

1967

## The Vanguard (Vol. 14, No. 2), Mar 1967

Lutheran Human Relations Association of America

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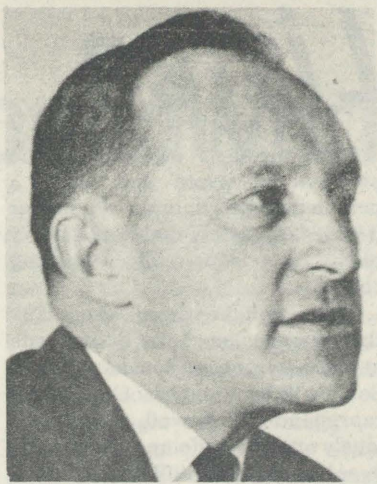
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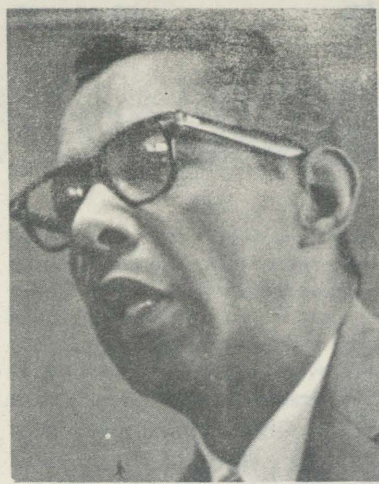
the REV. ED. THOMPSON  
of Philadelphia  
"... set aside agenda."



PRES. OLIVER HARMS  
of St. Louis  
"... must involve districts."



the REV. KARL LUTZE  
of Valparaiso  
"... must become indignant."



PROF. JEFF JOHNSON  
of Valparaiso  
"... involved in convention."



the REV. ARTHUR SIMON  
of New York  
"... concern for housing."

## Leaders Assess Church's Racial Progress

After Pastor Joseph Lavelais of Philadelphia had conducted opening devotions at the Conference on Church and Social Change at Chicago's Concord-O'Hare Inn, Chairman Wieder-aenders presented for adoption an agenda which had been mailed to participants prior to the meeting.

A motion from the floor was adopted by a large majority that the printed agenda be set aside. Voices from the floor indicated an eagerness to discuss the church's commitment and participation in filling a meaningful role in the social problems of the day as they impinge upon the church and the communities it serves.

Fearful that valuable time needed for thorough discussion on vital issues might be lost in formal presentations, speakers from the floor asked that the theological essay prepared for the occasion be mimeographed and mailed to participants.

The wish of the conference was that Synod President Oliver Harms first present his report to the conference, and that ample time be allowed to discuss the report.

In his presentation President Harms repeatedly expressed regret that the church has done so relatively little in helping to solve racial problems, but he acknowledged also the tedious and often cumbersome way in which the church must necessarily operate.

By way of pointing to progress made, he told of the \$20,000 grant the Synod had voted through its Board of Directors for the Northern Illinois District's three year project to explore the value of a staffed office to work in cooperation with

that in the church's ministry of love the articulating of the Gospel is essential, in the spirit of Romans 10, 14: "How are they to believe in Him of whom they have never heard?"

### Words or Deeds?

The sentiment expressed from the floor focused on what a considerable number regarded as a real and present danger observable in the church.

### Not intending to single out church

ers in a Conference on The Church and the Racial Revolution.

This conference ended with a distilling of the discussion into twenty points for the President to consider by way of implementing resolutions of previous synodical conventions.

The President subsequently appointed an Advisory Council of ten—pastors and laymen—to assist him in working through these points.

**December 6, 1966:** Reconvening of the original group for the President to report on progress was canceled because of Synod's desperate financial situation.

**February 27-28:** Canceled meeting rescheduled.

### BACKGROUND:

**June 1965:** At the close of the Lutheran Church - Missouri Synod's Detroit convention, members and pastors of inner city churches met with Synod's President and Vice-Presidents to voice frustration and bitter disappointment that this convention of a great church had not been confronted in any significant way with the serious social problems of the day relating to race, minority groups, and poverty.

**December 16-17, 1965:** As he had promised, President Harms assembled some 60 laymen and pastors involved in inner city concerns, along with Vice-Presidents and other synodical lead-

all Chicago area Lutherans on human relations problems there.

He indicated that far more must be done at district and local levels. This could "enable Synod to develop a national strategy."

Dr. Harms also presented to the conference two new documents (edited texts appear in boxes on page four) which he had asked two structured synodical groups to prepare.

One paper deals with civil disobedience, the other with the matter of synodical officials utilizing the services of private clubs that operate under racially discriminating policies.

Much time was spent after this presentation in effort to clarify the theological implications that underly the concern for the church's ministry to the problems of human need.

President Harms had expressed a fear that what he termed "the love of God" might be overlooked in the Christian's concern to bring "human love" to men.

His intent was, clearly, to warn

leaders as such, conferees lamented a serious and widespread situation among Christians which insists on a commitment to speaking the words of the Gospel—making that Gospel more sterile than pure—in which the actions of love for the total man are relegated to a subordinate role in the ministry.

This attitude would seem to imply that such actions might be something other than God's love, working in and through the Christian.

