

A publication of the Student Body of the Lutheran Theological Seminary at Philadelphia
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Students Host La Salle College Brothers On Monday

The Week of Prayer for Christian Unity will conclude Monday evening when four "Brothers of the Christian Schools" will be the guests of the student body, the Inter-Seminary Committee announced this week. They will observe Vespers, attend dinner in the Refectory, and meet informally with Mt. Airy students in the Library rotunda.

The brothers are professors at La Salle College. They belong to a worldwide teaching order of the Roman Catholic Church, called the Brothers of the Christian Schools. They have taken religious vows, but are not ordained.

Each of the brothers visiting Mt. Airy Seminary has a special field of study. Besides his training in theology. Brother Leo is a professor of French, Brother Hilary is a professor of language, and Brother David Bernadine is a professor of English Literature. Brother David is currently on leave.

The brothers at La Salle College are members of the Baltimore District, one of seven districts in the U.S. There are between five and eight hundred men in each district. In the Philadelphia area, the Christian Brothers are in charge of La Salle College, La Salle College High School, West Catholic High School, St. Gabriel's Hall (for resident delinquents), and St. Francis' Vocational School (for orphans or dependent children).

The Inter-Seminary Committee plans to invite a different denomination every year to participate with the students of Mt. Airy in the Week of Prayer for Christian Unity.

This program concludes the Week of

Prayer for Christian Unity which began Monday. In addition to daily chapel services, three evening Bible study sessions are being held.

QUARTERLY IN PROCESS

The first issue of The Seminarian Quarterly, a journal of theology published by students of the Philadelphia and Gettysburg seminaries, will be released early in February. Announcement of the plans was made by Larry Burr, chairman of the Student Publications Committee.

The 44-page issue will feature five articles centering on the theme of the Reformation.

Following is the table of contents of the Quarterly: "Holy Apostates" (a review of Pelikan's book Obedient Rebels) by Ron Bagnall, "Creation and New Creation in Luther" by George Freeman, "Exegetical Implications of the Reformation" by Philip Long, "Christian Celibacy: A Challenge to the Evangelical Churches" by Paul Kokenda, and a Roman Catholic seminarian's view of the Reformation.

The journal will be distributed to the students and faculty members of both seminaries, as well as to Lutheran pastors in the Philadelphia area. It will have a circulation of 675 and will be printed by the Lutheran Seminarian Press.

The cost of the journal will be met by advertisements within it.

The next issue will be published at Easter time. Its theme will be biblical studies.

ODDS AND ENDS... BY MIKE

DR. DOBERSTEIN continues his "day by day" work on the two books he is writing during his current sabbatical. Previous plans to spend time visiting an aunt in Vermont have been postponed because of a serious operation from which she is recovering. DR. REUMANN plans to take a sabbatical in Germany next year. Details will follow soon in the Seminarian. . . STAN DE-CAMP has a case of phlebitis in his leg and is presently recuperating at his home in Elizabeth, N. J. . . RAY HITTINGER has joined the staff of the SEMINARIAN PRESS. Ray will work with LARRY BURR and RUDY SCHNEIDER in printing the QUARTERLY which you will note has become a joint effort of G-burg and Mt. Airy. . . The family of MR. DANTUONO wish to extend a heartfelt thank-you to TWO UNIDENTIFIED SEMINARIANS who assisted Mr. Dantuono after his slight stroke. The incident occurred just before the Christmas recess. The seminarians

VESPERS CONCLUDES WEEK OF PRAYER

The Week of Prayer for Christian Unity will conclude with Vespers Monday evening.

The choir will sing a psalm and a special anthem for unity, Mr. Charles Sigel announced this week.

Rudy Schneider will be liturgist and Paul Kokenda will preach at this office.

helped Mr. Dantuono from the front of the Seminary to his home located a few blocks away. . . PWP has posted a revised list of possible INTERNSHIP openings--the Penn State Coffee House ministry sounds intriguing. BILL KOEBER has already indicated a desire for taking part in the program. Currently there are six men serving as interns from Mt. Airy. . . JOHN GANSLE is making plans for ending his bachelor days. John became engaged to Pat Muck of Hicksville, Pa., this Christmas. . . Look for a display of books on the Ecumenical Movement and of old Luther Missals and Bibles being prepared for the library by PAUL KOKENDA and PASTOR SCHILD.

THE SEMINARIAN is a weekly publication of the Student Body of the Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pa.

This paper appears every Wednesday morning during the academic year except during vacation and testing periods.

Larry Burr, editor; Bob Peery, news editor; Paul Payerchin, sports editor; Mike Merkel, production editor; Len Ashford, Gary Anthony, staff artists; Jacks Denys, Walt Enquist, Ray Hittinger, Earl Werdelin.

Subscription rate: \$1.50 per quarter; \$4.50 per school year.



