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### LUTHERAN WOMEN URGED TO BACK CIVIL RIGHTS

Philadelphia--(PRT)--

The 300,000 members of the Lutheran Church Women, the official women's auxiliary of the LCA, have been urged to "support civil rights legislation on the local, state, and national levels." The LCW's board of directors approved a four-point program at its regular semi-annual meeting here. It encouraged its members in the more than 5, 200 congregational units in the United States and Canada to take personal and group action to help bring about racial justice.

Miss Dorothy J. Marple, Philadelphia, executive secretary of the auxiliary, said the directors' action grew out of a field trip the women made "to observe conditions of poverty, racial unrest, and tension" in Philadelphia's inner-city "and to find possible avenues of action in helping to meet these problems." The four-point program, she said, is also in response to a statement by the Executive Council of the LCA that urged "auxiliaries (of the church) to develop within their assigned areas of responsibility, programs of self-examination and action leading to justice in race relations."

The LCW board of directors urged their 300,000 constituents:

- "1. To undertake similar field trips
- "2. To align themselves with community bi-racial committees.
- "3. To invite all persons to membership in their congregation and organization
- "4. To support civil rights legislation on the local, state, and national levels.

### LUTHERANS TOLD THEOLOGICAL EDUCATION MUST REFLECT TIMES

New York--(PRT)--

To be effective, theological education must not center on the minister or the ministry, but must introduce the student into a dialogue with the contemporary world, a group of Lutheran theologians were told recently.

If theological education fails to do this, the Rev. Dr. Daniel Day Williams, of Union Theological Seminary declared, then it is nothing more than "a man-made tradition perpetrating itself."

Dr. Williams addressed the LCA's Board of Theological Education at the Vanderbilt Hotel in New York. The theologian-author contended that a dialogue between theological students and the world is essential. "By and large," he said, "some of the people who are most able to show us to ourselves--to tell us

what human life is--are the artists of our time--some Christian, some not. They can say to us in a dramatic form--'This is where it hurts.'" Dr. Williams cited J.D. Salinger, William Golding, Tennessee Williams as examples of the artists who are able to do this. "Theological education must somehow open the way so the student can ask 'What is God saying? What is Salinger saying?' Unless it does this," Dr. Williams maintained, "theological education is removed from the center of the stage." Furthermore, unless theological education can build a bridge between the student and today's world, it fails in its principle task of "inquiring into the truth of the Christian faith." "Theological education is in between actual faith and the student's search for faith."

One of the most difficult problems theological schools face is (cont.p.4)

## "MISFITS IN THE PULPIT"

Your attention is directed to the September issue of Pageant magazine. There you will find an article entitled, "Misfits in the Pulpit." The article is written by Mr. Richard Brunner, an assistant director of the LCA Commission on Press, Radio, and Television. Mr. Brunner reveals some of the results of interviews he has had with psychologists of the various denominations. Included among those interviewed was our own Dr. Victor Benson. Many shocking things are revealed and scathing indictments are made. All of these charges are based on some of the results of the psychological tests which are conducted by the various churches.

Many questions can be asked here. Some of the more obvious questions to be raised are: why was this information released to the general public...and in a magazine which does not enjoy a high reputation for responsible journalism? What is the value of these tests? The assumption of the article in general was that these tests have some sort of infallible nature. Students and pastors do have problems. Many will undoubtedly show up on a test. What is being done? Here, it would seem, is an area in which each of us, could mutually benefit if these things were discussed. The tone of the article reminds one of a McCarthy type investigation.

At any rate, it would be indeed interesting to hear Dr. Benson. The Symposium Committee is now at work in planning a program dealing with psychological testing.

In the meantime, we invite comments from you concerning the testing program, both pro and con positions.

## COMMENTS AND CRITICISMS

As reported at the student body meeting, the Seminarian staff has been grateful for the response shown to the paper thus far. Also it was pointed out that civil rights will not be our only concern. Indeed, this is not the only social problem with which the church must contend. For example, very shortly, we will begin a series on parochial education, the church and labor, politics, crime, etc.

Review continued from p. 8

As the sun begins to rise, the younger couple leaves unhappy. However, they have seen each other in a new way for the first time. Whatever "romantic" notions they had when they were married have now been dispelled. Significantly, they leave drawn much closer together. There is hope for them.

