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Lutheran Human Relations Association of
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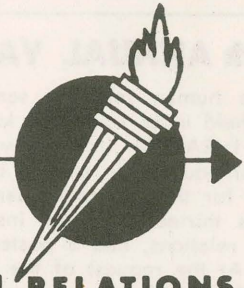
The Vanguard (Vol. 9, No. 5), May 1962

Lutheran Human Relations Association of America

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THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 9, Number 5

May, 1962

That the Church May Lead

Archbishop Rummel Did it -- Should We?

In 1947, Roman Catholic Archbishop Ritter of St. Louis instructed the parish priests of his archdiocese to integrate their parochial schools. At that time the citizens of St. Louis, including the Roman Catholics, were not accustomed to non-segregated schools. The result was that an organization of Roman Catholics was formed to fight the archbishop. But he threatened them with excommunication. And that was that. They turned over their treasury of some five thousand dollars to a Roman Catholic institution, folded their tents, and disbanded.

Archbishop Rummel of New Orleans was confronted with similar problems in his more southern archdiocese. On one occasion a Negro priest was sent to a parish to celebrate mass in the stead of the parish priest who was ill. When the Negro priest arrived at the church, he was not only refused admission by the irate parishioners, but officers of the law were there to keep him out of the church. The archbishop forbade the celebration of mass at that place, but later reopened the church because of certain mitigating circumstances.

When the Supreme Court handed down its school desegregation decision, Archbishop Rummel did what Archbishop Ritter had done before him; he gave instructions that all parochial schools in his archdiocese were to be desegregated. It wasn't long until the opposition became so intense that, before any desegregation could take place, the archbishop withdrew his integration instructions and made a pronouncement to the effect that the schools under his jurisdiction would be desegregated after desegregation in the public schools had taken place. That happened some six or seven years ago.

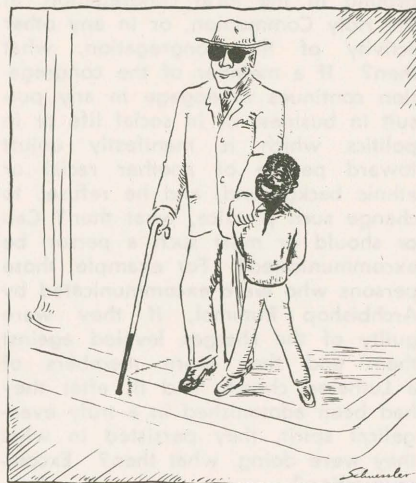
In the year of Our Lord 1962, several weeks ago, the Archbishop again instructed his parish priests to desegregate their schools. It seems that he means business this time.

Three segregationist leaders in the state of Louisiana, Leander H. Perez Sr., Jackson G. Ricau, and Mrs. B. J. Gaillet Jr., opposed the Archbishop. He sent them a pastoral letter to the effect that, if they did not forthwith stop their opposition tactics, he would excommunicate them — and that's what happened. There is no indication that he will withdraw his "declaratory sentence of excommunicatnion."

That's no light matter; for many forces in Louisiana, both within and without that church body, are arrayed against the breakdown of segregation. A prominent Roman Catholic, who is professionally employed to further interracial justice within the Roman Catholic Church, told this writer in January, "All that is necessary to desegregate the schools is an order to that effect from the Archbishop."

Our concern at this writing is not what is going to happen in the Roman Catholic parishes of Louisiana, now that Archbishop Rummel has ruled out segregation. We are concerned with the steps taken by him against top brass segregationist leaders within his

See ARCHBISHOP, Page 2



COLOR BLIND

A LOOK AROUND

BY MARTIN H. SCHARLEMANN

1. "White"

Have you noticed how the one-syllable word "white" can mean something different in various contexts? As Lillian Smith has pointed out, a member of the Citizens Council does not mean by that word what a painter has in mind. The painter understands the word literally. But when a Councilman or a Klansman or a Birchite says "white" he is using it symbolically; and to understand the word as he uses it, you would have to consider his whole life, his fears and dreads. In the word "white" will be included all the overtones of exclusion, superiority and domination.

Such symbolizing is a strange talent men have; it is part of what makes us people. But symbols must change as periods of history come and go. Symbols, however, have a tenacity all their own. They tend to remain fixed longer than the conditions which first gave them birth. Let us take an example.

