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THE SEMINARIAN

GRAUTH MEMORIAL LIBRARY

vol. 38 no. 19

March 12, 1976

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MAR 15 1976

LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA

SANCTUS BELLS FOR LUTHERANS?

It started off as a simple question after one of Dr. Tappert's classes: "Is it proper to reconsecrate bread and wine that has already been properly consecrated during a previous service?" Dr. Tappert asked me what I meant by "consecrate" and I responded, "It means to set aside from common use to sacred use." He winced a bit (but I thought he was smiling at my good answer) and he asked me to sit a while over coffee in the refectory where we could talk a bit more freely. Sometime toward the end of the hour-and-a-half-long conversation, the professor summarized the import of all his previous points and explanations by telling me, "When it comes right down to it, I'd remove ANYTHING that might tend to give the parishioner the wrong concept of the Communion. They can't be allowed to think that you as pastor have made the Communion efficacious. Bread is bread before, during and after the service; you don't change it ever. Preach God's Word and be faithful and don't worry yourself about leftover bread and wine."

Although time has passed since that conversation, I've never forgotten how that man made me see that "No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of Christ in the Supper." (Solid Declaration, Article VII, 583.74 Tappert edition, Book of Concord) Christ has promised to be with us; therefore we come together for worship. Man has in no way called Him to that Supper.



If man has not called the Lord to the Supper, how much less then has man any right to appear to designate the TIME of His coming! It is contrary to good reason and faithful service to the Lord to mislead His people with words or acts which might be interpreted as instrumental to Christ's keeping his promise. It is wrong to purposely design a service in which the pastor's (or even the people's) words appear to be more important than the Word itself.

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HAPPENINGS AROUND THE COMMUNITY

- Monday, March 15, 1976: St. Cuthbertson Clergy Supply Store display from 9 a.m. - 4 p.m.; back of The Refectory.
- Tuesday, March 16, 1976: Those Dramatists et. al. interested in anything to do with Drama on campus: this semester please meet in the Library at 7p.m.
- Wednesday, March 17, 1976: Fortress Church Supply Store display from 10a.m. - 3:30p.m.; back of The Refectory. Sales thru STUDENT BOOKSTORE at substantial savings - 20% - 40% off list price.

Woodpushers Push: This is to announce to all concerned that the First Annual Mt. Airy International (Rolf is playing) Chess Tournament is to be continued this Spring after a few months of inactivity. All participants are encouraged to pick up their boards and push that wood!

Phil Gustafson

String Slong With Us: If you are an amateur musician and you would like a performance outlet, join the newly formed Germantown Community Orchestra. For further information, call Dana Davis at VI 8-2249 or John Harden at VI 9-5693.

SPOUSE'S CLUB

There will be a Full Moon Out for Spouse's Club C.P.E. Night: On TUESDAY EVENING MARCH 16th, we will meet in order to share our feelings and thoughts about our C.P.E. summers with those whose spouses or fiancées are about to do it.

This will be the first in a series of three meetings concerning the spouses' side of the joys and sorrows of C.P.E., Internship, and that long awaited call.

It will be held in my apartment, 9-C, at 7:30p.m. Come on out with the Full Moon and find out what that has to do with C.P.E. at a State Hospital. -How do you feel about that? -Do I hear you saying... Hope to see you then-

Mary Lou Searing

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News & Notes

THANK YOU! Marie Scharfe for cranking; Mark Oldenburg for typing; Jim Anderson and Jim Jerge for moral support on last week's paper!

PRODUCTION: THURSDAYS 1P.M. -
 DEADLINE: WEDNESDAYS 5P.M.

ANOTHER POINT OF VIEW

In his article "Practical Theology Review" (Lutheran Theological Journal, May 1975), E.W. Janetzki of the Lutheran Church of Australia reviews the current literature on worship. He ends his article with the following:

"In this reviewer's opinion, the most perceptive and challenging contribution on the subject of worship and liturgy that has appeared of late is not a book but an article by Oliver Olson, 'Contemporary Trends in Liturgy Viewed from the Perspective of Classical Lutheran Theology', Lutheran Quarterly Vol. XXVI, No. 2 (May, 1974), pp.110-157. Olson's argument is that recent Lutheran liturgies, e.g., Contemporary Worship 2 produced by the Inter-Lutheran Commission on Worship, has been influenced chiefly by Odo Cassel, a Roman Catholic, and Gregory Dix, an Anglo-Catholic. The works of these writers, based on the phenomenological method derived from the Religionsgeschichte Schule (1880-1920), implicitly convey the idea that worship is primarily man's sacrifice to God and that man co-operates in his own salvation by participating in the sacrifice at Calvary. Even Peter Brunner in his use of terms such as 'representation' (present actualization) and 'anamnesis', is challenged. Likewise the contemporary emphasis on celebration as man's action, with its tendency towards Pelagianism (This do) is shown to violate confessional Lutheran theology which emphasizes God's action(This is). In short, too many critics of traditional liturgies have forgotten that liturgy is dogma. What we need today, Olson contends, is not a lot of pamphlets which tell us how to celebrate, but works which reflect the theology of the liturgy. In a counter article, 'Contemporary Liturgical Theology', Response, November, 1974, pp.10-16, Frank Senn attempts to show that Olson has overstated and even misrepresented the issue, but this article, on the whole, is not particularly convincing at all. Olson, following in the wake of men such as Dr. Sasse, Peter Brunner, and Vilmos Vajta, rightly puts the accent where it belongs, on theology; this is as true of worship and liturgy as of everything else in the church." (p.24)

To this I say, "Amen".

Greg Johnson

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MIDDLEL RETREAT - FALL '76

On Wednesday, March 17, 1976 The Rev. Charles Miller, assistant to the president of the Southeastern Pennsylvania Synod along with two other members of the synod's Task Force on Justice and Social Change will be at dinner at the Refectory. (5:30 p.m.) Immediately after dinner (6 p.m.) they and Dr. White would like to meet with the Junior Class to begin planning for the retreat which is now an established part of the second year program. The Task Force has its concerns for the retreat and students will have theirs. This is the chance to set it up in a way that will be useful to all. Dates reserved for the retreat are September 30-October 2 (Thursday evening to Saturday evening). Should you be unable to be at the Refectory on March 17 at 6 p.m. for an hour, please let Dr. White know and establish some way to find out what has been decided.

THE NEW YORK CIRCUS PRESENTS

SUMMER IN NEW YORK

Get involved for one to three months and take part in a work project; be exposed to the City; live in community; have fun in the Big Apple.

DEMO-CRATS

- WORK:** Help renovate a tenement; help organize a social action center.
- EXPOSURE:** Urban justice projects; international resources; Democratic convention.
- COMMUNITY:** Collective living, eating, worship, reflecting, learning.
- FUN:** World's largest entertainment center; Times Square; Broadway; multi-ethnic cultures; museums.

GREENWICH VILLAGE

THE NEW YORK CIRCUS

is a new Christian center for urban justice and international awareness. The summer project is being organized and led by "Circus Clowns" (clergy and lay staff of the center). The project site will be the facilities of the New York Circus in historic Hell's Kitchen, just off Times Square.

CITY HOUSING

FURTHER INFORMATION

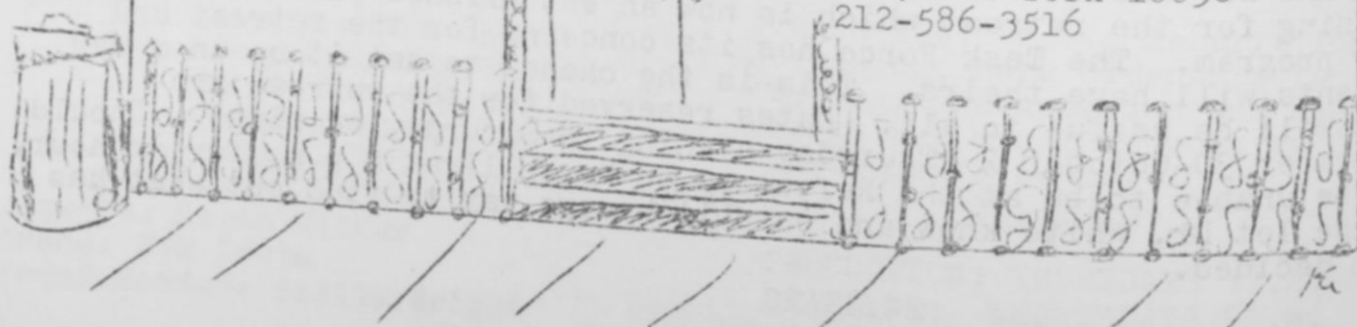
- Project size: up to six persons
- Project Dates: mid-June to mid-September
- Cost: one month....\$200
- two months...\$375
- three months.\$500

BROADWAY

includes housing, food and program
Open to all college students and seminarians.
Language: English or Spanish
Further inquiries:

THE U.N.

