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The Vanguard

Lutheran Human Relations Association of  
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## The Vanguard (Vol. 10, No. 3), Apr 1963

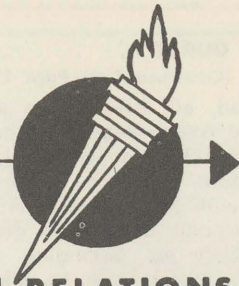
Lutheran Human Relations Association of America

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# THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 10, Number 3

April, 1963

## That the Church May Lead

### FOUND GUILTY

Some of our readers may remember that seventy-five religious leaders participated in a protest demonstration in front of the city hall in Albany, Georgia, August 28 of last year. All of them were arrested. Some remained in jail three days, some six days, until \$200 bail money had been paid by or for each of them. They had come from our two major metropolitan areas, New York and Chicago, to identify themselves with the Negro citizens of Albany.

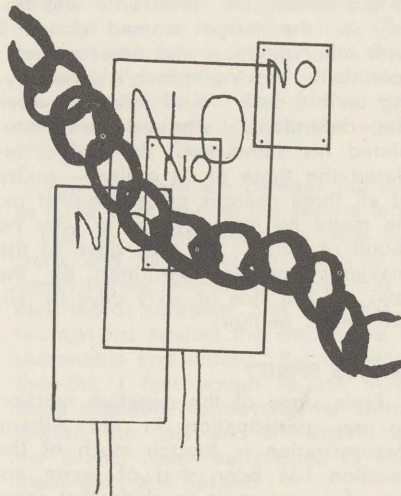
Through the Albany Movement these people were trying to throw off the shackles of second-class citizenship which the white society of that area had forged. The links of the chains of racial injustice and discrimination were many: fear that Negroes would gain power and then repay in kind, and fear of being ostracized from the white society if they spoke out; ignorance spawned by a designing local press that feeds them on a racial diet of scorpions instead of fish and of stones instead of bread; ignorance of the real issues involved, leading them to say and to try to believe that "Negroes want it that way," that it was only the "agitators from the outside who were disturbing the peace"; apathy and indifference, the twin devils born of sinful selfishness; pride that must have someone to whom the finger can be pointed as being inferior; violence, hanging like an ominous pall over the heads of all Negroes throughout the region, which can suddenly erupt with lightning-like fury in the destruction of six Negro churches within the span of less than six weeks.

All these and many more were the links in the chain of Negro bondage in Albany, Georgia, and the surrounding countryside, while Negroes joined hands to throw off the chain, and while they sang "We shall overcome some day." And as they joined hands and voices, they were thrown into jail, twenty-five, fifty, at a time, until their number was eleven hundred.

No, they were not lawbreakers and disturbers of the peace. They were

only doing what the Constitution of the United States and the Constitution of the State of Georgia had said they could do, and, by saying so, suggested that they do so: "The people have the right to assemble peaceably for their common good and to apply to those vested with the powers of government for redress of grievance by petition or remonstrance."

Until now only eight of the seventy-five religious leaders jailed in Albany on the 28th of August have stood trial. On March 15th this writer was one of



three that faced the judge in the Recorder's Court in Albany on three charges: blocking the sidewalk, disorderly conduct, and failure to obey the command of a police officer.

#### THE TRIAL

For many years I had read of the miscarriage of justice in the courts of law in the South when a Negro is the defendant and a white person the plaintiff, or when a Negro is the plaintiff and a white person the defendant. But to read about such a trial and to experience one are two different matters. Though one of the three standing trial on this occasion was a Negro, for all practical purposes, at least in as far as the meting out of justice is

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### IN ONE PACKAGE:

#### Workshop Institute Indian Conference

The dates:

Human Relations Workshop for Professional Church Workers — July 1-5.

The Fourteenth Annual Valparaiso University Institute on Human Relations — July 5-7.

The Conference Retreat for the Lutheran Church and the Indian American, this year at Valparaiso University, running concurrently with the Institute — July 5-7.

#### WORKSHOP PROGRAM

With the Centennial of the Emancipation Proclamation as its background, Mr. James McBride Dabbs, a native South Carolinian and president of the Southern Regional Council, will lecture on "The Roots of the Nation's Problem to which the Church must Address Itself."

