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THE VANGUARD

... THE CHURCH IN HUMAN RELATIONS

Volume 6, No. 2

February - March, 1959

That the Church May Lead

Two in One

The two are the Valparaiso University Institute on Human Relations and the Human Relations Workshop (formerly held on the campus of Concordia Seminary in St. Louis). The two are to be one this year in the sense that they are to be conducted at the same place during the same week.

Both will be conducted on the campus of Valparaiso University. The Workshop will begin on Monday, July 20, and will continue until noon on Friday, July 24. The Institute will begin on Friday afternoon and will continue until Sunday afternoon, the 26th.

The over-all purpose of the Workshop and the Institute is the same, to discover and to promote the Christian viewpoint in race relations. The workshop is a four and one-half day school intended for concentrated study. It is conducted for pastors, teachers, deaconesses, and other full-time church workers; also for church officials and executives as well as members of committees or commissions that are confronted with the race issue.

The Institute is conducted not only for professional church workers but for all interested persons.

The Workshop and Institute Committees have in the past been able to secure speakers and essayists of top rank. Although neither committee has completed its program for this year, our readers may be sure that the programs of both the Workshop and the Institute will be of the same high quality of past years.

Scholarships

The Field Foundation gave the Workshop a grant of \$1400.00 in 1957 and in 1958. A grant in the same amount has been promised for this year. Because of this grant the Workshop committee is again able to offer scholarships. They are in the amount of \$50.00 and \$25.00. The \$25.00 scholarships are being offered to persons living within a 100-mile radius of Valparaiso; the \$50.00 scholarships to those outside that radius. Letters of application for Workshop scholarships may be sent to the Lutheran Human Relations Association of America, Valparaiso University, Valparaiso, Ind.

Tenth Anniversary

Two semi-national Lutheran race-relations institutes were conducted in St. Louis; one in 1946 and one in 1947. In 1948 and again in 1949 similar institutes were held in Chicago. The first annual Valparaiso University Institute on Human Relations was conducted on the campus in 1950. The tenth annual institute is the one scheduled for this year. The committee hopes to make this anniversary institute a memorable one.

More details about the Workshop and the Institute will be furnished our readers in coming issues of **The VANGUARD**. It is hoped that our interested friends will plan now to attend either the Workshop or the Institute or both, and that they will note the dates of both on their calendar: Workshop, July 20-24; Institute, July 24-26.

A LOOK AROUND

By Martin H. Scharlemann

1. "Carry Me Back . . ."

In a few years any one who gets carried back to "old Virginny" will hardly recognize the State. For he will notice that Negroes attend school everywhere. At the moment integration is taking place very slowly in a few selected areas. Nevertheless, the system of legislation designed to serve as a high wall of protection against integration has been breached. Massive resistance is crumbling; and a new day dawns for the South and for the United States as a whole.

Except for a few voices — strident for the sake of political gain to a large degree — the South is taking this change in stride. Atlanta, to be sure, is going through her second agony; but even there second thoughts seem to reflect greater restraint. Moreover, there are many evidences for the fact that Negroes are using their new opportunities in the interest of assuming greater responsibility.

Responsibility is the necessary corollary to broader freedom. Some political leaders of moderate views have at times expressed a fear that minority groups might not be willing to assume the burden of responsibility that goes with expanding opportunities. The observation of many persons that have recently traveled in the South seems to confirm the fact that the removal of political hindrances will not result in license or even social anarchy.

Watching the turn of events in Virginia is a good lesson in the ways of the Federal Government. It is often very patient, particularly when the outcome is inevitable. Once, however, the machinery of law begins to move, even Virginia begins to crumble. Fortunately for all concerned, the Governor of Virginia, who, incidentally, is a Lutheran, resolved to be less of a demagogue than his counterpart in Arkansas. As a consequence there



was no disturbance when the first Negro students were admitted to white schools. Such respect for the law is the hallmark of a free society.

2. A Bit of Theology

Did you ever wonder why the evangelist Mark recorded two feeding miracles? There is the feeding of the five thousand in Chapter 6, and of the four thousand in Chapter 8. Lest there be any misunderstanding, it is possibly necessary to say at the outset that our Lord performed both of them. But, you see, John records only one of them; and so does Luke.

