



SEMINARIAN

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CHOIR TO SING TONIGHT

The Seminary Choir will present at 8 o'clock tonight the liturgical drama, "The Play of Herod." The pageant, which is produced with scenery, costumes, and orchestra will be given at Trinity Church, Germantown. You are cordially invited.

"The Play of Herod" is a thirteenth century musical drama from a French monastery and has been scored for the Choir by Mr. Robert Bornemann, Director. The play met with great success last year, and because of the demand, it will be presented in various locales in the next few weeks.

This weekend the Choir will be "on the road." Concerts will be sung and the play performed in Beachwood, Perth Amboy, Pennsauken, and Atlantic City, New Jersey.

ANNOUNCEMENT*THE CORNELL-MT. AIRY SEMINAR

The dates for the Cornell-Mt. Airy Seminar will be March 13 and 14. The format for the presentations and discussion will be the same as last year. This year's topic is, "The View of Man in Light of Modern Psychology." A full schedule will be announced shortly. Keep these dates in mind so that you will be able to attend and participate.

Russ McIntyre

BIBLICAL COLLOQUIUM TOMORROW

Your attention is again directed to the Biblical Colloquium, which will be held tomorrow night in the home of Mr. Bornemann. The topic will center around "Bible Study for Student and Pastor." Dr. Reumann, Mr. Sigel, and a parish pastor will speak. All students and wives are invited to attend.

ECUMENICAL STUDENT CONFERENCE

"What do you do when 3,000 Christian students and leaders gather for a week to discuss the Christian world mission?"

The occasion was the 19th Quadrennial Ecumenical Conference on the Christian World Mission, held last week at Ohio University. In attendance were nearly 1500 international students representing nearly 75 countries of the world, plus American students representing all major denominations and most minor ones. There were 25 official Roman Catholic observers. Ulrich Honicker, Lee Longrie, Margaret Ann and myself attended from this Seminary.

What do you do at a conference of this sort? You watch a current award winning movie, "Room at the Top"; you share in a tradition-breaking and precedent-setting Service of Holy Communion according to the Apostolic Tradition of Hippolytus; you spend three hours a day in a "Living Unit Group" composed of twenty other conference members, representing as much as possible all the denominations and nationalities present at the conference; you watch a manifestation of the institution "church", Bishop Daniel Corrigan, director of the Home Department of the National Council of the Protestant Episcopal Church, emerge as one of the guiding lights of the Conference in his role as chaplain; alongside of him you watch a manifestation by and large far from the institutional "church", the civil rights movement, emerge with more determination and more creativity than before.

Why the movie? Why particularly a movie showing a young man from the "wrong class of people" climbing towards his idea of success, the room at the top? The plight of the young man who has reached "the top"; who is married to the woman he doesn't love, and who is guilt-ridden by the (cont to page 3

A CHAPEL MEDITATION by Russell McIntyre
(Preached January 14 in the Chapel)

To the outside, we're in a world of our own. To those in the street passing by, we live in some special, perhaps even pietistic world. We're something special. We are different. To these people we're just not the same as they. We have some special quality--something that drives us to the church, something they don't have--so they feel.

They look at us and see us apart from the world they know. They look at us and see us apart from this world which they know to be sinful, evil, defiling. The only trouble with this is that some of us feel the same way--that we are apart from this world of sin; this world which is defiling and unclean; apart from it because we, possibly, something special.

And so, what happens? We who feel this way divorce ourselves from the world. We get so lost within ourselves. Whether it be high church or low church, we completely cut ourselves off from the cares, the passions, the temptations of the world, because we are something special! Perhaps we even proof-text this in our own mind with Matt. 10:5 "Go nowhere among the Gentiles..." part of the Mission of the 12.

Yes! We are something special. But what makes us different from the masses is that we should be concerned about the world. We should take seriously the cares, passions, and temptations of the world. We cannot shut ourselves up behind our long-flowing robes or our ecclesiastical piety or polity and still remain true to our calling. Unless our calling is an escape from reality. "For God so loved the world..." Note--not the church, "that he sent his Son..."

God sent his Son and he sends us. "Go therefore and make disciples of all nations, baptising them..."

We cannot think of ourselves as being special apart from the world, just as the church cannot exist apart from the world. It has to be concerned, vitally concerned, or it becomes stagnant and unaffactive.