This position was developed around I John 3, 17, 18: "If any... sees his brother in need, yet closes his heart against him, how does God's love abide in him... Let us not love in word or speech but in deed and in truth."

Pastor Harms' final words urged repentance and renewal, asking that the high ideals of concern for the needy be pursued primarily through the orderly—though sometimes slow—processes provided in our synodical structures, and that this be done with a sense of urgency, but also with a realistic

awareness of the slowness of change.

### Time to be Indignant

LHRAA Executive Karl Lutze observed in his presentation that the unusual beginning of the Conference reflected anger—not an anger of malice but the kind described by St. Paul in II Corinthians 11: "Who is caused to stumble and I am not indignant!"

"Scriptures repeatedly warn God's people against conduct that would discredit His ministry or cause His Gospel to fall into disrepute," Lutze told the delegates. "God Himself is angered when men whom He would reach with love are caused to turn away from receiving it. Those engaged in ministry to the people of our country's minority groups find time and time again that their message and ministry are spurned because they are identified with the poor conduct and performance of others in the Christian family who are unwilling to be totally loving and aggressively accepting toward all men in the name of Christ."

Lutze urged that Synodical leaders also become nothing less than indignant at the realization that some men still turn aside from receiving Christ's grace because the lives of many in the church are in-

consistent with their professed faith.

"And," he added, "our combined concern must be to get the entire church to become indignant so long as some men still stumble because of conduct among us that is more in accord with our sinful prejudices than with the concern of the Lord of the Church."

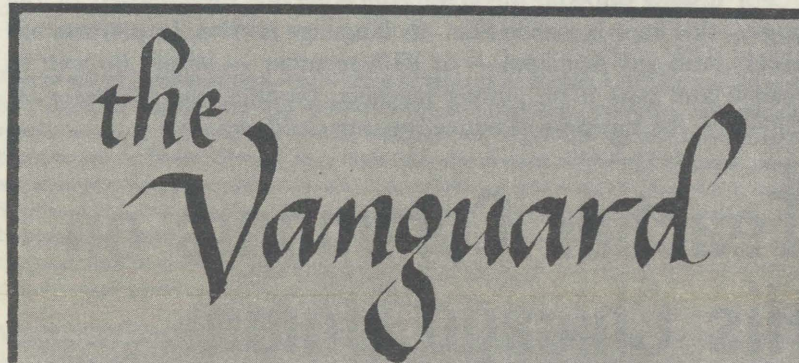
The Conference called for abbreviated reports by Synodical executives present.

The Reverend Reuben Schmidt (Missions) stressed the urgent need for new strategy and struc-

(Continued on page four)



PRES. PAUL ELBRECHT  
of Selma  
"... everyone to repent."



Vol. 14, No. 2

Lutheran Human Relations  
Association of America

March, 1967

## Hoffmann to Head Milwaukee Religion and Race Conference

by JOHN STRIETELMEIER

Dr. Victor F. Hoffmann, professor of government at Valparaiso University, a long-time member of LHRAA, and first editor of the *Vanguard*, has been granted a two-year leave of absence by the University to become the first executive secretary of the newly formed Conference on Religion and Race for Greater Milwaukee.

In his new position he will be responsible to a broadly based steering committee composed of civic, educational, and religious leaders, among them the Most Rev. William E. Cousins, archbishop of the Roman Catholic archdiocese of Milwaukee.

As first executive secretary of the Conference, Dr. Hoffmann will spend the larger part of his time, at least in the beginning, carrying on basic research into

the social problems which are associated with inter-racial tensions — housing, education, jobs, and denominational attitudes.

On the basis of his research findings, he will recommend programs designed to eliminate or reduce racial tensions. He will also be involved in consultations and fund-raising activities necessary to carry these programs through.

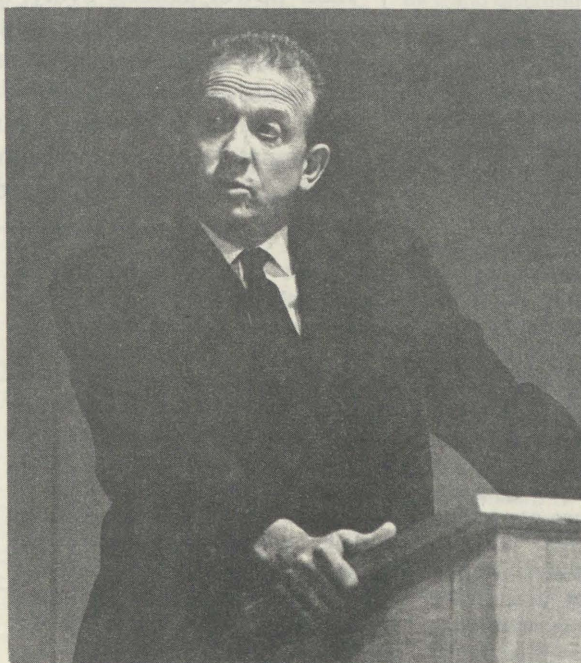
In addition to the challenge which the job itself holds, Dr. Hoffmann sees in it the opportunity to satisfy a number of personal and professional needs: the opportunity to carry on a program of research; the possibility, upon his return to Valparaiso, of making certain kinds of thrust that could not be made without this kind of experience; an occasion for drawing upon the full range of his talents and skills; and the chance for his family to live in a metropolitan area where, he hopes, they can find out "what the shootin' about."

