



he SEMINARIAN

VOL. XXV

September 25, 1963

NO. 2

COMMENTARY ON CIVIL RIGHTS

COMMENTARY...

In Harper Lee's To Kill a Mocking Bird, Atticus Finch tells Scout: "You can't really know a man until you get inside his skin and walk around a little."

In February of this year, UPI writer Lou Cassels observed, "Organized religion has thus far played a relatively minor role in the struggle for racial justice in America." On August 3, (Washington Peace March, August 28) he noted that Protestants, Catholics, and Jews have gotten on the "bandwagon" for civil rights. In light of these facts he raises the painful question 'Why so late?'

When you think that within this same century, the social gospel was the spearhead of Protestantism, it hardly seems possible that the church could so easily forget about people and their social needs.

Apart from Protestantism or even American Christianity in general, the action of the Lutheran Church gives cause for one to feel uncomfortable in light of the current racial problems. Because this concerns me particularly and will eventually concern all students of the seminary as they relate to the Church at large, it seems proper to raise the issue of civil rights.

In order to make a moderate beginning, I would like to make two observations and then raise three questions which might serve as a preliminary backdrop for "commentary on civil rights."

Observation number one: The event of Medgar Evers being shot in the back was a conscience-pricking event. Much was said about it. However, no Lutherans were officially represented at the memorial services for Evers here in Philadelphia... My observation...WHY?

Observation number two: During the Washington March this summer, the absence of a Lutheran statement from the platform was conspicuous. Again I ask...WHY?

But, why raise these points of lack on

the part of the Lutheran Church? Any loyal Lutheran could send a matching list of things Lutherans have done, even beginning with the fact that a Lutheran read the Scripture lesson at the funeral services for the three girls in Birmingham.

The only reason I raise these points is because the Negro raises them. Heads are being counted in the civil rights movement, and when you see the movement from another man's skin, you can also see yourself and your weakness.

In conclusion, therefore, let us use these questions for points of reference:

1. What is our responsibility to get our "heads counted"?
2. Does our church polity thwart the efforts of Lutherans to be counted? (same question applies to Lutherans speaking with regards to the Supreme Court prayer decision.)
3. Is the "two kingdom ethic" functional for speaking for the church at large?

Views and opinions of the student body are invited.

R. Grove

BIBLICAL COLLOQUIUM FRIDAY NIGHT

The first Biblical Colloquium, under the sponsorship of the Biblical Department, will be held this Friday night, September 27, at 8:30 PM in Room 3. Tom McClellan, who spent the last two years in the Near East, will present an illustrated report on excavations sponsored by Concordia Theological Seminary at Taamach, Jordan. Tom participated in the project this past summer. We can look forward to a highly informative evening. Following the slides and talk, coffee will be served at the home of Dr. and Mrs. Reumann. More colloquia are being planned and will be announced.

Editorial

TIME FOR ACTION

"He stood at the center of the bridge and it was freezing cold. He raised his eyes to heaven. He thought...Ain't I your baby, too? He began to cry...He was black and the water was black..."

This moving scene from James Baldwin's, Another Country, strikes right at the heart of the civil rights issue. Here is a young man who is asking a question that directly concerns the church...Here was a young man, a child of God, a Negro, who is so completely overwhelmed by the lack of justice and love around him, that he asks this question...Moments later, he plunges from the George Washington Bridge.

That racial injustice exists cannot be denied. But what is being done, specifically by the church? What the church should be doing is reflected in various social statements on the race question and in a pastoral letter from Dr. Franklin Clark Fry. The LCA, though, has not yet adopted a statement on race relations. The LCA Executive Committee did, however, in July of this past summer, strike out against "any segregation or discrimination on the basis of race," and urged all congregations to develop programs "and action leading to justice in race relations." There then followed a pastoral letter from Dr. Fry to every LCA pastor. Dr. Fry pointed out that "racial injustice is an affront to the Lord and a sign of deviation from him." He further added that "we all agree on this. The time has come to act." But when the time did come to act, the LCA as such did not act. We are referring specifically to the Washington March on August 28. From the tone of Dr. Fry's letter (which also was printed in a Lutheran) and from the Executive Committee policy statement plus the statements of race from the predecessor bodies of the LCA, what the church should have done is clear. The LCA should have provided a unified, common witness. It seems that we must wait until the next LCA Convention in Pittsburgh and vote on a matter of which it is already clear what Christian love demands...