PARTICIPANTS IN DIALOGUE ARE ANNOUNCED

Dr. William G. Grigsby, Dr. David A. Wallace, Mr. Paul Davidoff and Mr. Ian L. McHarg, the University of Pennsylvania participants in the seminary's urban renewal dialogue, were announced by Ralph Petersen, chairman of the dialogue.

Petersen also announced that the dates

for the event will probably be selected from the four presented to the professors: March 16, 23, 30, or April 6.

The Science Seminar Committee still has the following items to determine: selection of persons from the seminary community who will present papers at the Dialogue, cancellation of classes and arranging the schedule for the one-day dialogue.

C A L E N D E R

JANUARY, 1965

Wednesday, 20

Chapel meditation by Dr. Martin Heinecken, 11:15 a.m.

Christian Unity Week bible study, Dr. Tappert's home, 7:30 p.m.

Thursday, 21

Basketball: Mt. Airy Angels practice, Mt. Airy Presbyterian Church 3 p.m.

Bowling league, Green Tree Lanes, 6:30 p.m.

Christian Unity Week bible study, Dr. Heinecken's home, 7:30 p.m.

Monday, 25

Deadline for chess tournament registration.

Evening guests: Christian Brothers professors at La Salle College, Chapel, dinner, library reception.

Tuesday, 26

Basketball: Mt. Airy Angels vs. Eastern Baptist Seminary, Friends High School gymnasium, 7:30 p.m.

Middle class party, Dr. and Mrs. Heinecken's home, 8 p.m. All middlers and their wives will be hosted by the faculty and their wives.

Wednesday, 27

Middle class briefing session on integrated curriculum for 1965-66 academic year, Hagan Hall-room 1, 7:30 p.m. Led by Profs. Lundin and Lazareth.

(Items to be included in the calendar may be submitted to the Seminarian office before 6 p.m. on Tuesdays.

STUDENT BODY MEETS

Committee reports occupied the major portion of time at the second regular meeting of the student body on Monday evening.

Tom Chittick, treasurer, reported a first term balance of \$297.44. The current balance of the student body, including second term dues is \$916.42

Brian Snyder announced that the date of the Spring Banquet sponsored by the middle class has been tentatively set for either April 27 or April 29, 1965.

Under new business, the student body expressed its preference for the Heyer Commission's fund drive. In order of preference, the student body voted for the Schneller School in Lebanon, the Spanish work in the Camden, Trenton, and Philadelphia area, and the Youth program in Puerto Rico (a day camp).

CHAPEL TODAY

Dr. Martin Heinecken will speak on "The Joy and the Disnay of Ecumenical Participation" at chapel today. Dr. Ronald Bohr will serve as liturgist.

The order of the service was developed by the World Council of Churches. Its special theme is The Week of Prayer for Christian Unity.

Sports Section

JUNIORS BURY SENIORS ANGELS TO MEET E. BAPTISTS

Last Thursday afternoon at the Mt. Airy Presbyterian Church's Basketball court the senior class was handed two humiliating setbacks. Firstly, the seniors could only manage to come up with four players and secondly, the egos of these same four seniors were somewhat deflated in their first humiliating loss after two previous victories. The final score ended at 65-49.

This week instead of a scheduled game among the classes, a practice will be held for the team that will play against Eastern Baptist. This practice will begin promptly at 3:00.

ANGELS ACCEPT CHALLENGE

The Mt. Airy Angel's Basketball Team (newly formed) has accepted a challenge by our fellow Christian brethren at the Eastern Baptist Theological Seminary. The game is to be played at the Friends High School on City Line Avenue beyond the new Green Hill Towers Apartments at 7:30, Tuesday, January 26th.

RECREATION ROOM NOW OPEN

Attention all pool sharks and rabid "knip-knop" players!!! The recreation lamp in the basement of the library has again been lit after being closed for a number of weeks for much needed and outstanding repairs and renovations.

CHESS TOURNAMENT

Pairings for the Chess Tournament will be held sometime next week with actual play beginning as soon as possible. Don't forget to sign up.

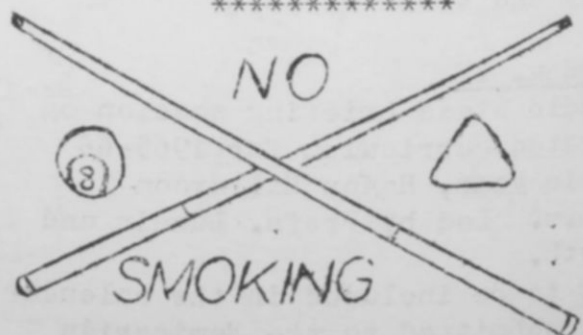
EVANGELICAL BOWLING LEAGUE

This past Thursday evening found the Evangelical Bowling League's standings becoming more solidified. John increased its league-leading record, Matthew strengthened its hold on second place, and Mark plunged deeper into oblivion.