There is no hope for the older couple. The wife, an alcoholic and the daughter of the college president, takes much delight in constantly reminding her husband that he is a failure. He is dishonest with himself, with his wife, and with others. He will continue to go to his classes wearing the mask. He and his wife will continue to exist under the same roof. But never will they find meaning in their marriage. Between a huge gulf seems to be permanently fixed.

Albee is asking the questions. Here is one more example of how and why we must listen to the serious artist. Albee, incidentally, is being rated by some critics, as falling into the same league as O'Neil. From his already successful plays, such as the Zoo Story and now this play, this contention could very well be true.

W. Hamlin

Commentary cont...

**-Discrimination at Seminary?-**

With very little difficulty this column could continue to report on civil rights. However, it seems that there must come a time when some questions must be raised which have a little more direct point of contact in our community. The time has come for the seminary community to face up to the inherent discrimination problems we have in our own backyard.

With a moderate amount of audacity I would like to raise some questions which point up the issues. To do this I would like to use the rhetorical question 'what would happen if...?'

What would happen if a Negro were hired or forced to be hired to work...

1. ...regularly in our branch of the Slater system serving our food?
2. ...in the library keeping the facility for our resource?
3. ...in the domestic department keeping and cleaning our living quarters?
4. ...in the maintenance department keeping the grounds and buildings in which we work?
5. ...in the secretarial department keeping the paper work of our seminary?
6. ...on the faculty serving the church in a teaching capacity?
7. What would happen if it were necessary for single men of the student body to have to live with the non-American or Negro students on our campus? What would happen if this proportion were other than 18:1 as it now is?
8. What will happen to married students if the neighborhood change continues to move north in the direction of the seminary along Chew and Boyer streets? In three years will our married students rent third floor apartments from Negro landlords?
9. In fact will the seminary (ironically) be moving to a shiny clean university setting exactly at the time when the neighborhood becomes "less desirable"?

It would be presumptuous of me to say that there is discrimination here at seminary. This would be a violation

of the facts. Rather the thing that concerns me is the possibility of a discriminating spirit in our midst, a discriminating spirit which not only undercuts our piety, but also reinforces our outdated ethnic feelings.

It is not my hope that a rabid CORE member take this occasion to force the hiring of a Negro in our institution. Rather it is my hope that these questions might be sharp enough to encourage a simple honest self-examination, in order to free us to deal with these latent issues when they must inevitable come to the surface.

Today we are safe. Ten years ago the Lutheran Church in the inner city was also safe. The question is how long can safety protect us from taking a good look at the discriminating spirit in our midst?

R. Grove

## THE PREGNANT ANALOGY

Freedom NOW! Job opportunities NOW! Such are the cries of the vocal minority. Such expressed demands from our non-white neighbors have tended, on occasion, to rub me the wrong way, and I found myself asking, "What's the big rush? Why all the emphasis on the NOW? Don't these things - which imply change - take and need time?"

Such questions came again into my mind during the early part of the past summer when I was working in an integrated urban congregation. I had the opportunity to raise my questions to a non-white pastor of an integrated Lutheran congregation. He attempted to answer my questions by use of an analogy. I believe it is a good one; it answered my questions and raised some others of import for the future of my ministry. The analogy takes the form of a dialog. I'll call the characters Mr. C and Mr. A.

cont...p. 5

New York--(PRT)--The Lutheran Church in America's Commission on Stewardship today adopted a statement critical of church commercialism and said such practices contaminate the relationship between Christian giving and the church's mission. Moreover, the strongly-worded document asserts, commercialism in the church "create[s] a false image of the church."

The two-page statement declares:

"Commercialism, the selling of goods or services in the name of the church, with the purpose of securing funds for the operation and mission of the church, its auxiliaries, and church related institutions, vitiates the clear relationship between the giving of the Christian and the mission of the church. It fails to bear testimony to the mission of the church and creates a false image of the church." Furthermore, the practice of congregations sponsoring bazaars, card parties, dinners and the like to raise money for the church, "weakens the life of the church and a true sense of stewardship," the statement contends.