New York Circus
405 W. 48th Street
New York, New York 10036
212-586-3516



Campus Blood Drive March 17

It is especially relevant that our blood drive this year is during Lent. In this season devoted to the sacrifice of our Lord, we also concern ourselves with the sacrifices that we can make for others. Just as blood was shed once and for all, we can give blood to benefit those in our community who cannot do it. Admittedly, this may seem to be a selfish motive, but under the group plan, we need at least fifty donors representing students, faculty, staff, and members of Ascension to make group coverage possible. If you are eligible, that is, if you weigh more than 110 pounds, are at least 18 years of age, have not given blood in the last eight weeks, and have not taken antibiotics fourteen days prior to the donation, sign up as soon as possible with a member of the Social Ministry Committee or on the sign-up sheet in the Library.

For the first time, we are able to have the blood drive on campus in the basement of Ascension Church. Remember, next Wednesday, March 17, from 1:00 - 4:30 PM, we will have an opportunity to aid the Red Cross in their effort to provide blood for hospitals and disasters. Since this is only our third year in this program, we are trying to increase our contribution and consciousness of this need. If you are unable to give on March 17, there will be a second chance on March 30, from 2:30 to 7:30 PM, at First Presbyterian Church, located at German-town Ave. and Cheltenham Ave. Just make sure to inform them that you are representing the LTSP group plan. Finally, if you or a member of your immediate family should ever need blood, contact Dr. Rich Olson or the chairperson of the Social Ministry Committee, and he or she will call the Red Cross to make the arrangements.

Henry Pawluk

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Sanctus Bells For Lutherans? continued from page 1

Thus it hardly seems possible for Lutherans to incorporate an Epiclesis, a prayer for invoking the Holy Spirit in the Service of Holy Communion.

Some will try to explain the Epiclesis in a way that is in keeping with an evangelical understanding of God's gifts to His people; but they will never be able to explain away the IMPRESSION the parishioners get when they see the pastor extending his hands and intoning the words "Send now we pray..." They will always get the unspoken word that "Here is the moment Christ comes." This is certainly misleading to say the least.

Because they wished not to mislead people into thinking that it was when "This is my body" or "This is the blood..." was uttered that a change in the elements was effected, the writers of the Solid Declaration emphasized that it was the WHOLE ADMINISTRATION of the entire Communion Service which was the vehicle of Christ's presence (Book of Concord, 582.77, 584.83, etc.) Thus sanctus bells, rung in the Roman rite at the utterance of the Verba were eliminated from Lutheran services. It would seem to me that the Epiclesis of the ILCW's CW2 has the effect of a kind of verbal sanctus bell, a signal drawing attention to a moment in the service where something special is supposed to be happening. Would the Reformers not also eliminate these "bells" also?

Jim Anderson

American Red Cross Blood Program group coverage plan

** WHO BENEFITS FROM THE BLOOD PROGRAM

All members of a participating group (including non-donors) and their immediate families are eligible to receive blood when the group each year donates blood in an amount equal to one unit for each five group members (20% of total membership of group).

** WHAT IS MEANT BY "THE IMMEDIATE FAMILY"?

1. group member and spouse
2. dependent children
3. parents and step-parents regardless of place of residence
4. parents-in-law and step-parents-in-law regardless of place of residence
5. minor brothers and sisters regardless of place of residence
6. grandparents and grandparents-in-law regardless of place of residence
7. all other family members in the group member's household

** HOW IS RED CROSS BLOOD MADE AVAILABLE?

When a group member needs blood for any member of his immediate family, the Blood Chairman of the group should be contacted. The Blood Chairman relays the request to the local Red Cross office. Blood coverage is available in local hospitals and in hospitals throughout the United States and Canada.

** HOW MUCH DOES THE HOSPITAL CHARGE?

When the patient is covered by the Red Cross Blood Program, there is an \$15.00 per unit service charge for Red Cross blood to partly cover the cost of collecting, processing and distributing blood to hospitals, and a \$1.00 per unit charge for the new hepatitis test. It actually costs the Red Cross over \$15.00 per unit to maintain the blood program. The difference is made up by United Fund allocations to the Red Cross Chapters.

Hospitals also charge the patient a fee for crossmatching, other laboratory services, and the transfusion of all blood, whether the patient is covered by the Red Cross Blood Program or not. These fees are set by the hospital and have no connection with the Red Cross Blood Program. They are often covered by medical insurance plans such as Blue Cross.

