



A publication of the Student Body of the Lutheran Seminary at Philadelphia

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No. 12

## SCHNEIDER, BURR ESTABLISH, OPERATE MT. AIRY'S "LUTHERAN SEMINARY PRESS"

A basement room under G Hall of the Main Dormitory has been designated as the "Press Room" for the Lutheran Seminary Press. It is the home of a 10"x14" letterpress which was purchased by Rudy Schneider, senior, and is being operated jointly by he and Larry Burr, senior.

The press was purchased, along with 22 cases of type, from St. Mark's Lutheran Church in Conshohocken, Pa.

The Lutheran Seminary Press is a subsidiary of the Seminarian under the supervision of Schneider and Burr. It will make its services available to the student body, the Seminary, and the Development Campaign for publication of material where quality letterpress reproduction is required. Slated for reproduction during the Christmas holidays is the "Seminarian Quarterly."

At the present, electrical equipment is being installed, and certain furniture and other equipment is being con-

structed which will be necessary for the operation of the Press.

There is an opening for two or possibly three juniors who are interested in learning the printing business. Anyone interested in working during their spare time for the Lutheran Seminary Press should contact either Rudy Schneider or Larry Burr.

Headquarters for the Lutheran Seminary Press will be in the Seminarian office on the first floor of E Hall.

## BOARD PLANS SERIES ON SEX

The Board of Social Ministry of the Lutheran Church in America will take the initiative to provide a series of working papers on sex in contemporary American society.

The board approved a resolution at its November meeting in New York instructing its staff to "continue needed consultations leading to a series of working papers in the general area of sex and society, with the intention that these would in turn lead into a background statement of theses for adoption by the church."

The 1964 convention of the Lutheran Church in America gave temporary endorsement to an earlier statement of the former United Lutheran Church in America dealing with marriage and family life and including a Christian position on sex.

The new study under consideration would focus on a Christian view of sex in all its applications, taking into account the ever-increasing concern of the church for unmarried persons and th-

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## BASEMENT AREA NOW CLOSED

Release from Mr. John A. Kaufmann  
The basement area in the North wing of the Library will be closed temporarily while renovations are underway. The Library Committee has requested that the room be rehabilitated and that a portion of it be equipped with shelving. The so-called Dewey section of the collection will be moved from the main stacks into this area when the work is completed. The balance of the room will continue to be available in the immediate future for recreational purposes as at the present.

EDITORIAL —

## EDITOR STATES PAPER'S POSITION

by Larry Burr

Recently, it has been made clear to me that the Seminarian has been confused as the official publication of the Lutheran Theological Seminary at Philadelphia. It must be stated that the material published in this weekly newspaper is written, edited, and presented by the students of the Seminary. It must also be stated that we are an official publication of the Student Body of the Seminary and not of the administration or the Board of Directors of the Seminary.

It is our sole purpose to act as a medium between students, and between students and administration, including the Development Campaign, the faculty, and the Board members. Materials printed herein are designed to speak to the students and not to any of the other more than 80 outside readers who receive this weekly publication.

As a publication of, by, and for students, I am forced to say that we are very often overlooked as an official medium of communication and advertising. Student organizations should take advantage of this paper to announce their activities, and make public the plans which they are making. We would appreciate being given the privilege of "scooping" information to the student body. Premature announcements on the bulletin boards make material printed in the paper "history" for most people.

I would also like to state that all news stories are written according to the facts which are available to us at the time of the publication of the newspaper. If a particular story seems to be "slanted," it is probably because sources are unwilling to release adequate information to enable us to print all of the facts in a particular story.

Circulation of the Seminarian is constantly on the rise, with our off-campus circulation reaching the 100 mark. Total circulation for each issue of the newspaper is now nearing the 400 mark.

Read and support the Seminarian. It

is a medium of communication for the student body which needs the support of each organization and student in order to be effective in the Seminary.

CARDS FEATURE  
BORNEMANN CUTS

A series of Christmas cards with wood cuts by Prof. Robert E. Bornemann is being prepared by the Lutheran Seminary Press. There will be three or four different cards in the series.

Students who would like to purchase these unique and distinctive Christmas cards should place their orders before this weekend with either Larry Burr or Rudy Schneider. The cost will be a bare minimum in line with the Lutheran Seminary Press's policy of offering quality printing to you at minimum of cost.

The staff of the Press is available to students at any time to publish printed materials of any nature. Contact Burr or Schneider on cost and production arrangements.