Among other things, the statement says, commercialism in the church gives "persons not vitally related to the church" a "sense of false security" because they feel they are supporting the church by buying what the church sells. Church commercialism engenders the false idea that it is the same as giving, the statement points out. "The church languishes and suffers from a lack of support, due to an improper understanding of and commitment to giving by its members." In addition to these evils of commercialism in the church, the statement condemns the practice because "it places the church in competition with private business," and "it wrongly exploits the church by causing participants to feel obligated to support the projects thus endorsed by parish, auxiliaries and institutions."

The LCA's 20-member stewardship commission recognized that some of the denomination's more than 6,200 congregations and institutions would be hurt financially if they discontinued their present fund-raising methods. "Many of the recognized institutions of the

church face special difficulties because their fund-raising affairs are among the few channels they have developed to bring their program and needs before their constituents. These institutions are invited to move toward the development of other means of publicity and interpretation so that commercial activities can be abandoned as rapidly as possible." The Rev. Dr. Thorsten A. Gustafson, New York, commission director said the statement will be submitted to the LCA's Executive Council which will meet here Oct. 17-18.

#### THEOLOGICAL EDUCATION...

To find the right way of establishing a dialogue between the student and the world. "Nobody can teach students all they need to know about relating Christ to the world," he said. "But a point of view is required. This can come in various ways. Every minister should have a certain area of life--an interest--that is maintained throughout his entire life. In this way, Dr. Williams pointed out, the clergyman can keep in touch with at least one secular field. He also pointed out that the advent of psychological self-knowledge has posed problems and opportunities for today's clergyman. "We have a great deal of unfinished business with ourselves before we can become channels for God's truth. Psychological self-knowledge is important in our ministry."

THE WIVES CLUB

Scene I--the past

Mr. C: I don't want to disturb you, but I find I have corns on my feet; I notice you are standing on my feet and frankly, it hurts. Would you please move off my feet?

Mr. A: I see that I'm on your feet, but I'm happy and I like it.

Mr. C: But you are on my feet! Will you please move?

Mr. A: No! I like it. Now don't make trouble.

Mr. C: My feet hurt very much. Please get off.

Mr. A: But I like it!

The first formal meeting of the Wives' Club was held Monday evening at the home of Mrs. Charles Sigel. We had an excellent turn out of forty-four girls. Dolores Schade led the devotions. Mr. Clarence Lee spoke on the topic, "Lutherans and Other Protestants." Mr. Lee, who has been at the seminary for five years, is a graduate of St. Olaf College and the Lutheran Seminary in St. Paul. His graduate work was taken at Harvard Divinity School.

Scene II--the past

Mr. C: (to himself) (I've been patient for over 100 years, and he's still on my feet. Unless he decides to see his injustice, I may be forced to push him off. This pain is getting unbearable)

Mr. A: (to himself) (If he pushes me off I'll have to swing at him in self defense.)

Mr. C: (to himself) (If he forces me to use physical means, and if he decides to react violently, I'll have to defend myself and swing back.)

Mr. Lee concerned himself primarily with the nature of Protestantism and the relations of Lutherans to it. According to Mr. Lee, the distinguishing characteristic of Protestantism is its belief in Jesus Christ as the sole mediator between man and God, and that it is the noble task and responsibility of all Protestants to protest against any church which claims to be Protestant yet which does not recognize the centrality of Jesus Christ.

Scene III--today

Mr. C: Will you please get off my feet? My corns are sore....I'm getting tired of being agreeable to your injustice. Will you get off NOW!

Mr. A: But,.....

Mrs. Sandra Lahet has accepted the position of Housing Secretary. If you move from your present apartment, or know of a place convenient to the seminary, please contact Mrs. Lahet at 102 E. Mt. Airy Ave., CH 8-3293.

The Wives' Club is beginning a new practice of sending cards of congratulations to new parents and writing a piece for the Seminarian in recognition of the event.

A reminder to all wives that they are welcome to join the newly formed Mt. Airy Players. The first presentation will be Antigone by Jean Anouilh. The production is scheduled for the early part of December. There are many interesting jobs to be done, plus a baby sitting service to facilitate mothers who are interested.

