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THE VANGUARD

... THE CHURCH IN HUMAN RELATIONS

Volume 10, Number 2

February-March, 1963

THE LUTHERAN CHURCH - MISSOURI SYNOD
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OFFICE OF THE
PRESIDENT

February 26, 1963

Lutheran Human Relations
Association of America
Valparaiso University
Valparaiso, Indiana

Greetings!

The Lutheran Human Relations Association of America has worked for ten years in the area of seeking recognition and help for minority groups in our beloved nation. This country, under God, from its beginnings has stood out in the world promising a haven of refuge and a land of opportunity.

This promise has not always developed all the fruit hoped for. The Lutheran Human Relations Association, however, has sought to remedy inequities though it has been difficult at times to do so. Indeed some have said that the organization "goes too far"; others have said that it "does too little."

Be assured that my office, in recognition of the sincere and conscientious concerns for good by a voluntary organization of fellow Christians and fellow members of The Lutheran Church - Missouri Synod, wishes you well on your Tenth Anniversary.

It is my personal prayer that my gracious Savior, without whom none of us is worth anything at all, would give you wisdom and understanding, wise counsel and patience and continued great care for holy Scripture.

May God in his bountiful kindness reward you for your service.

In Jesus' name

Oliver R. Harms
Oliver R. Harms

ORH:ek

LHRAA and The Lutheran Church - Missouri Synod

This issue of **The VANGUARD** is bringing to the attention of our readers a letter that was received by the Lutheran Human Relations Association of America from the President of The Lutheran Church-Missouri Synod, Dr. Oliver R. Harms. The letter is evidence of a growing understanding and acceptance of what LHRAA has been trying to do for the church and the nation.

LHRAA had its origin on the campus of Valparaiso University at the occasion of the Institute on Human Relations in 1953. From the beginning the University identified itself, primarily through its President, Dr. O. P. Kretzmann, with LHRAA, its aims and objectives. Other organizations, like the University, which function as independent institutions within The Lutheran Church-Missouri Synod, have cooperated with LHRAA from the time of its inception. Among them are the Walther League, the American Luther-

an Publicity Bureau, the Lutheran Laymen's League, and Associated Lutheran Charities.

From the beginning of its history and until now, LHRAA has enjoyed the understanding concern and cooperation of official boards and commissions of The Lutheran Church-Missouri Synod. Outstanding among them are the Board for North American Missions, the Board for Parish Education, and, since its inception, the Board of Social Welfare.

But LHRAA deems it most significant that, only a few months after he took over the office of President of The Lutheran Church-Missouri Synod, Dr. Harms addressed to the Association the letter of commendation found on the cover page of this issue.

LHRAA is deeply grateful to Dr. Harms for this expression of confidence. It is our hope and prayer that we shall remain true to the trust

which such confidence implies. On the other hand, we hope that throughout the church there will be found a growing acceptance of what LHRAA is trying to do for the church; that, in keeping with the great need in our time for the kind of service the Association is committed to give to the church, there will be a growing spirit of cooperation on the grass roots level and an ever greater acceptance of the service we desire and are prepared to render on all levels of church organization.

LHRAA, functioning as a private and independent agency within the church, is on no synodical or district budget. It is dependent for its finances upon the contributions of its 1,034 members, some congregational auxiliaries, and such congregations as have recognized the importance of the Association's work and now make contributions toward its financial needs.

This Issue

The VANGUARD is ordinarily mailed to its subscribers. This issue, however, is being sent to all pastors and Christian day school teachers of The Lutheran Church-Missouri Synod. Those who are not as yet members of LHRAA, but find themselves in sympathy with the principles and functions of the Association, are invited to become members by making a membership contribution. Every LHRAA member receives **The VANGUARD** free. Those who are not as yet ready to become members are invited, if they have not done so already, to subscribe for **The VANGUARD**. (Membership and subscription blank on Page 7.)

Further information about the purposes and services of LHRAA will be sent free upon request.

A LOOK AROUND

Martin H. Scharlemann

1. ROMANS NINE THROUGH ELEVEN

Few privileges could be greater than that of studying Paul's great epistle to the Romans with a class of Seminary students. We have this happy task almost each quarter. By the time we finish chapters nine through eleven, every member in the group begins to understand why this Pauline letter is often called the greatest theological treatise that has ever been written. There would be a great void in the life and thought of the Church, if we did not have this letter. Would there have been a Martin Luther? Very likely not.

