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Lutheran Human Relations Association of
America

1963

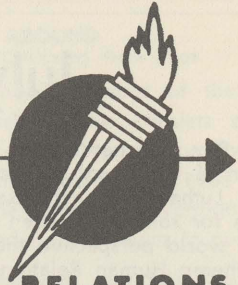
The Vanguard (Vol. 10, No. 4), May-June 1963

Lutheran Human Relations Association of America

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THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 10, Number 4

May-June, 1963

That the Church May Lead

It's A Real Revolution - - Full-Blown

If the Declaration of Independence says something, then the revolution itself—of which the Declaration was the precursor—in which the thirteen colonies broke away from England in 1776, says something too.

Although a certain kind of interpretation of Romans 13:1 doesn't sanction it, Christian people in the United States have for, lo, these many generations blessed the day when our forefathers freed themselves and us from the tyranny of England.

It is the revolution of 1776 that gives hope to many peoples today that they too can become free; and it is that point in our history which causes these peoples to hope that we of the United States may still be depended upon to understand and help them as they too strive for independence.

Another revolution in which we are now involved is in progress. It is a real revolution, full-blown. It is possible that objective historians of the future, interpreting the current revolution, may find it more significant for our national development, and more meaningful for others who want to be free, than the revolution of 1776.

When thousands upon thousands of citizens in the land, in the North, the South, the East, and the West, rise up to protest the indignities, injustices, and inequities with which they have been shackled for decades, let's make no mistake about it, that's a real revolution. In this instance, it's not a revolution to destroy legitimate, constitutional authority, but to help establish it. This revolution is for the destruction of formal (pseudo-legal) or informal (folkways) segregation which explicitly or implicitly denies human beings—as Kyle Haselden says*—the right to have, the right to belong, and the right to be. And the devious ways followed to withhold these legitimate human needs are racial discrimination, segregation, and stereotyping.

At first it was one tired woman in Montgomery, Alabama, who refused

to give up her seat in a bus. Then it was a bus boycott in which thousands chose to walk rather than subject themselves to the humiliation of segregation on the buses of that Southern city.

At first there were nine school children who braved the crowd frenzied by a Governor's perversion of authority; they went to Central High School in Little Rock, which brought the first Federal troops into the South since the end of Reconstruction to protect Negroes and to demonstrate that we still have a **United States** with Federal authority and power. It was nine children then; now thousands have left their classrooms to tell "Bull" Connor and his law-defying police, "we will not tolerate the abuses that you imposed on our parents and grandparents."

At first, seemingly spontaneously, a small group of students entered a store in Greensboro, to eat at the lunch counter sitting down. It started in a state known to be the most liberal of all Southern states. But it has spread—the sit-in—to small towns and metropolises in every Southern state.

At first one Negro minister began to say: "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24). Now thousands are taking to the rostrum to move the Uncle Toms and their grandsons to throw off the indignities that have made second-class citizens of them; and some thoughtful, if not prophetic, people are telling us that real leadership in the church may well be passing from white hands to those not so white.

"Ever had a snarling, sharp-fanged police dog attack you? The Rev. B. Elton Cox **has**—and been tear-gassed at the same time. Why? For 'failing to obey an officer' after he addressed a student rally at Baton Rouge and took part in their protest march. Listen to his testimony before our (CORE) committee:

"When we marched we were tear-gassed again, and they sicked the dogs on us. Dogs attacked the college stu-

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A LOOK AROUND

By Martin H. Scharlemann

1. DOUBLE STANDARD

Other sections of this issue are devoted to a discussion of the tragedy of Birmingham, Philadelphia, Jackson, and other cities. Suffice it here to point out that the ugly explosion of racial violence is the end-product of applying a double standard for years to the questions of society: one set of rules for the white, another for Negroes. At some point sooner or later—usually sooner!—the fabric of the social order disintegrates and anarchy results.

America has been fortunate that the leaders of Negro demonstrations in Birmingham were Christian ministers, determined to avoid and prevent any outbreak of violence. Otherwise, much more blood would have been spilled by now. In a way one can feel sorry for those who realize that their whole world is coming apart at the seams; and yet one must raise the question whether the particular hierarchy of values created by the practice of a double standard is even worth a second thought. It better be "gone with the wind"!

