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No. 9

SYMPOSIUM FEATURES GLOSSALALIA

Tonight Mr. Richard Lundin will moderate a discussion on "Glossalalia, Speaking in Tongues" between Dr. Gerhard Krodel of our seminary and Pastor Harald Bredesen, a former Lutheran, and now a Dutch Reformed minister in Mount Vernon, New York.

Dr. Krodel, like many other theologians, can find no primary status in New Testament exegesis for glossalalia. There is no reference in any of the canonical gospels to "speaking with tongues." It is never attributed to Jesus and is never promised by him to any of his followers. Paul mentions it only as a minor gift of the Spirit and even seems to discourage the practice: "If you in a tongue utter speech that is not intelligible, how will anyone know what is said?" (I Corinthians 14:9). Many theologians today, therefore, can find no real scriptural support for glossalalia, and so attribute it to mere emotion.

Many, on the other hand, -- including Pastor Bredesen -- are convinced that the Spirit works through them in speaking with tongues. Pastor Bredesen sees a great future for glossalalia in the church and he has said, "Christianity began as a revolutionary movement. It had the same power to capture minds and spirits that communism has today. Only revolutionary Christianity can cope with the Marxist type of revolution, which is spiritual." He foresees opposition to glossalalia within the established churches, but says, "Show me a revival that an established church would accept until one hundred years later."

The discussion on glossalalia should present interesting views and perhaps even heated controversy tonight at 8 P.M. in Room 1 of Hagan Hall.

Bornemann Preaches At Communion Today

The preacher at this morning's Chapel service is Professor Robert E. Bornemann. Holy Communion will be administered by Professors Gerhard Krodel and John Doberstein.

Mr. Bornemann uses as his text Deuteronomy 33:1-5, the Old Testament lesson for All Saint's Day. He seeks to correct the King James and RSV translations of the original Hebrew by offering his own translation, based on the teachings and studies of the Albright School. In this way, Mr. Bornemann hopes to help us to understand the Scripture lesson in a more scholarly and accurate manner.

Next Wednesday, Veterans Day, the speaker will be a military chaplain. November 18th, Walter Tappert, a senior, will conduct the service.

FACULTY TO HONOR SNYDER

The faculty of the Seminary will be giving a dinner this Friday at 7 p.m. in honor of Dr. Russell D. Snyder.

Dr. William H. Lazareth will be toastmaster for the dinner, to which has been invited just the members of the faculty and their wives. No outside guests have been invited and students and staff members will not be involved. The dinner will be held in the Refectory and is the faculty's way of expressing their appreciation to Dr. Snyder for his service to the Seminary.

Various gifts will be presented to Dr. Snyder by Dr. Reumann, who will speak on behalf of the faculty. The Board of Directors voted a gift for Dr. Snyder at their October 20th meeting which will also be presented at the dinner this Friday.

EDITORIAL

HEIGES RESTS AT HOSPITAL

by Larry Burr

The pace of events in the past two or three weeks necessitated a rest for Dr. Heiges, president of the Seminary. The inauguration and the Capital Funds Dinner climaxed the hard task of organization which Dr. Heiges had accomplished prior to October 21.

Last week it became necessary for him to enter the Hospital in Gettysburg for an extended rest following a minor coronary thrombosis. Happily, the Capital Funds Campaign here was well under way; our Board of Directors meeting was over; and the progress of the Lutheran Theological Seminary at Philadelphia was rolling forward.

He will probably be resting throughout the rest of this calendar year at his home in Gettysburg. The day to day, routine matters of our Seminary here in Philadelphia--as they have recently been--will be left in the hands of Dr. Lazareth and Mr. Kaufmann.

Since Dr. Heiges will not be allowed to have visitors, I would like to urge everyone connected with the Seminary to continue to send him get-well cards and show him that we support the long-range plans which he has begun and which will now be carried forward while he is resting in Gettysburg.

THE SEMINARIAN is a weekly publication of the Student Body of the Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pa., 19119. This paper appears every Wednesday morning during the academic year except during vacation and testing periods.

Larry Burr, editor; Paul Payerchin, sports editor; Bob Peery, student views editor; Mike Merkel, production editor; Len Ashford, Gary Anthony, staff artists; Walt Enquist, John Slingerland, Jim Seifert, Jack Denys.

DR. HEIGES:
GET WELL SOON



SEMINARIAN STAFF :

- Larry Burr
- Lenard Ashford
- Bob Kluber
- Walt Enquist
- Michael Merkel
- Bob Peery
- Paul Payerchin Jr.
- Jack Denys
- Gary A. Anthony
- James Seifert

Sheiff John Slingerland

WOMAN'S AUXILIARY NEARS PROFESSORSHIP GOAL

Mrs. William E. Nye, president of the Woman's Auxiliary of the Seminary, said this week that their series of luncheons on October 29 was "very worth while."

