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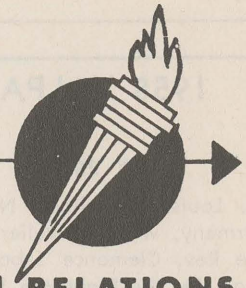
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# THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 5, Number 3

April, 1958

## That the Church May Lead

### An Integrated Ministry

A facet of the economic recession which is upon us may be a slowing down of the process of racial integration in business and industry. Perhaps it may already be in evidence and men are now beginning to say, as they have said before: "The Negro is the last to be hired and the first to be fired." It is probable, though, that when and if we move out of this economic slump the process of the integration of Negroes and other minority group members will continue. Some think — and I am inclined to go along with them — that the day is not too far off when, at least in the North and West, the color of a man's skin will be no barrier to his being employed in keeping with his qualifications.

Some, too, believe that when that day comes Christian congregations will be more inclined, when calling a pastor, to do as business and industry does — regard the personal qualifications of the prospective candidate without taking into consideration the color of his skin or the texture of his hair. If and when that happens, it will be a good thing. But even that good thing can be done for the wrong reason. To do it because it is in keeping with the will of God and the doctrine of the Church is a good reason; to do it merely to keep up with the society of which the church is a part is a wrong reason.

But, until that day comes, what shall we do with our Negro ministerial candidates? I am now thinking of one especially, a pious, consecrated, intelligent young man who has poise, personality coupled with Christian insight, and courage exercised in the patience of

true Christian humility. He is the only Negro ministerial candidate to be graduated this year from one of the two seminaries of The Lutheran Church -- Missouri Synod. Should he be sent to some vegetating so-called Negro mission in Alabama or to one of our flourishing congregations of Negro constituency in one of our metropolitan centers of the South, the North, or the West? (I have two sons who are to be graduated from Concordia Seminary in St. Louis; even they could do a fairly acceptable job in those places, just as the great majority of the more than two hundred prospective graduates of our two seminaries should be able to do.)

If skin color is still to be a determining factor in the placing of ministerial candidates, then our Negro candidates, who qualify like the one above referred to, should be used by those congregations of predominantly Caucasian membership who are now seeking earnestly to win their new Negro neighbors for the fellowship of the congregation.

The old established congregation need not dismiss the present in-

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## A LOOK AROUND

By Martin H. Scharlemann

### 1. Segregation and Missions

The March issue of "Christianity and Crisis" presents a symposium on "The Southern Churches and Race." The most significant discussion in it is one by Doctor Blake Smith, a Southern Baptist minister in Austin, Texas. His most striking remark is the following: "From the foreign fields our trusted missionaries are crying: 'Abandon your segregation or you must abandon your mission enterprise.'" He cites the president and trustees of Baylor University, the largest Southern Baptist university, as declining to heed the request of 22 missionaries serving in Nigeria that their alma mater take immediate steps to integrate on the plea: "We must point out the inconsistency of segregation with the world mission to which Southern Baptists have committed themselves." Dr. Smith points out that the real issue here is money. The trustees of the University are afraid to offend large donors.

There come to mind some words from our Lord, "You cannot serve God and mammon." Here we have



Sunday School of St. Mark's Lutheran Church, Detroit—  
The Rev. Erwin Kurth, Pastor



## 1958 VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS

JULY 25-27

VALPARAISO, INDIANA

Dr. Louis P. Lochner, Nobel Prize winner, news correspondent in Hitler's Germany, world traveller — banquet speaker.

The Rev. Clemonce Sabourin, of Harlem, N.Y., author of the exciting new book, *Let the Righteous Speak* — Institute preacher.

an apt illustration of how service to the latter makes impossible the former. Oddly enough, some of the congregations that contribute the largest sums of money for missions would be the last to accept converts from Nigeria into their fellowship. It is difficult to imagine a more serious perversion of Christian responsibility for evangelizing the world. Yet there it is! Right in the middle of almost every denomination, including our own.

Congregations from the Synodical Conference have through the years given a rather sizeable amount of money for what was called mission work among the Negroes of the United States. Yet the converts made in this way would not be accepted into membership with the congregations that contributed these mission monies. How's that for a caricature of church work?

### 2. Workshop Again

During the last week in June Concordia Seminary in St. Louis will conduct another Workshop on Human Relations. These sessions, like those of last year, are made possible by a grant from the Field Foundation to the Lutheran Human Relations Association of America. Incidentally, a number of scholarships are available at this time. Dr. Schulze, our genial executive secretary, will be happy to supply any information desired.

In these sessions students become familiar with the philosophy and methodology of integration as these apply especially to church work. The five days devoted to this Workshop will benefit any and all students who attend.

The Lutheran Human Relations Association of America publishes a **Chapter Bulletin** which carries news of activities of the chapters of the Association as well as other LHRAA news. Free copies of the **Bulletin** may be secured from the Association office, Valparaiso University, Valparaiso, Ind.

## VISIT IN WASHINGTON

By Walter Heyne

(Random observations of one who was visiting Washington, D.C., for the first time while attending the Tenth Annual Conference of the National Civil Liberties Clearing House,\* March 6-7.)