Kyle Haselden, another Southerner by birth, Managing Editor of **The Christian Century**, author of **The Racial Problem in Christian Perspective**, will lecture on "The Roots of the Church's Problem — Its Involvement in Racial Heresies and its Unwholesome Institution-saving Techniques."

Martin H. Scharlemann, Professor of New Testament at Concordia Seminary in St. Louis, author, and Associate Editor of **The VANGUARD**, will lecture on "A Theological Solution for the Church."

Three members of the Department of Religion at Valparaiso University will lead depth studies of Pauline epistles as they address themselves to the current race issue.

There will be a field trip to Chicago's South Side.

The Workshop is open to pastors, parochial school teachers, seminary and college faculty personnel, church officials and executives, deaconesses, and other professional church workers.

Since enrollment will be limited, early registrations are encouraged. — A limited number of scholarships is

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**FOUND GUILTY**

(Continued from Page 1)

concerned, all three of us were Negroes. For a Negro in the United States is not one whose skin color, hair texture, and facial features identify him with the people of Africa. He is rather one who is so grouped in our society as belonging to those whom we have chosen to call Negroes. Yes, perhaps the closest that I ever came to being a Negro was during the two-hour trial in the Albany court room.

As the three defendants were about to enter the court room in the company of their attorney, several police officers stood at the door. The two Caucasians were admitted without difficulty; the Negro defendant was not. It was only after our attorney had satisfactorily identified the Negro as a defendant that entrance into the court room was permitted.

The Sixth Amendment to the Constitution of the United States says: "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial." This is made applicable to the States through the Fourteenth Amendment.

"A speedy and public trial"? "Speedy"? More than six months passed by before we were tried; and sixty-seven have not until now been summoned to stand trial. "Public trial"? Although there was no evidence of disorder that might interfere with the due process of law — no one was in sight except those involved in the trial proper, about ten in all, including the judge and the police — the only persons permitted to enter the court room were the ten, plus three or four carrying press cards.

Almost without exception throughout the trial, when our attorney would object to extraneous or prejudicial material being introduced by the prosecution, the judge would overrule the objection. And vice versa, almost without exception, when the prosecuting attorney would object to what he considered irrelevant or prejudicial matter presented by our attorney, the judge would sustain the objection. For example: Although the obvious reason for our having come to Albany in August and our having appeared before the city hall at that time was to protest the inhuman segregation practices that were the order of the day in that Southern community, the prosecution objected to any reference to segregation, and the objection was sustained.

The chief argument of the prosecution was that our appearance before the city hall on the 28th of August interfered or was possible of interfering with traffic. The space between the curb and the first step leading into the city hall was admitted by the pro-

secution to be thirty-three feet. The testimony of the defense was to the effect that not more than five of the thirty-three feet, beginning at the curb and extending in toward the city hall, were occupied by the persons who had come there in a demonstration to protest segregation practices; and a picture taken at that time was introduced as evidence which sustained the testimony of the defendants. The witnesses for the prosecution and the defense both testified that there was no interference with traffic in front of the city hall. Both testified that the seventy-five participating in the demonstration conducted themselves in an orderly manner and that they did not disturb the peace.

When both the prosecution and the defense rested the case, the prosecuting attorney made no endeavor to make a summation of the trial with the intent of proving the validity of their case; rather, he turned to the judge — it was then about 12 o'clock noon — and asked that he be excused, saying that his lunch was awaiting him.

Mr. C. B. King, the Negro attorney for the defense, then addressed the court. In about a twenty-minute eloquent address, he in a most brilliant manner presented a statement of the law involved as well as the innocence of the defendants. While he was doing so, the judge seemed occupied with other thoughts and other matters, continually looking through papers lying on his desk. And moments after the defendants' attorney had completed his summation, the judge declared the three of us guilty — guilty of all three charges placed against us. He made no statement as to why he found us guilty. He then gave us the maximum penalty permitted by the law: a \$200 fine or sixty days in jail. We chose neither!

