

A publication of the Student Body of the Lutheran Seminary at Philadelphia

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No. 10

NEUMEYER ADDRESSES HEYER MEETING

Rev. Robert E. Neumeier, director of the Central Philadelphia Larger Parish, will speak at the meeting of the Heyer Commission tomorrow night at 8 p.m. in Room 3 of Hagan Hall. Rev. Neumeier is the former pastor of Zion Lutheran Church in Wilmington, Delaware.

The program for the evening will center around the purpose and scope of the Central Philadelphia Parish, in which several of the Seniors in the integrated Curriculum are already involved. This will also include the future scope of

this program as it involves the students of this seminary.

The Central Philadelphia Parish is the co-ordinating and directing body of all of the parishes in the Central Philadelphia District of Eastern Pennsylvania. It is also an attempt to meet the needs of the urban population by establishing a counseling and referral agency in the heart of the city, at 19th and Chestnut.

The Heyer Commission, according to the Student Handbook, "seeks to stimulate in the students a life-long concern for the missionary work of the Church. While interested in promoting the work of the church as a missionary enterprise both at home and abroad, the commission stresses missionary work in foreign lands."

DATES SET FOR HOMECOMING WITH GETTYSBURG

The first annual Homecoming activities at Mount Airy will be observed on November 30 and December 1, featuring the team from Gettysburg Seminary. Our guests will arrive at 8:30 p.m. on November 30 and will be entertained at a Coffee Hour until 9:30 at the Refectory. They will be met there by their hosts, professors at Mt. Airy. At 9:30 there will be a Fellowship Hour at Pat's to which the entire student body is invited. It is hoped that many of the students here will come down to Pat's for the informal chat with the Gettysburg students.

On December 1 the guests will attend several required courses in the morning.

Homecoming activities will be topped off with the "Schmuckerites" meeting the Angels at the Lutheran Home field at 2:30 p.m. There should be a big crowd at the game to help cheer the Angels on to a second victory over Gettysburg.

Following the evening meal at the Refectory, the Gettysburg students will return home and Homecoming will be over.

CHRISTHILF TO PREACH

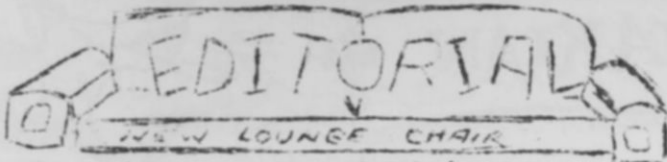
The preacher at this morning's chapel service is the Rev. Franklin Christhilm.

Pastor Christhilm, an engineer before his days at Hama Divinity School (graduated 1957), recently returned from a tour of duty as a missionary in British Guiana.

Walter Tappert, a senior, will preach next Wednesday.

VESPER PROGRAM ANNOUNCED

Mr. Charles Sigel, director of our seminary choir, announces that the office of vespers with a service of carols, anthems, and lessons will be used at Advent vespers this year. The service will be based on the three great antiphons of Christmas: "O Come, O Come Immanuel," "O Come Thou Root of Jesse," and "O Come Thou Key of David."



LET'S REFURNISH HOH LOUNGE!

It occurs to the editor of this paper that the Hoh Lounge is in pretty poor condition. The rug has noticeable worn spots; the lighting is very poor; there are drape rods, but no drapes; the wallpaper is quite out-of-date; and the furniture is not very inviting.

It also occurs to me that I once read somewhere in the Student Body minutes that the furniture in the Hoh Lounge was purchased by the Student Body. This might have been original furniture which was later replaced by furniture purchased by the Administration.

Perhaps someone should conduct a campaign to raise funds to refurnish our beloved lounge so that it will be appealing to visitors to the campus, and so that it will lend itself to small group evening meetings.

Does anyone have any ideas where the necessary funds can be found? I am sure that the Student Body doesn't have the funds.

SEMINARIANS INVITED TO GLADWYNE

Mother Basilea of the Sisterhood of Mary, Darmstadt, in Eberstadt, Germany, will be speaking at the Lutheran Deaconess House and School in Gladwyne this Friday at 8 p.m.

Sister Anna Melville of the Gladwyne School says, in a recent letter, "We would be happy to have seminarians from the Philadelphia Lutheran Seminary visit us Friday to hear an address by Mother Basilea, followed by a discussion period."