George C. Niedermayer

Mrs. Carol Murn

The SEMINARIAN is published weekly throughout the academic year by the Student Body of the Lutheran Theological Seminary at Philadelphia.

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

LUTHERANS TOLD OF PROPER  
FORM FOR CHURCH WORSHIP'SPEEDOMANIA' IN MUSIC  
OF CHURCH SERVICE HIT

Denver, Colo.--(PRT)--The proper form for church worship is the full liturgy with sermon and the Sacrament of Holy Communion, the director of worship of the Lutheran Church in America reminded a group of Lutheran clergymen. The Rev. Dr. Edgar S. Brown Jr., New York, speaking at a regional worship conference held at Augustana Lutheran Church, said, "I am personally concerned that the only proper form for worship of regular assembly of the family of God is the Eucharist or full liturgy with sermon and Sacrament. I say this because in a unique way it affects community and because it provides the opportunities for individual sustenance within the arena of God created-fellowship." There are practical problems involved, he admitted "not the least being a long-standing tradition of infrequent celebrations" of the Sacrament of Holy Communion, "but these can be overcome."

Dr. Brown said a theology of worship is required and that modern scholarship points the way, citing these examples:

"The rejection of a false individualism and the recognition of true community."

"The social and ethical implications of the Eucharist. Community begins at the altar and goes out into life."

"The contemporizing of the Christian event. Christ and what he did in history becomes present reality in the Eucharist."

"The understanding that our response is Eucharist, i.e., one of gratitude."

"Finally, participation involves all. There is no room for a spectator sport."

Dr. Brown spoke at the last of a series of four regional conferences of the LCA's worship experts in the United States and Canada. Previous conferences were held in New York City, Atlanta and Chicago. Dr. Brown spoke on "What Worship can become -- in its Liturgical Expression." To achieve this, Dr. Brown said, Lutheran clergymen need to concentrate on personal participation and preparation, understanding and training and practice and conduct of worship itself. "This means being concerned not only with the words (rite) of our worship, but with actions (ceremony) as well."

Denver, Colo.--(PRT)--A Lutheran musician has criticized what he called the "speedomania" and the "style of John Philip Sousa" with which some church music is sung today.

The Rev. Charles R. Anders, New York, assistant director of the Lutheran Church in America's Commission on Worship, addressed the church's music and liturgical experts attending a conference at Augustana Lutheran Church. "There is now an especially critical need to institute a major program which will involve every congregation of the church in a re-study of the musical settings of the Service Book and Hymnal. Our congregations (laymen) and even many pastors and musicians do not have a sufficient understanding of the musical style of the liturgy. There is a shocking lack of understanding of the musical style of the Service, of proper musical interpretation, tempos, etc. The tendency in many congregations is to sing the liturgy too fast. The bugbear used to be chronic 'Dragitis'; now it's 'Speedomania!' One frequently hears the plainsong (nonmetrical chant melody sung in unison) of Setting II (beautiful in restraint and quiet strength) rendered in the style of John Philip Sousa!"

Pastor Anders said he felt so strongly about the manner in which church music should be performed because "the worship of the congregation (the laymen in the pews) is expressed principally in music. For the layman, music constitutes 90 per cent of his activity in worship." "Music has a rightful place of importance in our worship, for it affords the congregation a means of expressing its response to God's grace joyously, intelligently, enthusiastically. The goal is for all who worship, especially the laymen in the pews, to be able to participate in their liturgy by singing with the fullness of the Spirit. It is the task of all those who lead the church in worship, pastors, teachers and musicians, to work to the end that all may participate, even in music, in the joyous celebration of the liturgy," Pastor Anders concluded.

LUTHERAN CHURCH SPONSORS  
SERVICE IN JAZZ TEMPO

## BIBLIOGRAPHIC MUSINGS

New York--(PRT)--A program calculated to stimulate college-student interest in the church's role in contemporary society was launched on a rhythmic note here by the Lutheran Church of the Advent. A first feature of the program--which will include panel discussions on a variety of subjects--was a liturgical jazz service called "A Musical Offering to God." From the call to worship through their sermon and benediction, worshipers were led not by words but by the sound of drums, bass and piano. The sermon was a message conveyed by thoughtful piano chords, bass and drum beats and closing variations on the theme of "Swing Low, Sweet Chariot."