Last year a riot broke out on the campus of the University of Georgia. No less than two thousand students stormed a dormitory one night where the first Negro girl ever to enter the University was housed. Two thousand students started to throw rocks at the windows of the room to which this student had been assigned. Why did it take 2000 students to do this? Why wouldn't one big bully have been enough? Because these students were stoning a ghost. Most of them did not know Charlayne Hunter. They had never talked to her. But she had become a symbol of all these students had heard about Negroes and whites, of things they feared, of things they hated.

These students, in their frenzy, had lost touch with reality. So they could have killed Miss Hunter. They were in an unreal mood; but Charlayne Hunter was real, and the stones were real. Symbolic acting, going through such a rite, is dangerous business, you see, except on the stage and in the liturgy

See LOOK AROUND, Page 4

13th ANNUAL VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS

At a human relations seminar recently held in St. Louis, the local chapter of LHRAA, in its endeavor to interest St. Louisans in making bus reservations for the trip to Valparaiso University's thirteenth annual institute on human relations, had a poster on display. At the request of the editor of the **St. Louis Lutheran**, who was present at the seminar, the president of LHRAA, the Rev. Sabourin of New York City, the Rev. Karl E. Lutze, Field Secretary of LHRAA, and the Reverend Andrew Schulze, Executive Secretary, posed for the accompanying picture.

This is intended to call attention once again to the institute. It is scheduled to be held on the campus of Valparaiso University July 27th to 29th. The program, beginning at 3:00 p.m. on Friday and ending at about 4:00 p.m. on Sunday, will have as its general theme: **OUR IMAGE ABROAD.**

Featured on the program will be the following personages:

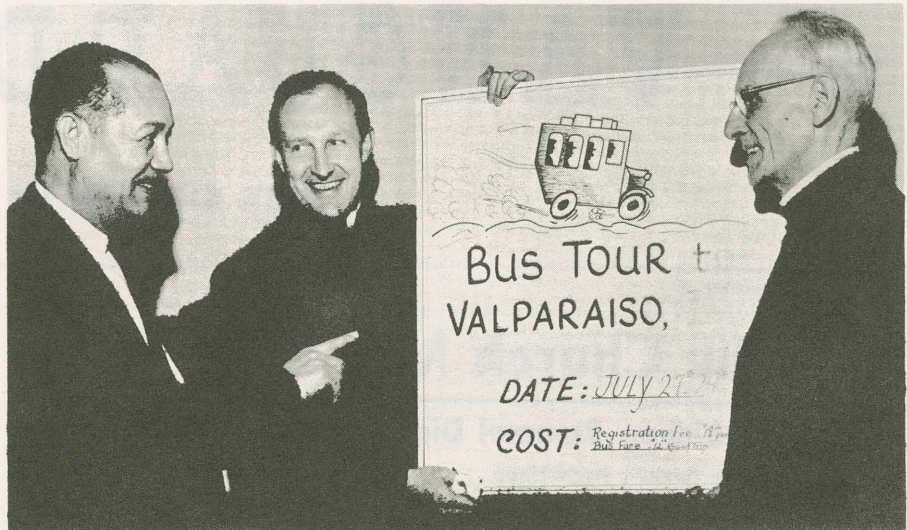
Miss Lisa Sergio, of Washington, D.C., an authority on world affairs;

Dr. George Dove Edwin, First Minister of the Nigerian Embassy;

Dr. Mansingh, First Secretary of the Indian Embassy;

The Rev. F. Dean Lueking, Ph.D., student of the Christian world mission;

The Rev. Elmer N. Witt, Executive



Secretary of the International Walther League;

Dr. O. P. Kretzmann, President of Valparaiso University.

Advance registration for the institute should be mailed to **Lutheran Human Relations Institute**, Valparaiso University, Valparaiso, Indiana, preferably before July 22nd. See registration form on Page 3.

The registration fee, which may be

paid in advance either in whole or in part is \$18.00. Second person in same family household (wife, son, daughter), \$10.00. Student rate, \$10.00. This will cover attendance at all sessions of the Institute, two nights' lodging, the Saturday evening banquet, the Sunday noon luncheon, and a copy of the Institute Proceedings after they have been published.

