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The Vanguard

Lutheran Human Relations Association of  
America

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## The Vanguard (Vol. 11, No. 5), Oct-Nov 1964

Lutheran Human Relations Association of America

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# Lutheran Body Takes Firm Stand Against Prejudice

## ALC Adopts Outline for Discipline

The second general convention of the American Lutheran Church has warned its congregations and ministry that violations of the denomination's racial stands could lead to disciplinary action.

The 1000 delegates' policy statement on segregation said that "anyone who will respond to the Gospel should be welcomed into the fellowship of the church."

Congregations that "stubbornly cling to patterns of segregation and discrimination" should become the object of "pastoral concern" through the ALC's president and the executive committee of the district concerned, the statement said.

Any pastor who "in word or deed" denies the Biblical mandate of an inclusive ministry should receive the pastoral counsel of his district president and executive committee, the statement added.

In addition, it said, any pastor who loses his pastorate adhering to the church's policy should receive the moral support of his brethren "and financial assistance from the district until he receives a call to a new pastorate."

"Wherever and whenever the churches help foster race or class distinctions between people, and wherever and whenever they support attitudes of superiority or inferiority between persons, groups or classes, they violate God's will," the statement asserted.

## Association Staff Appointments Announced

### Pastor Karl Lutze Executive Secretary

The Lutheran Human Relations Association of America has appointed the Reverend Karl E. Lutze as its new executive secretary.

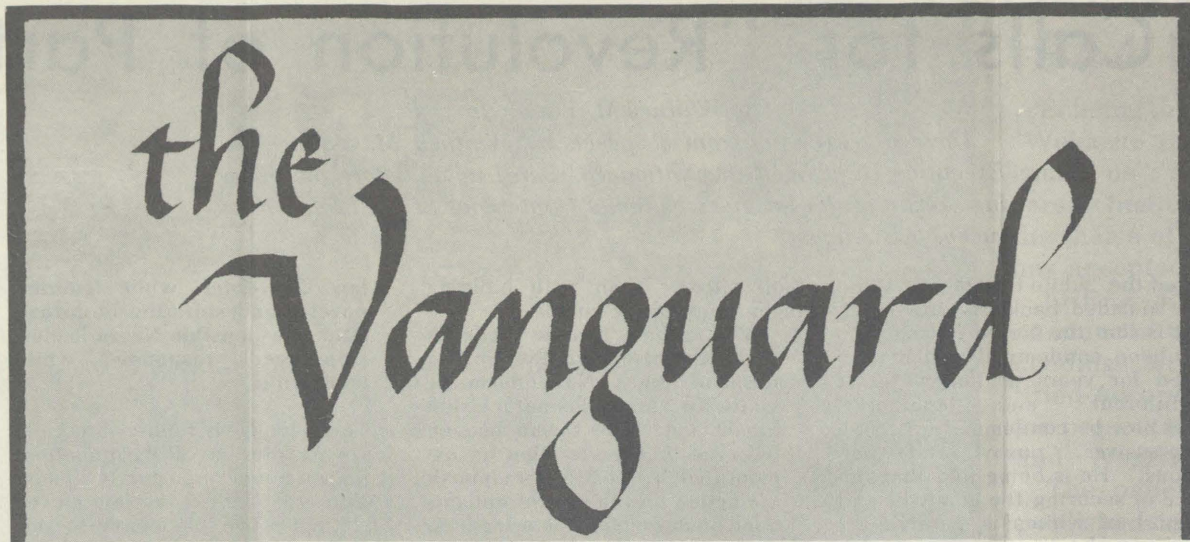
Already in the Association's early days Pastor Lutze served as a board member and in 1959 he became field secretary. He was named associate executive secretary in 1963 and headed the work of LHRAA last year while Dr. Schulze was on leave.

The new executive secretary also serves as a member of Valparaiso University's Theology Department. He was just recently appointed member of the Plenary Board of the Lutheran Deaconess Association and has served as a consultant to the International Walther League.

Prior to his coming to Valparaiso, Pastor Lutze was for 15 years associated with the Oklahoma District of the Lutheran Church—Missouri Synod serving congregations in Muskogee's and Tulsa's Negro communities. During a large share of this time he also served neighboring southern churches in white neighborhoods as interim pastor, thus becoming involved in community and interracial concerns. He was not only charter member but also twice president of the Tulsa Urban League and has spoken at Urban League functions across the country.