The practice of a double standard of ethics can also destroy church bodies. When certain individuals and groups are permitted to carry on campaigns of malice with impunity, only suspicion and mistrust can develop; and these are the ingredients required to create an explosion. The Eighth Commandment was given to help men preserve order and stability. Danger arises when men devise short-cuts, ignoring the requirements of elementary ethics. The problem becomes particularly acute when officials and commissions set themselves up above the rules which derive from the Moral Law.

We were reminded of this some time ago when we saw the movie, "To Kill A Mocking Bird," and witnessed the trial of a Negro accused of mistreating a white girl. The normal rules of evidence worked in only one direction, resulting in the innocent death of the Negro, Tom Robinson.

2. MARKS OF PENITENCE

The other day there came to hand a little pamphlet written by "some
See **A LOOK AROUND**, Page 5

*See **The Racial Problem in Christian Perspective**, Part II.

July 1 to 7 at Valparaiso University

The Rev. Werner Kuntz, Executive Director of the Board of World Relief of the Lutheran Church-Missouri Synod, has for some time been observing from a world perspective the work of the Lutheran Human Relations Association of America. He wrote the office of LHRAA as follows:

"I have before me the announcement concerning your Human Relations Institute. For years I have been wanting to attend, but as a rule I am out of the country at the time. The story will be the same this year. During the days of your Institute I will be in northern Greece, visiting in the villages of the poor and assessing ways in which those lives can best be lifted.

"May God lend His Spirit and strength to your assembly. We look to Him to equip us for the critical times in which we live."

This letter of the Rev. Kuntz may serve as a fresh introduction to what we would like to say as a final word about three major events on the annual LHRAA calendar—the Valparaiso University Institute on Human Relations, the Human Relations Workshop for Professional Church Workers, and the Conference Retreat for the Lutheran Church and the Indian American.

These three events taking place within one week, July 1st to 7th, will bring a great deal of happy and helpful excitement to our little town of Valparaiso, and especially to the campus of Valparaiso University. But since those participating in these events will come from many states, and since these events, each in its specific way, will concentrate attention on human relations affecting the weal or woe of the entire nation as well as the entire church, it is hoped that the benefits accruing from these events will be not only for those who will attend but for those also with whom they will communicate back home.

Time was when Valparaiso University, playing the prophetic role that must be expected of a Christian university, and LHRAA, were traveling a somewhat lonely road as they fostered the annual Valparaiso University Institute on Human Relations. But times have changed. Besides the many persons who will participate in these three events we are now discussing, and a growing number of supporting congregations, there is now a very sizeable interest evidenced by sizeable contributions supporting these human relations efforts. The following are expressing their interest through financial grants allotted to LHRAA for these projects: The Board for North American Missions of The Lutheran Church-Missouri Synod; the Lutheran Brotherhood, and the Aid Association for Lutherans.

1963 Events Unique

This is the year of the Centennial of the Emancipation Proclamation and programs of all three events will have the Centennial as their starting point.



Dabbs

As people are making preparations for attendance at these Valparaiso campus events, the racial crisis is looming larger and larger, and those who will participate in these three events may anticipate that the subject matter discussed both formally and informally will not be merely academic theory devoid of practical considerations of the racial crisis which is now upon us; rather, it can be anticipated that the program will bring those in attendance into the heart of this vexing problem, analyzing it objectively and suggesting guidelines for personal and group involvement in keeping with Christian citizen responsibility.



Haselden

Two persons delivering major addresses have their ancestral roots deep in Southern tradition. They are James McBride Dabbs and Kyle Haselden. Both are scholars and outstanding authorities in the field of race relations. Mr. Dabbs, a leading churchman, president of the Southern Regional Council, will address both the Workshop and the Institute. Mr. Haselden, who held several pastorates in Southern states and is the author of the incisive Harper publication, **The Racial Problem in Christian Perspective**, will address the Workshop. He is presently Managing Editor of **The Christian Century**.



