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he SEMINARIAN

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No. 3

DR. FRY SAYS CHURCH GIVES PRIORITY TO RACE ISSUE

Chicago--(PRT)-- The Lutheran Church in America has given top priority to a statement on racial issues, Dr. Franklin Clark Fry told a conference of Lutheran Negro clergymen in Chicago. Dr. Fry said both the statement and his subsequent pastoral letter to the church's 6,800 clergymen urging justice for the Negro were the first social pronouncements the LCA made in its initial year of existence. "This is not the only screaming issue in the world today," he told the church's 14 Negro ministers. "I'm well aware that in my world there are other issues that need Christian attention." However, he added, the church decided to give priority to the racial situation. The statement by the LCA's Executive Council and the pastoral letter were the results of this decision.

Dr. Fry urged the church to be cautious in getting entangled in what he termed "secondary purposes." "When I see the church being used as a means even for law and order -- which is a noble purpose -- I shrink," the churchman asserted. "It can be a distortion and a misuse of the Word of God." He declared the purpose of the church is "to raise frail men up to the stature of sons of God." "As the Lord promised, we seek the kingdom of God and righteousness first," he continued, "many of these other things will be added." Dr. Fry stressed the obligation of individuals to make decisions on such questions as racial justice rather than to have the church always be looked to for formal pronouncements. "As Protestant Christians," he observed, "we need to respect the free-play of the individual soul. He told the Negro clergymen he could "see the workings of God in the current racial situation." But, he added, "I am content to let God choose his channels." Dr. Fry gave the following estimation of the progress being made toward social justice for the Negro: "The tide is running strong and high and many are being committed and the depth of commitments of others is being increased."

The meeting is sponsored by the LCA's Board of American Missions. The Rev. Orval C. Hartman, Chicago, secretary of the urban church, said the purpose of the conference is to discuss how the church can "relate itself to the Negroes' struggle for justice and human dignity." The 14 Negro ministers who are attending the meeting serve LCA congregations in Chicago, Philadelphia, Boston, New York, Los Angeles, Toledo, Oakland, Cleveland, Buffalo and Washington, D.C.

The Rev. John A. Parkinson, chaplain at the Philadelphia State Hospital, is serving the conference in a similar capacity. In his initial talk he urged the church to help "bring in a day of brotherhood and end a night of wrong." He emphasized the need for calmness in the current racial struggle, but observed that courage was also needed so that the calmness was not interpreted as complacency. "If all men are equal objects of love in the eyes of God," he said, "let us work together to make this possible in our church."

The STUDENT BODY will meet tomorrow night in Room 1. The meeting will start promptly at 7:00. The chief item of business will be the adoption of the 1963-64 Budget.

Editorial

INVOLVEMENT

Dr. Fry's words spoken at the Chicago conference of Negro pastors are well received. We must never lose sight of the purpose for which the church exists. We must never become bogged up in what Dr. Fry termed, "secondary purposes." Nor dare we forget the purpose of the church, which is "to raise frail men up to the stature of the sons of God." The church is not meant to isolate herself from the tragic situations of our time. The church is meant to move, to address those situations... Clearly we live in the tension between the two kingdoms... Talking about heaven or the Kingdom in a futuristic sense is certainly not enough when demonic forces are at work in the world today and openly boast of their supremacy in human affairs. Communicating with God in corporate and private worship is of the utmost importance if man is anything more than an instrument to reflect all the manifold voices in the contemporary world... Man is also meant to communicate with his neighbor, in word and deed. A disciple of the Christ is meant to give evidence of the fact that God is truly the Father of all men, and all men under him are meant to be brothers.

The reality of the situation now, and in all of Christian history, is that the church is in the world and that she has a message from her Lord. The fact that the church is not of the world is part of the wonder of her creation and is also a clue to why she exists. The church must speak to the world through law and gospel. When she makes a social pronouncement, she must back up that pronouncement with involvement, action. What the church says and does should be of sufficient clarity, at least to those who are members of Christ's Body, so as to affect how men think and act. However, we must never be so naive to presume for a minute that the verdict or pronouncement of the church is the will of the world to which she speaks. When the world does not accept what we say, we should not retreat or turn our faces to the wall as if everything were hopelessly lost. Rather, we must still forge ahead, never forgetting why we are here... The church, too, as a witness to God's Word, is always under the judgment of the Word to which she witnesses...

