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the

seminarian

Published by the _____ students of the Lutheran Theological Seminary at Phila. _____

Volume 30, Number 6

October 17, 1968

KIDD, BOMGREN WIN ELECTION

Elections of the student body offices of Vice-President and Secretary was held yesterday. Senior Bob Kidd was elected Vice-President and Junior Steve Bomgren was elected Secretary. THE SEMINARIAN, student body and faculty extend congratulations to both men. We are sure that they will fulfill the duties and responsibilities of these offices. Seventy-three ballots were cast and we hope that the whole student body will give support to and make use of our student representatives.

OPEN LETTER

"We must concern ourselves with the meaning of communication for our community. The Seminarian is an organ of the community that is designed to function as a vital element for communication. But to be a vital organ, it must have participation...it must be read, it must be written." So went part of an editorial in the first issue of this year's Seminarian. The staff has suddenly become aware that the content of that editorial must not have reached the community. We of the staff, have become distressed that reading the Seminarian seems to be the only participation that a great part of the community wants to do.

Certainly reading the Seminarian is as vital as producing its content and the physical entity itself. But, the aim of the staff this year is to make the Seminarian an integral part of the whole life of our campus. To do this, we wish to have the real news and the grass roots goings-on as part of The Seminarian.

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BALK AT BOK

Over the past week there was a big stir on campus. As can be expected, this incident drew top priority, concern and desire for immediate from some, while others were nonchalant saying, "I'd like to help, but..." The stir concerns incidents that have occurred in S. Philly schools, particularly Bok High School, since last Wednesday. The effort has been made and now the incident is forgotten, for all practical purposes, except to those who participated in some way.

To those who did participate, what was gained? The motif was to be that as seminarians we would give support to center city clergymen, in co-operation with middle field work supervisors, in their attempt to help bring peace and justice to their communities through loving concern for all people as witnesses to the Gospel.

To those who did participate, what was gained? The motif was to be that as Seminarrians we would give support to center city clergymen, in co-operation with middle field work supervisors. We would assist in their attempt to help bring

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OPEN LETTER CONTINUED FROM PAGE 1

Up to now, the staff has done the work of producing the content, and it shall not be long that you, as a community will tire of our "pious nouthings" and "empty slogans". So the purpose of this open letter is to stir up an awareness that the Seminarian cannot be a vital and realistic representation of the pulse of the campus unless YOU are willing to participate fully.

Four or Five members of the staff can turn out a nineographed entity on each Thursday, and you can read the gossip, rather than listen to your Professor lecture. But then the needs of the community and the purpose of The Seminarian are not fulfilled. Only when the community as a whole is able to shoulder the responsibility of the publication of the pulse of Campus happenings will The Beninarian begin to be the real, live, vital voice of the community that the staff wishes it to be.

These become the alternatives: either participate (write, type, etc.)

and turn The Seminarian into so that speaks for all about what is happening; or remain apathetic and let the staff struggle to meet the responsibility you have shunned. It's your decision....tell it like it is.

The Seminarian Staff

THE SEMINARIAN is published each week by students of the Lutheran Theological Seminary at Philadelphia in its headquarters, office, and plant in Room 62, F Hall. Deadline for the next issue is Tuesday, October 22, 1968. Criticisms, rebuttals, cartoons, letters, minatory sayings, and other unsolicited materials and logia are welcome. We really do appreciate articles which students and faculty feel can be helpful and informative to the community. Editor: Mark Fritch. Contributing editors: Robert Holley, John Sabatelli, Steve Gerhard, George Yoder. Cartoonist and art director: Conway Stone. Magnificent manipulator of digits extraordinaire: Fred Schneeberg.

CALENDAR

- Oct. 18 - Last day to purchase books at the Book Sale in the Library Rotunda.
- Oct. 19 - The Choir of Mt. Airy Seminary records Eddie Bonnemore's liturgy in a contemporary setting for Columbia Records in New York City.
- Oct. 20 - Robert J. Marshall is installed as President of the L.C.A. at Riverside Church, New York City, 3:45 PM.
- Oct. 21 - The Mt. Airy Angels meet the Alumni in their annual football game.
- Oct. 24 - United Nations Day.