At the moment our chief interest lies in pointing out that the three chapters referred to deal with the question of Judaism as it relates to the Church. The basic issue to which the apostle addresses himself is the question, "How does the existence of the Jewish race and religion relate to the concept of righteousness by faith?" His conclusion: God has from

the beginning dealt with His people in terms of promise rather than demand. Israel rejected the Messiah, born in its very midst, because He came in fulfillment of God's promises. The only response to such a gift can be either glad acceptance or outright rejection; and a people determined to serve God on the basis of its own achievement can only refuse to accept a gift, since God's giving involves the total negation of the principle of accomplishment.

Here is the difference between religion and revelation. Judaism is a religion; but the Church proclaims a righteousness entirely apart from any system of religion. Religion is evil when it is man-centered. Judaism failed (and still fails) to recognize Jesus of Nazareth as the Messiah because it is too much absorbed in its own activity. Like Paul, therefore, a number of Jews have, through the centuries, felt the inadequacy of their religious heritage and came to see that true "Jewishness" was to be found in the Church's understanding of the Old Testament as being a covenant of pro-

mise primarily, and not a covenant of Law.

Judaism is very much on the hearts and consciences of Christians today. This is partly the result of and in part the consequence of contemporary studies of the relationship between Jew and Christian. A general consensus has developed within recent years that the Jew is still a member of a race that lives with the promises of God. In his background are the patriarchs, the giving of the Law, and the coming of the Messiah in a way that will never apply to the Gentile-Christian. The Jew, therefore, should be treated by Christians as the member of a privileged race, to which promises were given that find their real fulfillment in the Church. The "whole of Israel" in Romans 11:26 consists of two parts: Gentiles and Jews that have accepted Jesus as the Messiah.

2. AND SO . . .

And so it needs to be said that for some years the Lutheran Human Relations Association of America has

See **LOOK AROUND**, Page 8

That the Church May Lead

National Conference on Religion and Race

In an early morning TV interview, Secretary of State Dean Rusk recently said that the most serious problem confronting our nation today is the race problem. And when responsible churchmen of our country speak out on the subject, they make similar statements concerning race and the church. It is true that man's alienation from God and his stubborn refusal to accept the reconciliation effected through Jesus Christ is the basic problem confronting both the nation and the church. There nevertheless can be little doubt in the minds of knowledgeable people that one of the most serious problems confronting the church is that symptom of the basic sin of man expressed in man's rejection of man which in our country takes on the form of vicious, or subtle, racism.

Kyle Haselden, in his excellent book, **The Racial Problem in Christian Perspective** (Harper & Row, Publishers), speaks of racism in the U.S. as "without a doubt the major and most serious problem of human relationships in our time." "The church," he says, "either in timidity or in indifference has defaulted in almost total silence. . . . Such progress as has been made toward the solving of those disorders is the merit, not of the church, but of the secular institutions in our culture. We must not, of course, as the late Dr. Charles S. Johnson warned, indict the Christian faith because of the church's failure, nor must we forget the permeating influence of that faith upon the social sciences and the secular institutions. Nevertheless, even a casual survey of the voluminous literature, which runs into thousands of volumes on the subject of race and race prejudice, and a hasty classification of the areas and agencies of progress and solution leave the church condemned and the social sciences and secular institutions highly accredited" (pp. 68-69).

In the context in which the quotation from Mr. Haselden's book is found, he is speaking directly of the dearth of theologically-oriented books. But the paucity of reading material of this description, as he amply shows, is evidence of the backwardness of the "white" churches in the U.S. in coming to grips with the problem itself.

Since the Oxford Conference of 1939, and with an ever-increasing display of interest, the major church bodies have made pronouncements condemning racism as contrary to Christian ethics and a true witness to Christ. And, recognizing the necessity of translating words into deeds, many within these church bodies have been try-

ing to fit the action to the word, often at a great personal sacrifice. But in spite of good pronouncements and, in many places, noteworthy attempts to help change for the better the status quo in race relations, the moral forces of the churches of the U.S. have not been in evidence as one might anticipate: Churches largely remain segregated, and racial discrimination is still running rampant in communities where the churches are or from where they have removed themselves.

