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The Vanguard

Lutheran Human Relations Association of  
America

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1962

## The Vanguard (Vol. 9, No. 2), Feb 1962

Lutheran Human Relations Association of America

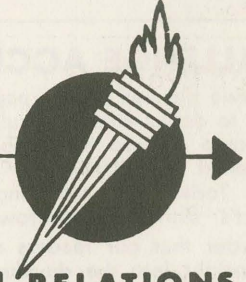
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THE

# VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 9, Number 2

February, 1962

## That the Church May Lead

### WE'RE ALL INVOLVED

Twice within the span of a year, Lutheran men dedicated to the Gospel ministry were ruthlessly beaten because they, white men, were serving the church and people in some type of interracial activity.

The first incident occurred March 16, 1961, when Seminarian James David Fackler was beaten because he helped to arrange for and participated in a church-sponsored youth activity in which Negro and white young people took part. (The April 1961 issue of **The VANGUARD** reported on this incident.)

On January 2 of this year, the Rev. Robert Faga, a young white pastor serving a congregation of Negro membership on a temporary basis, was beaten by a number of white men.

It is not because both of these beatings took place in the same Southern state, Alabama, that these incidents are being brought to the attention of our readers. It is rather with the purpose of emphasizing the fact that all of us are involved, either as contributors to what has developed into an indelible blot on the pages of our national and church history, or as those suffering under the cruel hand of the violent ones, or, what may be more to the point: a vicious circle has developed; we are suffering from the brutality to which we ourselves have contributed.

"God knows," we may be inclined to answer back, "we have never participated in any type of racial brutality; we have always been careful to remember and to obey the Commandment, 'Thou shalt not kill.' We have participated, you say? Arrogant, uncharitable condemnation of the innocent!"

### YES, WE ARE INVOLVED

For decades Negroes have been the subject of vicious brutality in "the land of the free and the home of the brave." They have lived, and still live, in the day-by-day danger of being killed, or suffering their personali-

ty to be destroyed, as well as the economic structure of their lives — weak as that may be — if they do not conform to that type of social existence established for them by the dominant group.

Simply to be ignorant of the facts concerning the maltreatment of our Negro citizens is no excuse; sometimes we are ignorant because we do not want to know. True love **seeks** knowledge about one's neighbor so that we might "rejoice with them that do rejoice and weep with them that weep."

The guilty involvement of white Christians in the crimes committed against Negroes is perhaps not so much in what they do and say as in what they do not do and do not say — their passivity, their indifference.

Isn't it possible that the cross which Seminarian Fackler and Pastor Faga were given by God to bear was to be borne vicariously by them for the rest of us Lutherans who somehow could not become excited over the inhuman treatment to which our Negro neighbors and our Negro brothers in Christ are subjected? To answer "yes" is giving assent to what the New Testament teaches. St. Paul says: "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of His body, that is, the church." Col. 1:24.

By means of the Fackler and the Faga incidents, God no doubt wants to stir up in us the spirit of compassion, sympathy, and help, not only for the Facklers and the Fagas and for other of our white Lutheran brothers who in the future may be subjected to similar brutality, but for our Negro citizens who, because God made them to differ from us in skin color only, are all their lifetime subject to the brutalities suffered but once by Messrs. Fackler and Faga.

There is power in the Word of God to affect men's lives, to cause them to do and to dare in the interest of their fellowman and to the glory of God. Perhaps Fackler and Faga are

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## A LOOK AROUND

By Martin H. Scharlemann

### 1. From the Inside

No white man can ever experience the sorrow, the frustration, the rage and the bitterness of racial segregation. This is a problem that can be understood in its full dimensions only from the inside. The interested white man can only suffer vicariously by means of such things as the writing done by penetrating Negro authors.

One such author is James Baldwin. We want to recommend his recent volume, **Nobody Knows My Name** (Dial Press, 1961) as a moving description of what it means to be a Negro. Mr. Baldwin lives in Europe at the present time. In the following paragraph he tells why he left America:

"I left America because I doubted my ability to survive the fury of the color problem here. (Sometimes I still do.) I wanted to protect myself from becoming **merely** a Negro; or, even, **merely** a Negro writer. I wanted to find out in what way the **specialness** of my experience could be made to connect me with other people instead of dividing me from them."