John, after two losing weeks, regained its winning ways by taking four points from the cellar-dwellers. Once again, Paul Hirth paced the winners with a brilliant series of 520. Paul Payerchin's 443 series was high for Mark.

In the battle for second place Matthew won out and dropped Luke back under the .500 mark by taking three points. George Hannsen, bowling like a machine, led Matthew with a 501 series as well as the high game of the night, 193. At one point, George made 15 marks out of 16 frames. Hank Dierk's series of 491 far from hurt the winner's cause. Luke was led by Dave Hill, 433.

This Thursday at 6:30, Matthew vs John and Luke vs Mark.



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Mohnton, Pa. - St. John's Church

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Pottstown, Pa. - Grace Church

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THE CALL TO REUNION

by Carl E. Braaten

There are two statements I do not believe, one made by the pessimistic preacher in Ecclesiastes 1:9: "What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun;" The other is made by omniscient people everywhere: "Rome never changes." Perhaps we would like to believe this; we would like to live in a static unchanging world. We would like to freeze the living flow of human relations; we would even like to control the wind of the Spirit which blows where and when it wills. But we cannot:

The old order changeth, yielding place to new
And God fulfills himself in many ways,
Lest one good custom should corrupt the world.

Tennyson, The Passing of Arthur

The old order of relations between Roman Catholics and Protestants, characterized by mutual hostility, suspicion and exclusion, is in the process of yielding way to a new situation, characterized by mutual love, understanding and conversation. It is in the process, I say, for mountains of evidence could be dredged up to prove that in countless localities not an iota of change is discernible. However, a hopeful beginning has been made in shifting from mutual attitudes of apologetic defensiveness and polemical aggressiveness to mutual participation in dialogue and irenic encounter. It is this new beginning, and not the still painfully old order of things, which I wish to honor in this lecture.

I must admit forthwith that I will speak enthusiastically and even optimistically about the positive changes which beckon our attention within the Roman Catholic Church. This enthusiasm and optimism I also admit are so easily dampened by a mere enumeration of the stubborn negative facts to which Protestants call attention perhaps more often than they say their prayers. We are not blinding our eyes to these facts, rather, these accusations where facts and fictions are so indiscriminately mixed together by Protestants that to be honest we must all keep our mouths shut for awhile, go home and do some toilsome sifting and sorting of the truth. When the truth is laid bare, there are many humanly insurmountable differences of faith between Roman Catholics and Protestants, among which the stickiest are those which revolve around the papal office and the Marian dogmas, the sacraments of the Church and the superstitions of piety. Yet, these real differences are buried in such a morass of untruths that it takes real detective work and a spy's eye, a scholar's mind and a saint's patience to disentangle the real state of affairs. Therefore, while being fully aware of the dark clouds that continue to cast their threatening shadows across the relations between the Protestant communities and the Roman Catholic Church, I am going to look to other horizons where rays of new light are breaking in upon the sin, guilt and despair of Christians who have suffered e'er too long the conditions of a divided Christendom.

If anyone doubts whether any real changes have occurred in Protestant-Roman Catholic relations, we can dispel those doubts by mentioning a few of the salient symptoms of a new situation.

1. Whenever the Pope refers to Protestants in his speeches and encyclicals, he intentionally avoids language which only pours salt into open wounds. He does not refer to us as heretics, schismatics or rebels, but as the separated brethren. He acknowledges that we are Christian brethren, separated yes, but all Christians, in spite of the great rift in the Christian family. Furthermore, the shift in attitude at headquarters has gotten around fast, and now it is common for nearly all Catholic writers to refer to us more lovingly as the separated brethren.

2. Pope John XXIII convoked the II Vatican Council for the express purpose of reforming the church and thereby paving the way to the eventual reunion of separated Christians, Protestants, and Eastern Orthodox. But he insisted that before the question of reunion can seriously be considered, the Roman Church must be reformed and renewed. In one of his addresses the Pope said, "By God's grace, then, we hold this Council; we are preparing for it by working hard at whatever on the Catholic side most needs to be healed and strengthened according to the teaching of our Lord. When we

have carried out this strenuous task, eliminated everything which could at the human level hinder our rapid progress, then we shall point to the Church in all her splendor, sine macula et ruga (without spot or wrinkle), and say to all those who are separated from us, Orthodox, Protestants, and the rest: Look, brothers, this is the Church of Christ. We have striven to be true to her, to ask the Lord for grace that she may remain forever what he willed. Come; take, or resume, that place which is yours, which for many of you was your father's place. O what joy, what a flowering even in civil and social life, may be looked for by the whole world if we once have religious peace and the re-establishment of the family of Christendom!" The point is not whether the Pope's desire can be realized in the immediate future, but simply that his desire has brought warm winds into the chilly atmosphere of Protestant-Roman Catholic relations.