8 CROZER STUDENTS TO VISIT HERE TODAY

The Inter-Seminary Committee announced yesterday that eight students from Crozer Seminary in Chester, Pennsylvania, will be our visitors this afternoon and evening for chapel, dinner, and "Table Talks." These Table Talks will be held from 6 until 8 p.m.

Ron Bohr, who is in charge of the activities today, said that this is the first in a series of six discussions with students from other seminaries in this area. The various Table Talks discussions are generally non-topical; and there is no set agenda for any of them. The Inter-Seminary Committee invites all interested students to participate.

Junior to Wed

Craig E. Bartholomew, a junior seminarian from Rochester, N. Y., will marry Miss LaVaughn Boyle of Meadville, Pa., Friday evening, November 27, in Trinity Lutheran Church, Meadville. The Rev. John E. Shaughnessy will officiate and a fellow student, Ray Hittinger, will serve as best man.

Craig is presently assisting The Rev. Samuel Stauffer, pastor of St. Luke's in Allentown on weekends and Miss Boyle is employed as a Bell Telephone operator in Meadville.

After the Thanksgiving recess the newly wed couple will make their home here in Philadelphia on Boyer Street.

THE SEMINARIAN is a weekly publication of the Student Body of the Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pa., 19119.

This paper appears every Wednesday morning during the academic year except during vacation and testing periods.

Larry Burr, editor; Paul Payerchin, sports editor; Bob Peery, student views editor; Mike Merkel, production editor; Len Ashford, Gary Anthony, staff artists; Walt Enquist, John Slingerland, Jim Seifert, Jack Denys.

SYMPOSIUM REVIEW

A record-breaking attendance greeted the Symposium on glossalalia last week. Dr. Gerhard Krodel of our seminary and the Rev. Harald Bredesen of Mount Vernon, New York, presented the opposing views on the controversial topic of the scriptural and devotional efficacy of speaking in tongues.

Dr. Krodel presented a very competent exegesis of glossalalia from the New Testament, concluding that there is little real scriptural basis for the phenomenon. Pastor Bredesen related his own personal experience with speaking in tongues and actually presented a demonstration of glossalalia.

Dr. Krodel reached the high point of the discussion however, when he said, "We all, in one way or another, have experienced glossalalia. Whenever one feels particularly happy or thankful to Christ for his own existence under the cross, he has glossalalia."

Pastor Bredesen said that the tongues he had used in prayer had been identified. Dr. Krodel however presented a newspaper clipping which stated that the tapes which had been made of Bredesen's utterances had been studied by foremost linguists, who were unable to identify the sounds with any known language. Still, Pastor Bredesen insisted that "glossalalia is not gibberish", but "it is a worship experience; your spirit is able to break through to God."

Dr. Krodel stressed, in turn, that like Paul we should regulate it to its proper usage--the edification of the individual. The church, rather, is built through the intelligible word. Dr. Krodel emphasized finally that for Paul, as well as for us, "the basic gift of the spirit is faith and the highest gift is agape." We are filled by the spirit when we have agape. This was the basic message of the symposium.

This discussion on glossalalia was the first program presented by the Symposium committee for the year. The program for the second semester will be entitled "Christian Pacifism." The tentative topic for the third semester is "Militant vs. Peaceful Civil Rights."

WANG SPEAKS FRIDAY AFTERNOON

Mr. L. Edwin Wang, executive secretary of the Board of Pensions of the LCA, will be on campus Friday afternoon to discuss the church's pension program with students.

There will be a general meeting at 1:15p.m. in Room 1 of Hagan Hall and then there will be opportunity in the afternoon to meet individually with Mr. Wang.

Enclosed with this issue of the Seminarian, students will find a copy of "LCA Board of Pensions Benefits for Survivor(s) of recently Ordained Pastor." Mr. Wang asks that students study this sheet and bring it along to the meeting on Friday for discussion in connection with his presentation.

FICK UP BOOKS!

Mrs. Prigge announced yesterday that she still has 7 appointment books for students. She asks that Peter Baade, Robert Boyer, Henry Dierk, Matthew John, Philip Long, David Matthews, and George Zacharda please stop in to pick them up as soon as possible.



DINNER DATE SET FOR MONDAY, NOV. 23

The Thanksgiving dinner for the boarding students will be held in the Refectory on Monday, November 23, at 6 p.m.

Although this dinner will primarily be for the boarding students, guests may be brought to the dinner for \$2.25 per plate. Married students may also attend for this price, according to Mr. Heinbach.

