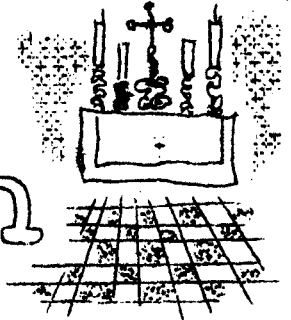


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ORDERS OF MORNING PRAYER

Essentially, the Orders of Morning Prayer, used in Santee Chapel, follow a simple theological principle, namely our response to the good news that God is for us, and has told us who He is and what He intends toward us, in the Person of Jesus Christ. Thus it is that the Orders we follow are our expressions of the Word that has already been spoken to us, so that we must say that even our worship is God's work. There is an inherent circularity in our worship. We respond to God's redemptive love, but it is God working in us, speaking through us, so that even our prayers are the work of the Holy Spirit who is "shed abroad in our hearts." This basic principle guides the movement of the services set forth.

On Mondays and Fridays the theme of Morning Prayer is penitence and petition. On Tuesdays and Thursdays, the theme of Morning Prayer is thanksgiving and intercession. On Wednesdays, a full service of the Word is set forth with members of the faculty and guest preachers serving as ministers. The interior movement of each service follows a certain theological development which governs what shall be done and in what sequence.

The Order of Morning Prayer for Monday and Friday begins, quite properly with the Solemn Declaration which declares who it is that calls us together and to whom our response of worship is directed. As the service is intended to set forth the essential fact that it is the God who is gracious towards us who calls us, our response of penitence is immediate. The Penitential Chants are designed to establish that attitude of our lives and constitute the prelude to our prayers of confession.

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Following immediately upon our common confession, is the good news that if we confess our sins, God will surely cleanse us, forgive us, and continue to be toward us a loving Father. Our response to this existential encounter is the public profession of the faith which undergirds the very service in which we participate. The Hymn of Praise sets forth the congregation's response in song, declaring that we who profess this faith, and have been forgiven our sins, are indeed joyful, grateful persons who cannot know a new life without God's presence.

The Lesson is integral to this order, for it is that portion of the Bible, read either in course or as a selected passage, through which God makes Himself known to us. It is both instruction and inspiration. Without this word we would not know who God is. Without this word, we would not know why we are gathered, who has called us, or what is effected by our coming together.

The prayers, either of petition or intercession are the loving response of a people to whom God has spoken. We pray because we are told to, and the content of our prayers is set forth by the nature of the God who calls us together. It is He who has told us to offer up our petitions that our lives may be transformed according to His will and purpose. We pray because we know that in our weakness we can do nothing for ourselves or the world, and so we ask that God will intercede in the lives of men and the affairs of His world. The assurance that God indeed hears our prayers, both for ourselves and others, evokes from us our thankful response, which is the intention of the Benedicamus.

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The rationale for all the services of Morning Prayer is essentially the same. The theological order, that is the nature of their internal movement, is from Confession to Absolution, from the Word of God to the word of men who hear that Word, from prayers to the thankful assurance that the prayers are heard and answered.

All that is done, in the way of carrying out these successive acts, is so ordered as to set forth that rationale in a clear, orderly, unmistakable fashion. This is the intention of the "rubrics" or directions. They are not arbitrary or capricious rules; neither are they theological axioms without which worship cannot proceed. Rather they are the means set forth to fulfill in good order the intention of Morning Prayer.

- Robert Duke -

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THE GOSPEL CHURCH

The Reformation of the fifteenth century split the Church. The work of Luther and Calvin, and in later years of Knox and Wesley, was to divide the Church, the divisions of which are still with us. Protestants would agree that these divisions were regrettable but necessary. But necessary for what? They were necessary for the sake of the Gospel. It was the strong convicting fact that the life and doctrine of the Church was a distortion or a denial of the Gospel that caused the great Reformers to oppose the established Church of their day. We believe that God called these men to this great task of reforming the Church for the sake of the gospel even if it did result in division. The Church was reformed on the basis of what these men believed the truth of the Gospel to be. As the Gospel divides men and families, so it divided the Church. The nature of the Gospel came into conflict with the Church and the Gospel became an offense.* (Note end of this article)

In this present century, we have seen a remarkable moving of the Holy Spirit in the Church, manifest in the Ecumenical Movement and in the common concern for the unity of the Church. The Church has been led to see that the divisions of the Church, the scars of the Body, are a scandal, AND FOR THE SAKE OF THE GOSPEL must be healed. The Church has come to understand that the organ which offers recon-

ciliation must itself be reconciled. It is the Gospel which is drawing the churches together, not any possible economic benefit and all subsequent benefits of unity, but the Gospel itself. In our understanding of the Gospel, division means an offence to the truth which God has given to us in Christ Jesus.

