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# the SEMINARIAN .....

Vol. XXV

October 23, 1963

No. 6

## DR. FRY IN TRANSATLANTIC TV PROGRAM VIA TELSTAR

New York--(PRT)--The Rev. Dr. Franklin Clark Fry joined three other prominent world churchmen last week in history's first face-to-face transatlantic television program on "Town Meeting of the World." The historic telecast, arranged by the Columbia Broadcasting Co. and the British Broadcasting Co., was viewed by millions in North America and Europe.

In the unprecedented international telecast, Roman Catholic churchmen in Rome and Protestant church leaders in London and the United States discussed "The Christian Revolution." They were united with CBS News Correspondent Eric Sevareid in New York, who served as moderator, as Telstar II, the communication satellite, moved 15,000 miles across the skies in the 55-minute broadcast.

Participants from Rome were Laurian Cardinal Rugambwa of Tanganyika, the first Negro prince of the Roman Catholic Church, and Dr. Hans Küng, professor of theology at the University of Tübingen in West Germany. Both are attending the second session of the Second Vatican Council. The speaker from London was the Right Rev. Lesslie Newbigin, associate general secretary of the World Council of Churches, and bishop of South India. Dr. Fry, who is also a chairman of the Central and Executive Committees of the World Council, and immediate past president of the Lutheran World Federation, spoke from Princeton Theological Seminary, Princeton, N.J.

The European portion of the program was transmitted here by use of Telstar II, permitting each of the four participating church leaders to question the others and for persons in studio audiences on each side of the Atlantic--in Princeton, London and Rome-- to ask questions of the clergymen. (Continued page 4 )

## PAROCHIAL SCHOOL DIALOGUE

The area of "education" is a primary issue in America today. It has come to the fore in many issues: segregation, court decisions, educational psychology, parochial schools, etc. And each of these issues affects and is in turn affected by the Church.

Beginning with this issue, The Seminarian is presenting a dialogue on one of these problems: the development of parochial schools by the Lutheran Church. Some American Lutheran bodies have already undertaken a parochial school system as a matter of policy, and many local parishes have developed a similar program on their own. In response to the problems raised by the place of religion in public schools, the meaning of "education," and the function of the church and its place in society, the question of the advisability of a parochial school system within the Lutheran framework again becomes a vital issue. Considerations both theological and practical are involved.

In this issue, two points of view are presented, one stating a position in favor of Lutheran parochial schools and the other an opposing view. Obviously not all considerations have been fully explicated or even presented: the purpose of these two essays is to begin what we hope will be a serious and thought-provoking dialogue continuing in future issues of The Seminarian. Student response is encouraged.

The Rev. H. H. Mirly, author of one of the articles, is pastor of Gloria Dei Lutheran Church in Broad Axe (Amler), Pa., which has a parish school of kindergarten to sixth grade. Dr. Heineken, author of the second essay, needs no introduction to the Seminary community.

Dick Sieling

To the Editor:

I was absolutely appalled at the ignorance, prejudice, and blasphemy of D. A.'s comments on civil rights. Since I believe in freedom of the press the Seminarian is to be commended for printing his opinions, but since I also believe that every man has the right to know who his accusers are, I respectfully request that D. A. be identified by his full name. It would also be most interesting to know his home address and the name of the college that nurtured him. This is first of all a matter of knowing the facts. The accusation that negroes as a race are under the curse of God, that they are limited in their capacity to doing domestic work, that they are untrustworthy, unreliable, impunctual, impolite, given to insobriety, dishonest, unclean, is rooted in scandalous ignorance and prejudice. Unless this man, whoever he may be, is educated to know the facts and is enlightened by the Holy Spirit to an understanding of the Gospel with its fine distinction between justice and love, how can he serve as a minister in the church of Jesus Christ, especially since he seems to think that Christian parishes should be located only in swank neighborhoods! What irony then to talk of being located near a university and of achieving greatness as an outstanding seminary!

