

the SEMINARIAN

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RELIGION AND LABOR

The Religion and Labor Council of America has invited Mt. Airy to send a delegation of faculty and students to a one-day seminary conference, to be held on Monday, Nov. 18, in conjunction with the Fifth Constitutional Convention of the AFL-CIO in New York City. Complete details are to be found on the Hagan Hall bulletin board.

The last such conference sponsored by the RLCA for seminaries on the eastern seaboard was in May, 1962, in conjunction with the UAW National Convention, in Atlantic City. I was the sole representative from Mt. Airy to attend that conference (it took place uncomfortably close to final exams) and since then have been a recipient of the RLCA's weekly and monthly publications. Fortunately, the interest this year appears to be much greater on the part of the student body, so that it appears Mt. Airy will be substantially represented, at least on the student side. For this reason, a little background information on the RLCA might be appropriate at this time.

The Oct. 7 issue of Walking Together, the weekly publication of the RLCA, contained a convenient article for our purposes, entitled "Why Religion and Labor?" I take the liberty of quoting freely from it:

"One of the primary aims of the RLCA is to interpret the aims and ideals of the labor movement to the churches and synagogues of America. Special emphasis is placed upon reaching the ministers of the organized religious bodies with labor's message so that they might understand, somewhat better than is apparently now the case, the common ground which both religion and labor share."

What is this common ground? It is to be found "in the common struggle for the realization of a true brotherhood of man--a living expression of genuine solidarity."

Two basic facts are to be noted in understanding the orientation of the RLCA. First, it is financially supported (to what extent I am not qualified to say) by the AFL-CIO, and it operates through the framework of that organization. Thus, the RLCA, it should be understood, speaks not only to labor as for labor. It therefore has not so much a "theoretical program" as practical goals:

"The constitution of the RLCA requires that among other things, the Council assist the organized labor movement in its organizing efforts, making clear to religious leaders and to laymen alike that the manipulation of religious influence or religious organizations as pawns in an anti-labor campaign runs counter to the teachings of traditional religious belief. At the same time, the positive aspects of both religion and labor in terms of their common message to mankind today are presented by RLCA to the end that religionists and religious organizations and labor organizations and their members may see each other as partners in a basically spiritual enterprise."

This certainly would seem to make of the RLCA little, if anything, more than a propaganda agency for the labor movement, or a liaison between the AFL-CIO and organized religion. In fact, this latter may indeed be one of the more valuable functions performed by RLCA. Being a recipient of RLCA publications over the past two years, I can say that the benefit for me has been an awareness of some of the things which are happening within the labor movement.

A second basic fact to be taken into consideration is that the RLCA is not a specifically Christian organization; it purports to be Judeo-Christian in orientation, with all that this implies from the standpoint of practical policy. (Continued page 6)

TO THE EDITOR:

Perhaps of more interest and concern than D.A.'s article has been the response of the Seminary body (not simply that which appeared in print) to that article. So in turn, I would like to respond to the response of the seminary to D.A.'s article in response to Mr. Grove's article... Many questions enter my mind concerning this student response.

To begin with, why was the question "Who is he?" the first one raised by objectors? Certainly a responsibility that accompanies freedom of speech is acknowledgment by the author. But should this reason be the basic one for the Christian in community with other Christians? Should not our concern be a deeper one; a pastoral concern for the well-being of both this Christian and the Church? It has seemed to me that the typical reaction - at least that which appeared on the surface - has on the whole not been Christian.

Rather than desiring to minister to this person (and I can just see some 190 students and faculty members talking to him in a counseling situation), the dominant reaction has been the angry desire to tell him off. The undercurrent has been a desire to point at what an ignorant and blasphemous racist looks like, rather than to approach that someone, that Christian, in love. This attitude has been evidenced by cruel remarks, scorn, and indignation-not-so-righteous directed toward this person. Because of his anonymity, our words and behavior have most likely been expressed directly to his face. Has our attitude appeared to him as that of a brother in Christ genuinely desirous of approaching him in love?

And who is to say that he does not belong here? Who is to determine which prejudices merit excommunication from the ministry - or will we naively maintain that this is the only form of prejudice found at Mt. Airy? The fact is there are ministers and laymen in our church with precisely these views! In this light I would challenge some of D.A.'s more outspoken critics to come forward, on the one hand, with some serious proposals as to how we can approach and help such people when we come across

them in our ministry (and telling him he is ignorant or that we ourselves were re-raised by a Negress with a pure white soul just won't do the job, I assure you) on the other hand, we also need some wholesome suggestions as to how to prevent the formation of such prejudices. A deep concern for this situation is certainly appropriate - but it must be followed with some worthwhile suggestions for dealing with it.

