

## CHOIR ITINERARY FOR THE 1964 SEASON

Wednesday	April 1, 1964	St. Luke's Ev. Lutheran Church New Rochelle, N. Y.
Thursday	April 2, 1964	Emmanuel Ev Lutheran Church Worcester, Mass.
Friday	April 3, 1964	St. Ansgar Ev. Lutheran Church Portland, Maine.
Saturday	April 4, 1964	First Evangelical Lutheran Church, Brockton, Mass.
Sunday	April 5, 1964	Gloria Dei Lutheran Church, Providence, R. I. Bethany Ev. Lutheran Church, Cranston, R. I. Concordia Lutheran Church, Manchester, Conn.
Monday	April 6, 1964	St. John's Lutheran Church, New Britain, Conn.
Tuesday	April 7, 1964	E. Luth. Church of Our Redeemer, Dunont, N. J.
* Thursday	April 9, 1964	PHILADELPHIA LUTHERAN SEMINARY CHAPEL *****

We wish the choir much success and God-speed on their trip among our Lutheran brethren up north. May God be with them as they carry our name with them.

## HEYER COMMISSION DRIVE

The annual drive will begin on April 6 - so do not be surprised to find the familiar receptacle on your desk when you return from vacation (we hope to have then distributed by then). Also, please do not overlook it, for the cause is a worthy one - we hope to raise \$500.00 for the Lutheran Seminary in Tokyo. The Drive will continue through May 1.

## HAPPY BIRTHDAY DR. LUTHER D. REED

Last evening the Seminary Community was treated to a delicious, well-prepared steak dinner honoring Dr. Reed, President Emeritus of the Seminary, who was 91 years young on Saturday, March 21, 1964.

We take this opportunity to thank Dr. Reed for his constructive and dedicated work during the first 100 years of the Seminary's community service. These remarks were borrowed from Fred Berkoben, President of The Student Body, who led the toast for Dr. Reed. After the toast Dr. Reed's short talk showed his keen sense of humor and his definite interest in the growth of the Seminary, especially in the continued increase in the number of students entering.

Dr. Reed, you have given us a fine example to follow and we pray that God may continue to bless your efforts in the coming years.

We, of the SEMINARIAN staff, take this opportunity to wish all members of the Seminary Community a Most blessed and meaningful Easter.

TO THE EDITOR:

Dear Mr. Hamlin:

It is most unfortunate that your editorial of two weeks ago, on the timely issue of "Taxes", was buried on page 5. Your words were probably overlooked by many readers; but then the whole ethical question behind them is being overlooked by many in our community.

You are quite right that student waiters are particularly hard hit. Untaxed income from the Seminary, together with remuneration from preaching assignments, has put me and several others in hot water. However, in retrospect I realize that my present situation could have been avoided by a more responsible management of my affairs. In addition, a visit to the IRS found them most sympathetic to my situation and willing to be of service. What I find it hard to take is not the predicament I've gotten myself into, but rather the attitude of so many that I, and others in the same situation are "damn fools" for seeking to fulfill our lawful responsibility.

Perhaps the attitude of irresponsibility so prominent among us is just one more manifestation of the latent clericalism which we can't seem to shake off even though we deny it in theory. It's the same attitude which makes clergy stickers so numerous on the cars on our campus - the attitude that as clergy we are above the law, or at least deserving of special consideration. The irony is that this attitude seems so common among those most inclined to condemn what they label "piety" in others.

There is a lack of logic common among Lutherans which enables us on the one hand; to disregard our civil responsibility, and on the other hand to preach with enthusiasm in exhorting our people to greater heights of stewardship. This is the kind of attitude which makes the message of the Church hypocritical in the eyes of modern man. This is the sort of irresponsibility which draws a sharp line between clergy and laity; and what is most blasphemous, this is the kind of thinking which boxes God up into one small compartment of life.

Of course, if we believe, as some have professed to believe, that taxes are unfair; or are used unwisely by the government, then let us manfully refuse

to pay, and take our stand. Civil disobedience is respected in our day, when it has a purpose and is pursued with courage and responsibility.

I trust that more will be said on this before the issue is dead for another year.

Henry Ireland

BOWLING: "IT IS FINISHED."