Further details will be carried in the June issue of **The VANGUARD.**

ARCHBISHOP

(Continued from Page 1)

fold; **he has excommunicated them.**

According to the polity of the Roman Catholic Church, the Archbishop was acting under the authority of his office. It is his right and responsibility to excommunicate those who obstinately disobey his hierarchial directive.

Lutheran Excommunication

A different polity prevails in the Lutheran Church. Yet within the framework of that polity excommunication is possible. The Lutheran Confessions speak of it; and in the Fifth Chief Part of Luther's Small Catechism (a part that was not written by Luther but added later and in certain sections of the Lutheran Church is studied and memorized by catechumens) these words are found: "I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself."

Upon the basis of the Holy Scriptures, excommunication does take place at times within the Lutheran

Church. If a member of the church persists in certain overt sins such as robbery or marital infidelity, or if he commits murder and obstinately refuses to repent, according to Lutheran polity he must be excluded from the congregation. That is excommunication.

What about the sin of racial prejudice expressed in the form of discrimination based on race? If a person refuses to accept the fellowship of a person of another racial background in the local congregation, at the Holy Communion, or in any other activity of the congregation, what then? If a member of the congregation continues to engage in any pursuit in business or in social life or in politics which is manifestly unjust toward people of another racial or ethnic background, and he refuses to change such practice, what then? Can or should or must such a person be excommunicated? For example, those persons who were excommunicated by Archbishop Rummel, if they were guilty of the charges leveled against them and they were members of a Lutheran church, and if, after they had been admonished in a truly evangelical spirit, they persisted in what they were doing, what then? Excommunication?

If a person robs another person of

his purse, he is robbing that person of something that is outside of himself; and the loss can be restored. But to discriminate against a person solely on the basis of racial identity is to try to rob him of his right to be — what God made him to be — human.

If a man commits adultery, there are only two persons involved, at least directly — he himself and the person with whom he commits adultery. But to sin against a man by discriminating against him on the basis of his racial identity is to sin against all others so identified.

More than once the question has been asked: What should be done, in the final analysis, if members of a Christian congregation practice racial discrimination and persist in doing so? Should they be excommunicated? And what about the status of a Christian pastor in the church, if he, as the shepherd of the flock, permits such overt discrimination to go on and on, and takes no drastic steps to correct the situation? And what, in the final analysis, must the church body do when a congregation and its pastor permit such discrimination to go on for years and years without doing anything effectively about it?

These questions have been asked of this writer many times in the past.

See **ARCHBISHOP**, Page 6

The Church -- Where People Are

The Administrative Council of the Lutheran Church-Missouri Synod took a long look at the Negro population of the United States — 19 million — and then another long look at the available statistics of the number of Negroes — 16, 781 — who are baptized members of congregations in affiliation with the Synod. The comparison was no doubt disconcerting; the Missouri Synod, reportedly the fastest growing Lutheran body in the United States, has such an almost infinitesimally small number of Negroes in its membership. The council concluded, "If we had been equally successful in gaining Negro people for our membership as we were in gaining white members, the Negro membership in the Synod today would be 229,000 instead of the present 16,700."

Then, true to the aggressive mission spirit of the Missouri Synod, the Administrative Council decided to take action. It held special meetings to consider the matter in depth and, after consulting with others, prepared a report containing fifteen propositions to be submitted to the convention of the Synod scheduled for June 20-30. The report can become the cause of a welcome interlude in what may prove to be a convention of hotly debated doctrinal issues which in some instances may be an evidence of choking on gnats and gulping down camels. See **Reports and Memorials, Forty-fifth Regular Convention, The Lutheran Church-Missouri Synod**, p. 136, also **The Lutheran Witness**, May 1, 1962.

Those of the Missouri Synod who for years have recognized the long-standing opportunity to witness to our Negro citizens and to bring to them the blessings of the church of the Reformation will be compelled to thank God when men in high places within the church recognize our past remissness and are now desirous and determined with God's help to change the status quo; our Negro citizens are no longer to be neglected.