3. Pope John's desire for the reunion of all Christians was not an idle wish or romantic dream. He gave legs to his desire by setting up the Secretariat for the Promotion of Christian Unity under Cardinal Bea. This secretariat has the twofold purpose of being an information center on ecumenical affairs, a point of contact between the Protestant Churches and the Roman Church, as well as being a laboratory for exploring creative ways of breaking down old barriers and fostering the best possible relations between churches. No one will say that our relations in the past have been an honor to our common Christian name, and therefore, we can only hail this as an undisguised blessing for both sides. It would be an offence against Christian charity and the eighth commandment if we should read into this action some kind of wolfish tactic in sheep's guise.

4. It is clear too that a reciprocating movement can be seen on the Protestant side. We can speak directly of the Lutherans. The Lutheran World Federation set up a special commission on Interconfessional Research to study the Roman Catholic Church in its present-day reality and to open up avenues of discussion between the two separated communions. Under Professor Kristen Skvdsgaard of Denmark this Commission has been very active, has produced a book on The Papal Council and the Gospel, published by Augsburg Publishing House. Two members from this Commission will represent the Lutherans as official observers at the coming Vatican Council. If you know anything about the past several hundred years of cold war between Lutherans and Roman Catholics you will appreciate the momentous nature of this event. If you read this book to which I have referred, The Papal Council and the Gospel, and compare it to the mere anti-Catholicism which has dominated most of the Lutheran writing of the past, you will see what a remarkable change of heart has taken place. These Lutherans do not at all hide the fact of great doctrinal discord between Rome and the Reformation, but what is novel is the emphatic way in which both Protestants and Catholics are asserting together that while we do not possess unity of doctrine, we may manifest our unity in love, in baptism and in some ultimate sense in Christ's mystical body. They are saying that great as our disunity is, what unites us is greater than what separates us; we have more in common than our hot and cold wars have allowed us patience and magnanimity to perceive.

5. Apart from these official institutional acts of exposing Protestants and Catholics to each other, perhaps even more significant in the long run is the fact that the normal channels of communication are opening up to a full scale coverage of the new Protestant-Roman Catholic dialogue. Here I am thinking of radio and T.V. programs, courses in colleges and seminars in theological schools, special lectures and society meetings. There are religious communities both among Protestants and Roman Catholics which exist primarily to help reunite all Christians. In Belgium there is the Benedictine Priory at Chevtogne, in France Le Centre Istina, in Germany a movement known as Una Sancta in Rome the center for ecumenical studies called Unitas, and America the Friars of the Atonement. In Germany there is a small group of Protestant and Roman Catholic theologians who have been meeting annually for over a decade to explore theologically and historically the root causes of our mutual separation. Besides all of this, there is the flood of publications in newspapers, journals and scholarly monographs, written by both Roman and Protestant theologians tackling the most difficult problems. More theological literature is currently being written on this new dialogue than on any other subject you can name. For the

most part this writing is being done not to win an argument, but to understand the others, not to whitewash one's own side, but in devotion to truth, not to humiliate the opponent but in love of Christ and of the separated brethren in his holy church. These manoeuvres do not automatically solve the divisive questions of faith, but they help us to co-exist in more Christ-like fashion until by the power of His Spirit we become reconciled to each other, and break the one bread and drink the one cup in Christian fellowship.

6. Many pastors and lay people easily get the idea that these are matters which do not make much difference, and can therefore easily be left to the theologians. We have our local congregation, and what does that have to do with the Roman Catholic Church? When the theologians reach some degree of harmony at the higher echelons, this has no positive effect upon the elbowing and rib jabbing that take place at the level of grass-roots parish activities. Indeed, many shepherds and their flocks are satisfied, all too smugly satisfied, to graze in green pastures on one side of the fence of a divided Christendom. If the Germans today have mixed feelings of deep sorrow and holy anger over the Berlin barricade which divides them into two camps on the level of national solidarity, how much greater should be our impatience and disgust over the "wall of shame" partition which separates brothers at the level of religious faith. Any fatalistic resignation in the face of a divided Christianity is nothing less than an approval of the dismemberment of our Lord's body, for the church is pure and simply the body of Christ. Yet, this question of Christian unity is not merely a concern of the theologians. At the parish level many are active in praying and working for the unity of the church. In many Catholic and Protestant Churches in many nations there is observed a Week of Prayer for Christian Unity, from January 18 through January 25. Across the barriers of confessional isolation the prayers for the unity of Christians converge at the ultimate source of all unity, the One Lord Jesus Christ. Any congregation of any denomination must pray for the unity of the Church, and may use the means provided in "The Week of Prayer for Christian Unity" recommended by the World Council of Churches. Further, it has been argued by a great Protestant Biblical scholar, Oscar Cullmann of Basle, Switzerland that prayer is not enough. Prayer must be matched by deeds. Therefore, he has made the dramatic proposal that while praying for the unity of the Church, we must meanwhile demonstrate through concrete deeds the solidarity of all Christians. To this end he has suggested that Protestant and Catholic congregations gather offering during the Week of Prayer for the relief of the poor in each other's parishes. Surely, we do not need unity of doctrine before we help the needy brother across the street. The parable of the Good Samaritan brings down judgement upon the priests and Levites of our modern churches who think that doctrinal unity must precede acts of charity. At any rate, this Week of Prayer and this exchange of offerings are two practical ways that Christians as such, and not only theologians, may participate in realizing today the prayer of our Lord that all Christians might be one even as He and the Father are one. This unity of Christians which Christ prayed for will not be realized by human schemes and efforts, but neither will it be achieved without the praying and working of Christians.

