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Lutheran Human Relations Association of  
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Lutheran Human Relations Association of America

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# the Vanguard

Vol. 15, No. 2

Lutheran Human Relations Association of America

March, 1968

## Chicago Lutherans Seem Hesitant To Discuss Kerner Report Findings

by David Ellwanger

How interested in the Presidential Commission's Report on Civil Disorders are the Lutherans?

If you base your answer on the response to a provocative conference arranged by Rev. Arnold Hilpert of Bethlehem Lutheran Church in the Chicago suburb of Broadview, Illinois, you would have to say:

"Not much!"

### "Remedy for Riot"

Pastor Hilpert circulated 5,000 information sheets to churches (not only Lutheran) in the Chicago area inviting members to attend the "Remedy for Riot Conference" at his church, Sunday, March 3 (the day the full report was officially released), from 3:45 to 7:00 p.m. The program included the viewing of the hour-long Special Reports telecast by CBS and NBC, followed by black ghetto speakers who would respond to the Commission Report from the perspective of Black Power.

Only about 50 persons, one percent of the potential invitees,

attended. They were rewarded with speeches by Mrs. Barbara O'Banion, recently hired as Director of the Community Program for Our Redeemer Lutheran Church on Chicago's southside, and Otis Flynn, an Illinois Institute of Technology chemist who is working with Operation Breadbasket, a Chicago-originated Negro economic program that has spread to other cities in the nation.

### "Nothing New"

Mrs. O'Banion pointed out that there are some people who think the civil rights fight began about ten years ago. The former employee of the Illinois State Human Relations Commission said, "The same things Stokely Carmichael, H. Rap Brown and Dr. Martin Luther King are saying now were being said a century ago by other black men."

As the white people stymied these 19th century spokesmen then, said Mrs. O'Banion, other whites are doing it now. She said the Commission's conclusion that the riots stemmed from white racism shouldn't surprise anyone who's been attentive to what's

going on.

### "Carmichael or Whites?"

Mr. Flynn, regional chairman of the Lutheran Action Committee of Laymen, commented that black people should not be asked whether there will be a riot. "Ask the whites," he stressed. "They're the ones who placed the obstacles that cause riots, not Stokely Carmichael yelling 'Black Power!'"

Mr. Flynn, who is a member of First Immanuel Lutheran Church on Chicago's West Side, agreed with the Commission report that the nation is moving toward two separate societies — one black and one white. Because of this, he said, the Lutheran Church must get more black pastors and black youth workers in the ghetto so when the separation comes, the church will not have to close its doors.

Two other inner-city laymen were also on the panel — Galen Gockel, study director for National Opinion Research Center, and Donald Marxhausen, social case worker for the Cook County (Illinois) Public Aid Department.

## HUMAN RELATIONS NEWS BRIEFS

### Peace and Freedom Campaign

Nominating petitions with over 16,000 names were filed on March 6 to place the names of Negro humorist and author Dick Gregory and child specialist Dr. Benjamin Spock for the positions of President and Vice President on the ballot in November on a Peace and Freedom ticket. Only 10,551 names were required.

The committee of four which filed the petitions on behalf of the two candidates was made up of two Negroes and two whites. This was in keeping with the stipulation of the candidates that in all decision-making bodies of the new organization at least half of the participants be black.

### Episcopal Church Donates Funds

The Inter-Religious Foundation for Community Organization (IFCO) will be receiving a \$700,000 grant on a matching basis from the Episcopal Church as part of a multi-million dollar urban crisis program. To qualify for receiving funds, community ghetto organizations and coalitions must be designated "non-violent" by the policy-making Executive Council. These groups are then charged to administer their projects "without regard to race, creed or ethnic origin."

### Employment Program Proposal

In President Johnson's most recent budget proposal to the Congress is a section which calls for financing a partnership with business, aimed at training and hiring the nation's 500,000 hardcore jobless. Part of this new program will be an expansion of the President's concentrated employment program which was begun in March, 1967. The program was formed to produce jobs in 20 metropolitan areas. Yet, the New York Times notes, despite predictions that 25,000 to 40,000 jobs would be created within six months, the program so far has produced less than 7,000.

## 'Must Take Stand'

## Student Action Group Urges Church Reform

The Oxford Movement for Synodical Reform held its second major meeting at Concordia Teacher's College, River Forest, during the week-end of March 8-10. The group consists of present and former students of Missouri Synod colleges and seminaries seeking ways of improving the Synod's educational system.

