

Valparaiso University

ValpoScholar

The Vanguard

Lutheran Human Relations Association of
America

1959

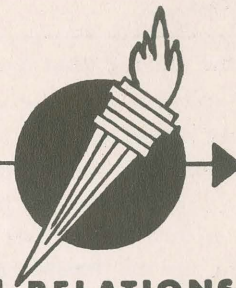
The Vanguard (Vol. 6, No. 5), June 1959

Lutheran Human Relations Association of America

Follow this and additional works at: <https://scholar.valpo.edu/vanguard>

This Newsletter is brought to you for free and open access by the Lutheran Human Relations Association of America at ValpoScholar. It has been accepted for inclusion in The Vanguard by an authorized administrator of ValpoScholar. For more information, please contact a ValpoScholar staff member at scholar@valpo.edu.

THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 6, No. 5

June, 1959

That the Church May Lead

Who Will Speak?

It was not an easy job to perfect a program for the Tenth Valparaiso University Institute on Human Relations. Not merely because it is the program for an anniversary year, but because with every new year it becomes increasingly difficult to prepare a fresh and vital program and yet remain within the scope of the purpose of the Institute.

We believe, though, that under the blessing of God we have succeeded in preparing a program that will match, if not excel, all previous programs in the quality of subject matter as well as in the selection of the essayists and other speakers who are eminently qualified to treat the subject matter assigned them for presentation.

The Rev. Alf M. Kraabel, Executive Director of Intercultural Outreach of the National Lutheran Council, will address the Institute on Christian-Jewish Relations. Pastor Kraabel, after having done a good bit of research in this field, is about to publish a treatise on the subject of his Institute assignment.

The Institute sermon will be preached from the brand-new pulpit in the fabulous new University chapel; and the Institute preacher will be the

Rev. Herbert Lindemann, profound scholar, distinguished preacher, pastor of Redeemer Church in Fort Wayne, Ind., and one of the first pastors of The Lutheran Church - Missouri Synod to lead his congregation (Redeemer, St. Paul, Minn.) to accept and carry out a program of communicant integration.

The Rev. Alvaro A. Carino, an American of Filipino background, who was converted to Lutheranism through the Lutheran Hour, after his graduation from Concordia Seminary, St. Louis, became a missionary to the Philippine Islands. Having spent some fifteen years in mission and church work in the Philippines, he will address the Institute on "The Effect of Race Relations in this Country on the World-wide Mission Program of the Church."

A similar essay, pointing up "The Effect of the Treatment of Non-whites in our Country on U.S. International Relations" will be on the program. We believe we are extremely fortunate in having secured as the essayist Dr. Marguerite Cartwright, Instructor in World Science at Hunter College. We have read her column in the *Pittsburgh Courier* for a number of years. Dr. Louis P. Lochner wrote us some time ago that "Dr. Cartwright is one of the best educated and most eloquent

(Continued on page two)

A LOOK AROUND

By David S. Schuller

While Dr. Scharlemann is on sabbatical leave from Concordia Seminary, I am given the opportunity to "look around" with you. There are but two anomalies connected with his absence. The term "sabbatical" has something to do with "seven" — yet staff members receive them every ten years. Secondly, the term implies rest. Dr. Scharlemann will be attending Union Seminary on a fulltime program and writing a volume on hermeneutics. Blessings on your year of rest, brother!

I. The St. Louis Scene

Let's take a look around. June 7 was a notable day in St. Louis this year. Two strategic churches ordained and installed recent seminary graduates as their pastors. The first was Mt. Calvary Church, a magnificent stone structure on one of the important north-south arteries of the city, Union Boulevard. In her prime the sixty-year old church served 1100 souls, numbered over 800 communicants. In recent years changes began to plague the church: Former residents joined the trek to the county; the communicant membership dropped sharply; the Sunday School enrollment fell to its lowest point in thirty years. The congregation grew worse; the all-

(Continued on page three)



THE REV. ALF M. KRAABEL
Chicago, Illinois



THE REV. ALVARO A. CARINO
Missionary to the Philippines



DR. MARGUERITE CARTWRIGHT
New York

That the Church May Lead

(Continued from page one)

members of her race that I know. She is a member of our Overseas Press Club . . . Dr. Cartwright has been to Africa a number of times as correspondent for the **Pittsburgh Courier**."

The panel discussions, which will be of a somewhat different nature this year, will have as panelists, in the one instance, two Valparaiso University professors and Dr. H. A. Mayer, Secretary of Missions of The Lutheran Church - Missouri Synod; and in the other instance the chairman of the Board of Directors of an integrated school, members of the teaching staff, and parents of the children of that school.