A member of LHRAA since its founding, Dr. Hoffmann has been active in the work of the Association and in the civil rights movement. His contributions until now have been primarily in writing, speaking, and political action. His chief qualification for his new position is not, however, professional, but personal.

Over the years Dr. Hoffmann has come to understand the problems and needs of the "underprivileged" through intimate contact with them as friend, counselor, bail-raiser, money-lender, referee in domestic battles, friend at court, and Dutch uncle.

Perhaps the most unusual quality that he brings to his new job is one which is too often considered a handicap — a capacity for righteous anger.

Those who know Dr. Hoffmann well know that his concern in human relations is not motivated primarily by sociological or political or economic or even theological considerations but by a deep regard for people as people. Confronted by cases of mistreatment of people, he has a gift for plain, blunt speech which has enabled him to make not only the right friends but also the right enemies. In Milwaukee, as elsewhere, he is likely to make plenty of both.



Dr. Victor Hoffmann

Photo by McNair

a book review by Karl E. Lutze of

## OUR CHILDREN ARE DYING

by Nat Hentoff

The Viking Press  
\$4.50

OUR CHILDREN ARE DYING is basically the story of Dr. Elliott Shapiro. Dr. Shapiro is a former public elementary school principal who loves children. His pulse beats with them. One senses quickly that he has a capacity to weep with those who weep. Shapiro looks to the play area below his window in Public School 119 in Harlem and is deeply moved: "Our children are dying."

Writer Nat Hentoff walks the school's halls with Dr. Shapiro, leading the reader along. The view is intimate and intriguing. Here is a man who got his doctorate in clinical psychology, with a devotion to service in this near impossible job.

How does one get through to children who have little incentive and less hope — and more problems than growing children deserve? How does one get the best teachers and help them to bring their best efforts to meet the special needs of these children? How does one win the concern, the support and the participation of parents for the school? How does one get the neighbors and merchants to care about the children who pass by their doors? And how does one get the school administration to sit up and take notice, and to do something about the problems — like rats in the auditorium?

Shapiro tried to find answers and came up with more than might ever be expected in the face of the great odds against him. Stooping down to talk with little ones; in and out of tenement houses; out on the streets with demonstrations; involved in community housing concerns; personal giving of himself to people; standing behind his teachers, his children, his school, his neighborhood — this is Elliott Shapiro.

For insight into the plight of education for the children of the ghetto, this book is a good one. Its language is crisp; its pictures are vivid. And any principal — or PTA member — would do well to read it and pass it on among teachers, parents, and all those involved in the business of educating our children.

## Teacher Comments on His Chicago Union

by JOHN BOELTER

*Should a Christian be concerned about the problems of teaching the little children of our crowded inner cities? John Boelter, a graduate of Valparaiso University in biology, decided to move into the center of Chicago and accepted a post in Waller High School where most of his students are Negro and Puerto Rican. A member of First St. Paul's Lutheran Church and a participant in the Prince of Peace Volunteer Program, Mr. Boelter joined a teachers' union such as Dr. Shapiro advocates in the adjoining column. In the article below he describes the role this union has played in the interest of better schools.*

"Approval came instantly in the form of applause, cheering and a standing vote of acclamation that lasted for some time. A representative then took the microphone and moved that the vote be unanimous." This description is part of a report by the monthly newspaper of the Chicago Teacher's Union on a special meeting of the House of Representatives convened on Thursday afternoon, January 5, 1967, to decide whether or not to call a strike for the following Monday.

In the crowded meeting hall after the voting, CTU President John Desmond spoke for the benefit of newspaper and T.V. reporters: "It should be thoroughly understood that inasmuch as the Board (Chicago Board of Education) has failed to meet the exigencies of the moment, we are forced to take this action. We want better education for our children, better working conditions, and better salaries so that we can feed and clothe our families and ourselves."

If the strike had not been avoid-

ed by a concerned mayor, Richard J. Daley, (more than a little concerned about the upcoming mayoral election!), it is almost certain that 560,000 students in 580 Chicago public elementary and high schools, would have had to carry on Monday morning minus most of the 23,000 Chicago public school teachers.

"Unprofessional," shouted the conservative elements of the community. "Public school teachers ask \$50 million," stressed the Chicago newspaper headlines. "But we're interested in more than just money," countered the union.

True, most of the money asked for by the CTU would be going for salary increases: money to make up for the fact that Chicago teachers' salaries have, since 1959, fallen 24% behind the cost of living in Chicago; money to release a father from one or even two part-time jobs needed to supplement his income from teaching.

But, also true is the fact that increasing teachers' salaries will allow the Chicago Board of Education to be more competitive in recruiting teachers and to be able to attract and retain more qualified teachers. This is especially needful in Chicago.