On thrust of the discussion centered on "The Problem of Racism." Excerpts from a paper presented there follow:

"... Before we say anything to the world on this issue, we must

first examine, expose, and weigh our own attitudes in the light of Christ."

"... the Church has separated its people from the world. It is possible for a student to go through the synodical system from first grade through college without having to make one serious decision about what it means to be a Christian in the world today. The Lutheran Church started with Martin Luther saying, 'Here I stand, I can do no other.' but the Church has failed to take a firm, strong stand on the racial issue."

## Response to Kerner Report

## A Mandate to the Church?

by Clemonce Sabourin

The Lutheran Human Relations Association of America was established for the purpose of alerting our people to the fact that racism is destroying both our democracy and our Church. This, we have contended, is the chief reason we hear non-white people all over the world saying, "Yankee, go home!" This is the chief reason there is a resurgence of paganism in all our mission fields and an encroachment of heathen religions into our own neighborhoods.

We have said again and again that perhaps the Church should grind its activities to a halt and come to grips with the problem of race, and then, having cleansed itself of racism, turn once more, with a clean heart and clean hands, to the task of spreading the Gospel of Christ — the real Gospel, not a Gospel prostituted to racism and rendered devoid of all spiritual power.

### Separate and Unequal Societies

The National Advisory Commission on Civil Disorders has now released its report. This report, understandably omitting any reference to the Church, states bluntly that: "Our nation is moving toward two societies, one black, one white — separate and unequal. . . Discrimination and segregation have long permeated much of American life; and they now threaten the future of every American. . . To pursue our present course will involve the continuing polarization of the American community and ultimately the destruction of basic democratic values."

This means, as we have said all along, that either we are going to share our democracy with our black brethren, or we are going to destroy it; either we are going to permit our black brethren, too, to enjoy the fruits of democracy, or the fruits of democracy are going to be lost to all. "If we are heedless, none of us will escape the consequences," the report emphasized.



Dr. Sabourin

### Why Racial Unrest?

One of the tasks of this Commission was to uncover the WHY of our racial unrest. After the most exhaustive investigation, the Commission states: "Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most white Americans. . . What white Americans have never fully understood — but what the Negro can never forget — is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it. . . White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II."

This report places the responsibility for the Negro's plight squarely on the shoulders of the American white man. The white man's racist attitude permits him to take advantage of the American Negro. We would add, even Christian Negroes, for the racist makes no distinction.

### Unbiased Conclusion

This is not a charge made by hostile judges against innocent people. This is a conclusion reached by middle-class, white Americans, some of whom are politicians representing white constituents, most of whom are moderates. Only two members of the Commission are Negroes.

Yet, after seven months of intensive study, the Commission comes up with this pointed accusation against white America. Some of the members of the Commission said that they were shocked by what they found. . . We can assure you that what they have newly discovered

(continued on page 3)



Editorial

# The Waning Days Of Martin Luther King

When two summers ago the situation in Chicago's ghetto communities was explosive and prospects of riot seemed frighteningly promising, Dr. Martin Luther King appeared on the scene. In essence he told angry black people, "Don't resort to violence; we'll march and we'll march and we'll march. People will finally notice that we're serious and they'll come around to seeing our point and do something about it."

Mayor Daley and a great many other white Chicagoans — and not a few of them Lutherans — resented his coming and wished he'd stayed home. But he came and he marched. And no all-out riot erupted in the black neighborhoods.

## Violence in Spite of Effort

There were whites as well as blacks who preferred the peaceful demonstration to the angry outburst of riot. They marched with Dr. King. Oh, there was riotous conduct; bottles and stones even hit some of the black-robed nuns who were marching with him. Certain whites who stood at the sidelines simply could not confine their protests to foul and hateful language. They felt compelled to respond in bitter and violent action.

The classic intent of such a march or demonstration is to focus attention on some particular wrong or sick condition in a community. It is meant to expose injustice, win public indignation against the practice of such injustice and, hopefully, effect a desired and necessary change.

## Successful March?

It worked. A summit conference was convened. The mayor and a great many other important people were present. And promises were made to effect meaningful changes to benefit the neglected people of the ghetto, and to help minority group people to realize more opportunities for a fuller life.

