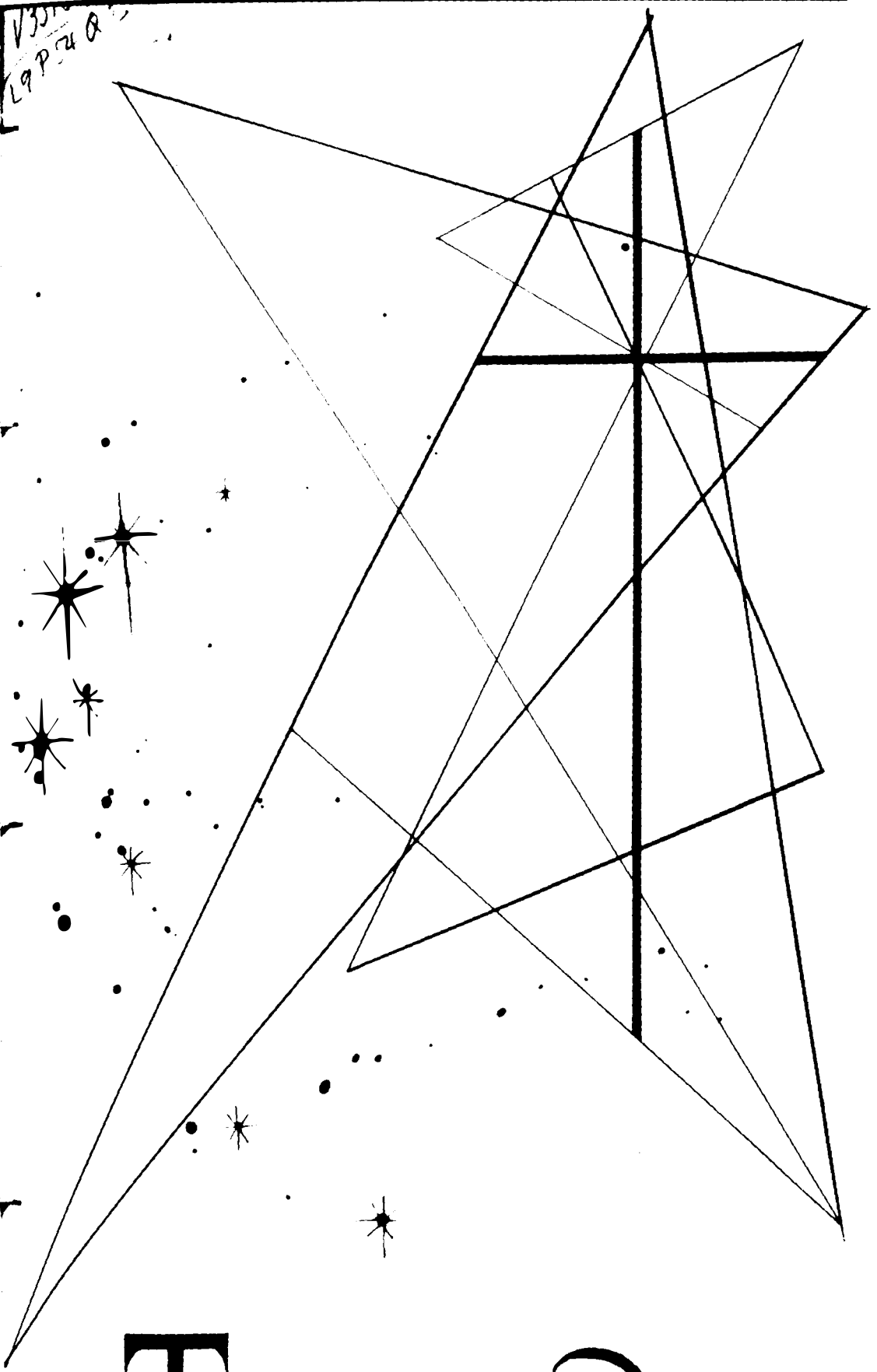


V331
L9 P 24 Q



The Ψeminarian

The Seminarian

"A JOURNAL DEVOTED TO STUDENT EXPRESSION"

Volume XVIII

Number 3

Albert Schrum, Editor: IN THIS ISSUE...	2
Donald Luck: EVEN SO, COME, LORD JESUS	3
William Hunter: THE TERRIBLE REVELATION	5
Robert Kelly, News Editor: CAMPUS NEWS	9
John Bucher, Art Editor: CARTOON	11
Hal Geiss, Sports Editor: ANGEL ANTICS	12
James Kennedy: ON THE BOOKSHELF	13
Dr. Hagen Staack: LETTER TO THE EDITOR	16
Robert Seibold: POEM: THE BUSINESS OF CHRIST	18
Ray Long: POEM: SHORT STORY	19

COVER by Miss Helen Weslocky

ADVENT - CHRISTMAS, 1956

IN THIS ISSUE...