We had high hopes of securing Dr. Martin Luther King as the Institute banquet speaker, but in the end he felt himself impelled to decline accepting our invitation. Next we tried to secure Mr. Roy Wilkins, Executive Secretary of the NAACP. He accepted, but after we were out here in San Francisco in the swirl of convention activities, and after this article had been prepared for **The VANGUARD**, a long distance phone call came through to the effect that Mr. Wilkins was compelled, because of a certain emergency, to cancel his engagement with us.

It was our good fortune, shortly after receiving the cancellation from the office of Mr. Wilkins, to get in touch with the Executive Secretary of the International Walther League, the Rev. Elmer N. Witt. He will be our banquet speaker.

Pastor Witt is an ardent friend and supporter of LHRAA. He is keenly aware of the importance of preparing the youth of the church for proper leadership in race relations of tomorrow.

Pastor Witt served the Valparaiso University Institute on Human Relations well in the capacity of master of ceremonies several years ago and now it will be our privilege to have him act as our banquet speaker.

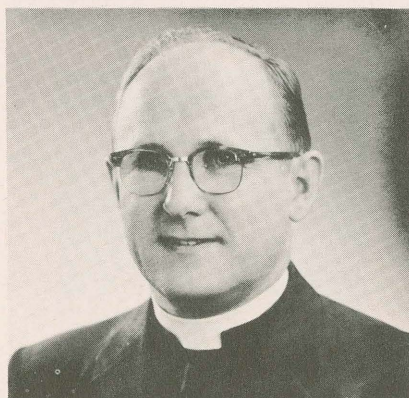
There will be other numbers on the Institute program, not the least of which will be the play, "The Wall," prepared for LHRAA and presented by Cross and Crown Productions, Inc.

See Institute Registration blank on Page Three.

At San Francisco Convention

At this writing the 44th Regular Convention of The Lutheran Church-Missouri Synod was soon to get under way. For about a week already members of the various convention committees have been converging on this unique American city. In the lobby of the Hotel where the convention headquarters have been set up, especially immediately before and after sessions, the crowd is so great that it is difficult even to elbow one's way from the entrance to the elevators; and one wonders what things will be like tomorrow when all the delegates, "advisers," and "visitors" will be here. There are Lutherans here from every State in the United States, including our two new States, Alaska and the Philippines. The President of the National Lutheran Church of India is here. I met him in the lobby. We spoke briefly of his recent visit to Valparaiso. He then told me that he wanted to become a member of LHRAA and asked me whether I would accept a membership contribution. Realizing the low standard of living of his people, and that he too was no doubt living on an income within that standard, I was embarrassed to accept his money, but took it nevertheless, not wanting to offend him. When he was at Valparaiso we discussed the impact of race relations in this country on the world-wide mission program of the church. It seemed that he saw the relevance of the work of LHRAA to the work of our church in India and wanted to identify himself with our cause by becoming a contributing member.

Said a member of the Advisory Board of LHRAA: "We intend to send



THE REV. ELMER N. WITT
Institute Banquet Speaker

another lay representative to the Valparaiso Institute on Human Relations this year. This will be the fourth consecutive year in which we will have sent a delegate to the Institute. It does us a lot of good. These men come back from the Institute and help to undergird my efforts in communicant integration."

At a meeting of one of the Committees, the resolutions submitted to the Convention by LHRAA were being considered. One memorial read:

RESOLVED that we jointly and individually lament our shortcomings and negligence in achieving racial justice in our country and in fulfilling our divinely appointed missionary task; that we call upon our Christian people everywhere to join us in expressing our regret and shame over our failure to plead the cause of the oppressed in the past and that we determine, with the help of God the Holy Spirit, to erase our sinful prejudices and to pursue a more courageous course of action in the future that will permit the light of Christian love to shine ever more brightly in the dark places where hatred, exploitation, and inequality of opportunity exist.

The response to the proposed resolution was a very vigorous negative. "How can we condemn the whole church body by passing such a resolution?" "I have nothing in this instance whereof to repent." "The recent Supreme Court decision has set race relations back fifty years in the South." "Things were peaceful there before the Supreme Court handed down its school integration decision." "We are making progress. Why should this matter be brought to the attention of Synod again?" "One of the proposed resolutions would have us 'urge the editors of **The Lutheran Witness** to give frequent and vigorous expression in its editorial columns to the stand which our church has taken.' I believe that we must leave this matter in the hands of the editor and the editorial staff, and not tell them what they are to do." Turning to me, one member of the Committee said, "You must not push this matter so much."