There were nine luncheons and dinners on that date throughout Eastern Pennsylvania, New York, and New Jersey. The total attendance for eight out of the nine celebrations was 1,368.

The purpose of the luncheons and dinners was to raise funds for the Dr. Luther D. Reed Professorship Project which the Auxiliary has been working on for several years.

A total of \$1,913 was received in gifts through special envelopes which were sent out prior to the luncheons.

This brings the total amount of money contributed thus far to \$79,068.11, as of October 29. The money contributed in connection with the luncheons came from 276 individuals and 16 organizations.

The Auxiliary is hoping to reach \$80,000 by the end of 1964 and their ultimate goal of \$100,000 by the end of 1965. When this figure is reached, the Seminary will be able to establish a new professorship in honor of Dr. Luther D. Reed.

STUDENTS PARTICIPATE IN LUNCHEON

Several students from the seminary participated in the Philadelphia luncheon. (continued on page 6)

FINAL EXAM SCHEDULE FOR FIRST QUARTER

		Monday, November 23	Tuesday, November 24	Wednesday, November 25
9:00 a.m.	Senior		Past. Min. (635)	Ethics II (535)
	Middler	O.T. Theol.(224)		Dogmatics II (521)
	Junior	*O.T. I (211)	Ch. Hist. (411)	
2:00 p.m.	Senior			*Acts(153) GreekII(321)
	Middler	*Serm. Prep.(621)	*Chr. Ed. (821)	*Acts(153) GreekII(321)
	Junior	Conf. (415)	*N.T. (111)	GreekII(321)

* 2 hour; others, 3 hour exams

Room Assignments

Seniors
 Christian EthicsII(535) Room3 (and 4)
 #Pastoral Ministry (635) Room3 (and 4)

Juniors
 N.T. Survey (111) Room4 (and 3)
 Old Testament I (211) Room4 (and 3)
 Church History (411) Room1 (and 2)
 Confessions (415) Room4 (and 3)
 N.T. Greek II (321) Room4 (and 3)

Middlers
 O.T. Theology (224) Room 1 (and 2)
 Dogmatics II (521) Room 1 (and 2)
 Sermon Preparation(621) Room 1 (and 2)
 Christian Ed. (821) Room 1 (and 2)

Electives
 Book of Acts (153) Room 1 (and 2)

#Integrated curriculum men exempt.

ERLANGER DISPLAYS DÜRER MEDALS

Dr. Hergert J. Erlanger, assistant secretary and treasurer of the Motion Picture Association of America in New York, has prepared a display of portraits and medallions of Albrecht Dürer in the rotunda of the Library.

This collection of 46 silver, bronze, copper, tin, and brass medals will be on display throughout the remainder of this calendar year.

DISPLAY COVERS 4½ CENTURIES

The medallions cover a period of four and one-half centuries. Dr. Erlanger has divided the display into five sections. The first grouping of medals are contemporary, portrait medals of Dürer, who lived from 1471 to 1528 in Nurnberg, Bavaria.

The second grouping of medals is from the 300th Anniversary of Dürer's death; the third grouping from 1840, which is when a monument to Dürer was erected in Nurnberg. In the fourth grouping are medals from the 450th Anniversary of Dürer's birth. The fifth grouping is of contemporary medals at the 400th Anniversary of Dürer's death in 1928.

Dr. Erlanger points out how the 19th century medals tend to idealize Dürer while the earlier and later medals depended heavily on Dürer's self-portraits for their portraits.

Albrecht Dürer, who is a famous German painter and wood engraver, was the subject of an article entitled "The Medalic Portrait of Albrecht Dürer" by Dr. Erlanger which appeared in a 1962 issue of the American Numismatic Society's Museum Notes.

Dr. Erlanger modestly points out that this is not an extremely important collection. This is only one small portion of his collection of medals from and about Nurnberg, many of which are kept at the American Numismatic Society building in New York.

John Solliday announced this week that the Student Body contributed \$5.00 toward the United Fund.

MUNCK COMING NOV. 12TH

Professor Johannes Munck of Aarhus University in Denmark will present a public lecture on campus Thursday afternoon, November 12, at 4 p.m. in Room 1 of Hagan Hall.

The title of Prof. Munck's lecture is "Jewish Christianity--Primitive Jewish Christianity and Later Jewish Christianity: Continuation or Rupture?"

Professor Munck has studied in Paris, Berlin, Bonn, and Jerusalem. He has written on topics from the period of Alexander the Great to Augustine. Since 1938 he has been Professor of New Testament Exegesis at Aarhus, where he has also been vice-Chancellor of the University.