This is why I give this article the title, "The Gospel Church", for the order of the words is important, for it is the Gospel which determines the form of the Church and not the reverse. It is in the power of the Gospel that the Church works and worships and it is only by that power that the Church can claim to be the Body of Christ.

See the Gospel Church secure,
And founded on a rock;
All her promises are sure;
Her bulwarks who can shock?
Count her every precious shrine;
Tell, to after ages tell,
Fortified by power divine,
The Church can never fail.

*to the Church and thus led to division.

- David Smith -

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CHURCH MUSIC AND WORSHIP

Church music in our age is a strange bird indeed. We just don't quite know what to make of it. We haven't outlawed it, and it is hardly the fad to break organs in pieces and burn hymnals. Yet we aren't really sure what church music is all about; and so we pass it off with some statement like, "Music is not the heart of the gospel" (true, of course, but also irrelevant) and delude ourselves into believing the problem is thereby solved.

Now, if this seems unimportant, consider for a moment what it means. Two extremes generally seem to result from our careless approach to church music. On the one hand there are parishes with musical programs of fantastic flamboyance; on the other hand there are parishes whose music can only be called dead. In the former instance, the music usually finds its germination and growth in the soil of the secular world, and the music

program tends to run the whole parish. That is, in this case the world controls the church. In the latter instance, the music is generally a sentimental perversion that unsuccessfully attempts to germinate in the dead soil of a past age. That is, in this case the whole music program is irrelevant.

What confounds the problem is the fact that even in denominations where official publications make quite clear the denominational position about church music, laity, clergy, organists, and choirmasters in local parishes very often pursue paths which implicitly or explicitly contradict the denominational stance. Where laity, clergy, organist, and choirmaster themselves disagree (the general state of affairs), the situation is even worse.

What does all this mean for our worship services? The implications are obvious. Assuming that in all cases pastors are attempting to be faithful ministers of the Word, relevant, alert, etc. (undoubtedly a correct assumption!), it means we have schizophrenic worship services. In the case of the flamboyant program, the minister talks about the scandal of particularity and something about suffering and crucifixion, while musically the worshiper hears and sings world, world, world with its standards of success. In the case of the dead program, the minister talks about racial justice now, while musically the congregation is unconsciously confused by a past then, then, then. In both cases, the minister's theology and the theological implications of the music program are in direct opposition.

To illustrate: Recently this writer attended a local church service where the choir sang the Amens (bad liturgical practice in the first place). Following a series of collects the normal major plagal cadence Amen was sung. Following the penultimate collect, however, the Amen was suddenly very quiet and minor. Then, following the final collect came a loud authentic cadence Amen. Essentially this same congregation uses the Heidelberg Catechism wherein one reads, "Amen means: this shall truly and certainly be," which would seem to indicate a kind of response not that of sentimental punctuation. Obviously this example is insignificant; it is cited only because it can be explained in a short space. Of far more signifi-

cance, as Eric Routley has so ably pointed out, are both the text and music of hymns. Often they contain hidden persuaders which are more powerful than what the minister says and contradictory to it. Likewise, some hymns used in connection with the Eucharist, for instance, contradict the explicit theology of the Eucharist.

This article deals only with the problem and proposes no answer. Its purpose is to make us aware that music is profoundly important in our worship services. If we are going to have church music, we had better care for it and give it some thought. And if you want to search for answers, a good place to begin is with Francis Williamson's thesis called Church Music and Revelation. It's in the library.

- Paul Westermeyer -

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THE VINDICATION OF LIBERAL THEOLOGY

by Henry Van Dusen

(A book review by Dr. Donald M.C. Engfert)

The editor has asked me to review this work, the latest from the pen of the soon-to-retire President of Union Seminary. In this day when liberal theology has so few defenders, it is heartening to know that such a distinguished scholar has taken up cudgels on its behalf.

Van Dusen begins by sketching "The Ancestry of Liberal Theology". Then follows a chapter on "The Indictment of Liberal Theology", subdivided into these criticisms: uncritical deference to science, optimism regarding man and social progress, moralism, and discontinuity vs. continuity. Cauthen's new book, "The Impact of American Religious Liberalism", furnishes many examples of this critique. Each of these criticisms is dealt with adequately, at least to this observer.

The final chapter, "The Centrality of Jesus Christ" provides Van Dusen's apologia for the insights of liberal theology. Space does not permit more than a few quotations to illustrate his style, method, and approach.

He quotes Amos Wilder approvingly, "The Man Christ Jesus preached by the

neo-orthodox, is a kind of symbol 'X', an unknown quantity...The son of Joseph was no 'X', nor an icon in a niche, nor a Kierkegaard in advance of his time. He was a real protagonist in a human situation. He was a political and religious figure, calling to repentance, challenging corrupt institutions and authorities and expressing compassion toward the neglected and victimized of his day."