The public schools there are short more than 5,000 fully qualified, regularly assigned teachers; where some of the students must attend a year of classes under a succession of different substitutes; where regularly assigned teachers report to work fatigued from working a part-time job; where the Board of Education pays a gymnasium rigger \$230.00 more per month than it pays a first-year teacher; and where the expenditure per pupil for education had been third among the per-pupil expenditures in the fourteen largest cities of the U.S. in 1959, and now was eleventh.

Will the avoided strike change

# Listen — Listen!

Not long ago an experienced professional wrote that when a person attempts suicide — whether it be a desperately real or obviously phony try — he is really screaming "help!"

There will be those who cluck their tongues or shake their heads at the news of such a happening. Some will be shocked. Others will reprimand or bewail sanctimoniously or try to hide and silence the event so no one will know. Still others will be provoked to gossip. But what is demanded is that people listen — listen to the cry for

help.

But to hear the cry and to recognize it as coming from one who needs help is not enough. Those who hear the cry must give help. And it must be the right kind of help.

It is of no help simply to take the pills or the gun away. It is no help to be hovering over the person as a bodyguard might. It is of no real help simply to "take his mind off his problem." And it is of little help to cajole, pamper or try to reason with the would-be suicide.

What is necessary is to listen —

listen to what are usually unspoken words — the words that really describe the agonies and fears that prompt the yearnings for help — that causes the man to scream "I cannot make it alone!"

In a sense the student who stops studying commits academic suicide; the woman whose behavior becomes brazenly appalling commits social suicide; the husband who succumbs to alcoholism commits marital suicide. But while most people are quick to look with disdain on all this lest they be thought of as condoning such conduct, they would do well to hear even these as screams for help from their human relatives and listen — listen to what causes the screams; and in Christian love to move in on the situation in order to minister.

The screams for help from the ghettos and tenements and hovels of poverty are not mere whining of spoiled children. These are people who have so little chance at life — and that leaves only death, perhaps a living death, a dying existence. We must do more than take note of gangs and crime and broken homes and riots. We must listen — listen and hear them as cries for help.

It does little good to pontificate on the splendid performance of our forebearers against "unsurmountable odds," or to withdraw from people because "they are immoral." We must listen — listen to what is behind the disturbed cry.

It is only then that we can find out what really is the ailment to which in the name of Christ we must bring healing — not only forgiveness for sin but removal of those problems that frustrate and break men and leave them with seemingly no other way out but the way that does injury to themselves and to others.

We — as Christ was — are sent that men might have LIFE — and more abundantly. Offering forgiveness from deadly sins through Jesus Christ is part of this assignment. So is removing of obstacles that cause people to stumble into deadly sin. And so is standing with people as they walk through the valley of the shadow of tenements and poverty and sickness and the countless other manifestations of death and decay.

Walking by on the other side is not for us. Nor is looking the other way and saying, "he has to help himself." This would be not to understand the nature of rescue or not to recognize the need for rescue.

In the last issue of the VANGUARD we printed a piece called "The Fall of Adam." It was not our purpose in that article to defend ex-Congressman Powell's personal conduct, his performance in office, or his functioning as minister of the Gospel. What we attempted to do — and this was apparently misunderstood by some — was to listen — listen to how the people of Harlem respond to the issue.

In a recent article in the LUTHERAN LAYMAN we tried to let people hear the cries for help and what lies behind those cries as they rise from our great cities — from Negroes and whites.

Some of the criticisms of that article indicated that people did not want to hear the cries, nor the people who were crying.

We may well shield the eyes of little children and people unable to help from the sight of tragedy and death. But we do disservice both to victim and the man who can help if we muffle the cries and hide the wounds.

The VANGUARD, the church papers, the pulpits and every possible medium for communication must help people everywhere to tune in on the cries of the troubles and to discern the trouble behind the cries so that we might move in with the love, the wisdom, the peace, the strength, and the joy of the Lord.

### Quoted from OUR CHILDREN ARE DYING:

We walked into the hall and a gaggle of children rushed by. "They look lively, don't they?" said Shapiro. "And they're very charming. But our children are dying . . . There's no blood on them, and because there is no visible injury, nobody in the middle class is aghast at the sight . . . Fourteen years ago, two years before I came here, of one hundred and twenty-two children in the sixth grade, only three were reading at grade level . . . They're now twenty-five or twenty-six years old. What kind of jobs do you think they have? I don't know for sure, but I can make an informed guess. That year one hundred and nineteen children died. And thousands and thousands have been dying because their brain cells have never been fully brought to life." (pp. 8, 9)

"Of course . . . many of the children are themselves in a constant state of irritation. And our means of mass communication have sharpened their discontent. Everybody nowadays has a TV set. These kids look at those fathers in the neat suits, they see those delicious meals and comfortable homes on the screen and they look at where they are. . . the whole business is shoved down their throats every day.

