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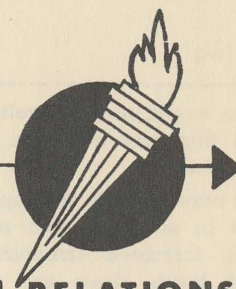
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Lutheran Human Relations Association of America

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THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 7, No. 6

June - July, 1960

That the Church May Lead

1960 Institute Program

It is probable that our friends are desirous of more details concerning the program of the 1960 Valparaiso University Institute on Human Relations. It is our intention to supply those details in this article.

The eleventh annual institute is scheduled to be held on the campus of Valparaiso University in Valparaiso, Indiana, July 29 to 31.

Jewry and Judaism

The great majority of our Jewish citizens* live in our large metropolitan centers, such as New York, Philadelphia, Chicago, Detroit, and the Twin Cities. Many of them live in communities where there are established Christian churches. If that is true of your church and parish, the program of Friday afternoon and evening, July 29, should be of special interest to you, your pastor, and your congregation.



The Rev. Alfred T. K. Zadig, a member of the faculty of New York University, an authority on Christian-Jewish relations, himself a convert from Judaism, will be the Friday afternoon and evening speaker. This part of the program will begin at 3:00 p.m., the time of the beginning of the Institute.

Professor Zadig, in two lectures, will speak of Jewry and Judaism in suspense — a challenge to the Christian witness. His lectures will follow this outline:

1. Christian-Jewish relations from the time of the beginning of the Dispersion to the time of the beginning of Reformed Judaism.

2. The status of Jewry and Judaism at the present time, especially what impact the dissolution of the ghetto,

the formation of Reformed Judaism, the secularization of Jewish education, and the coming into existence of the State of Israel have had and are having upon Jewry and Judaism.

3. Present-day Christian responsibility to witness to Christ meaningfully to Jews (a) by penitent acknowledgment of crimes of inhumanity that have been committed in the presence of an apathetic Christianity; (b) by a recognition of the stereotypes — expressions of both ignorance and lovelessness — and a concerted effort to understand and to remove them; (c) by an evaluation of the status quo for communicating the Gospel of the death and resurrection and lordship of Jesus Christ to His Hebrew brothers.

4. The Jew in his reaction to Christianity today.

The lectures of Professor Zadig will be followed by discussion from the floor. A number of qualified resource persons will be present to stimulate discussion and to help make the lectures more meaningful.

Civil Rights and Segregation in Contrast

The essayist and discussion leader for Saturday morning and afternoon is one of the most outstanding authorities in the United States in the field of race relations. He is Dr. Lester B. Granger, for many years the Executive Secretary of the National Urban League.

The morning lectures by Mr. Granger will present the history, purpose, and present development of the National Urban League, the National Association for the Advancement of Colored People, and several other major civic organizations which are working for civil rights and, in the main, for integration.

The speaker will also describe the nature and work of organizations

(Continued on page two)



A LOOK AROUND

By David S. Schuller

Our year of "Looking Around" together comes to a close with this issue. It is with pleasure that we welcome our Associate Editor aboard again after his year's sabbatical leave.

For this final column I thought we might listen to a number of St. Louis area pastors answer this question: "Are there any kinds of people whom you or others in the church would prefer not to see as members? For example, how would the church members feel about having Negroes in the congregation?" The men were pastors of every type of congregation from inner city to suburban. In age they ran the gamut from a seminary graduate of two years ago to another two years from retirement. In size the churches ranged from 160 to 1400 members.

Let's begin with the five congregations located in areas of higher social rank — fine neighborhoods with established churches. For the most part these were churches located in older suburban areas. Of the five pastors, two indicated that without question the congregation would welcome Negroes. In one case the pastor had been approached by a Negro woman inquiring about membership. The elders brought the matter to the voters in order to clarify the thinking of the whole group. She was warmly accepted. A third pastor said he would not anticipate any discrimination, for Japanese members had been totally accepted. The remaining two parishes had had trouble with this question in the past. Both pastors stood solidly for accepting all people. Most of their members held this view. In each case the men concluded with the thought that should a Negro apply for membership now, they would anticipate no problem. In one of the latter parishes Negro youngsters were in the school. If you want to keep score, the first five pastors felt that

Negroes would now be welcome, even though this may not have been true in the past.