In the fifteen propositions to be addressed to the Synodical convention, the council focuses attention on two things, primarily: the opportunity to witness to Negroes who have moved into the community of already existing churches in changing communities in the city, and the opportunity to establish churches where there are no Lutheran churches to serve the community, especially in the big metropolitan centers where Negroes have moved in the past decade or two by the tens of thousands and in some instances by the hundreds of thousands.

It must be assumed that the council submitting these propositions to the

convention will be there to explicate and to defend their report. In doing so, there are two possible dangers confronting them, either to cause their report to be rejected or misunderstood, or, if the convention adopts the report, to be misinterpreted when it reaches people on the grass-roots level.

The Missouri Synod went on record in 1956 and again in 1959, urging its congregations to remember and to meet their responsibilities to minister to and to receive into their fellowship all people of the community without distinction based on racial or ethnic background. It is therefore understandable that the council in its report to the convention has emphasized the other responsibility of the Synod and its individual districts — that of establishing new churches, where none exist, to serve a large area with a large concentration of population.

The emphasis is valid and necessary; for the church's task is never finished until the gospel of the forgiveness of sins and of the new life in Christ is made accessible to all people.

But some of us have concerned ourselves with these matters for a long time and we know the tendency in our society and in the church, too, always to gravitate toward some type of racial segregation. What will those at the convention, and the people back home, who still have not been able to rid themselves of that type of thinking which allows for a racially divided church, do with the words innocently employed by the council and found throughout their report to the Synod — "white churches" in "white communities" and "Negro churches" in "Negro communities"?

It is easy to make the transition, if one's thinking is along that line, from "white churches in white communities and "Negro churches in Negro communities" to "white churches for whites" and "Negro churches for Negroes." I would be inclined to pass judgment upon myself in this instance, to say that I am oversensitive, if it were not for the fact that a segregation psychology is still very prevalent among many church people.

As the pastor of a church in St. Louis in a large Negro community from 1928 to 1947, and again as the pastor of a church in a similar community in Chicago from 1947 to 1954, I found that good Christian folk, and often church officials, thought and spoke of my churches not merely as "Negro churches in Negro communities," but as "Negro churches for Negroes." And during those days, any Negro met on the train, in the market place, or anywhere within the whole metropolitan area was referred to my "Negro church." Of course, "we are more enlightened today." But are we?

The council of administrators will need the cooperation of all the friends they can find at the convention in June to drive home the double approach to mission work that they have in mind — the all-inclusive outreach of the church already established in the community and the establishment of new churches in communities where there are no churches geographically accessible to the people of the community.

And, what is more, when the delegates return to their homes they will find it a man-sized job to interpret

13th Annual Valparaiso University Institute on Human Relations

Please reserve accommodations for

- _____ persons Friday night
- _____ persons Saturday night
- _____ I will not need
dormitory accommodations

REGISTRATION FORM

- I enclose \$18.00 as full payment of registration fee
- I enclose \$5.00, with balance payable at the Institute
- Since I cannot attend, please send me a copy of the Proceedings (\$1.00)

Check or money order should be made payable to: LUTHERAN HUMAN RELATIONS INSTITUTE and mailed with this form to:

LUTHERAN HUMAN RELATIONS INSTITUTE, c/o Valparaiso University,
Valparaiso, Ind. Reservations should be in before July 22, if possible.

NAME _____

ADDRESS _____

the council's propositions, if they are adopted by the Synod, for implementation on the grass-roots level in such a manner that all churches established in any community are simply churches,

AND THE SUBURBS

Without an understanding of what is happening in the mushrooming and sometimes sprawling suburbs, one cannot approach the problem of how the church can witness in an acceptable manner to people in the big city, in the changing community, and in the changed community. For the people who are in the suburbs once lived in the big city. There are reasons why they moved, and involved in those reasons may be found certain attitudes toward those now living in their former homes.

It is no secret that many of the suburban dwellers moved to the suburbs because they did not want to have as neighbors members of racial groups other than their own. Whether their aversion to having Negroes, for example, as neighbors is due to fear, pride, hatred, or a combination of such emotions, is for the moment beside the point; they moved because they did not want Negroes as neighbors; and there is ample evidence that they haven't changed their minds.

An unholy trinity of some realtors, bankers, and suburban folk work together to keep the Negroes out. Having abandoned the battle in the big city, they have now drawn the line of battle hard and fast between the suburb and the city. Their battle cry is "they shall not pass."