BIBLICAL COLLOQUIES

For those who attended last Friday evening's Biblical Colloquium, it was certainly worthwhile. Tom McClellan gave a clear and interesting report of this past summer's archaeological dig at Taanach, Jordan... The planned topics for future meetings, which will be monthly, sound quite interesting. Students are reminded that they, too, may submit topics for consideration. The Colloquies hold much promise and are indeed worthy of student support.

MT. AIRY PLAYERS

By this time you are probably aware of the move to incorporate a new organization within the student body. The proposed name is the Mt. Airy Players... Bill Weiser is to be given credit for taking the initiative for this project. The aim of the group will be to produce three dramas a year. The first planned drama is Jean Anouilh's provocative, Antigone. (This play may be seen on television tonight at 9:30 on channel 12... There will also be an organizational meeting tonight in Regan Hall. If you are interested in working in any capacity, please attend). The aims of the group are high. Antigone will be difficult to do; but it can be done... with the support of the student body. The Mt. Airy players, open to all students and to some wives, is attempting to bring serious drama to the campus... The modern dramatist, after all, had a great deal to say to the church. A play, and the significant plays do, give us an honest picture of what a man thinks about his world, himself, and many other things... We urge your support of the Players.

--INTERVIEW--

(The following report was given to Mr. George Nièdermayer and me by the Rev. William E. Barrett, pastor of Tabernacle Lutheran Church, Philadelphia.)

Last Tuesday, Wednesday, and Thursday the LCA's 14 Negro pastors met in Chicago. The purpose of the meeting was to consider The Negro in the Renewal of the Church. Dr. Fry's opening address established a rapport for the meeting and gave a theological expression to the place of the Negro voice in the new church. In expressing this he said that the LCA is a new church and as such has taken no official actions. In fact, he said, the very thing of the conference itself would be a part of the new LCA statements. In substance, it will be the Negro's own fault if their voice is not heard in the new church.

In line with this, Pastor Barrett remarked: "The new church, if it is to be new in the best sense of newness, would have to reflect something of the rightness and fulness of the Negro heritage in American culture and church history."

At the conclusion of the opening address, Dr. Fry asked the pastors for reactions to the pastoral letter which he sent in July. Dr. Fry noted that he had personally received a wide range of opinions regarding his action. Because some of the extremes were so great in their condemnation, it was noted that Dr. Fry may just as well have been arrested for sitting-in in Birmingham.

However, the consensus opinion of the Negro pastors was that the letter was "just another statement". To paraphrase the attitude, it seemed that 'if nothing more than a letter, then why a letter'. Dr. Fry regarded this as an opinion legitimately expressed.

Pastor Barrett reported that he had spoken with Dr. Fry about the Blake incident. It was Pastor Barrett's feeling that the civil rights issue was becoming a black versus white struggle. As few as three months ago, he felt the church had not been making itself clear on this point. Pastor Barrett felt Bishop Blake's action, for the Negro made it clear that

civil rights was not just a color problem, but one which involved the white man and the black man over against social injustice.

The conference drafted some eight recommendations, the substance of which are set forth below.

1. The conference recommended that there be a better balance of pay in relation to the work output demanded from men serving the inner city church. This recommendation can be seen over against the suburban church where a more general financial stability allows for pay to be in line with the work output.

2. The conference recommended that Negroes, both lay and clergy, be appointed to boards and agencies of the church.

3. The conference recommended that Negro laymen and pastors be used as consultants to the Board of Parish Education. It seems that for the most part, our education materials are geared for a white middle-class, suburban family. In reaction to this proposal, it was noted that this recommendation endangered the southern market for these materials. The concern was appreciated.

4. The conference recommended that a delegate or delegation of the conference meet with the board of synodical presidents on the matter of mobility of Negro pastors. It seems that Negro pastors cannot move within the church's structure because they are limited to serving in Negro parishes or racially mixed parishes. Hence, even though a synod president has vacancies to be filled, he cannot utilize Negro pastors.

5. The conference recommended that a good technique for establishing rapport in the community was through the establishment of parochial schools. Because of the financial plight of many inner city churches, this proposal has inherent in it the necessity for rethinking parochial schools along lines other than single congregational responsibility. Hence, synods or groups of churches, or even the church at large may have to take part in this work.

6. The conference recommended that financial aid be made available to Negro men interested in serving in the Lutheran Church for that year of ~~1964~~ con't.