So far we have merely pointed out symptoms and surface evidence of a warm wind that is blowing our way to bring about atmospheric changes in traditional Protestant and Roman Catholic relationships. But we have scarcely hinted at the deeper reasons and causes.

Sociological Reasons .

Sometimes our culture is ahead of our theology. Sometimes sociological factors are more effective in bringing the church into harmony with God's will than are theological factors. God uses historical events to judge and motivate the church and to call for a radical readjustment in our theological reflections. Why is the new dialogue between Roman Catholics and Protestants chiefly a post-World War II phenomenon? It is very probable that sociological factors are as important in explaining this new situation as are any of the theological factors we will cite. Many sociologists and historians have called attention to these.

1. First under Nazism and then under Communism many Christians, whether Catholics

or Protestants, have learned to endure persecution and suffering together. Against totalitarianism and militant atheism Christians have joined hands in a life and death struggle for the survival of freedom and faith.

2. Another sociological factor is the accelerating mobility of vast segments of the population. Neighborhoods are becoming pluralistic and Catholics and Protestants have learned to live harmoniously together in the day-by-day encounters of normal life. This human harmony has prepared the way for a mutual airing of religious beliefs. Protestants could vote Kennedy into the White House only because their Catholic neighbors had somehow convinced enough of them that there was no Roman Catholic conspiracy to turn America into a Vatican colony; that nuns were not prisoners, that the Knights of Columbus had never taken an oath to dash the brains of Protestant babies against the wall.

3. An even more concrete sociological factor is the rapidly increasing rate of mixed marriages. A mixed marriage may produce mixed-up kids, and priests, pastors and rabbis may justifiably warn against it, but Freud has the weight of realism on his side. The sexual drive in most people is stronger than the religious instinct. Young people today get married with scarcely a thought given to religious factors. But sooner or later they must reckon with the religious question, with the result that more people today than ever before have had the experience of belonging to more than one denomination, and even more than one religion. Marylyn Monroe, a Protestant, became a Jew and was buried by a Lutheran.

4. In Germany, where before the War, Protestants and Catholics for the most part lived in separate territories, since the War they have been driven into each other's territories. Refugees have swarmed across Europe, breaking down the old rigid confessional borders. They have had to care for each other, and in some instances even provide a house of worship for those of different belief. Conversions across confessional boundaries are becoming more common. Nor does it happen the way Protestants dream about, namely, that educated Catholics become Protestants, while only ignorant Protestants become Catholics. In fact, it happens as often the other way. Only three years ago a book was published entitled: "We Are Now Catholics," presenting the witness of four prominent Lutheran ministers and theologians who have recently joined the Roman Church. They knew what they were doing and why - hard as that is to believe.

Theological Reasons

The sociological factors are not superficial or negligible, but we cannot pause any longer to multiply them. In any case, in the long run it is the theological factors which merit our attention. They held out the greatest promise for any real alteration of traditional confessional alignments and ecclesiastical boundaries. Only Christ through his Spirit can heal the wounds of separation, but there will be no reunion of separated brethren without going deeply into the theological factors that cause our divisions. Within the Roman Catholic Church today there is a widespread renaissance on several frontiers which makes it worthwhile for Protestants to awaken out of their dogmatic slumbers to meet their Roman Brethren in vital theological intercourse. We will have time to deal with only four of them, and to sketch out their essential character.

1. Biblical Revival

The usual Protestant view of the Catholic attitude to the Bible is as false as it is easy to describe. I am sure that you have read in controversial Protestant pamphlets against Roman Catholicism that the Catholic laity are not permitted to read the Bible, that it was Luther who broke the fetters of Scripture which had been chained to the pulpits of Medieval churches, that the Catholic Bible is not the true Bible because it contains apocryphal books, that the only Bible the Catholic can read is the Vulgate version in Latin, that the Roman Church exalts tradition above the Bible and in fact believes that part of the saving revelation is not to be found in the Bible but only in the Roman Catholic tradition.

Of course, there is some truth in these common views, else they would not be like the proverbial cat with nine lives. But these views do not grasp the whole truth of the current Catholic attitude to the sacred Scriptures. At least there is

a powerful voice within Roman theology today which is effecting a drastic change in the attitude toward the Bible. Catholic lay-people are not only allowed, they are even encouraged to read the Bible. They read the Bible furthermore not in Latin or the Vulgate version, but in their own language, and in new translations based upon the most recent critical studies of the ancient manuscripts. In fact, one Catholic theologian has proposed that both Catholic and Protestant scholars should collaborate in producing a common translation of the Bible. As far as the question of the apocryphal books is concerned, there is nothing in them which can explain or create any difference in our faith. The whole question of the canon is an open question in the Lutheran Church, and we have no right to pretend that it is of the essence of the faith.