It is conceivable, though, that many suburbanites moved to the suburbs simply to improve the lot of their families, to get away from the grime of an industrial community, to live where more sunshine and fresh air are available. They can prove the sincerity of their motive for moving — that it was not done to avoid having Negroes and other non-whites as neighbors — by welcoming Negroes as neighbors where they are now living.

One of the greatest social, economic, and political problems confronting our society today is the fact that non-whites, primarily Negroes, are confined in our metropolitan areas to the already overcrowded older sections of the city and that they are by and large — because of the line of battle above referred to — not able to move out of their place of confinement.

The Christian people who moved to the suburbs, not to escape having Negroes as neighbors, but to improve the lot of their families, must remember not only the golden rule, "Do unto others as you would have others do unto you," but also that the chief

local communions of saints where the children of God worship their God and where He, through Word and Sacraments, pours out His grace upon His people.

ingredient of the Christian life is the Christian **agape**, the Christian love that moves them to sacrifice their own convenience and to live for others. The new life that is theirs in Christ is God's good gift to them to be exercised in the interest and for the well-being of their fellow human beings, especially those against whom unjust discriminations are directed. It is the high and holy privilege and responsibility of the Christian people of the suburbs to work aggressively for the removal of the unjust discriminations that would keep them from enjoying the wholesome experience of welcoming Negroes and other non-whites into their much-to-be-preferred suburban communities.

The resolution adopted by The Lutheran Church-Missouri Synod in 1956 was intended not merely to be good public-relations window-dressing, but a directive for Christian social action also on the part of people living in the suburbs. That resolution reads: "That since Christians are constrained to do justice and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination, wherever it may exist in community, city, state, nation, and world."

Although there are a few Christian people who have moved from the city to the suburbs who still retain their membership in the downtown church, there is an ever-increasing number of suburbanite Christians who are members of churches in the suburbs. — Of course, if they are members of suburban churches, one must conclude that there are suburban churches.

Some of these churches, like many of their members, have forsaken the communities of teeming thousands in the cities; they have sold their property to others or have given it away and are now removed from the problems and opportunities that were theirs when their old communities began to change.

But many of the suburban churches have no such tradition; they are the result of the activity — in the case of the Missouri Synod — of an expanding missionary activity of the district mission board, the board on whose shoulders also rests the responsibility to reach the people in the crowded inner city, to establish churches there, too, where none are accessible to the people of those communities. If these boards are to foster the work of the

church in both communities, it should go without saying that the mission policy in both places will be the same — a true witness to Jesus Christ, an acceptance of people in their total need as Christ's brothers, and the unity of the church which in its fellowship sweeps away all human barriers that would separate people on the basis of racial or ethnic origin.

The church in the changed community in the city, color blind? Yes.

Work to be done in the large centers of population where there is no church geographically accessible to the people? Yes.

Work in the lily-white suburbs? Yes.

But all done in keeping with the directive of St. Paul, Eph. 4:1-6: "I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

That's not separation; that's acceptance.

LOOK AROUND

(Continued from Page 1)

of the church, where symbols must reflect reality — the fact of the death and resurrection of our Lord!

Charlayne Hunter, of course, grew and changed from her ordeal. Have the 2,000 students changed? Do they now understand the nature of the symbolic acting that might have killed a real human being? Have their professors helped them to realize what symbols and symbolic acts are, and how human beings use and misuse them?

2. But the Recognition!

Airman Geoffrey Heard arrived at Lackland Air Force Base last fall to report for basic training. Soon he wrote home as follows: "I think I told you in my last letter that I was Barracks Chief. My skin being the color it is, I had quite a bit of trouble to begin with, but they soon learned to get along with me. Last week my flight members and training instructors selected me to represent the flight in the American Spirit of Honor Contest. Yesterday I won over eleven other guys from other flights in the squadron. So next week I will represent this squadron in the Base contest. The contest consists of questions taken from history, politics, current events, military manners, etc. The medal is not too much to win, but, boy, the recognition . . ."

See LOOK AROUND, Page 6

Call To Repentance

Following is an overture to The Lutheran Church-Missouri Synod, assembled in convention in Cleveland, Ohio, June 20-30, 1962.

