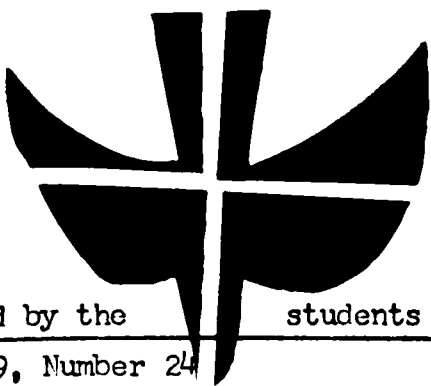


the



seminarian

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THE FACE OF EVIL

Each year the season of Lent confronts man with the abiding realities of the world that is perceived through Christian Faith. Lent begins with a three-fold appearance of the Evil One who is now tempter, now torturer, now the affliction which meets man in his life. Later in Lent the Evil One assumes a different guise again, and is the architect of the forces that would destroy the Anointed of God on the Cross.

The devices and inventions of the Evil One are numerous and clever. C.S. Lewis portrayed some of the inventions of the devil in his day, especially in "The Screwtape Letters." In our time we may observe continued resourcefulness on the part of the forces of Evil. His masks are many, his ways sinister, his stratagems sometimes attractive and even superficially desirable. Evil has exploited every "sales gimmick" of the "slick operator." There is even a school of fascination with the devilish and the satanical, mainly to escape the complete boredom of a life which is without ideals, interest, or hope.

This account might suggest to the reader that there is a kind of duality in the universe in which the opponents were more or less equal or equally (cont'd page 2)

EDWIN PERFORMS HERE TUESDAY NITE

Bob Edwin comes to this campus Tuesday night to entertain the student body. The program, sponsored by the Faculty Wives, will take place in the Library beginning at 8:00 P.M. Mr. Edwin, a well known recording artist for Avant Garde Records will be introduced by a surprise Master of Ceremonies. Although his name has not been disclosed, it is known that the M.C. is a popular figure in the area of public speaking, and recently has been doing some television work. Nevertheless, the evening of fun and fellowship will center around Edwin in the Library, which will be specially decorated for the occasion.

Among the things that Robert Edwin does well is sing, play a guitar, and communicate with young people. (The handsome 21 year old baritone will be doing just that when he appears in a Carnegie Hall concert with Duke Ellington on April 4.)

Edwin spends a good deal of his time playing his guitar and singing in church. (Cont. on pg. 3)

CHOIR TOUR INCLUDES PREMIER OF JAZZ LITURGY

Here we go again, folks! The Choir leaves for another week-end tour on Friday afternoon. As always, we fully expect the usual series of wild improbabilities glued together with an itinerary plotted by someone with absolutely no concept of time, distance, or the potentialities of a car. Our motto: "We appear--everywhere...at once!" But why not, after all? Wondering whether or not the gowns, or the music, or this or that section of the ensemble will make it is half the excitement. How salutary is the effect upon one's faith in Divine Mercy when all our various parts and members coincide in the same spot at the same time! Good humor, an ability to out-guess the printed directions ("He says 'north' here, but I'm certain he means 'south!"), and a blind irrational confidence that someone knows at least fifty percent of what is supposed to be going on will once more see us through. Aspirin for Ken. Lifesavers for R.E.B. And the (cont'd on page 5)

THE FACE OF EVIL - continued
matched in the conflict. But that would
be a false conclusion.

The perusal of the whole drama of Re-
demption includes not only valleys and
shadows and epic sufferings. The old
devotional writers used to distinguish
in the life of Christ what they called
The Joyful Mysteries, The Sorrowful Mys-
teries, and the Glorious Mysteries. With
knowledge and spiritual perception we
too shall see that all in the life of
Christ and in the life of the Christian
is not gloom and sadness and defeat.
That would be a gross distortion of the
Good News and a horrible swindle offered
to those who are seeking to know and to
serve God.

After Oculi, then is Laetare, a kind
of respite in the Lenten round; then
Judica and Passion Time; finally Holy
Week and Good Friday. After the descen-
sus ad inferos comes the Victory of
Easter, and the Kingdom of our Lord and
of his Christ. Then the pilgrim who has
followed in the way of sorrows takes up
the old Greek song:

"Christ is risen from the dead,
Trampling down Death by death,
And upon those in the tomb bestowing
life."