## BSM TO STUDY SEX

(Continued from page 2)

need for a restatement of the church's position on the central problems of sex which may not necessarily find their resolution in marriage and family life.

PRT

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; Jack Denys, Walt Enquist, Jim Seifert, John Slingerland, Earl Werdelin.

## BOARD HOSTS JUNIORS 544 OPEN YET!!

The junior classes of Mt. Airy and Gettysburg Seminaries were the guests of the Board of Publication yesterday for a tour of the printing plant and the Muhlenberg Building. The Board also feted the ninety seminarians - 38 from Gettysburg; 52 from Mt. Airy - at a luncheon in the Alden Park Manor. Mr. William Keyser, Promotion Manager for the Board, was the host to the group.

Dr. H. T. Walker, Executive Secretary, brought greetings to the group and introduced to them various staff members of the Board, including Mr. E. P. Hoepfner, Treasurer, and Mr. F. G. Rhody, Associate Executive Secretary.

At the conclusion of the nearly 7-hour tour, the Board presented each guest with a packet of materials including several catalogues and three books from the "Preacher's Paperback Library." This was the second annual tour which the Board of Publication has sponsored for the juniors at the two seminaries.

It was incorrectly reported in the last issue of the Seminarian that enrollment in Systematic Theology 544 (The Urban Church) was to be limited to Seniors. Members of the Middler Class are also welcome and they are free to transfer to the course before 1:00 p.m. on Wednesday, December 2. The course will meet for the first time at 11:45 a.m., Friday, December 4.

## DOBERSTEIN ANNOUNCES SABBATICAL PLANS

Dr. John W. Doberstein announced this week his plans for his sabbatical year which begins with this quarter and will continue through first quarter of next year.

Dr. Doberstein, professor of practical theology at Mt. Airy will do research work until after Christmas. Then he will go to Vermont to complete two books which he is presently working on. One book will be an approach to the theology of pastoral care. The other will be a homiletical and exegetical study of the gospels for each Sunday of the church year.

## COMMISSION TO MEET AT VOEHRINGER'S

The Heyer Commission will meet on Thursday, December 3, at the home of Dr. Eric Voehringer, who is the campus missions representative, according to a note submitted to the Seminarian.

The theology of missions which is being developed by the Protestant churches will be the topic of discussion at Thursday's meeting. There will also be frank discussion of the concept of missions within the LCA.

The presentation will include a filmstrip, produced by the Methodist Church, which shows the updating taking place in the area of qualifications of missionaries. The filmstrip also shows the task of a missionary as he attempts to fulfill his calling.

The discussion and refreshments will follow the filmstrip presentation.

Students interested in missions within the church are cordially invited to attend.



"THE PUB HOUSE TUESDAY SPECIAL FOR JUNIORS...UNDERSELLS OUR BOOKSTORE."

# JUNIORS, WIVES PLAN "HOLLY HOP"

The annual Christmas Dance will be held in the basement of Ascension Lutheran Church on Friday night, December 11, 1964. The gala occasion will begin at 8:30 p.m. and will last until 12:30. Music will be furnished by a three-man combo who will - according to the Wives' Club and the Junior Class, the co-sponsors for the dance - play selections upon request. Refreshments will be served during the evening. There will also be gifts distributed at the party at selected points in the dance.

In order that the co-sponsors will be able to meet the expenses for the combo, the refreshments, and the gifts, there will be charged an admission fee of \$1.50 per couple. Since tickets are not going to be sold before the dance, each couple may purchase the tickets at the door.

Fellows, get your dates now! Wives, circle the 11th on your calendars and remind your husbands that they don't want to miss this enjoyable evening!

---Sandra Lahef



# SENIORS TO PLAY JUNIORS; COLLEGE BOWL SCHEDULE

The Senior Class has accepted the Junior Class's challenge to play them in basketball. The game is to be played at the Presbyterian Church on the corner of Mt. Pleasant and Germantown Avenues. The time and day will be posted on the board this afternoon.

It will be interesting to hear the outcome of the game. May the best team win. Go Seniors Go.

Dec. 12

Tangerine Bowl —

Massachusetts vs. East Carolina

N.A.I.A. Champion Bowl —

Concordia, Minn. vs. Sam Huston State

Junior Rose Bowl —

Cameron State vs. Long Beach City Col.