**WHOSE SPIRIT?**

From some of the negative reaction to our participation in the Albany demonstration — though much of the reaction has been that of warm approval — one must conclude that some Christian folk are inclined *a priori* to agree with the decision, in the first place of the law-enforcing authorities and then with the court in sustaining the accusation of those authorities. Although it is a pure coincidence, it may be interesting to our Christian readers to know that these lines were written on the morning of Good Friday, shortly before going to church to participate in a **Tre Ore** service. — A certain Jesus whom Christians call the Christ, the Incarnate Son of God, was, contrary to justice, taken captive by the law-enforcing authorities of that day and found guilty by a judge of the court of that day; and the maximum penalty was imposed — crucifixion.

Some of our correspondents who

disapprove seem to think it is the Christian thing to do to wash one's hands of the bloody mess, stand aloof, keep one's skirts clean, leave it to the other fellow. Well, yes, one Pontius Pilate whose name will be mentioned more than once today, had a way of washing his hands too.

"I don't quite understand why any clergyman should inject himself into a political and social problem in the manner they apparently have been doing."

"A preacher who is also a **pastor** has violated the high duties God has conferred upon him when he meddles in a **political** situation."

"Your comments will give me the benefit of learning why Valparaiso University and the Lutheran Church had its good name blemished by this episode."

"The Gospel of Jesus Christ is important. It is much better to engage in its spread than in civic and political matters."

Is it the spirit of Christ or of Pontius Pilate that prompted these responses? Or whose spirit is it?

**CASE APPEALED**

No, we accepted neither the fine of \$200 nor the sixty-day jail sentence. Each of us paid an additional \$100 and appealed the case.

One person from the State of Georgia wrote: "What possible good can be derived for the Kingdom of God from such continued litigation?" We have been told that all seventy-five persons involved, when and if they are summoned to court, will not only go and stand trial; all of them, if found guilty, will also appeal their cases to a higher court. If we do not appeal, much of the good that was hoped would result from the trip and the demonstration will have been lost; and the powers of segregation will have gained a substantial psychological victory. If they were disturbed by our coming and submitting ourselves to being jailed, they would no doubt rejoice were we to pay the fine or accept the sentence and by doing so be branded as criminals by the court and by a large segment of the populace.

**ALBANY, et al**

When we were on the bus riding to Albany in August, and as we bypassed Birmingham, Alabama, someone said (and it was repeated while we were in jail): "Birmingham is a more vicious city, race-relations-wise, than Albany." Those of us who made the trip to Albany have within the past week been asked, if possible, to stand ready, or to find others who will be willing to stand ready, to make a similar trip to Birmingham.

The newspapers, the radio, and TV have in the past days been reporting racial incidents in Birmingham. Negro citizens there are trying to exercise their

constitutional rights peacefully to picket and/or boycott business establishments that discriminate against them on purely racial grounds. The police tactics of brutality — long the established practice of that community — are in evidence. These young people trying to demonstrate, all within the framework of their constitutional rights, are being met by police officers

long schooled in protecting segregation at any cost who, rather than protecting human beings in their constitutional rights, are confronting these young people with angry police dogs. And many of the picketers are at this writing in the Birmingham jails.

It happened in Greenwood, Mississippi, too, where police dogs were let loose into lines of Negroes going to

registration places to carry out their duty as responsible citizens of the community.

It's spreading like wildfire throughout the South: Negro young people — and some not so young — not only singing "We shall overcome some day," but also doing something now to rid themselves of their burden, and us of our shame.

## WHO WILL LISTEN?

The **VANGUARD** is the publication of the Lutheran Human Relations Association of America. It is committed to a Christian witness in every area of the world-wide race issue. How does participating in and reporting on social action intended to combat racial discrimination in society in general fit into the framework of the objectives and the expressed purpose of its publication, **The VANGUARD**?

These pages have tried to give an answer to that query many times. The purpose of this article, however, is to answer by means of an anecdote.

Shortly after returning from the trial in Albany, Georgia, this writer received a phone call from the secretary of the Calumet Chapter of the Indiana Civil Liberties Union. A conference dedicated to a reaffirmation of the principles of the Bill of Rights was to be held, at which the main topics to be discussed were freedom of residence, freedom of the press, and academic freedom. Because the writer had gone to Albany to identify himself with the Negro people there in their struggle, he was asked to be an honored guest at the conference luncheon to be held in Gary, 25 miles from Valparaiso. He and his wife went.