In the light of the person and work
of Christ the Face of Evil is still re-
peeling when we behold it and understand
its satanic viles. But it has lost its
terror and the fear which it arouses in
those who know not "the glory of God in
the face of Jesus Christ." Death and
hell, sin and judgement--all lose their
threats to the man of faith. Lent is
not the last work. That belongs to
Christ, risen, raised and reigning, as
Lord of the Universe. It is he who
blots out the evil, and sets a term and
limit to his power to deceive and en-
thrall man.

May all the readers of The Seminarian
know life in Christ the Saviour.

...George R. Seltzer

IN HONOR OF HIS 95th BIRTHDAY
DR. REED
WILL BE THE GUEST OF HONOR AT
DINNER, THURSDAY, MARCH 21 AT
6:00 P.M. IN THE REFECTORY.

ALL ARE INVITED TO ATTEND.
TICKETS FOR OFF-CAMPUS
STUDENTS ARE \$2.00 AND
SALE ENDS FRIDAY.

LCW TO PROVIDE BRAILLE MATERIALS

Curriculum materials of the Board of
Parish Education of the Lutheran Church
in America in braille is now being made
available free of charge to blind per-
sons, it was reported at a meeting of
Lutheran Church Women in Philadelphia
last week.

With the aid of volunteer braillists
the material will be provided to the
blind on request to Lutheran Church Women.

The new service is provided through
cooperation of the Boards of Social Min-
istry and Parish Education and LCW.

Miss Elizabeth Eckert has been named
chief braillist and will administer the
service. Her duties will include devel-
oping an "instruction sheet," testing
volunteer braillists, assigning work,
following up and reporting to the trans-
cription committee.

It is expected to take a minimum of
three months to fill a request order.
"Preferably the request should be made
six months prior to the date when the
brailled material is needed," Mrs. Warren
Heinly, chairman of the LCW transcription
committee, reported to the board.

Costs of brailling the material will
be defrayed with a bequest made to LCW.

CALENDAR

- Mar. 15 - 6:00 PM Deadline for buying
tickets for Dr. Reed's dinner
8:00 PM Choir Concert, Calvary
Lutheran Church, Cranford, NJ
- Mar. 16 - Choir Concert, Advent Lutheran
Church, Elmont, N.Y. (8:00 PM)
- Mar. 17 - 9:15 and 11:00 AM Choir Concert
Epiphany L.C., Hempstead, N.Y.
5:00 PM Choir performs at Jazz
Vespers, St. Peter's Lutheran
Church, New York City.
8:00 PM Choir Concert at St.
Peter's L.C., New York City
- Mar. 18 - 8:00 PM Choir Concert, Grace
L.C. Norristown, Penna.
- Mar. 19 - 11:20 AM Holy Communion
8:00 PM Bob Edwin performs in
the Library. (cf. pg. 1 story)
- Mar. 20 - Mt. Airy Players at Bethany
L.C. Roxborough, Pa. (8:00 PM)
- Mar. 21 - 6:00 PM Dinner in Refectory
honoring Dr. Luther D. Reed's
95th birthday.

CRISIS OF CONSCIENCE

about subjects he thinks young people should know about.

He doesn't want to be categorized as a mod Christian or hip guitarist with a message for young people. When he goes into a church or steps on a stage to sing about alcoholism, birth control, venereal disease, or suicide it's because he wants to exchange ideas with his audience.

His songs express his ideas. His voice and guitar are an extension of his convictions.

If you ask "Why the Church?" he answers "Why not?" So now you're on the spot of having to say what is secular and what is religious.

"If you're separating the two, you're saying God is this or God is that. When you try to define, you're putting the personal aspect into it," he says.

In his opinion, the Church provides a focus for dealing with human relations and attitudes that cannot be found in the secular world. "That's why the Humanists bombed. They had no central focus," says Edwin. "The focus in the Church is Christ. He was talking about human beings functioning together in society...The Church is the people. If people have problems, the Church should have the answer."

He comments modestly about his career. Almost every 15 minutes he is on the phone with a church leader, or television producer making arrangements for an engagement. He has performed in Miami, Boston, New York, and around New Jersey, at workshops, retreats, or in concerts.