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DANIEL BERRIGAN: A MEDITATION

Every page that deals, as this one tries to, with the News about today, finds itself fairly buried before it is born. Last week's onelette. This week is still in the egg shells. I sit here, breaking eggs to make an Easter, to feed the living as I hope, good news for bad.

Some 10 or 12 Of us (the number is still uncertain) will, if all goes well (ill?) take our religious bodies during this week to a draft center in or near Baltimore. There we shall, of purpose and forethought, remove the 1-A files, sprinkle them in the public street with home-made napalm, and set them afire. For which act we shall, beyond doubt, be placed behind bars for some portion of our natural lives, in consequence of our inability to live and die content in the plagued city, to say "peace" when there is no peace, to keep the poor poor the home-less, the thirsty and hungry home-less, thirsty and hungry.

Our apologies, good friends, for the fracture of good order, the burning of paper instead of children, the angering of the orderlies in the front parlor of the charnel house. We could not, so help us God, do otherwise. For we are sick at heart, our hearts give us no rest for thinking of the land of Burning Children. And for thinking of that other Child, of whom the port Luke speaks. The infant was taken up in the arms of an old man, whose tongue grew resonant and vatic at the touch of that beauty. And the old man spoke; this child is set for the fall and rise of many in Israel, a sign that is spoken against.

Small consolation; a child born to make trouble, and to die for it, the First Jew (not the last) to be subject of a "definitive solution". He sets up the cross and dies on it; in the Rose Garden of the executive mansion, on the D.C. Mall, in the courtyard of the Pentagon. We see the sign, we read the direction: you must bear with us, for his sake. Or if you will not, the consequences are our own.

For it will be easy, after all, to discredit us. Our record is bad; trouble makers in church and state, a priest married despite his vows, two convicted

felons. We have jail records, we have been turbulent, uncharitable, we have failed in love for the brethren, have yielded to fear and despair and pride, often in our lives. Forgive us.

We are no more, when the truth is told, than ignorant beset men, jockeying against all chance, at the hour of death, for a place at the right hand of the dying one.

We act against the Law at a time of the Poor People's March, at a time moreover when the government is announcing ever more massive paramilitary means to confront disorder in the cities. It is announced that a computerized center is being built in the Pentagon at a cost of some seven millions of dollars, to offer instant response to outbreaks anywhere in the land; that moreover, the government takes so seriously a view of civil disorder, that federal troops, with war experience in Vietnam, will have first responsibility to quell civil disorder.

The implication of all this must strike horror in the mind of any thinking man. The war in Vietnam is more and more literally brought home to us. Its inmost meaning strikes the American ghettos; in servitude to the affluent. We must resist and protest this crime.

Finally we stretch out our hands to our brothers throughout the world. We who are priests, to our fellow priests. All of us who act against the law, turn to the poor of the world, to the Vietnamese, to the victims, to the soldiers who kill and die, for the wrong reasons, for no reason at all, because they were so ordered- by the authorities of that public order which is in effect a massive institutionalized disorder.

We say: killing is disorder, life and gentleness and community and unselfishness is the only order we recognize. For the sake of that order, we risk our liberty, our good name. The time is past when good men can remain silent, when obedience can segregate men from public risk, when the poor can die without defense.

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DANIEL BERRIGAN : A MEDITATION
(continued from page 3)

We ask our fellow Christians to consider in their hearts a question which has tortured us, night and day, since the war began. How many must die before our voices are heard, how many must be tortured, dislocated, starved, maddened? How long must the world's resources be raped in the service of legalized murder? When, at what point, will you say no to this war?

We have chosen to say, with the gift of our liberty, if necessary our lives: the violence stops here, the death stops here, the suppression of the truth stops here, this war stops here.

We wish also to place in question, by this act, all suppositions about normal times, about longings for an untroubled life in a somnolent church, about a neat timetable of ecclesiastical renewal which in respect to the needs of men, amounts to another form of time serving.