Scharlemann

A person who needs no introduction to VANGUARD readers is Dr. Martin H. Scharlemann, a member of the faculty of Concordia Theological Seminary of St. Louis. Dr. Scharlemann, who writes the **Look Around** column for **The VANGUARD**, will present the major theological essay at the Workshop.

Dr. Richard R. Caemmerer, renowned theologian and member of the faculty of Concordia Theological Seminary in St. Louis, will give a theological undergirding for the Institute discussions. In

his little book, **The Church in the World**, Dr. Caemmerer demonstrates a keen awareness of the Christian responsibility to translate good words into good deeds. In his Institute address, "Free Indeed—Through Christ," he will no doubt develop a picture of the Christian and the church acting responsibly to the glory of God when



Caemmerer

men are groping about in the darkness that has fallen as a pall upon our nation while nineteen million of our citizens are seeking even-handed justice. "The Negro in History, 1863-1963" is the title of a major Institute address to be delivered by Dr. Stephen J. Wright, president of Fisk University, Nashville, Tenn.

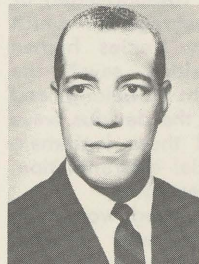
This year the Conference Retreat for the Lutheran Church and the Indian American will, as previously announced, run concurrently with the Institute; its first meeting, however, will be on the evening of July 4. Mr. Rex Quinn, a Sioux Indian, who is Chief of the Office of Tribal Operations of the Bureau of Indian Affairs, Department of the Interior, and Miss Alice Maloney, of the Fellowship of Indian Workers of the National Council of Churches in the U.S.A., will participate in both the Conference Retreat and the Institute.



Wright

The Institute banquet speaker will be Mr. Richard K. Fox, Jr., a member of the U. S. State Department (Personnel Division) and a member of the Board of Directors of LHRAA. He will address the Institute on the Institute theme, "The Emancipation Proclamation Centennial—a Challenge to Church and Nation."

LHRAA is this year celebrating the tenth anniversary of its founding.



Fox

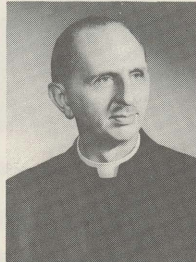
Those who intend to attend the

The Rev. Walter M. Heyne, pastor Berea Church in Detroit, who was the president of the Association from 1954-1957, will preach the anniversary sermon in the University chapel on the Sunday morning of the Institute.

Workshop, the Institute, or the Conference Retreat and have not registered as yet are encouraged to do so at once. To register for the Workshop or the Conference Retreat, please write to LHRAA, c/o Valparaiso University, Valparaiso, Indiana. An Institute registration form is printed below.



Quinn



Heyne

REVOLUTION

(continued from page 1)

dents. More than three hundred were treated for dog bites, or for being trampled, or inhaling tear gas." No, suffering for righteousness sake is not in itself and alone preaching the gospel, but a faithful proclamation of the gospel can never be isolated from an involvement in concern for righteousness and the establishment of it in society.

One hesitates even to try to give an overview of the revolution that is now taking place before our very eyes, because it is at this writing spreading so wide and fast that it becomes impossible to describe it in words. A mere mention even of the places where it is happening is quite inadequate: in New Orleans? in Little Rock? in Houston? in Tallahassee? in Baton Rouge? in Nashville in Charlotte? in Raleigh? in Oxford? in Tuscaloosa? in Jackson? in Birmingham? in Los Angeles? in Philadelphia? in Chicago?

Last Sunday when revisiting my former parish on Chicago's South Side, I found that not only had the nine-year-olds grown into their late teens; one of them, a bit uncomfortable as to how to approach the subject, asked me what at first seemed to be an almost irrelevant question: "What are the jails like down South?" Barbara is now a junior in college—at the age of eighteen. My reply was "Why do you ask, Barbara?" She said, "I want to go to Birmingham and participate in the demonstrations for freedom." Upon further inquiry on my part, Barbara said, "I want to go there not merely because I am a Negro. I think it my Christian duty to participate in the interest of the entire nation."