AND NOW — ANOTHER CONFERENCE

Something startlingly new has developed. From January 14th to 17th some seven hundred official delegates and about five hundred invited observers attended the first National Conference on Religion and Race. The Conference was held at the Edgewater Beach Hotel in Chicago. About a year and a half before the Conference was convened, committees had begun making preparations for the Conference which in more than one respect was unique. The Conference, we are told, was the brainchild of Mr. Mathew Ahmann, the young dynamic Executive Director of the National Catholic Council for Interracial Justice.

The conveners of the Conference were the Department of Racial and Cultural Relations of the National Council of Churches, the Social Action Commission of the Synagogue Council of America, and the Social Action Department of the National Catholic Welfare Conference.

Along with other organizations, the National Lutheran Council and the Lutheran Human Relations Association of America were at the outset invited to participate in the structuring of the Conference.

PROGRAM

With the financial support of many

religious organizations and sizeable grants from charitable foundations, the conveners were enabled to secure essayists and speakers who in their judgment were the best talent available.

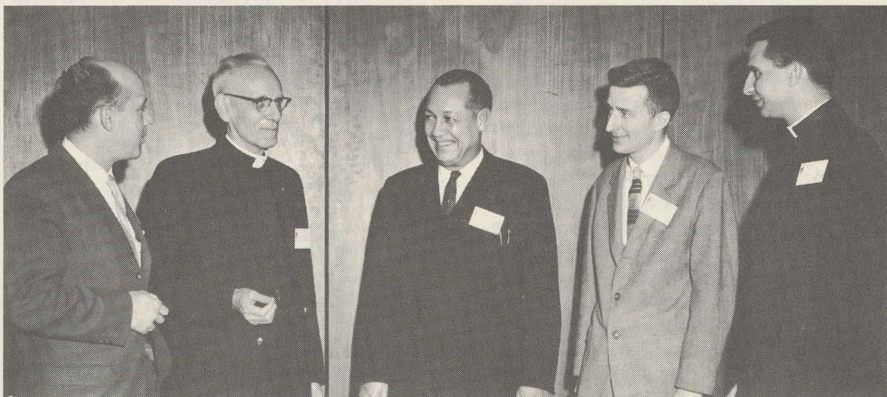
The altogether legitimate and laudatory purpose of the Conference was to unite the moral forces of our religious bodies, with their several theologically motivated approaches, in a direct attack upon racism which is gnawing at the vitals of our nation and threatening the destruction of church and nation.

In addition to attending the plenary sessions which were addressed by religious and religiously motivated leaders, the delegates to the Conference participated in what was perhaps the most effective part of the program, the workgroups. There were more than thirty of them. These workgroups explored every possible aspect of the race problem as well as ways of combating it. — It was the reports of the workgroups which furnished the plans for future united action.

OUTCOME

The Conference voted that the Conference secretariat be continued for at least four months. A budget of \$8,000 was allowed. At this writing more than three times that amount has already been promised by responsible persons or organizations.

A book is being published which contains all Conference essays and addresses, as well as the findings and recommendations of the Conference workgroups and of the Conference itself. All other pertinent available information about the Conference, its origin, planning, convening, and definite plans for continued activity will be made accessible to interested persons in this book, entitled **Race: Challenge to Religion**. It is being published in a hard-back edition at \$5.00 per copy, and in paperback at \$1.65. The book will no doubt be an important adjunct to the library of interested persons — pastors and laymen. But it is intended for much wider use by con-



LHRAA delegates to the National Conference on Religion and Race, from left to right: Dr. David S. Schuller, of Concordia Seminary, St. Louis; Dr. Andrew Schulze, Executive Secretary of LHRAA; the Rev. Clemon Sabourin, LHRAA's president; Mr. Galen Gockel, board member. At far right, the Rev. Karl Thiele, a pastor of the Lutheran Church-Missouri Synod, representing the Ministerial Alliance of Tulsa, Oklahoma.

gregations and their auxiliaries. In anticipation of the desire of **VANGUARD** readers to acquire the book, LHRAA has ordered paperback copies. — Please remit when ordering individual copies.

A Committee on Follow-up was appointed with the responsibility for "the local community action which might grow out of the Conference." The chairman of this committee, the Rev. Arthur E. Walmsley, wrote as of February 13: "By and large, the religious institutions of America have had little initiative in racial change. In the main it comes from government, from national and community voluntary organizations, through the direct action movements, and by political, legal, and economic pressures. Whether the weight of united action by religious leadership will make much difference is a question which can only be answered in action terms. Certainly the potential of corporate action, backed up by our understanding of human dignity and unity, is an alternative to the fear-ridden excuse for living which is a mark of our contemporary cities. The Conference has already been written off by some as a well-meaning gesture, one more token effort to disguise the anxiety and guilt which characterizes human relations in America today."