In Tulsa he also helped organize "Neighbors Unlimited", a nationally cited neighborhood group that encourages community discussion, stability, and responsibility in racially changing residential areas.

As announced in the May-June issue of the *Vanguard*, Mr. Burton Everist is serving as assistant to the executive secretary.



Vol. 11, No. 5

Lutheran Human Relations Association of America

October-November, 1964

## Students Return From Service In Inner-City Peace Corps

Twenty participants in the Lutheran Inner City Peace Corps have returned to the campus of Valparaiso University after spending a year in the inner cities of five urban areas.

During the term of their service, the volunteers lived and worked among the people found within the neighborhoods of local Lutheran churches.

The Inner City Peace Corps members have resumed their studies

at the University and are seeking ways of relating their experiences to the task of everyday living on campus.

Plans are being made for discussion groups in which other students meet with returned volunteers to explore various facets of the inner city as they relate to different academic disciplines.

Dr. Victor Hoffmann of the Department of Government moderated a session in which students related politics to specific problem areas in urban life. The fields of education, social work, economics, music, theology and drama are among those to be examined and discussed during the balance of the year.

Lynn Schroeder, who devoted her year to the Detroit community, remarked, "The need to share more than just specific inner city situations is felt keenly by many of our group. There is a need to relate the common concerns of man for man, the living witness of every man to the presence of God in him to our fellow students on the University campus."

those who desire historical insights on the subject of human relations for scholarly or practical purposes; and second, to keep abreast of and to record recent studies, findings, and activities in human relations both within and outside of the church.

Work in the new department is already underway in reorganizing and enlarging the Association's existing library and files. This includes not only books and periodicals, but also compilation of historical data, especially in the church. As the department expands the staff anticipates releasing reports and evaluations on visual aids, books, and articles.

Dr. Schulze has noted that the new department of research will not meet all its anticipated goals in its first months of operation, but as services are developed their availability will be announced.

"We feel the power and love of Christ needs to be applied to all of life."

"From our experiences of working in inner city areas we have become aware that many of the attitudes and concerns that we developed in the context of our work are just as applicable and relevant to our work and life as students. This we hope to be able to relate, at least in part, to our fellow students."

Congregations in Dallas, Cincinnati and St. Louis have requested teams of students in future programs of the Inner City Peace Corps.

Selection of team members, all of whom take at least one year out from their college program, is made by a five-man screening committee, consisting of University President O.P. Kretzmann; Prof. Walter Reiner, director of the Youth Leadership Training Program, and of the Peace Corps; Rev. Karl E. Lutze, executive secretary of LHRAA; Dean of Students Luther P. Koepke; and the Rev. Paul Bretscher, professor at Valparaiso University.

Dr. Schulze reports that the new head of Valparaiso University's Moellering Library, Carl Sachtleben, has "generously agreed to serve as consultant as we set up this new arm of our program."

Dr. Clemonce Sabourin, LHRAA President and pastor of Mt. Zion Lutheran Church in New York's Harlem, comments:

"Our new Director of Research comes to his job with many outstanding qualifications. His entire ministry has concerned itself with this area of concern and his discerning involvement through the years makes him a veritable 'walking resource center' of information."

Dr. Schulze's ministry, since his ordination, was in the Negro communities of Springfield, Illinois; St. Louis, Missouri; and Chicago, Illinois; in 1954 he moved to Valparaiso to become the Association's first executive secretary. He has also served as a member of the University's faculty as a member of the Department of Theology.

During the past academic year, Dr. Schulze was given a leave of absence from the University. Through the assistance of a grant from the Wheat Ridge Foundation, Dr. Schulze has spent that time in research and preparation of a new book about the racial situation confronting the world, and the church's responsibility.

Left, Pastor Schlegel; right Pastor Herzfeld.



## Pres. Schiotz Emphasizes Civil Rights

The president of the American Lutheran Church called for full support of civil rights by all peaceful means, as he opened that denomination's general convention in Columbus, Ohio, this month.

Dr. Fredrik A. Schiotz said the Christian church in this generation "may very well stand or fall by her proclamation and practice of righteousness in human relations."

He said the church's job is to proclaim and instruct, and an integral part of that teaching is that "human rights take precedence over all other rights—be they called property or states' rights."

The Lutheran leader stressed that each pastor and layman must "relate himself to the human relations issue as it obtains in his own community." He urged the

convention delegates to "see to it that the doors of your church swing as wide open in welcome to all people as do the arms of the Savior. Read enough so that you can ask the discerning question when you hear opinions expressed that are anchored in emotion rather than in fact."