Our publication date was pushed back a few days because there are announcements and articles in this issue of The Semianarian which should be in your hands before the annual Advent Vespers this evening. We urge you first to read the news report on page 9 and the Advent devotional article on page 3.

"Even So, Come, Lord Jesus" was written by Don Luck as a description of the meaning behind this evening's Advent Vespers. It aims to show the continuity and direction of the service through each of its individual parts. The article's devotional quality characterizes it as more than an interpretation of our Advent worship service.

Bill Hunter's doctrinal Christmas sermon, "The Terrible Revelation," directs your thoughts away from the season's festive celebration to the real meaning of this holy day.

Seasonal contributions in this issue include Bob Seibold's poem, "The Business of Christ," and the cover design by Miss Helen Weslocky, formerly staff artist at the Publication House.

In "On the Bookshelf" Jim Kennedy considers the question of racial integration in the church, listing several books which would be valuable on the integrated church's library shelves.

Dr. Hagen Staack addresses a "Letter to the Editor" in which he asserts his theological and liturgical position, particularly in relation to the reservation of sacramental elements.

There's a "Short Story" by Ray Long, a cartoon by John Bucher, news reports by the staff, "Angel Antics" by Hal Geiss - all included to make this issue interesting, informative, and thoughtful.

-- Al Schrum

* * *

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

EVEN SO, COME, LORD JESUS

"Come, Lord Jesus," is the prayer of the expectant heart that, with lamp trimmed and lighted, awaits with hope and longing the coming of its Lord. Advent is the season of the expectant heart. It is the commemoration and preparation for God's coming into the world: in the cry of a child, in his presence today, and in his coming in glory and majesty at the end of human history.

Advent is the proclamation of God's double edged coming. Now is the day of SALVATION and the day of JUDGMENT. Now is the Day of Yahweh.

This evening, the seminary community will gather together for its annual Advent Vesper service. This year, the worship of the community will be centered around the proclamation of the coming of the Day of the Lord in the incarnate Christ.

The Antiphon of the Advent Psalm--like the voices of the heavenly host announcing the coming of the Christ to the shepherds--announces to us the coming of the Day of the Lord:
HEAR YE:

Blow ye the trumpet in Sion, for the Day of the Lord is nigh at hand; behold, he cometh to save us. Alleluia, alleluia.

The Advent Psalm that follows (Psalm 97) describes this Day. The righteousness of God is manifest in his coming. Let his people rejoice, for great is the salvation he brings. Let all tremble for great is the glory of his judgment:
THE LORD SHALL COME.

The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.

The Advent Prophecies, describing the manner of the Lord's coming, are coupled with the responses of his people:
PREPARE FOR HIM,

Joel 2:1-2, 10-13.

Rend your heart and not your garments, and turn unto the Lord your God: For he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Miserere--Gregorio Allegri.

Have mercy upon me, O God, according to Thy lovingkindness. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

THE TRUE KING OF ISRAEL.

Isaiah 9:2-7.

Of the increase of his government and peace there shall

be no end, upon the throne of David and upon his kingdom.
Hosanna to the Living Lord--J. S. Bach.

Hosanna to the living Lord! Hosanna to the incarnate Word,
Hosanna in the highest! To Christ Creator, Savior, King,
let earth, let heaven "Hosanna" sing!

THE SUFFERING SERVANT.

Isaiah 52:13-53:5.

He is despoised and rejected of men; a man of sorrows, acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities. With his stripes we are healed.

Vere Languores Nostros--Antonio Lotti.

Surely he hath borne our griefs, and carried our sorrows.

HE WILL BE ANNOUNCED.

Malachi 3:1-2; 4:1-3,5.

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple. The Sun of righteousness shall arise with healing in his wings.

Dearest Lord Jesus, Why Dost Thou Tarry?--J.S. Bach.

Come, for with waiting my heart is so weary; come if it please thee and grant me relief.

The Advent Gospel--the Benedictus--proclaims the immediacy of fulfillment. The messenger that prepares the way before the face of the Lord has come.

THE HARBINGER IS HERE!

Luke 1:67-79.

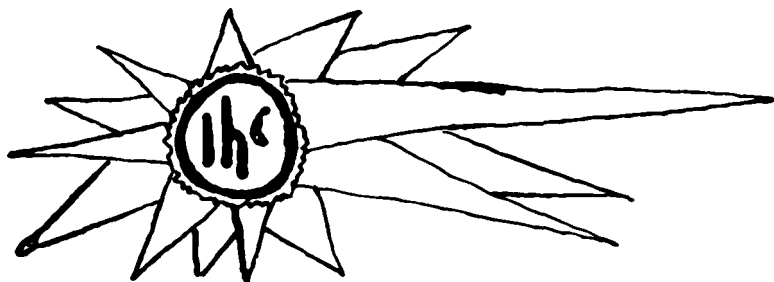
Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets.

Ers. Ballet, Ihr Lieder--J.S. Bach.