"Chicago was a milestone in inter-religious cooperation. . . . If that spirit will now forthrightly and unitedly confront the social and moral chaos of the churches and the nation, **Time** (which spoke in somewhat uncomplimentary terms about the Conference) will be provided with an answer."

But two more specifics relative to the Conference plans for implementing its purpose:

(a) A concerted effort will be made to develop regional inter-religious conferences where grass-roots development of action programs can be planned and executed.

(b) Ten cities have been selected where pilot projects will be conducted: Chicago, Detroit, San Francisco, Oakland, San Antonio, New Orleans, Seattle, Pittsburgh, Atlanta, and St. Louis.

THEOLOGY INVOLVED

Let it be said at the outset that this writer as well as those to whom he is directly responsible — the Board of Directors of LHRAA — are convinced that it is not only theologically sound but also mandatory that those who profess the name of the Lord Jesus Christ take seriously the words of the prophet Micah, "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" We are to seek "the peace of the city." We can and must work with our serious-minded Jewish friends as well as with others to combat a common evil in the interest of the common good.

On a much lower plane of ethical

responsibility, Christian men and women cooperate with our Jewish neighbors. We do it in business. We do it in politics and in government. If **The VANGUARD** hasn't said so before, we hope it isn't too late to say it now: Our Jewish friends have given moral and financial support toward the eradication of racism in our land far out of proportion to their numerical strength.

When Christians and Jews come together to cooperate in a program such as the National Conference on Religion and Race, one must assume that, though they have a common concern, they do not have the same theological motivation. The Jews, if they are faithful to their heritage of the past two thousand years, draw their theology from what Christians call the Old Testament, and at the same time they, the Jews, do not recognize what Christians call the New Testament. And without that recognition they do not accept Jesus Christ as the consummation of God's promises given to Abraham, Isaac, and Jacob and all of God's people before Christ.

According to traditional Christianity, the whole of the Old Testament teaching is subverted or negated if Jesus Christ is not recognized and accepted as God incarnate. Jesus Christ is to the Christian the Beginning and the Ending, the Alpha and the Omega; He is the Way, the Truth, and the Life; and no man can come to the Father but by Him. If this is true, and if Christians and Christian churches are to cooperate with Jewish people and with Jewish synagogues — and they should in areas of mutual moral and ethical concern — these basic theological differences cannot be ignored nor by-passed; and whatever is said or done dare not imply that the 2000-year theological separation has been resolved nor even that it is a matter of indifference. In any joint endeavor, the consciences of none dare be violated.

An Appeal to Conscience

A veritable Who's Who of theological talent was chosen by the organizing committee of the National Conference on Religion and Race to constitute the Drafting Committee whose responsibility it was to draft and to present to the Conference "A Statement of Conscience." Over a period of six months a number of meetings of the committee was held; other theologians, we understand, were consulted as the work of the committee developed.

A few days before the Conference convened, the office of LHRAA received a copy of "A Statement of Conscience" which the committee planned to present to the Conference for adoption.

Though committed to the necessity of cooperating with all religious organizations to be represented in the National Conference on Religion and Race, and recognizing a common moral concern, this writer, when receiving

the Statement of Conscience to be submitted to the Conference, was less than pleased with it. It was for all practical purposes a theological statement. It included such terms as "God's love," "our concern is for the laws of God," "belief in God, Who is the giver of human dignity and human rights," "we confess and repent our own failures," "we seek forgiveness of God our Father Whose supreme law of love we have broken," "we desire the renewal of a religious conscience," "we seek a reign of love," "we seek a reign of courage so that the people of God will make their faith in God their most binding commitment," "in the strength of God, our Father," "we seek a reign of prayer, so that our God is praised as the Lord Whom we all worship," "do this for the glory of our Father's name," "proceed with the zeal and freedom of the children of God, to make all things ready for the Day of the Lord."