"Don't allow yourself to be frightened by accusations of communism because you show interest in the Negro for whom Christ died."

"Be alert to find ways whereby you can support community activities looking toward fair housing and equal opportunity for employment and education."

"Help the people in your congregation to adjust their thinking to accept the possibility of being served by a Negro pastor. And look for the opportunity to make the acquaintance of Negro families."

For a summary of Dr. Schiotz' comments at the Valparaiso University Institute on Human Relations, see page 3 of this issue.

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## LHRAA Elections

The annual election of members to LHRAA's Board of Directors resulted in the re-election of the Reverend Clemonce Sabourin of New York City as President (seventh term), Richard Fox of Washington, D.C. as Vice President (second term) and Dr. Robert Miller of Charlotte, North Carolina (first full term).

The newly elected secretary of the Association is the Reverend Ronald Schlegel, pastor of St. Philips Lutheran Congregation in St. Louis. Pastor Schlegel has been active in Association work for several years having only been the President of the St. Louis Chapter this past year.

New board member-at-large is the Reverend Willie Herzfeld. He is pastor of Christ Lutheran Church in Tuscaloosa, Alabama, and has been active in the civil rights movement in the South, having served as president of that city's affiliate of the Southern Christian Leadership Conference.

President Sabourin expressed deep appreciation for the significant contribution and service given to the Association by retiring board members, Pastor Ronald Goerss of Los Angeles, and Galen Gockel who will continue his post as *Vanguard* editor.



Pastor Karl E. Lutze and Dr. Andrew Schulze.

## Urban League Director

# Calls for "Revolution of Participation"

By Whitney M. Young, Jr.

These are excerpts from a speech by Whitney M. Young, Jr., Executive Director of the National Urban League before the opening session of the League's National Conference at Louisville, Kentucky, last August.

... We find ourselves confronted with two of the most volatile emotions known to human beings — anger and fear. Anger — born out of frustration — which gave rise to stepped-up boycotts, sit-ins, lie-ins and other actions which reflected the Negro's desparate plight and his doubts that the dreams expressed at that magnificent March on Washington would ever be revealed.

We find, also, a counter-force, oftentimes in the guise of patriotism — a super-anger that became hate, such as was evidenced in the assassination of a beloved President, one who had championed the cause of Negro citizens. A super-anger that displayed itself in the firing of bullets into the homes of Negroes in Jacksonville, in the burning of churches and the killing of youngsters in Alabama, in the brutal beatings and mysterious disappearance of three young freedom fighters in Mississippi.

That two of these were white and one Negro should alert every American to the fact that the enemies of freedom make no distinction when protected by a state government which predicts, if not encourages such actions.

Fear — unprecedented fear and anxiety in their rawest form — are evident in what has come to be

called the "white backlash". What this so-called backlash says in effect is that the Negro citizen who has been condemned and stereotyped for years as being "lazy", "indifferent", and "apathetic" must now be condemned for being "aggressive", "pushy" and "ambitious." He is being told that the price of securing the goodwill and support of whites is passive acceptance of injustice and second-class citizenship. The Negro citizen is being told to forget the glorious part of other Americans' struggles for political and economic rights. He is being told to forget the women's suffrage movement, to forget the rise of labor unions, to forget the American Revolution itself.

It is ironic that many of the "backlashers" have conveniently forgotten their past. For, without exception, they or their ancestors too fled from oppression abroad, seeking freedom and equality of opportunity here.

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The Urban League is more concerned with states' responsibilities than with states' rights. The Urban League is more concerned with building strong, independent, intelligent citizens than with building strong, independent, intelli-

gent citizens than with building bigger and better bombs.

The Urban League believes that extremism, whether in the form of Black Nationalism or white Ku Kluxism, is not a virtue but a vice. The Urban League believes that moderation as exemplified by positive, responsible action on the part of enlightened businessmen, labor leaders, government officials and all decent Americans is a virtue.

To meet these forces the Urban League challenges all Americans to participate as never before, not only in bringing to fruition the American dream for all our citizens, but also in the forthright repudiation of those who would divide our country and deliberately exploit the fears and insecurities of any of our citizens.

The theme of our conference is also very much related to the recent riots in several of our urban areas. We deplore violence, looting, vandalism and criminal action of any type, and strongly urge the cooperation of all local leaders with intelligent police enforcement officials toward the eradication of such activity.

