

## COMMENTARY ON CIVIL RIGHTS

Two weeks ago I had written the article that was to fill this column today. I intended to discuss the implications of the question 'Is D.A. a Christian?' However, last week during the senior field trip to the Germantown Home, I was aroused by Pastor Harrison's "Don't rock the ship" response to the question of why the Children's Department is not helping plug a gap in the city's juvenile delinquent problem. This too could be legitimate grounds for an article. Then, too, there was the Willie Philyaw incident last week including shooting, death, riots, and something called justice.

Well not wanting to be a crusader, not wanting to go too fast, so to speak, I would like instead to report on Channel 12's OPEN END discussion on the subject: "When Negroes and Whites Marry". This program was televised last Thursday night with David Susskind as moderator.

The discussion brought together Mr. (white) and Mrs. (black) Robert Algin, Mr. (black) and Mrs. (white) Prideaux, and Miss Jane Logan, a product of a racially mixed marriage. Incidentally Mr. Prideaux is national chairman of CORE.

By way of background, both families represented have three children. All have college educations, and three of the five have a masters degree or better. The Algin's live in a Chicago suburban community where there mutual friends from the University live. The Prideaux's live in a racially integrated community in New York City.

The leading question in the conversation was the Harry Truman special: "Would you want your daughter to marry a Negro?" Mr. Algin felt this question arose from some sort of "Big Black Buck" myth stemming from a white man's fear that desegregation will mean the black man's retaliation on white women. Mr. Prideaux felt that the myth was grounded in the fact that under the early slave existence, sex was the only free means of expression open to the Negro. Now that this is no longer the case, however, the myth is without foundation.

Speaking about the basis of marriage, Mrs. Prideaux was the leader in holding forth that love and free choice are the natural, normal, and intelligent elements for establishing a marriage. Therefore, she concludes, why not inter-racial marriage (with an intelligent people are doing it overtone). On this point it was also noted that the only argument against inter-racial marriage, is the law prohibiting it.

Further opinions were that the children of such marriages are invariably considered Negro. In fact, Miss Logan expects to marry a Negro and not a white.

Mr. Prideaux took issue with Roy Wilkins for hedging in answering the question of whether or not he felt inter-racial marriages were going to increase with desegregation. They all agreed that this is inevitable and that we kid ourselves if we think it won't happen.

In the course of the conversation it came out that the Prideauxs are not only an inter-racial marriage, but they are also an inter-faith marriage. He was a Methodist, and it is my guess that she was either Greek or Jewish. In any event, he now claims to be a Unitarian, and this is their working answer to the religious problem.

RLCA: HOW IT SPEAKS TO THE CHURCH

The other morning I received two pieces of mail (an unusual occurrence in itself): one was from the Board of Pensions of the LCA, outlining the new retirement and medical program which it offers to pastors and their families. The other was the latest issue of Walking Together, the weekly publication of the Religion and Labor Council of America. Ironically, this issue was entitled "A Plea for the Aged", and was an appeal for the support of organized labor's battle for a medical care bill under social security.

Our Church is to be commended for its resourceful stewardship in providing an excellent pension and medical program. We who are entering the ministry need no longer look forward to being a drain on our children, or upon the charitable people of the parishes we serve, should God grant us the blessing of old age. Furthermore, a man may surely give himself more fully and effectively to his work with the security which our pension program provides.

The one thing to be feared is that this increased security which the pastor enjoys may make him insensitive to the lack of security and the actual need which the aged to whom he ministers are experiencing. This is where an organization like the RLCA provides a practical service by keeping the Church alert to the realities of daily life, so that the Church in turn can prick the conscience of society. One of the realities of the American scene to which we ought to be alert is the glaring inadequacy of our provision for senior citizens. If we consider that it is for the good of all concerned that retired or ill pastors not be dependent upon their children, or upon parochial charity, for support, then we must certainly feel that our elderly parishioners deserve the same degree of independence.

The Church is not competent to draft legislation in this area. Perhaps there are alternatives to a medical care bill under social security, perhaps there are alternatives which would be acceptable to the political conservatives in our midst. The RLCA is a political organization, not an enemy of the Church,

when it drafts specific legislation. We should be alert to this distinction. But the church is competent to pass judgments upon the gross inadequacy of the status quo: and it is competent to insist that the ingenuity and resourcefulness of our rich society be directed toward the correction of that inadequacy as love demands.

There may be those who doubt that any change in the status quo is called for in the area of medical care for the aged. One line of argument usually comes to the point of commending the elderly to the mercy of charitable doctors and hospitals; but this appears a weak solution at a time when more and more hospitals are threatening to close their doors because of inadequate compensation for the services which they render gratis. Nor are we primarily concerned, in this case, with the indigent, that portion in any society who will always be dependent for one reason or another upon charity, who refuse to make use even of that which is given them on a silver platter. Our concern is for the much larger percentage of our society who have worked and paid their way all of their lives, who have saved a little, and are faced with the threat that even minor illness may divest them of what little they have. Added to this is the fact that the retired person is generally receiving social security and retirement benefits which are in no way geared to changes in the cost of living. The Church is competent to recognize that in this country, which has known the riches of God's mercy in such abundant measure, such a situation is intolerable. We cannot prescribe the cure, but we must recognize the illness and alert the patient.

