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THE EASTER SEPULCHRE

The primitive Passion drama was nothing more than the solemn lowering of the crucifix on Good Friday, the laying it away beneath the altar, and the raising of it again, with anthems of rejoicing, on the Resurrection festival. Mr. Pollard has pointed out that a trace of the old observance yet lingers in the custom of veiling the crucifix from Holy Thursday to the first evensong of Easter.

But the hallowed place beneath the altar did not long suffice, as the ritual became more and more magnificent, for the reception of the crucifix or of the gilded picture, or carved figure, sometimes substituted in this ceremony for the crucifix. Temporary sepulchres of wood were built in the arched recesses of the chancel wall, on the north, and by the fourteenth century these in turn gave way, in many churches both of England and the Continent, to permanent structures of stone. An interesting record remains of Durham: -

"Within the church of Durham, upon Good Friday, there was a marvelous solemn service, in which service time, after the Passion was sung, two of the eldest monks took a goodly large crucifix all of gold of the semblance of our Saviour Christ, nailed upon the Cross.... The service being ended, the said two monks carried the Cross to the Sepulchre with great reverence (which Sepulchre was set up that morning on the north side of the choir, nigh unto the high altar, before the service time), and there did lay it within the said Sepulchre with great devotion."

Upon these Sepulchres was lavished rich beauty of carving and color. The sleeping soldiers, their weapons drooping in their hands, were carved upon the lower portion, and upon the upper the hovering figures of attendant angels. The Sepulchre was guarded during the night preceding Easter Sunday by some officer of the church, who was duly paid for his vigil. So late as 1558 the "accmts" of St. Helen's Abingdon contain the following items:

"Payde for making the sepulchre.

10s."

"For peynting the same sepulchre,

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DO NOT CRUCIFY: SAVE!

For several days we here in the Seminary followed closely the progress of a valiant but fruitless attempt to rescue three-year old Kathy Fiscus, of San Marino, California. The first news of the little girl's fall into a narrow abandoned well, long left unsealed except for a deceptive covering of brush, stunned people everywhere. The fate of little Kathy became overnight a matter of national concern, while, in California, friends and neighbors of the Fiscus family, and many who did not even know them, worked unceasingly and heroically in the cramped quarters of the rescue pit amid muck and stifling heat. They received no quarter other than the hope that Kathy might still be alive.

What does this have to do with Easter? A great deal! For, it seems to me that just as the tragedy of little Kathy Fiscus brought out and accentuated qualities of good in people everywhere interested in her welfare, so, too, the tragedy of the death of Jesus Christ achieved what He had not been able to achieve in life--- a vital spiritual awareness of the Christian approach to the Kingdom of God as embodied in Jesus' teachings and buttressed by His spiritual, but, nonetheless real presence. The Cross became the living symbol and the Resurrection the living hope of Christian men and women for all time. Thus the hope of mankind was achieved only at the terribly tragic price of our Lord on Calvary.

Unfortunately, it would appear to be the case that tragedy or threat of danger are necessary ingredients in the antidote for human apathy or lack of concern for one's brothers. It is undoubtedly true that World War II, with all its brazen indifference to the will of God and sacrifice of human life, accomplished one thing---an active spirit of cooperation for the common good accompanied by the dampening of some of the most evil aspects of our economic system of competitive capitalism---even if this "good" was motivated by selfish desire to inflict punishment and suffering on portions of humanity foreign to our soil. The actual fighting of the war on the world's battlefronts was alive with many instances of the concern of man for his fellows. Once again, tragedy, this time the tragedy of war, brings out good in man that seems to be absent during periods of peace.

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AS I SEE IT. . . .

In peace, as in war, the world seems to fall into two camps, supporting opposing ideologies. It is impossible to escape the reality of tension. The opposing poles of the major line of tension today are that representative of the communist ideal and that of free enterprise.

As theological students we can't avoid this issue, for at every turn it is thrown directly into our laps. We are even reminded that a spirit of communism pervaded the early Christian community, that a sense of loyalty to our tradition should demand our support to Marxian theory.

It is all well and true that the very early Christian community, one preoccupied primarily with an immanent messianic age, practiced a sort of communism, one which soon, however, had to be set aside in favor of a more practical arrangement. And ours too is an age demanding a realistic approach.

It is well to bear in mind as our first premise in a critique of communism that in its very nature is inherent the need of regimentarianism. It is impossible for communism to operate under any conditions other than those in which individuals respond to social stimuli in the mechanically perfect fashion of the opening and closing intake and exhaust valves of an internal combustion engine. When any of the valves in it begin to function improperly, the whole engine of such a society begins to misfire.

The workability of communism, then, rests upon the plausibility of a regimented society. And every branch of the armed services, every fraternal or civic organization, every life situation has its own story to tell about the difficulties entailed in achieving this will-of-the-wisp ideal. People will just not be made into a row of valves. Why? The answer is simple. No two people look alike; no two people think alike; and no two people react in identical fashion to a given stimulus. We are all made of the same stuff, but our blueprints are different. A square peg, an oval peg, a hexagonal peg, and an octagonal peg cannot be fitted into a row of round holes. Men will not be regimented.