He treats the frequent statement that some of the social disabilities of Negroes are also visited upon whites as follows:

"People are continually pointing out to me the wretchedness of white people in order to console me for the wretchedness of blacks. But an itemized account of American failure does not console me and it should not console any one else. That hundreds of thousands of white people are living, in effect, no better than the 'niggers' is not a fact to be regarded with complacency. The social and moral bankruptcy suggested by this is of the bitterest, most terrifying kind."

### 2. A Lunchbox

When this little girl of six years entered one of the first two grade schools in New Orleans to admit Negroes in 1960, nobody knew what to do with her. Nobody in the administration had laid down any rules. In the absence of any direction, the

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## CHALLENGE ACCEPTED

The two pictures on this page are intended to depict First St. Paul's Church of Chicago in two stages of its environmental and physical development: Today and—according to the architect's drawing—tomorrow.

In order that our readers may gain some insight into the development of 115-year-old First St. Paul's, we are printing excerpts gleaned from the anniversary booklet of that unique Lutheran landmark in the Windy City which stubbornly refuses to move, though people have moved and even some of the earth within blocks surrounding the church has been removed. — See Psalm 46.

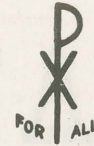
"The immediate neighborhood surrounding our building has been characterized by the typical change and decay of the city since 1920. Once stately homes had been converted into crowded rooming houses. Old

families and young couples with children moved to the suburbs. Five other Lutheran churches existed and worked in this area at one time or another. Some of Chicago's best known Protestant churches were once our neighbors. These churches have moved away, merged, or collapsed.

"First St. Paul's is still a self-supporting congregation. The parish serves four distinct elements: A few older members, some from families which have been members for over a century; people living on the Gold Coast, along with children and adults from nearby Negro areas; students from various schools . . . ; and the many transients and travelers who know of the church or who look it up when they arrive in Chicago . . .

"Attendance at services is remarkably steady. Sunday school enrollment, totalling 177, is higher than in

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## ON OTHER LUTHERAN FRONTS

By L. W. Halvorson

### People — Problems or Opportunities

It was my privilege recently to have part in the concluding workshops to congregational self-studies in two mid-western cities, namely, Sioux City, Iowa, and Lincoln, Nebraska. In both cities there were Missouri Synod congregations along with those from the National Lutheran Council taking part in the study. In Sioux City there were eleven congregations cooperating and in Lincoln there were thirteen. Both studies and workshops had been guided by the able leadership of Dr. David S. Schuller of Concordia Seminary in St. Louis.

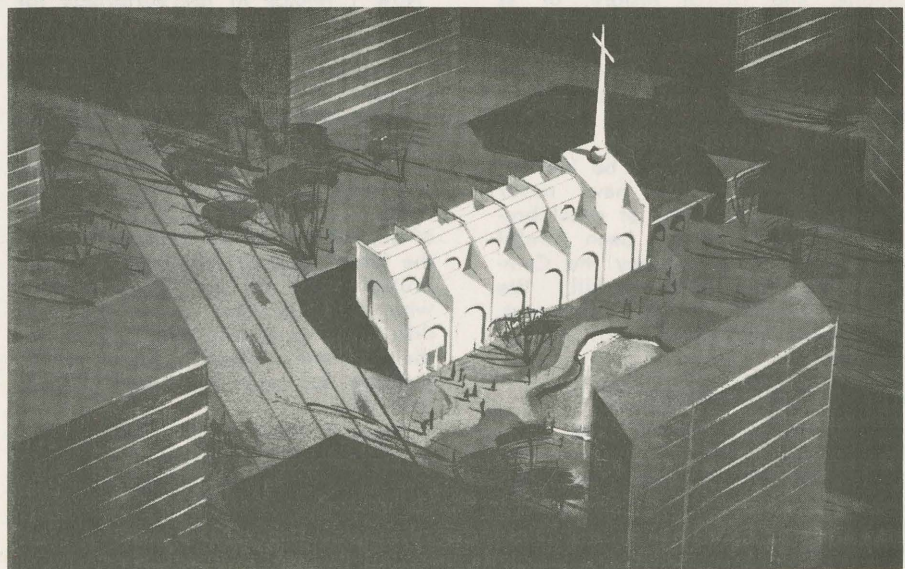
In such studies all congregations participating share in the "findings" of the others. However, each congregation evaluates its own facts and factors relating to the community it serves. What changes may come as a result of the study are due entirely to the local pastor and congregation. It has proven helpful and inspiring for congregations to think together about their common problems and related fields of ministry.