A former president of the Societas Novi Testament Studiorum, an international, interconfessional group, he has published books on Paul and the History of Salvation and Christus und Israel. Currently he is Visiting Professor at Princeton Seminary.

All students, faculty, wives, and interested persons are invited to attend this lecture in Room 1 of Hagan Hall on November 12, at 4 p.m.





STUDENT VIEWS



Since there is confusion as to the policy of the "Student Views" section of The Seminarian, these brief remarks are necessary. All articles submitted for publication in "Student Views" must be typed, double-spaced, sealed in an envelope addressed to Bob Peery, and placed in his mail box in the Main Dorm. These articles become the property of The Seminarian, and its staff reserves the right to edit and publish (or not publish) any article as space permits. No articles will be returned. If an article is not published, the author should feel free to discuss this with the "Student Views" editor.

The article which appears in this week's section is part two of the "eyes of faith" argument. Because of the two special editions of The Seminarian (10-21-64 and 10-28-64), this article was unable to be published before now.

- Editor's Note.

THE EYES OF FAITH - PART TWO

by Oliver J. Larmi

I should like to thank Messrs. Hawk, Brussat, and Smolik for taking care to reply to certain difficulties I raised with regard to the concept "eyes of faith," and to applaud them for their sober consideration of these difficulties (especially since some theologians hide their heads, mumbling something about impiety when such questions are raised, and others evade the issues with clever debater tactics). I should also like to applaud them for some contributions which in my opinion they made to the discussion.

Before I discuss what these contributions were, I must clarify one thing. When I wrote that one of the reasons I have taken leave of the Seminary this year was that "people were neither asking nor answering the kind of questions I was posing," Brussat and Smolik assumed that I was asking philosophical questions as opposed to theological ones. Such an assumption is incorrect; that is, unless they mean by philosophical questions, the sort of questions designed to test the truth of certain theological statements - questions of the sort that Dr. Krodel may have had in mind when he urged us to use our critical faculties to discern the half-truths which beleague us and, I might add, divide us from the rest of Christendom. The questions raised about the concept "eyes of faith," I contend, are of this very kind.

Now on to a remark about the contributions made by Messrs. Hawk, Brussat, and Smolik. It was contended that the concept "eyes of faith" is not to be taken literally, but metaphorically. These "eyes" are not physiological. They don't signify something like a new pair of "shades," but something like a new sense of values in which light things appear differently. That, I think, is quite right and constitutes a step forward. But are there steps yet to be taken? What does this have to say about what the non-Christian cannot see because he has neither the values nor the perspective the Christian has? Presumably - if this perspective is so radically different that there are things irrevocably hidden from the non-Christian, making it impossible for him to be an adequate scholar of Christian life and literature, as some theologians maintain - it seems that one knowledgeable Christian or theologian could tell another just what these things are, just as one man with normal vision can tell another man exactly what his color blind friend can't see. As I see it, this question has not been answered, nor do I think it can be. For that reason, I want to argue against what I will call the "strong interpretation of the 'eyes of faith'"; that is, the view that there are things irrevocably hidden from the non-Christian which will inevitably make his understanding of Christianity defective. And I want (Continued on next page.)

EYES OF FAITH - PART TWO

(Continued from preceding page.)

to argue for a "weak interpretation" which maintains that "eyes of faith" signifies a certain perspective all right, but a perspective that can be understood by non-Christians. It seems to me that if we maintain the "strong interpretation," we first must be able to describe to fellow Christians what the non-Christian cannot see or comprehend and second, that we might have resources for constructing a test by which we can distinguish the Christian from the non-Christian, just as we have resources to distinguish color blindness from normal vision. If the theologians who support the "strong interpretation" are right and if we can construct such a test, it might be well to develop that test and perhaps expedite matters in lower courts on J-Day.

HEINECKEN AT LA SALLE

Dr. Martin J. Heinecken will be one of the panelists at the 1964 Fall Conference of the Society of Catholic College Teachers of Sacred Doctrine. This Conference will be held at La Salle College on November 14.

The topic of the conference will be "Christian Sacraments in Theology Today." The panel presentation will be at 10:45 in the morning and is specifically entitled, "Christian Sacraments in Four Protestant Traditions." The other panelists are: Dr. Kenneth F. Cauthen of Crozier Seminary; Dr. C. Edward Hopkin of the Divinity School of the Protestant Episcopal Church of Philadelphia; and Dr. E. David Willis of Princeton Theological Seminary.

The Conference also includes a lecture, "New Orientation in Catholic Theology," by Rev. Matthew J. O'Connell, S. J.; and an afternoon panel by the four panelists mentioned above, entitled, "Understanding and Teaching the Sacraments in an Ecumenical Spirit."