As we right well know, the significance of the climatic words in the above heading as they came from Jesus' lips, so too, could appropriately apply to the end of what we might consider an active bowling season. There may be some puzzling thoughts in you as to what we mean by "active" but all I can say is, just ask any one of the regular bowlers what he experienced during these last 12 weeks and he will clarify it for you.

The E. B. L., as well as the Green Tree Bowling Center, deserve a "modest hand" for making this extra-curricular activity a worthwhile success. The tallies, statistics, or whatever you want to call them, will be reported the week following the Easter recess.

May I call it to your attention, if you have not already seen the bulletin board, that on April 6, (Mon), there will be, at the request of the bowlers, a special tournament. This will give the "5-Hi Men" of the league an opportunity to give it the last "college try" to upset the E. B. L. champs - Mark. The following men have earned the right to compete as those "5-HiMen": Cliff Stierl, Jim Shelton, Bob Schlotter, Hand Dierk, and George Hansen.

Note: if anyone of these men find s that he cannot participate, please notify John Slingerman sometime on the day we are due back (April 6). We hope that all can attend!!!

Bibliographic musings..continued.  
When you take the first quick look, and cannot find what you want; let us help you, That's our business.

Henry Scherer, Librarian.

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

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Most excellent Scotos:

Since last writing you an accident occurred, which I at first considered disastrous, but which actually proved most pleasing. I had made the mistake of leaving a copy of my first installment on "love" lying on my desk, which was picked up and read by three Christians during my absence. My immediate reaction upon learning this was one of horror. But in speaking with them my anxiety was relieved. One Christian considered it amusing, reading it as a humorous piece of literature not to be taken seriously. The second greeted it with contempt, taking it to be a pre-occupation with a problem no longer relevant. The third simply failed to take the time to comprehend what was being said. And so, most excellent Scotos, the danger is past. So I enclose a second section on "love" for your Handbook of Deceit:

## II

A second way to destroy love is to cultivate among Christians a criterion by which love is to be judged. As they make use of a criterion, Christians will be giving love a hierarchical framework, thus in effect destroying its essential nature.

Throughout demonic history we have devised a variety of criteria, such as certain forms of outward behavior, or the absence of these forms, or the acceptance of certain worship practices, etc. All of these have their place, but each age must choose that heresy which will ensnare the majority of Christians, who in turn will force this upon the remaining believers. The criteria mentioned thus far are not suitable today because only a minority subscribes to each.

I suggest that we use the criterion of intellect. We must reduce love to the realm of the mind, thereby removing it from the totality of life. For once the Christian can fulfill the demands of love in his head, he feels no need to put the rest of his nature to the task - neither hands, nor heart, nor (of greatest importance) the will. The Christian will then accept the neighbor not for what he is, but for what he knows. And the inevitable result is that he does not accept the neighbor at all, for no one will be able to match the pride of his own intellect.

Brother Blindworm

Editorial

"The Institutional Church"

This article was stimulated by Dr. Kidd's address to the Seniors in Church Administration...The organized church has become a favorite whipping post in our time by many of her own sons. (The Seminarian has done this, too.) To hear the critics speak, one would never guess that the church was built upon a rock against which the gates of hell cannot prevail...but would think rather that she was built upon sand which, as the winds blow and the rains fall in the present social crises, will wash away and leave her a wreck. True, those who suggest this do not think of the "invisible church of Christ. It is only the institutional church which is done for.

We share the concern of these prophets of doom over the organized church. To be defensive at this point would be to close our eyes to the church's weakness and sin...The church, too, as witness to God's Word, is also always under the judgment of the Word to which she bears witness. A truly reformed church must ever be re-forming herself by the Word of God...

Dangers are involved, however. The danger is in making too sharp a contrast between the visible and the invisible church. Did the NT do this? The Apostle seemed to know no other church but the concrete, historical church, existing in time and at a place, ...with all its weaknesses, failure, and sin. Take the church at Corinth. You can hardly imagine more things wrong with any institutional church than was wrong with the church at Corinth. (There are some parallels with our own seminary community, of course). Yet, when Paul addressed it with the aim of correcting heresies, cleaning up her moral life, and strengthening her witness to the world, he called that group, "The church of God which is at Corinth." St. Paul knew of no other church in Corinth save the one in which embodied in her institutional life all the evils of which the Corinthian letters speak.

continued, p. 5

## GET THE DUST OFF THE BIBLE

The following is taken from the Education section of the March 20, 1964, issue of Time Magazine; Teaching - Does Sodom Love Gomorrah?