Besides others, the area chapter of the Civil Liberties Union seems to have — especially among its leaders — a goodly number of Unitarians and Jewish people. When we arrived, there was an immediate introduction, as though some dignitaries had suddenly appeared in their midst. Then, before going to lunch, there were many personal introductions, and I noticed especially among our Jewish and Unitarian friends a very warm welcome and acceptance of my wife and me.

We were introduced again at the luncheon, when some two hundred stood in another expression of warm acceptance. I was then asked to tell them about my experiences in Albany and of my motivation in going there.

I was fully conscious of the fact that I was not addressing a conservative Lutheran group but that, on the contrary, many in the group were non-religious intellectuals as well as people of the Jewish community and others of non-Trinitarian persuasion.

I said very little about the trip to Albany, the demonstrations there, and the trial of March 15; they were well-

informed people and knew the Albany story well. I spoke to them about why I, a professing Christian and a member of the clergy of a conservative Christian church body, went to Albany. This gave me opportunity, as I seldom had in the thirty-eight years since my ordination to bear witness to the faith that is in me. I told them that I went there and participated in this social action endeavor **because** I believed in the incarnation, **because** I believe in the deity of our Lord Jesus Christ, **because** I believe in the atonement through His blood, **because** I believe in the new life that is ours through Christian baptism.

## R. S. V. P. SUCCESS STORY

In the summer of 1960 the St. Louis Chapter of LHRAA participated in the Association's program called Rural Summer Vacation Placement. The program was set up to enable Negro boys and girls from St. Louis to meet and live for a time with white Lutherans in the rural areas of Missouri and southern Illinois.

From a small town in southern Illinois came one white Lutheran family to pick up two small Negro children for a week-long stay in the fresh air of the Illinois prairie country. A few irate church people phoned the family; one even suggested that the family be whipped out of town (figuratively, of course). Otherwise all was quiet. The children attended Sunday school and church, played with the white children of the host, visited farms, saw sheep, ducks, turkeys, and even a herd of buffalo kept by a more prosperous

farmer in the area. And — joy of all joys — they picked endless numbers of apples from trees. The two Negro children — a girl of nine and a boy of eleven — went back to St. Louis to life in their high-rise apartment building. A few letters were exchanged between the boy and the host family. One letter in particular proved the success of this venture. The boy announced that he wished to study for the ministry, was working hard to keep his grades up, and attributed his desire in part to his happy week in the farm country. The host family encouraged him and indicated how he might find financial aid. Today that young man is a student in the high school department of St. Paul's College (pre-theological training school) Concordia, Missouri.

(Editorial Note: This article was sent to **The VANGUARD** by the Rev. Bruce D. Cassler, now pastor of St. Mark Lutheran Church, Detroit.)

## Interracial Good Will Tour

to Lutheran World Federation Assembly, Helsinki, Finland, July 15 to August 18 — Visit seven countries — Thrilling travel experience — Help develop picture of brighter side of racial relations — Return with broadened outlook on life.

**Cost, \$875, includes transportation, lodging, meals**

**Write LHRAA, Valparaiso University, Valparaiso, Indiana**

### FORT WAYNE STUDENTS DEMONSTRATE

Is this a trend, or just a flash in the pan? Will Lutheran students preparing for active full-time work in the church as pastors or teachers allow themselves, already during their college and seminary years, to become involved in life?

On March 18 Governor Ross Barnett of Mississippi addressed the Rotary Club in Fort Wayne, Indiana. About thirty students from Concordia Senior College of that city picketed the meeting. According to a mimeographed sheet handed out by them while pick-

eting, they acknowledged the right of the Governor to speak in Fort Wayne, but they protested the actions of the Governor in the Meredith case, the undemocratic racial discrimination found in Mississippi, and the hypocrisy of northern cities "such as Fort Wayne." A member of the faculty of the College said that, although there was some unfavorable reaction to the student activity, it was warmly accepted by almost all of the faculty.