And why the self-righteous attitude that such a thing could not happen here at Mt. Airy? It is happening in our churches, and these churches send their ministerial candidates to the seminaries. Rather than resulting in angry gossip and the hurling of accusations, the letter of D.A. should lead us first of all to serious self-examination, and secondly to a realistic appraisal of the situation accompanied with suggested remedies both preventive and remedial.

Dick Sieling

SENIOR FIELD WORK

(State Correctional Institute)

One of the two maximum security prisons in Pennsylvania opened its door to us Seniors last Wednesday. Before entering into the inner yard, we were requested to hand over all medicines, weapons, etc. Flashes of steel were seen all over as seminarians relieved themselves of some large knives.

We were then allowed inside where we were escorted about the prison grounds - its ballfields, cell blocks, and hospital. We heard from the prison authorities and were able to question them. But we were told absolutely nothing about the work of the chaplain. One would have expected this to have been one of the foremost items of the day's agenda.

Some rather startling things were said by one of the prison heads. For one, almost all of the inmates are Christian in background, very few Jews being there. Secondly he said, it was impossible to rehabilitate a single prisoner.

The above statements present a particular challenge to the Church. Does the Gospel have the power to change lives? or is environment too strong a factor even for God? We know the answer. But the problem is, what we are doing about it? The challenge to the Church is (cont. Page 9)

COMMENTARY ON CIVIL RIGHTS

Four weeks ago in this column I suggested that we examine the "discriminating spirit" in our midst. This suggestion fell upon deaf ears. The only reaction to that proposal was to note that my ironical after-thought with regards to the reason for the Seminary move was "irresponsible".

Three weeks ago D.A. took issue with the points raised by my "rhetorical questions" of the previous week. Both the faculty and student body response showed concern for "who" D.A. was, as evidenced in last weeks letters to the editor. Apart from, but in addition to these specific responses, the considered opinion seems to be that D.A. is a prejudiced person, that it seems unbelievable that he should be in our midst, and that he ought be straightened out by receiving the facts. In fact, both of last weeks expressed opinions seem to seriously question this man's qualification as a Christian and as a candidate for the ministry.

In reaction to all of this, I would like to note the following observations:

1. What is the motivation for wanting to know "who" D.A. is? So we can know a prejudiced man when we see one? So we can say 'I'm not as prejudiced as he is?' So we don't have to accuse him behind his back?

2. It is my opinion that in the matter of racial prejudice...a man cannot be reasoned out of a position he was not reasoned into. Therefore, counting bad white people, counting good Negroes, and quoting Scriptures will neither convince D.A. nor meet his basic need.

3. If any one of D.A.'s points convict him of being prejudiced, then I suggest that those who were willing to grant concessions on any of the points likewise stand convicted of prejudice. Prejudice is not a relative thing; it has to do with a total predisposition.

4. I will concede that my inference about the reason for the Seminary move may have seemed "irresponsible". But, in rebuttle I would contend that for the man who is "convinced" that the Seminary moved because the neighborhood

was Negro, telling him about graduate school is not going to make a bit of difference. I would maintain that this is the kind of man, the kind of Negro man if you please, that the Church is answering in terms of facts, instead of love. This man needs to be accepted and loved, not straightened out with the facts. And, gentlemen, this is the real bind.

R. Grove

LETTER TO THE EDITOR:

COMMENTS TO THE COMMUNITY
CONCERNING D. A.

In recent issues to the Seminarian, race relations has been the prime subject. Perhaps the one article which has brought the strongest reaction was an article written under the pseudonym D.A.

In my own reflection on this article, which has taken some time, I can conclude one of two things:

1. this article was written satirically to show the foolishness of this "racist" point of view and its arguments.

2. the author is really a racist.

If this was written satirically (which I am inclined to think) I must say in fairness to the readers, that the main point and objective (to show the foolishness of this argument) was in itself hidden to the readers, most of whom failed to see through the satire. This was due in large part I think to the fact that race is a subject which is being heatedly discussed in all corners of the nation today. As a result, we who read the article injected our own prejudice against those who are prejudiced against the Negro into the article and automatically placed a brand or stigma on the author. We should all perhaps re-read this article by D.A. and then perhaps come to a better understanding of that which was included in his arguments.