MAIN "ITEM" UNANNOUNCED

Mr. Heinbach said early this week that he is unable to announce the main course for the meal, but he did say that the main "item" will be well worth the \$2.25 per plate for guests.

If anyone other than boarding students is planning to attend, or if a boarding student plans to bring a date, this should be made known to Mr. Heinbach by November 18, so that a proper quantity of "the item" may be purchased.

WEINBACH URGES MEETING SCHEDULING

Mr. Elwood Weinbach has set up a scheduling system for the use of the Conference Room in the Refectory. This has been established as a result of the problem of conflicts in scheduling. He urges that any group which plans to use the Conference Room should schedule its use of the room in the notebook for that purpose. The notebook is located in Mr. Weinbach's office.

So far the room has been kept in good shape, he says, but there has been some conflict in scheduling.

REFRESHMENTS SERVED DURING EXAM WEEK

Every evening during final examinations, the refectory will be open from 9:30 to 10:00 p.m. for light refreshments. This has worked out very successfully in the past years.



SPORTS

ANGELS SECTION

November 11, 1964

THE SEMINARIAN

Page 5

ANGELS WIN SQUEAKER 13-12; JOHN TAKES 4 FROM MATTHEW

The Angel's defense blocked both Eastern Baptist's extra points on outstanding defensive plays and saved the game for the big A. The Angel's offense couldn't get really get going and had to settle for only two touchdowns and one extra point. It seemed as though the Angels had a little trouble shaking off the loss at the hands of the Kensington Christian Center the previous week.

Paul Hirth the Angel's quarterback put the big A in the scoring column with two touchdown passes to Charles Gills. The extra point came on another pass to Bob Klaiber.

This Saturday the Angels will play Westminster Seminary at the Germantown Home at 10:00. This is the first meeting of these two teams and should prove to be an outstanding game. Take a break from studying and come out and see the game.

JOHN LEADS EBL

John increased its commanding lead in the EBL last Thursday night by a clean sweep over Matthew. Paul Hirth established a record high for a single game of 216 in aiding his team to victory, while Hank Dierk contributed a 195 for the losing team. Luke was able to continue its .500 mark by splitting with Mark 2-2. The high game of 195 in this match was turned in by Ed Cloughen for Luke.

Next Thursday alleys 11 and 12 will be the scene of the battle between Matthew and Mark while Luke and John will be on 9 and 10. Matches are scheduled to begin promptly at 6:30 p.m.

BIG A TO CHALLENGE BOARD OF DIRECTORS

I would like to quote to you from a letter from the Rev. Gunnar Knudsen to our editor concerning our former crying need for football games;

"And this last diabolical thought-if your touch football team is crying for new conquest why not challenge the Board of Directors. Now there is opposition for you!"

The team thanks Dr. Knudsen for his most profound insight, but since the schedule has now been filled it is more than likely that you and the Board of Directors will be kept in mind next year.

FIELD HOCKEY — BEAVER v. ANGELS



LEAVE IT TO BEAVER!

CLAY VERSES LISTON, MONDAY NOV. 16, 1964

CONTESTANT STANDINGS

Steve McKittrick.....	61-16-3
Jesse Houck.....	60-17-3
Brian Snyder.....	60-17-3
Ron Meyer.....	58-19-3
Bob Cornelius.....	55-22-3
Jim Seifert.....	53-24-3
Lou Dunkle.....	52-25-3
Dan Eckert.....	49-28-3
Paul Payerchin.....	49-28-3
John Solliday.....	47-30-3
Bob Tyce.....	47-30-3
Len Ashford.....	41-36-3

LAST WEEK'S RESULTS

Alabama 17	LSU 9
Arkansas 21	Rice 0
Oregon 21 tie	Washington St. 21
Boston College 8	Villanova 7
Washington 21	California 16
Princeton 16	Harvard 0
Temple 21	Deleware 0
Michigan 21	Illinois 6
Baltimore 40	Chicago 24
Cleveland 34	Washington 24

CAN YOU GUESS?

- ... what ethic professor's football team will have to bow to a senior seminarians football team?
- ... all the teams in the Big Ten?
- ... what teams the Elliott brothers coach?
- ... all the teams in the Southeastern Conference?
- ... what conference Oklahoma is in?
- ... what pro team does Weeb Ewbank coach?
- ... the number of yards Jimmy Brown gained last year and his average?
- ... the conferences to which these 10 teams belong; Air Force, Arkansas, Baylor, Duke, Florida, Kentucky, Lafayette, UCLA, Virginia, and Yale?



