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LUNDIN : EX CATHEDRA... somewhat

As most everyone in the Seminary community knows by now, the Rev. Richard W. Lundin has arrived on campus from the wilds of Easton, Pa. to take up his duties as associate professor of homiletics. In order to introduce him to the Community in a somewhat meaningful way, we asked him to comment on the PRT news release concerning the recent evangelism conference sponsored by the ULCA. A news report of this conference appeared in the Feb. 14 issue of The Lutheran. The following are Mr. Lundin's remarks on the speech of Dr. Purnell Benson.

Purnell Benson, former professor of sociology at Temple and Drew, must have dropped a sizzling bomb in the midst of ULCA evangelism leaders when asked to address them.

Dr. Benson took the occasion to plead for a new kind of evangelism - a crusade for the minds of the intelligent - via the insights of scientific psychology. Arguing that the church has run away from the findings of science rather than building upon these findings, Professor Benson contends that "we can go forth on the campus of the nation and advance our doctrines as scientific psychology." In short, he wants to give Christian evangelism a status that will be attractive to collegiate minds because it is scientifically oriented.

Naturally it is unwise and unfair of me to pass judgement without a first-hand hearing of his entire text; however, the numerous quotations from it and the press summary are so consistent that we can be reasonably sure of his thesis. On that assumption, I shudder to think that Dr. Benson's thesis might have received a favorable hearing. For if the evangelism leaders (continued on p. 2, column 1.)

UNITY



Taize's work in ecumenicity is significant at all levels. Last September a conference was held at the monastery with 60 Protestant clergymen and 8 Roman Catholic bishops in attendance. So too are guests of all denominations constantly received. One of the brothers, Max Thurian, is well known for his books and his work in the World Council.

But beyond all this direct action in getting Christians together is the witness which their life itself presents. It is in the attempt to make their faith fruitful, to live in Christ, that Christians recognize each other. Thus at Taize the 45 brothers reflect the whole Christian heritage in their daily prayer, their various trades, and the missions and retreats they conduct.

It is heartening to note that the leaders of French Protestantism are appreciative of the work these brothers do, even though the community contains members from many denominations. The brothers who are ministers are ordained in the Reformed Church. The stated goal of the community cannot but commend it to the churches and make it a place of reunion and renewal among them: "to serve Christ by serving the Church".

Here in America there is no community comparable to Taize, but many Lutherans, as members of the Fellowship of St. Augustine, are praying and working for the establishment of such a community. Rev. Arthur Kreinheder, the chairman of the fellowship and the conductor of its retreat house in Michigan, was inspired first to this work by Taize. When and how God wills, we hope to see a similar center of ecumenical and devotional thought and life. Any who would like further information about the Fellowship and St. Augustine's House should see me.

Interested parties should see the article on Taize in the March 5, 1958 issue of The Lutheran. * G. Weckman

SEE HEYER COMMISSION DISPLAY IN LIBRARY

LUNDIN (continued from p.1)

heard these suggestions with approval or even with courteous silence, it can only mean that the crisis in evangelism has passed from frustration to panic!

To begin with, he is operating on the false premise that "thinking people abandon Christianity because they erroneously think religion and science are in conflict." He seems to assume that churchmen have never outgrown the fundamentalist naivete of the monkey trial era and that we are protecting a fragile faith which would be kayoed in the same ring with mighty science. Actually, the true scientist and the true theologian have each come to know that truth must be of one piece. Neither one can replace the other; each must complement the other. And despite all the publicity this religion-vs.-science conflict receives, I don't think it is the real issue among superior minds.

What we do fear is a scientism which, I suggest, Dr. Benson himself is inviting - an imperious, self-sufficient scientism that permits man to replace God! Traditionally this danger has been associated with the natural sciences, but it is just as true of the social sciences. It is the colossal blunder of assuming that man, through expansion of the best that's in him, can know God and reach the things of God!

But before elaborating upon this criticism, let me interrupt to commend Dr. Benson for several fine values. (If these were left to the end, they might appear as insincere sops tacked on to ease a critical conscience.) For one thing Dr. Benson is a good man for being interested in evangelism at all. Like all of us, he's caught in a conflict of interests. A sociologist by profession and a Christian by faith, he naturally wishes to harmonize the two. Although his theology has been the victim of his mentality, he's to be thanked for his example of searching for personal integrity.

Also, he's perfectly right when he insists that the Christian faith must gain voice "in the arena of science where the intellectual struggles for control of the human mind go on."