Granted, individuals have acted...as individuals. Many pastors, laymen, and leaders of the church have acted with courage and vision in seeking justice. But the voice of the whole church has not been heard. At Washington the LCA had an opportunity to utter a prophetic protest to racial injustice and to give assent to what the President and others are trying to accomplish in the way of justice.

Furthermore, when we ask who has taken the initiative in seeking justice for all men in our society, we must in all honesty confess that it is not the church. In June, President Kennedy summoned a White House conference on civil rights. To this meeting he invited more than a hundred leaders of the various denominations. This is all well and good. What is appalling, however, is the fact that on this fundamental issue of basic human rights, the government seems to be miles ahead of the churches...It would seem that if we took seriously the fact that Christ gave his life for all men, then we should acknowledge this love by at least seeking justice for every one of God's children.

If the answer to Baldwin's question, "Ain't I your baby, too?" is yes, then this must be shown by the church in positive action...And let's not wait until the next Convention before we do act...

BIBLIOGRAPHIC MUSINGS

BE A BOOK MISSIONARY! On Monday we shipped 173 books to our Lutheran seminary in Tokyo; and ten books to our seminary in Taiwan. Most of these books were gifts of faculty and students in our seminary.

Library materials (books or magazines, dated 1950 or since) in Ethics, Philosophy, Sociology, are urgently needed by our Lutheran chaplain and Professor of Ethics at Mommensen University, Sumatra, Indonesia. The library will be glad to assemble and ship any gifts for this purpose.

Henry Scherer

OPEN LETTER TO THE
STUDENT BODY

With the seminary year still in its infancy, perhaps there remain in our minds dim remembrances of an order of reality that exists outside of that psychic construct known as the Lutheran Theological Seminary at Philadelphia. Perhaps, then, there is still time for a plea that we not allow ourselves to be seduced by the pleasures of spiritual and intellectual autarky to which we are accustomed. The plea is made in the hope that the extraordinary patience of American society will, even at this late date, grant us an opportunity to confront the present revolution in the relations between races.

That we have not yet confronted this revolution there can be not doubt. An active participant in recent events could only be astonished at our failure to perceive current actualities. Granted, outright expressions of prejudice are no longer quite socially acceptable among us. But the tortured analyses, the calm detachment, the very reasonableness of our discussion of the racial situation, result in a testimony to the world that is at best confused and which seriously compromises our stated intentions.

The problem, hopefully, is not so much one of our intent as that we are afflicted with a dangerous naivete concerning the social and political realities of the world. We come before the historical forces of our age with categories of truth and goodness that are peculiarly ill-equipped to perceive, much less effect, events, -- categories derived from the limited and perhaps out-moded experience of our past. This is not to say that the current struggle is not without its gray ambiguities, or that we are to sacrifice our integrity in order to present the world the countenance it asks of us. It is only to remember that in the battle for political and social goals we are engaged in no theological dialogue, where all parties are agreed as to ultimate aims. Our country is instead engaged in a war of historical forces, a war that does not preclude compassions and understanding for the enemy, but which can not allow that compassion to alter what we believe to be the right result.

OPEN LETTER...