The conversation invariably returns to what he is trying to accomplish--communication on a personal level about subjects which he feels are important to young people.

"I'm basically a catalyst. I go into a church and zing them. They don't like it but they take it."

In his mind there's an important information gap to be filled. The Church in many instances, has not gone far enough in answering questions. Often the standards set up are too inflexible.

"It's never right to talk in absolutes. The Church has retreated when it says all premarital intercourse is bad. The answer is not to try and eliminate sex. It's here to stay. Let's get some education going here. We're talking about young people living in ignorance."

With a strong, rich baritone voice, Edwin puts his ideas (cont'd page 4)

To try to change what can be changed, and to be willing to accept what can not be changed is, generally, speaking a useful rule. In personal matters it helps to create a proper sense of proportion, and avoids unprofitable effort. In collective matters, it can however, lead to dangers. The greatest of these is that we come to regard as unchangeable and inevitable what should not be accepted at all.

It is, for example, all too easy to fall into this attitude at the moment over Vietnam, or Rhodesia, or Nigeria. However sorely our individual consciences are troubled, how can WE change President Johnson's mind and American policy? we say. If the protests and pleas of men of high authority carry no weight, what can we possibly do? It may be better to regard this as something we cannot change, and stop worrying about it (we are tempted to say) for WE can make no difference at all.

We live now in a crisis of conscience, just because we seem surrounded by problems about which WE can do nothing--our utter helplessness over Vietnam, our apathy now over Rhodesia, our acquiescence over arms sales to the Middle East or Nigeria. There was a time when we would have said 'No' to the bombing of cities (like Dresden), but it happened; when we would have recoiled in horror from a Hiroshima, but Hiroshima is history; when we would have said racial intolerance in our country was 'impossible,' but it is happening. For what can we do to halt all this? This is the unchangeable. These are the 'inevitables.' We can, we find, do little or nothing.

There never was a time when it was so important for the individual conscience to keep sharp and despise silence. We are in danger of collective moral atrocity, because we accept the things we believe can not be changed. Whether arms for Africans, bombs for Vietnam, or insults for coloured people, we must never allow ourselves to be persuaded that the only thing we can do is accept them; or simply wake up one day to discover we have accepted them.

(continued page 5)

EDWIN PERFORMS TUESDAY NIGHT (Cont)...

across about subjects that are specific. He shuns euphemisms and strives to take issues out of the vague contexts and put them into a strong clear light.

"The nitty gritty evolves to the personal level...You must attack problems there. An individual has a responsibility and his responsibility is to show what he feels."

He likes the image of the pendulum when talking about attitudes. Too often, ideas are the opposite ends of the swing. Trying to swing the pendulum into the middle is to talk about problems instead of dismissing them with ideas like "sex is good" or "sex is bad," he explains.

The issues he sings about are directed toward young people. Why not adults?

"Perhaps it's because I think adults are over the hill. The nature of youth is one of confusion, physically and mentally. They are grasping. If you can inform them when they are young, then perhaps you can prevent them from falling into pitfalls later."

The potential of young people in our society has been neglected, he says. "It's a terrible shame. We've wasted their talents. They're a tremendous untapped reservoir of energy, enthusiasm, and curiosity. We dismiss them by saying they're not ready to handle the problems of the world. We have just tolerated them...Maybe kids have something to offer. But society doesn't allow them to and prevents them from responding."

Edwin feels our educational system has focused on providing factual knowledge to the exclusion of knowledge of how to deal with other human beings. "There should be a course on how to be a human being, on facts of everyday living, or ethics of business - things they can use."

Edwin shines in his element. Give him a guitar and he'll fill the room with good foot-stomping music. His record "Keep The Rumor Going" that was recently released has become a favorite in the South's Bible Belt. Several radio programs have already adopted it as their theme song.