Sing praises ye faithful. The Lord now desires our soul as His temple.

MA-ANATHA

Even so, come, Lord Jesus.



THE TERRIBLE REVELATION

A Doctrinal Sermon for Christmas

-- William Hunter

Christmas is more than a religious festival. We who are Christians ought to recognize this, that the celebration of the Nativity of our Lord is only a part of the Christmas holiday. Actually, our Yuletide is one with the popular festivals of mid-winter which have been observed in European countries down through the ages. Originally these holidays celebrated the renewal of the sun's strength as it passed the winter solstice and began once again its northward journey through the skies; and to this day our concern at this season is with man and the world, for the beauty and soundness of nature and the gladness of this life. Today we join with all mankind in this festival of joy and reassurance, as we participate in those forms and customs which have characterized it for centuries -- since long before the birth of Christ.

This is the "fairest time of year," the mid-winter holiday, whether the Roman Saturnalia or the modern Yuletide: a time of jollity and good cheer, of friendly greetings and exuberant giving; a few days decorated with greens and flowers, with lights and fires, devoted to feasting and drinking, to playing and singing -- a time of riotous merry-making, but also of warm fellowship and quiet solace, when toil and strife are suspended, and life seems worth the living.

I

Now I do not feel called upon to deplore the state of affairs. I am not prepared to adopt a puritanical mood and to condemn these festivities. Perhaps it's only that I enjoy them as much as anyone -- but I'm inclined rather to acknowledge their place in our Christmas celebration than to denounce them and require them to be forsworn. Though I have a warning.

Christmas has become a warm and sentimental holiday, a pleasant interval of comfort and contentment; well and good! Understand now that I'm not referring to the crass and commercial aspect of the Christmas celebration; I know that none of us needs to be warned concerning the vulgar excesses of this season. But I'm thinking of Christmas as it is celebrated in Christian homes and in our churches; and my warning is that we may transfer the spirit of our complacent holiday easily and too simply to the religious occasion of the festival, the observance of the Nativity of our Lord. Here then, and not in the festivities themselves, lies the deep danger of our merry Christmas: that the incarnation

of God should become a pleasant and agreeable report, no more than a symbol of peace and good will, that it might conform to our cheerful, warm-hearted Christmas.

And in our day I fear this adaptation of the gospel to the spirit of the mid-winter holiday has won a clear victory. I am sure we have not planned it so -- but we have permitted certain persuasive influences within the very substance of our celebration to dilute the meaning of the incarnation. A part of the trouble lies with the sentimental attachments of our churchly service, the subtle power of the familiar and the appointed to distract our attention from the object of worship to the worship itself, so that we find our real satisfaction in our own activity, and security ultimately in ourselves alone. But perhaps it is the Bible itself that lies at the heart of this problem -- the matchless text of St. Luke and the deep-toned King James translation.

I am thinking of the Christmas lessons: the beloved words which tell the gentle story of a mother and her child, of angelic heralds and humble shepherds -- a story of mystic beauty, a narrative pure and hallowed. What dare I say against these verses? Only that they may be misinterpreted, misunderstood.

The Christian, I think, runs the risk of being satisfied merely with the superficial aspect of this tender story, which agrees so perfectly with the warm-hearted spirit of the holiday season. We may find ourselves content simply to hear the familiar words once more: not looking beyond the legend itself except to know, in a vague but pleasant way, that somehow it makes everything right and good -- at least for a few days. The story of the Christ-child becomes an expression of our mood at Christmastime, an interpretation of our own feelings, a reflexion of our spirit. Indeed, we have made it our own creation; it has become subjective -- and fleeting.

But nevertheless it will do quite well; to voice the spirit of the mid-winter holiday.

II

The Nativity story at this level tells us about man, but not about God. The second chapter of St. Luke is writing that is sublime, folk poetry that love and reverence have spun about the revelation of God. But its very beauty will be a snare if because of it we fail to recognize the significance of God's word. We must look past the story itself to the deeper meaning of these verses, not discarding the legend but encompassing it, entering into it as it were, to take hold of the revelation of God.

St. Luke, the second chapter, directs us to God; it witnesses to what is beyond man, what man cannot comprehend. It points to the revelation of God, and therefore it must not be separated from the total witness; it must not be read as an isolated report, as if it were complete in itself, for it isn't complete. The Nativity story at this level is a fragment; it cannot be separated from the whole revelation and be understood.

The evangelist's narrative at the level of revelation -- that is, rightly discerned -- witnesses to the incarnation of God in Jesus of Nazareth, who taught in Galilee and Judea when Tiberius was emperor, and was crucified under the Roman governor Pontius Pilate. It describes the work of God at its initiation whose purpose was to redeem mankind and reconcile it unto himself. The beautiful story of a mother and her infant son, of the angelic host and the humble shepherds, assumes an eternal and objective significance, lifting it out of the fleeting moment of its happening and into the high purpose of God -- at once in history but above history. It carries a meaning which does not pass away when the mid-winter festival draws to a close.