If higher education is to serve humanity, it cannot be divorced from

humanity. Students, even while the learning process is going on, must become emotionally involved. They must have some understanding of the world of their day, and their academic pursuits must be mingled with personal, emotional involvement. It's happening all over the world, in Asia, Africa, South America, and in some European countries — also among our Negro high school and college students in the South. It's too bad when students in Ghana, Nigeria, Mexico, or Venezuela protest by breaking the windows of foreign embassies. But one thing must be said in their favor: they are not indifferent to what is happening about them; they feel themselves a part of the world in which they are living. Perhaps the ignorance of what is going on in the world or the apathy and indifference of students on a college campus is worse.

There is great potential in our college youth. Soon the reins will be in their hands. If those at our educational institutions will help to educate for meaningful participation in life on the side of justice and equity and will help to guide their students in orderly but courageous participation, helping them to fit the good action to the good word that is spoken, our schools will be rendering a most needed service to church and nation. That's living dangerously.

Well, that's what we sing: "I walk in danger all the way." Shall it be nothing but a song?

"Wisdom is justified by her deeds."



-- Ft. Wayne Journal Gazette Photo

### A SOUTHERN TOWN AWAKENS

The Associate Press release put it this way:

"Ronald Victor Costly was the victim of a heart attack March 14. President of the student body of Wirt County High School, an outstanding athlete and an honor student, Ronnie, 19, was the lone Negro among the school's 400 students.

"The funeral was held March 16 in the school gymnasium. More than 1,000 persons attended, or 250 more than live in this farm town which hasn't a single Negro family. All but 75 present were white . . .

"We all loved Ronnie," school Principal Ray G. Jarvis said. "He was an outstanding boy who overcame tremendous obstacles to win the respect and admiration of everyone who knew him. When he ran for student body president last year we had a hard time finding anyone to oppose him. He was so popular that he won by a 10 - 1 margin . . .

"The day after he died it was terrible. Students were crying openly in the classrooms."

"Many of the schools in the con-

ference never had competed against Negroes before Ronnie played," basketball coach Joseph Craffey said, "yet nearly all of them sent flowers. This is something I never heard of before."

It all happened in Elizabeth, West Virginia. And Elizabeth, West Virginia, is a richer town for the experience. What the children and townspeople alike learned from all this is incalculably great.

How could it happen at all in that Southern town? Only by setting aside the cold walls of segregation. It can likely be assumed that, had the much maligned Supreme Court not ruled as it did back in 1954, this community would have been deprived of this enriching experience. But one wonders how many communities that stubbornly resist school desegregation and so desperately fear its consequences are not robbing themselves and their children of similarly enriching experiences and, in frustrating American ideals and stifling Christian desires, may be denying countless brothers of Ronald Costly their place in the sun.

— K.E.L.

### ONE PACKAGE

(Continued from Page 1)

available. Further information will be given on request.

### INSTITUTE PROGRAM

Theme: The Centennial of the Emancipation Proclamation — a Challenge to Church and Nation.

Dr. Stephen J. Wright, President of Fisk University, will speak on "The Negro in History, 1863-1963.

Mr. Dabbs, who will lecture at the Workshop, will address the Institute also, speaking on "The Role the Church has Played During the Past Century."

Dr. Richard R. Caemmerer, Professor at Concordia Seminary, St. Louis, will speak on the topic "Free Indeed — Through Christ."

Mr. Richard K. Fox, Jr., member of the U.S. State Department personnel, and member of the Board of Directors of LHRAA, will be the Institute banquet speaker.

Further Institute details will be brought to the attention of our readers in the May issue of **The VANGUARD**.

Please remember the change of Institute time this year to the **first** weekend in July.

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## ON OTHER LUTHERAN FRONTS

By L. W. Halvorson  
Secretary, Human Relations  
National Lutheran Council

### WHERE HAVE WE FAILED?

Are you willing along with me to ask ourselves a few very pointed questions? The questions come from an exchange of letters, the first of which was addressed to me, and herewith is quoted in full.

Dear Sir:

Having commenced my pointless and fruitless associations with the Lutheran Church through you, I thought I might advise you of its termination.

Your church, which of course speaks with the authority of God, is satisfied in having poured on me a bit of tepid and stagnant water.

As a professional Christian you will undoubtedly experience some curiosity about the entire matter, but inasmuch as there is no attendant newspaper publicity I cannot properly bore you with details.

