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"ADVENT VESPERS" TOMORROW NIGHT

"Advent Vespers" will start tomorrow night in the Chapel at 6 o'clock. Mr. Foster McCurley will officiate at this service. Immediately following Vespers a buffet will be served in the Refectory. All students, wives, "dates," staff, and faculty are invited as guests of the Seminary. Tom Keener and his crew will be there to serve. Following the buffet (at about 7:45) proceedings will move to the library. The Choir Octet will sing and perform for about an half an hour. Included here will be a Buxtehude Cantata. Following this, carols will be sung led by the Choir.

JOYFUL MYSTERIES

Each year, with the return of the Seasons, there is unfolded before our eyes the vision of the events in the life of our Lord. At present we look for the joyful feast of the Incarnation of the Eternal Word of God. Christmas is one--the greatest-- of a series of such scenes and events. Together, these events form "the joyful mysteries," which are related in the first two chapters of the Gospel according to St. Luke. During this holy season we would do well to give thanks for these testimonies of God's gifts to me, and for man's felicity as the recipient of God's favor and grace.

The Joyful Mysteries

1. The Annunciation, Luke 1:26-38
2. The Visitation, Luke 1:39-56
3. The Holy Nativity, Luke 2:1-20
4. The Presentation, Luke 2:22-40
5. The Child Jesus in the Temple, Luke 2:41-51

G.R.S.

RENEWAL OR CHANGE?

Time magazine recently contained a brief analysis of the Vatican Council. It is an incisive analysis and well worth the effort and shekel to purchase a copy. Reading the article brings one up with a start. The struggle within the Roman church now lies between those who, under the leadership of the present Pope, desire some sort of renewal in the church, and those who want to maintain the status quo. The latter apparently tried to prevent the holding of the Council; failing in this mission, they then tried to delay it; and failing on that score, they then tried to dominate it (and will continue to try) so that nothing really new will come from it. Our Protestant instincts almost lead us immediately to judge these opponents of renewal unfavorably because they are so dominated by tradition. We even go further and say to ourselves that even those

(con't. p. 5)

COMMENTARY ON CIVIL RIGHTS
May-17-1954-and-all-that

The Supreme Court ruling against segregation in the public schools began our current phase of the struggle for equal civil rights. Today I would like to focus on one aspect of this problem as it exists in its current form. In recent months we have been most aware of the power of the sit-in as an organ for public protest. In the coming months we shall see "busing" developed as another weapon for the civil rights arsenal. The field test has been in New York City and we shall conclude this article by considering Paul Ransey's evaluation of this program. (CHRISTIAN ETHICS AND THE SIT-IN)

To start, however, let me say something about the context of the problem. In the South the problem of school segregation was clear-cut. In the North the problem was clouded by the problem of de facto segregation. The situation came into focus when it was noticed that two school districts could exist side by side; one having its capacity overcrowded, the other not utilizing its fullest capacity. Once the problem was in focus it also became clear that district lines also followed color lines. Out of this situation there emerged a concern for better education and a demand for breaking down the so called "neighborhood" school districts. The problem was that former neighborhood districts now had become solidified into color boundaries and "busing" became the method for combating that which could have been otherwise dealt with by responsible reason.

As those engaged in the civil rights struggle in this area have seen fit to do battle, there has emerged a second aspect of the problem. The fight against existing de facto segregation has become a fight for an integrated education for all. So we turn to Paul Ransey:

"If the 'right to an integrated education' (in contrast to the right not to be forcefully segregated by the public school system itself) is made an absolute, then the only way to insure this and prevent an absolute decline

of schools in districts that are predominately of one race would be to use the children of the minority as pawns "sent" into the schools of various localities, forcefully integrating everyone in order that anyone may have his right to an integrated education. Having abandoned the neighborhood school attendance, the Board of Education (of New York City) will find no other clear ground to stand on. To avoid inintentional segregation, the school board's policy would have to become intentional integration, i.e. enrollment along race lines, but this time by mixing the pupils according to race. This would be an ironic conclusion to which to come in practice. Yet something like this is bound to be the result of attending only to abstract equality and togetherness in our policy-making and of forgetting the distance between man and man and the fabric of real community which public institutions ought to rest upon and not destroy." (pp 54-5)

In conclusion we need to keep the extremes in view. The one extreme is to deny that school districts follow color lines, the other extreme is to insist that an integrated education is the best education.