When he's not performing on television or in a concert hall, he spends his time as director of the "Youth

(Cont. on page 5)

FROM THE PEN OF THE POET

AN AFFAIR WITH MY FEET

by robert h helley

down dirty alleys let us walk
you and i often locked in talk.
down dirty alleys and filthy streets,
viewing the late night laundry's torn
sheets.

every day brings boredom in its morn:
and tragedy that all mothers mourn.
let us go then through the narrow
streets

and view the garbage floating in fleets.
yes, you and i go down wood lined
avenues

where colors are chosen with explicit
hues,

so not to copy a neighbor's choice....
on this street no child raises his
voice.

children calm and mannered, such as they
aimless wandering along the way --
then let's you and i go all about
and look and listen to each mans' doubt.
let us go through rat strewn slums --
and listen for mashing gums,
yes, you and i through stinking broken
glass --

the "bottle" escape from the lower class
you and i through huge rotting piles
of trash --

where mothers seek garbage to make
their hash.

turn down streets that are long and
short

and the homeless children exhort:
"God, help me as you walk this way":
...you and i answer: "not today."

so let us walk the many tree shaded
lanes

and see where the metropolitan love
wanes --

viewing the chauffer and the rolls
royce

it's a wonder we have any choice.
let us walk these primrose paths so
clean

knowing these people will never glean,
and look at man as man,

but rather initiate their wondrous plan
let us go down a dirty street

in the noon day's bright summer heat
let us look and see the people there --
for often our eyes wouldn't dare.

children dying slowly in the slum
never tasting of the peach or plum.
let's go; walk slow.

for often they can't stoop so low:
...to meet us at our level.

OF CONSCIENCE (continued)

... Silence may sometimes be golden. Here it is criminal. If our consciences have ceased to worry over issues like these, to the point of resigned acceptance of them, we have indeed a crisis of conscience.

...Denis Duncan.

EDWIN PERFORMS TUESDAY NIGHT (cont'd) Action Hub" in St. Peter's Lutheran Church in New York City.

CHOIR TOUR - continued

plastic lemons. (Oh, those plastic re-fillable lemons!) Grab something! We're gonna start!

Yet this week-end will be somewhat different than most. The choir is looking forward with a little more than the usual anticipation to a rapid-fire concert series through New Jersey and Long Island. On Friday at 8:00 P.M. the first concert will be at Calvary Church in Cranford, N.J. Saturday evening will see us at Advent in Elmont, L.I., and Sunday evening at St. Peter's in Manhattan. Not so rough, you say. But much of the time in between will be spent in final rehearsal for and premiere of Mr. Eddie Bonnemere's contemporary setting to our Liturgy. And this is the cause of all the excitement. Anyone of you who can make it to St. Peter's on Sunday, March 17 at 5:00 are urged to do so; you will not forget it quickly. We won't, I know.

Some months ago when we were informed by Mr. Bornemann that this was being written and we had been asked to sing it, the response was "great!" And that was that. A jazz service is a jazz service--interesting, and so on. When Mr. Bonnemere came with the finished product, we were curious. Then that sad old piano in the chapel Sunday school room exploded--and so did we. With droll humor, body english, and a formidable talent Mr. Bonnemere stripped us of Gregorian solemnities. The four-square rythms of the German chorale moved over half a beat. The harmonies are guaranteed to melt the leading in a stained-glass window at fifty paces. And all this goes with three saxes, trumpets, trombones, drums, guitar and piano which we haven't heard yet. Ask us if we can wait?

Just what is this service? It is the complete rite for Laetare as printed in the S.B.H. with the "thees" and "thous" updated. For obvious reasons, Communion could not be celebrated, but the Preface,

CHOIR TOUR - continued

Sanctus, Nunc Demittes, etc. will be sung anyway. Yet it will not be merely a performance like singing Bach's B. Minor Mass. The congregation will be encouraged to participate. Several features about this contemporary setting high-light the (intended!) unity of our Liturgy. One comes in prayer and leaves rejoicing. To express this, the processional and recessional hymn are the same. As the processional it is quiet and meditative; the recessional has a beat and the constant refrain in both instances is simply "Help me, Jesus, to love my neighbor as myself." The introit, "Rejoice with Jerusalem" is strong and lively. The same tune and rythm is used at the end for the Nunc Demittis: we enter in faith and leave in hope and their inseparability is expressed in the music. The Kyrie, the Gloria, the Offertory ("What Shall I Render") and the Sanctus simply must be heard. I haven't the space to describe them, and I'm not sure that I could even if I did have it. Come hear! The Lenten sentence and the Agnus Dei are slow, plaintive and in striking contrast to the surrounding parts. The Sentence especially bears the character of a lament.

