

Library

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STUDENT BODY PASSES BUDGET

Room 1 of famed Hagan Hall was filled to capacity, as usual, for the first meeting of the Student Body for the year 1961-62. Royal Olson, president, officiated. Committee reports was the first item of business. These reports indicated that progress is being made on all fronts. The Card and Gift Committee report was received with especial warmth. Chairman Peter S. Olsen reported that while birthday and Christmas cards have already been purchased, congratulatory and sympathy cards will be secured as the need arises.

The main order of business was the presentation of the proposed Student Body budget for the current year. Treasurer Robert L. Miller distributed copies of the budget and explained it. (Some issues of last week's Seminarian had copies of this budget attached.) The budget was prepared on the basis of each committee's needs as determined by the chairman. The main item of concern was a Special Equipment Fund set up for the present year only. Mr. Miller explained that this was needed to purchase another typewriter for the Seminarian staff, as well as other equipment. The budget represents a drop of \$1.00 per student in the amount asked by the Student Body. The budget was unanimously accepted. The meeting was adjourned in record time.

CORRECTION: ELWARD POST²

It was reported in the second issue of The Seminarian that Edward Post, a former member of the Class of 1963, had entered Southern Seminary. Recently, the staff learned that, although Ed plans to enter Southern at some future time, he will spend the coming year working in Rochester. He may be reached at his home address: 110 Lake Breeze Rd., Rochester, New York. Please accept our apologies.

PH: Ideas are either right or wrong.
There are no weeds in God's sight.

EPISCOPAL MERGER MOTION: NOTHING NEW

Last December, Grace Episcopal Cathedral in San Francisco was the scene of a tradition-shattering sermon which provoked American minds to denominational merger thinking. The sermon, preached by Eugene C. Blake, Stated Clerk of the Presbyterian General Assembly, and approved by James Pike, Episcopal Bishop of San Francisco, elicited response from Christians in all denominations. These ranged from sarcasm to warm approval, for the sermon was a detailed plea for Christian unity on an organizational level. This article wishes to note two opinions.

Months following Dr. Blake's sermon, his own denomination acted in the form of an invitation to the Protestant Episcopal Church to official merger talks. This invitation circumscribes the main points of Blake's "Catholic and Reformed emphases" which allows the Episcopal Church freedom to continue to discuss merger within its own communion, while allowing for acceptance of the invitation, whatever the value of this communication may be.

Thus, in late September of this year, at the Episcopal National Convention, held in Detroit, the House of Bishops and the House of Deputies passed a resolution accepting the invitation - and no ecclesiastical blood was shed. Most people expected a fireworks display of debate between the high and low churchmen. Bishop Gibson of Virginia made the opening presentation by referring to the wide spread discussion of the "Blake Proposal." The proposal, he said, was based, "...not upon a sermon delivered by Dr. Blake...but on an invitation received from the General Assembly of the United Presbyterian Church...[and it] changes nothing in what we have been trying to do for years. If there is anything new it is the glorious fact that someone else is now asking us to do something."

PH: The mind that prays together stays together.

UNITY

Sam Seminarian Reports...

WORSHIP REPORT -- REALIZED

It seems rather significant that after two years of study on the conditions of worship in a theological seminary that a report can be received by varying factions of a student body with a general consensus of praise. In a meeting of the Student Body a resolution was proposed and accepted to thank the committee on worship for their work,-- a resolution which this writer heartily endorses. The Seminarian, in one of its earlier editions, summarized the main points of the study, and it is unnecessary for this writer to go into the details of the report.

Nevertheless, it is Sam's desire to point out how some of the provisions of the report have been carried out. For years there has been the plea for greater variety in the Chapel program. This complaint has been met to some extent in several ways: the use of the Te Deum on feast days, rather than the arbitrarily set day of Wednesday; the use of The Service on Wednesday; the irregular scheduling of the meditation. In the future we hope to see seniors executing their liberty by delivering short meditations, and varying the order of worship. Musically, we have seen the introduction of an antiphonal choir, and the rehearsal of the musical settings of The Service. At the same time, however, the usual decrease of the number of seminarians in the pews at ten and five has taken place.

Again, on the more positive side, private devotions seem to have benefited from the report. Taking its cue from the faculty's "willingness, as invited, to meet with smaller groups of students for prayer", one hall has invited members of the faculty to participate in its evening prayers - a program established within the hall and conducted three times a week.

Much has been done, much more is planned, and perhaps more suggestions should be made, for a worship program which is to be vital must constantly be reevaluated.