The jazz liturgy was created by Thomas Vaughn, a 26-year-old jazz pianist and senior at Yale Divinity School, and Charlie Smith, a drummer who formerly played with Benny Goodman and Count Basie. The service previously has been presented at Yale Divinity School and Gettysburg College. Celebrant for the service was the Rev. John Gensel, pastor of the congregation, who also conducts a special ministry to New York jazz musicians.

About 300 attended and general reaction seemed favorable, if reserved. One elderly man said he responded "at certain parts" and called it an interesting attempt "to bring into the context of the church something that is very much a part of contemporary life." From a musical standpoint, well-known jazz pianist Billy Taylor described the service as "very well done...fine music. The most sincere thing a jazz musician can offer is what he does best, and that's what they did today." The musical workshop was followed by a supper-seminar of jazz and the church, with the musicians participating on the panel.

In following weeks, Advent Lutheran Church--located near Columbia University, Barnard College and Union Theological Seminary--is planning supper-seminars on artificial insemination, Christian attitudes toward war, attempts at renewing the church, psychiatry and religion, and Bible "demythologizing."

Most of the books and periodicals given to the library are either added to our shelves, or sold to students. Don't foeger the BOOK SALE, October 14-15. There remain many books that go to other Lutheran Colleges and Seminaries as gifts. This week, for instance, we have mailed to Carthage College, 3 books; Midland College, 3 books; Pacific College 3 books; Pacific Seminary, 60 periodicals.

Henry Scherer,  
Librarian

SWAMP

Of course the editor of the "Seminarian Quarterly" doesn't mind being swamped with entries. Conceivable, indeed, that the quality of the magazine will be higher the more there is to choose from. But please, in your enthusiasm, do try to have your scholarship, poetry, prose, or picture in the editors possession by FRIDAY, October 25.

Bill Bock

## STUDENT BODY MEETING

The first Student Body meeting of the year, held last Thursday, Oct. 3, was a good one from all respects. The most noticeable fact was the very good attendance. A high degree of "spirit" is running throughout the students.

Of course, the main item of business was the adoption of the budget. With the usual amount of discussion the budget of \$1,892.00 was adopted.

Another interesting feature of the meeting was the incorporation of the Mt. Airy Players into the Student Body Organization. The group was granted \$50.00, with which to begin operation.

Some 17 committees gave reports, thus showing that few have been inactive.

For fuller information, see the minutes prepared by Sec. R. Schneider.

## HEYER COMMISSION NEWS

Thursday night, October 17, is the date set for the first program to be sponsored by the Heyer Commission this Fall. Tom McClellan has kindly agreed to give a presentation and show slides concerning his travels in Lebanon. This will be a completely different program from that which Tom presented at the Biblical Colloquium. The program will begin at 7:30 PM in Room 4 of Hagan Hall. Students are encouraged to bring wives and girl friends to this and all subsequent Heyer Commission programs.

You are reminded that you are, by virtue of your membership in the Student Body, also a member of the Heyer Commission, which "seeks to stimulate in the students a life-long concern for an interest in the missionary work of the church." Unfortunately, general student apathy over a period of years has caused the Commission to take on the appearance of a small "club," or worse yet, a "clique," composed of only a few members. The officers this year are most anxious to at least make a beginning in dispelling this mistaken image. General student participation in the programs is hoped for, and program suggestions will be greatly appreciated. In addition, the final decision as to the proceeds of this year's drive will be in the hands of the Student Body.

You are part of the Heyer Commission. Please plan to attend the first program. A brief business meeting will follow, at which any suggestions will be welcomed. The Commission officers are also much interested in hearing from you. They are: Hank Ireland, Chairman; Dick Sieling, Secretary; Jim DeLong, Treasurer; Greg Shannon, Drive Chairman. Dr. Voehringer is faculty advisor.

H. Ireland

## CHAPEL NOTICE

The office this evening will be Vespers followed by General Suffrages. Whenever the title, "Suffrages," appears on the hymn board, by itself or in combination with "Matins," or "Vespers," General Suffrages is meant. Morning and

## CHAPEL NOTICE....

Evening Suffrages will always be indicated in full.