Pecan Bowl —

Lamar Tech. vs. State Col. of Iowa

Dec. 19

Bluebonnet Bowl —

Mississippi vs. Tulsa

Liberty Bowl —

West Virginia vs. Utah

Dec. 25

Shrine Game —

North vs. South

Dec. 26

Sun Bowl —

Georgia vs. Texas Tech

Blue-Gray Game —

North vs. South All-Stars

Jan. 1

Rose Bowl —

Michigan vs. Oregon State

Cotton Bowl —

Arkansas vs. Nebraska

Orange Bowl —

Alabama vs. Texas

Sugar Bowl —

Syracuse vs. Louisiana State

Jan. 2

Gator Bowl —

Florida State vs. team to be selected



# STANDINGS

Because of the Thanksgiving vacation the "experts" and contestants in the "Beat The Experts Contest" had to pick twenty teams. Listed below are the results. The first column is their results in the twenty picks and in the second column is their over-all season record. I would also mention at this time that a few of the picks have come in late. In the future, to be fair to the other contestants, picks received after 12 Noon on Saturday will NOT be counted.

Don Myron.....9-10...74-31-4  
 Sandy Jacobs.....9-10...70-35-4  
 Carl Hansen.....7-12...67-38-4  
 PHANTOM.....7-12...66-39-4  
 John Slingerland.....7-12...58-47-4  
 Jesse Houck.....11-9...77-28-4  
 Bob Cornelius.....12-7...74-31-4  
 Steve McKittrick.....8-11...73-32-4  
 Brian Snyder.....8-11...73-32-4  
 Ron Meyer.....9-10...72-33-4  
 Lou Dunkle.....9-10...67-38-4  
 Bob Tyce.....13-6...65-40-4  
 Dan Eckert.....7-12...61-44-4

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## SCORES

Bucknell 21	Delaware 14
Harvard 18	Yale 14
Illinois 16	Michigan St. 0
Missouri 34	Kansas 14
Michigan 10	Ohio St. 0
Oklahoma 17	Nebraska 7
Penn State 28	Pittsburgh 0
USC 34	UCLA 13
Steelers 44	Giants 17
Raiders 35	Jets 26
Army 11	Navy 8
Baylor 27	Rice 20
Georgia 7	Georgia Tech. 0
New Mexico 9	Kansas St. 7
USC 21	Notre Dame 17
TCU 17	SMU 6
Texas 26	Texas A&M 7
Bears 27	tions 24
Bills 27	Chargers 24

Y-O-U																			
HANSEN	HAW	GAY	CAN	DOT	PAD	MIN	LOG	BON	SAD	BUL									
JACOBS	COO	GAY	CAN	BAR	PAD	MIN	LOG	BON	SAD	BUL									
MYRON	COO	GAY	CAN	BAR	PAD	MIN	LOG	BON	SAD	BUL									
SLINGERLAND	COO	GAY	SOU	BAR	PAD	MIN	LOG	BON	SAD	BUL									
PHANTOM	COO	CAG	SOU	BAR	PAD	MIN	LOG	KAY	NEY	BUL									
TOTAL	4-1	4-1	3-2	4-1	3-2	4-1	4-1	4-1	4-1	5-0									

Name \_\_\_\_\_  
 Address \_\_\_\_\_

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**POWING**  
**THURSDAY - 6:30**

# STATEMENT BY THE L.C.A. ON PRAYER & BIBLE READING IN THE PUBLIC SCHOOLS

## INTRODUCTORY NOTE

In June, 1963, the Executive Council of the Lutheran Church in America adopted a brief statement on prayer and Bible reading in the public schools in the light of decisions on those matters by the United States Supreme Court (Engel and Schempp cases, 370 U.S. 421 and 374 U.S. 203).

The Biennial Convention of the LCA in July, 1964, received an interpretive memorandum attached by the Executive Council to the prior statement. The significance of the memorandum was in its fuller analysis of the Court's decisions and in the attention it gave to related proposals to amend the Constitution of the United States.

The convention ratified the statement of the Executive Council (in the words of the pertinent resolution) "as amplified and interpreted by" the memorandum.

The statement of the Executive Council "as amplified and interpreted by" the memorandum constitutes the official position of the Lutheran Church in America on prayer and Bible reading in the public schools and the question of Constitutional amendment.