Negroes have been asserting themselves in Chicago. But before these lines are printed it is possible that the Negroes of Chicago, thousands of them, may be expressing their dissatisfaction with the discrimination to which they are subjected day by day. Perhaps Barbara will have opportunity to give expression to her Christian conviction much nearer home.

Several years ago it was predicted that all formal segregation would be done away with by this year 1963, the year of the Centennial of the Emancipation Proclamation. Although it may take a wee bit longer than that, it appears now that segregation, upheld by local and state authorities as well as the more subtle type found in the North and West in both the big cities and the suburbs, is being attacked and vigorously opposed by those who suffer most under it—our Negro citizens.

Let it be said again, we have good reason, all of us, to thank God for the NAACP, for the National Urban League, for CORE, and for Martin Luther King; the NAACP for seeking the elimination of segregation through the courts of law, a slow, painful, and largely thankless task; the National Urban League because of its half century of helping rural and largely illiterate Negroes to adjust their lives to the rigors of urban life where they are unknown, unwanted, and made the scapegoat for much of our modern urban dilemma; CORE, which in the past two or three years has inspired Negro young people and some older ones to challenge the citadels of bigotry by exposing themselves to every possible danger through sit-ins, picket lines, and other peaceful demonstrations.

When one compares these organizations with such extremist groups as the Black Muslims, whose only ideology is "an eye for an eye and a tooth for a tooth," there is good reason to

thank God for expressions of His providential help in a time of great danger and potential national catastrophe. And whenever Martin Luther King has been seen and heard, his continuous eloquent appeal to Negroes to protest injustices always within the bounds of non-violence and to suffer physical torture and imprisonment in the cause of truth and justice, has confounded his enemies, amazed the white friend and—under God—helped to restrain the passions of the down-trodden. Despite the letting loose of vicious police dogs by the henchmen of demagogues, and the shooting of Negroes whose only "crime" has been a desire to be an American citizen, to cast his vote into the ballot box, and to be free, despite the bloodletting and threat of the same on the part of those opposing justice and constitutional authority, Negroes, thousands of them, have literally loved their enemies, and prayed for their persecutors. How long can Martin Luther King hold back the enraged fury of thousands and turn their passions into peaceful demonstrations sanctioned and encouraged by the law of the land? What is more theologically pertinent is, how long will the just and holy God give us men like Martin Luther King and through them keep the needed revolution from turning into a blood bath? Does God owe it to us?

Pray God that He will awaken the

See **REVOLUTION**, Page 6

14TH 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 1, if possible.

NAME _____

ADDRESS _____

CITY and STATE _____

CAMPUS VISITS

There seems to be little doubt that pastors and teachers are a great potential for nation and church in molding thought and directing minds for responsible participation in the matter of interracial tensions. To be commended for their awareness of this and their desire to do something about it are the leaders of several educational institutions of The Lutheran Church-Missouri Synod. In recent months the presidents of Concordia Seminary in St. Louis, the Concordia Teachers Colleges in Seward and River Forest, Concordia Senior College in Fort Wayne, Concordia College in Milwaukee, and the Lutheran Lay Training Institute, also in Milwaukee, invited a member of the LHRAA staff to visit their campuses. Purpose of the visits was to help acquaint these future church workers with the problems and opportunities confronting the church and its members in this area of concern.

Especially noteworthy in these experiences were visits to the so-called terminal schools. Here, in addition to scheduling addresses to the entire student bodies, the hosts arranged for personal interviews and small group sessions with those students who had already received their assignments in changing communities or congregations serving minority groups for interne and



Business Manager and Sociology Professor Walter Juergensen, LHRAA Field Secretary Karl Lutze, and President Theophil Janzow discuss plans for the day at Concordia Teachers College, Seward, Nebraska.

graduate posts of service to the church. Young wives of these workers were on hand in several instances to discuss their anticipated role of service with their husbands.

Most noteworthy, in the opinion of the LHRAA staff, is the responsible attitude reflected in the faculty and ad-

ministration of each of these schools. Their cooperation with LHRAA, the splendid hospitality offered, their expressed confidence in and commendation of the Association's work, and the deep Christian concern in the matter which was evident in the students, all augur well for tomorrow.--K.E.L.