We as pastors will reap the rewards in greater measure than ever before of the wise stewardship of our church's financial resources. Our Christian witness demands that we work for the same wisdom on the part of our society in the use of its riches for the benefit of all its citizens.

Henry Ireland

## A Few Questions to Complicate the Issue Even More

Preceding articles concerning the problem of parochial schools, and the reaction to them, have in turn raised even more questions. Perhaps some of these can be thrown out for further thought:

1. It may first be questioned whether the "educating community" today is ipso facto the public school. Education is primarily the concern of the family (see Brunner, The Divine Imperative, p.512); on this point, I am sure, our own theologians would agree. We would also agree that the family is not qualified to provide its children with the education our world requires (with the New Math introduced into elementary schools, parents find themselves unable to help even their first-graders). But does this necessarily mean that the public school is the educating community to which parents are to designate their responsibility? The task of education is placed into the hands of the community, but must this "community" consist of everyone, including the Christian, the non-Christian, and the anti-Christian? Or can the family "pick" its educational order?
2. This leads to a second question: Are we limiting too narrowly the place of the church in society and its role in the "kingdom on the right?" Certainly the two kingdoms must be distinguished. But can we in practice define so clearly and dogmatically how far the church can reach out in fulfilling its task in the realm of redemption?
3. To repeat a point mentioned in class, but worthy of further reflection: Can an order in society (the public school, in this case) be secular without becoming secularistic? In practice, can that which is secular avoid the pitfall of secularism?
4. If the cry today is that the message of the church is not relevant; and if the parochial schools are in their area of life making the message of the church relevant (that is, fulfilling the task to which the church is commissioned); and if on the other hand parochial schools are inconsistent with our theology; then the time has come to seriously re-examine our theology. For these circumstances would suggest that something is wrong with our theology.
5. If a great need to evangelize is apparent today (as it is in every age); and if the parochial schools are in their community bringing the church to the people and the people to the church; and if on the other hand parochial schools are inconsistent with our theology; then we must once again examine our theology to be sure it is a servant of the Word rather than a hindrance to the Gospel.
6. (Am I getting too heretical for you? Well hold on for one more.) These last two points throw open for question the whole "two-kingdom ethic." Must everything in life be seen through this pair of bifocals? Is a point of view to be judged primarily by whether or not it speaks in the language of the two kingdoms?  
This ethical approach is our answer to the problem of reverence and relevance today - but because it is our answer, is it necessarily the answer? Other Christians have been led by faith to follow other guidelines. Perhaps the various approaches have been ordained to complement one another, so that as a body we remain more faithful to the central message. Dare we say that one approach answers all the questions? Certainly, each system in itself would leave many problems unanswered and create its own abuses.  
Sin, we affirm, has affected all areas of life - including the will and the mind. Are we to include also the area of ethics? Perhaps we must be careful not to confuse an idea or a system of thought with the Gospel itself.

## PUBLIC RELATIONS COMMITTEE

On October 14, the Public Relations Committee of the Student Body met to decide on various ways in which the students of the Seminary in general could have closer contacts with the church at large and with various surrounding institutions. The following suggestions were made:

1. Plans were made to contact the Women's Auxiliary of the Seminary and the Men of Mt. Airy for the purpose of procuring contacts with various congregational groups, chapters of the Auxiliary itself, civic groups, etc., in order to send teams of students with the object of informing these groups of the Seminary and its student life.
2. Members of the Committee would take care of the mailing of the Seminarian to selected individuals outside the Seminary community.
3. Plans were made to send edited items of news to the newsletters of supporting synods, and to request news and newsletters from these synods for the members of the Student Body.
4. Plans were made for the establishment of a Speakers' Bureau for the purpose of having members of the Student Body speak to congregational groups (Luther Leagues, women's and men's groups) on some selected area of interest. The choice of the topic would be the responsibility of the individual student. The success of this project will rest entirely on the interest and response of the members of the Student Body. Anyone interested should contact John Slingerland. Contacts will be the responsibility of the Speakers' Bureau.
5. Stress was also made to encourage members of the Student Body to publicize Seminary events in local congregations where they may be assigned.
6. News contacts will be made with the various LCA colleges and universities, various area institutions of learning (e.g. Temple, Penn, Drexel); also with various city newspapers (e.g. Bulletin, Inquirer, Tribune) and area radio stations.
7. Any other ideas concerning Public Relations will be welcomed by the committee. Ideas concerning the modification or expansion of the suggestions mentioned above will also be welcomed. Please see any member of the Committee if you have further suggestions.