In most recent times there has occurred an increasing consensus among biblical scholars irrespective of the Protestant or Catholic label. They cooperate in the common task of biblical exegesis, using the same principles and methods. The great cleavage in biblical scholarship is not between denominations but between schools or points of view which exist within the same denomination.

It should be noted that the new attitude toward the Bible in the ROMAN church is something that is encouraged at the highest level in the church, namely, by the recent Popes. Papal encyclicals have encouraged Catholics to return to the Scriptures as to the very font of divine truth and reality. These encyclicals are encouraging Catholic scholars to apply themselves to interpreting the Scriptures with the most modern critical tools. They are far ahead of many Protestants, especially of the fundamentalist variety.

Protestants and Catholics can meet once again on common ground. They read and interpret the same Scriptures. They both believe that the Scriptures are a record of God's saving word to man. However, many a Protestant will say: You Catholics do not believe in the sufficiency of the revelation in Scripture; you supplement the biblical revelation with the vain traditions of men. You hold tradition on the par with Scripture. You say that there are some dogmas essential for salvation which cannot be found in the Bible but exist only in the unwritten traditions living in the Catholic church. Now, the Protestant has been weaned on these ideas and there is no doubt that many Catholics, perhaps even the majority, themselves hold these views which grate upon sensitive Protestant nerves. But even here the Maginot line between Protestants and Catholics may prove to be more imaginary than real. There are Catholic theologians who are telling us, not quietly but loudly that the truly comprehensive and genuinely Catholic doctrine does not hold tradition on the par with Scripture. The fact of the matter is that there is no single Catholic dogma defining the relation between Scripture and tradition. Protestants may be forgiven for being confused; because no where does there exist greater confusion and disagreement than among Roman theologians on the relation between Scripture and tradition. Therefore, it is extremely salutary for the future of Protestant-Roman Catholic relations that a strong voice is being heard which affirms the sufficiency of Scripture as the medium of saving revelation, which is calling for the reform of the church by subjecting the traditions and practices of the church to the norm and standard of her life, namely, Jesus Christ, the Lord of the Church, attested sufficiently by the Scriptures.

It so happens that while Catholics have been experiencing a growing regard for Scripture, Protestants have been countering with an increased emphasis upon tradition. Protestants realize now that you don't have to reject traditions when you accept the Scriptures; you have only to correct them. Moreover tradition is as inevitable as the air we breathe. We have only to purify the air. Traditions may deform the church; they must be reformed and transformed; they can never be eliminated. It may still be a long time in coming but there is the real possibility of a meeting of minds on the problem of Scripture and tradition.

The Liturgical Renaissance

Simultaneous with the growing regard for Scripture, there is another equally vital movement effecting changes in attitudes and practices within the Roman Church. We refer to the liturgical renaissance, a movement concerned to develop a liturgy in which the laity are active participants. No doubt many Protestants have had the

bewildering experience of observing Mass recited in Latin, with the worshippers apparently oblivious to what is being said or done, and pre-occupying themselves with the fingering of their own rosaries, and muttering prayers for their private devotion. The worshippers seem to be spectators. The priest runs the whole show. There is a museum-like quality to the Roman Mass which the Protestant senses. It may even seem beautiful, but it surely is archaic.

The liturgical movement is an attempt to correct all abuses and awkward practices in worship, for the sake of the whole people of God. The lay people are also called upon to participate; they are instructed to pray the mass, and not merely to pray their private prayers during Mass. Hymn singing of the whole congregation is encouraged; more extensive use of the vernacular languages in worship and greater simplicity in the use of vestments and liturgical objects which mystify are noticeable. The universal priesthood of all believers and the lay apostolate are emphases much to the fore among the liturgical leaders.

Meanwhile Protestantism is experiencing its own liturgical revival. Both sides are learning to appreciate values and traditions which have been better preserved on the other side. We have much to learn from each other when both sides are willing to speak and to listen to each other. It is not uncommon to hear Catholics saying that their church needs to recover the prophetic and kerygmatic aspects of the Word of God which have been better sustained within the central Protestant tradition, and symbolized by the prominent place of the pulpit in the sanctuary. It is also not uncommon to hear Protestants saying that their churches need to recover the sacramental and liturgical aspects of the Word of God which have been more substantially retained within the Roman communion, and symbolized by the centrality of the altar in the sanctuary. There are few, very few, who would still say that the fullness of the body of Christ abounds in pristine purity within his own church.