Next week: Recent Church News on the East-West Split

Last spring a very important development occurred in the current history of ecumenism: The Russian Orthodox Church applied for membership to the World Council of Churches. This request will be on the agenda of the Council's November meeting in New Delhi. The move is significant in the light of the present political situation with Russia which we pray may not interfere with the earlier plans of the Orthodox Patriarchate in Moscow. If the Russian Church could participate in the Council, we might be encouraged to look for freer cooperation from the East in the Lutheran World Federation and elsewhere. When, as a recent report has it, Church attendance in Eastern Europe is higher than in Western Europe, it looks like the West could benefit from the spiritual life of Christians behind the Iron Curtain.

But for the ecumenical movement and for the Council the introduction of another Orthodox member means a strengthening of the distinctly Orthodox position on unity. This position is worth noting not because it is one to which we are prone, but because we shall have to deal with it in some way in the work of the Council of Churches.

G. Florovsky, a distinguished Orthodox theologian, has stated that for him "Christian reunion is just universal conversion to Orthodoxy." This blank statement cannot but remind us of Rome, but yet the Orthodox participate in the Council while Rome refuses. This should indicate to us that the Orthodox position has a sense of openness in it which we should investigate and cultivate. Florovsky explains that what is not Orthodox is not really condemned per se but is considered to be "abnormal" and is to be cured by such fellowship. Now, granting that what a Lutheran may consider to be abnormal in the Orthodox Church will be radically different from that which the Orthodox will question in us, it is still a very encouraging step forward to see the differences laid side-by-side, and the way prepared for discussion.

An understanding of the Orthodox position in this and other matters is part (continued on p. 3, column 1.)

"HUFF AND PUFF" NOTES

Mt. Airy's Athletic Angels are flying high over the 1961 gridiron, victorious in two out of three "touch" football contests this fall. After a 31-6 win over the men from Eastern Baptist, Mt. Airy's answer to the Philadelphia Eagles lost a close game to an aggressive group from Westminster to the tune of 33-21. Last Saturday, October 7, the Angels soared into outer space as they literally flew away from Philadelphia Divinity by the score of 70-0.

With Senior Lou Smith calling the plays and flipping "floaters" all over the field to roaming ends such as Dick Hadfield, Art Hahn and Dick Miller, the Angels took on an organized look as they began their year with a victory and a loss to go along with stiff and aching muscles the next morning!

The frolic of 70-0 saw a "gang attack" run their opponents off the field. With everyone getting into the show, the Angels took a commanding lead by half-time. In the second half Ed Keyser became the caller of plays, and Joe ("the Bear") Hager moved into the quarterback slot to give Smitty a rest. Hager found new glory from his passing position, and the Angels gave their woeful foes no rest as they coasted on to victory through team effort.

Doug Werner (Colgate), Art Hahn and Al Stott (Muhlenberg) give the squad some collegiate experience while the other eager participants bring an enthusiasm which matches the spirit of any team ever to run onto, or crawl off of, the gridiron. The nucleus of the Angels' spirit is found in Jim Papada, Bob Tyce, Bob Obacheck, Jim Bresnahan, Bob Schlotter (all Juniors), LeRoy Reitz, Chuck Herbert, and the other forementioned Middlers, while Roy Olson joins Miller and Smith to round out the Senior playing members.

Hats off to the Angels and best wishes for a winning season!

D. Krewson

UNITY (continued from p.2)

of the preparatory work which I have stressed before; it holds no immediate solution but looks forward to self-evaluation in terms of each other, something which all Christians may some day be enabled to do. // G. Weckman

EditorialsA HEART OF FLESH

This past weekend the local cinema offered two interesting films - especially as one considers them side-by-side. One of them was a strange thing called Two Women and starred Sophia Loren. It was what drama critics call a real "slice of life." Set in North Italy during World War II, it attempted to portray in all its naturalistic brutality what war meant to the Italian peasants, especially to a young widow and her teenage daughter. Naturally, reactions to the film will be varied; but what became painfully evident during the showing was that the teenagers who composed a large percentage of the audience were far from being in sympathy with what was happening on the screen. It may fairly be argued that it was perhaps no picture for them to see; but the fact is, they did see it - and enjoyed it. It seems incomprehensible that anyone could view the woman driven out of her mind because the Germans had machine-gunned her children or the girl foully assaulted by bestial soldiers, without being gripped and moved. Agony screamed from the screen and was met with sensual laughter. No status quo morality will save us from the barbaric paganism mirrored in those young faces, radiant with corruption. God save us from the "tsk-tsk" of the eternal 'older generation,' but one did wish for a miraculous fulfillment of Ezekiel's prophecy: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh" (11:19.) Of course, the stony hearts of these young people may be due to the satiety of their youth; but what does it bode for the future? Someday they may be able to look at this experience and mumble something about "the sins of my youth", but what will they be then? Let the Church keep thinking that having a Luther League automatically takes care of youth's battle with paganism and one vicious day we'll see what they're like.