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SOCIAL ACTION SPEAKERS ADDRESS STUDENTS

The Rev. Dr. Charles Weber, a Methodist minister who heads the Church and Labor Committee of the A.F. of L-C.I.O., and the Rev. Dr. Rufus Cornelsen, Director of Social Action of the Board of Social Missions of the U.L.C.A., visited the Seminary to speak to classes in ethics and urban church. Dr. Weber, on Monday, October 9, highlighted the work of his committee and explained his work as a source of information regarding the relation of the Church and Labor.

Dr. Cornelsen, in speaking to classes in ethics, discussed the development of the Board of Social Missions. He explained how such statements as the one on nuclear arms are formulated. First, the commission is given by a convention of the ULCA, and qualified men are appointed to study the situation. When the study is completed, a statement is presented to a convention for acceptance or rejection. Thus, the Church may speak to a situation as one body. It must be remembered that such statements are guides and not legislations: an individual must make the final decision for himself after studying the situation.

In the class in urban church, Dr. Cornelsen prefaced his remarks by noting that his knowledge of urban work is not theoretical but practical; he has spent fifteen years of his ministry in an urban situation. "The sinful, empty meaningless world is the target of the church's mission," he said. Laymen, if they are to demonstrate Christian living, must present a Christian witness not only in attending services and auxiliary meetings, but in the various areas of everyday life—at home, at work and at leisure. It must be realized that very often a concerted effort must be made by the church at large, but the effect of Christ-centered lives can have a tremendous influence on those with
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Sam Seminarian Reports...

RAMBLING WITH PRT

**Any effort to split the east-west unity of the German churches in connection with the East German government's border-closing measures was sharply warned against by the Rev. Dr. Franklin Clark Fry, president of the Lutheran World Federation, in a statement released at LWF headquarters in Geneva on the fifth of this month.

"Any attempt," he said, "to cut off the Churches of East Germany from the remainder of the EKD (Evangelical Church of Germany) or the VELKD (United Evangelical Lutheran Church of Germany) against their will would be deplored by the LWF as arrant interference by the state in the internal life of the Christian Church. It would deserve to be resisted or condemned."

**Last Sunday Dr. Fry left for a three-month, globe-encircling trip and the Third Assembly of the World Council of Churches being held at New Delhi, India, Nov. 18-Dec. 6. In addition to his responsibilities at New Delhi, Dr. Fry as LWF President will visit many Lutheran churches throughout the world, including those in Australia, New Guinea, Malaya, India, Ethiopia, Republic of Malgache, Tanganyika. He will leave Tanganyika Friday, Jan. 5, flying back to New York by way of Nairobi, Rome and Brussels, and is scheduled to arrive in Idlewild Airport Jan. 10.

**"Once upon a time before time crawled out of a beer can on cockroach legs" ... "I'm the Modern Man come with my world-weary flesh, join the aching in my Heart, the love that once was never, not now, thrill to the big booms and Gaze the mushroom-shaped cloud and with me I'm running as fast as progress But don't know where I'm going lost am I-lost-just don't know." - a portion of the jazz poetry used in Luther League worship at Grace Church, LaGrange, Ill.

UNITY

Last April in Christianity Today Hermann Sasse was quoted thus: "Contemporary Protestantism's loss of the ability to think dogmatically has brought about a crisis within the ecumenical movement." And again: "Protestantism is no longer able to confess the Creed ..." His point is that only when the Nicene Creed becomes again a living confession will there be a sound basis for the ecumenical movement.

This should sound an encouraging ring in any Lutheran's ears, for he especially is concerned lest ecumenicity become an excuse for syncretism and a real denial of Christ. Let us be sure as we procede in our ecumenical thinking and discussion that the dogmatic basis of our faith is not denied.

But does this mean that reinterpretation or restating of the faith is either unnecessary or in itself a denial of Christ? From such a conclusion may God protect us, for then we would be literalists out of contact with the modern world. The answer to this as to so many dilemmas of life lies somewhere in between a rigid dogmatism and a meaningless liberalism.

Perhaps a good way of understanding the ecumenical program as a part of theology is to include its endeavors within the total task of speaking the Gospel to our age. In other words, while we keep one eye cocked on the world which we must address in our preaching and teaching, we will have another aimed at our Christian brethren, and then of course a third eye on the biblical roots of our thought.

This will involve a great deal of shuffling for the time being and it may look like a weakening of the Church's mission to the world: but think how much more effective a more unified Christian mission might someday be. I don't really think that so many could be lost to Christ when we would be exhibiting in our concern for our brother Christians the first manifestation of the Gospel ("See how these Christians love one another").