III

Now we have claimed high and marvelous things for these verses. But on what authority can what we have said be asserted? How do we know that it is true? Can we really claim to see so much in the simple narrative in chapter two of St. Luke, even taking the entire Bible into account?

We cannot assert the presence of God's revelation on the basis of an inerrant scripture; it cannot be claimed that the Bible in its outward aspect, in its words and phrases, represents the dictation of God. We should then have to account for the many difficulties in St. Luke's text, of a chronological and historical nature, and to explain the inconsistencies between his narrative and St. Matthew's, for example; and they cannot be accounted for nor explained away. Inspiration, so called, is no help then; neither is the miraculous. We cannot appeal to the supernatural elements in St. Luke's account to verify the revelation. We do not prove that God was incarnate in Jesus of Nazareth by referring to the virgin birth. This event alone has no meaning, it conveys no significance beyond itself; and indeed, it is now apparent that parthenogenesis in humans is only rare and not itself a miracle. Nor can we refer to the angel of the Lord and the heavenly host as though their supernatural proclamation demonstrates the validity of what we have asserted concerning the birth of Christ. The appearance of the angelic heralds was an experience of the shepherds alone; however valid that experience for them, it was not ours.

When asked whether he might deliver the series of lectures here at Mt. Airy, Dr. Heinecken did not reject the possibility, although he said there would be "other factors" contingent upon whether or not he would do so.

"There is nothing on the horizon," said Dr. Henry H. Bagger in response to the question of guest lecturers during the second semester of this academic year.

A meeting of the Special Commission on Relations to the American Lutheran Church Bodies was held on December 12 and 13. Representatives from four Lutheran bodies met in Chicago: ULCA, Augustana, AELC, and Suomi. At the meeting Dr. Bagger presented one of the key-note addresses. Title of his address was "Possible Patterns of Organization."

* * *

The STUDENTS' CO-OP BOOKSTORE manager for the calendar year 1957 will be Harold Henry, a middler from Netfs, Pennsylvania. Assisting him will be Carl Schmoyer, also a middler from Slatington. Manager for the past year has been Louis Rogers. The duties of the new manager and his assistant will begin January 1.

Hal is married and the father of three children. He graduated from Lehigh University in 1950 and gained business experience while working with his father in the lumber business.

Carl graduated from Muhlenberg College in 1955. He has assisted in the bookstore during the past year.

The bookstore committee urges all students to have their bills paid by the end of this semester (January 5) so the new manager can start his term with completed records.

* * *

JUNIOR JOTTINGS: With the coming of another Advent season, the class made the first move toward the establishment of what could become a seminary tradition. Along with an Advent wreath, first used at lunchtime on Monday, December 3, a short devotional service has been instituted before the midday meal. The service, which consists of an invocation, scripture reading, and one verse of an Advent hymn, is being led daily by a different member of the junior class.

Serving as the class committee, under the chairmanship of President Roy Roderick, are Bob Keys, Paul Mertzluft, and Dick G. Miller. It is hoped that the addition will add substantially to an enriched devotional life at Mt. Airy Seminary.

* * *

THE HEYER COMMISSION held its monthly meeting on December 6 at the home of Dr. Erich Voehringer, who presented a talk and

If we allow Christmas to be interpreted within the pleasant spirit of the holiday season it will necessarily be falsified; therefore we must sharpen our awareness of the meaning and deep significance of this holy day, or let it slip away and be lost in the Yuletide festival.

CAMPUS NEWS

Following ADVENT VESPERS and Christmas dinner at the refectory tonight, the entire student body, wives, and friends are invited to participate in an evening of group caroling. The carolers will gather shortly after dinner in the canteen and "make the rounds" of faculty and staff members' homes. It is emphasized that this event is by no means restricted to choir members, as in past years. Everyone is invited. Let the Allelujahs ring!

* * *

Under the direction of the WIVES' CLUB, the seminary's annual Christmas party was held December 7 in the chapel basement. All students were invited, and a large crowd turned out to add to and partake of the festive atmosphere. The evening's activities consisted of entertainment and refreshments.

* * *

FACULTY EVENTS: As already revealed in a PRT news release, Dr. Martin J. Heinecken is scheduled to be the man at the lectern for this year's Knobel-Miller lectures. "It is not coincidental," informs Dr. Heinecken, "that the theme of the lectures, 'Christ Frees And Unites,' is also the theme for the '57 Lutheran World Assembly to be held in Minneapolis next summer."

The exhausting itinerary of the lecture series runs as follows: Jan. 22-24, Berkeley, Calif.; Jan. 28-30, Milwaukee, Wis.; Feb. 4-6, Kitchener, Ontario; Feb. 7-9, Detroit, Mich; Feb. 18-19, Atlanta, Ga. In addition to the already announced sub-topics to the theme, Dr. Heinecken disclosed five clarifying questions which shed light on the general content of the lectures: (1) What were the reasons for the choice of the theme? (2) What is the liberating and uniting gospel which alone is constitutive of the church? (3) What is and what is not essential to the true unity of the church? (4) What constitutes true loyalty to the church in the light of constant re-examination? and, (5) What is the nature of Christian service on the basis of the liberation and unification effected by Christ?