But peace is more than the absence of conflict. It is the presence of justice. Obsession with

law and order, while ignoring poverty and suffering is unrealistic. Responsible Negro leadership needs responsive white leadership.

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The new Civil Rights law calls for a Revolution of Participation; it places equal opportunity almost within grasp. Now the law moves from legislative chambers to our homes, our neighborhoods, our communities, cities and states. The real challenge to individual citizens is just beginning.

The danger here is that many will believe that with passage of the law the job is done. We know differently. We know that it can succeed only through a Revolution of Participation.

The Negro citizen and the Urban League are challenged today as never before — to help citizens help themselves in the use of the tools and resources of existing institutions — to take direct action and to participate fully in the life of their communities.

As I said at the March on Washington a year ago, it is not enough to march on picket lines; our citizens must also march beyond protest to participate.

We must march to PTA meetings, to libraries, to voting booths.



Whitney Young

We must march to party caucuses, to adult education classes, to vocational and apprentice training courses. We must march to decision-making meetings on town zoning, urban renewal, health, welfare and education. These are the sensitive points in which our participation will determine how our children and grandchildren will live. Specifically, therefore, I am calling upon local Urban Leagues to mobilize and organize the Negro community into effective, disciplined social action, bringing about change in conditions through intelligent use of existing social, economic and political institutions locally and nationally.

## Our Youth - Do They Starve 'Mid Plenty?

By Rev. Karl E. Lutze

Rev. Lutze is the Executive Secretary of the Lutheran Human Relations Association of America.

The past two *Vanguards* have devoted generous space to reports on the Mississippi Summer Project. *Vanguard* editor Galen Gockel covered the training sessions in Oxford, Ohio where the young, committed and devoted workers were briefed. Some of the information he gleaned might not be classified as newsworthy, but it seems noteworthy.

It has to do with comments made by those young men and women about their spiritual life. In the editor's attempt to find Lutherans to interview he came across five. At least they were raised as Lutherans, but since their childhood days their relation to the organized church had become strained, or had disappeared. They could best be described as ex-Lutherans.

These five seemed no longer actively involved in their churches. They were neither rude nor disrespectful. They had not lost their esteem for God, nor was it their intention to abandon Jesus Christ. As a matter of fact, they were deeply concerned about some people they were going to serve, and they saw a need for bringing justice, mercy, love, help, patience, kindness and brotherliness to these people, even in the face of danger and possibly death. And

they saw this entire venture very much in terms of God and faith and spiritual commitment.

But they did not see it in terms of church — not church as they had been exposed to it through the years. They did not damn the church or even abuse it. They simply found it irrelevant and unrelated to this need and this activity.

Those who have met these young, earnest and dedicated people who have appeared on the scene these past few years — usually in the middle of some expressed concern for civil rights and human dignity — have found what our editor found.

Two summers ago at Fisk University in Nashville I met Jean. She was attending the Institute on Human Relations in preparation for further participation in the activities of the Student Non-violent Coordinating Committee (SNCC). She told how she wasn't going home after the sessions.

Her family had virtually disowned her. She "need not write or return home" until she discontinued her "disgraceful and childish course" of championing the Negro's cause and "ungratefully subverting her Southern heritage." They had withdrawn support and if she wished to complete her college training she would have to do it on her own.

Jean's parents were university graduates, prosperous, cultured, church people. They had taught her the virtues of Americanism, the propriety of a polite regard for others and the Christian's commitment to the principles of love for

neighbor and of integrity before God. Now she was confronted with their censure and castigation as she endeavored to apply to her life what she had learned.

When I asked her about her church, she smiled kindly — almost as adults when they see a six-year-old girl wearing mother's high heels and a curtain trailing behind for a wedding dress.

She would not be swerved from her principles and ideals, however much her disturbed parents threatened. Embittered, though still weeping, in love for her family — this girl could only pity her parents. And she preferred not to discuss her pastor, whose only words were to urge her to renounce her commitment, return to her home and make her parents happy.

How does the church minister to youth so full of promise? The church has expressed its concern and, especially at the local level, has often thrown up hands in near despair, conceding inability to cope with this highly volatile group of such inestimable and untried potential.

Some have devised programs to "keep them busy" and to "keep them off the streets." Almost all, in one way or another, seem to express the desire to maintain some sort of tie with them so that after youth pass these difficult days of decision they might still "remain with the church" and at a mature age be ready to join hands in the work of the church.

