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The Vanguard

Lutheran Human Relations Association of
America

1963

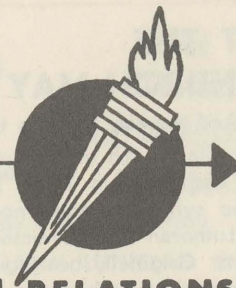
The Vanguard (Vol. 10, No. 5), July 1963

Lutheran Human Relations Association of America

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THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 10, Number 5

July, 1963

1963 Institute -- History

What goes into an institute? Well, at least three people go into intensive study to emerge with challenging papers for the participants to hear. And there's a lot of planning on the part of those who come. For St. Louis people it was the problem of chartering a bus. For others it was transportation pools. For some it was arranging for the care of the children during the absence of the parents. There were those who came to learn, but also had the added assignment of preparing devotional exercises during the Institute or participating as servers in the Communion service.

At the Valparaiso office it all began months ago. The quality of the speakers for this event must be the very best. To choose whom to ask, and then to engage them, is the initial challenge. Then it is the matter of getting out publicity. Next it's a matter of nailing down arrangement plans for the mechanics of the Institute. There are letters, special bookkeeping, etc., etc.

And all of a sudden the big day comes; and it seems it is hardly begun before people are bidding farewell and the cars go streaking off down the highway.

And so it is today. Brandt Hall, bustling with people just a few hours ago, has a tomblike silence. The books and displays are all moved back into the Association office.

But there are vivid memories. The words of Dr. Caemmerer, reminding white Christians that they should not pass by on the other side as the Negro lies on the Jericho road, abused and trampled. And, reminding his Negro brethren that they should note how their fellow Christian who is Caucasian is also in need of help — for so many still lie shackled by their fears and chained to customs that have compromised their faith; the white Christian needs to be freed from this by a confrontation with the forgiving and life-giving and freedom-giving Lord.



Institute participants worshipping in Memorial Chapel.

And the words of Fisk University President, Stephen Wright, still ring clear, reminding us that while the South lost the war, they never really lost. They still stand where they did; they have not been won to a new stance toward racial dignity and interracial acceptance. There are battles still to be won by the Negro, and probably the most difficult one of all is the battle to be accepted as a human being.

Dr. Dabbs' wise words will be remembered too. Here was a life-long Southerner who until some fifteen years ago went along with the stream of Southern opinion on its heritage of status quo. But now, sixty-seven years old, he stands up, concerned and courageous in addressing his fellow Southerners, challenging them to take the good still to be found in a structure in which the principles of democracy can emerge clear and strong, and where Christianity can assume a responsible role of leadership in community and the lives of people.

Nor will be forgotten State Department's Richard Fox, who refused to be choked by the bitterness of a sorry record of interracial harmony in the United States, and insisted that there is hope in the entire endeavor as he pointed to the resources available to help the church and its members accept the challenge of the time.

Over three hundred from twenty-seven states and the District of Columbia were at the Institute this year (July 5-7). And probably they will remember most the Communion service, even more than meeting old friends and making new ones. Not just the words of LHRAA's former President, the Reverend Walter Heyne, who urged the worshippers to let their worship find its expression in their love for other human beings, in the name of Jesus, as the prophet Isaiah prescribed; the Communion service itself bore witness, witness to the generous love of Christ for all men, witness to the forgiveness of sins of pride and prejudice, witness of the brotherhood of Saints in the presence of the Son of God Who goes with the worshippers from the altar to their homes, the places they work, everywhere, to equip them to fill their role of bringing love to a loveless world.

In that sense the Institute is not over. It never is, because it concerns itself with the very Word of God. This remains with men, it gives them life, it sustains them and moves them.

So we plan for another one next year.

-- K.E.L.

"ROOTS"

is the title of the Proceedings of the 1963 Institute on Human Relations held on Valparaiso University's campus last month.