A pastor from a small town in Texas told me: "One of my members asked me what we should do when the schools of our town are compelled, and begin, to integrate. 'Shall we accept into our parochial school the white children whose parents do not want to let them attend a mixed public school?' I told him that our school could under no circumstances accept such children and by doing so help to promote defiance against the intent of the Federal Government to integrate the schools. I told him further that if Negro Lutherans moved to our town it would be our duty to

accept their children into our school."

Before the beginning of the convention, friends of LHRAA from many States stopped at the LHRAA exhibit booth. They spoke words that encouraged me to believe that the work LHRAA is doing to try to help the Church get into the vanguard in human relations is not in vain and that it meets with their approval.

Pastor Huxhold Declines

The May issue apprised **VANGUARD** readers of the fact that the Board of Directors had decided to take steps to add another person to the paid staff of LHRAA. According to the plans of the Board, the new person to work for the Association is to be called the Field Secretary. According to the plans of the Board, the Field Secretary will function in a capacity similar to that of the Executive Secretary; the work of the office is to be shared jointly. The Rev. Harry N. Huxhold of Palos Park, Illinois, who was selected by the Board for this new office, has declined. And so we must try again.

Workshop Program

The Human Relations Workshop for professional church workers, the third of its kind to be conducted under the sponsorship of Concordia Seminary in St. Louis and LHRAA, is scheduled for July 20-24, at Valparaiso University.

The program of the Workshop follows:

I. A series of six short essays prepared by the Rev. Ralph L. Moellering, currently working toward his Ph.D. degree at Harvard University under a Danforth scholarship grant. The titles of the essays are:

1. The Theological Controversy over Slavery
2. Application to the Integration-Segregation Controversy Today
3. The Record and Reputation of the Christian Churches in Race Relations
4. Racial Inter-marriage and Sex Relations
5. Some Theological Stumbling Blocks to Effective Social Action (Distortions and Misapplications)
6. Some Explicit Suggestions for Social Action by the Churches

II. A field trip to Chicago to observe the process of integration of churches and the status of civil rights. The guide for the tour will be a member of the staff of the Chicago Commission on Human Relations.

III. A discussion of the current controversy over the question of the authority of the Supreme Court, by Mr. John Preston Ward, Indianapolis Attorney at Law, and Executive Director, General Counsel of the Indiana Civil Liberties Union.

IV. A civil rights movie, "Burden of Truth."

V. Communicant Integration Techniques—Report on a Survey.

VI. An address by Mr. Robert Reitz, Executive Director of the American Indian Center in Chicago, on "The Acculturation of the American Indian."

VII. Panel on Integration Techniques by pastors of five integrated congregations.

VIII. The Role of the Police in Avoiding Racial Clashes, a discussion to be led by a person still to be selected.

IX. Perhaps the chief work of the program will be done by the several Workshop committees who will study and then discuss: (1) Christian Social Action in Behalf of Civil Rights; (2) The Doctrine of the Church with Specific Reference to Racial Communicant Integration; (3) Resources and Facilities Available for Church and Church-related Race Relations Projects.

A Field Foundation grant of \$1400 has again made it possible for us to offer a number of scholarships to the Workshop.



THE REV. HERBERT LINDEMANN
Fort Wayne, Ind.

A LOOK AROUND

(Continued from page one)

white neighborhood became the community of Negro families. The church faced two extended periods without a pastor after former pastors accepted calls to other cities. Many in the city were ready to weep when the congregation sold its school to the city. Somehow the city found enough children in the neighborhood to fill twelve rooms! The congregation has bought property in the country with the view toward building a branch Sunday School and chapel. It's an old story. Change but a few facts, and it could be mimeographed as the history of dozens of Lutheran Churches in the inner city.

A unique feature is added in the young pastor whom they called, the Rev. Murray Martin. With his wife and young son, Pastor Martin has moved back into the community. He is committed to remain there and work with the people in the immediate area. In outlining his plans for the congregation he comments: "Mount Calvary must re-evaluate its task as

1959 Institute Registration Blank

I plan to attend the Institute on Human Relations at Valparaiso University
July 24-26

- () I enclose \$16.00 as full payment of registration fee
- () I enclose \$6.00, with balance payable at the Institute
- () I enclose for my own registration and that of my
() wife, () son, () daughter

(Please make check or money order payable to: **Human Relations Institute** and mail with this form to: Human Relations Institute, Valparaiso University, Valparaiso, Indiana)

Name

Street address

City State

a church. The people must be made to realize that their task is to carry out the 'Great Commission' — where they are!" He is realistic. He is not coming in as a knight on a white charger. Beginning as a pastor who will feed his people, he recognizes the need for patience and love. In meeting with his congregational leaders, he is emphasizing the need for the church to re-evaluate its program, to gear its program to the community and to make the community aware of its service, to utilize community agencies, and to strengthen the church's educational program. We are personally convinced that the tide is turning; people are beginning to recognize the challenge of this type of mission work. The battle is far from over; thus the need for this type of leadership remains great.