It is at that very time, however, when they do emerge into maturity that youth are challenged to scruti-

nize the validity of their values and ideals in the face of the world about them, for it is then that they see the choices before them as to what kind of life will be theirs.

And the strong lure is away from honesty, virtue and integrity to the selfish, the aloof, the phoney and the inhumane.

These youth have pointed out that the institutional church has not been of much assistance as they face life's great alternatives.

They see the adults in the churches pursuing short and long range parochial aims — building and expanding the facilities, undergirding the financial structure, cultivating an image of greatness, respectability, prestige and acceptability in the community, and limiting service for the most part to the immediate constituency.

Much of this can perhaps be justified — but can it be done at the cost of the youth who see tabled until a more convenient time (or indefinitely) the mandates of our Lord that the church be God's community to dispense grace and love and concern and welcome to the lonely, the stranger, and the troubled people?

At the national level the leaders of youth in the church have sensed the situation and have made significant contributions. But not without great — and often bitter — criticism. The International Waltham League conventioners were confronted by challenges hurled at them by Dick Gregory. The Luther Leagues have been addressed by Louis Lomax and Martin Luther King. The national church periodicals for youth have repeatedly

attempted to display the troubled world that is in such desparate need of the church's concern and help and rescue.

And the youth are ready to respond.

We who are adults have need to do soul-searching. Can it be that youth whom we've cultivated and trained in discipleship to the living Lord find us holding them back from responding to His call: "Go, give, love, serve?" Are we fearful that they might lose something — or that we may?

Have we taught the great truths with fingers crossed behind our backs? Have we veiled the words of our Lord so as not to apply to us or our children?

"If a man would be My disciple let him take up his cross and follow Me; for whoever would seek to save (rescue, salvage and protect) his life will lose it; but he who is willing to lose (forfeit, surrender) his life for My sake shall find (discover it)!"

Perhaps the human relations groups in the churches must involve youth more in their programs. The Episcopalians meeting in St. Louis this month have discussed this. LHRAA has developed campus chapters and, in a small, preliminary way, has been working with a Visitors-from-the-South program to bring youth together in this concern.

Perhaps it is not yet too late to see the potential in God's youth and to take on the immense task of showing them the challenge and helping them meet it.

We have great resources to make available to them. Will we?

### IF THERE BE SORROW

If there be sorrow  
let it be  
for things undone  
unrealized  
unattained

to these add one:  
Love withheld...  
...restrained

—Mari Evans  
from New Negro Poets: USA

NEW NEGRO POETS: U.S.A., edited by Langston Hughes (Indiana University Press)

What can a reviewer say that this poem and this book have not already said?

In Langston Hughes' latest collection gifted Negroes express their own yearnings, delights, frustrations, dreams and expectations.

Who is there who can read "Face of Poverty" without beginning to gain some comprehension of the substance of poverty? Who can study "This Morning" without feeling a breeze of joyous freedom?

## The Vanguard

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Acceptance

# New Book Summarizes 1964 Institute

Echoing the admonition of the Apostle Paul "Welcome one another as Christ has welcomed us", the 15th Annual Valparaiso University Institute on Human Relations stressed the theme of "acceptance" of all men as God has accepted us.

LHRAA Executive Secretary Karl Lutze announced that the annual issue of the proceedings will soon be off the presses. Entitled **Acceptance**, the book includes the major presentations given at the 1964 Institute and Workshop for Professional Workers.

The papers offered in the Institute and published in the forthcoming book examine the challenge of acceptance of all men as it relates first of all to the basic theological foundation, but also in the various areas of human life: in the Church, in the community, in the nation as a whole, and especially in the life of each person.



Panelists view of some of the 300 people attending the 15th Annual Valparaiso University Institute on Human Relations.

## "God's Acceptance Is Here"

Dr. Edward Schroeder, Professor of Theology at Valparaiso University, provides Biblical undergirding with his paper on "A Theology of Acceptance."

**Professor Schroeder points to Jesus' first recorded sermon where He claimed that God had sent Him to "proclaim the acceptable year of the Lord."**

According to the Valparaiso professor, "Jesus bore all that was unacceptable—our sin—before God in His own self, and hence made God's acceptance a reality for all men. All time is God's time of accepting men. Consequently it is the work of Christians to proclaim the fact of God's acceptance of all

men in the face of principalities and powers which refuse to admit that they are defeated.

