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Lutheran Human Relations Association of
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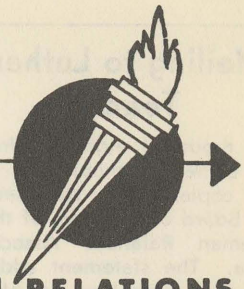
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Lutheran Human Relations Association of America

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THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 8, Number 4

May, 1961

That the Church May Lead

INSTITUTE AT VALPO

Some casual onlookers or those among our church people who find it impossible — perhaps immoral — to get excited about the race question, may find it difficult to understand why some of us, year after year, and year in, year out, are talking and trying to do something about race relations as we find them in the world today. The announcement of the Twelfth Annual Valparaiso University Institute on Human Relations may elicit the expression: "There they go again; don't they ever become tired of talking to themselves? What good does it do to talk about it?"

Perhaps the dogged tenacity of Valparaiso University and the Lutheran Human Relations Association of America to continue year after year to prepare and conduct a Human Relations Institute could be understood as a prayer patterned after that of Jacob at Jabbok when he wrestled all night long with God; and when morning was about to dawn, his wrestling and prayer were climaxed with these words: "I will not let Thee go except Thou bless me." Enough is at stake in the world-wide race issue — of which the one in our backyard is but a small part — to call for both prayer and wrestling.

It is bad enough, even when done in ignorance, to contribute directly toward racism by fostering prejudice and discrimination. But isn't it much more reprehensible to see these evils in society in general and in the church in particular and to say, "So what"? Read Rev. 3:15-16.

Institute Preliminaries

The Twelfth Annual Valparaiso University Institute on Human Relations is scheduled to be held on the campus of the University July 28-30, beginning at 3:00 p.m. on Friday.

The Institute program as far as it has been developed at this writing is as follows:

Essay entitled "A Theology for the Church as it Faces the World-wide Race

Issue," by Dr. Robert C. Schultz, a member of the Religion Department of Valparaiso University.

A dialogue, "The New South and its Problems," by Mr. Emory O. Jackson, editor and civic leader of Birmingham, Ala., and the Rev. Joseph W. Ellwanger, pastor of St. Paul Church of that city.

A panel discussion on "The Imperative of Christian Social Action: A Response to the Threat of Communism and to a Thorough Evaluation of Anti-Communism." Because of its relevance to the times in which we are living, this number on the Institute program will take up the major part of one Institute day.

President O. P. Kretzmann of Valparaiso University will moderate the panel.

The Rev. Ralph L. Moellering, student pastor at Berkeley, Calif., an outstanding authority in the Lutheran Church on Communism, and who has recently been commissioned by Con-

**An Institute Registration Blank
will be printed in the June
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cordia Publishing House to write a book on that subject, will treat the historical background of Communism and its political and economical organization.

Dr. George W. Forell, author of **Faith Active in Love**, professor at Chicago Lutheran Theological Seminary and an authority in the field of Christian social ethics, will speak on the ideology of Communism.

Dr. Louis P. Lochner, Pulitzer prize winner, journalist, author, and world traveler, will speak on the insidious appeal and the geographic development of Communism.

Mr. William C. Sullivan, Chief Investigator of the Federal Bureau of Investigation, at our request assigned to our Institute by Mr. J. Edgar Hoover, will speak on anti-Communism and American freedom, unity, and self-preservation.

Dr. Forell will also speak on the

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Forgotten Feast Day

I was about to explain to him the nature of the Pentecost Vespers to be conducted by metropolitan Lutherans under the auspices of chapters of LHRAA. He said, "What is Pentecost?"

He was a university student, one who is knowledgeable in many areas and eager to broaden his knowledge in many more. But he did not know what Pentecost is. He may not be typical of the young Christian college student, but it may well be assumed that many more, plus thousands of otherwise mature Protestants, as well as Lutherans, do not know what Pentecost is. It may be safe to say, though, that what many know about Pentecost doesn't materially affect their lives.