This should come as a sharp jab to us Lutherans who cannot boast of an Oberlin or a Grinnell, much less a Princeton or a Stanford. We've cautiously been trying to shunt our better minds away from the 'dangerous' campuses of secular universities, while being very confused about the task of our small church colleges.

Furthermore, Dr. Benson gives exciting evidence of hungering for the full experience of the "new man in Christ." With both spiritual and psychological insight he appreciates that the redeemed relationship should produce radical consequences in all areas of man's life. "Salvation", he scientifically translates, "is to take one out of boredom and meaninglessness into a fresh life of vibrant participation in the plans of God."

Despite these salutary contributions though, Dr. Benson's approach to faith is essentially the man-centered presumption of the humanist. "True religion is truly scientific," he declares, "and can be maintained by the methods of science." Now this may be true of religion (understood as man's effort to grasp the spiritual unknown), but this is precisely where Christianity parts company with 'religion.' We believe that God comes to us and reveals himself to us because there is an absolute difference between Creator and creature. And this is a chasm that sin has made uncrossable except by the initiative of God!

Some of the offensive features of any man-centered rationale stick out like sore thumbs in Dr. Benson's language. He speaks of "the image of Jesus" - shepherd, vicar, etc. - encouraging us to capitalize on these images as they appeal to the motivational systems of people. Christ, you see, then becomes a means to an end rather than an authoritative Person. Repeatedly Dr. Benson commits the psychologist's common error of creating God out of our own psychic processes, e.g., "God is present as a motivational system within our personalities." Isn't this the same old plight of the egghead???

- God creating man in his own image
(continued on p. 4, column 2.)

Sebastian Seminarian Reports...

THE APARTMENT HOUSE

One of the advantages which this seminary offers is its location in and near an urban situation. Often I have wandered downtown or around the neighborhood either on a specific mission or just for the sake of diversion from seminary studies. I would like to report my experiences at one place.

The apartment house which I visited was somewhat ordinary. Like most apartment houses built over fifty years ago it was of a non-descript architecture with enough stone in it to withstand an atom bomb blast. Large windows, with an occasional broken one from snow balls and other objects, allowed ample light to flow into the high-ceilinged rooms within. Stairs that creaked and doors that squeaked added to the "homey" atmosphere. But it was not the building which concerned me as much as the people.

Here indeed was the lonely crowd. There was the ambitious athlete who sought fellowship with people other than athletes but didn't get it; or possibly he wasn't seeking too hard. There was the outgoing individual springing from one group to another spreading cheer wherever he went. But this cheer faded when he left the groups, for it did not make a very deep impression. Also there was the scholar, working hard day and night to gain some knowledge of the world around him, but in so doing missed part of the world altogether. These of course were just the unusual cases -- the extremes if you like. The rest of the dwellers lived their lives somewhere between these extremes, or perhaps in a way not here represented. But indeed the most interesting fact about them was that all of these dwellers had something in common. They all belonged to a club -- the same club: a club designed to involve their lives in a most intimate way.

This didn't mean they all attended meetings, or that they all attended meetings at the same place. This didn't mean they agreed with or participated in all of the club activities. But they were members. It seemed strange to me that they all had this common tie, but failed to show it to one another in their daily

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(Continued from column 1.)

relations. Each insisted in his living his own individual life and did not attempt to enter into or influence for the better the lives of other individuals. Perhaps they were too busy. Perhaps they didn't care. Perhaps they move to another apartment house while maintaining membership in their club they will be changed. Perhaps.

Editors' Note: Several questions have been asked about the arrival of Sebastian Seminarian to replace his brother Sam. The change is for a reason. Whereas the articles written under the name of Sam were usually written by only one person, those under the name of Sebastian are contributed by different individuals. In four issues four different writers have written in that column.

ESTBORN TO VISIT CAMPUS

The Rev. Dr. Sigfrid Estborn, Lic. Th. (Lund), D.D. (Serampore), a missionary of the Church of Sweden will visit the Seminary on March 12, to address the students. Pastor Estborn served in India from 1934 to 1960, and was for many years principal and professor at Gurukul, Kilpauk, Madras, which is the Theological Seminary and Research Institute of the Federation of Evangelical Lutheran Churches in India.

Doctor Estborn is the author of a number of important theological works, including The Religion of Tagore in the Light of the Gospel, in Indian Research series; Prayer Books, Medieval and Evangelical; and various other writings. For a number of years he has edited The Gospel Witness the organ of the Federation of Evangelical Lutheran Churches in India. Recently he has made a study of Christians in the villages of the Tamil country.