**"This is the ministry of the Church, the ministry of God's acceptance in Jesus Christ.**

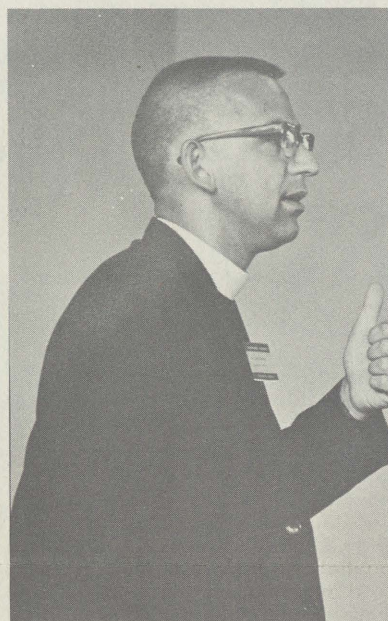
"Such a ministry", continues Dr. Schroeder, "must be personal. The ministry of God's acceptance must always be personal because it is an ascription of value to the man receiving that ministry."

Illustrating his contention that the Church's work must always be personal, Dr. Schroeder points to people's reactions to mechanized services as opposed to personal services: a mechanical waiter does not ascribe value to the recipient of its services. "Only a person can minister, all else is mechanization, routinization, and, consequently, results in impersonalization."

The Valparaiso professor suggests that this personal ministry is seen primarily in the work of Jesus Christ, who personally ministered to man.

Consequently, all the programs that the Church might provide and conduct, asserts Dr. Schroeder,

are limited by the same essential requirement: the ministry must be personal in order to communicate to the individual that he is accepted by God and by God's ministrant.



Dr. Edward Schroeder

## 'Accept Reality'

Reporting on her personal struggle to overcome her paternalistic attitudes toward Negroes, Virginia-born Mrs. Sarah Patton Boyle related her reaction to the shattering of her false image of the Negro.

Wife of a University of Virginia professor, Mrs. Boyle first began to investigate whether her Southern social mores were correct when a qualified Negro young man was refused admittance because of his race.

The Virginian woman, whose book **The Desegregated Heart** details her experiences, determined to examine the validity of the doctrine of segregation at first hand, and consequently began to speak to various Negroes personally.

**"When I learned that colored Southerners do not love and respect white ones, that I was a life-long fool, I suffered actual physical shock. Cold and numb I stumbled into bed."**

According to Mrs. Boyle, the white Southerner can not bear to have his imaginary world which is filled with his imaginary docile Negroes destroyed because he will have to see that the Negro that does exist is quite angry with him. "It means that they themselves are not, as they had thought, intelligent, good citizens, but actually blind fools, who all their lives unawares had been guilty of much which their own consciences condemn."

"When a typical paternalistic Southern white listens to the Negro's point of view—in short, when he accepts the real Negro—he forfeits the illusion upon which his very emotional security and self respect are built. He can no longer

accept even himself. This may be why many otherwise upright and intelligent persons eagerly swallow nonsense which sustains their old beliefs."



Mrs. Sarah Patton Boyle

## Acceptance in the Community and Church

Mrs. Carol Sherman describes herself as "not a sociologist, not a theologian, not a professional of any kind, but rather a housewife and a mother of six children."

Mrs. Sherman emphasizes that she is presenting the efforts of ordinary people who seek to promote acceptance of the Negro minority in a neighborhood of her home-town, Tulsa, Oklahoma.

"Neighbors Unlimited", the group in which Mrs. Sherman participates, is attempting to deal with the matter of acceptance through four areas: schools, real estate, community information, and interracial rapprochement.

The Tulsa housewife describes the work of the four committees: "The idea was that the crux of our problem was rumor—the unfounded rumor that was a basis for panic which spreads like wildfire.

"We put out brushfires. The Education committee met with the Board of Education and the Superintendent of Schools to try to get a more positive attitude into the school.

"The Real Estate committee investigated the rumors about FHA loan evaluation in a changing community.

"The Communications committee provided mimeographed materials and asked for block meetings.

"The Interracial committee met with the North Side Ministerial Alliance, a group of Negro ministers, asking their help."

Mrs. Sherman concludes that "Neighbors Unlimited" continues to work for acceptance of minority groups in Tulsa, even though some of the group's objectives were not attained. "It is real understanding and acceptance that is the goal," asserts this mother of six.