Including addresses given at the Workshop for Professional Church Workers, prepublication price is

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THAT THE CHURCH MAY LEAD

"And thereby hangs a tale"

Concordia Church in Cincinnati, Ohio, had its beginning in 1849, two years after the synodical body now known as The Lutheran Church-Missouri Synod was born. Originally bearing the name "Die Evangelisch-Lutherische Dreifaltigkeits Gemeinde U.A.C." or Trinity Evangelical Lutheran Church, this congregation has weathered many storms; doctrinal disputes, the language question, a controversy over the construction and support of a Christian day school. Shortly after the turn of the century the congregation was split down the middle. Resulting from this dissension, three or four opposition congregations were established. About fifteen years later one of the splinter congregations made peace with the mother church and rejoined her. At that time the old name was abandoned and the present name, Concordia, the Latin word for harmony was adopted.

Throughout the history of the congregation, at least since the turn of the century, many of the congregation's members commuted to church from outlying areas, first by horse and buggy, then by street car, and now by bus and automobile.

From its inception the congregation ministered primarily to German immigrants or to people of German extraction. Cincinnati was from the beginning a citadel of German culture. Today the descendants of the early German stock live in the beautiful suburbs on the many hills surrounding the city. They too have shared in the prosperity of our nation. Although others, also many of non-German parentage, have become members of Concordia Church, most in the congregation are still of German extraction, middle-class suburbanites, who commute to the old inner city church for Sunday worship, and many of them participate in other congregational activities.

Today, however, a great and perhaps unprecedented challenge confronts them, similar to that which many inner-city congregations have faced during the past several decades. The people now living in the environs of Concordia Church are largely people of a different cultural background. The majority have but recently moved there from the hill country of nearby Kentucky and Tennessee, and about twenty-five per cent of the population within walking distance of the church is Negro.

Concordia congregation, like many other inner-city congregations, vacillated for a long time. Should they re-



New members of Concordia Lutheran Church, Cincinnati. (Pastor Scheidt at left).

main at their present location and try to minister to the needs of the people of the community, or should they abandon their traditional location and the people now living there?

The soft-spoken, mild-mannered minister of Concordia, the Reverend Arthur L. Scheidt, has been pastor of the congregation about four years. Under his leadership the breakthrough has come about. Not only is the congregation committed to stay where it is, but it has also determined to minister to the people of the community.

Evidence? The picture of a group of persons recently received into membership! Some of them are converts, some transfers. But, whether converts or transfers, they may be counted as first fruits of a new and courageous witness in a community long regarded as a sterile and unfruitful field. According to the pastor's own description the congregation is now developing a cosmopolitan character in keeping with Christ's own description of His kingdom, "Those servants went out into the streets and gathered all whom they found, both bad and good." Matt. 22:10.

With a membership of some 750, the majority of whom live scattered among the seven hills surrounding the city, and with the great challenge confronting the congregation in the community of its place of worship, an assistant pastor has for a number of years been working with Pastor Scheidt. But the assistant shown on the picture accepted a call. Concordia had to look about for another assistant pastor.

Word came through on Wednesday, June 5, about a young man whose early background as well as his pastoral experience made him well suited to fill the assistant pastorate of Concordia Church. The congregation on Monday, June 10th, extended him a call. On Sunday, June 30th he was installed. And thereby hangs a tale.

The new assistant pastor for three and a half years had been the pastor of Berea Church in Alton, Illinois. He had accepted the call to Berea with some ideological misgivings; others

before him had declined the call to Berea on the same grounds.

Berea Church for all practical purposes was a segregated church. It was located seven blocks from a sister congregation of all white membership. The big church had the big property, altogether adequate to take care of its needs and with ample space for membership expansion, while the facilities of Berea Church were in comparison deplorably inadequate. And what made matters worse, or better, depending on the time of historical development considered, many members of the white church lived closer to segregated Berea and many members of Berea lived closer to the white church.

Almost immediately after the pastor of Berea took over the pastorate of that congregation, he and the pastor of the big white church began talking about the inadequate witness to Christ inherent in the segregated situation in which they and their congregations found themselves.