If the patient is not covered by the Red Cross Blood Program and blood must be purchased by the hospital commercially, it could cost \$35 or more per pint.

REMEMBER.....the Red Cross Blood Program provides a safe and dependable supply of whole blood and components, operates a Rare Blood Donor Registry that assists in providing blood of the more unusual types and that HOSPITALS BENEFIT by having a dependable source of safe blood available. PHYSICIANS BENEFIT from the new products developed through Red Cross research efforts. PATIENTS requiring blood products for specified illnesses BENEFIT since their physicians can request these products from Red Cross. VICTIMS OF MAJOR DISASTERS BENEFIT by having their blood needs met. DONORS BENEFIT by knowing their own and their families' blood needs will be met and by deriving satisfaction through the giving of themselves to help others.

CONFESSIONS OF A HOUSEHUSBAND

Househusband Hall of Fame #3

"Man's place is in the home!" These words were spoken by a young Indian squaw on the occasion of her wedding. The lady in question was a full-blooded Tachapotawatamee Indian by the name of Tala hapa natchee wana, which means, "The dancing Buffalo pauses to trample the furtive fox." Tala, having made the above declaration, proceeded to devote her life to making her husband, Sneaking Fox, stay at home and clean. Fox, for his part, spent a great deal of time and ingenuity in trying to get a night out with the boys (scalping party).

Tala was a lovely, petite, young woman who could track a flea in a sandstorm. This made Fox's life less than ideal.

But, with the inventive genius that only 1 in 1,000,000 househusbands has, Fox eluded his wife on many occasions. To avoid washing dishes, he invented a Buffalo grease compound which prevented food from sticking to pots and plates. (Editor's note: this technique was lost for over two centuries to be discovered again recently by a sure-fire hall of fame candidate-Edward Teflon) To avoid the long trip to the river with the laundry, he invented reversible buckskin. To avoid having to clean the teepee, he built on a hill so that all the crud would roll away. He only hunted in Yellowstone National Park so that he always had a supply of boiling water. He was a man of many accomplishments, but these alone would not have gotten him into the Hall of Fame. Fox had managed to escape 4,721 times and had been tracked down and brought back by Tala 4,721 times. Plainly something had to be done.

In those days, Indians had no way to clean teepees, so when the crud got too high they just moved. It was here that Fox made his mark. He was sitting one day perusing his Buffalo-tail collection when suddenly he had an idea. He tied the tails together to a long stick and invented the broom. He swept his teepee, he swept the teepee next door, he swept the village, he began to sweep the woods. All of this sweeping began to raise a tremendous cloud of dust and under cover of it Fox sneaked away. But his sweeping had one further effect-it erased his tracks. For the first time, Tala was unable to track her husband.

This event was to prove a major point in American History. While he was sweeping, Fox swept away the prints and tracks of white pioneers and before the Indians had regained the trail, we were in California. (That's for you history buffs)

Fox did not live long enough to enjoy his freedom though. His fast-food Buffalo Burger parlor went bankrupt when the vast herds of Buffalo became depleted. He died one day when he accidentally swept himself off a cliff while cleaning the forest for the National Parks Department.

Father John



Theme Week 1977

The Committee on First Professional Degree has begun to discuss the possibilities for next year's theme week which will probably occur again during the first week of the second semester. Before we proceed with concrete planning, we ask that all members of the seminary community give some thought to the task, and shared your responses with the student representatives of the committee (Allen, Niewohner, Schantzenbach, and Zoppi) or with Dean Krodel.

As you know, the theme for 1975 was "Evangelism" and for 1976, "The Bicentennial". The question has been raised in the committee whether we should continue with such an "issued" theme (possibly even repeat "Evangelism") or change to a concentration on a specific theological doctrine. At the moment, there is an expressed interest among some committee members in a theme on "worship - - public and private."

In any case, before we move toward concretization of any plans, we look forward to some response from the community concerning what you would like to do and how you would like it to be done. "Keep those cards and letters coming in!"

Foster McCurley

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The Worship & Community Life Committee has made provision for a Meditation Room in Main Dorm. In the very near future the mail boxes will be moved to room 105. The present kitchen area will have furniture moved into which will allow the room to be used as a study room while not interfering with the use of the kitchen facilities. The present study room located at the other end of the Pit will be designated as a Meditation Room. This is not a Chapel and all appointments and furnishings are to be approved by the Worship and Community Life Committee.

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CHAPEL

Tuesday, March 16, : Richard A. Olson, preaching

Thursday, March 18, Sufferages, Dick Niewohner, preaching