Interim Ministry Resources

Chapter 4 Preaching

Rhetorical Responses to Racial Tension (6)

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RHETORICAL RESPONSES
TO RACIAL TENSION

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Rhetorical Criticism
Dr. Thomas
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RHETORICAL RESPONSES

TO RACIAL TENSION

It was a calm autumn day; the sky was clear, and the sun shone brightly. Some of the trees still had many of their colorful leaves. The students had just returned from mid-semester break from their homes in Minnesota, North and South Dakota, Montana and other states. There was the usual chitchat about what happened over the vacation period. Classes, studying, meetings, practices and other student activities were picking up to their customary tempo. Ostensibly, everything was going on as usual that day, October 25, 1973, in a peaceful, tranquil environment at the conservative church college.

But, underlying this seemingly serene atmosphere, there was racial tension, discord and alienation produced by a series of circumstances going back several weeks. Nobody can state with certainty, exactly when it began. But an intramural football game between a black team and a white squad, which ended in a fight, is usually pointed to as the instance when the problem became apparent. An anonymous student wrote a letter to the editor of The Concordian concerning the confrontation which was published in the September 28 issue. The writer spoke of it as an example of the "race conflict" at Concordia and stated that it was "just one incident... in a revolving game of Russian roulette and soon if the facts are not faced up to the bullet will fly, and it will hurt where everyone is hurt." The individual listed a number of

^{1&}quot;Re-evaluation Sought," The Concordian, 28 September 1973, p. 2.

reasons for "this clash of interests": the unfairness of bringing in black students and expecting them to cope with the white middle class society, in order to fulfill a quota system; the unfairness to white students who have to pay dearly for their education while being "put up against students" who are indifferent to what happens at the school; the unfairness of granting complete scholarships to students who do not appreciate them. The writer went on to air their grievances which included black students cutting in line at the food service and the granting of special privileges to the black students in the form of the special house for them to meet.

As could be expected, <u>The Concordian</u> received a number of letters in response to the article by the mystery writer. Mitch Arett termed the letter a "racist viewpoint." He called for more understanding and concern on the part of all in order to solve the problem. A group of twelve Blacks in their letter described the anonymous article one of "gross ignorance and distortion of the facts." They stated that no black students have full scholarships, and that they do really care about what happens at the school. The black individuals agreed they were invited to

^{2&}quot;Re-evaluation Sought." p. 2.

^{3&}lt;sub>Ibid</sub>.

Mitch Arett, Letter to the Editor, <u>The Concordian</u>, 5 October 1973, p. 4.

^{5&}lt;sub>Tbid</sub>.

Ray Noble, John Brown and others, Letter to the Editor, The Concordian, 5 October 1973, p. 4.

fill a quota system but they would not "hang ... (their) heads and chalk up a victory for the nameless, brainless idiots who write letters as the one in mention."7 The black group also declared that without the Intercultural Center their "cultures would be completely crushed by the insensitivety shown by the students and governing factors of Concordia College and Moorhead, Minnesota, 8 In another letter John Stump told of some of his "sore spots."9 He asserted that in athletics "Blacks make the team and are always put on the bench because the coach would rather have a white boy play who isn't half as good as a black person on the bench."10 He stated that in the work-study program "all or most Blacks are put in the cafeteria, whereas only Whites get office or desk jobs."11 Stump maintained that Whites at Concordia know little about Blacks; what they have heard are "a lot of lies from parents or someone else." 12 While many of the letters were requests for improved understandings, others only served to stir up more ill feelings.

But the situation was far more serious than written blasts carried through the medium of the college newspaper. Black students

⁷ Noble and others, p. 4.

⁸ Ibid.

John Stump, Letter to the Editor, The Concordian, 5 October 1973, p. 4.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

received crank telephone calls from unidentified individuals.