Our disagreement is not necessarily with these terms themselves; it is rather to be found in the fact that these terms were used in a theological statement prepared in an environment which could permit but one thing — the elimination of any witness to Jesus Christ. If the National Conference on Religion and Race was to be a joint effort of Christians and Christian churches united in a common moral concern, the theological terms employed by the drafters of the Statement of Conscience, in the opinion of this writer, might well have been employed without the denial of Christ, the Son of God and Head of the Church. But the Statement was not intended to be a Christian statement of conscience; our Jewish friends were to be an integral part of the Conference, and the statement was intended to be a statement of conscience for Jewish people as well. Bearing this in mind one can understand why no specific reference to Jesus Christ was made in the statement. But by eliminating all reference to Jesus Christ, the Drafting Committee prepared a statement of Jewish theological content, intended for both Christians and Jews.

A parallel. In one of the Conference workgroups, a priest of the Episcopal Church suggested that, in the preparation of educational materials to be used by congregations, the Lord's Prayer be used as the text. A Jewish rabbi, who was acting as the workgroup discussion leader, said material based on the Lord's Prayer could not be used. The response of the priest was something to this effect: Our Jewish friends believe in God as "our Father"; they believe His name should be hallowed, His kingdom should come, His will be done, etc. Then why could they not use educational materials based on the Lord's Prayer? The response of the rabbi was an

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ON OTHER LUTHERAN FRONTS

By L. W. Halvorson

FREEDOM OF RESIDENCE

"Segregated housing is unchristian, unfair, undemocratic and un-American." Statements like this were "a dime a dozen" at a Freedom of Residence Conference at Springfield, Illinois, on February 15-16. The conference membership covered a five-state area: Illinois, Indiana, Wisconsin, Iowa and Missouri. All who attended were citizens from all walks of life who were interested in promoting legislation forbidding discrimination in housing, both public and private. It was my privilege to attend and have a part on the program and serve as a discussion leader. I would like to share some of the facts and insights of this conference.

Of the five states involved in this conference, Illinois, Iowa, and Missouri have no housing legislation. Indiana has statutes covering public housing. Wisconsin has statutes covering both public housing and publicly assisted housing and urban renewal. None of these five states has any law that prohibits discrimination in either public or private housing. That there is such discrimination in housing is common knowledge. But there is increasing concern that such discrimination be eliminated. Legislation is regarded as a most effective means of bringing this about. However, it was plain from all the discussion that legislation can only make for outward compliance. As in the problem of desegregation, as a whole, there is an area of good will and friendliness into which men must enter if they are to live together in peace and harmony.

It was to be expected that such a conference would emphasize the un-American aspect of segregated housing. On the one-hundredth anniversary of the Emancipation Proclamation it is only natural that freedom of residence be recognized as a part of the whole problem of discrimination. The spirit that called for the emancipation of slaves one hundred years ago must now be called forth anew to bring our recognized freedoms to pass.

It was encouraging to hear several men on the conference program refer specifically to what the Christian faith has to say regarding segregated housing. It was called "unchristian." Racism was branded as "an insult to God" and a "dishonor to our fellowmen." This is the religious and specifically the Christian challenge of "Freedom of Residence." Our duty to God is discharged when we recognize and prac-

tice our duty to our fellowmen. The church must understand its responsibility to expose the true character of racism for what it is. The church must then positively seek for those things that will give to all men the civil rights that she claims for herself. Equal right, both civil and religious, are not some prize to be given as a reward to any one group for work well done. Equal rights are for all as guaranteed by the Constitution, but especially as a free gift of God. "God is no respecter of persons" for His powers of creation were used for the good of all. Lent should now remind us that His mercy, as offered in Christ, is for all men. This glorious fact the church must proclaim and practice.

"Freedom of Residence" therefore is something we must promote as Christian citizens. The facts show that much has been done but that much still remains. Here are a few of these facts.

Only ten states have statutes prohibiting discrimination in public housing, publicly assisted housing, publicly assisted urban renewal or private housing accommodations. These states are New Hampshire, Massachusetts, Rhode Island, Connecticut, New Jersey, New York, Pennsylvania, Minnesota, Colorado and Oregon. Four states have laws covering public housing, namely, Washington, Idaho, Indiana and Michigan. Montana has laws covering publicly assisted housing or urban renewal. Wisconsin and California have laws covering both public housing and publicly assisted housing and urban renewal. Three cities, New York, Pittsburgh and Toledo, have local ordinances prohibiting discrimination in private housing. All other states and cities have no legislation that deals with the problem of housing.