And were regimentarianism feasible, it would still not stand along side of the measuring rod of Christian teaching. For did not Jesus place primary importance upon the individual? Is not, then, a system that places the good of an institution above that of individuals essentially non-Christian?

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The rise of Christianity has paralleled that of the emancipation of the individual. Will not, then, the cause of the two continue to rise or fall together?

Dave Mark

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3s."

"For stones, and other charges about it, 4s 6d."

"To the sexton for meat and drink, and watching the sepulchre according to custom, 22d."

Reprinted from:

"The Book of Easter"

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(Continued from page one, col. 2)

The Bible itself tells us of many such instances, foremost of which is the supreme sacrifice of Christ. The death of Stephen and the courage and spiritual strength of many persecuted Christians must have been a most important factor in the conversion of the apostle Paul from the role of prominent persecutor to a role second only to Christ in the spread of the Gospel. Even Paul needed a tragic impetus.

But there is a bright side of the picture, a picture of good engendered by good and not forced by the hand of misfortune. At Easter, we are aware, as at no other time in the church year, of Christ's sacrifice for us with its vital implication in His concern for us, His high evaluation of mankind as sons of God, man's high potentiality for good and his great responsibility to God; for God is a good God who requires goodness of His children.

Jesus saved us! He saved us through His own death on the Cross. But His crucifixion seems to speak to us, in one sense, out of the Scriptures, telling us to still once and forever the cry "Crucify!". It seems to say "Save!" instead. Save thy brother, and stop crucifying him. Save and, in so doing, serve God. The Crucifixion seems to say, "Tear down all barriers of race, class, national boundaries. They are nothing less than obstacles to the realization of the Kingdom of God on earth. Support European relief to the hungry and needy! Support the Marshall Plan and the United Nations! Help to make strong the Church of Christ! May its influence open the everwidening avenue to God's Kingdom on earth." So Christ seems to speak to us in contemporary language from the Cross. He loved us and gave Himself for us. But He pleads, "Do not crucify! Save!"

Bob Haas

THE LIBRARY: RECENT ACCESSIONS (a selected list):

Theology:

Horton, Walter Marshall: Our Christian Faith
 Barth, Karl: Die Protestantische Theologie im 19. Jahrhundert
 Garvin lectures (1940-1949): Man's Destiny in Eternity
 Fern, V.: What Can We Believe?
 Brunner, E.: Christianity and Civilization (part I, Gifford lectures)
 Aulen: The Faith of the Christian Church
 Forsyth: The Church and the Sacraments
 Man's Disorder and God's Design (Amsterdam Assembly reports)
 Sikorsky: The Invisible Encounter
 Barth: Christliche Lehre Nach Dem Heid. Kat.
 Lewis: The Creator and The Adversary
 Inge: Mysticism in Religion
 Harper: Existentialism

Religious Education:

Christian Faith and Life
 North Ireland Grammar School Syllabus of Religious Instruction
 Hinsie: Understandable Psychiatry
 Bower & Hayward: Protestantism Faces Its Educational Task Together (a history of the International Council of Religious Education)
 Harner: Religion's Place in General Education
 Porter, ed.: Worship Resources for Youth
 Stewart: A Study of Adolescent Development
 Hilgard: Theories of Learning

Biography:

Van Dyke, T.: Henry Van Dyke
 Iremonger: William Temple
 Jones: Lincoln and the Preachers
 Zabriskie: Bishop Brent
 Davies: Reinhold Niebuhr: Prophet From America
 Some Letters From (David) Livingstone
 Who's Who in International Missions (E&R)
 Miller: The Christian Significance of Karl Marx
 Wilson: Gen. Evangeline Booth of the Salvation Army

Worship & Preaching:

Wilson: They Watched Him There
 Parker: Oracles of God (an introduction to the preaching of John Calvin)
 Butler: Best Sermons: (1947-1948 edition)
 Petry: No Uncertain Sound (medieval sermons)
 Tillich: The Shaking of the Foundations
 Davies: The Worship of the English Puritans
 Huxtable: A Book of Public Worship (English Congregationalists)

Maxwell: Concerning Worship
 Fay: The Lord's Supper: Seven Meanings

Third Floor:

What Today's Woman Should Know About Marriage
 Bays: Some Preachers Do
 Eisan: Pathways of Peace: A History of the Civilian Public Service Program Administered by the Brethren Service Commission
 Good Reading: Guide To The World's Best Books
 Beard, Mary: Woman As Force in History
 Frank: Comics, Radio, Movies - and Children (pamphlet)
 Merton: The Seven Storey Mountain
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TIME OF VESPERS CHANGED
Thanks for Cooperation

For the past three months, Seminarians have had the satisfaction of attending Vesper Services in Santee Chapel. We believe that the programs have been worshipful because of the environment. We thank the professors for their splendid cooperation with the committee. To the organists, also, for their faithfulness, we extend our sincerest appreciation. To all others for their interested participation and attendance, we offer thanks. It is hoped that this cooperation will continue in the future in order to make our Seminary life more abundant.

