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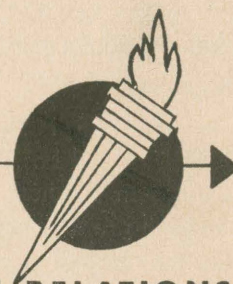
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THE VANGUARD

... THE CHURCH IN HUMAN RELATIONS



Volume I Number I

January-February 1954

That The Church May Lead

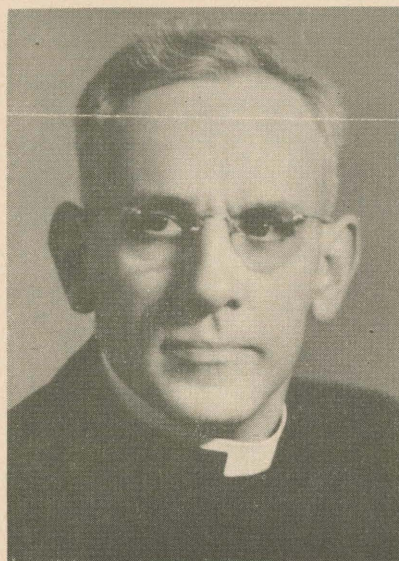
By ANDREW SCHULZE
THE SEGREGATED CHURCH

In the summer of 1951, Dr. Alvin Walcott Rose, professor of sociology at North Carolina College, in a matter of fact and objective manner addressed the following remarks among many others to the Valparaiso University Institute on Human Relations: "The Church is America's most segregated institution. It is, in both the north and the south, more segregated than the public schools, the public library, the theatre or the subway. More than ninety-six percent of American Negroes and whites worship in segregated churches. It is a tragic fact that of all our institutions, the Christian Church should be the most unchristian and that it, on this account, should be responsible for making a mockery of American democracy. This fact is a serious challenge to you."

His statement was a serious challenge to all of us present, about a hundred members of the Lutheran Church—Missouri Synod. But those present did not challenge the statement because they personally had seen such segregation in practice for many years. As early as the post-World War I period, it had become apparent to a few lonely souls that the church had done very little to improve human relations in this highly tense area. Nothing was available in print, to speak of, to indicate the church's interest in the Negro. Slowly but firmly, the matter of the Negro was brought to the attention of small pastoral conferences. Here and there, a few more dedicated friends were gathered to the task.

SIGNIFICANT LANDMARKS

After a number of years, a general conference of pastors representing Negro constituents was organ-



Andrew Schulze, Pastor of the Church of Christ the King, Chicago.

ized. At one time it was thought that such a conference could and should be integrated as a segregated unit into the organic unity of the Lutheran Church—Missouri Synod. By the early forties, however, this general conference decided to de-emphasize segregation of any sort and to emphasize integration in every aspect of the church's life.

Meanwhile—in fact, already in the thirties—certain landmarks had been established. In 1935, the writer met an outstanding Lutheran social worker, a layman, who suggested that human relations associations be established in important urban and industrial areas. In 1939, the writer delivered an essay with regard to the church's mission to the non-white population. After the reading of the essay and during the spirited discussion, it had become apparent that there were more friends of this movement than this lonely soul and his few colleagues had anticipated. This conference paper was reorganized and

expanded into a book, MY NEIGHBOR OF ANOTHER COLOR, published in December, 1941.

Groups in St. Louis and Chicago followed up the suggestion of the layman cited above in establishing local institutes which to this day are a permanent part of the local programs. In 1945, it was decided to inaugurate an annual institute to which all interested parties would be invited. The first three annual institutes were held in St. Louis. In 1948 and 1949, the annual institutes were moved to Chicago. Since 1950, they have been conducted on the campus of Valparaiso University. At the 1953 Valparaiso University Institute on Human Relations, it was agreed to form the Human Relations Association of America and to publish a regular bulletin which has now been called THE VANGUARD. Both were created to the end that the Church may more and more take a position of leadership in human relations and to help the Church toward this God-pleasing goal.