We have been able to remember Christmas and Easter, if not because of special church services, then at least by means of the commercial barnacles that have attached themselves to these holy feast days; and we may know more about Mother's Day than the day of the outpouring of the Holy Spirit — Pentecost.

Perhaps in ten or twelve metropolitan centers of our country, chapters of LHRAA are at this writing putting their final touches on what this Association calls Pentecost Vesper Services. It is assumed that individual Lutheran congregations conduct Pentecost services in their own way on the morning of that Feast Day. To emphasize the uniqueness of the Day marked on the Christian Church calendar as one of the three great Feast Days — the other two are Christmas and Easter — a special service is arranged by the LHRAA chapter in cooperation with churches of the community. This service in most instances is held in the late afternoon of the day.

The Pentecost Epistle Lesson, Acts 2:1-12, is the narrative of the historical event commemorated on that day. It tells of the fulfillment of Jesus' promise to His disciples to send the Comforter, the Holy Spirit. They were enabled miraculously to speak in other tongues of "the wonderful works of God." And there were people pres-

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Mailing to Lutheran Teachers

Two thousand eight hundred teachers in Lutheran schools last week received copies of a statement issued by the Board of Directors of the Lutheran Human Relations Association of America. The statement addressed itself to the subject of an all-inclusive enrollment policy for parochial schools.

Fully aware that many church-related day schools have not accepted the opportunity of welcoming children of minority groups, the LHRAA Board felt the statement was necessary to call attention to the implications of such a policy. It was also felt that the statement could serve as a vehicle to carry the matter to school board meetings and teachers' conferences for thorough and honest discussion. The full text of the statement follows.

"The parochial school of the Lutheran Church has proved a great blessing to church and nation. This is largely because in it children are taught the rudiments of education in a Christian atmosphere in the light of the Scriptures. That this institution has not only endured, but has grown and prospered is a tribute to a government that has afforded sanction and protection without interference; to a dedicated line of pastors, teachers, and laymen who have generously contributed and loyally devoted themselves to this work; and, most of all, to the blessing of a faithful Lord.

"To be true to its purpose, the parochial school must continue to teach all that is fundamental to sound learning. It must still be dedicated to producing mature Christians who shall walk in the world as 'imitators of God' (Eph. 5:1, RSV) — as light, leaven, and salt for Christ.

"In the face of local customs and deep-seated traditions of unholy segre-

gation, the parochial school has special significance as it stands a tower to true freedom and to fundamentals of Scriptural principle and integrity. Therefore,

"(1) for the parochial school to maintain a course of discriminatory enrollment in disharmony with the law of the land is unworthy of a church which subscribes to law and order and has enjoyed that government's protection and blessing (Rm. 13:1 ff);

"(2) for the parochial school to give harbor and solace to those fleeing integrated public schools is to frustrate government intent for good and to coddle people's attitudes of lovelessness in an institution dedicated to teaching Christian love;

"(3) for the parochial school to fail by precept and example to teach the universal love of Christ for all is to disobey our Lord Who died for all and pleaded, 'Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God.' And Scripture says again: 'Receive ye one another as Christ also received us' (Rm. 15:7).

"We therefore urge parishes, pastors, teachers and church leaders everywhere to lose no time in studying and determining God's will in the area of human relations, and forthwith to make every effort to insist that no child be deprived of the blessing of Christian education simply because of racial or ethnic background.

"All this in order that the Church of our Lord may fill its role of leadership in community life to bring the love of Christ to bear on every injustice and to let the doctrine of forgiveness through Christ stand clear and sound loud in a confused world."

The teachers were also provided with survey forms to give their own views on integration in Lutheran schools. — K.E.L.

On Beating of Seminarian

The April issue of **The VANGUARD** brought to the attention of our readers the story of the abduction and beating of a Lutheran seminarian by a band of segregationists because, as he said, he sponsored an inter-racial student meeting at University Lutheran Church, Tuscaloosa, Ala. At the April meeting of the Board of Directors of LHRAA, a statement concerning the Tuscaloosa incident was adopted and released to the press. The statement follows.