R. Grove

P.S. If you saw or know Antigone, ask yourself if picketing at the Liberty Bowl makes sense?

"SUCH AN ECONOMY"

A Reaction from the Religion & Labor Conference.

Dick Sieling, in his article (Dec 4 issue of THE SEMINARIAN) asked the question, "What is the central purpose of a free society?" Actually society has more than one purpose. It is defined as an organization of persons associated together for various reasons: religious, benevolent, literary, scientific, political, economic, patriotic, etc. In this article I would like to discuss just one of the many purposes of society: the economic purpose.

I don't believe anyone would disagree with me if I said that the aim of economic activity (cont. p. 3)

"Such an Economy" cont...

is to achieve and maintain full employment with full production both in industry and agriculture with an annual increase in the gross national product. I think most people engaged in economic activity of one sort or another would agree with this purpose, for it means work, money in the pocket, and goods in the house.

Still there are some today who would disagree with such an aim. They would say that it was correct for the past when the people needed goods and the country was building itself up. But today such a purpose is no longer valid. Why? - because we have already fulfilled that purpose. We have produced enough for all. In fact we have over produced. We have held this purpose too long, and the result is that we no longer have full employment and full production, either in industry or agriculture. The result is that unemployment and production at half capacity rise in the same proportion as our gross national product. Waste and abundance grow together. Sorrow and joy increase together, and the net result people call, with mixed emotion, liesure time.

In such a condition we ask again: "What is the purpose of economic activity?" Is it full employment and full production with material abundance or is it perchance liesure time; time for men and women everywhere to fulfill their lives as God intended them to be fulfilled?

Is not the real purpose of any economic system the providing of a full life for all? If true, then it may well be that in the years ahead we will find our selves entering into a new style of civilization in which work and economic activity are not the primary concerns of society, but one where social and civil justice and a full life for all are the primary concerns. Such a style of living will aim at the distribution of its abundance more than the production of it. Such a people will share their wealth; will be motivated by moral factors as well as self-profit considerations. Such an economy will expand its foreign trade especially to the needy nations and to its enenics as well. Such an economy will bring together our wealth and

the needs of others, the rich and the poor, the suburbs and the city slums, the 'haves' and the 'have nots'. Such an economy will plan and plan indeed, but not to fulfill the insatiable desires of the consumer, not to spend millions of dollars on advertising and publicity on the consumer, not to promote a free-wheeling economy driven by compulsive consumption, but rather plan to develop a cleaner, healthier, safer, more beautiful country and a more cultivated, and better educated people. Such an economy will plan to work economically and politically and both individually and corporately for the common good.

Such an economy will encourage all people to pursue an interest without fear or favor which they find vital, and such an economy will give them their due reward. Such an economy, be it democratic, socialistic, or both, will seek cooperation more than competition. Such an economy will not have machines manage people but will use machines for human ends.

Such an economy may be a fantastic and impossible dream in light of the sinful nature of man, yet, there are signs today that such an economy may develop. What these signs are I leave to you and to those who are deeply concerned about the real purpose of the economy in which we must proclaim the gospel of Jesus Christ.

Boð Joachim

Note: See article - "Caught on the Horn of Plenty", a bulletin issued by the "Center for the Study of Democratic Institutions."

BIBLIOGRAPHIC MUSINGS

Take some books home with you to read during vacation. One week reserve books may be borrowed now, and are not due back until January 2. Sorry, but overnight reserve books and overnight loan commentaries are not included.

Other libraries continue to share lavishly in the gifts given to us. We have shipped 27 books to Nommensen University in Indonesia since our last notes; and sent 85 books and 37 magazines to the Eastern Penna. Correctional Institution in Philadelphia.

Have a Blessed Christmas.