The life of one black man was threatened; shortly afterwards, some black women were on the receiving end of obscene phone calls. Others at the Intercultural Center were harassed by unknown callers. 13

On October 17, while most students were away on mid-term break, the Midwest Patrol was notified by a girl who said she overheard a man threaten to get a shotgun and head for the Intercultural Center. Midwest notified the night manager, Gerald Paulson, who, then, talked to Eugene Crawford, assistant director of the Office of Intercultural Affairs. The two, then, spoke with the students at the center. Out of this came rumors that there had been a man on campus with a shotgun. Gloria Hawkins, director of the OIA, in attempting to clarify the situation, stated that these rumors were "the result of emotion and traffic in and out of the center while they were there." 14

Another incident in the Commons on the evening of October 18 was the cause of more misunderstanding. Rumors circulated that potatoes were withheld from black students in order to be given to the varsity football players. The latter were asked to wait until the line was through so that they could be served as a squad. It was for the convenience of the staff since the players received extra servings of meat and milk paid for by the athletic department.

¹³Barb Eiden and Ronald Mitchell, "Racial Tension Swells, Calming Steps Taken, The Concordian, 26 October 1973, p. 1.

14Ibid.

Several students with ID cards cut into the line and did not move when requested to by Mrs. Elizabeth Hassenstab, director of the food service. There was an argument, but it was quickly settled. According to Mrs. Hassenstab, everyone received potatoes, and there were even some left over. 15

On the following Sunday night black students met for a strategy meeting to decide how to make the student body aware of what they considered to be the seriousness of the situation. On Monday night at the scheduled in-service training program for dormitory counselors, Midwest patrolmen and interested students, the big topic for discussion was the racial discord and how to deal with it. On Tuesday in chapel a group of black students presented a statement to the student body. Read by Oscar Murray, it said:

This announcement that we are about to make is not to be taken lightly, nor should it be taken as a statement of retreat. At times, during our statement, please do not make the cardinal sin of mistaking our humbleness for docileness. This is no more than a plea to end all racial hostilities that are about this campus. Now, you have called our women in the middle of the night and made threats on their lives; you've called them "Darkie" and "Nigger." You have made us feel inferior, low and cheap. In short, you have made us feel unwelcome here; and now we want it to end or someone is bound to get hurt.

Similar statements were made that day in the food services in an attempt to reach those who might not have been in chapel.

^{15&}quot;Food Service Problems Traced," The Concordian, 2 November 1973, p. 6.

The Black Community, "To the White Campus Population," The Concordian, 26 October 1973, p. 2.

Administration officials met in a number of conferences, thereafter, to decide what they could and should do in an effort to
lessen racial tensions. Out of these meetings came the decision,
among others, that President Knutson address himself to the problem
in chapel.

On Wednesday night following the Minority Film Festival the black students met to determine who should represent them by speaking at chapel the following morning after President Knutson. It was decided that Eric Fontaine and Jerome Douse should be the spokesmen.

So it was. The scene had been set; the principle figures chosen. They had the opportunity to be reconcilers of the Black and White populations in the college community during a potentially explosive period.

The Men

President Joseph Knutson

President Knutson possessed an impressive record as head administrator at Concordia College. Inaugurated in 1951, he had led the college with such "vision and skill" that, since his arrival, eighteen new buildings had been built, the enrollment had tripled, 17 academically it had risen close to the top in the private school system in Minnesota, and its placement record climbed to well over ninety per cent. It was in honor of him and his energetic leader—ship that the student union was named the Joseph L. Knutson Student Life Center.

^{17&}quot;Life Center to Bear Prexy's Name," The Concordian, 26 October 1973, p. 1.

The Reverend Knutson was serving the University Lutheran Church of Hope in Minneapolis, Minnesota when he was chosen to be president of the college. There he had worked with students at the University of Minnesota campus. While serving in Minneapolis, he also lectured at Luther Theological Seminary in St. Paul. Prior to that pastorate, he served at Bethesda Lutheran Church in Ames, Iowa where he also had the responsibilities of being campus pastor at Iowa State University and working with the Lutheran Student Association. After having graduated from St. Olaf College in 1927 and Luther Theological Seminary in 1930, he was pastor of rural and city parishes in Illinois, Minnesota and Iowa. In 1952 St. Olaf presented him with the honorary L. L. D. degree. 18