WOMAN'S AUXILIARY NEARS GOAL
(continued from page 3)

cheon which was held at the Hotel Sheraton at 12 noon. Those taking part in the skit were Robert Cornelius, director and narrator; Roy Almquist; Tom Chittick; Sandy Jacobs; Mrs. Lee; Mrs. Lundin; and Mrs. Reumann.

The Seminary Octet also participated in the Philadelphia luncheon: Leonard Ashford, Bob Hawk, Carl Hansen, Brian Welch, John Gansle, Rudy Schneider, Ivon Harris, and Bill Witcoep.

Dr. Reed participated in the luncheon here by offering the closing prayer. Dr. Bagger, president emeritus, offered the opening prayer; and Dr. Lazareth spoke in place of Dr. Heiges.

BENSON TO MEET WITH JUNIORS

The Rev. J. Victor Benson of the Board of Theological Education will be on campus November 10, 11, 12.

Opportunity will be given to Juniors for private conferences with him to discuss the battery of tests which were taken in September.

Mr. Kaufmann said that an appointment schedule is posted on the bulletin board in Hagan Hall.

Answer to last week's puzzle

L	U	T	H	E	R	O	L	E	O
A	N	O	N	A	D	V	E	N	T
T	I	N	S	E	L	N	T		
I	T	E	L	E	V	I	T	E	
N	A	T	I	V	I	T	Y	R	E
R	I	I	G	L	O	O	P		
S	L	C	S	H	R	P	I		
E	A	S	T	D	U	M	A	S	
R	N	O	R	E	S	A	L	T	
B	A	R	I	A	U	N	M	L	
I	E	A	B	S	U	R	D	E	
A	M	A	H	Y	P	Y	X		

Sports Section



the **SEMINARIAN**

Published weekly by the Student Body of the Lutheran Seminary at Philadelphia

ANGELS HANDED FIRST LOSS; JOHN WINS FOUR FROM MARK

The Philadelphia Eagles and the Mt. Airy Angels have one thing in common, they know how to lose. The Kensington Christian Center stopped the, up till then undefeated, Angels by the score of 26 to 13. The usual Angel's strong offense was hampered by passes being dropped and passes intercepted.

The Angels entered the scoring column on passes from quarterback Paul Hirth to ends Lou Dunkle and Charles Gills. Coach William Wittcopp attributed the loss to poor play both offensively and defensively.

Angels	0	13	0	0	13
K.C.C.	0	13	7	6	26

This Thursday night finds Matthew meeting John on alleys 11 and 12, while Mark tangles with Luke on alleys 9 and 10 at 6:30 SHARP!!!

E.B. HOSTS BIG "A"

The team from Esatern Baptist will host the Angels this Saturday at 2:00 at their home field. Earlier this year the "Immersionists" failed to field a team and forfeited their game to the Angels.

The Angels hope to get on the winning trail again. If you plan to attend the game, the seminary is located on City Line and Lancaster Avenues.

LUKE BEATS MATT.

In the E.B.L.'s second week of action, Luke defeated Matthew 3-1, and John rolled over Mark 4-0 taking over sole possession of first place.

Leading Luke to victory were Lou Dunkle and Ed Cloughen with 448 and 421 series. Dave Hill, after sitting out the first game, came on strong to finish with the high single game for the evening, a 178; also aiding Luke in its climb into a tie for second place.

George Hanssen led Matthew in a losing effort with his 462 series, high for the night. Dick Bonser's 448 series led John's climb into undisputed possession of the leagues first place with a 4-0 victory over Mark. Mark, paced by Sherriff Slingerland's 403 series slipped into last place with a 1-7 record.



LAST WEEK'S RESULTS

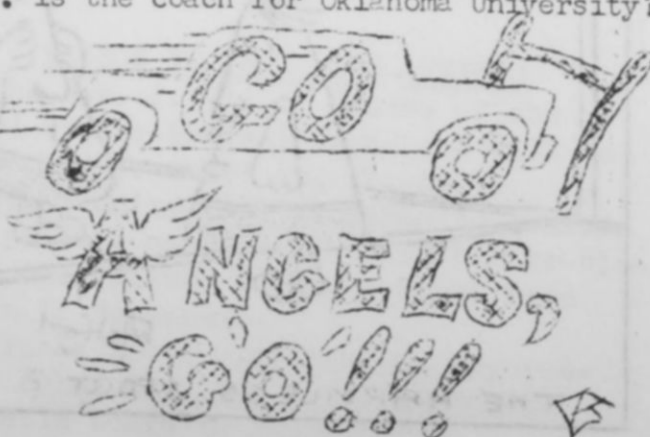
Air Force 7	Arizona 0
Bowling Green 21	Miami (O.) 18
LSU 11	Mississippi 10
Nebraska 9	Missouri 0
Syracuse 21	Pittsburgh 6
Florida 14	Auburn 0
Muhlenberg 26	Upsala 12
Yale 24	Dartmouth 15
Washington 21	Philadelphia 10
New York 35	Boston 14