## The Public Relations Committee

George Freeman  
 Matthew Mamuya  
 John Pfisterer  
 John Slingerland  
 Brian Welsh  
 Roger Goodling, Chairman

## NEW RECORD AVAILABLE

A Tannenburg Organ, the Seminary Choir, and the great music of the Chorale, along with George Weckman as organist, all combine to present a record of high quality. This release "The Choral Prelude" is available to all seminarians at cost; a paltry sum of \$3.50. To get your copy phone, write or see David Wartluft, 41 E. Gowen Avenue, phone CH8-4350. Get yours now, they make wonderful Christmas gifts.

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Alexander Schmemmann, For the Life of the World (National Student Christian Federation, 1963, Paperback)

Alexander Schmemmann, the brilliant young Russian Orthodox author of For the Life of the World, grew up in Paris. He was active in the Russian Student Christian Movement which was organized among students whose families had gone to France as refugees. After completing his theological studies at St. Sergius in Paris, he was appointed to the faculty there as a lecturer in Church History. Later he was called to the faculty of St. Vladimir's Orthodox Theological Seminary in Crestwood, N.Y., where he is now Professor of Church History and Liturgical Theology, as well as Dean and Chaplain.

He has long been concerned with efforts toward Christian unity, and has been a member of the Commission on Faith and Order of the World Council of Churches. He was a delegate to its meeting in Montreal this past summer. He has been a delegate to three assemblies of the World Council of Churches and was Vice Chairman of its Youth Department for a number of years. He was also an observer to the Vatican Council, 1962-63.

For the Life of the World is not about Russian Orthodoxy nor about questions on unity. The National Student Christian Federation asked Father Schmemmann to write a book for students which would help us in the Western Protestant tradition to understand from his perspective the ground and source of Christian compassion and joy in the midst of the world's life. This book is his response. It is written by a man who stands within the Orthodox tradition and who profoundly loves this world of the 1960's, in all of its misery and splendor its brokenness and joy and death.

It is not accidental that the title springs from St. John 6:51: "I am the living bread which came down from heaven; if anyone eats this bread, he will live for ever; and the bread which I give for the life of the world is my flesh." For Schmemmann, God's relation to his world, and therefore to the churches relation to the world, is sacramental. The beauty and breadth of what he means is the reader's treasure. That this treasure is much needed is indicated by the rapidly increasing restiveness of American Protestantism

--a restiveness which is helping all of us discover again that the church is not the primary object of God's love. The church is his method. The world is the primary object of God's love. The life of the world is Christ; the church is used by God to proclaim, demonstrate, and die in the world "that all may believe."

Bruce Johnson

#### WIVES CLUB

POT LUCK SUPPER...calling all married students! Don't forget the Pot Luck Supper on Monday November 11th, at 6:15 p.m. Come to the basement of Ascension Church with your spouse, your children, your silverware, and your contribution of food.

ARE YOU PREJUDICED! Sure, isn't everyone? But what does it feel like to be a member of a minority group. A group of four local women will speak to this question at 8 p.m. on Monday, Nov. 11th in Ascension Church. The program is sponsored by the Student Wives and they hope that all will come and participate in a discussion of a real issue in our neighborhood.

Hattie Hammer

#### WELL ISN'T IT NICE?

Well what a nice response the editor of the Seminary Quarterly has gotten. Everyone has just gone overboard to be nice, and what is really nice is that throughout the response has been one of uncontrollable self giving.

Now, let's try this nicety: the editor will give candy to any persons who submit works to him by Friday Nov. 15, '63 Isn't that nice?

Bill Pock

#### BIBLIOGRAPHIC MUSINGS

A year ago the Japan Lutheran Theological Seminary in Tokyo was notified by the Japanese Ministry of Education that they must add 3,300 books (in particular fields) to their library in order to remain an accredited school. The good news has come to our library that the volumes have been added. The seminary is accredited. Gifts from our school were of some help in attaining this objective. Books we receive as gifts continue to be shipped to Lutheran colleges and seminaries all around the world. Have you done any sharing? Henry Scherer, Librarian



Pennsylvania Dutch Dinner Thanksgiving Celebration REFECTORY DINING ROOM

6:15 P.M. Thurs. Nov. 21, 1963 For:

Faculty, Seminary Employees, all students + guests.

Boarding

Students Free

Reservations close Nov. 15, at noon. 70 reservations only



All Others \$1.25

Purchase of tickets guarantees reservations.

PENNSYLVANIA DUTCH DINNER

Menu

Brown Flour Potato Soup  
Sauerbraten and dumplings  
Dried Corn

Buttered Peas  
Green Salad and Bacon Dressing

Pickles  
Apple Butter and Cottage cheese

Chow-Chow

Pumpernickle and white Bread-Butter  
Shoo-fly pie  
Beverages