Dr. Knutson was a staunch believer of a Lutheran understanding of Christian doctrine. For him there was a right and a wrong; he frequently struck out at what he believed to be heretical teachings and doctrines, as well as actions which he maintained to be incompatible with right Christian living. He was conservative and traditional in his thinking and extremely opposed to anything which would lend itself to what he considered loose living. Prexy Joe, as he was nicknamed, became unpopular with some of the students because of his unyielding stand on the inter-dormitory visitation issue. In his mind, "Boys are boys, and girls are girls; and nothing

¹⁸ Erling Nicolai Rolfsrud, "Prexy Joe Accelerates Expansion," Cobber Chronicle (Moorhead: Concordia College, 1966), p. 120.

more need be said." 19 President Knutson preferred to hire faculty and staff who were Concordia graduates, who knew what the school was all about, and who believed in continuing its strong tradition. He ran the school with a tight rein, and, to a great extent, the character of the school, itself, was affected by his personality.

Eric Fontain and Jerome Douse

Eric was president of the student association, having won the position by a wide margin in the student elections the previous spring. He had worked on the college newspaper and annual, and was quite articulate. An ambitious leader, he had helped to rewrite the student constitution, campaigned for it and saw it voted into operation. He had succeeded the summer before in convincing the school officials to lengthen the library hours to provide even more time for students to study there. He also worked in an effort to persuade the Administration to lengthen the inter-dorm visitation hours.

Jerome was not an experienced speaker, as he admitted in his remarks at chapel. But, when he spoke, it was from the heart, very sincere and emotional. Unlike Eric, he was not deeply involved in student extracurricular activities.

Both of them were from large urban areas - Eric from Washington D. C., and Jerome from Chicago. Eric was in his last year

¹⁹This writer does not know exactly when Knutson said or wrote this. But the quote is fairly common knowledge and, therefore, does not necessitate a direct reference.

at Concordia, while Jerome was in his second.

The Audience

The audience at the chapel service on that special day was a large, bustling crowd. The students filled the permanent seating clear up to the top along all but the southeast end. Many people who had never been to chapel that year showed up for the unique occasion. There was a sense of excitement and anticipation in the air as the inordinately large number of people moved into the auditorium. The buzz of talking continued through the announcement period. The first few rows in the middle section were filled with about forty black students who came mostly from large urban areas. The rest of the audience was composed of, for the most part, white Scandanavian Lutherans from the Minnesota, North and South Dakota, and Montana area. There were, of course, many exceptions to these descriptive generalizations, but they are difficult to adequately categorize.

The chapel service was broadcast over radio station KCCM, 91.1 mcs, from Concordia College throughout the Fargo-Moorhead area. The station is part of the Minnesota Educational Radio Inc.

Organization of the Speech

President Knutson based his message on a portion from Ephesians, "Christ has made us both one and has broken down the dividing wall of hostilities." (2:14) He began by stating that there are many dividing walls. Walls of age, of talents, of party

spirit, of money, and of race are all barriers to a right love and understanding between people.

The examples for each dividing wall were taken from scripture. For the wall of age Dr. Knutson quoted a verse from Proverbs to the effect that children should heed their parents; another reference was from a prophecy that in the restored Jerusalem there would be no generation gap. For a demonstration of the wall of talents he alluded to the story of the three men who were each given a different amount of talents by their master. Walls of party spirit, he maintained, crept into the early church at Corinth where different people sided with different leading figures. In explaining the divisiveness of economic walls he cited the instance from the book of James where people showed deference to the man with gold rings and rich clothes over against the man with shabby attire. The passage originally used at the beginning, which referred to the conflict between Jews and Gentiles, was the scriptural reference for the dividing walls of race.

He went on to declare that racial discrimination is definitely a problem; in fact, it has been the leading problem in America.

Knutson maintained that Christ has come to break down the dividing walls. He asserted that, even though there are many dividing walls, many have been broken down over the years.

From there, he exhorted the audience to accept two things:

the Word of God must convince people of sin so that they are willing to repent; and that each person in some way helped to construct the walls of separation. Raising his voice to its highest pitch and using arm gestures to make his point, he declared:

There is a little bit of the racist in all of us, black or white or red. And there is a little bit of the party spirit in all of us, and maybe we should say that there is a whole lot of the racist and a whole lot of the party 20 spirit in all of us, for we are sinful children of men...