To Meet the President

The following telegram was received by this writer on June 12 from the President of the United States: "At four o'clock on Monday, June 17, I am meeting with a group of religious leaders to discuss certain aspects of the nation's civil rights problem. This matter merits serious and immediate attention and I would be pleased to have you attend the meeting to be held in the East Room of the White House. Please advise whether you will be able to attend.--John F. Kennedy."

By the time **The VANGUARD** gets into the hands of its readers, the White House meeting will be history. Perhaps it will be possible to report on the meeting later.

After the telegram was received, inquiry was made as to others who may attend the meeting. It now appears that the Lutheran Church will be well represented.

It's always easy to criticize the President. But it appears to this writer that the President is now leaving no stone unturned, not only to resolve the present racial crisis in a peaceful manner, but also to do it in such a manner that justice and equity will come out of it all. The President — and the Congress—need our cooperative action as well as our prayers.

What Can You Do?

Some Members of LHRAA who are also members of chapters of the Association are probably asking themselves or others what they as responsible Christian citizens can do at this time of crisis to undergird the activities of those who are working for racial justice within the framework of constitutional authority. For that reason the office of LHRAA has sent a communication to all chapter presidents, encouraging meaningful social action. Perhaps those VANGUARD readers who may not be reached by chapter activities would be interested in the type of action that the LHRAA office is suggesting to the chapters. The letter sent to chapter presidents follows:

"A crisis confronts our nation. As responsible Christian citizens it is our duty to act in such manner as to help promote peace with justice. We are therefore calling on you as a concerned member of the LHRAA family and as an officer in your chapter of our Association to try to enlist the support of all your chapter members, and as many as they can honorably influence, including pastors of your area, to send personally composed letters or telegrams to their U.S. Congressmen and Senators, asking them to do what may

be in their power to help formulate and enact such civil rights legislation as is needed in the present crisis situation that will help in the speedy removal of racial discrimination.

"In order that such meaningful and responsible social action may be forthcoming, we would encourage you to take immediate steps to involve your chapter members by asking them to cooperate in this undertaking. And since our representatives in the Senate and the House of Representatives will, in the very near future, probably within a week, have to make a decision regarding new and adequate civil rights legislation, we would further suggest that you call a meeting of your chapter at which time you or any person competent to do so can give them the names and addresses of your Senators and Representatives as well as whatever guidance may be necessary to help them participate in this very necessary action.

"You will find enclosed copies of letters which have this day been addressed to our own Senators and Congressmen. We are enclosing them not for duplication but for possible seed thoughts for other personal messages. Immediate action is necessary. Your help will be appreciated."

VANGUARD readers are encouraged to write their Senators or Congressmen at once. The office of LHRAA would be pleased to receive a blind carbon copy of the letters sent.



ON OTHER LUTHERAN FRONTS

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

BEGINNING AT JERUSALEM

"What goes here, pastor? You are the eighth minister to call on me since moving in a week ago." I suppose ordinarily a layman would be flattered to have so many clergy call on him in that short period of time. However, all had come with the same purpose in mind and that was to extend an invitation to "come to church." This layman happened to be a Lutheran who was acquainted with the program of the church in spacing congregations in suburbia. He had moved into an area where he knew before he came what church was closest to him and where he wanted to go. But on arrival he found that seven pastors from other parts of the city felt it to be their duty to extend the hand of welcome and fellowship. Frankly, he was annoyed rather than pleased with these calls. To him it seemed very unorganized and inefficient to have so many pastors making calls all over the city. In fact, it seemed like unfair competition with the Lutheran congregation that he joined soon after. It was the pastor of this congregation who told me about this particular incident.

In meeting with the congregations of this city and in helping them in their "self-study," it soon became apparent that all the older churches were drawing members from all over the city. They recognized no particular area of responsibility, but rather sought members wherever they could be found. Often to the chagrin and annoyance of neighboring pastors, a congregation would seek and find a member in the very shadows of another church. In some cases it was merely a question of which pastor had the "inside" information and could thus make the first call. In other cases it was a question of selling a particular congregation to the newcomer. The total effect was to have an open field for all congregations where the whole community was served in general, but no part of it in particular or to any degree of depth. It became a matter of seeking the most desirable with no one having time for the "least."