Again, quoting Van Dusen, "Some Christian scholars...reply (to the question, 'Where is locus of Christian truth and authority?'): in 'the Biblical world-view', 'the Biblical witness', 'Biblical theology'. Yes, but which 'world-view' within the Bible; which 'Biblical witness'? It is a critic (Cauthen) of Liberal Theology who finds himself compelled to concede that 'one of the most important contributions of liberalism was:...They saw that the Bible contained not one system of pure doctrine from cover to cover...but rather a wide diversity of perspectives which developed over a long period of time.'"

In answer to the criticism that liberalism is "mere" moralism (why "mere" for such an important part of any religion?), Van Dusen writes, "If by that charge (of espousing moralism) is meant Liberalism's sensitivity to and acceptance of the ethical demands of the Gospel, the charge must be acknowledged...At the heart of the so-called 'return to religion' in our day, of which New-orthodoxy aspires to be the theological articulation, lies the most disturbing, confounding contradiction of the present moral and spiritual situation. Theological revival has been matched by no corresponding resurgence of morality...Proclamation of the universal burden of 'original sin' is employed to justify carefree practice of specific sinfulness".

This should suffice to illustrate the nature of the book. I realize that our students have little time for "outside reading". Every Professor, including this one, thinks his course is the only one the student is taking and assigns readings accordingly. However, I urge every student to take time to read and digest this little book. All that liberal theology is asking is that it be acknowledged that there can be more than one way of looking at the Bible, at theology and life. The liberal's (and Van Dusen's) head is "bloody, but unbowed."

WOMEN'S ROLE IN WORSHIP

The role of women in public worship is a subject perhaps best discussed within the larger context of the role of women in the church. However, we are bound at this point by space and assignment, so my remarks must be confined to the narrower area.

Possibly it was World War II, more than any other factor, that led to the growth and development of the emancipated woman. At this time American society was brought forcibly to the point of realization that women do have intellectual capabilities, as well as other inherent graces, which enable them to perform most tasks that men have always undertaken.

The historically masculine role of the ministry of Word and Sacrament is not to be based on capability alone, however. Here there is also an element of permission involved. Today this permission is granted or denied to women according to the sense of ecclesiastical tradition and/or psychological make-up which may prevail in specific areas of Christ's Church, as well as the present necessity for more ordained servants of the Gospel. We certainly cannot deny woman her place in the nave without denying a very basic truth of that Gospel, but what about her place in the chancel? Is there any such place? The instruction of the New Testament on this point is found in the Pauline Corpus as far as any explicit teaching is concerned. However, I believe that we also can and must look to a certain implicit teaching of our Lord himself on this subject.

It can first be stated that Jesus never made any definite statement concerning the role of women in worship per se. We do know that his association with women was indeed most unconventional and uncommon for his times, and herein is demonstrated the spiritual equality which he proclaimed. However we can note that he chose twelve men for the apostolic office. A committee of the Church of Scotland has referred to this as "a fact the force of which is not lessened but made the more compelling by his fearlessly unconventional attitude towards women." From this we may infer that spiritual equality does not mean equality of function, or vice-versa.

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St. Paul and the writer of I Timothy provide more explicit views on the place of women in worship. In so doing St. Paul saw a means of providing the churches with a way of expressing Christian doctrine, specifically the doctrine of creation as found in the older of the Genesis accounts. This Charles C. Ryrie sees as a departure from Jewish habit, insofar as ritual is made to correspond to doctrine. From this standpoint St. Paul and the author of I Timothy view woman as being in a secondary position to man on the basis of the order which appears in Genesis. St. Paul does not accordingly say that women are therefore inferior, in fact he sees no ultimate difference between man and woman. (Gal. 3:26-28) Because she is secondary, however, woman is admonished to keep silence in the churches since to do otherwise is to usurp authority over men. It is realized by the apostle that in some churches of his day praying and prophesying was a part of the regular ministry of women, but it is suggested that the prohibition in I Cor. 14 and I Timothy 2:12 is against church-teaching and authoritative direction as a role unfit for women.

As a further amplification of tradition concerning the role of women in worship we have the instruction of I Cor. 11:3-16. Here women are told to veil their heads in public worship, an apparently wide spread tradition according to v. 16, as another expression of the Christian doctrine of creation and the order which St. Paul sees set forth there. Mofatt states that this is "the proper way for her (woman) to recognize the divine order at creation."

It should be mentioned in conclusion that these prohibitions and requirements were not intended to be received as insults by women. The purpose is not to depreciate womanhood, but rather to define the place of the female of our sinful race in the divine order of creation, a definition which is to be more attentively maintained in worship more than anywhere else.

- Pete Mackey -

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SPORTS NOTES

The first round in the Touch Football tournament is completed with all three teams tied with 1 and 1 records.