We are hoping for more than just a good crowd and a smooth performance. Many people will be there, committed and uncommitted, and this music has the power to communicate more than just a pleasing artistic experience. The witness of many people is apparent in it, Mr. Bonnemere's certainly, but also that of Pastor Gensel and the musicians with whom he works, St. Peter's congregation and its pastors, and ours. This should transcend mere novelty and say something fundamental about all involved and why we're involved. Mr. Bonnemere said recently that jazz can't be written like a Bach fugue. The latter is on paper and you play what's there. With jazz, all you have on paper are musical suggestions. If I may be permitted a little sermonizing, so it is with us. There are certain things we are and certain things we aren't. Between the two is a wide grey ambiguous area where God is at work seeking to reconcile the whole. We are and ought to be God's jazz, God's trombones. We are signs of His rule in Christ, and if this is proclaimed on Sunday then art and artists will have served well.

...by C. Robert Hawk

AROUND CAMP 1000

A contemporary setting of the Lutheran liturgy composed by a Roman Catholic to be held on St. Patrick's Day sung by a Lutheran Seminary Choir backed by jazz musicians! That's how the Rev. John Gensel describes what will happen Sunday evening at St. Peter's in New York at 5:00 PM. Why not try to get up to New York on Sunday to be in attendance for this special event!...That same evening at the same place at 7:30 PM, Robert Edwin will be presiding over the festivities at St. Peter's Youth Action Hub. Edwin will be here Tuesday night in the Library for a special program planned for all students by the Faculty Wives. It's going to be a fun evening. Faculty Wives are going all out to make the occasion a gala one. You better be there!!...Tickets cost \$2.00 if you live off-campus and plan to attend the dinner in honor of Dr. Reed's 95th birthday. Deadline for buying tickets in the Refectory office is Friday, the 16th at 6pm....Big booksale begins March 25 in the Bookstore....Dr. Krodel will participate in the Pastors' Institute held at Pacific Lutheran Theological Seminary June 10-19....Our research department has done it again. We've learned that today is Don McCoid's 20th birthday. Happy Birthday Don....If you're watching TV Sunday, be sure to catch the Children's Film Festival on CBS. This week at 4:30 pm a Soviet film which won a grand prize at the 1963 Venice Children's Film Festival, The Boy and the Blind Bird, will be shown.... Also on TV Sunday, NBC will televise a special showing of Steinbeck's TRAVELS WITH CHARLEY, narrated by Henry Fonda.... Would you believe Roger Zepernick can bake a cherry pie? That's what he does in his spare time. Ken Zindle also has his fingers in the dough. He's becoming quite an accomplished cook. His latest creation - blueberry pie (out of season!)....Middler students are reminded to return their Internship Placement sheets to the Seminarian office as soon as possible....We still need 6 Junior C.P.E. forms before we can publish a complete list of C.P.E. Placements....Let's hope that the contractor who gets the bid to build the new Seminary isn't the same one who built the Spectrum....Bill Kiggins, Tom Kockenderfer, Earl Werdelin, George Summers, and Dr. Albert are appearing on a weekly TV show at the Pub House for 6 weeks....What sis Tonto say when he took out the garbage? To the dump, to the dump, to the dump, dump, dump

The Mt. Airy Players performed a full house Sunday evening at Ch... Pa. (A rare thing for them!)....FOUR '68 - a conference on the theme NEW LIFE-NEW ARTS - will be held June 11-14 in New York City. It will be sponsored by the Lutheran Society for Worship, Music and The Arts. Student scholarships are available to cover just about the entire registration fee. Applications are due by May 1, and can be picked up in The Seminarian office....Eastern Penna. Synod service of ordination will take place May 26, in St. John's Church, Easton at 4pm....The film, "A Time for Burning" is available thru E. Penna. Stewardship office. The film "Now Is The Time" can be borrowed through Dan Kemley, Public Relations Dept., Phila. Gas Works, 1401 Arch St., Phila....Know any young person in need of short-term summer employment? 75 positions are open at camps, homes for the aged/handicapped, hospitals, social welfare agencies, urban projects and schools of the church. Contact the Board of Christian Education of the E. Penna. Synod....Center City Lutheran Parish is in need of canned goods. Heavy winter demands have almost emptied the cupboards....Bob Hawk left his gloves in the Seminarian office, among other things....Those who wish to apply for Summer or Fall scholarships for work at the University of Pennsylvania should so inform Mr. Sigel by April 10....In recognition of Bill Bispel's 32nd birthday (March 13) the Seminary flag will fly at half-mast for the remainder of the week.