"When public schools ban the Bible to duck religious controversy, they recklessly cut off a sturdy taproot of secular culture. To measure the cost, English Teacher Thayer S. Warshaw of crack Newton (Mass.) High School, devised a 112-question quiz on simple Biblical allusions, sprang it on five classes of bright, college-bound juniors and seniors. Th The English Journal, he reports the result a sobering case of 'cultural deprivation.'

"Several pupils thought that Sodom and Gomorrah were lovers; that the four horsemen appeared on the Acropolis; that the Gospels were written by Matthew, Mark, Luther, and John; that Eve was created from an apple; that Jesus was baptised by Moses; that Jezebel was Ahab's donkey; and that the stories by which Jesus taught were called parodies."

Asked to complete familiar quotations, 63% of the kids flunked Isaiah's "They shall beat their swords into plowshares," 79% flunked "Many are called, but few are chosen," 84% flunked "The truth shall make you free," 84% flunked "A soft answer turneth away wrath," 88% flunked "Pride goeth before before a fall," and a full 93% flunked "The love of money is the root of all evil." Going beyond quiz questions, Warshaw found students missing the whole Biblical point of secular literature - for example, the implication of the final scene in Hemingway's The Old Man and The Sea, when the old man collapses with his wounded hands outstretched, as in crucifixion.

To cure such ignorance, yet avoid charges of proselytizing, Warshaw developed a reading course, drawn from the King James Version, that stresses literary influence rather than theological interpretation. His students soon found a new dimension in Moby Dick's, Ishmael or Faulkner's Absalom! Absalom!, learned the origin of doubting Thomases, a Jonah or Judas, and got the point of Handel's Messiah or Harry Belafonte's rocking Noah. On new tests, Warshaw's pupils pushed their grades to high levels, and a couple of students named Cohen and O'Connell got perfect scores. Parents were grateful; Warshaw got not a single complaint from them, even though his students included believers of all faiths, plus "non believers from the listless to the atheistic."

After reading the above article I began to wonder what would happen if that same test were given in New York, New Jersey, Pennsylvania, or any other state. Would the results be the same? What has happened to the "Old-fashioned" devotions of family devotions and Bible reading, which this "crack" high school and its students seem to show is lacking. I wonder if our Bibles are gathering too much dust? I was disappointed in not being able to directly pinpoint chapters where the above verses were taken from. A congregation would probably expect their pastor to have this knowledge.

One reason for this comment (or concern) has been the criticism, including my own, of the objective tests which we Juniors have been obliged to take. To some of us the results were plain; we are lacking Biblical knowledge - even while knowing the basics of some leading theologians. I guess the appetizers come later.

The second point of concern, and the one emphasized in the article, was the use of the Bible as a literary, rather than a revelatory, source, and the use of the K. J. V., since this is a literary masterpiece. The meaning of the words is not really important. This same concept may in some cases (perhaps in Pennsylvania) replace the Bible reading which the Supreme Court removed - wisely. Therefore, as a result of this action by the Supreme Court, the teaching of the Bible has been left to the churches and the homes, and too often - as the article

Editorial...continued from page 3

If we should scrap the institutional church as we know it, we would of necessity have to create some sort of institutional life similar to it to take its place. (Here I am not referring to church polity...the day will come when of necessity our polity will change). The church cannot be a "disembodied spirit" any more than a person can. Wherever there is life, no matter how ill or precarious that life may be, it is always in a body. This is one of the major points made by Dr. Kidd.

By all means, let us vigorously scrutinize the church and her institutions (including this seminary community) in order to diagnose her illnesses, remembering that it is easier to spot an illness than to offer a positive cure...Let us also be penitently willing to undergo whatever medication or major surgery are needed to help restore the health of the church. At the same time, we should remember that it is the concrete, historical church which is the Body of Christ in the world...and let us work from within with love and dedication and commitment to it--not to some idealized, spiritual fantasy which does not exist. There are some unmistakable signs of life in the church today, as there are also unmistakable signs of weakness and decay...As followers of him who did "not cry or lift up his voice, or make it heard in the street," and who "will not fail or be discouraged till he has established justice in the earth," the church in quite quiet, unobtrusive, and undramatic ways is salting the earth and lighting the world. Let us try to remember this aspect, instead of habitually bludgeoning the church...and each other.