Unless the church and its ministers, you and I, learn to take the world seriously and make the church relevant to the world, unless we do this, we are just going to be performing a function. a function which is meaningless and says nothing.

Unless we do this, we are only using our calling as a personal escape mechanism--escape from the world's reality and from God himself.

Editorial-- Concerning the Long Range Program

For the past several weeks, many students (the seniors in particular) have been wondering about the Long Range Program. Up to this point, so little had been said about it, that some of us wondered, 'is there a LRP?' One of our students even ventured down to the Pub House to see the operation for himself. Some of us have seen the Field Test Editions, both in the library and in various parishes. The burning problem facing seniors is will we be prepared to deal with the material when it is inaugurated in September? Accordingly, a student committee was organized. to approach the faculty on this matter. We have been assured that every possible step will be taken to see that we get exposed to the LRP material. Our thanks to the faculty and to the committee.

Stahlin Lectionary

The list of alternate readings for the church year, which appear on page 6, again come to us from Dr. Reunann. It is hoped they will be helpful to you.

COMMENTARY ON CIVIL RIGHTS

"Storefront" Churches

What do you do when housing clearance takes your church and the homes of the people of your congregation? This past Saturday I saw one answer to this problem. The answer to imposed relocation is what is often called the "storefront" church. And so, the way to account for the phenomenon of "storefront" churches, is given in the term "expediency" in light of urban redevelopment.

The "storefront" church as a Lutheran phenomenon is rather unknown. The reason for this is that its structure is able to absorb the loss of and relocation of congregations caught in the path of slum clearance and urban redevelopment. The Baptist church, on the other hand, with a stronger congregational structure, finds itself in a more difficult position. The congregation must bear the burden of relocation. In some cases a congregation can purchase a "wornout" church building and reestablish themselves. In other cases they must take a property and adapt it for worship purposes.

In the cases where a property is to be adapted the intention, as near as I can tell, is to make this secondary structure resemble a church. In some cases this entails "refacing" the building; in other cases, removing the second floor to give height to the nave and sanctuary; in other cases even balconies are added, as well as baptistries. Other less expensive possibilities include red doors and announcement boards.

Thus, when you see a "storefront" the reason for its existence is probably not a matter of choice. It is a result of the demand of the times. The degree to which that building continues to resemble a "storefront" will be an indication of the funds available to that time. Worship in a storefront is not a matter of preference, but a matter of expediency.

In reflection upon this situation, a radical, but economic and good will idea came to my mind. It occurred to me that the Lutherans would be further ahead to sell their large-capacity-low-attendance churches to the Baptists. In the mean time, the Lutherans could

worship in a storefront where costs would be less, but fellowship "closer". The closer fellowship would enable the Lutherans to grow stronger. In the time it takes them to grow strong, the Baptists will again be weak. The sale could then be reversed, etc., etc., etc.

R. Grove

STUDENT CONFERENCE, cont...

suicide of the older woman's lover who came closest to helping him be himself. The plight of this young man was thrust into the midst of the conference, breaking down the barriers of "we" and "they" and asking the difficult questions: who is judge? where is forgiveness? where are the people of God and how do they act?

No one knew quite what to expect, and everyone was unexpectedly moved to gratitude for the single all-conference celebration of the Eucharist. Dr. Yale said afterwards "This service of communion according to the Apostolic Tradition of Hippolytus may show the way for ecumenical worship in the future." Previously, the churches have followed the agreement reached among members of the World Council of Churches at Lund in 1938, that worship at ecumenical meetings should be held according to the tradition and sponsorship of a particular church. Thus the door was open for every question and problem of "open" and "closed" communion. Every attempt was made at the Quadrennial to take into account the traditions and attitudes of all communions participating. Thus the order of Hippolytus, and the full participation of churches not accustomed to find each other at the Lord's Table. The conference-wide joy at what had happened in this mutual discovery of their one source of life and their task left a great meaning to Dr. Latourette's report that this service may lead the way to reconciling the Lund agreement.