Yet we know that the proclamation is true. The Jesus was miraculous, for in that moment God came to us as a man. But how do we know? In no other way than his own word to us.

Recall in this connexion Christ's answer to Peter at Caesarea Philippi: he had asked his disciples who they understood him to be, and Peter had confessed, "Thou art the Christ, the Son of the living God." And Jesus answered him, "Blessed art thou, Simon Bar-Jona! For flesh and blood hath not revealed this unto thee, but my Father who is in heaven." How do we know? Because God has spoken to us as he spoke to Peter. We have not found out about this ourselves -- that God was born that night in the son of Joseph and Mary, that he had come to reconcile the world unto himself. Men have not made it known to us; arguments have not convinced us. By our own faith we know only that certain marvelous things have been spoken concerning this child. But God has revealed it unto us; the Holy Spirit has written it in our hearts. Our faith alone tells us what has happened.

IV

The revelation of God which lies within the beautiful and tender story of the Christ-child's birth is known only by faith, and faith knows it to be a terrible thing.

God has come to men as a man: for us, it is joy; for him, an incredible renunciation. We can see when we take the incarnation seriously, and not as a sentimental fancy. Christmas marks the most solemn sacrifice: on our account the Creator has become creature! And yet Christmas is but beginning; Good Friday is the focal point of the incarnation. God. God is with us, and he has come to die! The crucifixion never be hid, even at Christmas; it stands at the center of the revelation in Christ.

The message of Christmas is joyous, since it is the promise of forgiveness and peace; but it is at the same time terrible. For God has come to die. And yet just because terrible is it of such great joy. For God's sacrifice is a measure of his love: God's love for man, which surrenders himself for our sin -- not because we are worthy, but because we stand in need. Christmas therefore is the opening page of the supreme revelation of love; this is the eternal gladness.

But God's love is holy: this love does not indulge in its requirement was self-destruction. There is no room for sentimentality; neither can this word be restricted to the winter fortnight.

ON THE BOOKSHELF

LIBRARY FOR THE INTERRACIAL CHURCH

-- Jim Kennedy

Residential segregation has kept most Caucasian Christians living in big cities from having Negro neighbors. But as neighborhoods change and Negroes or other racial groups enter a white neighborhood, the churches in that neighborhood are forced to make a decision. Will they welcome Negroes as church members or will they exclude them? In this situation the horns of the American dilemma are especially high and sharp. On the one hand is the Christian belief in universal brotherhood and the democratic belief in equal opportunity for all. On the other hand are the facts of racial prejudice as shown in our color caste system with its various discriminations against the Negro.

The church library can be a dynamic force in helping church members to a fuller understanding of their Christian commitment and its relation to race problems. The church library can also help them begin to work out the solution to the American dilemma in their own lives. Men have been wrestling with race problems for many years, and they have written books to share with others the fruit of their thought, prayer, and action. We can learn much from these men. Reading about those who are experienced in the problems we are facing is an excellent way to a larger perspective and a surer knowledge of the next steps to be taken.

An inter-racial church library might contain, as a core, three kinds of books. The first need would be for books on basic Christianity, books describing the Christian way of believing, praying, and behaving. Perhaps the next most needed books would be those which describe the race problem and programs toward solving the problem. The third focus of the library might be the biographies and autobiographies of heroic people who have overcome prejudice and discrimination.

There is a strong sense of urgency about the interracial church because the revolutionary Christian teaching of universal brotherhood is in danger of being surrendered to the caste customs of our society. If this happens, the church will cease to be a vital force in American life. But a wisely selected library can be an effective force in giving new power to the gospel's message of redemptive love. It can help lead men into a new richness of human fellowship.

ANGEL ANTICS

Football interest is beginning to wane -- but yet a few lads still persist to release tension in the confines of Bagger Bowl.

Once again in good tradition the seniors played the middlers in the second annual bowl classic for the coveted "Anderson Memorial Trophy" and the school championship. Many notables were on hand -- and out of hand -- for the first time this year -- in fact -- for many years. "Hardcash" Rogers of bookstore repute, "Fumbles" Kistler of ... repute, and even the "Big Bear" Schrum stopped by for a few plays before work. They often remarked how the field was inclined in both directions -- it became more confusing as the game lengthened, breath shortened, and the hill became steeper." Everything was run in a systematic and neat fashion -- before the kickoff. But an hour and many misguided plays later the middlers emerged triumphant by crushing the seniors 7 touchdowns to 2. The victors used a remarkable multiple offense -- they would either pass or ... The long remembered feature of the game was the next morning when the seniors moved decrepitly toward the classroom, richly endowed with linament.