About eight months ago the pastor of the big city church, with a call to another congregation in another state in his hand, talked to his members about the matter that he and the Berea pastor had been discussing for some time. He was assured by them that, if he would stay, they would follow his pastoral leadership in the matter of changing the status quo from segregation to integration. And that's what happened.

The pastor of Berea then told his little flock of the discussion that had been going on between the two pastors and the decision that the big congregation had made. After a brief discussion, one member made the motion that the congregation dissolve and that the members of Berea become members of the big nearby church and of other sister congregations.

Not long thereafter the integration process began. And the pastor of Berea was soon to be without a flock to shepherd. He accepted the call to Cincinnati where he is now able to use his talents and new experience.

See **THAT THE CHURCH MAY LEAD**, Page 4

Mind of Christ Award -- 1963

The occasion was the annual dinner meeting of the Lutheran Human Relations Association of America, held at Valparaiso University in connection with the Institute on Human Relations. President Clemonce Sabourin began to discuss a citation given at these meetings in previous years called THE MIND OF CHRIST AWARD. He pointed out that the awarding of this honor was to acknowledge in one of God's people the kind of attitude and conduct in the area of human relations that seemed to exemplify what Scripture alludes to as "the mind of Christ."

Dr. Sabourin went on to speak of Dr. Leslie Frerking, of Charlotte, North Carolina, who was the first recipient of the award, and Dr. Otto Theiss, former Director of the Lutheran seminary in Tokyo, who was awarded the citation posthumously last year. He then told how, upon considering many possible choices for this year, the LHRAA Board of Directors which makes the decision, was "unable to come up with a single person who should be designated for the honor" — and then he called upon Dr. John Strietelmeier, who clarified the issue by announcing that indeed not a single person had been selected, but that both Dr. and Mrs. Andrew Schulze had been named.

The forgivable deception caught everyone by surprise, especially the Schulzes. But everyone who has known and followed Dr. Schulze and his work through the years could understand why he and Mrs. Schulze were selected. A lifelong ministry of concern in this field saw Dr. Schulze first serving as pastor of a church in Springfield's (Illinois) Negro community. The same sort of parish situation was his as he moved from there to become pastor of St. Philip's Lutheran Church in St. Louis. From there he went on to Chicago to work in its inner-city area. And, upon completing seven years there, he accepted the position of Executive Secretary of the Lutheran Human Relations Association of America, in which post he has been serving up to the present, along with his assignment as member of the Department of Theology at Valparaiso University.

Mrs. Schulze has through the years been closely identified with Dr. Schulze's work, and the two have been as one in their dedication to serving the Lord in the interest of bringing about a responsible stance in human relations matters in the church.

Dr. John Strietelmeier's words of presentation were:

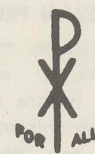
THE MIND OF CHRIST AWARD WAS INSTITUTED BY THE BOARD OF DIRECTORS OF THE LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA IN 1961 TO RECOGNIZE THE WORK OF THE HOLY SPIRIT IN MINDS WHICH HE HAD VISITED AND ENDOWED WITH SPECIAL GRACES IN THE AREA OF HUMAN RELATIONS.

THE AWARD THIS YEAR TAKES NOTICE OF THE FACT THAT OUR ASSOCIATION IS NOW TEN YEARS OLD, AND IT LOOKS BACK BEYOND THE BEGINNINGS OF OUR ASSOCIATION, BACK BEYOND THE DAYS OF GOVERNMENTAL AND ECCLESIASTICAL APPROVAL OF EFFORTS AT RACIAL RECONCILIATION, TO DAYS WHEN ONLY AN OCCASIONAL LONELY VOICE SPOKE UP FOR JUSTICE AND MERCY AND LOVE BETWEEN THE RACES. OUR CENTURY, TOO, HAS HAD ITS PROPHETS, FOR GOD DOES NOT LEAVE HIMSELF WITHOUT WITNESS IN ANY GENERATION, AND THE ROLE OF THE PROPHET IS NO EASIER TO PLAY TODAY THAN IT WAS IN AGES PAST. OUR HONORS COME TOO LATE TO UNDO THE AFFLICTIONS OF MANY YEARS OR TO ERASE THE MARKS OF THE LORD JESUS WHICH THE RECIPIENT OF THIS YEAR'S AWARD BEARS ON HIS BODY, BUT THEY ARE INTENDED TO TESTIFY BEFORE GOD AND MAN TO THE FAITHFULNESS OF HIS SERVICE AND THE GALLANTRY OF HIS BATTLE IN THE CAUSE OF OUR LORD AND OF HIS CHURCH.