"Having communicated with Mr. Fackler, expressing our concern over the crime that was perpetrated against him, we would now address ourselves to the political and theological implications of the incident.

"We consider that incident to be a symptom of a disease within the body politic which has been present and has disgraced our nation for many decades. We would express our earnest hope that government at all levels and particularly our Federal Government will soon take decisive measures to remove those evil and inhumane practices which are directed primarily against people of a certain racial or ethnic background — the beating of James David Fackler only demonstrating that no one is safe within a land

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Human Relations Post

The unique concern the church should have for community problems in human relations is the same that Christ had for people. One who has distinguished himself in this concern throughout his ministry is the Reverend Norman Brandt, Lutheran campus pastor for colleges and universities of the Milwaukee area.

Recognizing his record of active participation in human relations matters, Milwaukee's mayor, the Hon. Henry Maier, has appointed Pastor Brandt as Chairman of the Milwaukee Commission on Community Relations. Pastor Brandt is active in the work of the Milwaukee Chapter of LHRAA and frequently has served as consultant to LHRAA's national office.

While this, to our knowledge, represents a "first" in our circles in chairmanships of mayor's commissions on human relations, other Lutherans serving on such commissions are Mrs. Lillian Hatcher in Detroit and Pastor Edwin A. Nerger in Fort Wayne. Working closely with social agencies concerned with community human relations are Pastors Karl Thiele (in Tulsa) and Martin Nees (in Kansas City), both Urban League Board members.

For our records, we shall be grateful to learn about other Lutherans serving their communities in similar ways. — K.E.L.



Officers of Wisconsin Governor's Commission on Human Rights and Milwaukee's Commission on Community Relations, and others, with the Honorable Henry W. Maier, Mayor of Milwaukee, seated, second from right; The Rev. Norman Brandt, seated, second from left.

INSTITUTE

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imperative of Christian social action as an ongoing expression of the Christian social ethic.

Dr. Martin H. Scharlemann, a member of the faculty of Concordia Seminary, St. Louis, writer of the LOOK AROUND column of **The VANGUARD**, author and student, renowned for his work as a chaplain of the U.S. Air Force, will speak on Christian social action as an honest and effective weapon against Communism. Dr. Scharlemann has been asked to tell how social action has been demonstrated and must continue to be demonstrated in Europe and other places.

Mr. Emory O. Jackson has been asked to act as a resource person for the panel.

The Hon. Adlai E. Stevenson, former governor of the State of Illinois, now U.S. Ambassador to the United Nations, has been invited to be the guest speaker at the Institute banquet. At this writing we have no definite commitment from Mr. Stevenson. — The Annual Meeting of LHRAA will be conducted in connection with the banquet.

The Rev. Reuben W. Langhans, pastor of the integrated Redeemer Church of St. Paul, Minn., will be the Institute preacher on Sunday morning. The service will be conducted in the new University Memorial Chapel.

A panel on the interracial aspect of the 150-million-dollar New York Life Insurance Company's Lake Meadows Project in Chicago will be another feature of the Institute program.

INSTITUTE COST

The cost of registration for the entire Institute is \$18, with the following benefits: Attendance and participation in all of the Institute, two night's 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.

All persons concerned about the problems in race relations confronting the church and the nation are welcome to attend.

Further specifics on program and speakers will be brought to the attention of **VANGUARD** readers in the June issue.

WHY TALK ABOUT COMMUNISTS?

Why should the Valparaiso University Institute on Human Relations, whose purpose has been and still is to discuss race relations and to motivate Christian people to act in race rela-

tions in keeping with Christian faith and ethics, talk about Communism? An article was prepared for this issue of **The VANGUARD** which had as its purpose giving answer to that question. Because of lack of space it had to be omitted; but it will appear in the June issue.