Many in this movement are challenging the church to reform its practice on the level of popular piety. "All that is secondary in Catholic devotion (relics, indulgences, veneration of the saints, and much else that was overstressed at the time of the reformation) has been manifestly giving ground, especially among those who are most actively Catholic, in favor of what is primary in our faith: in favor, first and foremost, of a liturgical, biblical, Christocentrically and theocentrically shaped and interiorized piety." (Hans Küng, The Council.)

Also an element of the liturgical revival is that not Mary and the saints are at the center, but Jesus Christ. The liturgical movement is the most Christ-centered movement in the Roman Church. And for that we must be grateful. Protestants who fear that when Mary becomes greater, Christ becomes smaller, may at least be encouraged to know that within the Roman Church there is a resistance against any greater inflation of the Mary piety.

The Reformation Re-evaluated

The Pope is the anti-christ and Luther is a heretic. Not many years ago the matter was simply finished by this chivalrous exchange of greetings. Luther left the Church because he had to get married, and to a nun at that, while the Popes were an immoral lot fornicating with wealthy Italian mistresses. Today we Protestants have great respect for the Pope. Protestant leaders from various denominations have visited the recent Popes and have exchanged warm greetings as fellow Christians. And Catholics for their part do not call Luther a heretic. They may do so, but they avoid it. Rather they are saying the most surprising things about Luther and the Protestant Reformation. The image of Luther the Reformer has undergone a complete about-face in Roman theology.

We have but to recall the traditional image of Luther which held sway until quite recently. Luther was described by Denifle, the Dominican scholar, at the beginning of this century as a hypocrite, drunkard, seducer, and liar; by Grisar a little later as mentally deranged and possibly syphilitic in body. Both of them suggested that Luther invented his teaching in justification to justify his ungodly and sinful way of life. Luther was depicted in a totally negative way; the repository of the seven deadly sins and then some. When we compare this poisonous picture of Luther to the current interpretation which has won a hearing in Roman theology, we are astonished at the difference. Now Luther is pictured as a religious

man, radically motivated by theological concerns, by the desire to reform the church which badly needed reforming in head and members. The positive side of Luther is brought out. Such Catholic scholars as Lortz, Hessen, Congar, Adam, Bouyer and Herte have written massive volumes to prove that the earlier view of Luther was totally false, and instead to show a remarkable agreement in advocating a more sympathetic understanding of Luther's career. They argue 1) that the church which Luther wanted to reform was in a fearfully degenerate state 2) that Luther was a prophet of God genuinely concerned to reestablish the Gospel in its purity, 3) that scholastic theology was offering the rags of a defunct philosophy rather than the riches of the New Testament, 4) that the Roman Church shares deeply in the guilt for the tragic split of Christendom, 5) indeed, that the heart of the great theses of the Reformation, properly understood, such as the sovereignty of God, justification by grace alone, the authority of Scripture and the universal priesthood of believers are also authentic Catholic doctrine, 6) that only certain negative polemical inferences derived from these theses had to be rejected by the church, 7) and that finally therefore, the Protestants would not have to reduce or abandon anything in their doctrine to return to fellowship with Rome, but only advance into a greater fulfillment of itself.

With all this the stage is set for a fruitful resumption of dialogue with Catholic theology. If all these new attitudes and approaches are possible within the Roman Church, then Protestants cannot simply equate the Roman Church with the Catholicism of Spain and South America. There is another side, a brighter side, which has come a long way in meeting the protests of the Reformation. The new evaluation of Luther and the Reformation in Catholic theology thus opens up new possibilities for us to explore, a long and tedious work which requires patience, but which also promises to merit our most serious attention.

The Ecumenical Renewal

We are living in an age of ecumenical ferment. Christians all over the world are reaching out to each other, expressing a sense of shame and guilt over the divided state of Christendom, longing, praying, striving for the reunion of all churches as the chief and most urgent imperative facing 20th century Christianity. It is universally realized that churches which compete against each other, preach and pray against each other, work and worship apart from each other are making a mockery of the mission task of the church before the world. In the first place, this division among Christians contradicts the fundamental unity which Christians share in Christ. Secondly, this division renders ineffective the church's witness to the nations. As Yves Congar, a Catholic theologian has said, "Historically, the divisions among Christians, the fiercely cruel wars, carried out in the name of dogmatic differences, are largely responsible for the genesis of modern unbelief.... Concretely, the division among Christians is a scandal for the world. The world is exonerated, to a degree, from the duty to believe."

Both Protestants and Catholics, and the Orthodox as well, are working at overcoming this scandal. A special focus of the Protestant efforts is the World Council of Churches. The Second Vatican Council, now in recess, is the landmark of the Catholic ecumenical concern. We Protestants must be interested in this Council, even though we cannot call it ecumenical in the full sense. Our hopes for the future destiny of the cause we champion for Christian unity hinges to a great extent upon what happens at this council. Protestant leaders are even asking their people to pray for the success of the Council as it affects all Christendom.