Later in the season a few of the Angels moved against a recent hometown rival, Eastern Baptist. It was a hard fought contest played on the slippery turf of the Friends of Central Stadium. The "Dunkers" scored first late in the opening quarter. The Angels came right back with Elton Richards picking off a Geiss wobbler. Clay flipped to "Almost-a-legend-now" Hitchcock for the extra tally. The "Baps" hit paydirt once more before half. Early in the 2nd half Clay took another wobbler to add six more. He then picked out his favorite target and "Hitch" went in to tie the score.

The well-oiled stern offense notched the final touchdown with exacting perfection. "Well, Mom, it was an uphill fight but the Angels didn't make it." Quote for the day: "At least we were ecumenical!"

BASKETBALL: the team has not been too brisk. They are often forced to their knees by the sheer weight of numbers. The cagers probably could have stayed a few seats if they had adequate reserves. They were one point shy of the Hawks (77-76) in the best played game of the year. "Buckets" Clay accounted for 32 big points. The other three games are a little sadder to note. The margin of difference was wider -- and the Angels always came home tired and second best.

-- Hal Geiss

showed slides on Lutheran missionary work in British Guiana. Following the meeting, Mrs. Voehringer served refreshments to the group. (Eight men, out of the 16 who signed up, attended the meeting.)

The commission has also announced that the goal for its 1957 drive will be \$500. The money will be used for the construction of a portable chapel in Japan. This year, each student has been given a coin bank which will be used for his contributions. The drive will end the week of March 3rd.

* * *

Under the leadership of President Marjorie Gibbs the Seminary WIVES' CLUB is enjoying a wide and varied range of activities this year. Among the activities undertaken thus far are a tour of the Germantown Home, the packing of Thanksgiving and Christmas baskets for needy families, the making of gifts for the Lutheran Settlement House and Haverford Center, and the Christmas party for the student body on December 7.

In addition, members have heard a number of outstanding speakers during the first semester. Dr. Edmund A. Steimle addressed the group at their first meeting. At succeeding meetings Dr. Russell D. Snyder spoke on the Lutheran Publication House and the Lankenau Hospital; Dr. Martin J. Heinecken addressed the group on the topic "What is a Lutheran?"; Dr. Luther D. Reed presented a talk on the new Lutheran hymnal; and Seminarian Art Henne showed slides which he had taken while interning in the Virgin Islands. Among next semester's speakers will be Dr. G. Elson Ruff, editor of The Lutheran.

Officers for the 1956-'57 school year include:

Lois Seip --	1st vice president
Viola Fish --	2nd vice president
Marilyn von Borstel --	secretary
Nancy Ebling --	treasurer

The Seminarian representative, Shirley Angstadt, reports that all meetings have been well attended, and the group is looking forward to an equally active second semester.

ON CHRISTMAS:



"I don't have the heart to tell Schmink -- you tell him."

The Race Problem and its Solution:

Atwood, J. Howell. Thus to their destiny; the personality development of Negro youth in three communities. Washington, D.C.; American Council on Education, 1941. 96p. \$.75. An account of the problems, hopes, and frustrations of representative Negroes.

Clinchy, Everett R. Handbook on human relations. New York: Farrar, Straus, 1949. 146 p. \$.2. Facts on racial differences plus the cause and cure of prejudice.

Elliott, John H. Building bridges between groups that differ in faith, race, culture. New York: American Brotherhood Commission on Religious Organizations, National Conference of Christians and Jews, 1948. 47 p. \$.25. The sections on points to remember, things to do, and questions are useful for group discussion.

Gallagher, Buell G. Color and conscience: the irrepressible conflict. New York: Harper, 1946. 244p. \$2.50. The gospel's challenge of inclusive brotherhood and how to meet this challenge as an individual, in the local community, and at the national and international level. The treatment is thorough and persuasive.

Johnson, Charles S. Into the mainstream: a survey of best practices in race relations in the South. Chapel Hill: Univ. of North Carolina Press, 1947. 355p. \$3.50. Proven programs for improving race relations in churches, housing, employment, and education.

Johnson, Charles S. Patterns of Negro segregation. New York: Harper, 1943. 332p. \$3.50. Part one is a study of institutions, conventions, legal codes, and ideology supporting racial segregation and discrimination. Part two describes the behavior response of Negroes to segregation and discrimination.

MacIver, Robert M. Group relations and group antagonisms. New York: Harper, 1944. 237p. \$2. A symposium by members of minority groups to approach their problems from the viewpoint of national welfare and the intellectual and spiritual effects within the minorities. One reviewer called this the most enlightening book on majority-minority relationships.

MacIver, Robert M. The more perfect union: a program for control of inter-group discrimination in the United States. New York: Macmillan, 1948. 367p. \$4. Proposals for attacking discrimination on the educational, political, and economic fronts. This sociologist states that it is more effective to make a direct attack on specific discriminatory practices than an indirect attack on prejudice.