Repentance, he said, involves a change of mind and a new beginning with sins blotted out and a holiness in sight of God made possible through Jesus Christ.

Forgiveness is also important, he stated, for those who have been wronged. He quoted "Vengeance is mine and I will repay, saith the Lord" and urged to "let the dead bury the dead." 21

Knutson also encouraged each person to identify himself with others as Ezekiel did with the exiled Jews in Babylon and as Christ did with the human race.

Finally, he outlined the recommendations decided upon by the Administration. They included: each person must accept responsibility for their actions; harrassment would not be tolerated; those hearing such were expected to report it to the right people;

²⁰ Joseph Knutson, "When Will the Walls Come Tumbling Down?", Address presented in Concordia College chapel services October 25, 1973.

²¹ Ibid.

the staff would make sure rules and regulations were enforced uniformly and fairly; human relations workshops would be conducted by the athletic department; and more of the workshops would be held for student counselors, security personnel and others in authority.

Throughout the message he spoke clearly and distinctly. Standing about two feet in back of the speaker's lectern, he talked with such volume that his voice resounded in the auditorium. He strived to keep contact with his audience by turning his head slowly to be able to look at the people in all parts of the building. He oftentimes punctuated his message by using overtones and hand gestures.

Purpose

President Knutson made his purposes quite clear in his message. He called for repentance by all for the racist attitude and party spirit which helped to build the walls of separation. He exhorted those who had been wronged to act in a spirit of forgiveness, to forget the wrongs of the past, and to be concerned, instead, with the present. He asked each person to identify with others in order to promote understanding. In outlining his recommendations he made it clear that he wanted the threats, name-calling and harrassment to come to an end.

Argumentation

Dr. Knutson used the Bible as the primary authority source

in his speech. As pointed out earlier, all of his examples for the many walls that divide people were from scripture. His proposed solution for the problem was taken from the Holy Book-repentance for wrong attitudes which had caused the racial tension and forgiveness by those who had been wronged.

He probably assumed that most people there accepted the Bible as God's word to man, meant to be followed. From there he hoped to show that the scriptures do, in fact, contain instances where circumstances were similar to the situation at hand, and that, together with the instances, the Bible gives solutions for the problems. He stated in his speech that each person is responsible for his own actions; this, too, was undoubtedly influenced by his understanding of scripture. Tying this latter point in with that mentioned previously, Knutson probably had in mind the belief that the audience would see that failing to follow the exhortation in the Bible regarding a certain situation would be inconsistent with their fundamental belief in the Bible as God's word to man, meant to be followed. In this way he could persuade the people.

The call for repentance, as well as the call for forgiveness, was also intended for those who did not accept the scriptures as the guideline for moral conduct. His hope was that they would be converted.

President Knutson, in a way, was also a source of authority for his message. As mentioned in the character sketch of the man, he ran things at the school with a tight rein. In this situation,

Prexy, you've become a lot more lenient, haven't you?" In another way this example could be taken as the evidence of a lessening of a hostile attitude between Lutherans and Catholics. But this does not have to do with the racial problem, the matter the audience was most deeply concerned about. The latter can also be said about his second example: a Hans Kuhn, a professor from Germany, preaching the gospel and grace of Jesus Christ in a Lutheran Church and expressing doubts as to the infallibility of the Pope. His last example was "ten, fifteen years ago I would never have thought that we would have made as much progress in race relations as we have made." Little else can be said about this other than that it is vague, inconclusive and unconvincing. At the end of that particular section he asks the audience to keep his points in mind and not to consider everything hopeless. But he does admit, in conclusion, that a number of the dividing walls are still erect.

Measuring the Speech

In this writer's estimation the speech is very sound from a theological point of view. Jesus Christ is presented as the solution to the many problems which plague society today. Repentance - confession of sins, being made clean, filled with the spirit of Jesus Christ - is the means stated as necessary to bring about the change in men's hearts, which would then produce turnarounds in society. His point, that the kind of love given by

²⁴ Joseph Knutson, address on October 25, 1973.