"BEAT THE EXPERTS"	Duke vs Navy	Alabama vs Geo. Th.	G-bore vs Temple	Missouri vs Oklahoma	Princeton vs Yale	Army vs Pitt	Nbraska vs Okla. St	Yonkers vs Susannah	Phila. vs Dallas	Buffalo vs Boston
MFROM 60-17-3	DUE	FBA	TEP	MOR	PON	PUH	NEK	SUN	DAS	BAO
JACOBS 56-21-3	DUE	FBA	GEG	OLA	PON	PUH	NEK	SUN	PIA	BAO
HANSEN 56-21-3	DUE	FBA	GEG	MOR	PON	PUH	NEK	SUN	DAS	BAO
Y-O-U										
PHANTOM 54-23-3	DUE	FBA	GEG	MOR	PON	AMY	NEK	YOU	PIA	BAO
SLINGERLAND 46-32-3	DUE	FBA	GEG	OLA	PON	PUH	NEK	YOU	DAS	BAO
TOTALS	5-0	5-0	4-1	3-2	5-0	4-1	5-0	3-2	3-2	5-0

NAME _____

ADDRESS _____

S O C I A L M I N I S T R Y

To assist pastors in interpreting the stance of the church in the current racial revolution, the Board of Social Ministry presents the following items:

1. the full text of the Statement on Race Relations adopted by the Second Biennial Convention of the Lutheran Church in America; and
2. the Resolution on the Civil Rights Act of 1964 adopted by the same convention.

STATEMENT ON RACE RELATIONS

The current racial revolution has thrust the church into a time of travail and perplexity but also of opportunity and hope. Injustice, which for a long time was either ignored, rationalized, or mutely borne, is now seen more clearly for what it actually is. Injurious discrimination based on race is a violation of God's created order, of the meaning of redemption in Christ, and of the nature of the church.

Implicit in such discrimination often are unbiblical views of God and of man. The church must oppose such false views with all the power of the truth of God: in its prayer and worship, in its theological thought, in its nurture of the personal life, in its institutional forms, and in individual and corporate action in society.

At the heart of the life of the church is prayer. In the Prayer of the Church, we find the great pleading and thanking voice of hundreds of thousands of Christians assembled each Sunday for the worship of God. Unless we mean what we say, and live as men who intend to do what we mean, the holy gravity of our prayer itself condemns us.

In the Prayer of the Church we petition: Sanctify and unite thy people in all the world, that one holy Church may bear witness to thee, the God and Father of all.

Here we pray that God may heal -- "Sanctify and unite" -- the church in order that it may "bear witness" to the "God and Father of all" in whom alone the world finds healing. We pray that, our unity of fellowship being manifest, we may hold out to a broken world the salvatory meaning of God's fatherhood.

This requires a unity that is visible and tangible.

It requires Christians to seek out and receive one another as brothers without regard to nation, race, or culture.

It means that a racially segregated church is institutionalized disobedience.

Having thus prayed for the integrity of our witness as a church, we pray for the nation and its structures of law and authority: Preserve our Nation in righteousness and honor . . . Grant health and favor to all who bear office in our land . . . and help them to acknowledge and obey thy holy will.

When spoken in the Prayer of the Church, "righteousness" points to the "right" that God wills; "honor" implies being approved by God because of our obedience to his "right."

This petition indicates that the church supports the rule of law and the civil government which administers and interprets it. At the same time it means that the church must oppose any law or governmental practice which under the guise of right-ful authority perverts justice. In particular it means that the church must oppose any force which would prohibit the expression of its inclusiveness according to "thy holy will."

Next we pray:

Give to all men the mind of Christ, and dispose our days in thy peace, O God. Take from us all hatred and prejudice, and whatever may hinder unity of spirit and concord. These sentences are related. Our days cannot be lived in God's peace unless hatred and prejudice are removed from us. The prayer is realistic: it recognizes that we are guilty of harboring hatreds and prejudices which we are inclined to hold dear. Therefore, nothing less than a mighty, holy, act that can "take away" will do. We believe and confess there has been such an act in Christ! In blood and agony, God's decision has been made and sealed.