The Middlers beat the Seniors, who beat the Juniors, who beat the Middlers.

The Seminary entry in the college intermural volleyball league has a 4 and 2 record. Play continues until Nov. 23.

Basketball will start soon, with three practice games scheduled with Crispus Attucks Recreation Center on Tuesday nights, Nov. 5, 12, and 19. When the college intermural league starts, the Seminary will enter two teams.

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I.S.M. PLANNING CONFERENCE

On Columbus Day, October 12, several representatives of the seminaries within the Philadelphia Area of the Inter-seminary Movement met at Crozer Seminary in Chester, Pennsylvania to discuss plans for an area-wide conference to be held on the campus of Moravian Seminary in mid-February, 1964. The conference will center around the theme "The Nature of the Ministry in the Changing City" and will include an address by either Martin Marty or Will Herberg during the morning, followed by lunch and a panel discussion of the topic in the afternoon. The panel will be composed of four persons (clergy and lay) from the Philadelphia area who have had considerable experience in this particular field of the Church's concern.

Another item of interest included the preparation of a newsletter containing a listing of the various speakers of theological importance who will be delivering lectures on the campuses of the representative seminaries in the Movement's Philadelphia area, together with biographical data and the dates of their engagements, throughout the academic year. After compilation, copies of this publication will be sent to the various seminaries in an effort to stimulate intercommunication and increased knowledge and understanding. It was thought that exchange meetings and visitations between seminaries might be some of the results of such an endeavor. Also, it was pointed out that a faculty advisor was needed for the Area.

Representatives to the meeting included two from Crozer, one each from Eastern Baptist, Philadelphia Divinity

School, Mt. Airy Lutheran, and Moravian, and I represented Lancaster Seminary.

- David Johnston -

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NEWS FROM THE ACHEMEIERS

(The following is part of a letter written by the Achtemeiers to Ed and Judy Neff, which Ed thought would be of interest to the student body.)

"The school term here is now underway, and I finished this morning the lectures I had to give on the Hellenistic background of the New Testament. The basic theme of study here is Syncretism, and the whole problem was introduced by Prof. Conzelmann of Goettingen University. He is a representative of the so-called 'New Theology', which is impelled mainly by Bultmann's call to demythologize the New Testament, which means, to eliminate vestiges of the Hellenistic cosmology from the Christian witness of the New Testament. Conzelmann is not as intoxicated with Heidiggerian existentialism to the extent that some other practitioners of the 'New Theology' are, but he shares enough in it to make for interesting problems. After my lectures on Syncretism in New Testament times, we will have lectures on Hinduism, the African sects, and modern syncretistic sects. Then there are also four seminar groups, one for each of these topics. Mine of course is on New Testament and the syncretism of that time, and how the New Testament dealt with it, and then, from that, to see if we can learn how we are to deal with it. The school has been interesting, if strenuous (the students attend five hours of classes a day, five days a week, with the sixth day for private study, and are expected to write papers, serve on worship committees, and the like), so I am glad it will only go on until February 14. After that I will have some quiet to do my own study, which will be just in this area of the 'New Theology', and the problem of their dealing with the historical element in the New Testament. We have provided for us here a lovely five-room apartment, with the kitchen fully equipped with dishes, silverware, and the like, so they are taking very good care of us. We eat our meals at the Chateau (we are in what is called Petite Bossey, a building 400 yards up the road from the main

Chateau de Bossey, where the classes are held), and thus far they have been very good. We have chapel three times a day according to set patterns, before breakfast, before lunch, and before supper. The student body comes from all over the world, and from all confessions, and that in itself makes the whole place interesting. There are also, as you might imagine, some rather serious scholarly and religious discussions, but thus far, considering the wide latitude of beliefs represented here, with almost no animosity. All the students are at least the equivalent of the B.D., and there are some theological professors among them, so the level of education is quite high. The chateau itself sits on a plateau overlooking Lake Geneva, with the Jura mountains to be seen from our living room window, and the Savoy Alps, including Mont Blanc, visible from our front door. It is quite a place."

Sincerely,

Paul J. Achtemeier

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PRAYER MEETINGS

A new group has been started on the campus for the purpose of deepening and strengthening the spiritual life of the campus as a whole and the individuals who wish to participate.

As well as to deepen the spiritual life, it is also to allow for social contact within our community, in a shared experience. Participants will offer prayers for the needs here at the Seminary, and for the needs of those we serve outside.

The times designated for these meetings are Tuesday at 9 a.m., and Wednesday at 4:30 p.m. Anyone may attend either, or both meetings, and the amount of time you can give is up to you. The leadership is voluntary. Included in the meeting can be Scripture reading, singing, sharing of personal testimonies and of needs, and prayer. Those attending are requested to bring their Bibles.

Please consider this an invitation to join in the fellowship, worship, and prayer experienced in these groups.