Contrast with the Student Speeches

The speeches given by Eric Fontaine and Jerome Douse were in almost direct contrast to the address by Knutson. Both of them spoke directly about the racial problem; their remarks were brief and very much to the point. They did not argue from scripture but chose, instead, to appeal to the logic of the students. They believed that their classmates would be able to understand why they (the Blacks) were doing what they were doing and would react in a spirit of undertanding and cooperation. The two spoke, not using a prepared message with elevated diction, but without notes, spontaneously, from the heart and soul in conversational tones.

The Audience During and After the Speeches

The buzz of the large audience before the speeches did not completely subside during Knutson's address. The crowd, believing that he was not speaking directly to the problem, were restless and did not give him their undivided attention. Many were coughing throughout the speech; others were gazing around the building with their minds obviously on other things besides the speech. Some of those not in the habit of attending chapel rolled their eyes back and were probably saying to themselves, "I thought he would probably say that" when he declared that what is needed is repentance, a change of heart. In short, Knutson failed to hold the attention of a large part of the audience. It could have been that many of them had subconsciously predetermined that they were really not interested in what he was going to

say because of disagreements with him on other matters.

On the other hand, the crowd was stilled and hushed as Eric Fontaine and Jerome Douse spoke; their eyes were fixed attentively on the speakers. Both men spoke directly to the audience, most of their remarks being in the second person. They placed the burden of solving the problem on the white population. It was the latter who had caused the Blacks to be the way the way they were, in the words of Jerome Douse. He asked each person to try to understand them and why they were the way they were. Douse, at one point, stated that they believed very strongly in their cause and that they were even willing to die, if it came to that. This kind of earnest sincerity caused the crowd to listen with rapt attention.

After the speeches it was a somber crowd of white students that filed quietly out of the auditorium. They had just been confronted with some strong statements and they were taken aback. The mood was one of contemplation as they considered the challenge they had just been faced with.

The black students, who had been sitting in the first two rows, talked freely among themselves, joking and laughing, some even whistling, as they made their way out as a group through a side exit. The pressure was off them. They had said their piece through their spokesmen, and it was up to the white population to come through.

Aftermath of the Speeches

In this critic's opinion the speeches were instrumental in helping to overcome the critical problem that had arisen because of racial tension. President Knutson, by the very fact of his asking for a special opportunity to address himself to the problem before the student body, presented a convincing case that the situation was not to be taken lightly, but that it was a problem that demanded attention. He demonstrated the Administration's responsiveness to the concerns of the black community. His was a tough stand, consistent with past behavior, and, by this, he made it clear that the college would not tolerate harrassment of any individual or group of individuals. The address informed the school community what were the Administration's recommendations for the solution to the problem. It left no doubt about the matter; the words were from the head man, and the strategy would be put into action.

There was no large-scale spiritual revival on the campus as a result of his call for individuals to allow the Spirit of Jesus Christ to bring about a transformation in their lives. Nevertheless, his message struck home a number of crucial spiritual points: each and every person is responsible for their actions, and no one can escape this responsibility; it is necessary to repent for the wrong attitudes of racism and party spirit which brought about the discord; granting forgiveness is important for those having been wronged. He stressed the necessity of everybody working together to see the walls of division tumble down. In short, President

Knutson provided needed leadership during the spiritual and social learning experience for the college community.

This writer believes that a heightened awareness of black feelings came about as a result of the brief talks by Eric Fontaine and Jerome Douse. Because of their unreservedness in leveling with their fellow students, as equals, and earnestly asking the white population to try to understand them, the students responded empathetically in a spirit of willingness to overcome the racial prejudice. Jerome stated the Blacks were willing to forget the wrongs of the past, and, in this way, he opened the road for the ongoing process of conciliation and understanding.

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Address by President Joseph L. Knutson October 25, 1973

Prayer

Our Father, we confess that we know not how to pray as we ought, but we thank thee that the Spirit maketh intercession for us with groanings which can not be uttered, and we pray that thou wilt hear our groanings today. Amen.