Let's move now to the four churches located in areas of high social rank but of increased urbanization. In general terms these are the stable zones which are beginning to face some social and racial change. Two of these four churches have active Negro members in both the church and school. In each case the integration took place within the last four to five years. The other two churches do not have Negro members as yet. In neither case are Negro families living in the immediate neighborhood. One of the pastors laughed as he recalled one morning when a man of dark complexion seated himself in the last row. The usher asked the pastor: "Is that fellow a Negro?" The pastor answered: "I haven't the slightest idea; you can't tell through a stained glass window." He then asked what he thought they should do. The usher decided he really should worship. Unfortunately, it turned out that the man was not a Negro.

The third set of four churches has experienced more rapid changes in areas of lower social rank, but not highly urbanized areas. Here the answer became a little more cautious. In the first of these four churches the pastor has begun a vigorous campaign in the entire circuit to increase the outreach of local Lutheran churches to the blue-collar workers and to Negroes. Some of his people would prefer not to see Negroes in the congregation. Thus he is working with dispatch and intelligence in a program of education. The second church is located close to a Negro slum; the people are frankly fearful of accepting Negro members. The pastor feels that this area represents a real mission challenge to his church, however. In the remaining two cases there are no Negroes in the immediate area. One gains the impression that one of these congregations would face some heightened feelings were the question of Negro membership to come up at this time.

Finally, there were three inner-city congregations. The first of the three indicated that they will accept Negroes, but there is still strong opposition on the part of some members. The second of the churches is located in an area of many ethnic groups, but relatively few Negroes. In most of the cases where the problem is not

pressing, the pastors had not broached the question for fear of stirring up possible trouble. In the third congregation, integration had not yet taken place, but it appeared that it would in the near future.

What's the score? Of the seventeen churches, five are integrated at present. In nine congregations the pastors felt that integration could take place with a minimum of difficulty. In several cases there were small groups who may have been opposed, but the leadership and the majority of the congregations saw an opportunity to serve more people. In the final three cases the pastors were fearful about the degree of difficulty which might occur were a Negro to apply for membership. I don't know whether this encourages or discourages you. But this I do know: Ten years ago the figures would have been reversed! Under God, we have moved. Check back in a couple of years. There will be no need for a column then; the problem will have disappeared.

For now, Auf wiedersehen.

Foretaste of Heaven

First Immanuel Lutheran Church of Chicago continues to enjoy the rich blessings of an interracial and intercultural ministry. On a Sunday a few months ago, six people were received into the congregation by transfer: A Negro from Los Angeles, a Puerto Rican couple from San Juan, a German "post-war" bride, and two Caucasian Chicagoans.

On Pentecost, sixteen new communicants were received: In the English service, seven teenagers were confirmed: two Indian Americans, three Negroes, and two Caucasians. In the Spanish service, five children and four adults were admitted to the Sacrament for the first time: five of Puerto Rican and four of Mexican lineage.

"We now count about 250 communicant members: about 52% Caucasian, 34% Negro, 12% Spanish-speaking immigrants from Mexico and Puerto Rico, and 2% Indian."

Donald V. Becker

"The first step toward improvement must be self-examination and repentance. After we have admitted our sins of commission and omission, we can proceed to remedy the situation with more sincerity and enthusiasm." -- Ralph L. Moellering, in **The American Lutheran**.

1960 INSTITUTE PROGRAM

(Continued from page one)

which oppose civil rights and favor segregation. These lectures will present factual and authentic material with which one can evaluate the arguments of those who say "civil rights and integration advocates are Communist-inspired; they are playing into the hands of the Communists; they are destroying the white race; they are setting civil rights back; they are advocating the destruction of our schools and our property."

Half of the Saturday morning time will be given over to the formal presentation of Dr. Granger's lectures and much of the remaining time will be devoted to a discussion from the floor under Mr. Granger's guidance.

Though the major part of Saturday morning's discussion will have to do with civil rights, it must be borne in mind that such discussion should be helpful to the Christian citizen in preparing him for his total witness to Christ in a loveless world.

Student Protest Movement

Saturday afternoon will be devoted to the much-talked-about Student Protest Movement which is growing stronger day by day and is baffling persons on both sides of the civil rights issue. Should a Christian citizen applaud and support, condone, or condemn the Movement?