I USE THE SINGULAR FORM OF THE WORD RECIPIENT BECAUSE IN THE LOGIC OF GOD ALL MATHEMATICS IS CONFOUNDED. OUR GOD IS BOTH ONE AND THREE, AND IN THE MYSTERY OF CHRISTIAN MARRIAGE TWO ARE ONE. IN THE CASE OF THIS YEAR'S RECIPIENT, TO HONOR THE



Former LHRAA President Walter Heyne (Detroit) and re-elected President Clemonce Sabourin (New York) with 1963 Mind of Christ Award recipients, Dr. and Mrs. Andrew Schulze.



ON OTHER LUTHERAN FRONTS

By L. W. Halvorson

HOLY FAMILY LUTHERAN CHURCH

It is a fixed policy of the American Lutheran Church's Division of American Missions that all new congregations organized by them are obligated to reach out to all people in the community. There are no "Negro missions." There are rather mission congregations established in Negro and mixed communities. It is their mission to seek all people in these communities. If communities change, the membership of the congregation gradually changes as well.

This month we invite your attention to the story of Holy Family Lutheran Church in Chicago as told by its pastor, the Rev. Fred V. Downing. It is still in the first year of its ministry to a mixed and interesting community.

On the Near North Side of the City of Chicago the American Lutheran Church has planted one of its newest mission congregations. To be sure, this new congregation faces problems. See **ON OTHER LUTHERAN FRONTS**, Page 4

HUSBAND WITHOUT THE WIFE WOULD BE TO PUT ASUNDER WHAT GOD HAS JOINED TOGETHER IN AN ESPECIALLY INTIMATE WAY, NOT ONLY PHYSICALLY, BUT INTELLECTUALLY AND SPIRITUALLY. WHERE ONE HAS GONE, THE OTHER HAS GONE, LEADING MANY OF US. TONIGHT EACH CAN SAY TO THE OTHER, "THY PEOPLE HAVE BEEN MY PEOPLE, AND THY GOD MY GOD."

TO THESE, THEN, OUR FATHER AND MOTHER IN CHRIST — THE REVEREND DOCTOR AND MRS. ANDREW SCHULZE — THE BOARD OF DIRECTORS, ON BEHALF OF THE ASSOCIATION, PRESENTS THE 1963 MIND OF CHRIST AWARD AND WITH IT EXTENDS TO THEM OUR GRATITUDE, OUR RESPECT, AND OUR AFFECTION.

The plaque presented to Dr. and Mrs. Schulze was engraved with these words below a forme cross:

The Lutheran Human Relations
Association of America
MIND OF CHRIST AWARD
recognizing outstanding leadership
in the church's ministry
of reconciliation among the races
of men
is conferred upon
ANDREW AND MARGARET SCHULZE
on this sixth day of July
Nineteen Hundred and Sixty-three
In the Name of the Father
and of the Son
and of the Holy Ghost.

ON OTHER LUTHERAN FRONTS — HOLY FAMILY LUTHERAN CHURCH, CHICAGO (Continued from Page 3)

and obstacles which the mission congregation we usually think of will never encounter. However, before we look at the situation in which this mission is located, let us turn our attention to the history of the congregation.