Since the last conference in 1959, it is now understood by many to have played a serious role in the "sit-ins" which began the following Spring, civil rights was bound to be central at this Quadrennial. They were. Nowhere was "mission" (next page 4)

STUDENT CONFERENCE, cont...
 spoken of without direct reference to our racial problem. The idea which best caught the spirit and imagination of the Conference was the plan to purchase or construct a radio station in an area of dense Negro population in the South where there is presently little communication, since all mass communication media is apparently controlled by a power structure determined to maintain the status quo. One of the persistent but unnecessary problems in the civil rights work in certain areas is that of communicating news about the freedom movement. It is planned that this station, first in what is hoped will be a chain of stations, will program current news and speeches on civil rights issues, educational material, folk music, and other materials which would speak to the situation. Over \$3,000 was collected in two days in wide-spread approval for this visionary effort.

Why all of these events and movements at one conference? Some were thrust on us by the world events which are changing the lives of us all. The aim of the conference planners was to help us see and join in the activity of God behind and beyond these changes. The student christian movements are immersed in a two year theme, "Word, World, and Sacrament". Themes are clumsy, but the effort is to think and live out the testimony that participation in word and sacrament implies, (in the original sense) human relations and that human relations with each other and with all things in the unfolding of God's relation with us.

The theme of the conference itself was "for the life of the world", taken from John 6:51 where Christ speaks of himself as the bread given for the life of the world. The Conference was a clear indication that worship of the church and the mission of the church simply will not be kept in the separate camps where the advocates of one are wont to shove the other. They are indispensable and inseparable foci for a church which is one; not for its own sake, and not for the sake of the currently booming ecumenical movement, but for the sake of the world which God

loves far more than we ever will. The Conference, thank God, was a good reminder of this fact.

Bruce Johnson.

BIBLIOGRAPHIC MUSINGS

We have discovered since our last writing that there have been rats in the library. A smiling graduate student came to the circulation desk with the question, "Did you know you have mice in your library?" and showed us the October 1963 American Sociological Review with pages 735-742 snipped out. We are trying hard in our library to keep a complete file of the periodicals to which we subscribe, including fill-in earlier years as we can afford them. If and when you discover the nibbling of rats, we will be grateful to have it made known to us promptly, so that we may order a fresh periodical to take the place of the mutilated issue.

The book sale continues through Friday. Drop in and browse. Shared gifts have included 7 periodicals to Gattysburg College, and a pile of 875 magazines shipped to a number of seminary libraries through our periodical exchange program.

Henry Scherer, Librarian

SPORTS- "A GRAND CLIMAX"

"The snow-men bowlers," of the Evangelical Bowling League, as was the case on Monday night, continued in the traditional Lutheran spirit with the third night of the season.

The undefeated Mark team fell to the feet of victorious John, as they clipped Mark's wings in three games. Hansen added to the cause with a 181. Hirth, of the losers, rolled a 189.

Cliff Stierle took high honors as he rolled a 192, leading Matthew to a three game win over Luke. Shelton was high man for Luke with a 182.

Standings as of Jan. 13

MARK	8	4
MATTHEW	8	4
JOHN	6	6
LUKE	2	10

John Slingerland, Reporting

(Ed. Note. The following column will become a weekly feature in the paper. We will welcome your reactions to this, and any other articles which appear in the SEMINARIAN).

FROM A SEMINARIAN'S NOTEBOOK

RACE. Some of the issues brought up with the civil rights problem are really ridiculous. The Mummer's Parade incident is a good example. Perhaps the Negro is beginning to take himself too seriously: he can't even laugh.

Which reminds me of Mrs. Small's answer to a question addressed to the Panel of Philadelphians a few months back. She felt, as do other Negroes that the Negro in America should be given preferential treatment in light of past injustices. Such a position seems to negate the basic principle which the Negro wishes to "promote." For as soon as certain groups are given special considerations, "equality of opportunity" is in turn denied someone else. Everyone can name some way in which he has suffered an injustice, and society would be in even more of a mess if each person were granted special privileges in a certain area to "even the score."

Lawyer Cecil Moore has several times been brought to task by the courts for failing to appear on behalf of his clients and to fulfill his responsibilities to them. Here is a man who seems to have difficulty conducting his own legal affairs, yet wishes to be the leader of the Negro community. Apparently his main concern is publicity. I'm surprised he doesn't picket the white Christmas.

POLITICS. If no positive contribution is made, Senator Goldwater will at least make this political year interesting. Here is headline proof that it is easier to condemn someone else's work than to offer another positive approach as a substitute. "Whatever you're for, I'm against; and so we'll give the people a clear choice." At least his statements are witty and humorous. Too bad he's taking the humor seriously.