Today, when we are asked for our testimony, our "yes, but..." is in the arena of social action no better than an honest "no." It is the height of arrogance if we expect the world to conform to our shadowy notion of what it should be, or what it has been in our experience. It would be instructive for us to recognize that as we mouth our pompous, qualifying judgments on ideas and events, we are unheard. People long oppressed by degradation and squalor, who now sacrifice their resources, their quiet, their freedom and even their lives in a great movement, as well as those who suddenly see threatened the kind of society on which they and their forebears have long depended for assurances of worthiness-- these living, loving, hating souls could care less for the timid and unreal pronouncements that are our moral currency.

If we would be theologians, if we would be able to make that fine distinction between Law and Gospel, we cannot degrade the Gospel by allowing it to serve as a pretty excuse for failure to meet the demands of the Law. If we fail, we will be fortunate to receive even a wave as history rolls by.

G. Freeman

CHAPEL

The second guest preacher to visit this campus during the Fall quarter will be the Rev. William R. Seaman, pastor of Emmanuel Church, Souderton. Dr. Seaman, who will occupy the chapel pulpit on October 2, one week from today, is a graduate of this seminary, and in addition he holds a STM degree from Chicago Seminary, and a STD from Temple University. He served as pastor of St. Peter's, Stowe, from 1928-1942, before accepting his present call.

Dr. Seaman, while serving as a parish pastor, has become widely known for his work in the area of worship. For eight years he was chaplain of the Ministerium of Penna. He has been a member of the Common Service Commission and Advisory Commission to the Dept. of Worship of the ULCA, and was ULCA representative to the (continued on top of next page)

DR. SEAMAN...

Commission on the Hymnal. He presently serves as a member of the Commission on Worship of the LCA.

Dr. Seaman has been no stranger to this campus since his graduation. He served for twelve years as a member of the Board of Directors, and was Lecturer in Liturgics in the 1959-'60 academic year. He may be best known to present students, however, for his Lenten Devotional works, and for the Three Hour Service for Good Friday which is used by many of our churches.

Review

"Luther"

In a state of exaltation and undaunted by the changing weather and dingy artiness of Quincy Street, I rushed out of Philadelphia's, Forrest theater, with cheers for the dramatic theater reborn. Director Tony Richardson has honored the stage with this breath-takingly exciting and haunting production of John Osborne's, "Luther."

First produced in London three years ago, "Luther" has turned out to be an interesting personification of Osborne's "angry young man" theme. The drama opens with a quiet, young man professing before God and man, faithfulness to his Order. The play begins and ends in the Eremitic Cloister in Wittenberg.

Luther's restless search for divine truth and the individual, grows steadily throughout the three acts. In the powerful and long first act, an unsure boy seeks solace and security in the confines of the cloister, but as truth begins to shine, the individual, too, is reborn and becomes a beacon for a new age. Director Richardson does a most effective job in providing the cradle for this birth.

The playwright, by the rules of the game, is given greater latitude than the historian in moulding a character from the past. This seems to be, at one and the same time, Osborne's strength and weakness. Being the hasty and compulsive writer that he is, John Osborne is unable to rewrite once he has poured out his inner most being. Thus, we note an unusual freshness in his style. However, by selecting only snap shots of the reformer's life, he at times does not provide the linking thread that is

"Luther"...

needed to bind the play together as a whole; often the play seems disjointed and unreal. Act three, which should have drawn the previous scenes together, falls flat and the questions posed earlier lose their impact by some verbal side-stepping of the paramount issues.

This cast is quite extraordinary. Albert Finney, who makes his American stage debut, proves his versatility as a man confused by an admixture of surety and doubt. He brings to the role of Luther a great understanding of the personal struggles of this many-sided, dead, born, and alive person. What a range! Kenneth Warren resurrects a bitter and disappointed Hans Luther, whose son chose to fulfill himself rather than extend his father's ego. Peter Bull, brings to the role of Tetzl, a quick tongued and fast handed priest, selling to all a piece of heaven. Staupitz, the loving spiritual father of Br. Martin, played by Frank Shelley, contrasts the quietness of a past age with the restlessness of the future age, giving to Luther the love, if not the understanding he needs.