Dr. Granger will present an objective picture of the Student Protest Movement. Then the Institute will be divided into five sectional meetings to discuss the Movement. The final hour of the afternoon program will be devoted to a panel discussion of the questions and conclusions resulting from the work done in the sectional meetings.

Banquet and LHRAA Annual Meeting

It was in the summer of 1942 that this writer called on Dr. O. A. Geiseman and, in the conversation which had to do with race relations in the church, the pastor of important Grace Church in River Forest, Illinois, said something to this effect: "If on a given Sunday a group of Negroes or Mexicans would come to my church to worship with us, and if because of it a hallelujah of praise and thanksgiving did not well up from the hearts of my people, I would have to conclude that my preaching and teaching have been in vain."



Dr. Geiseman delivered a race relations institute sermon twelve years ago, before the Valparaiso Institute had come into being. He will be the banquet speaker at the Eleventh Annual Valparaiso University Institute on Human Relations. The banquet will begin at 6:30 p.m. on Saturday, July 30. The topic chosen by the speaker is "Humble and Hopeful."

Dr. Geiseman hardly needs to be introduced to a Lutheran audience in the United States. Not all who know him also know that he has been as forthright and unequivocal in witnessing to Christ in this area as he has been in many others.

LHRAA Report

At the banquet this writer will give a brief resume of the Lutheran Human Relations Association's activities during the past year, a word picture of the status quo in race relations, and an evaluation of the challenge that now confronts the Church and the nation in the field of race relations.

There will be a financial report of the Association and election of officers. All delegates of congregations and of contributing organizations, as well as individual members of LHRAA, are eligible to vote.

Human Relations Institute Sunday

The community leaders took hope when, under the leadership of the Rev. A. R. Kretzmann, St. Luke Church in Chicago determined to remain in a changing community and decided to erect a parish building at the cost of several hundred thousand dollars with the intention of erecting a new church in the same community a few years later at a cost of several hundred more thousands of dollars.



in His providence has placed her, no

What is of significance and interest to **The VANGUARD** is that St. Luke Church, under the courageous leadership of Dr. Kretzmann, is digging in deeply, determined to remain and to serve the people of the community where God

matter what may be the racial or ethnic background or the economic status of the people who have moved or will move into the community.

Dr. Kretzmann will preach in all three services on Sunday morning, July 31. The first two sermons will be preached in Valparaiso's Immanuel Church, at 8:30 and 9:45. The third service will be conducted in the University Memorial Chapel at 11 o'clock. It will be a Communion service.

The announced topic of Dr. Kretzmann's sermon, "Time to Think," could easily lend itself to some subject of real value other than that of the Institute's special interest. But knowing the preacher, his congregation, and his past performance in this area, we are ready to promise Institute attendants a thrilling and challenging message from the Word of God that will humble all of us and inspire us too to face the facts of race relations in our time and to work toward changing the problems they entail into golden, God-given opportunities for Christian witness in a time of great lovelessness.

An Institute Innovation

A unique part of this year's Institute program is the Sunday luncheon meeting scheduled to begin at 12:30 p.m.

"Human Relations and the Church's University" is the topic of the lecture scheduled for the luncheon meeting, and Professor Robert W. Bertram is to be the speaker. Professor Bertram



is the Head of the Religion Department of Valparaiso University. The Institute Committee is happy to announce both the topic and the speaker. A University, if it has a reason

for being, must not only probe deeply into the secrets of nature and carry on research in every area of learning; it must do so for the sake of humanity, and, in the case of a Christian university, as a witness to Christ. Hence all learning and research must be used, channeled into the stream of human life, for the well-being of man and to the glory of God. As we bear this fact in mind, and in view of the eleven past years in which Valparaiso University identified itself with its own Human Relations Institute, one may, without being especially prophetic, foretell the worthwhileness of the lecture by Professor Bertram. There will be a short discussion period following Professor Bertram's lecture.

Questions about LHRAA

The Institute affords friends of LHRAA from many states a chance to get together. To give opportunity for comments on and questions about LHRAA from many states a chance to state on a national scale the year around, a panel is to lead in a brief discussion of the Association.