The problem of the relations between persons of different races, particularly between white and Negro persons, is here exposed. To stand before God and pray that he will "take from us all hatred and prejudice," and then as a praying church to discriminate among men on any such sinful basis is a contradiction of this prayer.

Finally we pray:

All these things, . . . grant us, O Father, for his sake who died and rose again, and now liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

In prayer God's peculiar people acknowledge that they are freed for a strange new life before God and among their neighbors. The Prayer of the Church illumines the way of the church. Some things are no longer ours to decide. The decision has been made -- and forever. In a time of travail and opportunity, perplexity and hope in race relations, the church needs to pray -- and to act in accord with its prayer-- "for his sake who died and rose again" and who reigns "world without end."

The substance of the church's action in all matters of racial discrimination is determined for it and stands as a permanent testimony each time the church prays or confesses its faith or proclaims its message. The forms of the church's action on the specific ecclesiastical, political, economic, and social expressions of racial discrimination are subject to human judgment and must be directed to specific times, places and circumstances.

In obedience to the Lord of the church and in repentant acknowledgment that urgent occasions require fresh resolutions, the 1964 Biennial Convention of the Lutheran Church in America issues a renewed call to action to include the following elements.

1. No congregation, synod, agency, or institution of the church in its fellowship and varied ministries should discriminate against any persons on the grounds of race.
2. The publications of the church should present an objective picture of racial diversity and emphasize the Christian's responsibility in the struggle for racial justice. Editors should be realistic in their use of pictures and descriptive materials in such publications so as to reflect the inclusive character of the church.

3. The church, together with its congregations, synods, agencies and institutions should support its concern for racial justice in all its business involvements and should give critical scrutiny to its own employment practices. In the calling of pastors and the employing of staff the congregations of this church should not make the race of the candidate a qualification for consideration.

4. The church, its congregations, synods, agencies, and institutions should initiate programs and support occasions in which Christians acknowledge the imperative of worship, fellowship and mission without regard to race.

5. The church, its congregations, synods, agencies, and institutions should initiate and participate in efforts to bring about understanding at points of racial tension.

6. The church, its congregations, synods, agencies, institutions, and individual members should support the enactment and enforcement of federal, state or provincial, and local legislation which seek to guarantee to all persons equally, without racial discrimination:

- a. Civil rights, including the right to vote and full protection of law;
- b. Access to education;
- c. Opportunity for employment, promotion, apprenticeship, job training, and union membership;
- d. The right to rent, buy, and occupy housing in any place, and the right of access to means of mortgage financing;
- e. Access to public accommodations.

7. Christians are committed to the rule of law as an expression of the moral law of God. Nevertheless, it must be recognized that laws have been, and may in the future be enacted, or social customs may exist, which are believed to be in basic conflict with the constitutional law of the land or the moral law of God. In such circumstances, the church, its congregations, synods, agencies, and institutions, including their representatives, as well as individual members, are recognized as free by all lawful means, including participation in peaceful public demonstrations, to urge repeal or invalidation of such laws or to effect change of such customs.

If and when the means of legal recourse have been exhausted or are demonstrably inadequate, Christians may then choose to serve the cause of racial justice by disobeying a law that clearly involves the violation of their obligations as Christians, so long as they are:

- a. willing to accept the penalty for their action;
- b. willing to limit and direct their protest as precisely as possible against a specific grievance or injustice;
- c. willing to carry out their protest in a nonviolent, responsible manner, after earnestly seeking the counsel of fellow Christians and the will of God in prayer.

In all of this, we are guided and supported by the normative teaching of the church in Article XVI of the Augsburg Confession "Christians are obliged to be subject to civil authority and obey its commands and laws in all that can be done without sin. But when commands of the civil authority cannot be obeyed without sin, we must obey God rather than men (Acts 5:29)."

RESOLUTION ON CIVIL RIGHTS ACT

WHEREAS, the Civil Rights Act of 1964 was signed into law on July 2, marking a historic advance in the long struggle to secure rights to which we, as Christians, believe all citizens are entitled; and

WHEREAS, countless organizations and individuals have contributed to this result, many of them at great personal sacrifice;

NOW, THEREFORE, BE IT RESOLVED, that the Lutheran Church in America record its appreciation for the action of the President and the Congress of the United States, and for the efforts of the countless private citizens who have contributed to the enactment of the Civil Rights Act of 1964; and

RESOLVED, that the Lutheran Church in America urge all citizens to join in compliance with the Civil Rights Act in letter and in spirit; and

RESOLVED, that the Lutheran Church in America call upon its members to take the lead in their communities to encourage obedience to this legislation, and to undergird by prayer and action those whose duty it is to enforce it.