No one expected that shortly after the election of Pope John XXIII, he would convoke a Council of the Church. It was generally thought that Pope John would be a kindly old gentleman who could neither help nor harm the Church. But as he said, the announcement of the Ecumenical Council came "in obedience to an aspiration felt in the humility of our heart as a sudden, unexpected, direct touch." (Küng, p.4) The Pope also said with respect to the intention of this Council: "We do not wish to put anyone in history on trial; we shall not seek to establish who was right and who was wrong. Responsibility is divided. We only want to say: Let us come together, let us make an end of our divisions." (Küng, p.73)

It is apparent now that the long-range goal of the Council is the ultimate reunion of all Christians, but that the short-range objective is the renewal and reform of the Roman Church. This Council is not itself going to be a reunion Council; rather, it is meant to create the pre-requisites for reunion. This Council, if the hopes for it are to be fulfilled, and no one can predict the outcome, can only begin to lay the foundation for a future reunion Council. Many Catholics realize that no Protestant could seriously consider a reunion of churches including Rome in its present state. A radical and thorough going reformation in conformity with the Gospel of Jesus Christ as the absolute norm must first be convincingly carried out. Roman Catholic theologians are warning the hierarchy that this may be the church's unique opportunity to reform herself if she is still to assume a significant saving role in today's world. They are saying that the Church must correct abuses and bring herself both into conformity to the truth of the Gospel and to the needs of the present-day world. Only then will the question of reunion appear as an intriguing and realistic possibility to other Christians. The Roman Church must remedy those situations which repeatedly provoke the Protestants to protest so that the protests will become pointless. The Roman Church must today become the kind of Church which, had such a Church existed in the 16th century, would never have produced a Luther and a schism of the church, and therefore, the kind of church which can help to heal the wounds of that schism.

We must be aware also of the Protestant responsibility in the ecumenical encounter. We cannot sit down and watch the Roman Catholic side make adjustments in the new inter-confessional dialogue. This means that Protestants too have their work cut out for them. The reformation must continue within Protestantism. Whether the reunion of the churches will follow upon the reform of the churches is finally in the hands of God. It will require some new world-historical event, perhaps a catastrophe, used by the Spirit to reunite Christendom.

No one can predict the measures of reform which the Council will propose. But when we eavesdrop upon what Roman theologians are saying, some interesting possibilities come to light. One theologian, Hans Küng, recites a whole list of items which are cause for common complaint on the part of Catholics: "Hopeless preaching and religious instruction - nonsense or rigidity in the liturgy - the Index - Roman centralism - episcopal bureaucracy - all the things wrong with the training of priests - convent and monastic education - political conformism - moral theology, - especially on atom bombs and sex - Latin in the liturgy - scandals in the clergy - the fussing over organization and congresses in Catholic societies - Thomism - rationalism - Marianism - the pilgrimage racket.." It is unlikely that there will be any further definition of dogmas which would only further complicate the prospects for reunion. There will not be added another dogma about Mary, such as defining her as co-redemptrix, which obviously some Roman theologians wish to have happen. There is the hope that the role of the bishops will be better defined so that the authority of the church will not be so lopsidedly invested in the papal office. There are hopes that the Council will give bishops the freedom to alter conditions in their diocesan area so as to advance the mission of the church. The Church will allow greater use of the vernacular, celebration of communion with the chalice restored to the laity, a reform of the Mass and more biblical preaching, less vain repetition of perfunctory prayers, revision of the Index of prohibited books, modernization of canon law. It is hoped that the Church might accept a more tolerant statement on religious liberty and make a humble confession of sin. For too often the Roman Church gives the impression that it is without error and does not need to repent of its sin and pray for forgiveness.

Some strident reformatory voices can be heard. Listen for example to the plaintive voice of a parish priest in Grenoble, France. "Let bishops and cardinals give up their violet and red and wear the same cassock as priests; let them renounce the titles of Eminence and Excellency and be called "minister" like everyone else. No more miters, and pectoral crosses; let us suppress the idea of monsignors and canons. What has the gospel to do with all that? If the Pope was made aware of the harm done by his court, which the most faithful and loving of his sons feel to be a family disgrace, he would not be long in sending the Swiss guard back home,

along with the porters of the sedia; he would free himself of the intolerable burdens of his museums by making a gift of his treasures to some international institution. If the (coming) Council enters upon this path, which after all demands no great courage, it will be sustained by the immense approbation of Christian people, a probation of quite another kind from the kissing of bishops' rings or applause in the piazza of St. Peter's." That is the way Martin Luther once talked. What can we do but encourage the Roman Church to take the hard and humiliating road to reform, the way of suffering, the way of the Cross, the way of the Cross, the way our churches too must learn to walk.

Ecclesia Semper Reformanda

*Insertion from the first page of the supplement: nevertheless brethren. Pope John XXIII has shown every sign of a deep love for (this line is to be inserted after the word "but" and before the word "all" in the eleventh line from the bottom of the page)