THE ETYMOLOGY OF "TSK, TSK"

by Thomas Keener

Long ago, in the dim ages of Roman uncivilization, before the Romans had learned the art (or craft, if you wish) of writing, whenever Vir, by some rash action, brought upon himself or upon some innocent bystander an unhappy consequence, Amicus, making of the situation an example to himself and to those nearby, would say "Et sic tristes res factae homine non cogitante!" (And thus sad are the things which are done when a man thinks not!)

Gradually, the expression became a stock response (as Gesundheit is here and now a stock response to sneezing) and was soon reduced to the first three words (Et sic tristes), everybody who heard the expression inferring the remainder of the sentence. With the passage of time, however, the original meaning of the expression was lost, and people continued saying Et sic tristes in response to rash actions without knowing why they said it, except for the fact that that was the thing which one said in response to rash actions.

It is easy to see, then, how the pronunciation of the words themselves gradually became corrupted. One could trace definite periods in Roman pre-history in which the various corruptions came about. I shall do no more than list these periods. There were the Tsic trist period, the Tisc trist period, the Tisc tist period (the liquid "r", requiring a fundamental change in the setting of the vocal apparatus in this combination of letters, was dropped), and finally the Tisc Tisc period. At this point two factions emerged, for the Romans were learning to write and had some disagreement concerning the proper spelling of the expression. The one party advocated Tsc tsc, and the other faction preferred Tsk tsk (the "K", being rare in Latin usage, was insisted upon for such a mysterious expression by those with antiquarian or pedantic interests). When it became evident that civil war was impending, the Romans decided that the issue was too trivial to cause strife, although neither side wished to accept the spelling of the other side. They therefore made an agreement never to commit the expression to writing, and peace was restored.

The meaning and usage of the expression Tsk, tsk have, over the years, undergone certain shifts, which it is not the purpose of this document to trace. Suffice it to say that Tsk, tsk is essentially Et sic tristes res factae homine non cogitante!

Some unscholarly and ignorant fools¹ insist that the expression Tsk, tsk is not Latin at all, but that it really comes from the Greek "tis kati~~z~~ etw" (Ionic for "ka~~z~~idzetw"), being a hint to the perpetrator of a rash (or some other unacceptable) act that he ought to sit down and twiddle his thumbs in order to keep out of mischief. This position is indefensible, and I shall not waste my time refuting it.

1. Vide, e.g., Maxwell Sudos Collery, Unfinished Studies in Tiskery.

Interview, cont...

study needed to qualify as Lutherans.

7. The conference recommended that a study be made with regards to the problem of the Negro relating to the Lutheran Church. In other words, find out if it is true or false that Negroes don't like the Lutheran church; and also find out if there is an impediment in the Negro situation which makes them unfit for the Lutheran Church. In conjunction with this it was recommended that A. Philip Randall, Martin Luther King, Jr. or another leader in the civil rights movement address the LCA convention.

8. It was recommended and decided that a member of a congregation could become an urban worker in that congregation.

R. Grove

To the editor, cont...

appears to come from the second question which deals with the present LCA polity. Is it implied that our Two Kingdom ethic dictates the "how" of our church government, and since the church polity in the present racial problem may not be functional, therefore conclude that it is the ethic that is not functional? Is not the proper place to use the term "functional" in regard to church polity? For here we rightfully can be concerned with the standard - is whatever works right. Thus the church's prophetic criticism ought maybe be first directed toward itself.

George E. Keck

SPECIAL ANNOUNCEMENT

For the first time in many years, Mt. Airy will have a drama society. It can only succeed with the help of all interested students.

There is more to a production than actors and a director. If you don't feel that acting is your speciality, we also need help in all areas of production; publicity, ushers, sweeping floors, handling lights and sets, sound effects, etc.

This evening at 7:30 in Room 1 of Hagen Hall we will have an organizational meeting. Everyone is welcome, including seminary wives.

The proposed productions this year are:

1. ANTIGONE (Anouville)
2. ZOO STORY (Albee)
HELLO OUT THERE (Sarayan)
3. SLEEP OF PRISONERS (Fry)

Conrad W. Weiser

TO THE EDITOR:

I wish to raise several questions of the questions that followed R. Grove's Commentary on Civil Rights in last week's Seminarian. Of particular interest is the third question - "Is the 'two kingdom ethic' functional for speaking for the church at large?"

Now, I would ask what do we mean by the term "functional"? Do we mean that we want our main guide for ethics to be based on the standard - "Is whatever works right?" I would hope not! Granted this would make things much easier for the pastor, but that type of standard or justification doesn't make it right.