Speaking to the responsibility of denominational administrators to work emphatically for acceptance of minorities in the churches, American Lutheran Church President, Pastor Fredrik Schiotz, stresses the work he does as a denominational official.

When he dedicates a church building, he tells the congregation: "The doors of this building must swing open as wide as the Savior's arms when he said 'Come unto me all ye who are heavy laden.'"

SO THAT YOU WILL BE  
ABLE TO PLAN NOW:

**JULY 23 - 25**

1965 VALPARAISO UNIVERSITY  
INSTITUTE ON HUMAN RELATIONS

and

**JULY 26 - 29**

1965 WORKSHOP IN HUMAN RELATIONS  
FOR PROFESSIONAL CHURCH WORKERS



Mrs. Sherman listens to Dr. Fredrik Schiotz, LWF President

# District Contracts to Forbid Bias in Church Construction

The Michigan District of the Lutheran Church—Missouri Synod will include equal opportunity clauses in its building contracts, in the wake of a resolution passed at the last district convention.

Noting that "in this day and age, attention needs to be given to the causes as well as the cases of injustice," the district also urged all self-supporting congregations in the state to follow suit by barring discrimination among contractors with whom they deal.

The equal opportunity provisions will be included in all contracts "involving the District, its Church Extension Fund loans, and its subsidized congregations."

The movement for such action has been gaining momentum since the National Conference on Religion and Race in January, 1963 where it received wide support.

Many Roman Catholic dioceses have such programs. In 1963 Bishop Helmsing of the Kansas City-St. Joseph diocese ordered non-

## Text of Equal Opportunity Clause

*Below is the wording of the clause which the Michigan District of the Lutheran Church—Missouri Synod will include in all construction contracts.*

In connection with the performance of work under this contract, the contractor agrees as follows:

The contractor will not discriminate against any employee or applicant for employment because of race, creed, color or national origin. The contractor will take affirmative action to ensure that applicants are employed, and that employees are treated during employment without regard to race, creed, color, or national origin. Such action shall include, but not be limited to, the following: employment, upgrading, demotion, or transfer; rates of pay or other forms of compensation; and selection for training, including apprenticeship.

The contractor will, in all solicitations or advertisements for employees placed by or on behalf of the contractor, state that all qualified applicants will receive consideration for employment without regard to race, color, creed or national origin.

The contractor will take such action with respect to any sub-contract or purchase order as the contracting agency may direct as a means of enforcing such provision, including sanctions for non-compliance.

discriminatory clauses to be included in all building projects of his diocese and of Catholic institutions located in the area.

# Dr. Spock Explores Causes And Effects of Prejudice

America's foremost authority on child care has stated that Negro parents are "taking a constructive course," when they themselves participate in the civil rights movement.

Dr. Benjamin Spock, in a recent magazine article, ex-

plains "by finding a way, at last, to take action against a humiliating situation, they dispel part of their long pent-up anxiety and resentment. They gain a greater self-respect. These changes in their inner feelings make them better parents."

In the article "Your Child and Prejudice", printed originally in *Redbook*, and later in the October *Ebony*, Dr. Spock outlined some of the problems Negro parents encounter, and presented a number of ways in which white children could be immunized from prejudice.

Referring to the Negro parent, Spock asked, "Just how do you break the news to a small child who trusts you and who still trusts the world that he'll be considered second class and objectionable all his life—no matter how admirable he is—because he has inherited your skin?"

Among the "generally accepted psychological principles which must have some application," the pediatrician cited the need for a child to be able to talk with his parents about anything that worries him and them.

"I feel sure from all I have read and from limited experience that Negro children will have developed real concern about color by the age of four or five, whether or not they have ever alluded to it directly. . . . The trouble with delay is that when parents try to ignore a subject which is truly bothering the whole family, the child's apprehension and misunderstanding become even worse than they have to be."

Dr. Spock feels that two pitfalls must be avoided by the Negro parent—teaching hatred on the one hand, and transmitting a feeling of helplessness on the other.

"It's good for the Negro child's own sake to believe that some whites are kind and fair, that progress is being made though it's painfully slow, and that his own eventual efforts in the civil rights struggle will contribute. These beliefs give him a basis for hoping and working. They allow him to retain his sense of worth and dignity.

**"In one sense the Negro youth who is fired with idealism is to be envied, even when he runs a risk of injury or death. Man is most admirable and happy when he has enlisted in a crusade that will aid his fellowmen."**

White parents, according to Dr. Spock, may show their biased feelings if, for example, they are more uneasy when they find their children playing with an unknown Neg-

ro child instead of an unknown white child.