Neelson, William S. The Christian way in race relations. New York: Harper, 1948. 256p. \$2.50. What is required of a Christian society and what are the advances in process. Views on Christianity's application to race problems by thirteen clergymen.

Powdermaker, Hortense. Probing our prejudices. New York: Harper, 1944. 73p. \$.65. This aims to make high school students aware of their prejudices, to understand the origin and effects, and to reduce them.

Rose, Arnold M. The Negro in America. New York: Harper, 1948. 325p. \$3.75. A condensation of Gunnar Myrdal's An American Dilemma. One-fifth the size of Myrdal's book, it retains all the important analyses, insights, and conclusions.

Sperry, Willard L. Religion and our racial tensions. Cambridge: Harvard Univ. Press, 1945. 106p. \$1.50. This includes chapters by Clyde Kluckhohn and Margaret Mead, plus a chapter on agencies of inter-racial cooperation.

Warner, William L. Color and human nature: Negro personality development in a northern city. Washington, D.C.; American Council on education, 1941. 301p. \$2.25. The social and racial factors affecting Negro youth in Chicago's "south side" are analyzed mostly through case histories.

Biography:

Barton, Rebecca C. Witnesses for freedom: Negro Americans in autobiography. New York: Harper, 1948. 294p. \$3.50. The collection includes Booker T. Washington, W.C. Handy, Richard Wright, and others.

Halsey, Margaret. Color blind: a white woman looks at the Negro. New York: Simon and Schuster, 1946. 163p. \$2.50.

Robinson, James H. Road without turning. New York: Farrar, Strauss, 1950. 312p. \$3. The well known Harlem pastor's struggle to reconcile Christian teachings with practices.

White, Walter. A man called White. New York: Viking, 1948. 382p. \$3.75. White was a Negro white enough to pass for a Caucasian.

Woolman, John. The journal of John Woolman. Edited by Janet Whitney. Chicago: H. Regnery Co., 1950. 233p. \$2.75. A testament to his devotion to God and man. Woolman pioneered against slaveholding long before Lincoln was born. Trueblood calls him perhaps the saintliest man America has produced.

LETTER TO THE EDITOR...

(This letter first appeared in the Muhlenberg Weekly and is reprinted here at the request of the author.)

To the Editors:

The subject of this letter is an old one: high church--low church. But before you decide it's a rehash and throw it into the wastebasket, let me tell you it is not written with the purpose of reopening campus discussion, but merely to clarify my position in what many people consider a dead issue.

You may know that as a pastor--without--a--parish, I--and the other clergy on campus--supply parishes--without--a--pastor each Sunday. My assignments from the Ministerium of Pennsylvania take me pretty much over the entire territory under its jurisdiction, and more and more I see that our "campus" issue of high church--low church is not a campus--restricted thing. Peculiarly, I have been greeted enthusiastically by high church people, and looked at with lifted eyebrows by low church people. I have been much surprised to find that both camps regard me as a creature who walks along swinging incense pots.

Besides this Sunday sermon preaching, I have been teaching once a week at the Lutheran Seminary in Mt. Airy, through the graciously granted permission of Dr. Seegers. The course is "History of Doctrine," a 2-hour required senior course, which I like to give as it is my special field. Besides, it makes for good coordination between college work and work in the seminary. Things came to a head last week on this high church--low church question, when I made statements contrary to high church thinking. I was pleased to hear a group of students indignantly remark that "obviously this man (me!) is at least his good catholic European Lutheranism and has become Americanized. We had hoped he would bring us back to the original high churchly ideal of Luther."

Now I am convinced that quite a number of clergy, students, and laymen expect me to represent-- and teach-- a kind of mixture of Roman Catholicism and Anglicanism, sweetened with suitable Lutheran liturgical elements. Someone is off the track!

(1) Lutheran doctrine says the word of the Lord is fully present among his people in sermon and sacrament. Certainly the eucharist should be recovered and reconquered for the Lutheran church. The sacrament has been reduced to an incredible minimum. But according to our doctrine the sacrament may never become a substitute for the proclamation of the Word of God. "Sacramentalism" is only "sermonism" --meaning the over-

growth of too much talk in the church. My deepest concern for our church and especially for those students who intend to go into the Lutheran ministry is that their preaching should be biblical and sound and well prepared, the result of thorough study under prayer and the life-giving influence of the Holy Spirit. Not by preaching alone, not by sacrament alone, but around the two focuses of sermon and sacrament is the full Lutheran worship service built.

(2) The indiscriminate reservation of the holy sacrament is not possible in Lutheranism. Such reservation in the Roman Catholic church for the purpose of veneration of the sacrament and later use at communion is perfectly consistent with the Roman Catholic system of theology which teaches the doctrine of transubstantiation. This doctrine does not exist in the Lutheran church. Lutheranism insists on the real presence of Jesus Christ in bread and wine in the actual use of these elements in holy communion and in faith. It is permissible to reserve the elements for the sick and aged shut-ins who are unable to participate in the Common Service. They are separated by local distance and some difference in time, but become members of the group that celebrated, in their preparation and spiritual intention, and so bread and wine are brought to them from the table of the congregation. But this is not transubstantiation.

