

THE SEMINARIAN

PUBLICATION OF STUDENTS OF THE LANCASTER THEOLOGICAL SEMINARY

REFORMATION AND THE ROMAN CATHOLIC CHURCH

Anyone who reads a daily paper this fall cannot help but be aware of the increasing pace with which the fathers of the Second Vatican Council are moving for the reform of the Roman Church with a view to the reunion of all Christians. Nearly every question which Protestants would raise about the practice and doctrine of the Roman Catholic Church is being faced openly by the Council with particular attention to the teaching of the Scriptures.

The schema on the liturgy - revolutionary in its insistence upon a sermon with Sunday mass and in its opening the way to the use of the vernacular - is being adopted with only a handful of dissenting votes. The schema on the church among other things stresses the universal priesthood of Christians and the lay apostolate, takes the first steps toward qualifying the teaching concerning papal infallibility, and acknowledges that all who are baptized belong to the church of Jesus Christ.

No doubt the revised schema on scripture and tradition will be presented at this fall's session. There can be little question but that it will open the door for fruitful discussion between Roman Catholic and Protestant theologies. The schema originally proposed would not only have closed the door to further discussion but also would have condemned the views of a number of leading European Catholic scholars. From statements made by those closely associated with the presidium of the Council it seems likely that before the Council closes (and that might be after two more years in view of

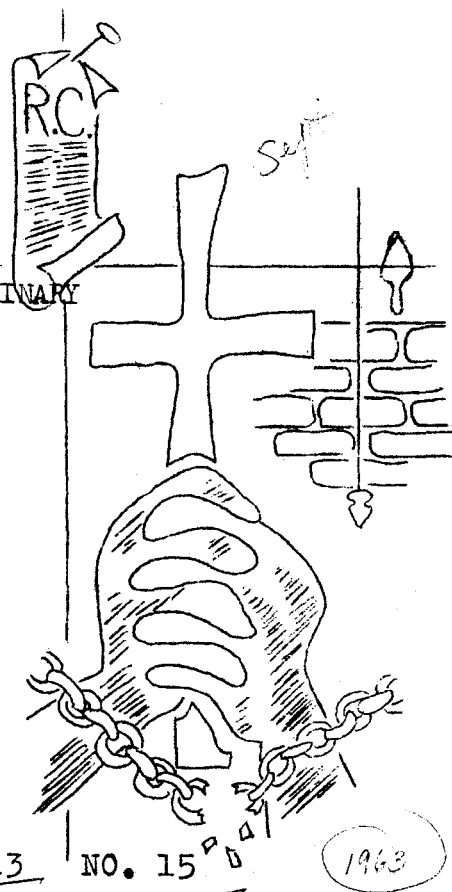
the new openness of the fathers) every major item to which Protestants might voice objection, including birth control and the ante-nuptial contract, will be subjected to rigorous consideration by the fathers with the hope of expressing the Roman Church's position in a more pastoral way.

It seems to me that there is a twofold response which a Protestant ought to make to the work of the Council. He first ought to thank God that the Holy Spirit is renewing the Church of Rome. And then he ought to turn his attention to his own church, consider its life and faith in the light of the Scriptures, and pray for the mighty rushing wind of the Spirit to cleanse and renew all of the churches.

Robert V. Moss

RACE AND THE RENEWAL OF THE CHURCH

A convocation devoted to Race and the Renewal of the Church will be held at Lancaster Theological Seminary, on April 21, 22, 1964. The guest lecturers include:



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William Stringfellow, an attorney at law, a dedicated Episcopal layman, and an outspoken critic of the inadequacies of the church; Louis Lomax, a Negro author whose recent book, The Negro Revolt, has received wide acclaim; Will D. Campbell, Director of the Southern Region of the Dept. of Racial and Cultural Religion, of the National Council of Churches, and the author of Race and the Renewal of the Church; Everett Tilson, author of Segregation and the Bible; and Archie Hargraves, Field Secretary for Urban Church, of the United Church of Christ. In addition to these highly qualified speakers, the Seminary hopes to bring to the campus an outstanding representative of our government to address himself to the topic of the political implications of race in America.

In addition to the benefits the school shall receive from meeting and hearing these persons, there is the highly significant benefit which will accrue to the Lancaster Community. Panel discussions are planned which will include members of the business community of this city. An effort will be made to relate all that occurs on campus to the American Dilemma as it manifests itself in this city.

Unquestionably, people who attend these sessions will not only acquire new insights, but also strategies which may be used by churches to attack and destroy the evils of racial discrimination. "Renewal" of the Church is the challenge and task of every generation. "Race" is the most immediate and self evident manifestation of that challenge.