On the other hand, if the Two Kingdom ethic is based on the realization that we are faced with the demand to relate faith to the facts of life, then the task will never be easy. For it can never be having ethics based on "what works". But instead, "what works" must always be in accord with the will of God. Thus, the church's prophetic "no" may not be functional - if judged by the standard of "is whatever works right". But it may be functional in expressing the will of God.

Secondly, the third question asking if the Two Kingdom ethic is functional

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STAFF: W. Hamlin, Editor; J. Bresnahan; R. Cornelius; J. DeLong; R. Groves; H. Ireland; C. Murn; P. Payerchin; R. Sieling

It is in the university that the forces which form our world of today and tomorrow are to be found. There are the genetic labs seeking the key of heredity that will give us the power to control the constitution of future generations; the physics lab working with sources of energy that yield enough power to shatter the world; and the psychology labs seeking to predict and control the behavior of individual and collective man. It is incontestable that within the university new sources of power are being born. Furthermore, it is there that the ideas and values are forged which will inform the decisions of the leaders of tomorrow,

In view of the role the university plays in our world today, it is unfortunate that many of our seminaries are far removed from it in space and thought. Much is to be gained from being close to the sources of tomorrow's world. First among these is the influence a seminary, or more particularly its students, could have in shaping the ideas and values that will come into play when the decision has to be made about what to do with our newly emerging powers. Secondly, its students would be acquainted with tomorrow's world before it arrives, so to speak, and consequently not be so much at a loss about how to deal with it when it does.

Our failure to be a leader rather than a follower in the major social questions of the day may be repeated in the biological and political questions of tomorrow if we continue to remain in our intellectual and spatial isolation.

Oliver J. Larmi

IN MY HANDS

Allow those passionate thoughts to talk, or give voice to those light and whimsical flashes as verse if you will, or prose, a bit of vital scholarship, a picture perhaps. Then you might hand these to yours truly for possible inclusion in the upcoming "Seminarian Quarterly." This is, if you have not heard, our once-per-quarter student magazine. All entries must be in by FRIDAY, OCTOBER 25. Thank you,,,

Bill Bock

The library is buying two copies of the Occasional Services book. That could be a very bland announcement. Instead, it is a sad confession that there is a considerable amount of thievery on this campus. This purchase is to replace two books stolen just last year.

Our most recent book inventory, finished in June of 1962, showed an average of 28 books a year "missing" from the library shelves. At our average cost of \$4.89 per book, it takes the library \$133.82 a year just to replace stolen volumes.

Not all library use is by students. Nor is it likely that all filching is by students. BUT, if stealing is your temptation, take a hard look at Romans 2:21: "you then who teach others, will you not teach yourself? While you preach against stealing, do you steal?"

Henry Scherer

BIBLICAL COLLOQUUM

The newly founded Biblical Colloquium made an auspicious beginning last Friday night when 35 students and faculty came out to hear Tom McClellan deliver a talk on a dig at Tel Taanach in Jordan. Colorful slides and pieces of pottery complimented a well ordered and delivered talk on how he and other archaeologists went about unearthing a large mountain top. Tom took part in this venture last summer.

Tel Taanach is important because of reference to it at Judges 5:19: "The kings came, they fought; they fought the kings of Canaan, at Taanach by the waters of Megiddo;" The first dig was made there in 1902-03. Valuable discoveries induced Concordia Seminary (St. Louis) and the American School of Oriental Research to co-operate in redigging. When Tom heard of this, he became part of the team.

Stratigraphy, the dating of pottery, the significance of the finds--these and many other things were explained to us from slides taken on the mount.

If rising at 4:30 AM!, working all day in the hot sun, and ating pottery till 9 at night interestes you, as it did Tom, see the bulletin board in Hagan Hall.

Our thanks again to Tom and the NT department for initiating the Colloquium.

(ED. NOTE: The following is a new and welcome addition to the SEMINARIAN. Reporting for the Wives' Club is Mrs. Charles Miller. Periodically throughout the year, we can expect to hear from this organization.)

WORDS FROM THE WIVES

More than fifty wives braved the cool fall weather on Sunday, September 22 to become acquainted at the Welcoming Tea for all student wives. Appreciation is extended to Mr. Heinback and his staff for their help in making this a successful event.

The Wives Club offers an opportunity for study and education towards spiritual as well as intellectual growth. Meetings have been scheduled on the basis of interest and helpfulness to all wives. This year's program includes lectures, a panel discussion, and social events. Each meeting is followed by an hour of fellowship.