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Get the dust off the Bible continuee from page .

cle shows, the responsibility of these two institutions has lagged. We, as future Pastors, will have the task of "shaking the foundations" (to quote Dr. Golden; Cornall- Mt. Airy seminar), so that the Bible won't merely be a textbook, literary masterpiece, or novel show-piece, but a much read - much loved story of Salvation through Our Lord Jesus Christ.

John Solliday

## II

...On the day of the first full moon after the start of the second hunting season, the statistically zero men, with their empty Being bags on their backs, gathered in the central hut in the middle of the clearing. Here it was necessary to perform the proper ritual to insure the success of the hunting season.

Into the central hut the men came in larger numbers than at any other time. This is easy to understand when you realize the importance of the hunting season. Well, no sooner they in and seated (that is seated according to the way in which they imagined their Being bags to be filled), then the men had to get up to make way for the dancers.

Then the ritual continued. One

Being bag after another was blown up and popped. And then all the men stood up according to their seating arrangement and recited the hunting oath given by the ancient fathers. It never made much sense to use the magic oath because not all of the hunters had been given the proper words. The problem was that the empty Being bags always got in the way of the words.

All of the men were aware of the problem and even though the hunting season had failed for years, the men would not agree. Each man insisted that the other had to accept his lie about his empty Being bag. And we all know that when an empty Being bag is at stake, no one can give an inch. Its almost the same as seminarians who can't agree about the words of the creed in their worship...

RG

Alternate lectionary suggested for chapel use on Wednesday mornings. Lessons and weekly themes are the work of Wilhelm Staehlin; and may be found in his Ordnung der gottesdienstlichen Lesungen (Stuttgart, 1948).

Palmarum	"The Man of Sorrows"	Zech. 9:8-12	Heb. 12:1-6	John 12:1-8
Maundy Thursday	_____	Gen. 14:17-20	ICor. 10:16-24	Luke 22:14-23
Good Friday	_____	Hos. 5:15b, 6:1-6	11Cor. 5:14-21	Histy. of the Passion
Easter	"Resurrection"	Ezek. 37:1-14	ICor. 15:12-20	Matt. 28:1-10
Easter Monday	_____	Jonah 2:2-10	Acts 2:22-32 or Acts 10:34-43	Luke 24:36-49
Quasimodogeniti (Easter I)	"Rebirth"	Gen. 32:21b-30	I Peter 1:3-9	Jphn 21:1-14
Misericordias Domini (Easter II)	"The Good Shepherd"	Ezek. 34:23-31	I Peter 5:1-5 or Heb. 13:16-21	John 10:1-11 or 10:22-30
Jubilate (Easter III)	"The New Creation"	Isa. 40:26-31	Acts 17:16-34	John 12:20-26
Cantate (Easter IV)	"The Singing Congregation"	Isa. 42:10-13, 16	Col. 3:12-17 or IITin. 2:8-13	John 6:60-69
Rogate (Easter V)	"The Praying Church"	Jer. 15:16-21	Col. 4:2-6	Luke 11:1-13
The Ascension of Christ	_____	Isa. 33:13-17, 22, and 24	Col. 3:1-4	John 14:1-12
Exaudi (Sunday after Ascension)	"The Waiting Community"		Jer. 17:14-17 Acts 1:10-14	John 7:33-39
Pentecost	"The Church of the Spirit"	Ezek. 36:22-28	Rom. 8:1-11	John 14:15-26
Pentecost Monday	_____	Isa. 44:1-8	Acts 2:29-41 Or 5:1-11	John 4:15-26
Trinity	"The Triune God"	Isa. 6:1-8	Eph. 1:3-14	Matt. 28:16-20

## BIBLIOGRAPHIC MUSINGS

We who serve you (we hope!) on the library staff want to make your hours in the library as pleasant and profitable as possible. You will gain by an occasional re-reading of the library manual. It will save you time and suggest some short cuts in seeking information.

When you consult a library card, note carefully all the markings on the card that help you to locate the material. \*\* will show that the volume is in the reference room. Many index cards will have printed on the upper right hand side, "READING ROOM". Consult the chart above the card cases to see in which room your book will be found. And the small "f" or "q" are helps in location. These letters mean a folio or quarto (oversize) volume. These are found on the bottom shelf near the same call numbers without the "f" or "q".

continued on page two.