The context in Mark can help us here. In the case of the five thousand, we are told that Jesus was moved with pity because they were "as sheep without a shepherd. The reference is to Ezekiel's description of Israel. The four thousand are fed just after Jesus had spoken to the Syrophenician (a Gentile) woman about bread for children, and she had countered with a remark about crumbs. This intent of the miracle is substantiated by the fact that the "baskets" in the former miracle are Jewish lunch-baskets, while in the instance of the four thousand they are the larger fish-baskets used by Gentiles.

The multiplication of loaves is explained in John 6 as Jesus' way of telling His people that the Messianic age had come. Why did He need to say this in two different contexts? Because the feeding of the four thousand suggests that by this act Jesus was saying that the Messianic age had come **also for the Gentiles**. In short, the two miracles underline the fact that our Lord came to bring both Jew and Gentile into God's Kingdom. He had come to make one out of two; or, as St. Paul puts it in Ephesians: "That He might create in Himself one new man in place of two." (2, 15)

The application of this is certainly obvious. It needs not to be spelled out. The Church carries on this activity of reducing two to one—impossible mathematically, but necessary theologically—in succession to Jesus' own ministry of reconciliation. In our day this includes the task of bringing persons of different racial backgrounds together into the worship of one Lord.

But someone may say, "As Jesus did these two miracles in different places and at different times, so we should keep the various groups sep-

arate. Of course, we'll try to provide equal facilities; but they need not be the same." At this point it needs to be said that after it had once been made unmistakably clear — by **two** miracles — that the Messianic age was meant for all, the reason for separate activity ceased to exist.

At the moment this would apply to the whole question of Greensboro and Selma. These two institutions were established and are controlled by the Synodical Conference and not by the Missouri Synod. The Synodical Conference has jurisdiction only in the area of Negro missions. By their very creation and retention these institutions are for Negroes only. And this is no time to retain and even extend instruments of division and separation in the Church.

A Florida Pastor Writes:

"Members who are steeped in the tradition of segregation, but are obviously sincere Christians, do not express opposition but rather are quiet, inarticulate, and perplexed in their confusion at even facing such a project (communicant integration). On beginning attempts at drawing a commitment of some sort from them, one is met by either a seemingly resigned "I'll try if, it you insist" or a somewhat fearful expression of foreboding. To me it means we, as a congregation, could introduce integration at any time and as a congregation would prosper among ourselves and be that much more of an influence on our community. The deaf meet at our church monthly; they have always practiced integration, in their seating in church and in lining up for refreshments and mixing socially in the church basement after the service.

"It seems the burden of decision rests on the pastor, when to act, what steps are to be taken. It was so in Chicago, too. The only difference is an adjustment in dealing with local circumstances, which in most instances requires deeper insight, greater patience, and more astute handling in the South than in the North, except for areas like Cicero, Illinois, or Dearborn, Michigan."

Heartening

"The new memberships are from Dearborn, a community whose mayor was on the platform of keeping the Negroes out."

Integration at Historic First St. Paul's

By James G. Manz

The history of integration in this 113-year-old congregation really goes back to the 1930's, during the pastorate of the Rev. Henry Kowert. Dr. Marmaduke Carter was invited to preach a series of German Lenten sermons which made a lasting impression on many people. It was a unique situation — the pure Word of God, preached in flawless German, by a Negro pastor! German services were discontinued in 1952, but Dr. Carter was never forgotten. In later years, I often had reason to thank the Lord for bringing this noble man to our altar and pulpit long before the race issue became so critical in church and country. His preaching here was probably not planned by man as part of a significant development in the life of the congregation. God, however, could see further than the wisest of His people in our midst.

The near north side has long been known as Chicago's "Greenwich Village." Gold coast and slum, rich and poor, high and low — these disparate elements have been the subject of many a novel, story, and sober sociological study. The war years of the 1940's made the sector even more of a melting pot. Some children of Oriental, American Indian, and Spanish background were enrolled in our Sunday School at that time. A few stayed with us for a number of years, in spite of the extremely high mobility rate among all types of people in the area.