There is one constant mission objective that is held before all congregations, namely, bringing the Gospel to all people. This seems a very self-evident mission. And yet upon study it is found that many of our congregations have given no thought to bringing the Gospel to the Jew or the Negro or the Indian or other "minority groups." In other words, we have



**Above,** First St. Paul's Church, Chicago, as it appeared July, 1961, standing alone in the midst of Land Clearance activities.

**Artist's conception** of cleaned and renovated church building in the midst of the new community which will soon surround the church.



been bringing the Gospel to certain people — to "our kind" of people.

In Sioux City these "minority groups" are about 4% of the city population. In Lincoln they number about 2.5%. Our Lutheran churches in both cities had given little attention to them. One reason for this is that so few of these people have created any particular "problem" either for the city or for the churches. In Lincoln, for example, there is one Negro or Indian (or other minority representative) in every group of forty citizens. In this same group of forty citizens there are eight Lutherans. The other thirty-one are other church people or unchurched. Our churches have been concerned about the unchurched but very seldom about that one from the minority group. Eight Lutherans ought to have enough concern for one such person that the Christian witness and invitation be given.

In many other midwestern cities there are similar percentages, smaller and larger, of these groups of people that our Lutheran church has been neglecting. Are they not as much a part of our mission responsibility as the people we have been reaching? Since they may be only a few, are they not therefore a better opportunity for our Christian witness? Must we wait for them to become a "problem" before we even give them our attention? How many Lutherans might there be in your community for every one of these we have been passing by? Unless we think of all people as opportunities for Christian witness we will find that they will some day become our "problem" — a problem not easily solved.

**CHALLENGE . . .**

(Continued from Page 2)

many years. Ninety children were baptized here in 1960.

"The area surrounding our church is now being redeveloped under the leadership of the Chicago Land Clearance Commission . . . There will soon be shiny new high-level apartments surrounding our beloved old church building . . .

"Under the Providence of God, the congregation has changed from a German parish into a harmonious integrated fellowship of diverse people. . . . Now there is the possibility of drawing the new residents who will be living within walking distance of the church . . . The future of First St. Paul's, under God, is bright with new hope and promise."

Congratulations to First St. Paul's and its pastor, Dr. James G. Manz!

With that type of membership and pastoral leadership, it is understandable that one of its members (not a wealthy person) regularly contributes

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**MAJOR EVENTS SPONSORED BY LHRAA**

I

**1962 HUMAN RELATIONS WORKSHOP FOR PROFESSIONAL CHURCH WORKERS**

**Time:** July 23-27

**Place:** Campus of Valparaiso University

**Program:**

Three lectures on "The Image of the Professional Church Worker" by Dr. Thomas F. Pettigrew, social scientist of Harvard University, co-author of **Christians in Racial Crisis**.

In sectional meetings, under the guidance of qualified theologians, Workshop participants will try to discover from certain New Testament writings, theological directives to be understood and accepted for a wholesome image of the church leader as he faces the world-wide race issue.

One day will be devoted to a field trip to Chicago, where the Workshop participants will have opportunity to see at first-hand the problems and opportunities of the church in an environment of racial community change.

Other program items: A demonstration and discussion of bibliographical materials in the field of race relations; an address by Mr. Ed Smith, Executive Director of the Gary (Indiana) FEPC (tentative); visual aids.

**Prerequisite:** The reading of Pettigrew & Campbell's **Christians in Racial Crisis** and Dean's **The Nature of the Non-Western World**, which will be supplied to all who register in advance.

**Scholarships:** Through a grant from the Lutheran Brotherhood, a limited number of scholarships is available for such persons who cannot secure the necessary finances elsewhere and whose participation is anticipated to be of distinct value to the church.

**Registration:** \$10. Registrations and applications for scholarships are to be sent to the office of LHRAA, Valparaiso University, Valparaiso, Indiana.

II

**THE THIRTEENTH ANNUAL VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS**

**Time:** July 27-29

**Place:** Campus of Valparaiso University

**Institute Theme:** OUR IMAGE ABROAD.

**Features:** Addresses by Miss Lisa Sergio, authority on world affairs; addresses by representatives from the Indian and Nigerian embassies; lecture by Professor William J. Danker, Head of Missions Department, Concordia Seminary, St. Louis, on "Our Image Abroad—the Church's Concern" (tentative).

Through the cooperation of the Walther League, young people from the South and the North will participate in a meaningful manner.

Other items on the program will be announced later.

The Valparaiso University Institute on Human Relations is becoming more popular each year. In 1961 some 350 people from many states attended.