In deep concern,

Martin J. Heinecken

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BIBLIOGRAPHIC HUGINGS

"Love does no wrong to a neighbor; therefore love is the fulfilling of the law," writes St. Paul in Romans 13:10. We who live and study on this campus need to constantly check our attitudes and our deeds by this standard. Every library rule, for example, is an attempt to apply this rule of love. When you borrow a book, you may renew it if no one else needs the volume. Overnight or one week reserve books are returned promptly. Gentlemen keep the rules. Boors and cad's will hide a book in the library or their room, for their own use, when a whole class group needs the book. Each year a few thieves take books and never return them. (Is it possible they are seminarians?) Grow up, my friends, be Christian gentlemen. Let courtesy and honesty be your hallmark.

Henry Scherer, Librarian

SENIOR FIELD WORK J. Bresnahan

Last Wednesday, the Seniors made a full scale entry into the kingdom on the left and the Philadelphia Police Dept. greeted us with open arms. Pastor Herbrrier was there to introduce various department heads. These men spoke about the work of their own department in the total work of the force. At other times we were led throughout the new building on Vine Street, in and out of cell blocks, through crine labs, and the like. At noon a long line of paddy wagons was arranged outside. Into them went our clerically clad students, eight to a wagon. The back doors were shut and there we were, inside, with a few in-

quisitive faces looking on as we drove through the streets. We moved without incident.

I think all of us were impressed by the efficiency, concern, and dedication of the Police Dept. We can also be thankful for the work which Pastor Herbrrier through the League of Cornelius has done in establishing rapport between the Protestant churches and the department.

We were offered the opportunity to ride in police cars on some Friday night Arrangements are now being made. Today a group of Seniors are visiting the State Correctional Institution.

LETTER TO THE EDITORS:

7301 Germantown Ave.  
Philadelphia 19, Pa.  
October 16, 1963

Mr. Devil's Advocate (Whoever you may be)  
c/o Hidding behind a pseudonim  
Pseudonim Row, U.S.A.

Dear Mr. D.A. :

I have just read your "article", if it may be called that, and to say the least it has turned my stomach over. It is my firm belief the Seminary community should know who is writing for our Seminarian. The time of the pseudonim has long passed or is it that you still live two hundred years back?

It is my aim to answer some of the points you have brought up in your controversy with Mr. Grove. But before I do so, there are a few things I would like to ask of you:

- a) Which is the curse that God made upon colored man that you speak of in paragraph three of your "article"?
- b) Which is the truth about colored people that the Bible can speak about?
- c) You say that you have nothing against negroes but a few lines later come out with a barrage against them: they are thieves ("The only problem is, and I speak quite frankly, that our rooms would not be safe"); they are all drunkards ("Maintenance work requires reliable men who can be sober..."); that they can not do specialized work ("...in the office of a Seminary the work is more specialized"); that they are not qualified to be Pastors or teachers of a Seminary ( here I will let point 6 in your "article" speak for itself ). Your points 7 and 8 prove even more beyond doubt that what you wrote was markedly influenced by your prejudices.

Now, let's take you up point by point. Maybe you are right in points one and two, but on point three you assume the right to judge a whole race. This is, in my belief a non Christian attitude. "Judge not, so that you will not be judged" says the Bible. I am sure that in the same way that you find negroes whom your belongings are not safe you can also find cases in which you could not leave them with whites. I personally have been in contact with negroes for 23 years. I was brought up by one and may God bless her all her days. She might have been a negro domestic worker but she has a pure white soul. And believe me, she worked at our home for over 13 years and we never missed a copper penny.

You assert that all negroes are drunkards. Have you never seen a white man arrive at his job with "one too many" under his belt? If you haven't, you must live in a paradise. May I ask you what does Christian Stewardship have to do with the hiring of negroes, should the need arise, for maintenance work?

Is it really your firm belief that colored girls can not be capable of doing specialized office work? I know they can because I have worked with them in that capacity.