Henry Scherer, Librarian

Tom McClellan will leave Dec. 26 for Jordan where he will join the Univ. of Pennsylvania on their latest archaeological dig. Because of his previous experience in Jordan, Tom was asked by Dr. James Pritchard of Penn. to accompany the expedition. In the following article Tom discusses some of the problems involved. Incidentally Tom will return around March 1. We wish him well.

In the Jordan Valley there are hundreds of tells (hills) that hide within themselves the remains of many biblical and pre-biblical cities. Dr. James B. Pritchard has chosen one of these mounds to be the site of the latest University of Pennsylvania expedition. It is called Tell es-Sa'idiyeh. It lies 30 miles north of Jericho and one mile east of the Jordan River in a deserted and isolated area.

Nelson Glueck (cf. Time, Dec. 13) suggests that this town may be the ancient biblical town of Zarethan. It is mentioned only a few times in the Old Testament. "...the waters coming down from above stood and rose up in a heap far off, at Adam. the city that is beside Zarethan and those flowing down towards the sea of Arabah, the Salt Sea, were wholly cut off; and the people passed over opposite Jericho." (Joshua 3:16) In I Kings 7:46 it says "In the plain of the Jordan the king cast them (bronze implements for King Solomon's temple), in the clay around Succoth and Zarethan." Also see I Kings 4:12 and II Chronicles 4:17.

There are many problems involved with Zarethan. Is Tell es-Sa'idiyeh the ruins of Zarethan? Was there extensive settlement of the Jordan Valley during biblical and post-biblical times? Why does not the Bible make more mention of Zarethan and the other surrounding cities?

The expedition may shed new light on some of these problems and may even raise some new problems. It may simply do nothing more than move a lot of dirt.

Tom McClellan

The growing awareness among Christians that the wounds in the Body of Christ must be bound up and healed is certain to result in a Church whose shape is far different from that which it has had in the past thousand years. Our generation will not see the day when our Lord's prayer "that they all may be one" is fulfilled, but if we wait and listen we may make it possible for others to see that day.

One of those to whom we should listen is Hans Kung, whose little book, That the World May Believe, was published in English this summer. Cast in the form of letters to a Roman Catholic student engaged to a girl of a different faith, the volume is in fact a series of light essays on topics related to the present division of the Church.

At first reading this book is startling. One reads, for example, that "no man...can do anything good of himself. He is, right from the start, absolutely dependent on God's Grace. In the Cross and Resurrection of Christ, God has shown himself gracious towards all men, adjudging them righteous. A man has to abandon himself to God empty-handed, without works, putting his whole trust in him...It is only from this state that he can then fruitfully do the works of love."

The knowledge that such words were written by a Roman Catholic, once the amazement has worn away, can do two things. They can cause us to re-examine our attitude toward our separated brethren to see if perhaps we have judged them on the basis of conflicts and positions long since dead, and they can cause us to examine our own position, to see if time may not have made possible agreement that a former, polemical century denied.

This book is not a summary statement of modern Roman Catholic thought. It is one man's views on a limited topic, expressed in popular language. But it will repay the short time required to read it, if only by stimulating a reassessment of our own position. As Kung said in an earlier work, "what is needed is to listen to the other side, to be carefully attentive, to be modestly inquiring, and finally to be understanding in interpretation and so to discover truth thru love."

THE ICE BREAKS

The Seminary Bowling League now called, The Evangelists' League, began the 1963-64 season Monday night. In keeping with the spirit of things, the teams have decided to call themselves - Matthew, Mark, Luke and John. John rolled up a three game average of 731, Luke a 729, Mark a 727 and Matthew a 652. Captains were elected and are as follows: Matthew-R. Meyer, Mark-B. Cornelius, Luke-H. Dierk, and John- J. Papada. The high Bowlers for the evening were Shelton-181, Arnold-178, Stierle-175 and Cornelius-174.