Not too long ago, many citizens of our country were distressed at the various forms of segregation and discrimination existing in our national capital. In recent years — especially since May 17, 1954 — many changes have taken place, and this writer was not made conscious of any differences between Washington and many a northern city.

To find the opposite, however, one need only cross the Potomac. While the Conference was in session, a newspaper reported that the Virginia State Legislature made a group of high school students consisting of members of both races sit in segregated fashion when they visited a session of that body. We couldn't help wondering where the modern Patrick Henrys and Thomas Jeffersons were hiding.

There is a bright side here, too. Many of those at the Conference were from Virginia, people who are deeply concerned about recently passed legislation which would close the public schools if the Federal government were to take action similar to that in Little Rock. That there are many dissenting voices in Virginia is brought out by the fact that Col. Francis Miller, an acknowledged liberal, lost out by only 23,000 votes in a gubernatorial election. Heartening is the fact that this same Col. Miller was elected president of the Virginia Council of Churches.

Generally speaking, Southern opinion was not too optimistic. A sociology professor from North Carolina University sees little change of school integration in the Deep South before the end of the century. There seems to be no ef-

fective program for bringing about more communication between the races, and the old fears still seem to hang over people's heads. Appeals for moderation sound too much like the old gradualism which was another name for doing nothing. Peculiarly enough, Roy Wilkins of the NAACP is much more optimistic. Could this be because the professor and other Southern liberals are looking for gradual social change, whereas the Negro sees the change being effected by intensified legislative and judicial pressure?

Senator Paul Douglas assured the Conference that legislative pressure is being continued, as evidenced by the "Civil Rights Act of 1958" (S. 3257), which is being sponsored by a large group of senators of both parties. This bill goes far beyond that of last year. That such a bill would face a filibuster seems evident. Senator Javits discussed this problem and left his listeners with the feeling that a change in Senate rules which would obviate this difficulty is not beyond the realm of possibility in the foreseeable future.

The Conference came to a close on a stirring note with an address by Mrs. Daisy Bates, wife of the editor of Little Rock's Negro newspaper, and NAACP leader in Arkansas. The courage and conviction which rang out of Mrs. Bates' words left little doubt that Negro leaders in the South are ready to contest the right of white fellow-citizens to "keep the Negro in his place."

Other nationally known speakers were Robert Maynard Hutchins, James Roosevelt, and Walter Millis, well-known author and military historian.

There was little chance to study the record of the churches in the human relations field, but we did learn of one Lutheran church which, in the opinion of the pastor's wife, has found new vitality and strength through a considerable number of Negro members in a formerly all-Caucasian church.

Before leaving Washington, we had an informal meeting with a group of interested pastors and laymen to discuss the work of the Lutheran Human Relations Association. The expressions of concern

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## WORKSHOP -- 1958

Elsewhere in this issue Dr. Scharlemann calls attention to the Human Relations Workshop to be conducted on the campus of Concordia Seminary in St. Louis June 23-27. A few more details may be in place at this time.

The Workshop is open to all professional church workers — pastors, teachers, deaconesses, etc. The registration fee is \$10, and the cost of lodging and meals for the five days of the Workshop is approximately \$15. Seven scholarships in the amount of \$25 each are still available.

"Where possible, preliminary registration for the Workshop should be made two weeks in advance. Preliminary registrations should be sent to Registrar's Office, Concordia Seminary, St. Louis 5, Mo.

Workshop participants may register formally in Graduate Hall on the Seminary campus on opening day at 8:30 a.m. The Workshop will continue through Friday noon.

### THE PROGRAM PROPER

The Workshop will be divided into four committees. Workshop participants will choose one of the following committees with which they will enter into private study and research:

Committee No. 1. Patterns of discrimination;

Committee No. 2. The present situation in the Church;

Committee No. 3. Groups active in dealing with the problems of discrimination.

Committee No. 4. Scriptural principles regarding church fellowship and the Christian's responsibility in the community.

Other numbers on the Workshop program are an essay by Professor Henry W. Reiman on "Christian Anthropology"; an essay by Professor Erwin L. Lueker on the history of the treatment accorded Jews by Christians, and the effect of such treatment on the acceptance of Christianity by Jews; a brief study of the major racial minority groups in the United States by Professor Ross Scherer of Valparaiso University; an address by the Executive Secretary of the St. Louis Commission on Race Relations, Mr. Chester Stovall; a discussion of the Inter-

cultural Outreach program of the National Lutheran Council by the Rev. Alf M. Kraabel, Executive Secretary; a field trip to those areas of St. Louis where integration is being effected or is possible; an informal evening (wives invited) — the Honorable Paul Simon of the General Assembly of the State of Illinois in charge; a survey of literature in the field of race relations.

Those desiring books for advance study may apply for them through the office of Lutheran Human Relations Association of America, Valparaiso University, Valparaiso, Indiana, where any additional information will be given upon request.