THE SEMINARIAN is published each week during the school year except during drain-your-brain week. Editorial Headquarters are in F Hall next to Ken Garver's hideaway. Editor: Dave Shaheen. Staff: Joann Knicely, Fred Crawford, Ken Zindle. Contributors: Bob Hawk, Dr. Seltzer, Bob Holley, Aubrey Bougher, etc. Deadline for the next issue is March 19. Since I have space to fill and haven't written my parents for 3 weeks, I'd like to let my mother and father know I am well and need money.

don't forget.....

bob edwin
tuesday
in the library

eight pm

A THREE-HOUR GOOD FRIDAY SERVICE

(Ed. Note: The following is a Three-Hour Good Friday Service written by senior Aubrey Bougher. It is reprinted here in the interest of liturgical renewal. All too often what is done in the way of renewal of worship amounts to liturgical gymnastics. What is presented here demands our attention because it is something which has been done in good taste in an area that needs to be given new life.)

Last year about this time I was called upon to participate in a three-hour Good Friday Service. When I asked if they were using the "Seven Last Words" theme, the response was, "What else is there?" This service is an attempt to give such an alternative to the "Seven Last Words" service, which I view as an overused, poorly arranged, deficient worship experience, despite the length. To quote Dr. Reumann, "Just how much can you get out of 'I thirst!'" for effective preaching. Thus, this service, which was first conducted in the Easton Lutheran Parish at St. John's Church, March 24, 1967.

The structure of the service follows a combination of two forms: The Service as in the SBH (without the Sacrament), combined with the ancient structure for the simple Good Friday office, with the use of the Bidding Prayer and appointed lessons. My instructions in preparing this were that this service was to be three hours long and end in confession preparatory to the Easter Communion. The sources and commentary for some of the uses in the service that resulted are here given:

THE LITANY. Since the Confession is to be used at the end of the three hour service, the Litany is used to set the attention of the congregation on its need for God's mercy. To begin worship with the Litany is common in some quarters for Lenten worship (e.g., the use of Trinity, Germantown) and for any penitential office.

THE INTROIT. This is the Proper Introit for Good Friday, as in the SBH, p. 87.

THE GOOD FRIDAY KYRIE. The Kyrie is herein used as a Proper rather than a part of the Ordinary. It follows the form of a Deacon's Litany, as was the use in some quarters of the early Church. The compilation was made by me from certain other sources, which were not necessarily in the form of a Litany or Kyrie. The sources are:

1st Petition: SBH, p. 2, 1st petition.

2nd Petition: Invitation to Prayer, p. 7, A Three Hour Devotion for Good Friday. Common Service Book Committee, 1933.

3rd Petition: Ibid., plus additions by compiler.

4th Petition: Op. Cit., p. 11; and original material

5th Petition: Op. Cit., p. 21

6th Petition: Op. Cit., p. 22

7th Petition: Op. Cit., p. 27; and original material.

Final petition and Ascription: SBH Kyrie, p. 2, last petition and the Ascription of praise which forms the last petition of the Liturgy of St. John Chrysostom (from Dr. Reed's The Lutheran Liturgy, p. 664), plus some original material.

The Gloria in Excelsis is omitted on Good Friday.

THE COLLECT used is the one for the Day, p. 88, SBH

SECTIONS OF LESSONS, RESPONSES, SERMONS, AND PRAYERS. Since the service is to be three hours long, there must be several sermons, necessitating several lessons. Instead of jumping about the Bible topically, the lessons are chosen from the Propers of the Day in the SBH. All of the lessons are used, the Epistle not being preached upon. The Order for each is usually Lesson, Psalm or Response, Sermon, Prayers, Hymn. There is no Psalm or Response in the original service after the first lesson, although one could probably be added. And, there is no Prayer section after the Last Sermon, which concludes with the congregation rising for the Votum.

The particular hymns are chosen to accentuate the meaning of the previous lesson-sermon combination, or the general theme of Good Friday.

The Epistle is not subject matter for a sermon in this service, and is immediately by the Gradual for the Day, as at The Service. It follows the sermon-lesson sections on the Old Testament Lessons, as in The Service. Both Old Testament lessons, we note, are preached on, and are good texts.