"A school like this can help. But there are eighteen hours a day when they're not here. Sometimes it's the bright ones who are destroyed first. They're more acutely aware of the gap between what they see on TV and the unemployed men they see standing on the streets, to say nothing of their own lack of enough food and clothes. So you try to teach them, but on some days, it's as if they pull a shade down between themselves and you. And you can't get in there." (pp. 25-26)

"We want to affiliate with the labor movement, because we feel that if an educator separates himself as a 'professional' from the great majority of working people, he is also separating himself from their aspirations and frustrations." (p. 120)

" . . . I tried to show them that their schools would be much improved if they didn't try to inhibit the growth of a strong union. Look how particularly important that kind of support is, I said, for a teacher in a deprived neighborhood. People living in a ghetto, crowded as it is, are alone. That's why they need support. And a teacher alone in a classroom needs support. I also urged them not to use their power against lively, creative teaching just because those teaching styles might not be among the officially approved methods. Imaginative teaching is exactly what poor kids need." " . . . Before I left," Shapiro smiled, "someone reported to me that a rather influential man had said, 'We must have Shapiro in this school system at any cost.' And that's the last I've heard about that." (p. 113)

any of this? Among the other gains, the union's bargaining and threatening a strike has gained for Chicago public school teachers a \$500.00 across-the-board pay raise for the remainder of the current school year; payment of hospital, surgical and major medical insurance premiums for each teacher; a two-thirds increase in material and supply allotments per pupil for all shop and drafting classes and mechanical classes; and the hiring of more than 60 teacher aids for high school and three social adjustment schools. These advances are but a drop in the bucket when

viewed against the whole problem or urban education in Chicago, and the CTU victory really only signals the start of the battle.

But the fact remains that the teachers of Chicago have done something about their problem, about their city's problem, realizing that being "professional" has accomplished very little in the way of increasing their pay, increasing the quality and quantity of educational facilities, or decreasing the number of students per class. But however "unprofessional" their method, the goal is still the same — quality education for Chicago.

# Ministers Lay Groundwork for Integration

The VANGUARD has asked LHRAA's Director of Research Andrew Schulze to prepare this report on what kind of leadership ministers can exercise in serving their communities' human relations needs.

## "EXTRA! EXTRA! KLAN TO BE HERE TOMORROW WITH ONE MILLION DOLLARS TO TAKE OVER VALPARAISO UNIVERSITY"

This headline in the little north-western Indiana town newspaper turned out to be more rumor than fact. The headline nevertheless symbolized the mood of the State of Indiana in general as well as the town of Valparaiso in the year 1923.

Similarly unwholesome rumors persist to this day. Now they are more fact than fiction.

Ku Klux Klan parades are no longer in evidence in these parts, not even on the Fourth of July; Jews and "foreigners" are now numbered among the respected citizens of the town.

Nevertheless, with Gary, Ind., and its 52% non-white population a mere twenty miles distant, the only Negro resident of Valparaiso is a bachelor Ph.D., a member of the faculty of Valparaiso University. He lives somewhat safely on the campus.

Despite the rumors that there is a so-called "sundown ordinance" which forbids Negroes to be in town after sundown, there is no such ordinance in the Porter County community, and there probably never was. But a rumor can be as potent as an ordinance.

In 1925 Valparaiso University was purchased by The Lutheran University Association. A year later, correspondence with the first Lutheran president of the institution revealed that no Negroes lived in Valparaiso and that the atmosphere of the town was unfavorable to their living there.

When in 1950 the first Valparaiso University Institute on Human Relations was conducted on the campus, the rumor of the sundown ordinance was still very much alive; it crops up from time to time even now.

Such has been and to a large extent still is the mood of the city of Valparaiso.

Add to this inherited un-American tradition the fact that Valparaiso for all practical purposes has become a suburban town to which many people have fled because they do not want Negroes as neighbors, and it is understandable why the Negro population of Valparaiso is zero plus one.

The great majority of those who made up the power structure of Valparaiso in the early twenties have no doubt "gone to their reward." For that reason, to emphasize unduly the remnants of a KKK spirit that still hovers over this city would be somewhat unwarranted.

Valparaiso is nevertheless a city with a suburban atmosphere typical of hundreds of suburbs that surround our big cities. To put it bluntly: Negroes are not wanted by the populace as a whole.

"As a whole"? Yes. But there have been and are notable exceptions. Despite the prevailing undemocratic spirit of the community, the President of Valparaiso University not only accepted a Negro as a faculty member — and more would be welcomed and are being solicited — but since the forties the University has been enrolling an ever increasing number of Negro students.

Soon after the Lutheran Human Relations Association of America was organized in 1953 and had established its headquarters on the Valparaiso campus, its executive secretary, University faculty members and several other people from the town tried to establish a Porter County human relations council. The undertaking was unsuccessful. Now the Porter County Ministerial Association is working toward the establishment of such a council.

It is this activity that has prompted the writing of this article. It has been written with the hope that other non-urban, suburban friends of civil rights, with problems similar to those of Valparaiso and Porter County, may find in the article some seed thoughts for activity in their own communities.

### Program Described

When the Association began to probe into the matter, no one knew where the probing would end.

At first a competent person described the issue in broad terms. Prompted by the discussion that followed, a Social Action Committee was appointed to look into the matter more fully, to report its findings, and suggest what the Association should do.

After a number of months of committee work, "A Statement of Christian Concern" was presented to and finally adopted by the Association. The Statement is reproduced below.

Although the Statement was adopted unanimously at a meeting previously announced to be held for the specific purpose of discussing it, only sixteen out of a possible sixty of the clergy in the county affixed their signatures to the Statement when it was to be made public.