Kicking off this year's program will be Mr. Clarence Lee, instructor of Church History. His topic will be "Lutherans and Other Protestants."

All wives are cordially invited to attend this meeting on MONDAY, OCTOBER 7. The time and place are 7:45 PM at 52 E. Sedgwick Ave., the home of Mrs. Charles Sigel.

Hey there, have you seen the cover of the Student Wives' Club Program? Take a look and see if you come up with the same explanations we have.

It shows the love between husband and wife, parents and child, and also the love between God and man. All things (goods, fame, child, and wife) from the lowest social class (waterfront) to the highest (penthouse) are sustained by the loving hand of God. If God removes his sustaining hand for even a second, nothing can exist.

A Meal Suggestion:

For a quick, inexpensive meal, try this tasty Hamburger Stroganoff: Fry hamburger bits, add a can of condensed mushroom soup and simmer 5-10 minutes. Serve with noodles and/or a vegetable.

The Social Committee reminds you of the FALL FLOP on October 18. The cost is only one dollar per couple. For an evening of fun and relaxation from all the burdens of studies, plan to attend the FALL FLOP. It promises to be an exciting and fun-filled evening...

CHAPEL NOTE

There have been several questions about customs at chapel which have come to my attention recently.

1. Singing antiphonally--Matins--It has been a custom to sing the "Venite Exultemus" antiphonally ("O Come, let us sing unto the Lord:,,,"). The lines "O Come let us worship and bow down: let us kneel before the Lord our Maker," should be sung more softly than the rest. The "Gloria" should be sung in unison after a short pause.

The "Te Deum" should be sung in unison until the preces beginning at "O Lord, save thy people and bless thine heritage."

The entire "Benedictus" should be sung antiphonally.

Vespers--The entire "Magnificat" should be sung antiphonally and the "Gloria" in unison.

2. Kneeling--It is also customary to kneel for Morning Suffrages following the hymn at the words "Unto thee have I cried, O Lord..." and at Evening Suffrages after the hymn with "Blessed art thou, O Lord God of our Fathers..."

At times readers do not kneel for Morning or Evening Suffrages, although this is normal procedure at the seminary. Kneeling is not required for the worshipers, although again it has been the custom here.

I hope that this has helped out some of the problems in worship, faced especially by the incoming class.

R. David, Jr. Sacristan

NEW CANTICLE SETTING

Matins on Friday of this week will include the singing of the "Benedicite" (SBH, p. 215) to a setting recently arranged by Mr. Bornemann. This has been rehearsed by the Choir, and copies of the setting will be made available to the congregation to facilitate full participation.

CHAPEL PREACHER

The Rev. Arnold F. Keller, Jr. will occupy the chapel pulpit next Wednesday, October 9. Pastor Keller, a graduate of Mt. Airy Seminary in 1947, began his ministry at the Church of the Redeemer, Washington, D.C. Since 1953 he has served as pastor of St. John's Church, Allentown, where he has become well-known to many of our students for his preaching ability.

CHAPEL LECTIONARY

On the last page of this issue there appears the first installment of a lectionary which has been suggested and approved by the Worship Committee for use in the chapel services on Wednesday mornings during the academic year. This provides an alternate to the lectionary of the Service Book and Hymnal. It should be clearly understood that the SBH lectionary is the norm for parish use, and students in planning for the service on Wednesdays, are free to simply read again the lessons used the previous Sunday. However, since it is assumed that all students have heard or read the SBH lectionary the previous Sunday, each year some alternate lectionary might be explored within the seminary community.

The lectionary suggested for our use this year is one prepared by Wilhelm Staehlin, a well-known liturgical scholar, for use in the German Evangelical Church. He has served as a parish pastor professor of practical theology at Muenster, and as bishop in Oldenburg. His book, The Mystery of God, has been translated into English. The SEMINARIAN is reproducing this week, for the convenience of students, that portion of the lectionary which extends through Christmas. The entire lectionary, along with a summary of the principles behind its preparation is most conveniently available in Dr. Staehlin's, Ordnung der gottesdienstlichen Lesungen (Stuttgart, 1948).