More than a year and a half has elapsed now and no significant fulfillment of promises has occurred. Many of the same conditions that have plagued black men for years still remain. Some have become worse. It is not likely that those who gathered and marched behind Dr. King — and those blacks who restrained themselves from violence to "wait and see" — will seriously consider the King approach again.

## Enthusiasm Dies

It is hard to imagine that another visit by Dr. King to an explosively tense community will be received with great enthusiasm if he offers the suggestion, "Don't resort to violence; let's march again."

The whites who have resented, decried, and discredited Martin Luther King's non-violent course, refusing to defend Dr. King and to welcome and support his measures of protest, could not possibly have realized what they were doing. They must have thought, "If King doesn't march, then the Negro will stay at home and accept his lot passively and quietly."

## Negroes Are Outraged

To say the least, this is poor, wishful thinking, for the Negro has increasingly been showing his unwillingness to tolerate the mockery of American ideals. He is outraged that he cannot choose but defend his country when called, while that very country will not afford him the protection of his life and the right to choose his place and way of life when he returns from war.

The Negro has asserted his intention to change things. For whites to want to resist this is not only folly; it is immoral and un-Christian. Lutherans know this in a unique way, for Martin Luther has reminded us that not caring for our neighbor's bodily need and not helping him to improve and protect his property and business (black as well as white) constitute sins of omission against the commands of God, "Thou shalt not kill," and "Thou shalt not steal." Beyond that, the Christian endeavors to enrich and edify the lives of others.

## One More Try

Martin Luther King intends to march once more in Washington this Spring. He regards it as one final try to prove that America is willing to sit up and respond with understanding and with change to orderly protests against injustices that still belie all our nation's noble ideals. There are angry blacks committed to a course of violence who will scorn Dr. King's optimism, confident that the white man will, as usual, reject the petitions and censure the petitioners.

Perhaps it is time to sing a song that emerged from the so-called Freedom Movement of the past few years: "Whose side are you on, brother?"

and forget  
the poor

by  
Pastor Arthur Simon  
of Trinity Lutheran Church  
Lower East Manhattan



People who are not poor have always blamed the poor for poverty.

They have seen the consequences of poverty — too often from a distance — and drawn the wholly "rational" conclusion that the cause of poverty is to be found in the poor themselves. In America this has been buttressed by a dose of puritanism (or the Protestant ethic, if you will) which suggested that wealth was a reward for godliness and poverty the lot of the not-so-godly.

In times past, one fact more than any other tended to soften that judgment: the fact that most people were relatively poor. While on one hand such a judgment could be taken as testimony of widespread human corruption, it also meant that the judgment would not be too harsh, because it was the judgment of the few against the many.

But times have changed.

A few weeks ago I read an account of this last century's Chinese immigrants to California. At first these strangers from the Orient were admitted with the encouragement of officials and others

who publicly testified to their desirability. But as their numbers increased, so did hostility toward them, until they were forced to crowd together in unbelievably inhuman circumstances.

Death, disease and moral chaos marked the Chinese ghetto in San Francisco — but the Chinese were compelled to live there. Others profited. And the unchallenged analysis was that conditions of horror were unavoidable there, because "that's just the way the Chinese are."

After the Civil War and into the 20th Century, the Industrial revolution pulled millions of European immigrants into rapidly expanding cities, where they crowded together in tenements and hovels.

Though the immigrants usually had no other place to go, people almost universally concluded that the conditions in such neighborhoods were brought about by the residents. Immigrants themselves were to blame for their wretched conditions. The evidence seemed perfectly clear, the logic unassailable.

Today tens of millions of descendants of those immigrants, now

part of wealthy America, look upon the slums and ghettos of our cities with the same disdain that made their ancestors suffer under an erroneous social judgment. There are two striking differences, however.

One difference is that the poor today are a minority poor. The judgment against them is not softened by just about everybody's being more or less that way. Today's poor are the ones left behind, while most other Americans have made it, and consequently the judgment against them is all the more severe and all the harder to bear.

Another difference and a far more profound one is that many of today's "immigrants" who find themselves in crowded, rundown parts of the city are not Irish, Jewish or German; but people with brown skin. Consequently they are indelibly marked. Society has not only put them there with handicaps which the Germans and Irish never knew, but it has decreed that the judgment against them will stick from generation to generation.