## STATEMENT BY THE EXECUTIVE COUNCIL, 1963

We do not believe that much has been lost in terms of the specific point covered by the recent decisions of the United States Supreme Court in the school prayer and Bible reading cases. If the Lord's Prayer were to be recited in school rooms only for the sake of the moral and ethical atmosphere it creates, it would be worth nothing to the practicing Christian. The Lord's Prayer is the supreme act of adoration and petition or it is debased. Reading the Bible in the public schools without comment, too, has been of dubious value as either an educational or religious experience. The more we attempt as Christians or Americans to insist on common denominator religious exercise or instruction in the public schools the greater risk we run of diluting our faith and contributing to a vague religiosity which identifies religion with patriotism and becomes a national folk religion.

At the same time, in candor, these decisions must be seen as a watershed. They open an era in which Christianity is kept separate from the state in a way that was foreign and would have been repugnant to the minds of our ancestors at the time when the constitution was written and ever since. They signalize the fact that the United States of America, like many other nations, is past the place where underlying Christian culture and beliefs are assumed in its life.

This event intensifies the task of the church. It heightens the need of the church for strength to stand alone, lofty and unshaken, in American society. It calls for greater depth of conviction in all Christian men and women.

## INTERPRETIVE MEMORANDUM, 1964

The United States Supreme Court has declared it unconstitutional for states to require religious exercises such as prayer recitation and the reading of the Bible without comment in the public schools. (Engel and Schempp cases, 370 U.S. 421 and 374 U.S. 203.) It is natural that the Court's decisions have created controversy and have aroused misgivings and questions on the part of those who have both an interest in the public schools and a concern for the religious

and moral nurture of our children. To some it has seemed that the Federal Constitution should be expressly amended to nullify these decisions and otherwise restrict the application of the religion clauses of the First Amendment.

Criticism of the Court's rulings has been directed to the following points: that prayer exercises and Bible reading in the public schools have the sanction of historical usage, that to call these practices a form of religious establishment is to carry constitutional interpretation to an unwarranted extreme, that to invalidate these practices at the request of a minority is to deny majority rights, and that exclusion of such religious practices has the effect of conferring a constitutional blessing upon secularism as an official philosophy.

The Church is properly concerned about these questions. The validity, the meaning and the effect of the Court's decisions touch on matters of vital interest to Christians, both in terms of their responsibility under God for the good of the public order and their special calling in Christ for the sake of the Gospel.

It does not appear, however, that the church need be alarmed over the results reached by the Court in these cases. Persons of goodwill may have differences of opinion on the correctness or desirability of these decisions. At the same time believers and nonbelievers alike may share the view that in the end these decisions may have a wholesome effect in clarifying the role of the public school with respect to religious matters.

The Executive Council statement of June 1963 recognizes that from a religious point of view not much is lost as a result of the decisions of the U.S. Supreme Court in the school prayer and Bible reading cases. Recitation of prayers when prescribed by public authority easily becomes a formal, mechanical exercise that neither reflects nor contributes to genuine religious piety and reverence. Bible reading without comment may take on the form of a ritualistic exercise that contributes little to a genuine educational program or to understanding of the Bible.

Moreover, both the Lord's Prayer and the Bible belong to a particular religious tradition, and their use in religious exercises in the public schools does result in a religious preference and invites the risk of sectarian divisiveness in the community. In turn, any devotional use of the Bible designed to avoid or minimize the sectarian aspect results in a distorted conception of the Bible and a dilution of its religious message.

Furthermore, any religious exercise, designed to minimize the sectarian element, whether it be a nonsectarian prayer or Bible readings that ignore religious teachings serves to promote a vague or a syncretistic religion that conveys none of the substance, the depth, and cutting edge of the historic Christian witness.

The nature of our contemporary pluralistic and democratic society requires a re-evaluation of practices which though sanctioned by historical usage had their origin at a time when the Protestant influence was dominant in the shaping of many public practices including the public school program. A due regard for all religious faiths and also for nonbelievers and nonconformists of all kinds makes it imperative that the public schools abstain from practices that run the risk of intrusion of sectarian elements and divisiveness. The public school serves a unique and valued place in helping to build a civic unity despite the diversities of our pluralistic culture.

It should also be noted that when the state deeply involves itself in religious practices in the public schools, it is thereby not only appropriating



a function properly served by the church and the family but subjecting the freedom of believers and unbelievers alike to the restraint that accompanies the use of governmental power and public facilities in the promotion of religious ends. This consideration is particularly relevant in the case of religious exercises in the public schools. Children are required to be in school by compulsion of public law, the religious exercises are prescribed by public authority, public school facilities are used, and the teacher--the symbol of authority in the classroom--supervises the exercises. These factors combine to operate with indirect coercive force on young and impressionable children to induce them to take part in these exercises, despite a freedom to be excused from participation. Even persons with a genuine regard for prayer and the Bible may object to have their children engage in these exercises when they are supported by the compulsion of law.