CONTESTANT STANDINGS

Jesse Houck.....	54-14-2
Steve McKittrick.....	53-15-2
Brian Snyder.....	52-16-2
Ron Meyer.....	51-17-2
Lou Dunkle.....	47-21-2
James Seifert.....	46-22-2
Bob Cornelius.....	46-22-2
Dan Eckert.....	43-25-2
John Solliday.....	43-25-2
Paul Payérchin.....	42-26-2
Bob Tyce.....	42-26-2
Len Ashford.....	37-31-2

GUESS WHO?

- ... were the "Four Horsemen of Notre Dame"?
- ... was "Mr. Inside" and "Mr. Outside"?
- ... was the "Gallopig Ghost"?
- ... ran the football in the opposite direction and scored a touchback in the NFL this year?
- ... is the "Phantom"?
- ... is the leading scorer for the Angels this year?
- ... played in the Rose Bowl last year?
- ... is the quarterback for the San Francisco 49ers?
- ... is the leading ground gainer in the AFL this year?
- ... is the coach for Oklahoma University?



"BEAT THE EXPERTS"	Alabama VS LSU	Arkansas VS Rice	Oregon VS Wash. St.	Boston C. VS Villanova	Calif. VS Wash.	Temple VS Delaware	Harvard VS Princeton	Illinois VS Michigan	Chicago VS Balt.	Wash. VS Cleve.
MYROM 52-16-2	ALFA	ARRK	ORRO	BOC	UFAS	DEW	PIN	MIC	BAM	CED
JACOBS 51-17-2	ALFA	ARRK	ORRO	VIN	CAN	DEW	PIN	ILL	BAM	CED
PHANTOM 48-20-2	ALFA	RRIC	WAT	VIN	CAN	TEM	PIN	MIC	BAM	CED
Y-O-U										
HANSEN 48-20-2	ALFA	ARRK	ORRO	BOC	UFAS	DEW	PIN	MIC	BAM	CED
SLINGERLAND 39-29-2	ALFA	ARRK	ORRO	BOC	UFAS	TEM	HAD	TIE	BAM	CED
TOTALS	5-0	4-1	4-1	3-2	3-2	3-2	4-1	3-1-1	5-0	5-0

NAME _____

ROOM _____

COMMUNION PRACTICES

Statement adopted by the 1964 Convention of the Lutheran Church in America as a guide for the churches, its synods, congregations and individual members.

INTRODUCTION

In considering different questions relating to the administration and practice of the Lord's Supper, the church recognizes that there need be no uniformity in rites and ceremonies instituted by men (Augsburg Confession VII). What is determinative is that no practice should be in contradiction to the gospel but all should be positively and meaningfully transparent to the gospel. The following suggestions are offered for the guidance of the church as ways of being faithfully obedient to the nature of the gospel and the sacrament in the present cultural and sociological situation.

THE CONTEMPORARY SITUATION

A. Mobility of Population: The people of the church live in an age of extreme mobility. Residential stability, which provided the church in times past with the setting for its ministry to individuals, families, neighborhoods and communities, is waning. The church is no longer related to a relatively stable society. Because the church is the people of God, it must re-examine the relationship of its traditional forms and practices to the constantly changing social patterns in which the people live and move. In many places people are reluctant to attach themselves to any institution from which they may be required to sever their ties at any moment. When, however, they do associate with a certain parish, only to leave it after a few years and take up membership in another parish, they are frequently disturbed by disparities of practice they find in different parishes of the same church. For this reason the church will do well to seek a basic uniformity of communion practice among its several parishes. Furthermore, while every Christian must belong to and have an active relationship with a specific parish, parochial loyalty needs to give place to a progressively larger loyalty to the whole church as the Body of Christ. Agreement in communion practices will typify and contribute to that end.

B. Parish and Congregation: The local parish church is the place where the sacrament is normally celebrated. However, because the Lord's Supper has been so often regarded as the peculiar property of the local congregation, so that at times and in certain places no other celebration has been permitted, the very concept of congregation needs closer scrutiny today.

The term "congregation" as we understand it today is relatively new—that is, a "congregation" as a legal entity, chartered by the state, with controlled membership requirements and eligibility rules as set forth in formal by-laws. In the Confessions of the Lutheran Church the term "congregation" (congregatio, Gemeinde) has a broader reference. It refers primarily to the assembly of believers, that is, to those actually present on a specific occasion for worship. By the fact of their presence in and with the Risen Christ, they constitute the congregation.