## A Review

### Inner City

by Anne Springsteen

If you are not familiar with *Inner City* you should be. It is an honest, persuasive voice, speaking on behalf of the city, addressing most of us who live elsewhere, and calling us, as members of congregations, to pay closer attention to what we profess to believe.

Here is a sampling of what is being said:

"The church is equipped to manifest some of our Lord's compassion for the city, to love it and understand it, and to serve as a reconciler within it, and thus also be a convincing sign on earth of God's Kingdom."

On the subject of the inner city ghetto versus the prosperous, white suburb:

"Such confrontations are going to have to become salutary fast! For our own salvation as Christians, and for the salvation of all men, we have to become reconciled to one another as God in Christ has reconciled us to Himself. There is absolutely no alternative open to us."

On what would happen to the agony in the cities:

"...if Christians in any sizable quantity saw the city as a real locus for discipleship. By numbers, resources, and geographical spread, the churches are strategically situated to insist that the city become more humane. So far, however, we have managed to keep God's love for the city a well-guarded secret."

On the future of church welfare:

"To give a child who is a victim of our slums an institutional home may be an act of kindness, but its meaning is diluted if we are simultaneously helping to enforce a housing pattern that isolates black people and poor people, and insulates us from them. Then much of our kindness turns out to be disguised cruelty. Although it does not lend itself as well to feelings of self-satisfaction, it would be far more productive to help people arrange a way of living

Pastor Arthur Simon was the first editor of *Inner City*, a monthly newsletter addressing itself to the problems of and insights into Christian ministry to our nation's inner cities. For subscription, write *Inner City*, 602 E. 9th St., New York, N.Y., 10009.

together so that insularity is not permitted to produce victims who need institutional homes. In that type of endeavor lies the new frontier for church welfare."

On the Lutheran Church-Missouri Synod convention in New York:

"Perhaps Ebenezer (a year-long church wide thank-offering program: a report to the convention indicating its faltering evoked a request that the convention kneel to pray) and the fair housing proposal are symbols, unclear symbols at this point, of the state of the church. If, two years from now, when Missouri convenes in Denver, millions of Negroes are still rotting in the ghetto and most of the rest of us are still living in neighborhoods which lock them out, will the President of Synod be so moved that he will ask the delegates to kneel in prayer and together repent of our inhumanity? We wonder."

Discussing the massive commitments to educational plants being made by the three Lutheran church bodies:

"...we are not wanting for resources to do whatever it is we ought to be doing. The question is what are we, and what are we to be doing? ... Quality, costly, church-controlled higher education indeed may have a role to play in the life and mission of the church. But let that role be assessed critically and with extraordinary vision."

And finally, speaking about The Urban Dilemma:

"The ghetto's problems are in part caused by our suburban patterns of living. It is the Christian's job to relieve the pressure of the inner city (hopefully before it explodes) by opening the housing practices of the suburbs. After open housing comes the complicated problem of adequate education, then employment opportunities, and so on down the line. But we haven't even begun! Any present thrusts have been timid and easily discouraged, and today we witness a withdrawal into the holy "shell" of the structured church."

## The needs are great. You can help LHRAA continue its ministry.

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by Marlo Tellschow

On a recent nation-wide television program, Sen. Robert Kennedy drew attention to the alarmingly high rate of suicide among Indian Americans.

He stated that the first cause of death among teen-age Indians is suicide. This fact has caused increasing alarm among tribal officials, the Bureau of Indian Affairs, Indian health and welfare personnel, and others who are close to the problem.

**Suicide rates among Indian Americans are 14 per cent higher than among non-Indian citizens. On the Fort Hall, Idaho, reservation, the suicide rate was 6.7 times as high as the national average in 1967.**

A study conducted by the Bureau of Indian Affairs among 2,765 Indians living in the Fort Hall area, discovered that in 1966 the rate of suicide was 13.4 times as high as the national average. The research also revealed that there is a high number of attempted suicides among Indian Americans, and that the whole problem is getting worse.

The statistics on suicide are not unrelated to the statistics on other problems facing Indian Americans. The average life expectancy

among Indian Americans is 44 (for the average non-Indian in America, it is 66).

**A Bureau of Indian Affairs survey in 1967 showed that 57,000 Indian homes are substandard, and of these three-fourths need complete replacement. Unemployment among Indian Americans is also disturbingly high: 40 per cent (nationally, unemployed in January was below 4 per cent. The average income for the Indian family of five is \$1800 per year.**

Psychologists acknowledge that suicide attempts are usually a cry for help, and they claim that the urge for self-destruction is often a transitory one which can frequently be averted if the potential suicide victim is helped over difficult periods.