In responding to the fear that school integration will have an adverse effect on the education of white children, Dr. Spock said, "in actuality there are very bright Negro children as well as average and dull ones—the same range as for white children."

"I think that all parents should work for well-integrated schools not just because they are morally right, not just because it will benefit those who have been discriminated against, but because it will broaden and make more flexible the children from privileged families. Experience has shown that this need not retard the academic progress of the privileged children.

**"In the same sense it will be better preparation for life if all children grow up in neighborhoods that contain people from a variety of backgrounds and skin pigments."**

In discussing the effect of discrimination on the Negro child, Dr. Spock observed that the youngster becomes convinced that he is an inferior person—partly from what his parents must tell him directly or indirectly and partly from the treatment he receives from white children and adults. "What this really means is that the Negro child becomes prejudiced against himself, at the start of life, by accepting the white man's prejudice against him."

## AFTER THE CIVIL RIGHTS ACT . . . What Can YOU Do?

JOIN the Lutheran Human Relations Association of America

to assist and enable the church and its members to fill the role of responsibility intended by our Lord in the face of tensions, problems, and opportunities in human relations.

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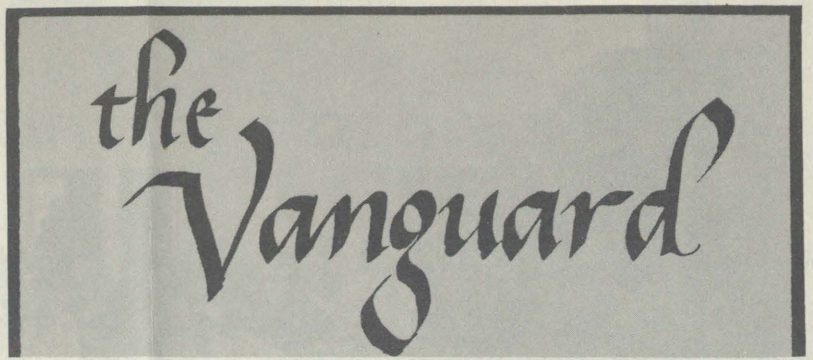
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Lutheran Human Relations Association of America

# LHRAA Releases "Primer" for Use

A Primer In Human Relations is available without cost from the Lutheran Human Relations of America. The pamphlet is designed as a guide for discussion to be used by people who have not had many encounters with people of other racial or ethnic backgrounds.

The primer presents 26 of the ABC's in human relations, each beginning with a different letter of the alphabet.

Some examples:

**C**ONDESCENSION will build walls and distance between you and other people. Avoid it like a disease. Condescension flows from pride, which cuts; not love, which heals.

**I**GNORANCE of the other person's point of view, personal history, or experience contributes much to poor human relations.

**W**ELCOMES to your church (not to some church elsewhere) must be extended sincerely. They must not be offered with the unexpressed hope that they will not be accepted.

**Y**OU are the one who must be concerned about the physical as well as spiritual needs of your fellowman in order to share with him the love of God in Christ Jesus, your Lord. He went about doing good to all men.

The pamphlet is a reprint from the primer's original appearance in the magazine *Interaction*, published by the Board for Parish Education of the Lutheran Church—Missouri Synod. Its author is LHRAA Executive Secretary Karl Lutze.

# Launch Plan to Aid Negro Education

A massive action and demonstration program to improve Negro educational opportunities in the South has recently been launched. The "Education Improvement Project" (EIP) is designed to develop techniques applicable also to the North.

The project is sponsored by the Southern Association of Colleges and Schools and the College Entrance Examination Board (CEEB). It is the single most ambitious effort of its type, with its first five years expected to cost approximately \$20 million.

EIP has two parts. First, centers will be set up by the Southern Association in at least five cities to carry out a comprehensive attack on obstacles to Negro educational progress. Each center will bring together its city's predominantly white and predominantly Negro colleges.

Second, the CEEB and 18 colleges and universities will cooperate with 11 selected school systems in identifying promising Negro youth in the 7th and 8th grades and working with them through high school towards the goal of college admission.

The first center is in Nashville and involves George Peabody College, Fisk and Vanderbilt Universities and selected local public schools. Plans are now under way for centers in Durham, Houston, New Orleans, Atlanta and Huntsville.

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