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**LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA**

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## Major Events . . .

(Continued from Page 3)

## III

FOURTH CONFERENCE RETREAT ON THE  
LUTHERAN CHURCH AND THE INDIAN AMERICAN**Time:** August 1-3**Place:** Augsburg College and Seminary  
Minneapolis, Minnesota**Program:** Details are incomplete at this writing. Invited speakers include Congressman Ben Reifel, Mr. Harold Fey of **The Christian Century**, Dr. B. Christensen, and Dr. Andrew Schulze.

SPECIAL ATTENTION WILL BE GIVEN TO THE GENERAL PROBLEMS AND TENSIONS OF THE RELOCATED INDIAN IN THE INNER CITY.

**Scholarships:** LHRAA has received a grant from the Aid Association for Lutherans to award scholarships to qualified persons.

Further details may be secured and application for scholarship may be made by writing to LHRAA, Valparaiso University, Valparaiso, Indiana.

## LOOK AROUND . . .

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teachers did what was most natural for them. They set her up in her own classroom, isolated from the other children, with her own special teacher.

When the other children went to the cafeteria for lunch, this little girl was kept entirely alone in her room to eat her own sandwiches that she had brought from home. She saw the other children only briefly when the school day was over, and then only from a distance. She didn't complain; and this state of affairs might have continued much longer had there not been the Thanksgiving holiday.

During holidays the school staff always inspects the rooms and the children's lockers. When they came to her little locker, they found it full of the sandwiches she was supposed to have been eating for lunch all those months. Then finally the teachers caught on to what a terrible burden they were imposing by isolating this child. They had segregated her in "equal but separate" facilities.

All this has now changed. The little girl is being treated like all the other little girls of her age. Whenever a program is given, she is a part of it; and nobody really thinks twice about it. This may seem to be a rather small incident, except that it proves to what extent segregation is a thing you **learn** to practice, and that decent

people reject their early training when they see the suffering it causes, even if that suffering is represented by some old, dried sandwiches a lonely little Negro girl was too unhappy and bewildered to eat.

## WE'RE ALL INVOLVED

(Continued from Page 1)

modern examples of it. Let's assume, too, that the delegates to the 1956 convention of The Lutheran Church-Missouri Synod were motivated by the power of the Word of God to resolve "that since Christians are constrained to do justice and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination, wherever it may exist in community, city, state, nation, and world."

The Spirit of God is still active. Men's lives are being affected by Him, so that they are interested in the oppressed. An appropriate example: The Alabama-Upper Florida Lutheran Pastors Conference is a group of Negro and white pastors. They drew up a statement concerning the beating of Pastor Faga. In doing so, at least some of them risked their own lives. The statement follows:

"We deplore the violent attack on the Rev. Robert Faga, and we express deep Christian concern for the physi-

cal, mental, and spiritual condition of the Rev. Faga and his family. And we beseech God's healing blessings.

"We give thanks to God for the clear witness made by the Rev. Faga to the reconciling work of Christ and to the oneness of His church.

"Realizing the continuing and inevitable clash of the forces of open hatred and subtle prejudice with the healing, unifying love of Christ as it is lived out by His church, we encourage all Christians everywhere, and especially in areas of extreme racial tension, to be ready to suffer for the sake of Christ and to consider this an honor, not a disgrace.

"We commend the members of Grace Church, Montgomery, who have gladly identified themselves with their pastor.

"We affirm anew our belief that Christ has brought together the broken fragments of mankind and has fused them into one body, the church, by His life, death, and resurrection. We call upon all who follow after Christ to be ready to identify themselves with fellow believers, regardless of race or nationality and regardless of the threats of the world around."

## CHALLENGE . . .

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a minimum of \$600 yearly to the work of LHRAA. In addition to that, Pastor Manz wrote recently: "Within the next few days a check for \$500 will be mailed to the Lutheran Human Relations Association. This check is made possible because a member of our congregation gave us \$500 which he asked us to forward to you. He does not wish to be identified, but is a fellow Lutheran with a social conscience and a deep respect and appreciation for the work done by the Association. His action has had a good effect on our members, since it shows not only concern but willingness to support the vital work which you are doing in our Church in this critical time of history."

The check has arrived, and we are grateful to God and the human influences that helped to motivate the giving of this generous contribution.

LUTHERAN HUMAN RELATIONS ASSOCIATION  
OF AMERICA

Valparaiso University, Valparaiso, Indiana

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