It is evident from a conference like this that simple patriotism should lead citizens to seek an honest answer to the problem. However, from the variety of topics that were discussed in small groups, it is also evident that there are many aspects that need to be considered. There are the questions of how to win the cooperation of realtors and bankers; how to explode myths about the differences between whites and Negroes; what must be the strategy of those who do move into the white community; how to show the values of integrated neighborhoods and how much it costs to have those that are segregated.

The discussion group I was asked to lead had to do with "the important goal of freedom and unity of all mankind." This raised the question of how to persuade white people really to accept Negroes as fellow human beings entitled to equal respect. Most of the members of our groups professed the Christian faith and all were agreed that what we believe should

On Valparaiso Campus

The Executive Chairman of the Chicago Host Committee of the National Conference on Religion and Race was the Hon. James B. Parsons, Federal Judge of the U.S. District Court of Northern Illinois. In 1960 Judge Parsons was elected judge of the Superior Court of Cook County, and in 1961 he was appointed by the President of the United States to the judicial bench he now occupies.



Judge Parsons thrilled both the faculty and the student body when he was the convocation speaker on the Valparaiso campus. The date was February 12, the birthday of Abraham Lincoln. Fittingly, and with the objectivity of one who in personality and decorum does credit to the high office to which he has been appointed, the judge spoke on the centennial of the Emancipation Proclamation.

Following the convocation, at a luncheon in the Judge's honor, a number of things came out in the "table talk" that may be of interest to our readers. The Judge, as an attorney, argued many cases in Springfield, Illinois, in the Sangamon County Courthouse and in the same courtroom where Abraham Lincoln often made his appearance. Judge Parsons, in order to fulfill his convocation responsibility, declined a personal invitation for the same day extended him by the President and Mrs. Kennedy to be their guest at the White House. Although he is not a Lutheran himself, his son is. Judge Parsons knows a good bit about Lutherans, and about The Lutheran Church-Missouri Synod in particular.

Chicago's American reports that Malcolm X, second-ranking leader of the Black Muslims, called Judge Parsons a "handkerchief-head Negro," and an "Uncle Tom," "a puppet of the white slavemaster." These names were given to the Judge at the convention of the Black Muslims held in Chicago the last week in February. We shall be compelled to make a choice: either we listen to and cooperate with such great American leaders among our Negro citizens as typified in Judge Parsons, or succumb to the cat-calls and subversive activities of these black supremacists whose numbers are increasing and whose threats to church and nation are considerable and dangerous.

NATIONAL CONFERENCE

(Continued from Page 4)

honest one that should have been anticipated: "But the Lord's Prayer was spoken by Jesus." In other words, the terminology employed in the Lord's Prayer is innocent and perhaps could be accepted by those who are Jewish, but when they appear in a Christian social setting — Jesus Christ speaking the words — they become Christian. By the same token, theological terminology, otherwise used by Christians, when used to avoid the mention of Christ in order to satisfy a Jewish conscience becomes a Jewish statement and in that sense a denial of the person and work of Jesus Christ, both of which are categorically denied by Judaism.

A CONCLUSION

In view of all that has been said thus far about the Statement of Conscience that was to be presented to the Conference by the Drafting Committee, this writer took upon himself the responsibility of responding to the Statement of Conscience in the hope that the mistakes referred to might in some way be eliminated by the Drafting Committee before making their final recommendations to the Conference. The following statement was drawn up by this writer and presented first to the chairman of the Drafting Committee and then to the Committee itself:

"In a religiously pluralistic society and under a democratic form of government such as ours, there is opportunity and a responsibility for the several religious professions to articulate their moral and ethical concerns and to work together for the eradication of an evil that all religious groups deplore and to which all of them have contributed — the evil of racism. This conference has been planned and is now convened for that purpose.

"Such united action can and must become a reality, although the theological differences that ante-date the racism of the 20th century, by many centuries, still exist in boldness and in strength. The exigencies of the social, political, and economic revolution that is currently sweeping across our world call for humility on the part of all, and have humbled some. They have made them ready to communicate in honesty with each other toward a better understanding and a possible mending of the rift that has divided them for hundreds of years. Such conversation must go on and must be intensified.