This is the problem I would share with readers of **The VANGUARD**. It becomes a very simple question: Does a congregation have a specific area of responsibility? Those who help in establishing new congregations insist that it does. The National Lutheran Council Regional Committees require

church bodies to specify very clearly the boundaries of the field they are applying for in establishing a new congregation. The area within these boundaries becomes the recognized responsibility of that new congregation. It is the exception (for good reason) and not the rule that members come from outside that area.

It has been my privilege to take part in many Lutheran congregational self-studies. In these studies the "community" as related to the congregation is shown as a circle with a one-mile radius around the church building. The "community" served by the congregation is the area within that circle. The population of the "community" is the total of the census tracts within those intersected by the circle. This population figure as taken from the 1960 census statistics includes colored and white, rich and poor—it includes everybody. Many facts are given about these people which are of great help if a congregation is really interested in serving them. But when congregations are seeking only a particular type of people (when they do not really want the "poor" and/or "colored") then they begin looking all over the city for them when they cannot be found close by.

The time has surely come for all established congregations to re-evaluate their ministry. They need to put down on maps just where their members live. They may then discover that only 25 per cent of their members live within that circle of special responsibility. The other 75 per cent may be scattered all over the city. If this is the case, then is it fair to ask why this "community" is being by-passed? Is it because the majority of the people are "poor" or of a different class or different color? Are there other reasons? Where do the new members come from? Where are the Sunday school and congregational leaders? All this is information that helps determine whether or not a congregation is seeking to meet its responsibility to the "community."

Christ recognized that the Christian mission begins right at home. He said that this was to begin at "Jerusalem," i.e., right where he lived.

No amount of generosity for foreign missions can be a substitute for a concern for the colored people that live a block away from the church. No gift to charity can excuse us from showing an attitude of love and good will to those who need the same in the neighborhood of the church. Contributions to the church-at-large can never take the place of the personal acts of Christian witness that are expected of the individual. These are the personal acts of Christian living that St. Paul in Ephesians calls the "fruits of the Spirit."

What applies to a congregation in its corporate witness to the community also applies to the individual. Your

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A LOOK AROUND

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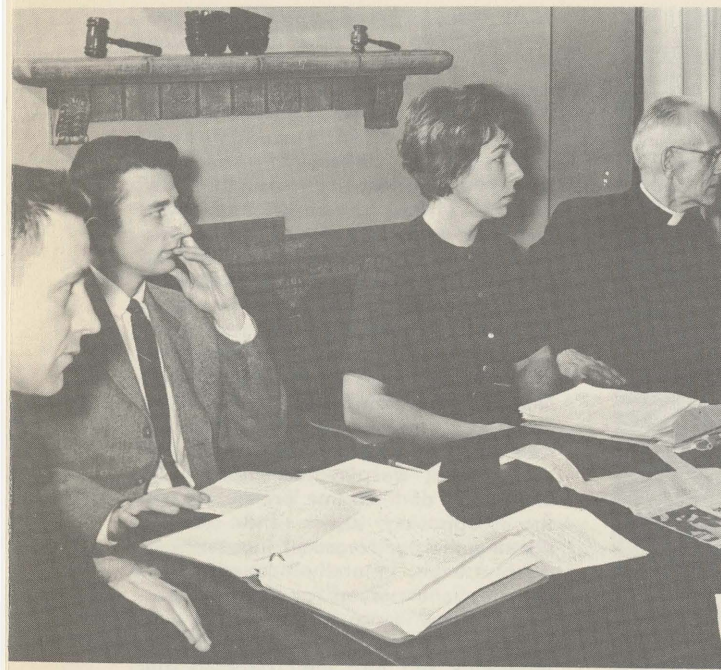
priests and laypersons of the Episcopal Church." This consists of comments and observations on the question of implementing a 1961 resolution of the General Convention of that church body, which reads in part:

"Resolved, that this Church, expressing penitence for marks of racial discrimination and segregation both in her past and present life and structure, take what steps she can to conform herself to the reconciling comprehensiveness of the Body of Christ . . ."