George Weckman

PH: Seek ye first sincerity.

PH: A minister is a layman with a stole.

Who said pyrolatry (fire worship, dear friends) is a thing of the past? One need only look at the pipe-smoking element at Mt. Airy to be convinced that pyrolaters still flourish despite the rise of civilization. Of course this practice has developed a new guise, the shrine (originally amphictyonic) having become portable and usually resting a good four inches in front of the nose.

Hundreds of calories must be consumed daily by each of these cultists to operate their internal bellows forcefully enough to cause a misty haze to emanate from around the eyeballs.

Unfortunately, these pyrophiles spend much of their time huddling in the Biblical Room of Krauth Memorial Library. Here the wheezing and crackling accompanying the lambent fire, the complementary fumes, and the ashes covering the study table do much to frustrate the non-smoking but serious student.

Several theories have been put forth as to the cause of such conduct:

1) Anchor Theory: perhaps the pipe is a symbol of security. Like Linus and his blanket.

2) Obstructionist Theory: The purpose of pipe-smoking may be to set up a smoke screen thick enough to conceal underdeveloped chests.

3) Pseudo-cogitation Theory: This view holds that the purpose of pipe-smoking is the creation of a far-away look of contemplation, most valuable in impressing professors and other students.

Should any of these fanatics discontinue their irrationality, they would nevertheless be recognized quite easily. For they will be accustomed to using only one hand, or they will have become incurably cross-eyed.

Richard Sieling

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whom one works day by day.

One way in which the Church may bring its witness to the unchurched is through the organization of prayer cells and discussion groups in the factory or office. A pastor may further this work by becoming acquainted with the places of employment of his people. The church may in this way cooperate with unions and employers to witness to the Gospel.

FIELD WORK I: YOUTH STUDY CENTER

Each year the field work program of the Seminary takes on new dimensions. New opportunities for diversified kinds of experience and service offer students a broader base for their work, no matter what field of endeavor they later enter. The program is coordinated and administered by the Rev. John P. Stump, M.A., called to the Seminary in recent years.

Main focus of the program is parish experience. Middlers are assigned to parishes for this training; seniors are sent to train under hospital chaplains or in other institutions.

One phase of this training which is difficult to assess, due to its diversity, is institutional work. In a series of articles, The Seminarian will review a number of these institutions, as seen by students who have trained there.

The Youth Study Center, on Benjamin Franklin Pkwy. in metropolitan Philadelphia, is the scene of the field work activities of eleven Mt. Airy men. The Center is administered by the courts of the city as a diagnostic, rather than remedial or correctional, institution. Children under eighteen years of age are sent there by the courts pending trial and in anticipation of placement in a state correctional or other institution. The Center's job, then, is to provide for the well-being of the child, as well as if possible to diagnose the situation, until more permanent disposition can be made.

The Rev. Thomas Cook, Protestant Chaplain, administers a difficult program of religiously educating children of criminal backgrounds who will be moved from his supervision in a relatively short period of time. Church services, church school classes, and personal counselling add up to a never-ending task. Children are placed in units of approximately fifteen each, according to age and sex. Supervisors are constantly with them, not only as watchdogs but also as friends and helpers. The Mt. Airy group, on its first visit, noted the warmth

and affection which the supervisors gave to the children and received in return.

The seminarians' task at the Center cannot be limited to a matter of self-training. Almost immediately they were placed face-to-face with a child. They realized that they had to try to help this child in whatever way they could. Moreover, it was not an easy task. They had to, in most cases, interview a boy who had very recently been apprehended by the police and try to help him relax and discuss his problems openly under the influence of the Gospel, while also gaining a general religious history of the child if possible.

The seminarians soon realized that there was nothing on earth to make the boys talk. Some didn't; others expanded admirably. When they did talk, it became painfully evident that they were unaware of the real reasons for their confinement. Feeling they were caught in a web of circumstance, they made excuse for themselves and their families. What struck the seminarians was that even though the parents of these boys had very often been neglectful and abusive, their children more often than not tended to defend them, even from their own painful consciousness.

Eventually, the seminarians will be leading groups of children in group work, not on a therapeutic level, but in an effort to help them as a group analyze and understand some of their major conflicts. The attempt is constantly made to have the children understand that the Church is concerned about them just as they are because the Lord of the Church is concerned about them just as they are.

The chaplain plans to have the students view court hearings, discuss their work with Center psychiatrists, psychologists, and social workers, and observe other areas of the Center's work.

The field work program at the Center supplies an important area of experience and service for anyone preparing for the Ministry.