"This conference, however, has not been called for the purpose of such communication that has as its goal the removal of theological differences. By the same token, any statement drawn up and accepted by this conference must not directly or by implication suggest that the theological differences are either overcome or considered un-

INTERRACIAL GOOD WILL TOUR**to Lutheran World Federation Assembly, Helsinki, Finland****Leave New York City July 15 — Return to New York City August 18**

Visit seven European countries - - - thrilling travel experience in company of Lutheran friends - - - develop the picture of racial acceptance - - - help Assembly delegates and the people of the seven countries to be visited to see the brighter side of racial relations in the church in the United States - - - return with a broadened outlook on life.

\$875, the cost of the tour, includes transportation, lodging, meals

For further information write:

Lutheran Human Relations Association of America,

Valparaiso University, Valparaiso, Indiana

or The Rev. Ralph L. Moellering, 2425 College Ave., Berkeley 4, Calif.

important. If that were the outcome of our convening, no real progress will have been made in the area of the specific concern that has brought us together.

"Traditional Christian theology is centered in the person of Jesus Christ, Who, according to that theology, is God incarnate; forgiveness is through Him; prayer is accepted when offered in His Name; Christian love is not merely obedience to a moral code to which also non-Christians can subscribe, but is rather a new life given to man through Jesus Christ.

"It follows then that a statement of conscience which meticulously avoids even the mention of the name of Jesus Christ, but nevertheless employs such terminology which in Christian theology is always identified with the Christian believer's relationship to Jesus Christ, is to the Christian a denial of Jesus Christ.

"The statement of conscience, however, to be accepted by this conference need not be a Christian statement. It should not be, because this is not a Christian conference.

"The terminology cannot be Jewish either. But if proper reference to Christ is omitted in an obviously theological statement to which our Jewish conferees can subscribe, the statement from the Christian viewpoint has been reduced to the least common denominator and has thus become not a joint statement of all of us, but a statement of those representing a very small segment of our society, and perhaps less than one-tenth of those who are here as representatives of religious bodies.

"A theological statement that is neither Christian nor Jewish but rather an attempted synthesis of the two is

at this juncture in history neither honest nor of any real practical value and is a violation of the consciences of both Jews and Christians.

"If a statement is advisable and necessary, it should be confined to an expression of our mutual awareness of the problem of racism, of our moral and ethical concern, of our determination to work together as representatives of different religious bodies on the level of citizens of the United States toward our mutually expressed common goal — liberty and justice for all our citizens. Such a statement can become an instrument to be used individually by each religious group represented to reexamine its religious motives and to implement the expression of them for the common good."

FRIENDLY RECEPTION

For several reasons we have gone into some detail in trying to give a fairly comprehensive word picture of the National Conference on Religion and Race. The Conference, or something like it, has become a necessity rather than a luxury. We of LHRAA are committed to cooperating on certain levels — as in the case of the Conference — with all persons and agencies of good will whose purpose it is to help eradicate racism from our land. We believe that in doing so there should be no denial of our Christian witness merely to get the job done.

A final reason for elaborating on the Conference on the pages of **The VANGUARD** is that we are aware of a deep concern on the part of Christians of other communions that Christ be not denied when working with those who do not share our Christian commitment. This concern was in evidence when the chairman of the Drafting

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NEW BOOK RELEASED

When **OUR IMAGE ABROAD** came off the press a few days ago and LHRAA's Executive Secretary Andrew Schulze presented the first copy of the book to Valparaiso University President, Dr. O. P. Kretzmann, two students from Tanganyika, Nicholas Maro and Mika Urio, were on hand to observe. The new book contains presentations made at the 1962 Valparaiso University Institute on Human Relations held on the university's campus last July. The Institute had devoted its time and attention to determining what the image of America and the church in America is in the eyes of other nations. Among the speakers were personnel attached to the Washington embassies of Nigeria and India, an observer of world affairs, and two well-traveled and deeply concerned churchmen. One of these is Dr. Kretzmann.

Valparaiso University itself has been concerned about this very subject in even greater depth and the presence of Mika Urio and Nicholas Maro on the campus gives expression of such concern.



DR. ANDREW SCHULZE

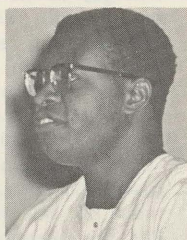
NICHOLAS MARO

MIKA URIO

DR. O. P. KRETZMANN



SERGIO, Commentator and Lecturer. "Watch Yourself Go By"



AKPOYOWARE, Nigeria Embassy. "Nigeria Viewpoint"



LUCKING, Pastor, Grace Lutheran Church, River Forest, Ill. "Our Image Abroad — the Church's Concern"



KRETZMANN, President, Valparaiso University. "Light Out of Darkness"



MANSINGH, India Embassy. "India Viewpoint"



PETTIGREW, Author-Teacher, Harvard University. "Where Have We Failed?"