The church council began tentative discussions on the integration question in the 1940's. The Rev. Louis Grother was pastor at this time. The council, humanly speaking, has set the tone for thought and life in the congregation for many years. In a parish whose membership fully reflects the extreme transiency of the area, a solid core of stable and wise leaders is essential. There is not the slightest doubt in my mind but that the Lord of the Church has used these good men to guide us safely through situations which have proved to be disastrous to many other churches who were formerly our neighbors. We do not have a system of "rotating membership" on the council at First St. Paul's. This would be impossible here where lack of manpower is keenly felt. We do, thank God, have

a few families who have been with the church for many years, and who have no intention of leaving. Some of the names have long been known in church, business, and professional life in our city — Brockschmidt, Chaveriat, Fleischer, Hess, Rohrmann, et al. The heads of these families played an essential part in the life of our church during the process of integration and long before.

The Epsilon Chapter of Gamma Delta began conducting Sunday school canvasses in our area in the 1950's. The leaders of the parish encouraged this work and were kept fully informed of its progress. The council and voting members gave essential support to the pastor whenever there were questions or objections. The interest and cooperation of parish organizations was solicited. Integration here in the full sense of the word really began with the children and young people of the Sunday school, confirmation class, and vacation Bible school. Our mission outreach has been instrumental in bringing youth of all types to our church. Sociological studies have shown that our Sunday school has had in its membership representatives of every racial and cultural group found in the near north community. The communicant membership has been slower to reflect the composition of the sector. The membership of the entire church now shows, however, the multi-racial composition of the area. There are approximately fifty Negro children in Sunday school, with a sprinkling of other races. The total Sunday school enrollment is 112. Five adult Negroes are on our communicant list. About fifteen to twenty are good prospects for membership, and attend services at times. Our total "regular" communicants number 450. A person of any race or class is always made to feel welcome at services and activities.

The inner-city church finds that it is extremely hard to attract, and keep, any kind of member. Our experience has been that Negroes are just as hard to win and keep as other people in such an area. We have not found that an "open door" policy has resulted in any large influx, or exodus, at First St. Paul's. The integrated inner-city parish still finds itself up against formidable problems for which there is no quick or easy solution. The racial question is just one of many faced by such churches.

No special meeting of the council or the voting members was ever called

Higher Education For Negroes

At the present time the Synodical Conference has two institutions of higher learning which were established for the education of Negroes, especially to prepare students for work in so-called Negro churches as pastors and teachers. The one school is at Greensboro, N.C., the other at Selma, Ala. The future of both of these institutions, especially of Immanuel College at Greensboro, has been the subject of much debate for many years at the conventions of Synodical Conference.

A number of resolutions were presented to the Synodical Conference in 1956 and in 1958 which called for drastic changes with respect to the Greensboro institution. Among these resolutions were the following: that the

for the purpose of dealing with racial issues. No enabling resolutions were ever passed. Public and private discussions were calm and objective. Pastor and people merely worked together within the framework of an established and self-supporting parish. Everyone knew in his heart that the right things were being done. No sermon dealing entirely with racial issues has ever been preached here, according to my best knowledge. Whenever a Biblical text suggested a racial or missionary application it was always made — clearly and forcefully. The Festival of the Epiphany, Mission Sunday, and other days give the Lutheran preacher excellent opportunities to speak of our duty and obligations in regard to the Church's mission and membership.

(To be concluded)

theological department of the school be discontinued; that the school be changed into a theological preparatory school; that the school be discontinued entirely.

It has been acknowledged on all sides that the Lutheran Academy and College at Selma is wholly inadequate to serve the purpose for which it was intended. At its convention in August of last year, the Synodical Conference resolved to rebuild this institution on a new tract of land.

A Study Commission has been appointed to make recommendations to the Synodical Conference with reference to the school in Alabama and especially with reference to Immanuel College.

The Commission had an open hearing at Greensboro on February 17, when a number of interested pastors and laymen from several different states expressed to the Commission their opinions as to what should be done at or with the two institutions involved. — The vice-president of the Lutheran Human Relations Association of America, the Rev. Karl E. Lutze, of Tulsa, Okla., represented LHRAA.