If the author really is a "racist" I am then forced to make two more observations:

1. We had better evaluate our own Christian Faith and try to help our brother who has in some way fallen by the wayside so that we may "restore him in a spirit of gentleness". (GAL6:1) cont p8

RELIGION IN THE SCHOOLS

The Parochial School Dialogue initiated last week by Dr. Heinecken and Pastor Mirly has stimulated some lively discussion on campus...Wonderful! We hope the trend continues and that you will consider airing your thoughts via The Seminarian. We shall take a plunge here and try to piece together some of our random thoughts on the issue of religion in the public schools.

Over a year ago, of course, the Supreme Court ruled that the recitation of an official New York State Regents' Prayer in public school classrooms was unconstitutional. You will recall that a great deal of fuss was made at the time, and from many Christian quarters. From our point of view, it is difficult to see what all the fuss was about. The prayer in question is, above all, quite innocuous; one wonders why any Christian would defend it. Certainly we cannot be so naive as to presume that this prayer had a positive effect on the attitude and behavior of the captive audiences that recited it each morning. (Being a New York State resident, I speak from experience.)

In June when the Supreme Court ruled that similar recitations of the Lord's Prayer and Bible reading in public schools were also unconstitutional, public response seemed to be a bit milder than previously. The public was undoubtedly well prepared for this decision. The Court, significantly, was very careful in pointing out the central role that our religious tradition plays in national life. It made clear that the decision only banned religious worship in public schools. The National Council of Churches, shortly before the decision was handed down, spoke out clearly and in a statement said in part, "Neither the church nor the state should use the public school to compel acceptance of any creed or conformity to any specific religious practice."

Whatever the constitutional issues involved, however, public reaction to the decision does show that our nation is disturbed over her youth. Citizens in local communities, in whose hands the education of the youth in their particular locale rests, rightly can ask: "Are they receiving the right training for responsible citizenship?" "Are they without scruples and full of immorality, as many of the commentators suggest?" A large body of evidence exists which shows that these are legitimate questions. Obviously a major part of the problem stems from the vacuum that exists in much of education--education in the public schools, in the home, and alas all too often, in the church. For too many of our youth the largest challenges facing them are such things as excelling on the varsity team, winning the popularity contest, or cutting grass. Far too many of our youth arrive at college (at seminary, too?) without even having been exposed to some of the crucial questions of the nature of man, man's relationship to his fellowman, the meaning and purpose of life. And here is the area in which, I believe, the church has a unique role. For the Christian Faith has answers, the answers, ultimately, to the riddle of human existence...

Clearly, the problem of moral training for the nation's youth has not been adequately met by the recitation of the Lord's Prayer as school opened each day, nor by the mere perfunctory reading of the Sermon on the Mount--no matter how much comfort parents may have received from knowing that these practices were carried out...

Perhaps, in this connection, we shall find that the Supreme Court has made an important contribution...the contribution is not so much in terms of constitutional principles of the separation of church and state (I doubt that this principle was really threatened by such practices)...Rather the Court's contribution is that it has forced us to rethink the kinds of moral training that are appropriate for youth being educated in a pluralistic society...Token religious exercise is unconstitutional...no matter how effective it might be...The question is, what should take its place?...The Court has not outlawed the "objective study" of what men have thought and believed over the centuries of human history. Now, of course, when God is deliberately shut out or when the role of the Church is minimized (I am thinking specifically of when many teachers disregard the Reformation, when the importance of the churches in the development of this country becomes obscured, when teachers teach the history of modern Africa without mentioning the role of Christian missionaries, or when the Christian view of time and history is ignored, and the like), then, it seems to me, the Church must protest. (Continued page 6)

THE DIVINE IMPERATIVE TO TEACH

The Rev. William H. Schiemann

The Church has a divine imperative to baptize and to teach. Everything has been made by God and therefore committed to the care of men when he told us to subdue the world. Therefore, all things being equal (that is, equal talents, equal ability, equal responsibility, equal common sense, etc.), the Christian, in any type of work, is bound to be a better person merely because he is in a better position to interpret his work in the light of God's revelation; even so in the life of a teacher. Who can better describe and explain science, geography, history, mathematics, and the Christian faith than the one who is committed to God's will and promises.

On the other hand, the Church baptizes babies. We say baptism is not magic, but our practice is something other than what we teach. When the water and word and blessing is put upon the child we expect that this *ex opera operatum* would see the child through to heaven by way of confirmation. Why are we shirking our responsibility? We, the Church, are also responsible for this part of creation; namely, the children who have been baptized.