Signed \_\_\_\_\_

Mr. S. \_\_\_\_\_ is a Jew who was baptized into the Christian faith about three years ago. I first met him at a midweek discussion group in a Lutheran church out on Long Island. He had heard that I was to speak on the subject of the Christian responsibility to bear witness to the Jew as well as to the Gentile. He was interested in the Christian faith and we had several visits together following this first meeting. I remember in particular a visit we had in a restaurant in Port Authority in New York where he was full of questions and comments. Following that visit I was not at all sure that he would ever become a Christian. But he did. On his own initiative he sought out a Lutheran pastor and received Christian baptism.

About the same time I moved to my present office in Chicago. There was occasion to keep in touch with him only at a distance. I met him only once since then and this was at the funeral service of a mutual friend. This was last fall, and then came the letter quoted above. My reply expressed regret at what must have happened between him and the Lutheran Church. I suggested that the church must have failed at some point in providing the sustaining fellowship he needed in order to feel that he was

## A SALUTE TO —

The Rev. Clemonce Sabourin, pastor of Mount Zion Church in Harlem (New York City), president of LHRAA, and author of **Let the Righteous Speak**, is to receive the honorary degree of Doctor of Laws (LL.D.) from Valparaiso University at the commencement exercises in June.

The **VANGUARD** congratulates Pastor Sabourin on this high honor to be conferred upon him. The University, too, is to be congratulated, for in honoring Pastor Sabourin who has done so much for the church during his ministry, the University is adding to its own honor.

The friends of LHRAA and of Pastor Sabourin who will find it possible to attend the commencement are encouraged to come to witness the ceremony and to be on hand to congratulate our good friend. The commencement is scheduled for Sunday, June 9, at 2:30 p.m. Please mark that date on your calendar and come if you can.

While in Valparaiso, the Sabourins will be guests of the Schulzes; and the friends of the Sabourins attending the commencement are invited to the Schulze residence (505 Yellowstone Road) to greet the Sabourins after the commencement ceremonies.

Two other distinguished persons in the Lutheran Church in the United States are to be honored by the University, together with Pastor Sabourin. They are Dr. Fredrik Schioltz, the President of the American Lutheran Church, and Dr. Oliver Harms, President of The Lutheran Church-Missouri Synod. Congratulations also to these distinguished church leaders.



really a part of the communion of saints. My letter expressed a prayer that he would remember that Christ had not failed him although the church seemingly had done so. His reply gave no details but had further statements expressing his bitterness against the Lutheran Church.

Your reactions are perhaps the same as mine after reading the second letter. I said to myself that this man is a crank and that what he thinks is not worth taking seriously. I said that his own words condemn him and that his insinuations against the church are unreasonable and unfair. But on second thought, I feel bound to ask myself some questions concerning my attitude toward the Jew and of what I and the church have really done to reach them with the gospel.

The first question is this: Do we honestly believe that the Jew is included in the Great Commission of our Lord? Does Christ expect us to bring the gospel witness and invitation to him as well as to the Gentile? If we say we believe so, are we really trying to do so?

Thank God there are some pastors and congregations that can honestly answer "yes" to these questions. But all too many must answer "no."

A second question follows: What is it in the church that seems a stumbling block to the Jew both before and after he may become a Christian? Before the cross is understood it will, of course, be a stumbling block especially to the Jew. But there must be other

things in the church that make the Christian Jew feel no sense of "belonging." He is so seldom really accepted in the church even though he is received through baptism. This is what Mr. S. \_\_\_\_\_ infers and what I know to be true in many instances.

In his book entitled **The Jewish People and Jesus Christ**, Jacob Jocz has a chapter on "The Church and the Jews." In it he shows how history has given the Jew occasion to be very suspicious of the church as such. All too often he finds that the historic church has shown attitudes and practices of anti-Semitism. The chapter closes by saying: "Between Jesus and the Jews stands the 'Christian' church." By this the author means that the greatest barrier to the Jewish acceptance of Jesus Christ is the outward structure of the church. This is as true today as it ever was.

And so my question remains. What is it within the outward church that does not conform to the Spirit of Him who is Lord? The Jew seems to see it more quickly than anyone else and he either refuses to join the church or he leaves it when he does see it. And the Jew typically is not slow to speak his mind and heart. We need to ask ourselves if what he says is true. I am not answering the question but merely asking it.