For the time being, let it suffice to say that those persons who are acquainted with the mail received by the office of LHRAA know that the Saturday panel discussion at the Institute should speak directly to our times when the race issue, still largely unresolved, is in the dead center of world conflict and modern church problems. Who is my neighbor? How shall Christians answer that question in the middle of the twentieth century? The Communists say, "We have the answer." The Fascists say, "We have the answer." What is Christ's answer in 1961?

To discover that answer and to help make it a vital part of the church's life is the purpose of the panel discussion in question.

Scholarships Available

Several scholarships, made possible by the generosity of the Aid Association for Lutherans, are available still for the Conference Retreat on the Lutheran Church and the Indian American. They are intended for professional church workers and others who have an on-going interest in the church's approach to the Indian American. Persons interested in receiving one of the scholarships are advised to write at once to the Lutheran Human Relations Association of America, c/o Valparaiso University, Valparaiso, Indiana.

The Conference this year will meet at Estes Park, Colorado, July 12-17, in conjunction with the Triennial Conference of the National Fellowship of Indian Workers scheduled for the same period of time.

UNIVERSITY FAMILY SUPPORTS LHRAA

When the Valparaiso University Campus Drive Committee wrote Dr. Henry F. Wind of the Department of Social Welfare of the Lutheran Church-Missouri Synod for suggestions of names of organizations that would be worthy of assistance, he mentioned, among others, the Lutheran Human Relations Association of America. Accepting his advice, and upon recommendation of the Committee, the Student Council included LHRAA among the organizations to become the recipients of monies collected in the Drive. Of the total of \$1,100 donated by faculty and students, the Association received, as is part, \$275. A welcome gift!

A LOOK AROUND

By Martin H. Scharlemann

I. Possible Epitaph

If the age of Protestantism is coming to an end, as some believe, then we should like to suggest the following notice as a proper epitaph: "During a period when 200,000 people were moving into New York City in the area below Fourteenth Street, seventeen Protestant churches moved out."

This statement is culled from the 1960 issue of *The Annals of the American Academy of Political and Social Science*, which is devoted to the subject, **Religion in American Society**. God did not call a church into existence to run away from problems but to face them with the power of the Holy Spirit shed upon it at Pentecost. It exists to lose its life that it may find it. Only in this way does the church serve as the instrument of resurrection.

In our own church a new insight has developed in a few places. But all this is very, very late in the day. In a great many instances we are still prone to engage in alibiing and philosophizing, despite the fact that the ugliness of racial hatred struck right at the center of our institutional life when one of the vicars from the St. Louis seminary was cruelly beaten up in Tuscaloosa, Ala., late one night by a gang of segregationists. This was a sample of the terror with which many thousands have lived for years.

II. Tops

The University of North Carolina has a policy of not indicating the race of its individual students. On April 30, the Law School of this university chose a certain Julius LeVonne Chambers for top honors. It so happens that Mr. Chambers is a Negro, 24 years of age. He now becomes editor-in-chief of the **North Carolina Law Review**. Scholastically, Chambers is the ranking man in his class of 100. Thirty-five Negroes attend this institution. They were enrolled quietly, without causing a great disturbance, because the administration of the University was committed from the outset to the observance and respect of elementary principles of right and wrong.

"Enclosed are two dollar bills for a contributing membership in LHRAA. Being affiliated with the local branch of the National Urban League, and having been a student of sociology, I have been a firm believer in the need for work such as LHRAA is undertaking. As a Christian and a new Lutheran, I praise God for His raising up such a vitally important work in the Church." — Seminarian Neal F. MacLachlan.

FORGOTTEN FEAST DAY

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ent to hear the witness of the disciples who spoke to them in their own tongues: "Parthians and Medes and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians."

The Feast of Pentecost — what an opportunity for the church to demonstrate in a most dramatic way what the church is — people of every nation and kindred and tongue, who, hearing the word of God, the good news of the death and resurrection of Jesus Christ, and receiving His Spirit, are adopted into God's family to become heirs of God and joint heirs with Christ — they are the Church. The immediate application to our times — it seems almost silly even to mention it when it should be obvious to everyone — is that **Pentecost is for the acceptance of all people; there is no place in God's good church on earth where people are to be rejected** because they are of a different national background or because they are blessed by their Creator with darker skin. If the story of Pentecost with all its significance for the church of Jesus Christ is understood and fully accepted, racism, sinful segregation, and unjust discrimination based on racial differences, must go out the window, gone with the wind that brings to men the Spirit of our Lord Jesus Christ.