Re: A Total Witness to Christ in the Area of Race Relations

The church was shocked when a white vicar, James Fackler, was brutally beaten on March 16, 1961, by persons who objected to his having sponsored and participated in an interracial student meeting at University Lutheran Church, Tuscaloosa, Alabama. Many in the church experienced a second shock, of similar nature, when, on January 2, 1962, the Reverend Robert Faga, a white pastor temporarily serving a congregation of Negro constituency in Montgomery, Alabama, was beaten, presumably because he was ministering to Negroes.

God, Who is always able to bring good out of evil and Who makes even the wrath of men to praise Him, speaks forcibly through these two outrages to all of us as citizens of the United States and as members of His church. We have been warned that neither race nor the honor which is usually accorded to the clergy will safeguard the white Christian, who takes the social implications of the gospel seriously, from those inhuman violations of his civil rights which have long been the lot of the Negro in our country. And by permitting His white servants to share in the suffering of the Negro, God has once again graphically reminded us of the oneness of the human family, so that the church can hardly fail to see that the good news of God's identification of Himself with men in Jesus Christ is an identification with all men in their total need.

By the same token, through the brutal beating of these two men of God our God calls His church to repentance. For many decades the church, honestly intending to preach the gospel to Negroes, has worked in parts of our country where vicious racial discrimination has been sanctioned by custom and enforced by law, apparently without realizing that our preaching could only sound hollow in the absence of any firm testimony against open discrimination and vicious brutality practiced against Christ's brothers, our Negro neighbors.

The church is now being called to acknowledge and confess that, in its preoccupation with "saving souls" by "preaching the gospel" it has failed properly to proclaim the law which pronounces God's wrath upon those who deal unjustly with their fellowman and has failed its Lord by not witnessing to the Christ Who is not only the compassionate Savior but also the

righteous Judge of all men. We have failed in our witness to Christ by trying to minister to the souls of our Negro neighbors while remaining passive toward those flagrant injustices which warp their personalities and keep them in daily danger of death at the hands of their loveless white neighbors. We have failed in our witness to Christ by neglecting to confront the vicious white man with his sins and with his need to turn to God for forgiveness and for the security which he so desperately desires and which can be found only in Christ.

We therefore urge our brothers in Christ of The Lutheran Church-Missouri Synod assembled in convention in Cleveland, Ohio, June 20-30, 1962

1. To acknowledge with us the sins of omission hereinbefore referred to;
2. To call upon all our people to repent;
3. To stand by our brothers in word and deed who, like Vicar Fackler and Pastor Faga, may be subjected to abuse and brutality because they dare to identify themselves with all of those whom Christ is not ashamed to call "brother" (Hebrews 2:11);
4. To bring to the attention of every district of the Synod, every congregation of every district, and every member of every district the resolutions on race relations adopted at the Synod's conventions in 1956 and 1959, with special emphasis

on that resolution which reads:

That since Christians are constrained to do justice and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination, wherever it may exist in community, city, state, and world;

5. To enjoin upon all who are in positions of authority in the church to work with zeal for the implementation of these resolutions in the lives of individual members of the church as well as in the life of the individual congregation.

We urge the acceptance of this overture so that our efforts to "save souls" through "preaching the gospel" may not, because of our neglect of men's known needs, be interpreted by men and judged by God as hypocritical otherworldliness. We urge the acceptance of this overture because the times are out of joint and men's hearts are failing them and we can witness now as never before to the Christ Who is their only hope and Who will on the Last Day say to them on His right hand, "Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me." And thus God will be glorified in our lives, through Jesus Christ.

Respectfully submitted by the Board of Directors of the Lutheran Human Relations Association of America.



At the Twelfth Annual Valparaiso University Institute on Human Relations (July, 1961). University Chapel in background. Some of the Institute speakers, front row, left to right: Dr. Louis P. Lochner; Dr. F. C. Stukenbroeker; the Rev. Ralph L. Moellering; the Rev. Leslie F. Frerking; between the foregoing two, Dr. Martin H. Scharlemann; Dr. O. P. Kretzmann. From right to left, beginning with second person in front row: Professor Paul Harms, Professor John Strietelmeier, Dr. George W. Forell, and Mr. Emory O. Jackson.