It is true that only 15 Pastors of the colored race are working for the LCA. May I venture here to say that until this great nation lowers its barriers of prejudice, dedicated and well qualified men of the negro race will not be coming into

Because of several interruptions in the telecast from Rome, the major part of the conversation was carried on by Dr. Fry, speaking on the theme of the program, hopes for eventual reuniting of the churches of Christendom.

The Lutheran churchman pointed to searchings for unity by Protestant and Eastern Orthodox churches through the World Council of Churches and by the Roman Catholics through the Second Vatican Council. He cited what he called the "climate of charity and good will" existing between Protestants and Roman Catholics, reporting he had found "a unity of spirit and unity of action," though admitting there was not unity of organization and that "very deep cleavages" existed. Dr. Fry said there was a need for a common study by both Protestants and Roman Catholics of the Word of God, which could give hope for "eventual total unity" of the churches of Christ.

Father Küng said he believed the Ecumenical Council marked what he termed "a decisive turn in the history" of Roman Catholicism, and referred to Pope Paul's opening address to the council, which Father Küng said emphasized "the importance of Christ and His Gospel." "The word of God," Father Küng said, "is the foundation for any reforms in the church." Dr. Fry emphasized the study of the word of God being carried on by Roman Catholic and Protestant scholars, declaring that they have found "common ground which goes back to the Word of God itself." "The church was meant by God to be one church," Dr. Fry said.

His Eminence, Iakovos, archbishop of the Greek Archdiocese of North and South America, who was in the studio audience at Princeton Seminary, asked: "Can we be satisfied with the present pace of the unity movement?" From London, Bishop Newbigin replied: "The pace of the unity movement is not moving fast enough -- there is not the note of urgency there should be." In reply to a questioner, Dr. Fry said he was concerned about the institutional church that it be "functional and instrumental" but not an end in itself. He said the "vitality of my own church"--the Lutheran Church in America--was its laymen. Asked if he

believed the Christian church of today be out of date, Dr. Fry said that "the part God put into the church is not out of date" but that "Christian disunity is out of date." And Bishop Newbigin added "The Gospel is not out of date."

Dr. Fry asked Archbishop Rugambwa how Protestants and Roman Catholics might cooperate better in non-Christian areas of the world--or at least how they might compete less--in their mission work, and what degree of cooperation might be possible. He cited a waste of resources by both Protestants and Roman Catholics, and asked if less competition might lead to a better image of Christianity in the world. The prelate responded by referring to what he described as "close cooperation" by Roman Catholics and Protestants in his own country of Tanganyika. Bishop Newbigin emphasized that there was a "mutual charity" on the part of both Roman Catholics and Protestants in the mission fields.

Questions dealing with means of handling the population explosion throughout the world were not answered directly by the two Catholic participants. Both agreed that the matter of birth control was something that might be solved in time.

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#### LUTHERANS TO STUDY COMMUNION PRACTICE

New York--(PRT)--The president of the Lutheran Church in America appointed a seven-member committee of theologians and parish pastors to prepare a statement on the church's communion practices. The Rev. Dr. Franklin Clark Fry told the LCA Executive Council the committee will have the guidance of the church's Commission on Worship in its study. Dr. Edgar S. Brown Jr., director of the worship commission, will be the recorder for the committee. He said the committee will adapt a statement made by the former United Lutheran Church in America, in 1960, that dealt with "The Sacrament of the Altar and Its Implications."

Dr. Brown said the committee hopes to supply answers to many practical problems concerning the Lord's Supper, including the use of wine versus grape juice, the common cup versus individual glasses, and holding (continued p.9)

the ministry because a congregation will not call them. Would you have a negro as the minister of your congregation? Would you really be willing to room, as you say, with a negro? I think that Negroes can keep themselves very well. Sometimes even better than us.