## When the Bensons Moved

The six children of the Benson family had been baptized; two of them were receiving confirmation instruction, and the mother, too, was preparing for confirmation. The father, though indifferent in the beginning, had become a bit more receptive. The little mission congregation at first worshipped in an unattractive and not too sanitary storefront where the rats often scrambled across the floor while the minister was trying to bring home some truth of the Law or the Gospel. Later the little flock moved to a neighborhood funeral home for worship and Sunday school. While living rats do not make for a desirable atmosphere for worship, neither do human corpses even though they may be dressed up according to the best art of the embalmer and mortician.

Yet there was another reason why the father and the eldest Ben-

son boy did not attend divine worship on Sunday morning: they spent their Sundays at Higginsville, a small suburban community about eighteen miles from their downtown, overcrowded neighborhood.

Mr. Benson was no scoffer; he appreciated the value of religion for himself and for his family. But what can a man with a family of six growing children do? Though he was holding down two jobs, he could not save enough money to buy a home that would be adequate for a family the size of his. At least it couldn't be done in the big city. And so he bought a lot in Higginsville, and each weekend he and his eldest son went there to work on the basement of what he hoped would some day be a fairly satisfactory home for his family.

The pastor of the downtown mission congregation was glad when he learned that the Bensons had moved into their basement home. It was humble, of course, but it was their own, and gave promise of something better in the not distant future. Besides all this, the new Benson home was being built within walking distance of the Lutheran church of Higginsville. In fact, each time Mrs. Benson would go to the supermarket she would pass right by the Lutheran church.

The Bensons' pastor encouraged them to attend the church in the community to which they had moved. Soon after they moved, he called on the pastor of the Lutheran church of Higginsville, with the intention of giving him the name and address of the Benson family. He asked the Higginsville pastor to minister to their spiritual

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needs and to welcome them to his church. But there was a difficulty involved. The Higginsville pastor was sure that, since the Bensons were Negroes, they would not be welcome in his church. He was willing to cooperate, though; he would call on the Bensons and arrange to hold special services in their basement home, to which they might invite other Negroes and thus establish a "Negro mission" in the community.

Although the pastor from the downtown mission congregation disadvised this procedure, the pastor of the Higginsville church nevertheless called on the Benson family and advised them not to attend his church because some of his people feared that "intermarriage would result." He then offered his services to the Bensons, expressing his willingness to preach to them in their home where they could invite other Negroes to attend.

Since this plan was unacceptable to the Bensons, the pastor of their downtown congregation made the eighteen-mile trip each week through the congested traffic of the big city to the home of the Bensons to continue the instruction of Mrs. Benson and the two older children and to minister to the spiritual needs of the family.

But when he accepted a call to another city, the Bensons, rather than have their children grow up without any spiritual guidance, sent them to another church in Higginsville where there was no "fear of intermarriage." Later, when the house was completed, and the family budget permitted the cost of travel involved, the Bensons began attending services in the big city again, where the

parents and the older children are now communicant members of the Lutheran church.

How long, O Lord, how long!

(The names of places and persons are fictitious. The story itself is true.)

A.S.

## An Integrated Ministry

(Continued from Page One)

cumbent in office. Rather let him continue, but call the Negro ministerial candidate to work with him in an integrated ministry. — Such a ministry will help to remove the last vestige of prejudice that has not as yet been obliterated from the minds and hearts of the members of the congregation. — But the great advantage of such an integrated ministry is the good effect it will have on the Negroes of the community whom the church desires to win for its fellowship.

People used to say, "Open the doors of your church and you will be opening the floodgates for a black deluge to pour in." Some churches in changing communities have taken seriously the responsibility which Christ the Head of the Church has imposed on them; they have tried to woo and to welcome those for whom He died. They have no doubt learned by now that Negroes may be as reluctant to come into the church as some of the members were to accept them. Negroes want to be sure that they are welcome and wanted; they want to be sure that the church, at least officially and administratively, is color-blind. And an integrated ministry is a most potent proof to the skeptical neighbor that the invitation is sincere.

Negro ministerial candidates who qualify are not a liability; they

are rather an asset. They may be the difference between success and failure for congregations in changing communities in our large metropolitan centers.

Concordia Seminary in Springfield, Illinois, will graduate one such candidate in June; perhaps Immanuel College in Greensboro, N.C., will graduate one or two more. We could use a hundred of them.

Andrew Schulze

## First Negro Deaconess

Valparaiso University will graduate the first Negro deaconess to be made available to The Lutheran Church -- Missouri Synod. Here is another golden opportunity for a congregation that wants to step up its integration program. When Gerry Eubanks has been graduated, all "color" will have disappeared from among the students in Deaconess Hall on the Valparaiso University campus; and the church will have to wait at least four more years before another Gerry is available.

A.S.

## Visit in Washington

(Continued from Page Two)

and interest heard at this meeting left us with the hope that we would soon be able to report that we, too, are represented in the nation's capital by a local chapter.

\* The National Civil Liberties Clearing House is a voluntary organization of independent national organizations for the promotion of knowledge and the exchange of factual information, educational materials, opinions and ideas in the fields of civil liberties, civil rights, intellectual freedom, and other human rights. A great diversity exists in the nature of the organizations thus banded together, but they have a common concern for the preservation of America's constitutional rights and freedoms.

## LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

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