ON OTHER LUTHERAN FRONTS

By L. W. Halvorson

THE CHURCH'S CONCERN FOR A DIVERSE SOCIETY

Next November the National Lutheran Council will sponsor its first conference dealing with the subject of race relations. This conference will be called, "The Church's Concern for a Diverse Society." It will be an honest attempt to promote within the churches a truly Christian concern for all the people that make up our diverse American society. The diversity of our society will be pictured as an opportunity for the church to present the gospel of Christ in many and various ways. The variety of these ways of proclaiming the gospel is the church's adaptation to the diversity which our social structure presents to us. The church's concern is so to adapt its presentation of Christ to all people that He may the more readily be accepted as Savior and Lord.

The conference membership has been limited to one hundred. About forty of these will be parish pastors. The other sixty will be church executives chosen from among American Missions as well as all the other major offices in the church bodies. The four church bodies soon to merge into the Lutheran Church in America have been invited to send forty-five members. The American Lutheran Church will send thirty-five members. The Missouri Synod has been invited to send twenty members who will attend as guest participants. These one hundred along with others on the program will make up a total of approximately one hundred and twenty-five.

One interesting feature of the program will be a panel of seven, each one representing a different group in our society — the Negro, the Indian,

the Spanish American, the Southern white (from the Appalachians), the migrant farmer, the Jew, and the Oriental. All of these are invited to speak frankly to the conference, telling of their image of the church, of their hopes and their fears, and of what they might want the church to

LHRAA AT CONVENTION

The Lutheran Human Relations Association of America will have an exhibit booth (numbers 507 and 509) at the Forty-fifth Convention of The Lutheran Church-Missouri Synod scheduled to be held at the Civic Auditorium in Cleveland, Ohio, June 20-30. The booth will be the LHRAA "convention headquarters." The Executive Secretary of the Association, Andrew Schulze, and the Field Secretary, Karl E. Lutze, will be there. They hope that the many friends of LHRAA who will be in attendance at the convention as delegates or visitors will find time especially during the first days of the convention to stop by at the booth.

LHRAA has a specific and vital interest in many aspects of the convention program — such reports and memorials as affect the life of the church in the area of race or ethnic relations. Although at this writing it is possible that our browsing through the convention book of **Reports and Memorials** (423 pages) has not brought to our attention every item of LHRAA's specific concern, the following items have been found to which much time and thought have been directed: Item No. 1117, p. 394; item No. 214, p. 136; Item No. 123, pp. 48, 59, 66.

Item 1117 is a memorial that the Board of Directors of LHRAA is presenting to the Synod. (See Page 5). Item 214 is a report to the Synod presented by the Council of Administrators of The Lutheran Church-Missouri Synod and commented on in this issue of **The VANGUARD**. Under number 123, which is a part of the report of the Board for Higher Education,

know about their people. This session will be called "A Diverse Society Speaks to the Church."

This conference will be held at the North Park Hotel in Chicago November 13-15. Next month I hope to be able to give a brief outline of the whole conference program.

there are several items that pertain to the Alabama Lutheran Academy at Selma, Alabama. Those who have followed the activities of LHRAA will remember why the Association is interested in this part of the report.

The evening of Monday, June 25, has been set aside by the convention for non-convention activities. The LHRAA Board of Directors, working with the Cleveland Chapter of the Association, has arranged for a dinner meeting for that evening, to be preceded by a "Fifty Men for Fifty Minutes" meeting. Those attending the convention may get further word about the Monday evening activities at the LHRAA "convention headquarters."

LOOK AROUND

(Continued from Page 4)

3. Outside City Limits

"We do not have colored people in Durant and have not had for over forty years, so there's no segregation (sic!) problem here," replied the city clerk's office of Durant, Okla., to a recent postcard survey on lunch counter desegregation. One of the researchers later called at the city hall of Durant to follow up. "No, I don't think anything is desegregated," said the clerk; "and anyway, colored people have to be outside the city limits before sundown."

ARCHBISHOP

(Continued from Page 2)

As editor of **The VANGUARD** he has never advocated excommunication. Should he have done so? If not, should he have been fired; or should he himself be excommunicated?

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

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