WHY?

Among the specific purposes of the Association, the following have until now been clearly defined: (1) to further develop the yearly Valparaiso University Institutes on Human Relations; (2) to render assistance in organizing human relations societies such as are already in existence in New York, Chicago, and St. Louis; (3) to gather and disseminate human relations information; (4) to suggest to and encourage qualified persons to prepare articles for publication in such church periodicals as will welcome them; (5) to assist pastors and churches who want to integrate members of minority groups into their fellowship and are desirous of such assistance; (6) to foster the co-

(Continued on page 4)

The Son of Man and The Sons of Men

By WALTER HEYNE

Jesus Christ is the best teacher of Christian human relations. Having come "to seek and to save that which was lost", He reached out in love to all. His was no respectable middle class approach. The common people heard Him gladly, but Nicodemus and the rich young ruler also had no trouble reaching His ear. He sat down at dinner with Pharisees, but these same Pharisees found fault with Him for "receiving sinners and eating with them". Jesus did not look at a man's bank roll, his clothing, his position in the community, his family tree, or even his past record. He looked into men's hearts and saw there an essential likeness in all men: sinners who needed His help.

And His concern was not limited to people of the Hebrew nation. He went into the foreign district of Decapolis. His preaching ministry extended into Samaria. It seems more than an accident that the only people on whose faith Jesus comments were non-Israelites — the Syrophenician woman and the centurion of Capernaum—and that the man who helped the victim of robbery on the Jericho road was a Samaritan. Jesus clearly indicated that He did not hold to the traditional view regarding non-members of the Hebrew nation. Samaritans were sinners for whom He had help. They were his fellow human beings.

That Jesus had not thought of helping these people by way of a segregated kingdom of God we find clearly indicated in such passages as John 10:16 and John 17:21,22. The "other sheep" are people of other nations, and yet they shall be in the "one fold". To say that the unity spoken of in John 17 is something that is to be realized only in heaven and to use that as a reason for a policy of segregation in the Church on earth is clearly contrary to Jesus' intent. Only by reading into the text, or reasoning backwards from present conditions, can one arrive at such a conclusion.

They who would follow this Jesus Christ and His command to "preach the Gospel to every creature", to

"go into the highways and hedges and compel them to come in", must seriously question the policy of many Christian churches to limit their membership and their missionary activities to people of one group or another, or arbitrarily to choose one particular group, such as the Negro people, for exclusion from the congregation. To say that we must follow the social and cultural pattern of the community in which we live is a failure to realize the transforming power of the Gospel of Jesus



Walter Heyne, Pastor of St. Philip's Lutheran Church, St. Louis, Mo.

Christ. God's Gospel does not fit itself into morally questionable social patterns but transforms them by the power of love just as Jesus refused to accept the view of His times regarding the Samaritans, but rose above it. The practice of good human relations means to relate to all your fellow-men in such a way that nothing that you do will hinder them from becoming believers in Jesus Christ, but that everything you are and do will act as a magnet to draw them to Christ. Failure to act in this way should always be something that Christians regret as a sinful weakness and never something they uphold as a Christian practice.

THE ROMAN CATHOLIC NEGRO

A typical reaction to a typical set of circumstances came to light recently in the ecclesiastical jurisdic-

tion of Roman Catholic Bishop Vincent Waters of North Carolina. He had ordered a merger between a Negro congregation and a nearby white congregation. A series of protests were directed against the Bishop. But he would not be protested to. A comment from his pastoral letter to all the congregations in his jurisdiction bears repetition: "There is no segregation of races to be tolerated in any Catholic Church in the diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary. Otherwise all special churches for Negroes will be abolished immediately. Within the church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the Sacraments without any regard to race or nationality. I am not unmindful, as a Southerner, of the force of this virus of prejudice among some persons in the South as well as in the North. The virus will not die out of itself; it has to be killed by being exposed to the light of faith."