Message

The Word of God to which your attention is invited is two verses we heard from Ephesians. "Christ has made us both one and has broken down the dividing wall of hostilities." (Ephesians 2:14). Mankind has always suffered because of dividing walls. People have been separated because of various kinds of walls. I would like to point out some of these walls.

There is a wall of age. We have heard much in these later years about a generation gap. And there has always been a generation gap. We go back to the book of Proverbs and we hear the plea, "Hearken to the father who begat you and do not despise your mother when she is old." And we are told that in the restored Jerusalem there will be no generation gap for there will be old men and women in the streets with staffs in their hands for very age, and children shall fill the streets, thereof, and play.

There won't be recognized because of differences in talents.

I would love to sing but I can't. And sometimes I am very envious of those who can sing. Some people have the ability to learn

easily. Others have to work hard for everything they get. One man has five talents, another two and another one. How this divides oftentimes! But it shouldn't because this is something that our Lord has resolved, too. For unto whom much is given, of him much will be required.

There are also walls of party spirit erected by pride, jealousy and suspicion. This crept in the early church and that's rather startling to some people. But in the congregation at Corinth there were some who said, "I am of Paul," and others, "I am of Cephas," and others, "I am of Apollos." And then there was one group that said, "I am of Christ." We do not know whether this group tried to be a little holier than the rest or not. But here were these officials and much discord in the congregation. And so we have the plea for unity in the New Testament.

To be a Christian is not perfect. Our perfection is in Christ. In ourselves we are growing in Christ. This is the process of sanctification. And one of the theological heresies of today is the doctrine of perfection that has cropped up again telling people that when they have faith in Christ, then, they are perfect and, then, they have that love which can do no wrong. The only kind of love which is the right kind of love is the love which is spread abroad in our hearts by the Holy Spirit. The kind of love that we have by nature is a self-centered love.

There are economic walls. Some people have great ability to make money. And some come upon money by inheritance or even by

that's rather hard to believe when we see all kinds of walls still dividing people. But I want you to keep in mind today that some walls have fallen. Progress has been made. Ten years ago I never thought I would sit on the same platform with Archbishop Fulton Sheen. And in my judgment he gave a better sermon than I have heard from a great many Lutheran pastors. I never thought I would hear a Hans Kuhn, a professor from Germany, stand up in a Lutheran church and preach the gospel of grace and Jesus Christ and even challenging the infallibility of the Pope. Ten, fifteen years ago I would never have thought that we would have made as much progress in race relations as we have made. I think these things should be borne in mind, that everything isn't hopeless, that things can change, that there can be improvement. But I admit many walls still stand.

Now this passage from Ephesians refers to Jews and Gentiles and here we see in these recent weeks the clash again between the sons of Zeraph and the sons of Hagaar. The struggle has been bitter and intense. And we pray God that there may be a solution for it. And we are thankful that there has been a cease-fire, and we all pray for peace.

But we ask, "When will the walls come tumbling down?" That should be the question this morning. When will the walls come tumbling down? For Christ came to make the walls tumble down; but when will they tumble down?

Now let's acknowledge that these walls won't tumble down until the Word of God convinces us of sin, and we're willing to repent.

I don't say this is a very popular word. But I think it's a word we should use because sin is sin. And St. John says, "If a man says he loves God and hates his brother, he is a murderer; and if he says he loves God and hates his brother, the love of God does not dwell in him." And this is sin in no uncertain words.

Now let's also admit that you and I helped build these walls of separation. And let's also admit that sometimes we actually rejoice in these walls of separation, and we don't want them to come tumbling down. Now I may be misunderstood but I shall say it frankly, there is a little bit of the rascist in all of us, black or white or red. And there is a little bit of party spirit in all of us, and maybe we should say that there is a whole lot of the rascist and a whole lot of the party spirit in all of us, for we are sinful children of men, and our only hope is the redeeming love of Jesus Christ who can make us new and give us a new attitude toward our brother.

Now repentance is a change of mind. In Greek that is what the Greek word means. And that's something pretty radical - a change of mind. It is a change of mind about God, and about ourselves and our fellow men. We really see when we repent. As St. Paul says in Ephesians, "that we are one in Christ, and God has made of one blood all nations to dwell upon the face of the earth, and in Him there is neither Jew nor Greek, slave nor free man, male nor female, but one new person in Jesus Christ.