To make crystal clear to our Christian folk the need for acceptance of people because they are people, Pentecost Vespers are conducted. It is not merely a service in which the congregation talks about Pentecost; it is lived out dramatically. If the service was properly conducted and you attended, it might be said of you, "You were there." You saw people of different racial or ethnic backgrounds in the worshiping congregation — the body of Christ in that place at that time. You heard the majestic Pentecost hymns of the church sung in polyglot form, stanzas sung perhaps in Spanish,

German, Chinese, Norwegian, and Latin, as well as in English.

Following the suggested pattern for Pentecost Vesper services, the ministry officiating in the chancel added to the drama of the occasion. Perhaps a pastor of Chinese origin was the liturgist, a Caucasian was the lector, and a Negro the preacher.

In the ancient church a love feast preceded the worship, when the Christians expressed their oneness in breaking bread together — a sort of potluck dinner. At the occasion of the Pentecost Vespers, after the service of worship is over, the fellowship of believers is experienced in their social mixing when they eat and drink together; the unity of the creation in the unity of man, which transcends superficial physical differences, is in evidence.

On Pentecost, the Feast of the Outpouring of the Holy Spirit, in the Year of Our Lord 1961, on May 21st — Were you there? If not, God may provide you with another opportunity next year, either here on earth or with our ascended Lord in heaven. But there is opportunity each day of our lives, if not by physical nearness, then surely in spirit, to accept all men, Parthians and Medes and Elamites and Negroes, Mexicans and Jews and Germans — to accept them in Christ.

BEATING

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where such inhumanity can go unpunished and in many instances unheeded and unnoticed.

"The urgency for quick and decisive remedial action is great — in the interest of the members of our minority groups against whom the inhumane lawlessness is practiced; for the safety and protection of all citizens; but also in the interest of our national survival when some 18 hundred million so-called colored peoples of the world are, because of our historic roots, expecting great things of us and watching our every move.

"As Christian citizens, committed to for all men, and whose concern is for the well-being of the nation, we are constrained not only to call the Government's attention to the crime committed against Mr. Fackler, but also to urge those in authority to take necessary action, without delay, for the removal of the pattern of lawlessness and injustice which makes such crimes possible.

"We would further urge others of like concern to impress on their U.S. Congressmen that the time has come when the lawlessness herein referred to must be recognized as a grave an ethic that calls for justice and love challenge to public order and must be dealt with accordingly.

"While addressing ourselves to the governmental action that is imperative, we humbly confess that we who call ourselves the Christian church have for decades permitted a pattern of society to develop which makes the lawlessness of which we are now speaking possible and inevitable. We have done so by quietism, lethargy, and apathy, while the power not only to save men's souls but also to change men's lives has been in our hands — the Christian gospel.

"This statement is being issued in the interest of our offended minorities, our nation, the well-being of the church, and the temporal and eternal peace of all mankind. We would urge all those who in this fair land call themselves Christian to witness to the Christ of their calling by accepting those for whom He died as His brothers and ours. We further acknowledge our responsibility in the face of the threat of unpopularity, ostracism, or physical suffering, to identify ourselves with the Christ by identifying ourselves with his human brothers in their every need. Only thus will the word of high praise once spoken by our Lord's apostle apply to the church of this generation: 'It has been granted to you that for the sake of Christ you should not only believe in Him but also suffer for His sake'."

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Indiana

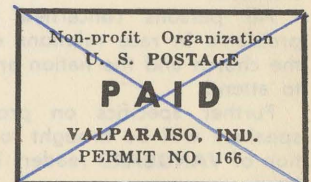
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