social conscience. A man makes his own decision, and ministers as he can. So don't come out because Martin Luther King was killed; don't come out because cities are burning and anarchy looms. But come out because you are teachers. How do you teach students you don't even know? Our meeting posed questions that we as a Seminary student body will be supporting. Do you know what the students' are doing, are feeling, are experiencing? Or could it be that here, as with the question of the curriculum, the student body is misunderstood?

Ed Staudt

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Editor's Note: It is the policy of the Seminarian that all articles which are printed shall be identified with the author's name. If you have contributed or plan to contribute any articles which are anonymous, we will reserve them until they are identified with your name.