Repentance is also a new beginning. This is what it means. When we repent, which includes contrition, sorrow, trusting and faith, then we are told our sins are blotted out, and we are holy in God's sight as Jesus Christ is holy, for it is His righteousness that prevails, and, furthermore, there is no one who can lay anything to the charge of God's elect. But, when we see this, and it becomes verified in our mind, then we know what it is to pray, Forgive us our trespasses as we forgive those who trespass against us.

We had some rough times in the sixties. I have a good wife, and sometimes I come home and I unburden to her. Oftentimes she says, "Please don't bring that up again. You shouldn't even think of it." And I say, "I don't want to end up on the psychiatrist's couch. I have to experience catharsis in some way and tell how I feel to someone." And all of us should do this. After I tell her how I feel and seek God's forgiveness, then I don't crawl into my closet and lick my wounds because someone has sinned against me. and I feel that I have been grieviously wronged. And this is what we have to remember that repentance is a new beginning. Let's not go back to the cemetery and dig up old skeletons and say, "There has to be reparation for this and that and the other thing." God says, "Vengeance is mine, I will repay," said the Lord. And He also says, "Through God all the universe will do right." And there is a day or date for judgment that God has decreed. And, if we can't believe that, then, we will always dig up the bones. So, let the dead bury the dead as Jesus says. And let us go and proclaim the glad tidings of God's kingdom.

Now, as Christ identified himself with us, so must we identify ourselves with one another. God sent Ezekiel to the exiled Jews in Babylon. Ezekiel was a Jew but he just got fed up with his brothers. He didn't want to go. But he went in bitterness and in the hear of a spiritual daze. That is a principle of faith. We might not always feel right about something. And we are told that, when he got there, he sat where these people sat for seven days. I love that expression in the King James Version of the Bible when Ezekiel says, "I sat where they sat." This is the implication of the incarnation of our Lord Jesus Christ when he became one with us, when he became bone of our bone and flesh of our flesh, and took upon himself our very nature.

Now these walls will come tumbling down when we put off the old man or the old nature and when we put on the new man in Christ. But the old man needs some buffeting. Theologians call this the third use of the law. I still believe it even though it isn't very popular today. And so we're going to do a little buffeting now.

And we in the Administration have some definite recommendations. We must all individually take responsibility in terms of behavior towards others remembering that etiquette is consideration for our neighbor. Intimidation, derogatory comments and threats have no place in our community. And anyone hearing such should report it to your resident hear, Dave Benson or Gloria Hawkins. And

don't make any execuse that you don't want to be a tattle tale. Sometimes a tattle tale is the biggest asset in society. And this is one of the curses of the generation in which we live, that man can absolve himself so freely of any responsibility over against his brother. Disciplinary action will be taken in dealing with offenders. And the staff will insure that campus rules will be consistently interpreted and enforced. The personnel staff has been instructed to continue and expand efforts to give human relations instructions for student counselors, security personnel and others in authority. The athletic department will hold some human relations workshops. Let's see the walls come tumbling down!

Remarks by Eric Fontaine October 25, 1973

Do you realize that Concordia should have more commitment besides out there to rid herself and her constituency of the ills on this campus. One of them is racial tension.

Some things can not be legislated away. Some things can not be administered away. They require that we open our hearts and, then, follow with our minds and deal with things fairly and squarely as they are. Three-fourths of our bigotry is our apathy. Ask not others what can I do. Tell me what to do to help you to end this problem. But ask yourselves, what will I do to end the problem? The statement that follows mine are the sentiments of the most in the minds of the Black students here today. May I introduce these statements, and so in mine, by saying, if you are not part of the solution, then by default you become part of the problem.

Remarks by Jerome Douse October 25, 1973

As I look up at the crowd, I'm scared, you know, because, you force me, I mean you force us to be what we are. You man not understand what you do. The way we act is the way you force us to act. I'm not a speaker, and I never have, and I never expect to be. But I guess I'm forced to get up here and say something because you forced me to be what I'm not. You forced us to be what we really not. You forced us to do things that we don't want to do. But