CHURCH. That certainly was a majestic

entry into Jerusalem by Pope Paul. One cannot help but marvel at how things have changed since the time of Christ. For he entered Jerusalem triumphantly too--and was killed five days later. Dr. ^{POCHENSKI} certainly made a dynamic impression on his listeners last week. His piercing eyes and stare, together with a fervent tone of voice, had a hypnotic effect on his listeners. One wonders, however, whether it is his listeners who were hypnotized or he himself who is hypnotized.

Dick Sieling

THE TELEPHONE COMM.

The telephone chairman is accepting bids from any resident student for the position of telephone answering clerk. Bidders are to indicate the monthly salary they would require for such a position. Details and specifications for the position are posted on the bulletin board of Hagan Hall. Bids will be opened before the executive council of the student body on January 21 at 8:00 AM.

Greg Sharmon

Next week for the "Honest to God" issues, Jim Bresnahan will discuss "Deus Absconditus."

Staff member Dick Grove will lead a Bible Study for Civil Rights at this week's LSA meeting.

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LEE in FRONTIERS

Last week we mentioned the fact that Chaplain Walker had contributed an article dealing with Kierkegaard in the December issue of Frontiers. Also appearing in the same issue is a story by Middler, Bill Lee. It is a Christmas story based on some of his social case work experience.

Continuation of Readings for the Church Year, from Wilhelm Stählin, Ordnung der gottesdienstlichen Lesungen (first year of two-year cycle) (adjusted to verse divisions of English Bible translations).

Day	Theme	OT	Epistle	Gospel
Second Christmas Day (Dec. 26)		Micah 5:2-5a	I John 1:1-4	John 8:12-16
First Sunday after Christmas	Simeon	Isa. 63:7-16	2 Tim. 4:5-8	John 12:35-41
New Year	In the Name of Jesus	Isa. 43:1-7	Rom. 8:31-39	Luke 4:14-21
Second Sunday after Christmas	In God's Keeping	Joshua 1:5-9	James 4:13-17	John 12:44-50
Epiphany	The Majesty of Christ	Isa. 2:2-5	I John 1:5-10	John 3:16-21
First Sunday after Epiphany	The Son of God	Isa. 49:1-6	I John 4:9-16	Matt. 11:25-30
Second Sunday after Epiphany	The Lord of Joy	Isa. 61:1-6	Heb. 12:18-24	John 1:15-18
Third Sunday after Epiphany	Savior of the Gentiles	Isa. 25:1-10a	Rom. 1:13-25	John 4:5-14
Fourth Sunday after Epiphany	Lord of the powers of nature	Gen. 8:21-22 & 9:12-17	Rom. 8:17-23	Matt. 14:22-34
Fifth Sunday after Epiphany	The Lord of history	Isa. 45:18-25	I Peter 3:15-22 or I Cor. 3:1-15	Luke 13:23-3
Last Sunday after Epiphany	The Transfiguration	Exod. 3:1-6	Rev. 1:9-18	John 7:10-18
Septuagesima	Reward and grace	Jer. 9:23-24	Rom. 3:19-31	Luke 17:5-10
Sexagesima	Four kinds of soil	Isa. 55:6-11	Heb. 3:7-14 or Heb. 4:9-13	Luke 10:38-42
"Estomihi" (Quinquagesima)	With eyes that see	Exod. 33:12-23	I Cor. 1:18-24	Mark 10:32-45
Invocavit (Lent I)	Temptation	Gen. 3:1-19	2 Cor. 6:14-7:1	Matt. 16:21-27
Reminiscere (Lent II)	The Servant of God	Isa. 42:1-8	Heb. 2:10-18	Matt. 21:28-32
Oculi (Lent III)	The Lamb of God	Gen. 22:1-13	Rev. 5:1-14	Luke 9:51-56
Laetare (Lent IV)	The Bread of Life	Isa. 52:7-10	Phil. 2:12-18	John 6:24-29 or 6:47-57
Judica (Lent V)	The High Priest	Isa. 53:4-12	Heb. 4:14-16 and 7:23-27	John 13:31-35

LENT IN EPITAPH

Last week we mentioned the fact that...
 approach as a substitute...
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