H. Ireland

LAST WEEK'S RESULTS

Wagner 27 PIC 0
 Wisconsin 14 ND 9
 Pitt 13 Washington 6
 Miami 3 Purdue 0
 Penn 47 Lafayette 0
 Kansas 10 Syracuse 0
 Mt. Airy 13 E. Baptist 6

Y O U	JACOBS	SILVERLAWD	JACOBDA	JACOBDA	JACOBDA	JACOBDA	JACOBDA	JACOBDA	JACOBDA
5-2	5-2	6-1	5-2	5-2	5-2	5-2	5-2	5-2	5-2
Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.
Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.	Laf.
Ohio St	Ohio St	Ohio St	Ohio St	Ohio St	Ohio St	Ohio St	Ohio St	Ohio St	Ohio St
Navy	Navy	Navy	Navy	Navy	Navy	Navy	Navy	Navy	Navy
Army	Army	Army	Army	Army	Army	Army	Army	Army	Army
Air Force	Air Force	Air Force	Air Force	Air Force	Air Force	Air Force	Air Force	Air Force	Air Force
Ge Tech	Ge Tech	Ge Tech	Ge Tech	Ge Tech	Ge Tech	Ge Tech	Ge Tech	Ge Tech	Ge Tech
Degles	Degles	Degles	Degles	Degles	Degles	Degles	Degles	Degles	Degles
Mt. Airy	Mt. Airy	Mt. Airy	Mt. Airy	Mt. Airy	Mt. Airy	Mt. Airy	Mt. Airy	Mt. Airy	Mt. Airy

VICTORY, VICTORY IS OUR CRY!

Mt. Airy 13 - E. Baptist 6

Last Saturday at 2:00, the Mt. Airy "Angels" grappled with the Eastern Baptist "Immersionists" at Ardmore Field in West Philadelphia.

The first half became a defensive duel in which Mt. Airy gave up the ball twice inside E. Baptist's 20. E. Baptist did not penetrate Angel territory during the first half and was forced into a punting situation 3 times. The scoring during the first half was nil.

The second half was a complete turn of face from the first. The Angels kicked off and on the second play from scrimmage E. B. ran around end for 60 yds and would have scored but L. Dunkle stopped them on the two. However two plays later E. B. scored on a pass. The try for the extra point failed.

The Angels scored on a 25 yd pass from R. Hirth to L. Dunkle. Extra point pass to B. Schlotter was good. The second TD came on an end run by B. Lightman. The extra point attempt failed. The game ended with the Angels in control of the ball on E. B.'s 10.

WORLD SERIES STARTS TODAY !!!

SAT: Angels vs Philadelphia Divinity

Alternate lectionary suggested for chapel use on Wednesday mornings. Lessons and weekly themes are the work of Wilhelm Stachlin, and may be found in his Ordnung der gottesdienstlichen Lesungen (Stuttgart, 1948).

TRINITY XVII	"Freedom of the Christian man"	Prov. 23:15-26	Rev. 2:8-11	Matt. 9+14-17
TRINITY XVIII	"The principal command"	Lev. 19:1-3, 13-18	Eph. 6:1-9 or Acts 16:9-15	Matt. 5:38-48
TRINITY XIX	"Healing in Body and soul"	Ex. 34:5-9	II Thess. 2:13-17	Luke 18:1-8
TRINITY XX	"Supper of the Lord"	I Kings 19:1-8	Acts 2:42-47 or 4:32-35	John 6:30-44
REFORMATION	"The Eternal Gospel"	Jer. 17:5-14	I Peter 2:1-10 or Eph. 2:4-10	John 2:13-17
TRINITY XXI	"Spiritual Armament"	Isa. 51:9-16	II Tim. 2:1-13 or I Tim. 6:6-12	Matt. 10:26-39
TRINITY XXII	"In God's Debt"	Ezra 9:5-8, 13-15	I John 3:19-24	Luke 11:37-54
TRINITY XXIII	"The Church in the World"	Dan. 7:2-18, 27	Heb. 10:32-39	John 15:18-25
LAST SUNDAY	"Wise and foolish virgins"	Isa. 65:17-19, 23-25	Rev. 3:1-6 or I Thess. 5:1-11	Luke 12:35-46
AFTER TRINITY				
ADVENT I	"The Coming Lord"	Jer. 31:31-34	Rev. 1:4-8	Luke 1:68-79
ADVENT II	"The Coming Redeemer"	Isa. 49:7-13	Rev. 3:14-22	Matt. 24:1-14
ADVENT III	"The Forerunner of the Lord"	Isa. 62:1-12	Rev. 3:7-13	Matt. 3:1-11
ADVENT IV	"The Approaching Joy (The Mother of the Savior)"	Isa. 45:1-8	Rom. 5:12-21	Luke 1:46-55
CHRISTMAS		Isa. 9:1-6	Heb. 1:1-6	John 1:1-14