Several newspapers in the county published the Statement. Later a series of dialogue sermons, intended to amplify the implications of the Statement and to further publicize its acceptance, was preached over a Valparaiso radio station.

By this time sufficient interest had been awakened to cause the Association to make the matter of the church's concern in the area of race relations its major activity for the current year.

Valparaiso University now became involved with the Ministerial Association in this project. At a joint meeting with the Collegiate Chapter of the University, the Pres-

ident of the University invited the Association to be his guest at a series of five luncheons when the University through the Collegiate Chapter would become more meaningfully involved in many endeavors of mutual concern.

This brought the University — already struggling with the race issue — with all of its professional know-how, into a place of co-leadership with the Ministerial Association.

One of the first projects jointly sponsored was the showing of the film, "A Time for Burning," at a Valparaiso public school on a Sunday afternoon and evening and on the evenings of the following two days. The citizenry of Porter County was invited.

Presently the Ministerial Association and the Collegiate Chapter are jointly studying Kyle Haselden's book, *The Racial Problem in Christian Perspective*.

### Meetings with Power Structure

One of the chief projects undertaken by the Ministerial Association to help Porter County and Valparaiso enter more fully into a responsible role in the race issue is the sponsoring of luncheon meetings with members of the several power structures of the county.

These include representatives of industry; members of the political power structure — mayors, city councilmen, et al; law enforcement personnel, including judges; representatives of chambers of commerce and junior chambers of commerce; and real estate people.

It is perhaps too early at this time to give an authoritative statement as to the results of these luncheon meetings, but the following tentative observations can be made.

Nothing of this nature had ever before been undertaken in the county. It took many within the power structure by surprise, awakening in some a feeling of fear, in others a feeling of hopeful anticipation, and perhaps in all but one or two an understanding that at least certain of the clergy of the county have identified themselves in a responsible manner as potential leaders in the area of civil rights.

Those most sympathetic to what the ministers are trying to do, judging by their acceptance of the luncheon invitation, seemed to be those who deal in real estate and the representatives of industry.

Among the members of one of these groups, marked appreciation was expressed over the endeavor about to be undertaken within the Association to secure signatures to "A Statement of Personal Commitment in the Interest of Fair Housing to be Signed by Individual Church Members." This Statement, too, appears below.

Both the industrial leaders and the real estate men no doubt see the handwriting on the wall, calling for a turn from the status quo in race relations to a stance that is more in keeping with the evident demands of recent civil rights bills.

Some are probably hoping, if for no other reason than "good business," to get off the hook as painlessly as possible.

Many within the power structure of the area in question, as well as people of influence and power in other parts of the land, are faithful members of Christian churches.

Those who still trust that the Good News of the new life has come into the world in the person of Jesus Christ, have ample reason to believe that the Gospel, if properly applied, can be a power in the lives of men and women in their several callings.

If that is the case, dare we hope that a more ethical emotion than that occasioned by an enlightened self-interest may still move people to do the right thing for the right reason?

### The End is Not Yet

Porter County and Valparaiso are in no real sense integrated. In spite of the fact that industry to the north and west of the county is pushing relentlessly in the direction of Porter County, and Negroes and members of other minority groups will inevitably move where industry moves, there is at this

time still stubborn resistance to open or fair housing on the part of many citizens.

Not all ministers of the area are convinced that an ethical problem involving their members exists. Some, though they know what is right, are still held back by fear, expediency, or both. A real beginning has nevertheless been made.

It is the intention of the Porter County Ministerial Association in its present thrust to act merely as a catalytic agent. They want to involve in this humanitarian project all people of good will in the area.

When a sufficient number of such people have been interested, and when they organize into a human relations council, the Ministerial Association will hopefully continue to be constructively concerned, but the activity of the council will have a much broader membership base.

For further details on this project and how it can conceivably be undertaken and developed in other communities similar to the one herein described, you are encouraged to write to: LHRAA, Valparaiso University, Valparaiso, Ind., 46383.

## A STATEMENT OF CHRISTIAN CONCERN BY MEMBERS OF THE PORTER COUNTY MINISTERIAL ASSOCIATION

The world of human beings is in a state of violent convulsion. The riots in Harlem and Los Angeles are but symptoms of an economic, political, and social revolution that is shaking the very foundations of human society. Although the citizens of Porter County may hear only the distant rumblings of these awesome happenings, we are involved. For what is happening in Southeast Asia, South Africa, Los Angeles, and Gary is not only affecting the lives of all of us, but what we think, say, and do, or leave unsaid or undone, will in its way affect the structure of the new society that will emerge from out of the revolutionary process now going on.

WE BELIEVE that Almighty God, the Creator, is acting in history. He is involved in what is now taking place. Old forms are being destroyed; something new is to emerge. In all human relations it is God's will that righteousness, that is, justice and equity, should prevail.

WE BELIEVE that God's purpose for man in the world is to be accomplished through human instruments. They are to mold society; a new order of justice and equity is to be brought about through them.

WE BELIEVE it to be the responsibility of God's people in Porter County always to be found on the side of evenhanded justice and equal opportunity for all our fellows — in Porter County, in Gary, and Los Angeles, as well as in Southeast Asia and South Africa.