The Department of the Urban Church, a part of the Division of American Missions, decided in 1962 to issue a call and go ahead with this mission project. The call went out to me as a seminarian graduating from the Evangelical Lutheran Seminary in Columbus, Ohio. In July, 1962, I arrived in Chicago to begin my work. The first task was to find a suitable building in which to hold services. After months of searching a very suitable building was discovered. The structure was built six years ago by the Chicago Housing Authority to enlist the cooperation of the priest at St. Philip's Benizi. The building was used as a shrine memorializing a Sicilian Saint, and the organization Maria SS Lauretania, Altavilla Milicia used the facility for their own use, and opened their doors to the neighborhood once or twice a year for a fiesta. The American Lutheran Church is now renting the building, with an option to buy, from the Chicago City Missionary Society.

With a building to use, the next step was to redecorate. The entire inside of the building was painted, a complete chancel was built, a basement bar was removed, the windows were replaced with colored fiberglass, and a partition was built to form a narthex. All of these projects were financed by a special fund formed by the contributions of several Sunday schools in the Illinois District.

An intense calling program in the neighborhood was now begun. In the month of November, 1350 calls were made in preparation for the first service which was to be held on December 16, 1962. Each call supplied the names of all the people living in each apartment, their religious affilia-

tions, their interest in the new Lutheran Church in the community, and afforded an opportunity for invitation and much counseling.

Prior to the first service, groups of interested people met at the church for study, liturgy rehearsal, and to help clean the building. An adult instruction class was started, and all prepared for the opening day. On the morning of December 16, 1962, seventy-three persons came out to worship in the Lutheran Church of the Holy Family. Since that time the congregation has been growing steadily. The month of March was a big one for Holy Family, with thirty-five baptisms and the receiving of nineteen communicant members. At the present time some thirty-three adults are studying in the second instruction class which will end in the month of July, at which time the charter membership will be closed. Although I hesitate to refer to numbers of people who have attended, I do so here to give some idea of the size of the group which worships together now. At the present time the Sunday congregation averages about 105, while the Sunday Church School averages seventy-five students.

The congregation is made up of sixteen Negroes and three whites, although the attending congregation on a given Sunday is more predominately Negro. One Puerto Rican family, which was Lutheran, began to attend services but then stopped because we did not offer Spanish services.

It seems to me that in order to break through the massive problem of indifference, and even hostility, we are going to have to change many of our ideas about the mission congregation.

So it is that this mission became known as the Lutheran Church of the Holy Family, for the Holy Family stands as a symbol of the church, the family of believers made holy by Jesus Christ who gave His life for His church. We have tried to keep everything we do included in the Holy Family idea. En-

trance into the Holy Family occurs in baptism when God adopts us into His Holy Family. The Bible is viewed as our family history into which are written all of God's mighty acts. Our family House is the Church building, where God has promised to come to speak to us and to be with us. Our family reunion is our weekly worship in our Father's house. Our family business is loving people and our family fortune is the crown of life.

This serves as a glimpse into the life of the Church of the Holy Family. It is a beginning of life, and we feel a healthy one, but so much needs to be done.

But with all of these problems we approach the city with thanksgiving to God for now the church must be the church, or it will not survive. Difficulties and city problems are really God's gift to His Spirit-filled church. Behind all problems are people for whom Christ died.

THAT THE CHURCH MAY LEAD

(Continued from Page 2)

Humanly speaking, a more difficult task has become his: witnessing to the lordship of Jesus Christ not only to those who have been members of Concordia congregation for a very long time, but also to the brothers and sisters of Jesus (Hebrews 2:11) who have recently moved into the neighborhood.

It would be easy for this writer to become emotional as he records these facts of current church history. He was baptized, confirmed, and ordained in the church now called Concordia. Much of what he has related he experienced himself. He preached the sermon at the occasion of the installation of the new assistant pastor — whose name is Herbert Andrew Schulze. The important aspect of what happened, though, is the elimination of one more pattern of segregation in the church and the release of pastoral talent and services to a place where they are greatly needed.

**LUTHERAN HUMAN RELATIONS ASSOCIATION
OF AMERICA**

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