I think that the appearance of such a play on the stage is bound to meet with some failures; it's weak points are obvious. However, to a society which stands on a similar threshold to a new era, the questions we must ask ourselves are the same. To us, John Osborne has brought a man brave enough, with all of his faults, to face questions squarely.

W. Coleman

(Ed. Note: This play, which deals with problems ranging from constipation to Reformation, opens on Broadway tonight).

The SEMINARIAN is published weekly during the academic year by the Student Body of the Lutheran Theological Seminary at Philadelphia.

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THIELICKE WARNS ON UNILATERAL DISARMAMENT

Philadelphia -- (PRT) -- Unilateral disarmament would leave the Western world at the mercy of "an uncontrolled power", Dr. Helmut Thielicke told a press conference arranged by Fortress Press in Philadelphia two weeks ago. The German theologian maintained, "in this world as it is poised between the Fall and the Last Judgment, unilateral disarmament would leave one of the opposing powers free to achieve world dominion."

Dr. Thielicke commented on efforts of a "small but highly vocal minority" of German churchmen at aligning the Evangelical (Lutheran and Reformed) churches of Germany with neutralism and a pacifist line of action. He said that this group, whose most prominent spokesman is Dr. Martin Niemoeller, had made positive contributions to the discussion of the churches' involvement in world affairs. "Pure anti-communism is not a legitimate theological position for the Christian church", Dr. Thielicke said. "Christianity must not be identified with Western ideology, nor should the Lordship of God be identified with the West. Atheists stand also under the dominion of God." But, he said, the Niemoeller group seemed less influenced by its concern for the spiritual salvation of the people behind the Iron Curtain than by its resentment against the West. Their strong protests against rearmament could not be identified with a valid theological position. "Martin Luther's doctrine of the two kingdoms, the realm of the spiritual over against the realm of the secular, teaches that love manifests itself in different ways in each. The church, while proclaiming the love of God, cannot disengage itself from the reality of the world in which it lives," he said.

Dr. Thielicke said it was a mistake to consider theology an abstract scholarly pursuit separated from the every day work of the parish. "The Gospel", he said, "is too serious a matter to be left in the hands of the theologians. The proclamation of the church must have a solid theological foundation while applying itself to the work to which it is directed." He agreed with other theo-

Thielicke, cont....

logians who have called the present time a post-Christian era, but said that this did not mean that modern man is a pagan. Twentieth century thought is based on the Christian heritage of the Western world, and there are many points of contact between the secular concern of humanitarian values and the church's concern for man, Dr. Thielicke said. But, he added, there is a danger in the secular view of man insofar as it tends to consider him merely part of the whole machinery of society. Individual parts of the machinery are scrapped when they become old or outmoded, he said. "It is the task of the church to affirm the unchangeable dignity of man in the eyes of God," he declared. "In this context the church must speak out in all areas of life, whether it be political, social, economic or cultural."

LCA'S NEGRO CLERGYMEN MEET IN CHICAGO

Chicago -- (PRT) -- The Lutheran Church in America has called its 14 Negro clergymen to a conference here Sept. 24-26 to discuss how the church can "relate itself to the Negroes' struggle for justice and human dignity." The 3,200,000-member LCA's Board of American Missions will sponsor the three-day conference at the North Park Hotel. The Rev. Orval C. Hartman, Chicago, secretary of the urban church, said the conference will bring together the church's 14 Negro ministers whose pastorates are located in the nations major cities. "We'll talk over the problems and the future of Negro pastors as they relate to the Lutheran Church in America," Pastor Hartman said. He emphasized that it is important for the Lutheran Negro clergymen to create an image of the place of the Negro in the Lutheran church. Strategy to recruit additional Negroes to the church's clerical roles will also be part of the agenda.

The Negro clergymen attending the conference serve LCA congregations in Philadelphia, New York, Boston, Los Angeles, Chicago, Toledo, Cleveland, Buffalo, and Washington, D. C.