Robert W. Duke

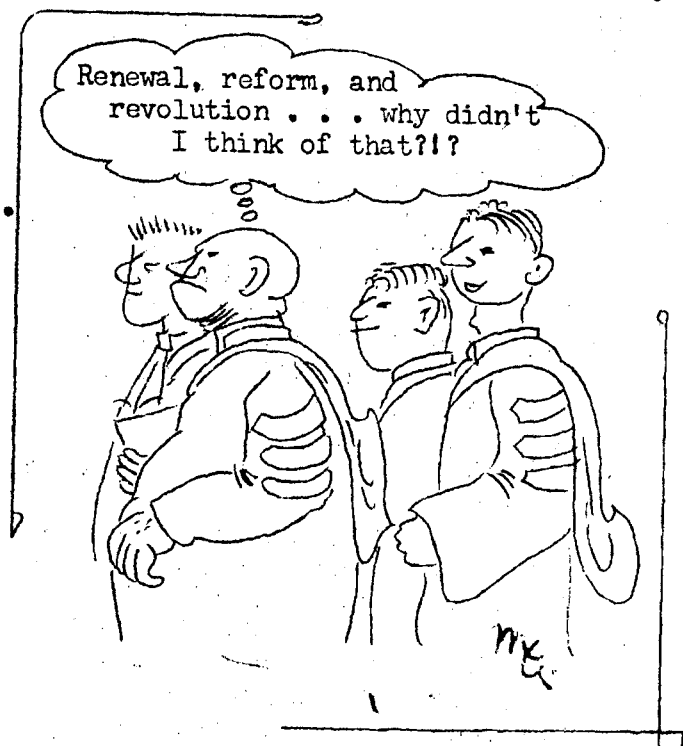
RENEWAL IN THE CHURCH

The current concern for renewal in the Church grows out of a fresh understanding of both the faith and the facts. Biblical theology, on the one hand, and the

insights of social diagnosticians on the other, have combined to force an agonizing reappraisal of the spiritual health and the institutional structures of Christendom.

The fighting words of renewal are: "God so loved the world..." Drawing on New Testament themes, Jesus Christ is Lord of the whole world (the public sector of principalities and powers as well as the private sector of the soul). God became a man (not a stone or an angel), and Christ died on behalf of man; therefore God has an unequivocal rehumanizing care for man - renewers are calling the Church out of its ghetto-like preoccupation with institutional success and the applause of the crowd, to a servant-style ministry in the public arenas of anguish: war and peace, race, unemployment, mass leisure, etc. The present kairos demands a world-oriented Church and a world-drenched theology.

Viewing the laity as the gift ministry that God has given the Church (I Cor. 12) for its basic witness in the world (the laity live in the structures), the renewers see the clergy as the catalytic agent that "equips the saints for their work of ministry"



(Ephesians 4) in the secular world.

The question that the sociologists and their interpreters put to the Church in the light of the concern for renewal is: Are your inherited structures geared to mission? Are they in a real sense in touch with the marketplaces where 20th century life is lived, where the agonies of men are experienced, where lies the power to do something about those agonies, where the people are who are estranged from the Church? Does the Church have only "come" structures, or does it also have "go" structures?

These questions have led churchmen to experiment with new forms: within the parish (house churches, retreats, public diaconate, vocational study and action groups, marketplace evangelism), alongside the parish (coffeehouses, lay training centers, chaplaincies in work and leisure worlds, evangelical academies, faith and life communities), above the parish (dialogue with people in the power structures, supra-parochial social action).

In the enthusiasm for Christian renewal vis a vis the common life, and in reaction against the pietism that expresses loyalty to a personal Savior but denies its public Lord, the renewers sometimes tend to obscure the crucial, personal dimensions of the Gospel - sin, guilt, finitude, death. Renewal must include also a profounder grapple with the I*Thou encounter that heals those alienations together in the world-historical witness, and be implemented by a comparable aggiornamento in the teaching, preaching, liturgical and organizational life of the Church.

Mr. Fackre

EDITORIAL

In the first issue it is necessary to state a purpose for this publication to guide both

those who wish to submit articles, as well as the editor, in order that all may understand what we hope to see accomplished by this paper. We are always hearing a complaint that there is no means of communication available by which one may express his views on various issues. As I understand the situation last year no one would submit articles to the Seminarian. By the tenor of the articles submitted, and by the opinion stated by many people, there is a changed atmosphere this year from last. If we do not become concerned and relevant to our times, then they may pass us by. We desire to afford to you the opportunity to express your concern in this crucial time.