Reckon the times! The times are inexorably evil. Christians pay conscious, indeed religious tribute, to Caesar and Mars; by the overkill tactic, by brinkmanship, by nuclear liturgies, by racism, by support of genocide. They embrace their society with all their heart, and abandon the cross. They pay lip service to Christ and military service to the powers of death.

And yet, and yet, the times are inexhaustibly good, solaced by the courage and hope of many. The truth rules, Christ is not forsaken. In a time of death, some men-- the resisters, those who work hardily for social change, those who preach and embrace the unpalatable truth-- such men overcome death, their lives are bathed in the light of the resurrection, the truth has set them free. In the jaws of death, of contumely of good and ill report. they proclaim their love of the brethren.

We think of such men, in the world in our nation, in the churches; and the stone in our breast is dissolved; we take heart once more.

Have you written a letter to the editor of THE SEMINARIAN lately?

AROUND CAMP

Congratulations to the five Middlers who did such a fine job at Faith Syosset last Sunday for the Secondary Appeal--Dennis, Al, Bob and John. Congratulations are in order for Dave Fritch on his engagement...Bruce A. spent last weekend in the hills-- of Virginia-- visiting a good Friend ??? Don't miss Chapel this Thursday and Friday---Two Football games next week-- on Monday against the Alumni and on Friday The Angles return to Westminster-- We certainly hope that their Hospitalization is paid up...Dr. Marshall's installation is on Sunday at 3:45 at New York Riverside Church 121st St., Manhattan-- The choir will be singing and Krister Stendahl preaching-- don't miss it... The bowling league is off to a start-- good or otherwise-- just ask Dick... Dave Newhart our intern at St. Peter's (Manhattan) sends his love to all his drinking buddies... It has been brought to our attention that a certain Middler required two Large telephone books to reach the table while at dinner on long island....The Quote for the Week: "The English are hard to rule because they are very unruly."

BOK HIGH SCHOOL CONT'D.

peace and justice to their communities through loving concern for all people as witnesses to the Gospel.

To those who did not participate, why not? On Monday morning the question was whether the plans were still to be carried through or whether the police had control of the situation. Our half-hearted desire found an escape and an excuse.

The background and immediate causes are not for discussion here. The Kerner Report can best supply that information. The number of Seminarians who participated is not topical either. Individual reasons need not be accounted for, but we should be concerned with the meaning of such participation or non-participation by Seminarians and clergymen. As for the nature of the structured involvement, this in itself lacked planning and inter-communication between city and school officials and center city clergymen. Both the Executive Director of the City Commission on Human Relations and the Director of the Black Coalition requested clergy to be present at Bok and other schools where tension

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STANDINGS AFTER THREE WEEKS

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Berry	20	10	.666
2. Strobel	19	11	.633
Villume	19	11	.633
3. Smoose	18	12	.600
4. Lee-Rouwen	17	13	.566
Lloyd	17	13	.566
SEMINARIAN	17	13	.566
5. Fossum	16	14	.533
Douglas	16	14	.533

BOOK HIGH SCHOOL CONT'D.

is high, to serve as an intervening force between students, police and mobs.

Let us return to our concern and search for meaning in the role played by clergymen and seminarians. The last time that students were aroused was when our black brother was requested not to return to the employment of a center city parish which was coupled the following day with the assassination of Dr. Martin Luther King, Jr. It is not feasible for us to spend much time in center city, and often it takes a crisis for us to become activists. This raises several questions. Is this a valid ministry? Is this proclamation of the Word? Are we wanted as "outsiders" (and white representatives of an authoratative institution at that) by the committees? Are we needed and is our task that of an arbitrator, mob breaker, or moral advisory group to the consciences of the harassed and dissenters?