You take a negative attitude in point 8 in relation to housing. You only mention the eye sore. It would be like showing tourists only the slum areas of Philadelphia. Why not mention the places where they have moved and kept the neighborhood in a nice way, like Lincoln Drive or Chew Avenue. By your next to the last line in that same point, I take it that you would not serve in a parish where the parsonage would be located in a slum area or near one.

I will not comment upon point nine because I consider the moving of the Seminary as something that is irrelevant to the issue being discussed here.

In your "article" you state that your arguments are based on empirical evidence. Remember, my friend, that a lot of things can be done with statistics and that is the major source for anthropological and sociological reports.

As a concluding remark may I end by saying that if you really believe the points you have put forth in your "article" you should check deep inside of you because you may have missed your calling.

Sincerely yours,

Gilberto Graciani, Jr.

(Ed. Note: Comments and criticisms of the letter by "D.A." which appeared in last weeks Seminarian have been appreciated. Many have been stirred up; in his own way, "D.A." may have achieved something. We do call attention to the fact that while anonymous contributions will not be printed, an author if he so desires can request that his name be withheld. This was the case with the person who called himself D.A. It should be pointed out that in this case the identity of this individual is not really relevant to the issue. What is relevant is how we are to deal with the problems he raises and the attitude he reflects.)

ELEVENTH HOUR

As the magic hour arrives the editor of the Seminarian Quarterly continues to be flooded in the great tide of incoming materials for publication. On behalf of himself and the entire Seminarian Quarterly organization I must say that the response has been something. Even so you have till Friday, October 25 to get even more material to the editor so that he can then make selections for publication.

Enthusiastically!  
Bill Bock

SURVEY

The Rev. John A. Johnson of Muhlenberg Memorial Church, at 13th and Ruscomb Sts., Phila. 41, Penna., would like the aid of three seminarians, from any of the three years, to help in a two week survey in the area of the church beginning in one and a half weeks. Please see Bill Bock.

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The SEMINARIAN is published weekly throughout the academic year by the Student Body of the Lutheran Theological Seminary at Philadelphia. STAFF:  
W. Harlin, Editor; J. Bresnahan; R. Cornelius; J. DeLong; R. Grove; H. Ireland; C. Murn; P. Payerchin; J. Pfisterer; R. Sieling

A plea for creative, venturesome cooperation between the public school and the church's total program of parish education.

Dr. Martin J. Heinecken

The question of the establishment of parochial schools must be explored on theological grounds, on the basis of the nature of the church and its mission in the world, the nature of education in general as God has ordained it, and the function of government under God. In this brief essay only categorical statements can be made without the supporting rationale or the necessary qualifications.

The church consists of the body of believers, nurtured by Word and sacrament, living creatively and redemptively *in* and *for* the world. It is constrained by its very nature and the fact that it baptizes its children to instruct them in the faith. This responsibility rests in the first instance upon the parents but also upon the company of believers as a whole. This body of believers must, therefore, by all means do all it can to reach *all* its children with the best possible "program of Christian education." It can never repudiate this task or delegate it to some other agency or give a better education to a privileged few of its membership.

It is different, however, with education in general, which is rooted in creation and exists in God's world independent of the church. Because God has made man in his image as his representative upon the earth and told him to conquer the earth and subdue it, man is able to develop his capacities, to increase his knowledge, to develop skills civilization, culture, arts, music, etc. Education and the educating community, due to a God-given differentiation and inequality (not inequality), constitute independent structures in God's world, independent both of the structures of government and of the church, and to be dominated by neither. The Bible gives no information on matters which man is able to discover with his God-given reason. There is a qualitative, absolute difference between personal God-encounter and the discovery of truths and the development of innate capacities.

Ever since the Reformation when Luther called upon the civil authority to use its God-given power to establish schools for *all* children there has been the growth of public schools, established by law, providing equal opportunity to *all* for the full development of capacities. For this we should thank God, and the Christian Church, through its individual members as well as corporately, should do all it can to support and better this general education so that there really be *equality of opportunity for all*. This is then duty as Christian citizens and as members of the educating community. The function of the law (government) is not then itself to do the educating but to provide the framework of justice within which education (both general and the specifically Christian) may take place.