Here is the basic reason for the existence of general education as part of the responsibility of the parish church.

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There are enough children who want to be educated, and so it would seem that baptized children (who have received this initial gift of God) should be given preferences in the parish school. Through a guided curriculum in religion, the intellectual part of the Christian faith is assured. Through the daily recitation of Matins in each class and through a weekly celebration of the Eucharist, the spiritual part of the Christian faith is maintained. The parish school presents these possibilities.

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The parish school exists so that the seeds of God's Word which have been sown can, by Christian example, be brought to mature Christian faith in the lives of His little ones. Not only is there a possibility to fulfill this task, but the parish school becomes a useful arm of the Church in reaching out to the unchurched. At least one experience has shown that thirty percent of the children attending school come from unchurched families. What a mission!

Besides accomplishing these things, when the church conducts parochial education even teachers in other than parochial schools have a new attitude toward education. The Christian teacher is a person who teaches in two different situations; that is, parochial and public.

But he who has the task of transmitting culture and all the facts of creation has been called by God. In the one situation he has other influences to assist him; in the other, his task is unique. Parochial education is the responsibility of the Church as She lives with the Bridegroom, and looks for the day of eternal bliss when all the redeemed sing His glories in heaven.

[Note: William Schiemann writes from his experiences at the Evangelical Lutheran Church of the Epiphany (LCA), Brooklyn, N.Y., at which he serves as pastor of the congregation and headmaster of the parish parochial school.]

The goals of the RLCA are entirely in terms of action on the ethical level. These goals remain the central cause, it would seem, over and above the religious orientation of individual members. Conflict is inevitable. The Oct. 10, 1963, issue of Walking Together admits this basic difficulty by stating that not all religious groups "are concerned with social justice." In light of this, the "most important work" which the RLCA is called upon to do is "interpreting to those laymen and clergymen who are only interested in 'individual salvation' the full significance of our religious heritage, pointing out that the demand for social justice inherent in the Judeo-Christian tradition cannot be ignored or denied." We must ask what role the RLCA has for those who are committed to more than the "Judeo-Christian tradition."

With these limitations in mind, some words of praise are necessary. The RLCA, particularly through its monthly Religion and Labor, provides good coverage of such things as industrial chaplaincy, in the various forms it has taken in France, England, and America. It is currently quite concerned with the problem of unemployment resulting from automation.

It should also be noted that RLCA has had a definite influence upon some unions, an influence which must be considered beneficial. This can be seen in the UAW, a union in which the RLCA has been particularly influential. This influence can be seen in the unique Board of Review, a board composed of professional men, including clergy, which has final jurisdiction over disputes rising within the union. In light of the treatment of members' grievances in many unions, this appears a most beneficial arrangement.

In spite of the difficulties which RLCA poses for us as Lutherans, the Nov. 18 conference will be a worthwhile experience for all who are able to attend. It may, hopefully, provide a challenge to some of our more narrow parochial backgrounds, and a stimulus of thought concerning some of the serious problems facing our parishoners and neighbors, and therefore facing us.

-Henry Ireland

Obviously, gentlemen, these are just random thoughts...generated by the two articles in last week's Seminarian. We have long maintained that the home, the church, and the school, have a distinct role in the moral training of the nation's youth. Thanks to the Supreme Court, we can now take a new and perhaps more realistic look at what those distinct roles can and should be...

W.H.

FIRST SYMPOSIUM SET

The Symposium Committee of the seminary is happy to announce that the first symposium of the 1963-64 school term will take place on Wednesday, Nov. 20, 1963, at 8 p.m. The topic for discussion is the Psychological Testing Program of the candidates for the Lutheran Church in America. Dr. J. Victor Benson, who is the Secretary for the Board of Theological Education in the LCA, will be the main speaker. He will present the "Whys" and the "Wherefores" of such a program. The program will be a panel type of presentation, and we will have two members of our faculty on the panel with Dr. Benson. Mr. Kaufman and Dr. Doberstein will present their views on these tests as far as their departments are concerned. An opportunity for questions from the audience will follow the presentations.

We extend the invitation to everyone to attend. With your participation, this symposium could be a very fruitful program. Refreshments will be served following the program.

Ken Laber, Symposium Comm.

Note: On the 18, 19, and 20 of November, Dr. Benson will be on campus to discuss the results of the tests with the juniors.