Those personally involved gained insight and knowledge to the situation. They talked with students, community leaders, police and the average man on the street. Their concern was objective and voluntary. The Ministry of the church is where its people are. In most of these communities the church is a stabilizing element. Despite criticism that the church isn't doing anything when its happening, the church has been in these communities longer than other institutions or organizations. For example, the Get Set program is presently in danger of closing as many other programs and unrealized propositions before it. Many of our churches are far from standing on firm ground, but its mission seems unlimited and there is life in the church as there has been for 2,000 years. The church is founded in the Word, and our purpose is to proclaim that Word. It is to be proclaimed to all people and it is the miracle of Pentecost which

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LEE + KENNETH FOSSUM LLOYD SNEEDEN DOUGLAS STROBEL VILLUME BERRY SMOOSE SEMINARIAN YOU

BOK HIGH SCHOOL CONT'D.

occurs daily, giving new life and faith in the Holy Spirit to all believers. We must be imitators of Christ, living together in a community in love. Is it in our realm to question the validity or the nature of the work of the Holy Spirit?

The real problem facing us and the ghetto-dweller is hopelessness. The challenges loom over us so heavily and greatly that we jump at even the smallest opportunity to serve. We seem to fail in meeting the whole problem and the small accomplishments seem to show no improvement and are easily undone. We cannot find the meaning of love by ourselves, or in actions, but in others. To paraphrase a popular folk song, one man's hands can't make a world of peace, nor two men's hands, but if two is raised by degrees, then that day will come around.

crisis.

- Ways of doing it that were mentioned:
- 1) confront people from where they are, not from where we think they ought to be;
 - 2) confront the bigot on the spot when he makes a racist statement, rather than remaining silent;
 - 3) work with clergy who have remained silent on the issue;
 - 4) repeal local laws against Black and White marriages;
 - 5) involve Blacks in workshops that are held;
 - 6) utilize the DEG (depth education model) for groups to struggle with this issue;
 - 7) organize students for student power;
 - 8) eliminate racism in mass media;
 - 9) have Whites act on Black initiative, rather than vice-versa;
 - 10) use movies like "Time for Burning," "Detached Americans," the CBS documentary on Detroit, and "No Man Is an Island."

Particular attention should be paid to racism as it manifests itself in 1) community; 2) politics; 3) institutions, particularly the church.

Specific instances of institutionalized racism in the church that were mentioned are: the number of Black clergy, the number of Black seminarians, Black and White jurisdictions within the Methodist church, the Glock and Stark survey which reports that church people are more bigoted than non-church people, church ownership of property, stocks, etc, which enforces the superiority of Whites rather than being used as an economic lever to help Blacks, misuse of the power of the church to disenfranchise poor people of any color, no courses in Black history or Black culture in seminaries.

Bud Kanitz

RACIAL CRISIS

(Editor's note: The following article has been excerpted from The Inter Seminarian, a publication of the National Inter Seminary Council, an autonomous, voluntary committee which promotes and coordinates ecumenical activities among seminaries in North America.)

Given that the major problem confronting the society is white racism, the question is: How do we as seminarians do our thing to erase it? The consensus was that we must go back to our schools, back to where we are, and work there. It was agreed that the focus of ISM in the next year should be on this crisis, and that each regional fall meeting should deal with white racism as it manifests itself in that particular region. Each region is to draw up an analysis of the situation back home and submit a proposal to Ed Suecree who will then be able to coalesce the proposals of the various regions into a nation-wide proposal which then can be taken to a foundation such as Danforth or John Sweeney Miller for funding.

Possible goals listed are: 1) end racism; 2) get people to recognize and/or admit that racism does indeed exist in all areas of American society; 3) keep people talking, lest they think the problem will go away; 4) make people aware that the future of the very existence of the nation is at stake in this

NOTICE

The International House cordially invites you to attend the 1968-1969 Directors' Coffee Hour Series. The first meeting is to be held Thursday, October 17, 1968, at 8:30 p.m. (Coffee will be served at 8:00 p.m.) The first guest speaker is Dr. John Logue, Associate Professor of Political Science at Villanova University. Dr. Logue's topic is "The U. S. Presidential Elections." The Coffee Hour Series are held in International House Auditorium, 140 North 15th St., Philadelphia.