Although announcements will be included, the editor feels that first this publication must serve as a means of presenting the "issues" which are relevant to our times.

Your editor welcomes positive criticism as to the content of this issue and the policy stated.

Anyone is invited to present an article for publication; however, there will be solicitation of articles and your cooperation will be appreciated. Articles may be given directly to the editor or placed in his mailbox.

WE MUST WITNESS NOW!

The address entitles, "Now is the Acceptable Time," delivered by President Dr. Moss at the opening convocation of Lancaster Theological Seminary, seems to me to have been very timely indeed. For no matter what our pretensions might be, the fact is that we are living in a day of revolution where everything else is changing.

We do need to be reminded that as Christians we have no business to be conformed to the social and political pattern of our day. But we must demonstrate our Christian faith to the world in which we live. This is not easy. It is The Cross which we are

continually called upon to carry.

There has been some demonstration in this country for Racial Justice which, I believe, is making even the most conservative re-examine themselves. What is more gratifying is that the Church is involved in this revolution. I only wish that churches in other countries would do the same, before it is too late. The trouble is that there is too much "pussy footing." We do not want to upset anybody; we contend that our duty is to preach the Word of God. We seem to have forgotten that Christ is no respecter of persons and if we are His followers, we have to be like Him.

Dr. Moss also referred to the Reformation of the Roman Catholic Church that is taking place today, and its dialogue with other churches. This is something really significant and calls for our re-thinking of our position as Christians. We need to do this now in order to appreciate what is going on. It is our duty to win those who do not believe in this to our side, even though we may not see quick results.

The call is for every Christian to witness for Christ now, wherever he may be. And the start must be made here in the Seminary.

Clifford Kuzwayo

WHERE ARE THE HEADQUARTERS?

In his convocation address Dr. Moss reminded us that in the nationwide struggle for human rights "the church... has become the headquarters for the Second American Revolution. And because the headquarters has been the church, the battle has been fought with the armor of God." This is an interesting point, because the Negro Revolution is one of the few instances in which the forces of social concern are centered in the church.

It was Dr. Moss' statement of the church's role in oppressed society that recalled to my thinking

a comment in the Christian Century, which I read in June, 1962 at the beginning of my intern year. The editorial spoke of secular civil rights organizations and said in part: "The danger that Christian champions of human right will be drawn off into secular organizations and so take the pressure off the churches is not imaginary. The decisive battle for human rights, for implementation of the ethical imperatives of the Christian gospel, has to be fought and won in the churches themselves."

My continual amazement at the amount of honest concern displayed by extra-ecclesiastical service organizations leads me to confess that much of the work they are doing should be the concern of the church. It is damning to the church when her professing members become more actively involved in the work of the Rotary or Garden Club, simply because these societies demonstrate a greater social consciousness than does the church.

Our perspective within the church is unique - that of God in Christ Jesus - and no other organization can wholeheartedly profess to this uniqueness. Further, it is primarily on the level of the parish community that Christian concern can be concretely taught and displayed. This is why the Lilly Foundation report, mentioned by Dr. Moss, is so disturbing - for it shows that most theological students have shunned or will shun the parish ministry, where the battles of our age must be fought and won "with the armor of God."

Fred Wenner

"MAKE ME A CAPTIVE, LORD"

Turn on the radio, open a newspaper, or watch television and you are bound to hear the cry, "we want freedom!" One possible response to this might be, "I agree, everyone ought to have freedom like myself." I would like to raise the question as to how many of us are really free.

As one looks at the church today, he see magnificent edifices, luxurious parsonages, tremendous building programs, bulletins filled with social activities, and yet segregated congregations. Is it possible for an individual or for a congregation to "live in but not of the world"? I feel that the Christian faith does give us this freedom and yet we do find ourselves constantly slipping into captivity.

If we are but observent we can see the captivity of all people, a captivity to ourselves and the world. Pastors are constantly saying that they can't push integration because of their position, but is it not precisely because of their position that they must push it? Jesus said, "You shall

love the Lord your God with all your heart, and with all your soul, and with all your mind." Of course, this is not a legalistic law, but rather a means by which we can respond to the absolute love of God in Christ. When the pastor places ultra-modern parsonages and excessive salaries first in his life, what can we expect of the parishoners?

We all want freedom but perhaps the freedom we think we have is really captivity, a captivity to ourselves and the world. Real freedom comes not when we do as we please, but when we do as we must in response to what God has done for us.

Don Quayle