1963 MT. AIRY FOOTBALL SCHEDULE

Sept. 28 vs. Eastern Baptist--Ardmore
 Oct. 5 vs. Phila. Divinity--W. Phila. High
 Oct. 12 vs. Princeton Sem.--Princeton
 Oct. 26 vs. Westminster Sem.--Westminster
 Nov. 2 vs. Eastern Baptist--Ardmore
 Nov. 9 vs. Princeton--Ardmore
 Nov. 16 vs. Phila. Divinity--Ardmore
 Nov. 23 vs. Westminster--Westminster

The Angels, under Coach Art Hahn open the 1963 Football season this Saturday against a team from Eastern Baptist Seminary. This is a "home" game and will be played at Ardmore at 2PM...Support the team! Confidence is high for an undefeated season.

BEAT THE EXPERTS

	Wagner- PMC	Wisconsin- Notre Dame	Wash.- Pitt	Purdue- Miami	Lafayette- Penn.	Syracuse- Kansas	Mt. Airy- E. Baptist
D. Myrom	Wagner	Wis.	Pitt	Purdue	Penn.	Syr.	Mt. Airy
J. Papada	PMC	Wis.	Pitt	Miami	Penn.	Syr.	Mt. Airy
J. Slingerland	Wagner	Wis.	Pitt	Miami	Penn.	Syr.	Mt. Airy
Juniors	PMC	N.D.	Pitt	Miami	Penn.	Kansas	Mt. Airy
SEMINARIAN	Wagner	N.D.	Pitt	Purdue	Penn.	Syr.	Mt. Airy
YOU							
	3-2	3-2	5-0	3-2	5-0	4-1	5-0

"Beat the Experts" will be a weekly presentation of the Sports Page. The Athletic Chairman of each class will select each week as well as the Seminarian. The Sports Editor feels that it would be of great interest if two faculty members could join the group of "experts". Any Monday morning quarterback on the faculty is welcome to select. If interested, please see the Sports Editor.

Members of the "experts" now include Jim Papada, Senior Class A.C., John Slingerland, Middler Class A.C.; A Junior who will be elected tomorrow, Don Myrom, a well-known avid lover of football, and the Editor of Sports for the Seminarian.

MIDLERS SQUEEZE PAST JUNIORS 3#o 2

Before the game last Friday (the first "scrimmage of the year) was to commence, the Middlers put on a fantastic demonstration of deaf passing and blind running. The Juniors, however, won the toss and elected to receive the ball on the twenty. Six plays, one interception, and two touchdowns later, the Middlers were losing by 12 points. Calling time out between halves the quick-thinking quarterback of the M team, Paul Hirth, decided it was time for action. As the Middlers broke from the huddle every man had his specific task to perform. Lou "GlueFingers" Dunkle was to run his USUAL pass pattern--LONG across the MIDDLE. Bill "Sure-Footed" Wittcopp had to CENTER and BLOCK. Ollie "RUN RUN RUN" Larmi was to go short and watch for the LATERAL. John 'O Slingerland was to keep the defense and offense honest.

Paul "PASS Pass Pass" Payerchin was to go in MOTION to the RIGHT. And Paul "Houdini" Hirth was given ORDERS to SCORE.

After that play MUCH to the surprise of the Juniors and even more so to the Middlers, the score was 2 to 1.

A terrific amount of credit must be given to the Juniors for their monumental play. Especially the meritorious passing of Sandy Jacobs to his sure-handed, quick-reflexed end, Bob Cornelius. To keep the Middler team's defense honest was the occasional pass catching of George Hansen. The defense for the J team played heads-up football. Church Gravenstine and Tom Chittick excelled in this respect. Sandy Jacob also had timely interceptions. Keeping the M(s) secondary on their toes was Henry Dierke...

But the Middlers managed to squeeze out the victory.
 P. Payerchin, Sports ED