BIBLIOGRAPHIC MUSINGS

For the Reformation Season, your library has on display pictures and maps of Men and Places of the Reformation. Some of the lesser men are featured. You will also see some interesting woodcut maps from the early 1700's. German cities include Augsburg, Marburg, Wittenberg, Worms. Have a look! You will chuckle over these quaint old maps.

Henry Scherer, Librarian

In the wake of the festivities and Pan-Protestant rallies of the Festival of the Reformation, -- a time when Lutherans forget the Reformer's unkind words about other sects, and join together to commemorate their common heritage, to remind the faithful that the Church was reformed or to cry out that it still needs reforming, or more likely to remind them that Rome is still the same after four hundred years -- the Church Universal, the ONE HOLY, CATHOLIC AND APOSTOLIC CHURCH gathers to celebrate the Feast of All Saints. In the SBH All Saints' Day is ranked as a feast equal to that of Reformation Day; the Sunday following November 1 being set aside for the commemoration of all Saints, while the Sunday preceding October 31 being reserved as Reformation Sunday. Thus the SBH Commission witnesses to its feeling that these feasts are of equal importance for the gathering together of the faithful.

The Feast of All Saints historically reaches back to the fourth century in the orient. At first, however, only martyrs were honored, the date being the First Sunday after Pentecost (a date still held by the Greek Church). In Syria the Feast was placed on the Friday after Easter. The celebration of All Saints in the Western Church stems from the dedication of the Church of Saint Mary and the Martyrs (formerly the Pantheon) in the seventh century. This church was dedicated on the 13th of May, 610, in Rome by the Roman Bishop, Boniface IV; thus All Saints originally was celebrated on the 13th of May. The transfer of the Feast to November 1 occurred in the 9th century from purely practical reasons, when the stream of pilgrims to Rome had so greatly increased that there arose a food shortage during the spring of the year. Thus Gregory IV, Bishop of Rome, is credited with transferring the Feast to the Fall and selecting the date, November 1. In the next century the 2 November was set aside in monasteries and then later throughout the Latin Church as a day of the commemoration of All Souls, a day dedicated to the remembrance of the souls of the faithful still in purgatory. The latter feast may be seen as a correlative to the growth in this century of the Masses for the Dead, and was a kind of catch all for those who were in the process of being prayed into heaven. At the time of the Reformation, All Souls' Day was removed from the Evangelical calendar, but All Saints' Day was

retained. In addition Luther instituted the remembrance of the dead on the Last Sunday in Trinity Season, a Sunday whose general tenor is something less than joy. In contrast to the Lutheran (German) Totenfest All Saints' Day is one of glorious remembrance of the Saints of heaven, the glorious company referred to in the preface each Sunday--"therefore with angels and archangels and ALL THE COMPANY OF HEAVEN....."

The propers for the Feast reflect the joy of the day; the theme set by the Introit is one pictured by Saint John the Divine, in which a great multitude in heaven, stand before the Lamb clothed in white robes, eternally singing the praises of God. The Psalm (33) reflects the joy of the righteous singing to God. The other chants include Psalm 34, while the Alleluia verse is taken from Saint Matthew: "Come unto me all ye that labor and are heavy laden and I will give you rest". The Offertory verse is taken from the Apocryphal Wisdom of Solomon (3:1-10): The souls of the just are in the hand of God, the key verse being "In the sight of the unwise they seem to die: but they are in peace. Alleluia!" The Communion verse echoes the Gospel for the day by the chanting of the Beatitudes. The Offertory verse, the Gospel, and the Communion verse, all reflect the participation of the Church Militant on earth in the celebration.

The key to the meaning of the Feast, however, is best exemplified in the Collect which emphasizes the union of the Church Triumphant in heaven and the Church Militant on Earth in the Mystical Body of Christ, the eternal aspect of the Kingdom of God which cuts across time and history to include in ONE Body all the saints in Christ. The Collect continues with the petition that we, the Church Militant, may receive grace so as to imitate the blessed saints in their virtues and godly lives in order to come at length to those unspeakable joys prepared for those who love God. And herein lies the reason the saints have such an importance in the Evangelical tradition; their commemoration serves to keep our thoughts from becoming narrow and sectarian by constantly reminding us of our union in Christ with all the faithful throughout all ages, aeons upon aeons. This emphasizes the catholicity of the Church of the Augsburg Confession. We are ONE with the Apostles, ONE with the Church Fathers, and ONE with all those throughout the history of the Church, who have fought the good fight and with Saint Paul have attained the crown of victory. Secondly, the saints serve (continued Page 8)

CONCERNING D.A., cont...