Five lesson-sermon sections are based on the Gospel for the Day, the Passion according to St. John. Thus we provide seven sermons in all (with the two Old Testament Lesson-Sermon sections). All sermons should be kept to a limit of 10 minutes if this service is to remain within a three-hour limit. The reading of the Gospel and the sermons preached thereon is divided into five parts according to the paragraph division of the Nestle text.

The Lessons may be read by the preacher for the text at the pulpit for convenience's sake, although the first Old Testament Lesson may be read by the Liturgist. The Psalm is read responsively and is led by the Liturgist unless a response is called for, to be led by the Choir. The people sit for the reading of the Old Testament Lessons and Epistle, and stand for each reading of the Gospel. They stand (remain standing, if the Gospel has been the Lesson) for the Psalms, but may sit for the responses. Hymn 89, after the Votum, completes this section of the service.

The Prayers used in the Lesson-Sermon Sections are at the discretion of the Liturgist, although the Preacher of a particular section may suggest an appropriate Collect or two which ties in with the thought of his text or message. Last year, I was the Officiating Minister at this part, and used the following prayers:

1st Lesson - The Way of the Cross Today, Ave Maria Press, Notre Dame, Ind., 1967 (a good depiction of and devotion to the Suffering of Christ in the world today, related well to the Good Friday experience, with the prayers having to be in some cases slightly reworded for corporate use), pp. 7 & 9, and #14, p. 235 of SBH.

2nd Lesson - #12, p. 235, SBH; #100, p. 92 of Dr. Doberstein's A Lutheran Prayer Book (Muhlenberg Press, 1960).

1st Gospel - The two additional collects for Good Friday, SBH, p. 88.

2nd Gospel - The Prayer for Good Friday, in Wm. Barclay's Prayers for the Christian Year (1964), pp. 60-61.

3rd Gospel - Malcom Boyd's Are You Running With Me, Jesus?, p. 105 (with pluralization of the pronouns).

4th Gospel - The Way of the Cross Today, pp. 5, 31, 32, with some slight revision.

Other Prayers abound which are relevant to the service, but it must be remembered that they are to be short. Some other immediate sources from some of the materials above are Barclay, pp. 62-65; Boyd, pp. 99-105 (some have to be revised); the Church of Scotland's Prayers for the Christian Year (1935), pp. 101-112, which contains more than prayers alone; Doberstein's prayer book (above), pp. 93, 112; Dr. Paul Zeller Strodach's Oremus (1925), p. 166 et al.; there are other good sources in the Service Books of other denominations, also.

The Sections of Lessons, Responses, Sermons, and Prayers ends with the Votum and Hymn #89.

THE BIDDING PRAYER. This Prayer is traditionally associated with Good Friday, but any other bidding prayer may be used. There are two officiants in this case, one to read the bids, the other to lead in the Collects. The latter is at the Altar, the Former at a Lectern, facing the people. The Our Father is omitted here.

THE HYMN PANÆ LINGUA (SBH #61) This Hymn is also traditional to the Use of Good Friday.

THE ORDER OF PUBLIC CONFESSION (Pages 249-252, SBH). This, as noted above, is used at the express request of those arranging this service last year. It does lead to a corporate self-realization, however, and is a fitting conclusion to the Three hours of mediation upon the Crucifixion. The Order follows the SBH exactly, with the omission of the opening versicles. The Exhortation might be omitted, especially if there is no Easter communion in the parishes in which this might be used. The Lord's Prayer is used, with the Collect for Peace (the Collect for the Day already having been read).

The New Testament Benediction was used at the service, although the benediction may be omitted.

THE CREED. The Apostle's Creed was recited by all after a brief period of silence as a response and affirmation of faith to the Good Friday event. After having been kneeling for the Confession of Sins (above), they rise for the Creed. After the last hymn, the service is over.

Anyone who wishes to use this service in any parish is certainly welcomed to do so, adapting it to his own situation as he sees fit.

The Three-Hour Good Friday Service

Congregation may kneel for the Litany, Prayers, and should kneel for the Confession. They should stand for the opening, Liturgy, and the Responsive Reading of Psalms.