Bureau of Indian Affairs officials feel that most Indians attempt suicide out of a feeling of helplessness and hopelessness in the face of modern life.

**This feeling of despair results in part from the depressed economic and living conditions on most Indian reservations, and in part from the antagonism and lack of understanding in the white communities surrounding reser-**

**ventions and the minority ghettos of our nation's cities.**

To cope with the increasingly serious occurrence of suicide among Indians, the Bureau of Indian Affairs has worked out a plan devised by Dr. Larry Dizmang, an official of the U.S. Public Health Service's National Institute of Mental Health. According to the plan, such people as school counselors, Department of Public Assistance workers, policemen, recreational leaders and tribal council members will be trained to act as resources for potential suicides. These resource people will seek to spot the symptoms of suicidal tendencies among Indians, and will try to move in on troubled people with all the help available to them.

Such a system copes only with emergency situations, but it can serve to put despairing people in contact with others who can be a strength to them at critical moments. Those close to the problem recognize that far more needs to be done to get at the underlying causes of the hopelessness which drives such a high percentage of Indian Americans to choose suicide as the answer to their despair.

## Comments on the Kerner Report:

In the days following the release of the report by the President's Committee on Civil Disorders, these men spoke to the issue:

**Dr. Ralph Conant (researcher at the Lemberg Center for the Study of Violence, Brandeis University)**

"Even if you solved all these problems, of which a lack of jobs, poor housing, and police brutality, for example, are symptoms, you would still have constant day-to-day negative contact in which the black is regarded or treated as an inferior."

**Ron Karenga (Black Militant from Los Angeles)**

"The first thing a (white) liberal can do is practice non-intervention; secondly provide foreign aid (to blacks) — technical and financial; and thirdly they can form a civilizing committee and move to work in white communities."

**Fred Harris (Member of the Kerner Commission, Okla. Senator)**

"It strikes me that no one in this country is poor because he is white. But many are poor because they are black."

**Nathan Wright (Chairman of the 1967 Black Power Conference)**

"Negroes value life more than property. They say, 'Renew men, not buildings.'"

## A Mandate to the Church, cont'd

was known to Negroes generations ago. . . . This is what the struggle is all about!

### Fruits of White Racism

After pinpointing the cause, the report points out some of the fruits of white racism in the words: "Pervasive discrimination and segregation in employment, education, and housing have resulted in the continuing exclusion of great numbers of Negroes from the benefits of economic progress. Black in-migration and white exodus have produced the massive and growing concentrations of impoverished Negroes in our major cities, creating a growing crisis of deteriorating facilities and services and unmet needs. In the black ghettos segregation and poverty converge on the young to destroy opportunity and enforce failure. Crime, drug addiction, dependency on welfare, and bitterness and resentment against society in general and white society in particular are the result."

We are well aware of the fact that many white people will deny the truth of this report. Many will admit the fact of white racism, but try to justify it by saying that Negroes are prejudiced too.

We of the Lutheran Human Relations Association of America are willing to admit that some Negroes are hostile toward white people. But we are convinced, after many years of experience, that most of this is a retaliatory reaction to white racism. We have found that when you treat a man as a human being, he will respond as a human being; but if you treat him as a beast, he will respond like the beast you have created.

### Racism Can Be Curbed

In spite of the frightening facts reported, the Commission says: "This deepening racial division is not inevitable. The movement can be reversed. Choice is still possible. Our principal task is to define that choice and to press for national resolution. . . . The alternative is not blind repression or capitulation to lawlessness. It is the realization of common opportunity for all within a single society. This alternative will require a commitment to national action — compassionate, massive and sustained, backed by the resources of the most powerful and the richest nation on this earth. From every American it will require new attitudes, new understanding, and, above all, new will."

### Challenge to the Church

It is just at this point that the Commission, without saying it, tosses the entire problem right into the lap of the Church. It is done in the words: "From every American it will require new attitudes, new understanding, and, above all, new will."

To state it in secular terms, the Church, together with radio, TV, and the press, is one of the opinion-forming media of the country — and one of the most powerful, because every Sunday millions of American citizens are seated at the foot of Christian pulpits waiting to be instructed by the Word of God.