At the present time, therefore, far from decrying the Supreme Court decisions (both those having to do with religion in the public schools and with segregation), the church should see in these decisions, which explicitly state as their purpose the safe-guarding of religious freedom and of a proper differentiation of church and state functions (not complete separation), a great opportunity for creative, venturesome cooperation. The strategy, therefore, should not be the establishment of parochial schools, reaching at best only a favored few, but to strengthen and expand with imagination and vigor and financial support the church's program of "specifically Christian education," thus transmitting the Christian heritage and showing its relevance to all areas of life.

This can be done in cooperation with the public school, the educating community, in many creative ways by no means yet fully explored. This is the only way to deal realistically with the situation in a pluralistic society where religious freedom must be preserved, with the public school performing its task and the church doing its task. The establishment of parochial schools as an over-all strategy represents an irresponsible stewardship of the church's limited resources and is based upon a confusion of the nature and mission of the church and the other God-given structures of creation.

The plea for a God-centered education.

The Rev. H. H. Mirly

Whether there will be more or less Lutheran Elementary Parish Schools in the various branches of the Lutheran Church in the future will depend upon a number of factors. The "to be or not to be" of such schools will be decided by the attitudes of the pastors of these parishes, the past traditions of its members, the types of other schools in the community, the economic potential of the people, etc.

But perhaps the greatest factor will be the *why*. I personally believe that Lutheran congregations ought not burden themselves with the great financial and personnel expenditures demanded by such a complete elementary educational program for the children of its parish if it can conscientiously say, "We can do without it." However, I am convinced it cannot.

And here is why. There are two differing points of view concerning the basic aim of all education. One is *man-centered*, concerned with the aims, purposes, ideals and aspirations of man himself. The other is *God-centered*, concerned with the will of God for man.

The Christian believes there is a God. He believes that this God is the Source of all life, truth and good. But he also believes that this God and His gifts are made known and available to men through Jesus Christ. This is the will of God for man.

This is also the basic aim of education for a Christian. Such an aim can be achieved only in a school where this is the objective of the total curriculum. For if education is concerned with the *whole child*, then Christian education must cause the concept of God to permeate everything that happens to the developmental processes of that child. But the concept of God cannot be present in an educational system that cannot speak of sin and forgiveness, time and eternity, Incarnation and Resurrection.

However, any parish wishing to dedicate itself to this kind of an educational program for its children ought to know that the costs will be high.

It will cost money - probably from \$200 to \$300 per child per year. (Some who are involved in parochial education fear the church might eventually be "priced out" of the educational market.)

It will cost manpower. A one-pastor parish which wishes to develop a Kindergarten to-Sixth-Grade Parish School will add from three to seven people to the ministry of that congregation.

It will cost time. A pastor with a parish school will find himself involved in daily chapel services, teaching classes in religion, ministering to children in situations he would otherwise not even have known about.

So, as in everything else, one must weigh the cost against the blessings. In our case the scales seemed to tip definitely in the direction of "let the little children come unto Me" - through our Parish School.

## LETTER TO THE EDITOR:

## FALL FLOP IMPRESSIONS

A lot of nice looking girls and fantastically dressed Seminarian gents (but no guns and rifles were seen), a big barrel of cider, a couple of ten gallon hats (presumably 2), no horses (but quite a few horses in the parking area) and just one skunk (outside of the barn) -- these were the external surroundings of our Fall Flop. These were my initial impressions of my first square dance. (May I confess that this is my first philosophical statement in one of the "outstanding" newspapers in this country!)

My other impression in reference to the square dance: I suppose we all had a lot of fun at this kind of dance which was well conducted by a famous caller. The funniest situations were always at the beginning of each instruction period, because usually much confusion occurred. For example it happened that one gent had four female partners in his arms at one time, while the other three gents of the square stood there not as happy as this one fellow. -- Terrific, wasn't it.