Moreover, we were as pleased as punch with the comment of The Central Illinois District Supplement to THE LUTHERAN WITNESS (October '13, 1953) with reference to the Bishop's letter: "While (a) we must often disagree with our Catholic friends on important doctrines, and while (b) it looks as if the Bishop is trying to kill the virus of race prejudice with force rather than the ultra-violet rays of faith, we sincerely tip our hat to him in the position he has taken. We have Negroes in our schools, factories, offices and unions, but we keep them out of the churches. Isn't it strange that in the Christian Church where we should find the least prejudice, we find the most? Let's come off our high horse, brethren. For all we know, Adam and Eve may have been Negroes, and we merely bleached out specimens. And, anyway, at the foot of the cross the ground is level. We're all sinners, and we all — white, black, red, or yellow — are saved only by grace. We're beggars before God."



Prof. Victor Hoffmann of Valparaiso University.

INTRODUCING THE EDITOR

By ANDREW SCHULZE

Victor F. Hoffmann, Assistant Professor of Government at Valparaiso University, was chosen editor of THE VANGUARD. He is a graduate of Concordia Theological Seminary in St. Louis and has an M. A. from the University of Chicago. Professor Hoffmann served in the parish ministry for a period of five years at Waco, Nebraska.

He is emotionally conditioned to do a good job. He has had a part in the organization and direction of the four yearly institutes on human relations at Valparaiso University. He took an active part in the organization of the Lutheran Human Relations Association of America. He preaches and lectures on the Christian viewpoint in human relations. In his capacity as Assistant Professor of Government he has ample opportunity to learn of the racial tensions that exist in the world today, and knowing them he can understand the power of Christian ethics in overcoming these tensions.

His approach will not be merely academic; he intends to convert knowledge into helpful activity in the cause of human relations.

THE EDITOR:

I am happy to serve as editor of THE VANGUARD. I intend to point out where human relations need to improve, where they have improved, and how we are to improve human relations. To begin with, I know and

The Lutheran Human Relations Association: An Invitation to Join

By GEORGE H. LIEBENOW

Director of Public Relations

The Lutheran Human Relations Association was organized this past summer at the annual Institute on Human Relations at Valparaiso University, Valparaiso, Indiana. As stated in the aims of our constitution, our purpose is to emphasize the practical fulfillment of our Lord's Great Commission among all people without respect to persons and to promote Christian love towards all people.

We invite all people of good will everywhere to participate and to support this program for the promotion of better human relations for the extension of Christ's Kingdom. YOU can take an active part in this necessary and spiritual crusade by sending in your membership blank with two or more dollars. For those who realize the immediate urgency of our work we suggest a Sustaining Membership contribution of five dol-

believe that this can be done only with the heavenly visions in mind. The love of God that compels me goes out to those who are spit upon and also to those who are spitting. I must deal kindly with both the oppressed and the oppressor. But, above all, God compels me against abdication in this important area of human life.

lars or more. For those who are financially able, we recommend substantially larger gifts.

How You Can Help

PASTORS:

We appeal to you especially as the spiritual leaders of our Christians:

1) Order additional copies of THE VANGUARD (for general distribution). Regular subscription \$1.

2) Appoint a Membership Secretary (and send us his name and address).

CONGREGATIONS and ORGANIZATIONS:

At your next meeting enroll as an Organization Member. (\$15)

EVERYONE:

1) Send in your membership below, preferably a Sustaining Membership.

2) Order extra copies for distribution.

3) Talk about our new organization.

4) Help to enlist members.



George H. Liebenow, Lutheran Institutional Chaplain, St. Louis, Mo.

THE LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

.....Please send me GRATIS copies of this issue of THE VANGUARD.

.....I am enclosing \$5.00 or more for a Sustaining Membership for 1954.

.....I am enclosing \$2.00 for my 1954 membership (includes THE VANGUARD).