Our trouble, until now, had been that "hungry sheep look up and are not fed." Our pastors have been evading the controversial, "Sticking to things that are spiritual," for the sake of a false peace conforming to the desires and attitudes of their people.

And, yet, our mandate is clear:

**Be ye transformed, says our Lord. You are to have the mind of Christ. You are to be the salt of the earth. You are to be the light of the world. You are not to be led, you are to lead. It is going to cost you something.**

**The world has hated Me and it will also hate you. I came not to bring peace but a sword. Do what I tell you to do, and you will find division in your own family. A man's foes will be they of his own household.**

**It will require suffering. Your call to faith may well be a call to martyr-**

**dom. But, in spite of all this, nothing can excuse you from speaking the truth — the whole truth — to your people, remembering that the same Word which you acknowledge to be the power of God unto justification is also the power of God unto sanctification.**

**You, and you only, have that which best changes a man's heart and mind so that it no longer conforms to the world but evolves into the mind of Christ. You have the tools. You have the time. And, if you are the ambassadors of Christ, you have both the will and the Christian fortitude! Now preach in season and out of season.**

**Tell your white parishoners that racism is a sin. Tell them that it is destroying both their country and their Church. Spell it out. Tell it like it is. Tell them in unmistakable terms.**

**Tell them that racism is a sin against the First Commandment, because it exacts devotion to an idol god.**

**Tell them that racism is a sin against the Second Commandment, because racists who call themselves Christians lie and deceive by His name.**

**Tell them that racism is a sin against the Third Commandment, because, instead of sanctifying the holy day, we have made eleven o'clock on Sunday morning the most segregated hour in the week, mutilating the body of Christ.**

**Tell them that racism is a sin against the Fourth Commandment, because racist parents "provoke their children to anger" and disobedience as soon as their children are alert enough to note the contradiction between their faith and their life.**

**Tell them that racism is a sin against the Fifth Commandment, because it hurts and harms Negroes in their bodies.**

**Tell them that racism is a sin against the Sixth Commandment, because it emasculates the Negro male and makes it impossible for him to fulfill his obligations to his family.**

**Tell them that racism is a sin against the Seventh Commandment, because the economic advantage which we enjoy at the disadvantage of the Negro means that we have cheated him out of his property and goods.**

**Tell them that racism is a sin against the Eighth Commandment, because accepting stereotypes and giving credence to lies told about Negroes is slandering and defaming our neighbor.**

**Tell them that racism is a sin against the Ninth and Tenth Commandments, because these Commandments demand that we not only do right by our Negro neighbor, but also that we think right by him. Our attitudes must be in keeping with God's will.**

**Preach the Gospel of forgiveness, but not forgiveness without repentance. Help your people to know what sins they are committing so that they will be able to repent.**

### A Sense of Great Urgency

Concerning our attempts to stem the rising tide of hatred and head off the destruction of our dream of liberty and justice for all, the Commission says: "There can be no higher priority for national action and no higher claim on the nation's conscience. . . . As commissioners we have worked together with a sense of greatest urgency. . . ."

Perhaps this rounds out the mandate to the clergy. In the early days of Christianity, the disciples worked with a sense of urgency. They walked the dusty roads of Palestine, stopping again to look back over their shoulders to see whether Christ were coming. They felt that they must do what they had been commissioned to do before He came again.

We, too, must have this sense of urgency. We must work daily so that, should Christ come unexpectedly, we will be found doing the thing He would want us to do.



## Pastors Lead Social Ministry in Cities

In at least three major metropolitan areas Lutheran clergymen are looking at the real issues in present day racial unrest. Their purpose in each case is to provide leadership for their congregations to equip them for making a significant contribution in meeting the challenges before the nation and its churches in these days.

New York area pastors are receiving meaningful helps for their Lenten and Easter sermons. The Atlantic District (Lutheran Church-Missouri Synod) has asked six LHRAA-associated pastors to prepare these aids with a view to interpreting current racial tensions and intending to prepare the church for meaningful ministry in crisis.

### In Chicago

LHRAA — Chicago Project has called an "Emergency Conference" for Chicago area Lutheran pastors on April 4 and 5, at Camp Augustana (Lake Geneva, Wisconsin). With letters urging attendance also sent by some

of the area's church presidents, LHRAA-Chicago Project Director George Hrbek hopes that more than 250 will be present.