Having said this, however, does not foreclose the legitimacy of having any reservations about the Supreme Court's decisions. The legal question whether the establishment clause of the First Amendment is properly interpreted to apply to religious practices in the public schools is a matter on which scholars disagree. It is quite valid to ask whether the Fourteenth Amendment should be used to make the First Amendment apply to every school community in the United States, regardless of the religious character of the local community.

A more serious question, moreover, goes to the concept of neutrality respecting religious matters, which played a central part in the Court's decision handed down in 1963. Clearly public school programs must be directed to secular purposes, and yet the schools cannot be absolutely neutral in regard to religious matters. Any education premised on indifference to the religious factors in history, in American life and in the life of the individual, is an inadequate education. Furthermore, the vacuum introduced by the exclusion of religion opens the door to the cult of secularism. The Constitution prohibits the establishment of all kinds of religion--whether theistic or secular in character.

Recognizing these considerations, the Court has wisely stated that schools may properly present programs for the objective study of the Bible and of religion. How successfully this can be done, without the intrusion of sectarian elements, remains to be seen. This points up the challenge to the churches and to the public schools to give serious attention to ways of studying the Bible and religion that will do justice to the religious factor and at the same time serve the larger neutrality which an even-handed interpretation of the Constitution requires. The LCA Commission on Church and State Relations in a Pluralistic Society is currently exploring this question and will report its conclusions to the Church in due time.

Christians should realize, however, that not too much may be expected of the public schools in dealing with religious matters. The schools must be careful to abstain from practices and teaching programs that involve commitment to ultimate truth or values. On the other hand, it should be possible for the public schools to teach respect for the spiritual and moral values that reflect the community consensus and which for most citizens have their roots in the Christian, and in the antecedent Hebrew tradition.

Our democratic society rests on certain moral assumptions. But even here the public schools must be careful. In teaching respect for the ethics of a democratic society, they cannot commit themselves to either a theistic or a humanistic philosophy respecting the sources and motivation for ethical conduct. The nurture of an informed vital and relevant religious faith remains the responsibility of parents and the churches.

In view of these considerations it does not seem that anything of importance is to be gained through an amendment to the Constitution that would sanction prayer and Bible reading in the public schools. The Supreme Court has not held that there can be no prayers in public schools. Nothing in the Court's decisions precludes school authorities from designating a period of silence for prayer and meditation or even for devotional reading of the Bible or any other book during this period. Opportunity for voluntary participation in prayers of the student's own choice is not governed by these decisions which dealt only with situations where school authorities were directly involved in prescribing the kind of prayer and in giving direction to it. Moreover, the Court's recognition that the objective study of religion and the Bible in the public schools is consistent with the First Amendment gives promise of a constructive approach to neutralizing secularistic tendencies in public education.

Furthermore, the Supreme Court has not outlawed reference to God in public documents, proceedings or ceremonies. No constitutional amendment is necessary to assure the freedom of the federal and state governments to give appropriate expression to the religious factor in our history and in the lives of our people.

On the other hand, there is disadvantage in using the amendment process to deal with the present issue and there is risk in the results that would be achieved by it. The proposed amendments would represent only a piece-meal way of dealing with religious practices in public schools and in public life. It would be a use of the amendment process not to state general and fundamental principles but to sanction certain specific and detailed practices. This is, to say the least, a questionable use of the amendment process. Moreover, such an amendment would raise new problems of interpretation and could lead to unintended and unsuspected results in areas vitally touching on religious liberty. Finally, and this is most important, the proposed amendments in their substance would give constitutional sanction to distinctively sectarian practices in the public schools with all the risks involved of impinging upon freedom of conscience and belief and creating religious divisiveness in the community.

The Constitution should not be amended except to achieve large and important public needs and purposes consistent with the basic nature of our constitutional system. The current proposals for constitutional amendment do not meet these standards. Parents, churches and school authorities would be better advised to direct their efforts to programs for study of religion and the Bible in the public schools and to the formulation of types of programs which coordinate the secular educational programs of the public schools with programs of a strictly religious nature conducted by the churches themselves, rather than to seek constitutional sanctions for devotional exercises in public schools that have at most a minimal religious value, which invite the intrusion of sectarian influences into the public school system, risk the violation of the rights of religious freedom and are a potential source of conflict in the community.