On the same day Ronald J. Schlegel became the new pastor of St. Philip's Church, the church which our editor served for twenty years. The church is undoubtedly well-known to readers of **The VANGUARD**. It grew as the first proof that a Lutheran Church could flourish in a well-established neighborhood of middle-class Negro home-owners. But this neighborhood also has changed. It demonstrates that often what appears to be a "racial" problem is really one of social class. For over the years the middle-class Negroes have continued their westward move across the city. The vacuum is being filled increasingly by families forced to move when their former slum dwellings were razed.

So St. Philips has been wrestling with a decision about possible relocation. Three possibilities hover uncertainly on the horizon: 1. to relocate by building a new church on a new site; 2. to relocate by buying an

existing church building; 3. to continue to serve the present area and relieve part of the local pressure by encouraging members to affiliate with Lutheran churches in their present neighborhoods. Looking toward the future, the new pastor emphasizes that the future of St. Philips is linked with the future of St. Louis Lutheranism. Their decision must be based in part upon the decisions of other Lutheran churches in their general region.

II. Progress in Reverse

Let's take our second "look" at the charge which Dr. W. D. Weatherford made last year in his book **American Churches and the Negro**. The author is a southern white who is deeply disturbed by the churches' passive acceptance of the cultural pattern of segregation. His book is a study of the attitude of various denominations toward the Negro during the period of slavery. To the surprise of many he finds in some respect a more wholesome picture in the church during the period of slavery than at present. He describes, for example, the church of the noted Presbyterian pastor, Dr. Girardeau of Charleston, South Carolina, whose original members were slaves. Later thirty-three prominent white Presbyterians requested permission to join the congregation. They sat on the same floor and were served Holy Communion at the same time. In the same city there was the case of St. John's Lutheran Church. Its pastor, the Rev. John Bachman, served a congregation there in the 1850's of 192 colored persons and 345 whites, many of them slave owners. They too worshipped together and communed at the same table.

Dr. Weatherford's rather challenging conclusion is that while the Christian of the antebellum period refused the

Negro political and economic equality, he did grant him equality in the Christian Church. "We of the present time have reversed the attitude. We claim that the Negro has full rights to economic, civil, and political freedom, but we are sure that socially and religiously he must be completely separate and segregated."

Progress in reverse: Churches today lagging behind the pattern of integrated membership prevalent in the South before the Civil War! Lord, have mercy . . .

(EDITOR'S NOTE: Having expressed in the May issue of **The VANGUARD** our sentiments in the matter of Dr. Scharlemann's temporary withdrawal from our editorial staff, we are fortunate and glad to be able to announce to our readers that Professor David S. Schuller of Concordia Seminary, St. Louis, has consented to take Dr. Scharlemann's place as writer of our column, "A Look Around." It is our considered opinion that Professor Schuller is well qualified academically and emotionally to render this service to **The VANGUARD** and its readers. We are grateful to him for having accepted this responsibility.

GARRISON'S STOMPING GROUNDS

"The problem of ignorance in the stomping grounds of Garrison and other emancipationists is over whelming. In a park of a neighboring town stands a tablet to mark one of the secluded meeting places of the Abolitionists in years gone by. That town, and all of its neighbors, are so tightly closed by restrictive covenants and poorly disguised subterfuge that you would think this is Montgomery! And our people don't even suspect that this is so.

"You can see that we are going to need super-human wisdom and strength if we are to make a dent. We firmly believe that such is available to us from the Lord Jesus Christ via His Holy Spirit. Pray for us!"

Kenneth Mahler, Pastor
St. John's Lutheran Church
South Weymouth, Mass.

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Indiana

OFFICERS: President, The Rev. Clemonce Sabourin; Vice-President, The Rev. Karl E. Lutze; Secretary, Professor Thomas Coates; Treasurer, The Rev. Martin E. Nees. Other Board Members: The Rev. M. S. Dickinson, The Hon. Paul Simon, Professor John Strietelmeier

EDITOR: The Rev. Andrew Schulze, Valparaiso University
Editorial Office: Valparaiso University, Valparaiso, Indiana

ASSOCIATE EDITOR: Professor Martin H. Scharlemann

EDITORIAL CONSULTANT: Professor John Strietelmeier

EXECUTIVE SECRETARY: The Rev. Andrew Schulze
Valparaiso University, Valparaiso, Indiana