- Prelude - "Adagio for Strings".....Samuel Barber
- Hymn 86 - "O Come and Mourn with Me".....Dykes
- The Invocation
- The Litany of the Church.....P. 156-160 (Omit 161)
- The Introit.....P. 87
- The Good Friday Kyrie:

In peace let us pray to the Lord:

R: Lord, have mercy

For the mind that was in Christ Jesus during his last hour on the cross, and that it may also be constantly in us, let us pray to the Lord:

R: Lord, have mercy

For the grace of God, our heavenly Father, that he may create and make within us new and contrite hearts, and forgive us all our sins by the blood of his suffering Son, let us pray to the Lord:

R: Lord, have mercy

For the peace of our Lord Jesus, that he would draw all men to himself by the Power of his Holy Cross, and would graciously hear the cries of all in suffering or distress, and grant them his aid and comfort, let us pray to the Lord:

R: Lord, have mercy

For the peace that by knowing the fellowship of his sufferings, we may be strengthened through his power to endure the sufferings and agonies of this life, let us pray to the Lord:

R: Lord, have mercy

Through our Lord Jesus Christ, who desired that we might be one in Him, that he would remove from us all self-centered thoughts, unbrotherly actions, and pride; and that he would heal all unholy divisions in His broken body, The Church, let us pray to the Lord:

R: Lord, have mercy

That God, who gave his only Son to bitter and painful death on the Cross for our sakes, may enable us to rise with Him to newness of life, let us pray to the Lord:

R: Lord, have mercy

Help, save, pity, and defend us by thy Cross, O God, for unto Thee are due all glory, honor, and thanksgiving, Father, Son, and Holy Spirit, always and everywhere, both now and forever, and for the ages to come, for the sacrifice of thy love for us on the Cross.

R: Amen.

Salutation and the Collect for the Day.....P. 88

First Lesson - Isaiah 53:4-12; The Suffering Servant

The Sermon

The Prayers

Hymn 66 - "Wide Open Are Thy Hands".....Martin Sullivan

Second Lesson - Hosea 6:1-6; The Faithlessness of God's People

Psalm 102 - Part I.....P. 199

The Sermon

The Prayers

Hymn 85 - "Ah, Holy Jesus".....	Cruiger
The Epistle for the Day: Revelation 5:1-14	
The Gradual for the Day.....	P. 88
First Gospel - St. John 18:1-11; The Capture of Jesus (Customary versicles are sung with all gospels and the congregation stands)	
Psalm 38.....	P. 176
The Sermon	
The Prayers	
Hymn 68 - "Christian, Dost Thou See Them" (Second Tune)...	Dykes
Second Gospel - St. John 18:12-27; The Trial and Peter's Denial	
Choral Response - The Gradual for the Season of Lent.....	P. 122
The Sermon	
The Prayers	
Hymn 489 - "O God, I Love Thee".....	Dykes
Third Gospel - St. John 18:28-19:16; Pontius Pilate Tries Jesus	
Psalm 6.....	P. 163
The Sermon	
The Prayers	
Hymn 529 - "Through The Night of Doubt and Sorrow".....	Bambridge
Fourth Gospel - St. John 19:17-30; The Crucifixion and Death of Jesus	
Choral Response: The Sentence for Lent.....	P. 24
The Sermon	
The Prayers	
Hymn 88 - "O Sacred Head, Now Wounded" (Second tune).....	Hassler-Bach
Last Gospel - St. John 19:31-42; The Burial of Jesus	
Psalm 22.....	P. 168
The Sermon	
The Votum Blessing	
Hymn 89 - "O Perfect Life of Love".....	Beethoven
The Bidding Prayer (omitting the "Our Father").....	P. 236-237
Hymn 61 - "Sing, my Tongue (Pangue, Lingua)".....	Plainsong, Mode III- White
Psalm 51.....	P. 249
The Exhortation.....	P. 250
The Prayer and Examination of Conscience.....	P. 251
The Confession of Sins.....	P. 251
(Congregation kneels)	
The Absolution	
The Lord's Prayer and the Collects Appointed.....	P. 252
The Benediction (followed by one Amen and a brief period of silence)	
Our Affirmation of Faith - The Apostles' Creed.....	P. 5
(Congregation stands)	
Hymn 82 - "Come to Calvary's Holy Mountain".....	Lindemann