Many of us are greatly concerned. We have corresponded with Synodical Conference officials and with members of the Study Commission. This is our concern: Can we in the year 1959 and in the years that lie ahead educate Negroes in institutions intended for Negroes who in turn will be expected to serve in Negro schools and Negro churches? We are concerned because of the doctrine of the unity of the Church; we are also concerned because of the world-wide race issue which is shaking the very foundations of modern society. And we are concerned because our own government

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— in both the executive and the judicial branches — is taking bold steps, involving many risks, to rid our land of segregation, especially in its schools. Only the uninformed or the stubborn die-hards will deny that enforced segregation is fast on the way out; we are preparing for an integrated citizenship on all levels. Can the church, in view of all these fast-moving events, cling to a pattern now outmoded and fast disappearing from the American scene? Wouldn't the church do well, at this crucial time in our history, to set the example for society in eliminating segregation also in its school system — and do it now, before many more thousands of dollars have been poured into schools established "for Negroes"?

In **Desegregation and the Law**, page 109, the authors comment on the decision of the Supreme Court in the Sweatt vs. Painter case: "So far as the law was concerned, the court's obvious and undisputed premise was that the professional society in which lawyers circulated was of necessity nonsegregated. There are no colored courts nor colored government. Education for an integrated society must of necessity be nonsegregated to be effective."

Are we educating for an integrated society in the church, or do we not have the courage to believe that the power of the Gospel of Jesus Christ can effect in the church what the arm of the law is effecting in secular society?

The Synodical Conference officials must be commended for having appointed a Study Commission of men professionally qualified. Let us pray that they will understand the implications involved for the well-being of the Church and the glory of Christ and that they will have the moral courage to recommend drastic changes

that will fast lead to the elimination of segregation in higher education in the church.

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The pastor of a congregation of Caucasian constituency in North Carolina attended the open hearing of the Synodical Conference Study Commission. Soon thereafter he wrote to the editor of the **The VANGUARD**; we are taking the liberty to quote from his letter. He writes — and we concur: "In brief, our position here in the Southeast is that the establishment of a Missouri Synod College in the Southeast should and would make Greensboro unnecessary (since we feel that a new campus could be integrated). Therefore there should be no expansion — as there should be no new campus at Selma! Both schools should, at best, serve as "holding operations," for a limited time only, since their demise is inevitable (and should be hastened as much as possible). In the meantime, theological students should be recruited, through selective personal confrontation, wherever they can be sought (including college campuses) and then be assisted — academically and financially — in their training in our regular theological institutions.

"While we know that many Negro youngsters, especially in Alabama, etc., would have difficulty academically **NOW**, this situation will not prevail for long. Nor can we see the logic behind the maintenance of **two** substandard institutions (for 8,000 communicants) just for the sake of securing a few ministers of black skin. In the emerging social order, it shouldn't matter what color skin the minister has; what is important is that we have able, well-trained, competent, and consecrated ministers — in ample supply."

Oblivious of Moral Issues

"Correspondence has never been one of my strong points, but I am inspired by the January **VANGUARD** to write this long overdue letter. 'Can a Church Paper Remain Silent?' expresses my sentiments 100%. I have long wondered how the **WITNESS**, the LLL paper and so many of our leaders can seem so oblivious of the number one moral issue facing our country today. People who can find time to discuss the moral propriety of everything from church suppers to pre-marital kissing seemingly can find no time for this far more fundamental issue.

"During my tour in the Middle East and again during the six months that I visited Europe, it was brought home to me again and again that the lofty foreign policy statements of our leaders are an utter mockery when every local newspaper carries headlines of Little Rock. Little Rock has now joined New York, Washington, and Hollywood as one of America's best known cities.

"It was not very pleasant, to be reminded of home, by a Moslem friend who told of the incident, later confirmed by **The VANGUARD**, of a Missouri Synod cemetery here in Chicago which refused to bury a Negro Lutheran. It was also not very pleasant to note that materialistic Russia and the Moslem Middle East are far ahead of most American Christians in recognizing the brotherhood of men."

Arnold W. Buehler
Chicago, Ill.

"Leaders will not come from such green oasis where there is no desire to disturb the present, pleasant status quo."

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Indiana

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