BOWLING SCHEDULE

Jan. 6 (11-12)	Luke vs Mark
(13-14)	John vs Matthew
Jan. 13	Matthew vs Luke
	Mark vs John
Jan. 20	Luke vs John
	Matthew vs Mark
Jan. 27	John vs Matthew
	Mark vs Luke
Feb. 6	Mark vs John
	Luke vs Matthew
Feb. 10	Matthew vs Mark
	John vs Luke
Feb. 17	Mark vs Luke
	Matthew vs John
Feb. 24	Luke vs Matthew
	John vs Mark
Mar. 2	John vs Luke
	Mark vs Matthew
Mar. 9	Matthew vs John
	Luke vs Mark
Mar. 16	John vs Mark
	Matthew vs Luke

LAST WEEK'S RESULTS

Navy 21	Army 15
Pitt 22	Penn St. 21
Tulsa 22	Louisville 15
Alabama 17	Miami 12
Packers 31	Rams 14
Lions 38	Browns 10
Giants 33	Steelers 17
Bears 24	Lions 12
Patriots 46	Oilers 28
Raiders 41	Chargers 27

Renewal or change...

who seek renewal can hardly allow the Roman Church to break out of its shell too much, because they, too, are in reality prisoners of tradition. (This includes even such a "progressive" thinker as Hans Kung. At the conclusion of his The Council, Reform, and Union he bows in favor of papal infallibility, something of which he says can never be changed.).

And yet there comes the question: is there not also a "Protestant tradition", a tradition, like the Roman one, which as it has grown has obscured the Gospel? Is it possible that our Lord's words to the Pharisees is not one to lull us into the stupor of self-complacency by condemning his first century opponents... but words which also strike squarely into our own complacency and love of the status quo?

The point we are trying to make here is that mere change is by no means renewal. To champion change just for the sake of change is only a kind of sterile restlessness. The Church, however, must live ever under the judgment and grace of God...And this means continuing re-examination of her structure (and institutions) and constant renewal of her life. The champions of tradition in Jesus' day put him to death in the name of orthodoxy. Lest we fall under the same judgment, we must be willing, on both the corporate and personal levels, to undergo the painful process of sifting out the authentic from the spurious...and to be continually re-formed under the Word of God. Let us be aware of traditions and the status quo which might make void this Word.

W.H.

The SEMINARIAN is published weekly throughout the academic year by the Student Body of the Lutheran Theological Seminary at Philadelphia.
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HOLY COMMUNION--JANUARY 8

The Sacrament of Holy Communion will be celebrated in the chapel on Wednesday, January 8.

Have a Safe Vacation and a Blessed Christmas

"BEAT THE EXPERTS"

	Rose Wash vs Ill.	Cotton Navy vs Texas	Orange Auburn vs Nebra.	Sugar Ala vs Miss.	Gator N Car vs Air F	Blue Bon. L S U vs Baylor	Liberty Miss St vs N Car S	Sun Oregon vs SMU
Myrom 57-32-3	Wash	Texas	Auburn	Miss	N Car	Baylor	Miss St	SMU
Seminar'n 56-33-3	Ill.	Texas	Auburn	Miss	N. Car	Baylor	Miss St	Oregon
Y O U								
Papada 54-35-3	Ill.	Navy	Nebra.	Miss	Air F	L S U	Miss St	S M U
Jacobs 52-37-3	Ill.	Texas	Auburn	Miss	Air F	Baylor	Miss St	Oregon
Slingerl'd 49-40-3	Wash	Navy	Auburn	Miss	N Car	Baylor	Miss St	Oregon
	3-2	3 - 2	4 - 1	5 - 0	3 - 2	4 - 1	5 - 0	3 - 2
	Hula East vs West	Shrine West vs East	Civil Gray vs Blue	N F L Bears vs Giants	Run-Up Browns vs Packers	Civil North vs South	A F L Buffalo vs Boston	All-Star West vs East
Myrom 57-32-3	West	East	Blue	Giants	Packers	North	Boston	West
Seminar'n 56-33-3	East	East	Blue	Bears	Packers	North	Boston	East
Y O U								
Papada 54-35-3	East	East	Blue	Giants	Packers	North	Boston	East
Jacobs 52-37-3	West	East	Blue	Bears	Browns	South	Boston	West
Slingerl'd 49-40-3	West	East	Gray	Giants	Browns	North	Boston	West
	3 - 2	5 - 0	4 - 1	3 - 2	3 - 2	4 - 1	5 - 0	3 - 2