This is obviously the way of the faith. Up to this point, those who have not agreed with the point of view have done nothing but heap coals of damnation upon the head of the author. Perhaps in this we too have failed to see the fine distinction between justice and love in our understanding of the Gospel.

2. The real issue in question is not the personality of the author of this article, but the real root of the problem is that man in his sinful nature cannot love his brother who is of a different skin color. Perhaps we had best attack the problem at its roots, rather than in wasting our time attacking specific personalities.

Donald P. Beck

HALLOWEEN CAROLS

Last Friday night a dozen or so seminarians inaugurated the first annual event of Halloween Caroling to the faculty members living on campus. The Halloween Carols were written by Charles M. Schultz, creator of the comic strip "Peanuts", and appear in a Halloween greeting card put out by Hallmark. The Halloween Carols are the traditional Christmas Carols with the Christmas jargon removed and the Halloween jargon inserted. The following six carols constituted the repertoire of the carolers: I Heard the Bells on Halloween, Deck the Patch, I'M Dreaming of the Great Pumpkin, The Twelve Days of Halloween, Pumpkin Bells, and Oh Pumpkin Cards. It is obvious by the titles to determine the origin and tune of each of the first four carols listed; however, the last two might present a problem. They come from Jingle Bells and Oh Christmas Tree.

Every faculty member on campus was serenaded by these beautiful carols and, as a climax to the whole evening, the carolers visited Dr. Baggett and presented him with their talents. The entire evening was immortalized on Larry Burr's portable tape recorder, and the tape will be turned over to tape-recording chairman, Paul Payerchin, for storage in the library archives.

Greg Shannon

ALL SINTS DAY, cont...

as a reminder and an incentive to us to lead godly and upright lives. And thirdly, the commemoration of the saints serves to encourage the faithful in every age to persevere in the fight against the world and Satan in order to attain to those joys so vividly described by Saint John. At this point it is important to remember the words of Hitler (another German of the revolutionary variety, often seen by historians as a direct product of the Reformation!): "If I had to believe in some kind of life after death, I would prefer the Mohammedan Paradise; what an insipid heaven the Christians have-- old hoary men and children, waving palms and singing hosannahs for eternity!" Only the Christian who has experienced the mysterious uplifting quality of worship can understand why Saint John could describe heaven with all the saints standing round the throne, dressed in their white baptismal robes eternally adoring the Lamb. All Saints' Day may never rival Reformation Day in popularity, because it is a feast that has eternal rather than historical perspectives, but for those of the faithful who know that the parousia is not a dated concept, All Saints' Day will always be a beautiful reminder of their common worship of the Unblemished Lamb in communion with those who have gone before with the sign of the cross on their foreheads. GOD GRANT THAT THIS ALL SAINTS' DAY MAY FIND ALL THE SAINTS OF MOUNT AIRM GATHERED AROUND THE GREAT BANQUET TABLE OF THE LAMB, AND THAT THEIR PRAISES MAY HAVE AN ETERNAL RING!

Paul F. Kokenda

FOR I DESIRE MERCY

It is the gracious will of the editor of the Seminarian Quarterly that none be excluded from the glory of literary and pictorial recognition. On this account the loving heart of the editor freely gives time until the 15th of Nov., realizing that various burdens may have hindered production. The Wives' Club is henceforth also included, in recognition that they and their husbands are indeed one. Say hello to enthusiasm for me. Bill Bock

THE LEOPARD

Burt Lancaster stars in this current-ly running film which won the prize award in the 1963 Cannes Film Festival. The setting is Sicily at the time of the Garibaldi revolution. The aristocratic class, threatened by the possible loss of their power and prestige, join in support of the revolution to insure that all things will remain the same. This is the basic theme of the film: that things must change in order to remain the same. And so, a young aristocrat abandons his home in the hills to fight in the bloody war being waged against the royal forces. He returns as a hero only to later to put to death those revolting against him. Lancaster, who plays a leading aristocrat, is hard struck by the vanity of it all. The futility and meaninglessness of the happenings leave him in tears and despair.

One is reminded of the words of the Preacher in considering the thoughts of Lancaster - 'Vanity of vanities, all is vanity.' There is nothing really new under the sun.

When the picture ended, the audience I was with was quite surprised. The film obviously wasn't satisfying to them. But then, the picture isn't meant to be a story to amuse or to be enjoyed. The scenes are loosely put together. And there is no real ending - just another beginning. But this is all for a purpose. What we have are character studies; beautiful and deep. Each character has his or her turn to stand out with motives and desires laid bare. And there is no ending to the picture precisely because there is no real ending or telos in life. All things are as they were.