The Reformers were concerned chiefly with the elimination of private masses. The celebration of the sacrament only in the assembly of believers (the congregation) demonstrated that the priesthood of believers embraced all of God's people, clergy and laity alike. To draw from all of this that the sacrament

must be celebrated only in the congregation (in the contemporary sense of the word) is to misread the intent of the Reformers.

The sacrament belongs to the church, and to the local assembly of believers as a part of the church. "Paul . . . unto the church of God which is at Corinth" (I Corinthians 1:1-2). While the local parish church is the place where the sacrament is normally celebrated, the sacrament may be celebrated validly elsewhere as well.

C. Institutions: Today, the most frequent extra-parochial celebrations are in institutions. Few realize the extent to which people in contemporary society live institution-centered lives. Part of all of their lives may be spent outside of the context which has in times past been associated with normal community life. Hospitals, mental institutions, sanitariums, homes for aged and children, units and bases of the armed forces, colleges, universities, theological seminaries, prisons, etc., constitute genuine communities. Where there is a called chaplain of the church, such a community constitutes his parish. Within its limits, he is expected to exercise a complete ministry, including both the pastoral and liturgical functions committed to him at ordination. His congregation consists of the assembly of believers in an existential situation, rather than one constituted by charter and by-laws, and it is understood that he ministers to all.

Within the institution he is expected to minister in his "parish" just as a pastor does in a normal parish. And in the performance he possesses the advantage that the society he ministers to is well defined. It has a common life and purpose. The members of the community are in daily face-to-face relationships. He has an official position which is recognized within the community and is in a unique position to understand and serve his people as no outsider could. He will, of course, work in close cooperation with both neighboring parish pastors and the pastors of those to whom he ministers in his institution. His is an unequalled opportunity to be a relevant preacher, and understanding pastor, and an effective father-confessor. When, as has occasionally happened, restrictions are placed upon the chaplain's right to celebrate the sacrament in the institution, his role is seriously impaired.

QUESTIONS OF PRACTICE

A. Non-parochial celebrations within the LCA: The following standards are based on the principle that the full life of the church should be expressed as far as possible wherever Christians gather for worship and the work of the church.

1. Special occasions: At meetings of the church, its synods, its auxiliaries; at retreats of pastors and of laymen; at meetings sponsored by any non-parochial unit of the church, authorization for the celebration of the Lord's Supper shall be given by the president of the respective synod, or, where more than one synod is involved, by the president of the church.

2. Established centers of the church: At the seminaries and colleges of the LCA; at established retreat centers, eleemosynary institutions of the LCA; and at the established administrative centers of the church and of the synods and auxiliaries of the LCA authorization for celebration of the Lord's Supper shall be given either for a limited or an unlimited period by the president of the church, or where only one synod is concerned, by the president of that synod.

The right to authorize a non-parochial celebration of the Lord's Supper inheres in the office of the president, whether of the synod or of the church, and such services, whether conducted by the president or by a chaplain appointed by him shall be recognized as an extension of the ministry of the church

B. Intercommunion: The following standards are based on the premises a) that our ministry should be a full ministry wherever possible; b) that no practice should be encouraged which uses the sacrament of the Lord's Supper to imply a unity which is not a reality in other realms of faith and order; c) that such services shall set forth without reservation the church's doctrine of the Lord's Supper; d) that it shall be assumed that ministers of the LCA will use the rite of the LCA for such services; e) that consequently no mixture of rites or ministrations shall be allowed; f) that a minister of the LCA shall officiate only at a service authorized by the president of the synod on whose territory the service is held beyond the territorial limit of the church, but that g) eucharistic hospitality can and should be encouraged as follows:

1. Within Lutheranism: The time-honored practice of intercommunion within Lutheranism, at home and abroad, should be encouraged wherever the host church allows such a practice.

When participating in programs, occasional or permanent, under the sponsorship of national Lutheran councils, the Lutheran World Federation, and other units within Lutheranism, a pastor of the LCA may celebrate the Lord's Supper after receiving proper authorization. He may, when so invited, celebrate and assist at communion services of other Lutheran churches.

2. Chaplaincy under non-Lutheran auspices: When serving as a chaplain in the armed forces, in hospitals, in educational or other non-parochial institutions, a pastor may celebrate the Lord's Supper under the authority given him in his call. A positive statement of the Lutheran understanding of the Lord's Supper shall be made with an invitation to baptized Christians who desire to receive the sacrament.