If a Lutheran pastor is asked, "Why do you genuflect before the altar?" and answers, "Because the sacrament is reserved on this altar," I would say that such a man has left the realm of Lutheranism.

I am not here discussing the validity of religious convictions. However, I do want to state the doctrines of a church and her usages must form an integrated unit, and we cannot borrow things that are a part of another system.

(3) Richer ritual, traditional vestments, the re-introduction of chanting into the services--"externals"--are good and desirable. But in our day such things seem to be considered under aesthetic and other non-religious categories, and we hear people say the above mentioned enrichment is wanted for the sake of beauty and enhancement and greater attractiveness. In a certain definitely "low" Lutheran church, spotlights follow the ushers as they bring the offering to the altar. In another Lutheran church I found the more or less correct use of traditional vestments and of other liturgical and ritual elements. In both cases one has the feeling these usages are not developed from a religious center, but have become a means of advertisement, and of aesthetical pleasure. Let us, therefore, begin to work from the center, and not from the outside.

Where preaching is sound and biblical, where laymen and

pastors seriously study the confessions of the Lutheran church and live the fullness of worship in preaching and teaching, in prayer and singing, in sacrament and sacred fellowship, everything else will naturally grow again by itself. "Seek first the Kingdom of God, and all else will follow."

Finally, let us do away with labels. Let us, in Christian love, assume that each wants the best for the church. Is not Christ One and the Same? Is not baptism one and the same? Is not our faith and hope one and the same? To use the holy sacrament as a weapon of disunity is a misuse of the sacrament. There can be no other use of the eucharist than in faith and love.

Perhaps this letter will disassociate my name from practices and usages I do not condone and never have condoned. I hope so.

Sincerely yours,

(Signed) Hagen Staack

THE BUSINESS OF CHRIST

Milling crowds of evening shoppers
Press through the lighted corridors of Main Street,
Responding here and there to its persistent appeals.
"For Him" and "For Her," neatly lettered, reflect from radiant
windows
With gift suggestions on display from all the world's cornucopia.

Or for our loved ones: "A Gift Certificate"
To be redeemed in the quiet dawn after Christmas.
And the signs of commerce outshine occasional cards
That modestly proclaim, "Christmas is Christ's Birthday"
To those weary hearts; the uncertain steps, buffeted by passing
lives.

Are these the symbols of our time?
These were the eternal nights before Christmas.
Now, in our December, hearts rejoice in the fullness of giving.
And here's a gift certificate through an old established firm.
Approaching now two thousand years, we come in the quiet dawn
to our Redeemer.

— Robert Seibold

SHORT STORY

He loved his garden...
And they laughed at him.
He cared for it every day.
My, he was a queer one.

For him it was the happiest and best and loveliest.
One shouldn't be like that.
Ordinary people aren't like that.
Why was he like that?

He had no wall about his garden.
He wanted everyone to share.
They laughed at Beauty, Kindness, Love.
Laughed!

Little boys trampled his garden.
He was so confused...
He beat them, even he did.
And they dragged him to court.

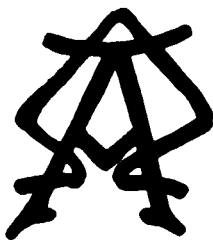
Now they had him.
Now they would show him.
Now they would get even.
"Your Honor, this man had a garden of weeds..."

-- Ray Long
(11/30/56)

Albert A. Schrum, Editor
Calder Gibson, Business Manager
Robert Kelly, News Editor
John Bucher, Art Editor

Staff: Ed Hanson, Henry Hund, Don Lutz, Dick Lutzbeck, Dan Safford, Jack Traugott, Bonnie Warbon, Art Anderson, Edon, Dave Buchanan, Hal Gense, Ed Kuebler, Milt Kuntz, Norm Melchert, Tom Stennett, Pete Borneman, Paul Garrity, Dave Godsnall, Jack Johnson, Ray Long, Dick G. Miller, Floyd Shunn, Bob Sorbold, Mrs. Shirley Angstadt.

Published six times during the school year by the student body of the Lutheran Theological Seminary, Board of Student Publications and Publicity, 2301 Germantown Avenue, Philadelphia 19, Pennsylvania. Subscription \$1.25 per year.



Christ, grant us thankful hearts today for Thee, our choicest gift, our dearest guest. Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise where Thou mayest find fit company where the needful cares of life are wisely ordered and put away, and wide spaces kept for Thee, where holy thoughts pass up and down, and fervent longing watch and wait Thy coming. So when Thou comest again, O my One, mayest Thou find all things ready, and Thy family waiting for no new master, but for one long loved and known. Even so come, Lord Jesus. Amen.