The acting, by each and every character, is superb. And if that isn't enough to make the film worth seeing, the photography itself demands our viewing.

On all points, The Leopard is a must film to see.

J. Bresnahan

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H. Ireland; R. Sieling; J. DeLong.

Senior Field Work Continued

summed up in the words of Jesus, 'I was in prison and ye visited me'. Only by realizing the full implication of those words can the Church awake from its slumber and like leaven grow and expand even within prison walls.

J. Bresnahan

OFFICIAL 100th ANNIVERSARY MUGS

Those students or faculty members who wish to purchase an official 100th Anniversary Mug should see Paul Payerchin in Room 3 of North Dorm.

The mugs can be ordered in white, black or dark blue with the official Seminary emblem and 100th anniversary written in 22 KT. gold on the front. The price is \$2.25. If you wish a personalized mug with your name or nickname on it, the cost will be \$2.60. Please contact Mr. Payerchin before the end of the week.

Start Christmas shopping early - buy a mug.

THANKSGIVING DINNER

NOVEMBER 21

MT. AIRY vs EASTERN BAPTIST

The Mt. Airy Angels who got back on the winning trail will host the "Immersionists" from Eastern Baptist Seminary at the Ardmore field this Saturday at 10:30 a.m. Earlier this year they edged the Baptists by a 13-6 score. E. Baptist will be trying to even things up while the Angels will be looking for their fourth win against one loss.

The team needs support and only YOU the student body can give it to them. Since this is the Angel's first home game why not come out and see YOUR winning team play.

For those who wish directions to get to the Ardmore Field take Lincoln Drive to City Line Avenue. Turn RIGHT off City Line onto Lancaster Rd. (Rt. 30). At the FIFTH traffic light turn LEFT (Wynwood Rd., Atlantic Station on the corner). At the SECOND light on Wynwood Rd. turn LEFT (St. Paul's Lutheran Church) the field will be on your RIGHT.

Come out Saturday morning and see YOUR team win!!!

BOWLING

ATTENTION!!! "Worldly Men!" Get more out of life, go to the bowling alleys. Now YOU may have the opportunity to display your bowling skill (if you are modest, you can just participate in the game)

The Green Tree Bowling Center located on Mt. Airy Avenue near Chew has named Monday, Wednesday or Friday as possible openings when lanes would be open for the Seminary to conduct its own bowling league. The cost would be \$.45 a game with shoe rental at \$.15. It is being planned to have six teams (Two from each class) with five to eight men on a team. Cost for three games plus shoes would be \$1.50. Your class Athletic Chairman NOW has a sign-up sheet. More details later.

MT. AIRY SINGLE TENNIS CHAMPION

Robert A. Heydenreich, a junior, defeated Donald Myrom for the single Championship in straight sets of 6-1 and 6-1. Heydenreich earlier defeated Brian Snyder 4-6, 6-2; George Keck 6-0, 6-0; and Victor Weischl 6-1, 6-4.

STUDENT WIVES' CLUB

This past Monday evening, Dr. Theodore Tappert was the guest speaker at the Wives' Club meeting held at the home of Mrs. William Lazareth. Over 80 people heard Dr. Tappert talk on the "Latest Developments of Roman Catholicism and its Affect on Lutheranism."

At a time when all eyes are seemingly turned to Rome and the Second Vatican Council, it is easy to mark the interest in Roman Catholicism shown by so many Americans. But this is not the only indication of interest; books, movies, and television programs are including more and more stories of nuns and priests. And the prime example of the interest and succeeding acceptance came three years ago when a Roman Catholic was elected President.