The program calls for reviewing salient items from the report of the President's Commission on Civil Disorders, hearing reports of conditions in Chicago's different communities and developing strategies for collaborating ministry.

### In Detroit

Missouri Synod pastors involved with ministry to the inner city of Detroit met in mid-February to hear Black Power advocate Ed Vaughn give his perspective on the situation in Detroit as it affects blacks and the church.

In reporting on the meeting to the Synod's Michigan District, Dr. Gilbert Otte of integrated, downtown Trinity Church conveyed the conference's hope that the board of directors arrange for a special convocation to discuss the critical issues of the day with all Greater Detroit area pastors in the immediate future.

## Indiana Churches Unite To Promote Race Projects

Churchmen in Indiana, in assessing the race situation in their state, are establishing a three-pronged program of involvement.

Stemming from several meetings of representatives of most of the religious groups in the state, the cost of the first year of operation of the program has been estimated at \$100,000. Various church groups are being asked to contribute a proportionate share, based upon respective membership totals.

Indiana District President Edgar Rakow has already brought the proposal to his Board of Directors meeting, where the program was given unanimous endorsement and assured of \$5,000 support.

Dr. Walter Wick, President of the Indiana-Kentucky Synod of the Lutheran Church in America, has expressed personal approval of the proposal. He further indicated his expectation that his Synod officers would also respond favorably.

The American Lutheran Church's representative, Pastor Elwyn Goodsell, promised a sympathetic presentation of the case to his church group also. Similarly, Pastor Harry

Huxhold, representing some 9 English District (Missouri Synod) churches located in Indiana, felt optimistic about eliciting a favorable response from those parishes.

The 3 divisions of the program will be developed into Project Equality, Project Commitment, and Operation Breadbasket. Instead of being centered in any one of Indiana's half-dozen or more major municipalities, the program's thrusts will be state-wide, with offices probably located in Indianapolis.

Project Equality aims at placing the combined buying power of the churches in support of firms practicing under equal employment policies, and encouraging others to join their ranks.

Project Commitment will train individual leaders who, returning to their respective congregations, are to help members there become conscious of and equipped for meeting opportunities to eliminate racism and accomplish interracial understanding and harmony.

Under the category Operation Breadbasket, the churches aim to

reinforce indigenous minority group programs.

From the beginning of the planning meetings, LHRAA's Executive Secretary, Karl E. Lutze, has served as consultant. He was also called upon to interpret the proposal to the respective Lutheran groups.

Regarding Valparaiso University Annual Workshop in Human Relations for Professional Church Workers:

In previous years this workshop has been offered during the last week of July. In an effort to make such a program more accessible to a greater number of professional church workers, LHRAA is conferring with staff members of the Lutheran Council U.S.A., hoping to arrange for regional workshops.

As soon as more definite plans are laid, a report will appear in THE VANGUARD.

### ANNOUNCEMENT

#### 51 LHRAA CHAPTERS

have, through the years, been started all across the country. Some of them are flourishing, some are decidedly not.

Anyone who has observed the course of human relations in our country in the past two decades will have noticed the shift in emphases and strategies in attacking the problems confronting nation and church. Few LHRAA chapters have done inventory to assess their aims and performance, and make alterations required by a changing situation and demands for effective ministry.

LHRAA therefore is scheduling a full-day workshop for chapters immediately following this summer's Human Relations Institute on Valparaiso University's campus.

It is our hope that from each community where chapters have been formed, be they active or slumbering, at least one representative will come to participate, and at this workshop find resources for undergirding, revitalizing, or reviving LHRAA's chapter ministry.

We also invite people from communities who desire to establish a new chapter to attend. Make your plans and arrangements as early as possible.

Clemonce Sabourin  
President

Rural —

Suburban

Visit

Program



—affording opportunity  
for sharing —  
Let this be the time  
of their lives!

That's one of the aims of RSVP.

As rural and suburban families host children from the central city for 1-2 weeks during the summer sharing and new understanding happen. For further information, complete the coupon below and mail to:

LHRAA (RSVP)  
Valparaiso University  
Valparaiso, Indiana 46383

Please send me the guidelines for starting RSVP in my community ( )

Our group would like to have the movie "Friendly Town" on 1 / / 2 / / (give alternate date)

NAME.....

ADDRESS .....

city

state

zip

the Vanguard

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