The moderator of the panel will be the Rev. Clemonce Sabourin, pastor of Mt. Zion Church, New York City, author of **Let the Righteous Speak**, and President of LHRAA. The panelists will be the Executive Secretary, the Field Secretary, and members of the Board of Directors of the Association.

Besides a number of expected comments and queries pertaining to the Association and its work, questions such as these will probably be raised and answered: What has LHRAA done to



REGISTRATION BLANK

11th Annual Valparaiso University Institute on Human Relations

Please reserve dormitory accommodations for _____ persons

for Friday night _____ for Saturday night _____

- ☐ I will not need dormitory accommodations
☐ I enclose \$18.00 as full payment of registration fee
☐ I enclose \$5.00 advance registration; balance payable on arrival
☐ Since I cannot attend, please send me a copy of the Proceedings (\$1.00)

(Check or money order should be made payable to: HUMAN RELATIONS INSTITUTE and mailed with this form to: HUMAN RELATIONS INSTITUTE, c/o Valparaiso University, Valparaiso, Ind.)

Write name and address below.

help implement the 1956 and 1959 race relations resolutions adopted by The Lutheran Church - Missouri Synod? What is the Association doing to encourage Lutheran periodicals to speak out on the race issue? What is LHRAA doing about the proposed rebuilding of the school in Selma, Alabama? Is the Association discouraging the construction of that school and, if so, what steps are being taken by the Association? What is the relation between LHRAA and The Lutheran Church - Missouri Synod? What is LHRAA doing to cooperate with the National Lutheran Council in its efforts in a similar area of the church's concern?

Deerfield in the News

Deerfield, a small suburban town outside of Chicago, has somehow earned for itself the dubious distinction of being talked about behind the iron curtain and in the Soviet press — the same "distinction" that came to Cicero, Trumbull Park, Montgomery, and Little Rock. But, as was the case in each of the incidents that brought these places into the news, so it was with Deerfield. But not all people of Deerfield opposed justice and equal rights for all.

The leading voice heard in Deerfield in behalf of the rights of Negroes to buy homes in that community is that of the Rev. Paul V. Berggren, pastor of Zion Lutheran Church of Deerfield. Pastor Berggren has as-



sembled a group of Deerfield citizens who, with him as the moderator, will form a panel for the discussion of "Deerfield in the News." This part of the program

will follow the luncheon meeting on Sunday.

Institute Miscellaneous

In addition to the speakers referred to in the foregoing, about twenty-five more qualified persons will participate in the Institute. A choir from Indianapolis will sing on several occasions. Another choir made up of Lutheran college students will come from Chicago to participate under the direction of Martin Frick and accompanied by organist Professor Victor Gebauer.

Special litanies will have been prepared for the daily Matins and Vespers.

The cost of registration for the entire Institute is \$18, with the following benefits: attendance and participation in all of the Institute, two nights' lodging, a banquet reservation, a Sunday luncheon meeting reservation, and a copy of the Proceedings of the Institute. A second person of the same family unit, such as wife or husband, as well as students, may register for \$10. Special consideration will be given such persons as cannot attend the entire Institute.

Please announce your intention of registering before July 25, if possible, and send a down-payment on your registration. See form on Page Three.

All guests will be housed in Memorial Hall. Upon arrival in Valparaiso, please go directly to the Union building on the University campus, to register and to receive your room assignment.

The Institute is open to all people concerned about the human relations problem confronting the Church and the nation.

Conference Retreat

The Lutheran Church and
The Indian American

AUGUST 2-5

Fortune Lake Bible Camp

Crystal Falls, Michigan

Scholarships still available from Aid Association for Lutherans grant for interested pastors, mission board members, and others. If interested, write at once for further information to

Lutheran Human Relations
Association of America

Valparaiso University

Valparaiso, Indiana

Thank You, Professor Schuller

During the past year Professor David S. Schuller of Concordia Seminary in St. Louis wrote the articles that appeared in **The VANGUARD'S** "Look Around" column. He is now returning the responsibility for this column to Dr. Martin H. Scharlemann.

Professor Schuller served **The VANGUARD** well. Judging from the timely and stimulating articles which he prepared and from what we have heard from his students, Professor Schuller will continue to influence the Church in the right direction in race relations as he helps to prepare young men for the Christian ministry. In the name of the Lutheran Human Relations Association of America, many thanks to you, Professor Schuller.

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Indiana

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