SUMMARY OF THE CIVIL RIGHTS ACT

Dr. Robert E. Van Deusen, Washington Secretary of the National Lutheran Council, has been good enough to provide us with a concise and accurate summary of the Civil Rights Act of 1964. We offer it here in the hope that it may be of help to pastors and congregations in understanding the law and interpreting it in their own communities.

THE CIVIL RIGHTS ACT OF 1964.

The final version of the civil rights bill is different in many respects from the bill passed by the House. The changes made, however, do not substantially alter its effectiveness. Amendments adopted in the Senate emphasize giving state and local authorities the first chance to solve the problems of discrimination and concentrate in the office of the Attorney General the governmental authority to file suits to end patterns of practices of discrimination. What follows is a summary of the principal provisions of the eleven titles in the bill.

TITLE I — Voting

With respect to any election held in whole or part to elect federal officials, registration and voting officials are prohibited from: applying different standards or practices to different individuals within the same political subdivision; denying the right to vote for any immaterial error or omission in an application, registration or other procedure prerequisite to voting. Any literacy or other qualification test given in connection with such election must be given in writing, and a copy must be supplied to the applicant upon request. Although these provisions are applicable primarily to federal elections, they will affect state and local elections held at the same time, unless a separate voting procedure is established for these elections.

In any case brought by the Attorney General to enforce voting rights, a sixth grade education shall create a presumption of literacy.

In any case brought by the Attorney General against a pattern or practice of voting discrimination, he or the defendant may request a three-judge court, from which an appeal can be taken directly to the Supreme Court. All cases brought by the Attorney General shall be expedited. These changes will speed up consideration of voting cases, and in many instances will avoid hearings by judges who have consistently ruled against civil rights.

TITLE II -- Public Accommodations

All persons are entitled to full and equal enjoyment of places of public accommodation, as defined in the bill, free from discrimination based on race, color, religion, or national origin. Such places of public accommodation include: (1) inns, hotels, motels, or other establishments providing lodging to transient guests (except an owner-occupied building renting not more than five rooms); (2) restaurants, cafeterias, lunchrooms, lunch counters, soda fountains and other eating establishments, gasoline stations; (3) motion picture houses, theaters, concert halls, sports arenas, stadiums and other places of exhibition or entertainment; (4) any establishment located in, or containing, a covered establishment, such as a barber shop in a hotel, or a department store with a lunch counter; (5) any establishment enforcing discrimination pursuant to any state or local law, statute or ordinance.

Enforcement of the rights protected under this title will be by civil injunctive suits brought by the aggrieved individuals or the Attorney General. In individual suits, the court may allow the Attorney General to intervene; it may also appoint a lawyer for the complainant and waive court costs and fees. The Attorney General may sue to prevent a pattern or practice of resistance to the enjoyment of rights under this title. In cases brought by him, he may request a three-judge court. All cases brought by him shall be expedited.

In a state or local subdivision that has a law effectively prohibiting the discriminatory practice, no suit may be filed by an individual until 30 days after notice is given to the responsible agency. Federal courts may stay proceedings pending consideration by the state or local agency. In jurisdictions without such laws, the federal court may refer the complaints to the Community Relations Service created under Title X, for a period of 60 days (extendable to 120 days). Such referral may not be made in cases brought by the Attorney General nor is he bound by the 30-day notice of state officials.

TITLE III -- Public Facilities

The Attorney General is authorized to bring suit to desegregate public facilities (other than schools, covered in Title IV) owned, operated, or managed by state or local governments. This will apply to such facilities as hospitals, libraries, parks, and swimming pools. To file such a suit, he must certify that the aggrieved individual is unable to initiate a suit because he is too poor, unable to obtain a lawyer, or risks danger to personal safety or economic standing.

TITLE IV -- School Desegregation

The U.S. Commissioner of Education is authorized to give technical assistance to state and local authorities in school desegregation; to arrange for training of teachers and school officials at institutes on desegregation; and to make grants to local school authorities for teacher training and employment of specialists in school desegregation. He is directed to make a survey of the lack of educational facilities in public educational institutions because of race, color, religion, or national origin.