3. Ecumenical gatherings at home and abroad: a) Officiants: When invited, the LCA may celebrate or its pastors officiate at the Lord's Supper in an ecumenical setting, with the understanding that the pastor will normally officiate according to the rite and order of the LCA. A positive statement of the Lutheran understanding of the Lord's Supper shall be made with an invitation to baptized Christians who desire to receive the sacrament. b) Communicants: In view of the highly varied situations in which a member of the LCA may find himself invited to receive Holy Communion in other (non-Lutheran) churches, the individual must decide for himself when and where such participation is in order. He should not disregard the church's doctrine concerning the sacrament. Yet he should know that Christ's presence does not depend upon the liturgical orders used, or the ministers in charge. Aware of his duty to witness to the truth as he has received it, a member of the LCA should understand that he is accepting the hospitality of another tradition, should be grateful for that hospitality, but should be aware that such practice is and must be the exception, not the rule.

C. Frequency of Celebration: It is encouraging to note a trend, not only in our own parishes, but throughout the Christian Church in almost every land, toward more frequent celebration of the Lord's Supper. This is in keeping with both primitive Christian and early Lutheran practice. "For among us masses are performed every Lord's Day and on other festivals in which the sacrament is offered to those who wish to use it" (Apology, XXIV). Certainly the frequent celebration of the Lord's Supper in each parish church is necessary before the

church can expect a marked increase in the frequency with which its people receive the sacrament. "It was the Lutheran Reformation that first set to work to revive the primitive ideal of frequent communion, which in the Middle Ages had been all but completely forgotten outside the monasteries" (Brilioth, Yngve, Eucharistic Faith and Practice, p. 134).

The practice of a celebration of the Lord's Supper "every Lord's Day" and "on the other festivals" (including at least Christmas, Epiphany, Easter, Ascension Day and Pentecost) would make many of the "special" celebrations of the sacrament unnecessary. The communion of those about to enter hospitals or the armed services, or to be married, or of newly-elected church councilmen, confirmands, et al., would be included in a regularly-scheduled parochial communion, in its familiar setting and with other communicants, and would thus express the meaning of the sacrament more fully.

The addition of an early Sunday communion, or the incorporation of the sacrament in an already-existing early Sunday service, or communion at The Service every Sunday for seasons of the church's year (such as Lent, Easter, Advent) have all proved useful. Our parishes should also make provision occasionally or regularly for weekday celebrations, for the increasing number of Christians whose work schedules make Sunday communion difficult. Instruction in the reason for increasing the frequency and in the proper meaning and use of the Lord's Supper should accompany such changes.

Frequency of celebration and frequency of reception should not be confused. The church must make the sacrament available for all who desire it. The decision whether or not to avail one's self of this means of grace is a personal matter. Yet it is the hope of the church that increasing numbers of its people will make the sacrament a normal, rather than an occasional, part of their lives.

Certain safeguards must be maintained as the church increases the number of opportunities for its people to participate in the Lord's Supper: 1) there shall be no communion without communicants, (Formula Missae); 2) no communion shall be held which has not been publicly announced, along with an indication of the nature of the occasion; 3) no eligible recipient shall be barred at any celebration.

D. Preparation (Confession): Whenever the celebration of the Lord's Supper occurs each communicant must examine himself. The Order for Public Confession (Service Book and Hymnal, Music Edition, pp. 250-251) provides for: self-examination, confession of sins, expression of the desire to live righteously, remembrance of Christ's sacrifice and of his institution of the sacrament, thanksgiving for "all that he hath done for us," obedience to his command to love one another, and commitment to follow him. When a baptized Christian has thus examined himself and responds in faith and obedience, he may receive the sacrament. Only those under the discipline of the church are to be excluded.

The Lutheran Reformers abolished compulsory private confession and absolution, but retained it and commended it highly as a voluntary discipline. Opportunity for private confession and absolution (Occasional Services, p. 31) should be afforded in every parish.

A service of public confession (Service Book and Hymnal, Music Edition, pp. 249-252) may be held on a suitable weekday or as a separate service of public confession on Sunday, or it may be incorporated in the liturgy of the day (Service

*Judgment on the relationship of confirmation to admission to the Lord's Supper is withheld pending the outcome of the study of confirmation now in prospect by representatives of the Lutheran Church in America, The American Lutheran Church and the Lutheran Church--Missouri Synod.