Beginning with the week of April 11, the time of Vesper programs was changed to 10:00 P. M. We feel that this is more expedient during the Spring months because of the prolonged daylight. This, coupled with the requests of several persons, influenced the committee's decision. We hope that this change will receive the support of all the Seminarians.

The Worship Committee

* * *

EASTER DAWNING

Seated in Nature with God all about me,
 This bright Easter morn began
 As a symbol of hope and joy and peace,
 A gift from Christ, the Son of Man.

While Nature's music gayly rings,
 And earthly hymns pervade my mind,
 The thoughts arise of Christ, his glory,
 And his wondrous works for all mankind.

Though decades, centuries, have passed
 Since the King of Glory taught his word,
 God looks down on Easter morn
 And proudly smiles, "He has been heard."

--Ray Harwick

SPECIAL SPORTS SECTION

CRUSADERS TAKE LEAGUE TITLE; DROP FIRST PLAYOFF TILT

SEMINARY FIVE TAKES INDEPENDENT LEAGUE CHAMPIONSHIP; BEAT HARTMAN HALL #1 BY 24-22 SCORE

By Dick Abernethy

It was a great day for the Seminary Quintet Monday nite when, with the aid of half the student body, they brought home the highly coveted championship of the independent intramural league.

There are many ironic sides to the victory. In the first place, the Crusaders proved to a doubting college "five" why they kept winning ball games - the big factor of spirit plus real team play. Secondly, Hartman #1 was the only team to defeat the Seminary in the regular schedule, and then by a 24-20 score in the closing minutes.

Monday nite's game was tough from start to finish, halftime score being 10 all. It was just after the half that Bruce Hatt caught fire and dropped five set shots in rapid succession. This, without a doubt, was the spirit the Crusaders needed to gain the victory.

The whole team worked well as a unit, especially on defense, where "Rebel" Settlemyre, Bones Bailey, and Able Abby stood out on the rebound work.

Scoring for the team was one-sided as Bruce Hatt led the pack with 13 counters, Bailey and Abernethy following with five and four points each.

In winning the championship, the Crusaders won 13 straight games, the last five being played under pressure, for the team knew a loss would mean the title.

Special mention must be made by your writer of two things. First was the Seminary student body, which doubtless made the bearing of bumps and bruises much easier. Second, a tribute should be paid to the team's "Red-head", Mrs. Dave Scheirer, who has been the team's closest follower thru-out the season. In behalf of the team we extend our grateful thanks, Eileen. You've been swell.

SEMINARY			HARTMAN HALL #1		
G	F	P	G	F	P
Ziegler f	0	0	B'chner f	2	0
Hatt f	6	1	Bellhas f	4	1
Bailey c	2	1	McB't'y c	0	0
S'lemyre g	0	1	Werst g	2	1
A'nethy g	1	2	Myers g	2	0
Dunn f	0	1			
	24			22	

PHI KAPPA PSI BEATS CRUSADERS 34 - 25; FELLOWS SCORES 28 POINTS FOR PHI PSI

By Dick Glatfelter

Tues. night the Seminary Crusaders tangled with Phi Kappa Psi, the winners of the fraternity league, in the first game of a best-out-of-three series for the college trophy.

The game was hard-fought from the opening whistle, with no let-up until the end. Both teams played a good, fast game, and despite an impressive-looking 34-25 score, the Phi Psi's knew they were in a ball game.

The teams were evenly matched on floor play, but the frat boys had a guard named Fellows who proved to be the difference. Fellows scored 28 of Phi Psi's 34 points to lead the scoring with "Reb" Settlemyre, the Crusaders' lanky guard taking runner-up honors with 12.

Both outfits brought along a good-sized cheering section and Biesecker Gym was rocking with noise from the first tap-off.

The Seminary jumped off to a quick 9-2 lead in the first quarter. It looked for a while as if the game was in the bag. Then Fellows found the range.

It would be tough to pick out an outstanding man for the Crusaders. Settlemyre was high scorer with Bruce Hatt coming in second with 6. The boys all played a floor game that was beautiful to watch. They controlled the board about 75% of the time and so cut down close-court scoring to a minimum. Of course this column is prejudiced, but it can truthfully be said that the boys played a whale of a game. Unfortunately Fellows was a set-shot artist, the type that is hard for any team to stop --- and that's no alibi. Hats off then to the Crusaders for a good game; and remember, there are still two more to go to settle the issue. Let's all go out and back up the boys next week to bring home the trophy!

SEMINARY			PHI KAPPA PSI		
G	F	P	G	F	P
Ziegler f	0	3	Galeb'h f	0	0
Hatt f	3	0	Riden f	2	0
Dunn f	0	0	Strode c	0	0
Bailey c	1	0	S'diber g	0	0
S'lmyre g	5	2	Fellows g	14	0
A'nethy g	0	0	Burak g	0	0
Hawk g	1	0	Moore g	0	0
			Pontius g	1	0
	25			34	