The Attorney General is authorized, where individuals are unable to do so, to file suit to desegregate public schools or colleges. The definition of public school appears broad enough to include schools predominantly supported by governmental tuition grants.

Racial imbalance is excluded from the definition of desegregation, and transportation to correct racial imbalance is not authorized under this Title. However, these limitations apply only to the use of authority granted under this act. They would not affect pending court cases against de facto segregation.

TITLE V -- Civil Rights Commission

The life of the Civil Rights Commission is extended for four years. It is given additional authority to serve as a national clearinghouse on civil rights and to investigate vote fraud cases. A set of rules is established for the Commission's procedures.

TITLE VI -- Federal Funds

This Title enunciates the constitutional principle that no person may be denied the benefits of, or subjected to, discrimination because of race, color, or national origin, under any program or activity receiving federal financial assistance. It directs federal agencies to issue rules and regulations (subject to approval by the President) that would assure non-discrimination in any program or activity receiving federal assistance by grant, loan, or contract (other than a contract of insurance or guaranty). These agencies are authorized to enforce their rules or regulations by denying funds or by any other means authorized by law. Denial of funds could occur after a hearing and 30 days after notice to the committees of Congress having jurisdiction over the program.

It is expected that grant, loan, and contract agreements will contain non-discrimination provisions enforceable by court action by the Federal Government.

Among the activities covered by this title are such federally supported programs as those giving aid to hospitals, impacted school areas, vocational training and rehabilitation, small business loans, area redevelopment, manpower retraining, public housing, and land grant colleges. Legislative history makes it clear that the exclusion of contracts of insurance or guaranty does not affect the President's housing order or any Presidential authority.

TITLE VII -- Employment

Employers, labor unions and employment agencies (including state employment services) whose activities affect interstate commerce are prohibited from discriminating in employment or membership practices on the basis of race, color, religion, sex, or national origin. Certain exceptions are made with respect to religious and educational organizations in their religious or educational activities, and to jobs where religion or national origin is a bona fide qualification.

Coverage will include employers and unions with 100 or more employees or members one year after the effective date of the law. The number will drop yearly by 25 until it reaches 25 or more in 1968.

An Equal Employment Opportunity Commission is established to receive complaints of discrimination, to investigate them, to seek voluntary compliance, and to refer cases to the Attorney General for his action. Members of the Commission may file complaints.

In a state or political subdivision with an effective law prohibiting discrimination in employment, a complainant must file first with the state or local agency. Before a complaint is filed with the EEOC, the state or local agency must be given 60 days to resolve the complaint (120 days during the first year of enforcement of a law, for states enacting new laws). The EEOC is then given 30 days (extendable to 60) to resolve the complaint. If, during such period, the problem cannot be resolved, the aggrieved party may bring a civil action in the appropriate federal district court. The court may appoint an attorney for the complainant, waive fees, and permit the Attorney General to intervene. The court may grant the state agency or the EEOC an additional 60 days to settle the complaint.

The Attorney General is authorized to file suits to end a pattern or practice of discrimination in employment. He is not bound by the limitations applying to individual suits. He may request a three-judge court, and cases filed by him shall be expedited.

In cases filed by individuals, in addition to injunctive relief the court may order affirmative relief, including hiring or reinstatement, with or without back pay.

TITLE VIII -- Voting Census

The Secretary of Commerce is directed to compile registration and voting statistics relative to race, color and national origin, in geographic areas designated by the Commission on Civil Rights.

TITLE IX -- Court Procedure

Under existing law, civil rights cases involving a denial of equal protection of the law can be transferred from state to federal district courts, and his decision is not now appealable. Under this title such decisions can be appealed.

The Attorney General is authorized to intervene in suits charging a denial of equal protection of the law on account of race, color, or national origin.