.....I am enclosing \$1.00 for one year's subscription to THE VANGUARD.

.....I am enclosing \$1.00 for two copies of "The Proceedings" of the Valparaiso University's Institute on Human Relations.

.....We are enclosing \$15.00 for our Organization Membership for 1954.

Name of Organization or Congregation:

Name and address of official:

.....I am enclosing \$..... to have THE VANGUARD sent throughout 1954 to:

Make all checks out to: The Lutheran Human Relations Association
and mail to: Miss Gertrude Fiehler, Membership Secretary
751 Atlanta Avenue
Webster Groves 19, Missouri

They Say

O. P. KRETZMANN

"I was certainly happy to see that you are making definite progress in the organization of the Institute on Human Relations, and you may be sure that you have my good wishes for continued success. It is evident, of course, that I shall be very happy to serve on your Advisory Board and to help along in every possible way. As you know, I have been deeply interested in this entire problem for many years, and I have been glad to note the constant progress toward a clarification of the fundamental problems in our own church. To this end you and your colleagues have made a great contribution, and I certainly want to join your ranks just as effectively as I possibly can."

WALTHER LEAGUE MESSENGER: (October, 1953)

"This past summer at Valparaiso University there was formed the International Human Relations Association (now the Lutheran Human Relations Association of America). One of the goals of this association is to promote racial integration within the Syndical Conference.

"Here is evidence that the Church is going to apply the corrective of the Law and the Gospel to this phase of human behavior. It's about time. For too many generations we Christians did nothing to help along the cause of better human relations. We preferred to let the Communists do their evil work for evil ends among racial minority groups."

PAUL STREUFERT

"Yes, I am altogether in sympathy with the objectives of the Lutheran

Human Relations Association—even more so since I am living in the deep South. . . . Shall be glad to serve on the Advisory Board of your Executive Committee."

PAUL FRIEDRICH

"Thank you very much for your good letter of October 19th in which you inform me that I have been elected as a member of the Advisory Board of the Lutheran Human Relations Association of America. I am greatly honored by this election and I shall be happy to serve. It is my hope and prayer that the association may accomplish its objectives in a truly Christian manner and that much good will result from its efforts."

A. M. REHWINKEL

"Your letter and kind invitation of October 8th to become an advisory member of the newly organized Lutheran Human Relations Association of America was received. I read the objectives of the Association as outlined in your letter and find myself in full agreement. I will be glad, therefore, to serve in the capacity as indicated in your statement."

H. F. WIND

"Thank you for your letter of October 8th, in which you informed me that I have been elected a member of the Advisory Board of the Association. This is to say, formally, that I shall be glad to serve and to attend as many committee meetings as possible."

THOMAS COATES

"I will be happy to accept the appointment to serve as a member of the Advisory Board of the Luth-

THAT THE CHURCH MAY LEAD

(Continued from page 1)

operation and good will of executives and officers of the Church who desire to work with the Association in furthering the Christian viewpoint in human relations.

HUMAN RELATIONS OFFICE

Because of the urgency of this matter, the Association plans to establish a human relations office, the incumbent of which will devote his full time to the work of the Association.

This is a bold venture of faith. It was discussed at the 1953 Valparaiso University Institute on Human Relations. An Interim Committee devoted many hours to its consideration. Friends of the cause which the Association represents were consulted. Among them was a goodly number of officials and executives of the Church.

This office will entail a yearly cost of about \$10,000.

WHO WILL FOOT THE BILL?

Even before the decision was reached to establish this office, a sum of more than \$500.00 was contributed for this cause by three congregations. The Association is of the conviction that many friends, individual persons as well as congregations and organizations within the Church, will want to undergird the Association through financial support. The urgency of the cause and the well-being of both the Church and society, it is hoped, will move many to give wholehearted assistance through their financial support.

eran Human Relations Association. . . . I shall be glad to cooperate and serve. . . ."

THE LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Ind.

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