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TEN YEARS OLD

How does one celebrate a birthday? The Lutheran Human Relations Association of America is ten years old as of this year. The Reverend Walter F. Wolbrecht, Executive Director of The Lutheran Church-Missouri Synod, made a suggestion a few weeks ago and LHRAA's Board of Directors liked the idea so well that the machinery is now moving to execute plans.

Dr. Wolbrecht pointed out that the observance ought to be one in which Lutherans everywhere are given opportunity to participate. This calls for a sort of "coast-to-coast birthday party."

Beginning in September, and continuing for several weeks, anniversary dinners will be held at least in cities where there are LHRAA chapters, possibly others. The first of these will be held in St. Louis, and Dr. Wolbrecht offered his help in arranging this.

Wherever possible it is hoped that Synodical officials or other church leaders will also be present to speak. Local chapters will be responsible for the host role in most instances.

More than merely "celebrate," LHRAA is eager to interpret its work in the church, a work that to many has

remained unknown or obscure. More than this. In the recounting of its role and performance, the Association wishes to acknowledge with gratitude the blessing of the Lord of the Church on its work and to invite others to join in such expression of thanksgiving. And LHRAA hopes to enlist the concern and commitment of many more as it embarks on a second decade of service to the Lord in the world.

In a forthcoming issue of **The VANGUARD** a complete list of anniversary observances, with place and date, will be printed.

— K.E.L.

LOOK AROUND

(Continued from Page 2)

made available special materials which deal with our responsibilities toward Jews. These items have been designed to help our pastors and congregations in this area.

We are not here arguing **pro domo**. On the contrary, the relationship is quite the reverse. The chief reason we are personally in the Association and regularly contribute such a column as this is found in the conviction that this organization came into existence to face some very acute problems in a very realistic and God-pleasing way, without any "Yes-buts." Nor has it ever contented itself with talking in the abstract. Its studies, its pamphlets, its programs have always been motivated by the question, "How can we help the Church be the Church on these issues?" In this way it has served in much the same way that other agencies have.

Again and again, it has been individuals and groups within our Church that have sensed certain problems and devoted their energies to possible solutions. Lutheran hospitals, orphanages, **Altenheime** came into being that way. Today we have a university (Valparaiso), not because Synod as such saw an opportunity to move into this

void in our total church life, but because a dedicated handful of laymen and clergy felt the time had come to act in this matter. The LHRAA has done much the same: alerting the Church to the nature of the problems inherent in the racial and religious pluralism of our country, with particular emphasis on those aspects of the situation which offered Christians an opportunity to "empty themselves" as did their Lord in obedience to the Father's will.

NATIONAL CONFERENCE

(Continued from Page 6)

Committee invited this writer to meet with him while the Conference was in session and before the Statement was to be presented. In this private meeting, which lasted an hour, the chairman of the Committee made repeated expressions of concern similar to those expressed by us; with him it seemed to be not merely a matter of diplomatically silencing a dissenter but of one Christian conscience addressing itself to another Christian conscience. Something of the same spirit seemed to be evident among other members of the Committee when, upon invitation, this writer met with the entire Committee the morning after he had met with the chairman.

A theological statement which, un-

derstood in its context of development is less than Christian, was nevertheless finally presented and adopted. Although the basic objection to the statement remains, several good changes in its wording had been incorporated. The Statement as presented and adopted had its title changed from "A Statement of Conscience" to "An Appeal to Conscience." Among the other changes made is the addition of this significant statement: "Coming as we do out of various religious backgrounds, each of us has more to say than can be said here. But this Statement is what we as religious people are moved to say together."

As a Christian tries to live his life in total commitment to God through Christ, he walks dangerously all the way.

OTHER LUTHERAN FRONTS

(Continued from Page 5)

and does influence our attitude to others. The basic questions of respect for others and, of course, for their rights and privileges are really moral issues. No Christian can be indifferent to such problems as unfair housing practices and at the same time profess his loyalty to a Savior who said: "Thou shalt love thy neighbor as thyself."

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Indiana

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