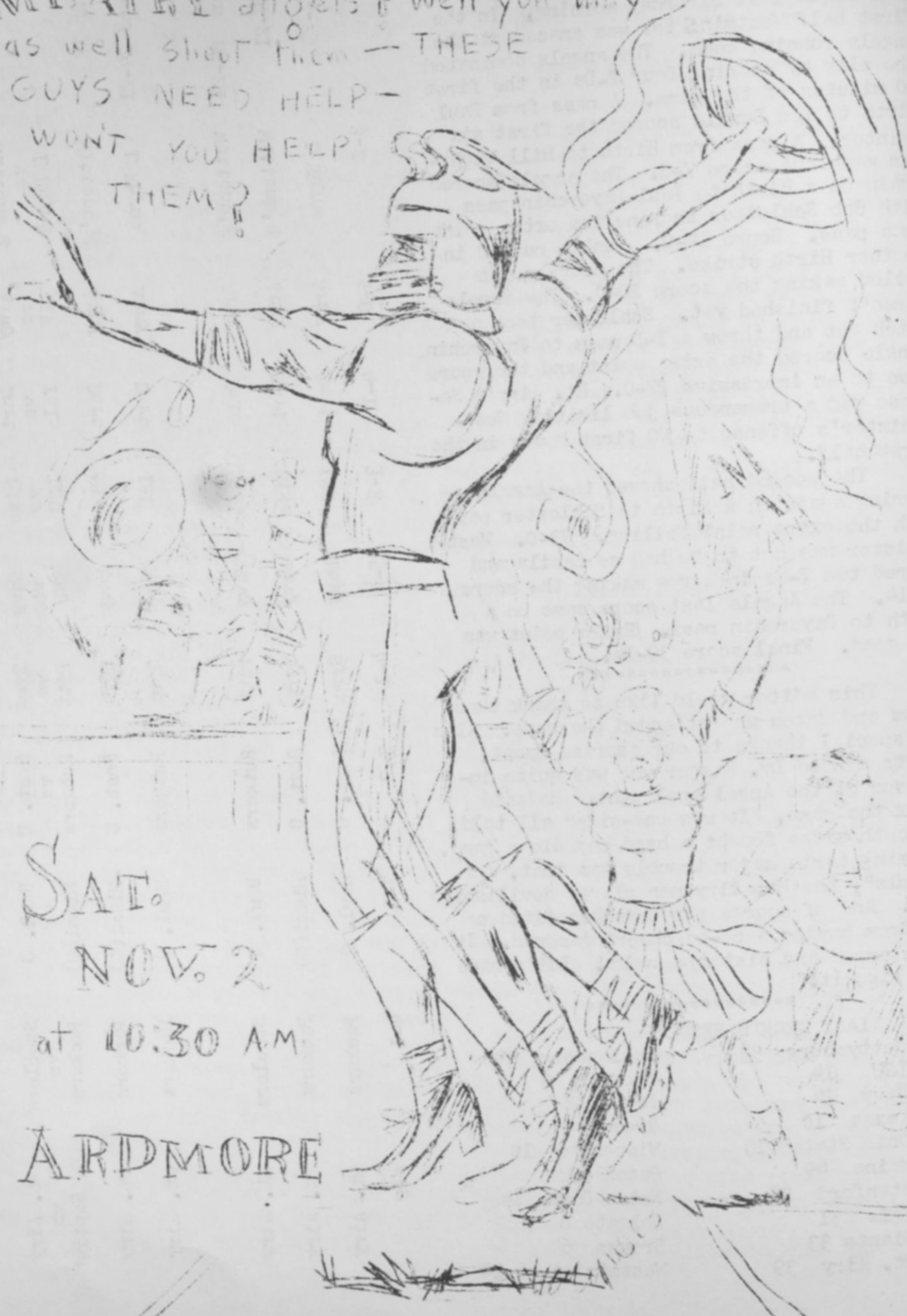
What is the attitude of Protestants toward this growing acceptance of and focus on Roman Catholicism? Dr. Tappert noted two major feelings expressed by Protestants on this score:

1. Alarm. This feeling is brought on by the spectacular increase in the Roman Catholic population since the Civil War, causing Protestants to feel that Roman Catholics will ultimately be in the majority. However, because of the greater restrictions on immigration and the increasing use of birth control methods, this alarm seems unfounded.

2. Hope for rapprochement and ultimate unity. A major reason for this hope is the idea that Christendom could present a united front against communism. Doctrinal reforms have occurred in the Roman Catholic Church, such as concerned church organization, where freer thinking is allowed, the laity, which is recognized finally along with the clergy and the liturgy, which may soon be done in native languages. But these doctrinal reforms do not alter the essential characteristics of Roman Catholicism. Its conception of the God-man relationship still differs significantly from that held by evangelical Protestantism. Nevertheless, if Protestants preserve their vitality and adhere to reality, in some distant future their hope for rapprochement and ultimate unity with R.C. will become a fact.

Carol Weiser

WHAT! NOT GET OUT AND CHEER YOUR
MILITARY angels? Well you may
as well shout them — THESE
GUYS NEED HELP —
WONT YOU HELP
THEM?



SAT.
NOV. 2
at 10:30 AM
ARDMORE