My impression in summary: I had a wonderful time in Johnston's Barn and I felt that I was not the only one who had a good time there. Therefore: Well done, social chairmen! Let's continue with regards to that. My proposal: If we look for a new place for our seminary, if not close to Lakenau Hospital, then why not close to Johnston's Barn?

Ulrick Honicker

## THE STUDENT WIVES' CLUB

To help us know and understand what changes the Ecumenical Council has made thus far, and to learn how they affect us, we have asked Dr. Tappert to discuss "The Latest Developments of Roman Catholicism and Its Affect on Lutheranism" at our next meeting.

There may be some questions in your minds after reading the articles in your newspapers which might be answered at this meeting. The date is MONDAY, OCT. 28, 7:45 p. m. at the home of Mrs.

## WIVES CLUB, cont...

William Lazareth, 7238 Boyer Street.

All wives are urged to attend this interesting and educational discussion and to bring along their questions.

## POT LUCK SUPPER

MONDAY, NOVEMBER 11th in the basement of Ascension Church a Pot Luck Supper will be held for the married students, their families and the faculty. The Supper sponsored by the Student Wives Club will begin at 6:15 p. m.

A featured attraction this year will be a debate by members of the student body which is being prepared under the leadership of Charles Miller. The debate will begin at 8:00 p. m. and the entire student body is invited to attend. Members of the committee will soon be contacting the views personally to give them more information and ask their help.

A nursery will be provided for the care of children.

Circle the date now -- NOVEMBER 11 at 6:15 for an opportunity to greet old friends and meet new ones!

EDITOR'S NOTE: Married Men! PLEASE be sure your wives are informed of these notices. Several wives have not seen the Seminarian report of Wives' Club activities. Furthermore, it seems that the notices left in the mail room for your wives are not reaching their hands. P.S. These notices are in the same category as remembering to stop at the bank. You are responsible if you forget...

## CHAPEL

The preacher at the Reformation service in our chapel next Wednesday, October 30 will be Dr. A. C. Crabtree, Professor of Systematic Theology at Eastern Baptist Seminary. We welcome Dr. Crabtree to our pulpit as an outstanding representative of another Christian tradition. Please note that the service next Wednesday will begin at 10:15, instead of the usual 10:00.



## 'HIGH CHURCH EXCESSES' CRITICIZED

New York--(PRT)--A mission official of the Lutheran Church in America has criticized what he calls "the high church excessiveness that exists in pockets of our church today." Writing in the current issue of "Ecclesia Plantanda," a publication of the denomination's Board of American Missions, the Rev. Merle G. Franke of Chicago asserts:

"Pastors who insist on conducting the worship services in 'the only correct way' often seem to become obsessed with this correctness of worship, to the point where this is the main emphasis in their ministry... The 'right way' becomes an exclusive club, and any lay person (be he Lutheran or of another background) who differs is wrong! He must be re-trained. .. My objection to all of this," the Rev. Franke writes, "is that the correctness of doing things becomes the main message, rather than simply a tool to get the message across."

Pastor Franke, who is the mission board's secretary of church development, said he based his editorial on observations of some of the denomination's mission pastor across the nation.

He characterized these objections in the following way: "The chief difficulty is that the pastor seems to be driving people away because of his rigid insistence upon excessive high church tendencies'. Or 'The pastor is a chancel-prancer, and just can't communicate with the people'." Pastor Franke points out that he does not "advocate wearing a business suit in the chancel or prefer the altar candles to be lit by the janitor striking a match on the seat of his pants." However, he writes that "too frequently excessive high church tendencies becloud the real mission of the church in a particular community." "From my sense of the church's mission, I cannot see that the important thing is to teach people how to fold their hands as they are walking to the Communion table! Unchurched people and people of non-liturgical backgrounds couldn't care less about all the liturgical folderol that they see in some of our congregations. And if we can't communicate with these people because of high liturgical fences that we erect, then we ought to rethink

our reason for being in that community. When I conduct the worship service, I don't wear tennis shoes or sport clothes. I wear the popularly accepted cassock, surplice and stole. But when good order and the correctness of worship seem to become the main points of a man's ministry, I must confess to a fear that he has closed the door to many unchurched who ought to be brought to Christ."