The pamphlet is significant for several reasons. It provides a few examples of how the Episcopal Church is coming to terms with her own multi-racial nature. Moreover, it recognizes that the "marks of penitence" (hence the title!) must point the way in inching forward toward reconciliation. Most illuminating is a description of the part played by two Episcopal rectors in attempts to quell the student riots in Oxford, Mississippi, during the Meredith affair.

On the night of September 30 they went to the Lyceum area and tried to stop the rioting students. In most cases, the students quickly gave up their bricks and other weapons. But then came former General Edwin Walker, the report indicates, to assume a position of leadership in the rioting. Rector Gray approached him. The men around the General asked him who he was and what he, a clergyman, was doing there. The Rev. Gray told him that he was the rector of the Episcopal Church in Oxford and was deeply concerned about what was happening. Mr. Walker then replied that he was an Episcopalian and was ashamed of it. The Rev. Gray tried to reason with him for about ten minutes, but to no avail. A short time later the rector was pulled down from a monument from which he was trying to calm the mob.

We have given this account in some detail, because it illustrates what happens when irrational people become involved in a situation that requires a steady mind and a strong heart. Something of the same sort of thing happens when highly emotional and often vindictive persons in a church organization are permitted to carry on their campaigns of hatred, at times violating basic principles of honesty and fairness. This is deadly poison; and, when this is permitted to be pumped into the life of a church body year in and year out, only disruption can ensue and does.



LHRAA BOARD MEMBERS have been giving service "beyond the line of duty" in the past months. They have made themselves available at bi-monthly intervals for special service to local chapters. Scheduling their meetings for Saturdays, they accept speaking assignments in different churches of the area for Sunday morning, and participate in chapter-sponsored seminars or institutes in the afternoon as speakers, panelists, and discussion leaders. LHRAA is thus able to bring the cause of Christian responsibility in human relations into sharp focus for a local community.

Pictured above are participants in a recent Milwaukee meeting of LHRAA's Board: The Reverend Ronald G. Goerss of Los Angeles, secretary; Galen Gockel of Chicago; Ellen Sweet of Valparaiso, treasurer; Dr. Andrew Schulze, executive secretary; the Reverend Joseph W. Ellwanger of Birmingham, Alabama; Richard K. Fox, Jr., of Washington, D. C., the Reverend Karl E. Lutze, field secretary; Dr. Thomas Coates of Fort Wayne, vice president; and Dr. Clemonce Sabourin of New York, president. (Photos by Schoenfeld)

ON OTHER LUTHERAN FRONTS
(continued from page 5)

Christian witness and mine is being given day by day to those near enough to us to see what we do and hear what we say. It is being given, good or bad. If we take any pride at all in being good Christians we will honestly examine ourselves to make sure that our witness is what Christ would want it to be. This calls for a humble confession of our past sins of failure and neglect. It calls for a renewal of our

faith and a rededication to Him who is our Savior and Lord.

REVOLUTION
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voice of prophecy among those ordained to feed His flock, that He will in this hour of great need and danger give to all Christians a spirit of repentance because of their personal involvement in the corporate guilt that has now become obvious to all the world; and, having turned to Him in

repentance, like Barbara, be determined to become personally involved on the side of justice and equity. Pray God that an already concerned Federal Government will go beyond that which is politically expedient to brave, if necessary, the loss of the 1964 election, to take such steps as the exigencies of these revolutionary days demand, to take sides, if necessary, with all the might at the disposal of the strongest nation in history, to take sides with all that is right and just and good.

**LUTHERAN HUMAN RELATIONS ASSOCIATION
OF AMERICA**

Valparaiso University, Valparaiso, Indiana

OFFICERS: President, The Rev. Clemonce Sabourin; Vice-President, Professor Thomas Coates; Secretary, The Rev. Ronald G. Goerss; Treasurer, Miss Ellen Sweet. Other Board Members: The Rev. Joseph W. Ellwanger, Mr. Richard K. Fox, Jr., Mr. Galen Gockel.

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