TITLE X -- Community Relations Service

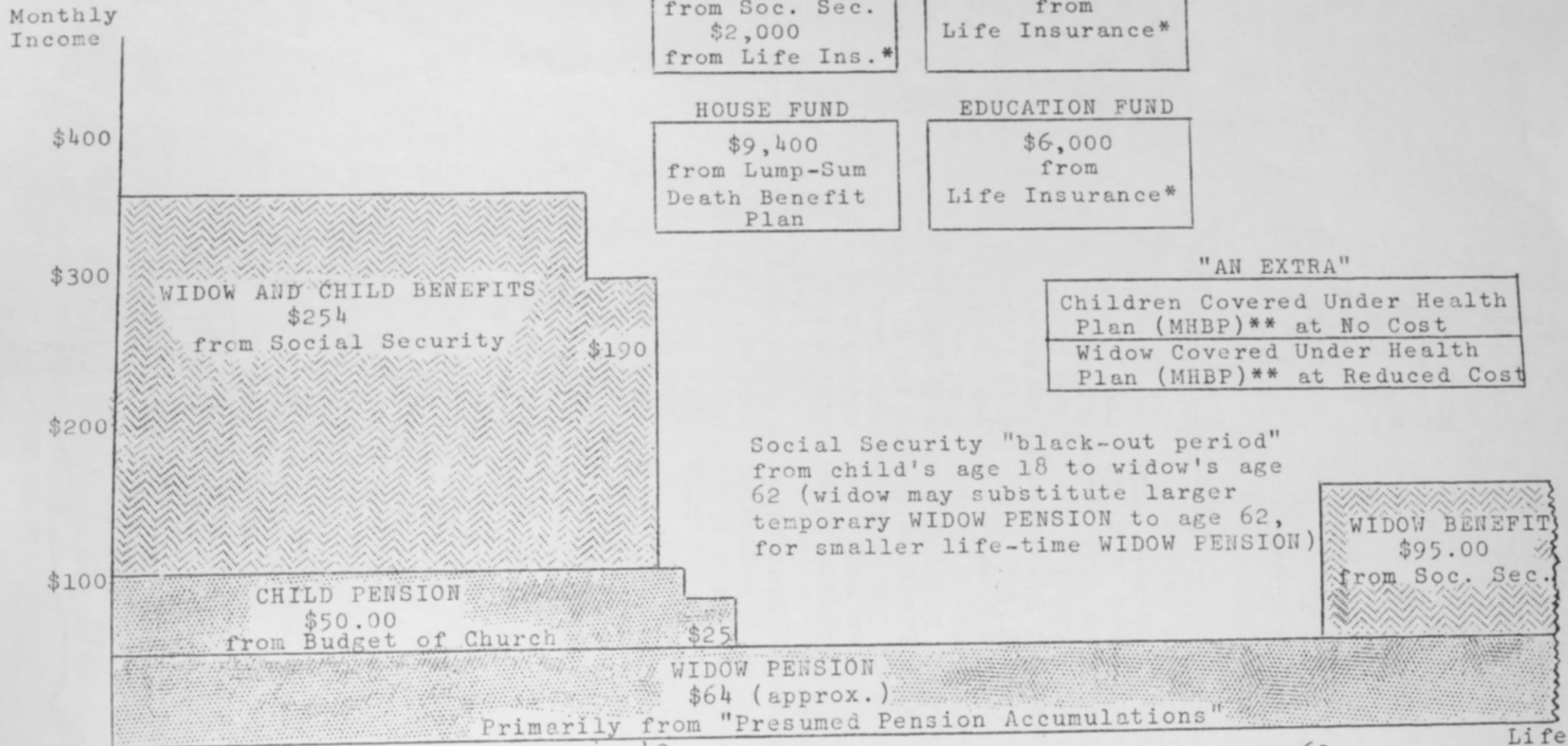
There is established in the Department of Commerce a Community Relations Service which is authorized to seek voluntary solution of community problems arising out of discrimination.

TITLE XI -- Jury Trial, Miscellaneous

Provision is made for a jury trial in all criminal contempt cases arising under Titles II, III, IV, V, VI, or VII of the Act. Non-jury trials may still be held in such cases arising under Titles I and IX. Civil contempt, without jury trials, may still be used to enforce any title of the Act.

Other provisions of this Title protect existing rights under federal and state law and authorize appropriations to carry out the Act.

LCA BOARD OF PENSIONS BENEFITS FOR SURVIVOR(S) OF RECENTLY ORDAINED PASTOR



Widow 25 (age)	40	42	45	62	Life
Child 3	18	21			
Child 1	16	18	21		

- ASSUMPTIONS REGARDING HUSBAND (PASTOR)
- *1. \$10,000 of commercial life insurance.
 2. Ordained at age 26.
 3. Salary \$4,500 plus parsonage.
 4. Fully and currently insured under Soc. Sec.
 5. Joined LCA pension plan upon ordination.
 - **6. Enrolled wife and children in MHBP.
 7. Husband three years older than wife.