E. Length of the Communion Service: In normal practice the complete liturgy of the church should be used at every communion service, binding the communicants to the "one, holy, catholic and apostolic church." The pressure of time should not therefore be the controlling factor. There are parishes in which, on "communion Sundays," the liturgy is mutilated with total lack of understanding of its essential features. While it is possible to omit the confiteor, the (Old Testament) lesson, the Nunc Dimittis, and (in Advent and Lent) the Gloria in Excelsis, it is preferable to begin by eliminating extra-liturgical items such as anthems, solos, announcements, and by starting the liturgy itself promptly at the appointed hour. The sermon need not be long. The number of hymns can be reduced to two—one before the sermon, one before the Preface. Continuous administration (see I, below) will conserve time. A said service with a ten-minute sermon, requires only one half hour, not including time required for the administration. In no case should the celebration of the sacrament be appended to matins, vespers, or to a free order of service.

F. The Elements: 1. Bread: Scholars are not agreed over the type of bread used at the Last Supper. The practice of the church has been similarly divided between leavened and unleavened bread. Either is suitable, though the use of unleavened bread (wafers) has certain obvious practical advantages. It is of standard size. It does not dry out and is thus more practical for the communion of the sick since it can be broken into small fragments without crumbling. Moreover it is easier to administer if the parish custom is oral reception, and also makes intinction possible. (Intinction is a method of administration in which the bread is dipped in the wine and both elements are received simultaneously.)

The custom in the early church was to administer the bread to the hand of the communicant. Administration to the tongue began only when the danger arose (because of the later medieval doctrine of transubstantiation) that the bread might not be consumed but be taken away surreptitiously for magical use. The original practice of administration to the hand is to be preferred.

2. Wine: There is little question that wine (fermented grape juice) was used at the Last Supper. The use of unfermented grape juice, less and less the custom in our church, does not invalidate the sacrament, but its use is not in the historic tradition of the church and should be discouraged. In the case of the communion of alcoholics any of the following is acceptable: intinction, the use of grape juice or administration of the bread alone.

The vessel used historically for the administration of the wine is the chalice, or common cup. Because of the symbolism attached to the common cup and its continuing use by the church in all ages and lands, the chalice is still the vessel preferred by many.

There may, however, be objection to the use of the chalice, especially among persons accustomed to the use of individual glasses. When individual glasses are used, it is preferable that they be held in the hands of the communicants and filled by the minister from a chalice fitted with a pouring lip. The use of pre-filled glasses is equally permissible, but the use of individual paper or plastic cups is inappropriate.

3. Additional Bread and Wine: Should the supply of bread and wine on the altar need to be supplemented, it is not necessary to recite the "words of institution" over the additional supplies. This practice stems from a different theory of "consecration" than that held by our church. If additional bread and wine are needed they should be brought reverently to the altar for distribution.

4. Disposal of Remaining Elements: Bread remaining on the altar after all have communicated may be kept for future use. Wine which remains in the chalice should be disposed of in any reverent manner.

G. The Communion of the Ministers: It is proper for the minister to receive communion with the people. He may communicate himself (Service Book and Hymnal, Music Edition, p.275).

A lay person may assist in the distribution of the elements by administering the cup, but this privilege must be carefully guarded. Whenever a lay person so assists, with the exception of a seminarian when approved by the church council, he must be a communicant member of the parish, be approved by the church council for this purpose, be instructed by the minister, and be commissioned for this ministry only in his own congregation, and his appointment must be renewed annually by the church council.

H. The Posture of Communicants: In accordance with the ancient general Christian practice in the liturgical churches of the West, communicants should kneel at the altar to receive the sacrament. This does not imply that other postures are improper. In many parishes the communicants stand. Nevertheless, kneeling has a special significance in our lands and times where it is an acknowledgment of fealty we owe no one but God.

I. Continuous Administration: While much may be said for the present custom of receiving communion by "tables" which are dismissed as groups with the blessing, attention is called to the practice of continuous communion suggested by the rubric (Service Book and Hymnal, Music Edition, p.13, p.38, p.66) which provides for a single pronouncement of the blessing after all present have received the sacrament. In continuous administration, the communicant comes to the altar, receives the elements and, as he leaves, is immediately replaced by another.

J. Registry of Communion: Communion registration cards should either be placed in a special receptacle at the door of the church, or on the offering plates, or left in the pews for collection after the service.

K. Music During Communion: The singing of hymns and choral music, and the playing of suitable organ interludes while the people are receiving the sacrament is a custom recommended to our parishes. Well-chosen hymns furnish themes for meditation for those who have already communed and for those waiting to commune.

CONCLUSION

The Lord's Supper is the church's corporate act of praise and thanksgiving called forth by the objective fact of God's redemptive action. In the sacrament the communicant and the worshipping community participate in the life of the universal church of every land and of every age. Whatever hinders this sense is to be avoided; whatever enhances it is to be encouraged. We believe that this principle may be applied to questions other than those with which we have dealt specifically, and which are intended as examples of its application. It is our hope, and we trust the hope of every Christian, that this sacrament may become more widely used and more deeply a part of the lives of the people of God.