WE BELIEVE that Christians have a new life given them by God through the death and resurrection of Jesus Christ. In their new life they are to reveal the presence of God in their midst as they in unselfish abandon work for others that justice and equity might prevail in the world.

BUT WE WISH TO CONFESS publicly our involvement in the guilt and our part in the development of racial injustice in our land, the evil results of which are altogether apparent at this time throughout our nation.

WE BELIEVE further that our personal repentance must be expressed publicly by causing our voices to be heard in the interest of righteousness, not merely to help the oppressor as well as the oppressed, but to the glory of God, the revelation of His presence among us.

### TO THIS END WE DESIRE

To speak the truth in the interest of racial justice;

To seek the cooperation of all our fellow Christians in our several communities so that they with us will espouse and work for the elimination of racial prejudice and discrimination wherever it may be found in our midst;

To cooperate in the same interest with all people of good will;

To work toward the same goals with the church at large and with Federal, state, and local authorities, as well as the press and radio.

To try to pinpoint and help eradicate the major elements of racial discrimination and to work specifically for the elimination of racial-ghetto-causing patterns of thought and action as well as the ghettos themselves. (Half of our Negro population of 20 million is now living in the ghettos of 215 cities in the United States where conditions are similar to those of the Watts community of Los Angeles.)

To emphasize the enrichment of the lives of our citizens through interracial neighborly association, which association is now imperative to the well-being of the life of the Church and our nation; and to this end.

To call upon our citizens and especially the members of our congregations to make known their acceptance of, and their desire to help implement, the right of all persons to secure a home within their financial ability, regardless of race, creed, or national background.

While soliciting the cooperation of all citizens of Porter County and the prayers of all of God's people, we look to God to give us insight, conviction, courage, and strength, and a spirit of godly reconciliation as we work toward the goals herein set forth, which we believe to be within our high calling as citizens of this great country, as followers of our Lord Jesus Christ, and as ministers of His Church.

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ADDRESS

# Leaders Assess Church's Racial Progress (continued)

(Continued from page one)

ture that includes concern for ministering to the total metropolitan area. This step is necessary, he pointed out, if we are to dislodge as an ideal the concept of isolated parochial parishes where churches are independent and largely self-nourishing.

New ways must be found, Rev. Schmidt said, which will permit parishes to join hands and resources to reach the total city with a meaningful ministry, especially those areas we have neglected or deserted.

This move need not be with new special ministries, he concluded, but with creative utilization of structures and people ready to be engaged in this kind of service.

Synodical staffmen Martin Wessler, Delbert Schultz, Oscar Reinboth, and Arthur Ahlschwede also gave reports.

In the discussion that ensued a speaker observed that church leadership appreciates "grass roots efforts" to initiate new procedures and programs to show the way.

To complement this, a discussant added, leadership must encourage, support, defend and collaborate with men in the field so that they might be free and equipped for such imaginative and creative ministry.

## Conference Proposals

The Conference further proposed three immediate actions for the President of Synod:

1. **Appoint individuals from his ten-man Advisory Council on Church and Social Change to be present at all major synodical board and commission meetings.**

The purpose of this arrangement would not be to assign to such a



Photo by Stebbins

by GEORGIA FALWELL

Inner city pastors with tears in their eyes sought vainly for the words to convey the depth of the despair they have experienced as they seek to minister to the "deprived" in God's kingdom.

The "deprived" are the ones for whom the printed materials have no relevance — the ones whose church budgets do not allow for services basic to man's ministering to one another at crucial times — the ones for whom association with the fellow-redeemed is limited in God's work in the world — the ones for whom preparation to join the ranks of professional church workers is filled with frustrations every step of the way — the ones for whom Christ also died but has not really come again into their lives fully because of the copious network of church structure which prevents the church from saying it does care.

Those in attendance suffered together the anguish of Christian love and the vexing anxiety which builds as they all seek ways cautiously to abide by God's word and do His work.

One's own faith can only be strengthened by the evidence of Christ's struggle alive in the world, borne by the called, elected, and appointed in our own Lutheran Church - Missouri Synod.

person board status, but rather have him serve as advisor to the president in human relations matters at such meetings. This would provide proper focus in whatever synod would be planning and administering at the moment, keeping the issues of human need in perspective so they would not be forgotten or unattended.

2. **Arrange for participants in this conference to serve as consul-**

**tants when new projects are initiated by synod.**

This would involve people "in the front lines" who would contribute of their experiences and insights.

3. **Make sure that as large a number of conferees as possible be allowed to participate—at their own expense—in the approaching Synodical Convention in New York not only as observers, but to participate in committee meetings and in floor discussion.**

At this point Dr. Harms asked how many of the pastors and laymen present planned to attend the New York Convention in elected advisory capacity. None raised their hands. How many would be there as elected delegates? Only one raised his hand.

A final proposal emerged from the conference which articulated a concern to implement a Synodical resolution passed in Detroit in 1965:

"Be it resolved that with reference to fair housing, the Synod encourage the members of its congregations

1. to assist in every legitimate way to make it possible for people to obtain a place of residence without restrictions based on race or national origin;

2. to be willing to sell their own home without discriminatory restrictions; and

3. to welcome members of a minority group who move into the neighborhood.