## Communion Practices (Cont.)

Holy Communion outside of pre-determined worship services. The following persons have been appointed to the committee: The Rev. Dr. Edward T. Horn III, pastor of Trinity Lutheran Church, Germantown, Pa., chairman; the Rev. Dr. Ulrich S. Leupold, Waterloo Lutheran Seminary, Waterloo, Ont., Canada; the Rev. Dr. Theodore E. Matson, Milwaukee, president of the LCA's Wisconsin-Upper Michigan Synod.

Also, the Rev. Dr. John W. Rilling, of Hanna Divinity School, Springfield, O.; the Rev. Dr. Stanley Sandberg, pastor of Emanuel Lutheran Church, Hartford, Conn.; the Rev. Dr. George R. Seltzer, a professor at Philadelphia Lutheran Theological Seminary, and the Rev. Dr. Kristen Stendahl, of Harvard Divinity School. It is expected that the committee's statement will be sent to a convention of the Lutheran Church in America for possible adoption as official church policy.

## RELIGION AND LABOR

On Monday, November 16, a delegation from the student body will attend a session of the religion and labor council of America. Several prominent labor leaders will be there. Next week's Seminarian will have an article dealing with the work of the council.

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COMING SOON....

ANNUAL THANKSGIVING DINNER

THE SPORTS PAGE

ANGELS INVADE WESTMINSTER

This Saturday Oct. 26, the Mt. Airy Angels after a week's rest to lick their wounds suffered at the hands of the Princeton eight will play Westminister Seminary at Westminister's home field. The starting time will be 10:30 a.m. It would help to raise team spirits if a number of students here at the seminary would come to cheer the team on to victory. My thanks to those students, wives and dates who braved the trip to Princeton, the chilling morning air and the dampened grass (spirits too).

For those who would be interested in going to Westminister take Mt. Airy Ave. to Stenton Ave., turn left and proceed to Willow Grove Rd., turn right and follow this directly to the Seminary.

\* SEE YOU THERE \*

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LAST WEEK'S RESULTS

Thiel 7	Washington and J 0
Northwestern 37	Miami (O) 6
Cornell 13	Yale 10
Illinois 16	Minnesota 6
Syracuse 9	Penn State 0
Texas 17	Arkansas 13
Rice 13	SMU 7
Washington 19	Stanford 11
Packers 30	Cards 7
Raiders 49	Jets 26

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TOP TEN (AP)

Team	W	L	T	Pts.
Texas	5	0	0	527
Wisconsin	4	0	0	470
Pittsburgh	4	0	0	383
Illinois	3	0	1	264
Mississippi	3	0	1	249
Alabama	4	1	0	215
Oklahoma	3	1	0	210
Auburn	5	0	0	177
Northwestern	4	1	0	141
Navy	4	1	0	96

YOU												
Seminar'n 18-17	4-1	3-2	3-2	5-0	5-0	4-0						
Jacobs 18-17	G'burg	ISU	Navy	Texas	Wisc	Colgate						
Wyrom 18-17	G'burg	ISU	Pitt	Texas	Wisc	Colgate						
Slingerl'd 20-15	M'berg	FLA	Navy	Texas	Wisc	Colgate						
Papada 22-13	G'burg	FLA	Navy	Texas	Wisc	Colgate						
	G'burg	LSU	Pitt	Rice	Ohio S	Colgate						
	vs	vs	vs	vs	vs	vs						
	M'berg	FLA	Navy	Texas	Wisc	Yale						

"BEAT THE EXPERTS"

Mt. Airy vs Westminister vs Browns vs Giants vs Browns