Review: Who's Afraid of Virginia Woolf?  
by Edward Albee

Only four characters comprise the cast of Albee's award-winning play. The setting is in the home of an associate professor of history and his wife. Visiting the older couple is a young biology instructor and his spouse.

Minutes after the play begins, the alcohol starts to flow. And as the consumption of booze mounts, the polite manners and "small talk" recede. Soon it becomes obvious that all of the secret desires, the guilt, the sheer hatred which is pent up in the characters comes to the surface. As the play unfolds, confessions tumble out of the hearts of each.

Who's Afraid of Virginia Woolf? is shocking. It is a play which will offend anyone with a Victorian attitude. But Albee isn't concerned primarily with shocking anyone. The college setting and the characters of the play have been carefully chosen for a purpose. The playwrights point, as seen from here, is that we live in a society which is built upon false pretensions and illusions... that all too often we stumble through life, wearing a mask. It is this which Albee tries to drive home.

There are few dull moments in the play and at times Albee soars, pulling the audience with him. There is also some symbolism in this story; this at spots is overdone.

One extremely interesting part of the play is where the older history professor, a man pulled down by life, tells the story of a childhood friend who accidentally shot his mother and that years later he was the driver of a car in which his father, a passenger, was killed. The boy was put in a mental institution. Since that day, he has not uttered a single word.

The professor is referring to himself. The "mad house," as he calls it, is his marriage; his silence is his own failure as a man and husband.

There is a conspicuous absence of love and compassion throughout most of the play, until the final moments. (con't pp 2



APPROVED BUDGET, 1963-64

STUDENT BODY, LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA -- OCTOBER 3, 1963

BENEVOLENCES:

Benevolence Com.---	\$155.00	
Student Aid-----	50.00	
Card & Gift-----	20.00	
Heyer-----	50.00	
	<u>\$275.00</u>	\$275.00

STUDENT SERVICES:

Student Equip.-----	30.00	
Phila. Inquirer-----	28.50	
Student Publ.-----	325.00	
Tape Recorder-----	10.00	
Telephone-----	94.00	
Student Adm.-----	25.00	
	<u>\$512.50</u>	\$512.50

ACADEMIC:

Mt. Airy Players---	50.00	
I.S.M.-----	120.00	
Symposium-----	75.00	
Cornell Sem'r.-----	25.00	
	<u>\$270.00</u>	\$270.00

SOCIAL-ATHLETIC:

Social-----	110.00	
Athletic-----	125.00	
Banquet-----	600.00	
	<u>\$835.00</u>	\$835.00

TOTAL \$1,892.50

ASSETS:

Surplus, 1962-63-----	\$ 553.10
Deposit on Telephone*	424.00
Dues, 1963-64-----	1700.00
	<u>\$2,677.10</u>

LIABILITIES:

Budget, 1963-64-----	\$1,892.50
Pool Table Repair**--	80.00
	<u>\$1,972.50</u>
Total Assets-----	\$2,677.10
Total Liabilities-----	1,972.50
	<u>\$ 704.60</u>

100th Anniversary Gift to Seminary for Building Fund-----	500.00
Balance	<u>\$ 204.60</u>

\*\$400.00 was put on deposit for the telephone on 1-3-63. This deposit is interest bearing (6%).

\*\*Voted last year.

M. Gregory Shannon, Treas.

BREAKDOWN OF VARIOUS REQUESTS

<u>Stu. Pub.</u>	
Handbook	80.00
Lit. Sup.-2@ \$75	150.00
Paper	50.00
Stencils	25.00
Office Supplies	20.00
	<u>\$325.00</u>

<u>BANQUET...</u>	
Misc. 60.00	Total \$ 600.00

<u>ATHLETIC</u>	
Basketball League	70.00
W. Badminton Club	10.00
Ath. Equipment	45.00
	<u>\$125.00</u>

<u>SYMPOSIUM</u>	
3 programs @ \$25	\$75.00

<u>HEYER</u>	
Speakers \$25.00 Refresh. 15.00	
Campaign 10.00	Total 50.00

<u>BANQUET</u>	
Speaker	75.00
Place	30.00
Band	100.00
Food	355.00