The preface to the new proposal read: "In love for the church and for the Lord who bought her, we are compelled to cry out in anguish. We are profoundly dismayed with the failure of the church's leadership, which is also our failure, on so monumental an issue as the racial crisis."

The resolution itself pressed for the Synod in its July convention to launch a massive program to promote fair housing. Supportive comments urged the passing of the proposal on grounds that the housing problem by its very nature is a logical point of attack on racial injustice.

The meeting was adjourned following a devotional period led by President Paul Elbricht of Alabama Lutheran Academy and College in Selma.

He spoke a call to repentance, a reminder of the historic need of God's people to acknowledge their own inadequacies in the face of great problems, that the power of the Lord might be enlisted.

The Vanguard asked two members of the President's Advisory Council on Church and Social Change — the only women attending — to give their assessment of the Conference reported on page 1.

Mrs. Falwell, high school teacher and mother, is active in inner city church programs and member of St. Philip's Lutheran Church in St. Louis.

Mrs. Miller, mother of six, wife of orthopedic surgeon, is herself a life-long southerner and member of Ascension Lutheran Church in Charlotte, No. Carolina.



Photo by McNair

by CAROLINE MILLER

To say that this awesome, angry group of impassioned, impatient men of God accomplished much in the way of concrete action or even in the conversion of attitude would be unrealistic; however, to assay its effect as zero, or worse yet, damaging, would be to exaggerate.

I do not hesitate to describe it as monumental - historical - exciting. One does not often have the privilege of taking part in such a meeting. Tears on the face of a man, shed from physical pain, are rare enough; but tears streaming down the face of men due to soul anguish are hard to witness. We saw this too frequently. Frustration at being unable to communicate with our leadership caused these men and women literally to "cry out in anguish."

I felt my heart torn and my mind vacillate — time and time again — undecided as to how I should react. As each man rose to take his stand, couching his thoughts in ultimate and eternal language — shaking with emotion, my eyes darted to the men being addressed — one whose shoulders seem to bend deeper as though being struck with ever harsher, intolerable blows. Empathy and love went out to him who seemed to yearn to understand.

It has been said that as a result of the truths spoken during these two days — unshielded and without wish to shield — that another such conference will never be called by the President, that the end of the road has been reached, at least so far as the present leaders are concerned. I do not share this bleak opinion.

However, whether another conference is called or not is of no matter. The story is not finished and the telling will continue as God wills it, not as man wills it.

Someday, when this crisis is over, and the books are written, the history told and re-told, this conference will stand out tall. Deeply gashed into the hearts of all those present will be the strength of the Word — as it was chanted by one man to his brother — from brother to brother. This we do not vacillate over. This we know.

## THE LUTHERAN CHURCH-MISSOURI SYNOD COMMISSION ON SOCIAL ACTION

### SYNODICAL POLICY ON THE PATRONAGE OF INSTITUTIONS WHICH PRACTICE RACIAL DISCRIMINATION

The Lutheran Church-Missouri Synod has passed clear and ringing resolutions on the subject of racial relations in the Church, State, and local community. The following is a representative statement which was passed by the St. Paul Convention in 1956:

"Therefore Be It Resolved . . .

"That synodical institutions, agencies, and offices . . . make no distinction, based upon race or color, in their entrance requirements or employment policies;

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

The Commission on Social Action has prepared and adopted these guidelines in the hope and with prayer that they will help in the actual implementation of our official Synodical policy:

1. We recognize the right of any club or other private organization to adopt and enforce its own requirements and standards for membership. This is a basic right of free men and institutions in our democratic society. We also respect the rights of individuals to affiliate with and socialize at places and institutions where they feel they can be in good conscience.

2. **Synod and all of its organizations (Districts, Commissions, Committees, etc.) should officially use facilities and services of those organizations only which are free of overt and hidden practices of discrimination. In other words, any group or event sponsored or paid for by Synod should be held in facilities where all members of the church are welcome.**

3. Leaders and all members of Synod have, as individuals, the same rights as any other person in the choosing of friends, accommodations, and social affiliations. Leaders and all Christians in our communion should, however, be conscious of the fact that God's people are at all times closely observed by both believers and unbelievers. Our people should always give an example which reflects high Christian concern and sensitivity for the feelings of others even in situations which do not involve actual wrong or sin.

4. Civil justice is indeed an important concern. This is not the main point, however. All in our fellowship are bound together by common faith in Jesus Christ and in love and concern for the salvation and opinions of others. Regard for the position and sensitivities of fellow Christians should lead all of us to a heroic and sacrificial life and witness. This means that Christians of all classes and races will, on occasion, have to bear with the weaknesses of others.

Statement on Civil Disobedience will appear with full text in next issue of the VANGUARD.

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July 21-23

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Theme:  
"What are we  
Saying?"

July 24-27

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Theme:  
"The Communicating  
Ministry"

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# The Vanguard

Published by the Lutheran Human Relations Association of America.

EDITOR PRO TEM.: K. Lutze

The address of the Vanguard, for purposes of subscriptions, changes of address and editorial correspondence is: Lutheran Human Relations Association of America, Valparaiso University, Valparaiso, Indiana 46383.