A third question has to do with our willingness to adapt our church's witness for the sake of the Jew. Remembering that Paul was willing to become "all things to all men" in order

to "save some," just how willing are we to even try to look at the church from the Jewish viewpoint? Without question there are things we believe and even things we practice within the church that cannot be changed for the sake of any one individual or group. But there are personal attitudes and habits and witnesses that Christians can and ought to modify in a variety of ways for the sake of the one to be reached. Does the Jew bring forth such adaptation on the part of very many within the church?

## A LOOK AROUND

Martin H. Scharlemann

### MARTIN, NEGRO LAY BROTHER

Martin of Lima was canonized by the Roman Catholic Church last year. Following are some lines written by Sister Mary Augustine to commemorate the event:

Martin, Man of God,  
What message lies within  
the shadows of your face?  
What healing can you bring  
to this sore-ridden world —  
some anodyne,  
some way to meet a need?

Martin, model for a people  
seeking life,  
life only found  
in folding it away —  
the seed in God's own bosom  
buried deep.

Martin do we dare to love  
completely?  
What if we cast  
this one last crust of bread  
upon these ancient waters?

Martin, let your silence  
tell us of the song  
that hearts can sing  
that are in love with God.  
Let your blackness usher forth  
the light we need  
to splinter blindness  
from our naked eyes.  
Let your greatness tell us  
of the kingdom hid within.

Martin, help us; Martin, Man of God.

A final question is this: When we seek the Jew to become Christian do we let our approach be strictly Christian? By this I mean: Is it for Christ's sake and Him alone that we seek the Jew? Or do we seek him as we do some other people — to help us build a church and a congregation? When we invite a Jew to "come to church" and he does not respond, do we say that he had his chance but he failed to take it? At this point the Jew will be impressed with nothing but a Christian witness as such. This specifically Christian witness may have to take a variety of forms for his sake. For too many of us seek "members" for our churches more than we seek believers in Jesus Christ. In seeking the Jew it must be Christ first, and

the church second place, before we can have hope of reaching him. Perhaps our frustrations in winning the Jews for Christ, and in keeping them after they have been won, are intended by God for our instruction in priorities and even in theology.

When all "the details" are known concerning what made Mr. S\_\_\_\_\_ think as he does, then perhaps some of these questions will be answered in part. The questions, however, would still remain — not only about the Jew but also about others. Our Lutheran Church has still to create the image that we are in dead earnest about bringing the gospel to all people. If we were, there would undoubtedly be times when we would use other than traditional methods.

## EMANCIPATION — 100 YEARS

The unfinished task of U.S. democracy, and, of necessity, the ongoing concern of the church is clearly expressed in the 1962 Holiday Seal Campaign letter of the National Association for the Advancement of Colored People (NAACP):

"All during 1963 there will be speeches, demonstrations, newspaper features, radio and television programs in observance of the hundredth anniversary of the Emancipation Proclamation. The NAACP will be doing its share, as it should, to bring home to people's hearts and minds the significance of that historic step.

"The Presidential Order ending Negro slavery in the rebellious states gave the Civil War a meaning for all mankind, a meaning which up to that time it had not had. The war became a struggle against the greatest of evils, and it is fair to say that, without the abolition of slavery as its purpose, it would not have mattered very much whether the North or the South was victorious on the field of battle.

"But a celebration of the Emancipation Centennial that did not focus on

the unfinished business of Emancipation would be just as meaningless. So long as black citizens are shot down, their churches burned, their livelihoods ended because they want to cast a ballot, Emancipation is not finished. So long as Negro children are denied the educational opportunity which is their birthright — be they in the North or in the South — Emancipation is not finished. Wherever and whenever the color of his skin keeps an American from buying the home of his choice or getting the job he needs or eating the meal he is ready to pay for, Emancipation is not finished."

### ONE PACKAGE

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The Conference Retreat for the Lutheran Church and the Indian American Indian will be held at Valparaiso University this year. It will run concurrently with the Institute on Human Relations. The Conference will participate in some of the sessions of the Institute and conduct its own sessions as well. A limited number of scholarships are available for the Conference Retreat. Those interested may write us for further information. Conference program details will be published in the May issue of **The VANGUARD**.

## LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

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