Doctor Estborn's itinerary to the United States is arranged primarily that he may deliver a series of lectures at the School of Missions, Chicago. The meeting here will be held at 7:30 P.M., March 12, at which time Doctor Estborn will speak on "Attempts at an Indian Christian Theology". Discussion will follow the formal presentation and include the Church in India and the conversations between the Lutheran Church and the Church of South India.

ISM : ANGLIA AND LUTHERISCHE MEET

Several weeks ago we entertained students from the Philadelphia Divinity School for an informal dinner exchange and an evening of discussion in a very congenial atmosphere.

Two salient points emerged from the discussion; these are solely the opinions of the participating students and do not necessarily reflect the views of P.D.S. or the Episcopal church at large. The points were, first, the concept of Apostolic Succession, which they defined as the "plena esse" (not to be confused with the "bene esse.") By this is meant that Apostolic Succession is not necessary for a valid priesthood outside the Episcopal church. (Note the definition of the word "valid" below.) "It is ours by historical accident," they said, "we have no theological grounds for holding it, but it is something we can offer to the future Church." Second, discussion arose over the word "valid." Since the Episcopal is not a confessional church in the Lutheran or Calvinistic sense but rather a liturgical church having only a rudimentary and non-binding statement in the Thirty-Nine Articles, the word "valid" refers to something being liturgically not theologically sound. Hence an Episcopal soldier could offer the Lord's Supper in battle and have a spiritually valid sacrament, but it would not be liturgically valid because he is not performing it in the proper liturgical framework.

Thursday, March 1st, we will entertain students from Eastern Baptist. Dr. Hein-
ecken will represent our faculty.

Hank Maertens

LUNDIN (Continued from page 2.)

and man returning the compliment.

In the spirit of Christian appreciation we must thank Dr. Benson for reminding us that we've not grasped the totality of God's sovereignty in all culture. In the spirit of candid honesty, however, we must protest his remedy. The road to God is not mental.

Richard W. Lundin

 PANCAKE PANIC

A traditional celebration at the Seminary is the Fastnachtfest. This is the time of the year when the Germans, particularly in Bavaria, have that one last blast before the beginning of Lent. Let us again participate in this joyous -- blast.

Customarily each class is responsible for presenting some sort of entertainment. Also participating will be the Wives Club. Any other group or individual may put on a display of any (well almost any) kind of talent.

It has been rumored that we will be entertained by the appearance of two authorities on the subject of the "rural church in Pa." They are Jackie Riegel and Gideon Bubblemoyer.

The M.C. for the festival is a very prominent figure on the campus, and we are confident he will do an exceptional job in all respects.

We will be looking for all seminarians and wives or guests, as well as faculty, staff, and others employed by the Seminary, on the night before Lent when there shall not be quiet all through the house. Date: March 6. Place: Chapel basement. Time: 7:30 p.m.

Dick Miller,

Social Committee Chairman

 WASHINGTON SEMINAR

The thirteenth annual Washington Seminar will be held the first four days in Holy Week, April 15-18, 1962. It will be sponsored by the Division of Public Relations of the National Lutheran Council. The purpose of the Seminar is to observe the federal government in operation, to clarify the responsibilities of Christian citizenship in a democracy, and to appreciate the role of Christians in public life.

For information about last year's trip and applications for registration see Hank Maertens. For those attending financial aid is available from Dr. Bagger and ISM funds. The Seminar is limited to 150 students (Mt. Airy included); hence applications must be in by the first week in March.

 LEBANON APPOINTEE

C. Alton Roberts, a Junior, has received next year's appointment to the fellowship granted to Mt. Airy men to teach at Schneller School in Lebanon. Tom McClellan, this year's appointee, will remain next year also.

EDITORIALS

WOOOOOOOOOOOOOOSSSSHHHHH !

THE GOODIES AND THE BADDIES

To anyone still tingling with the national jitters about the Glenn flight, the title above should conjure up those exciting launch-moments. A TV personality commented that night that those moments brought about one of those rare occasions when Americans stand together, almost to a man, in one common aspiration. It was a good feeling.

J. Robert Nelson in the current issue of The Interseminarian indicates that there was a familiar sort of togetherness at the New Delhi meeting, suggested by one man's statement, "Well, here is the same old ecumenical crowd again!"

Dr. Malvin Lundeen in a recent speech said that one of the main objectives of the LCA will be to unite all Lutherans in North America.

Putting aside for a moment the main considerations of the "unity" movement, let us observe the fact that getting together brings with it a pleasant sort of "clubbiness" that gets nicely informal. Clergy, like everyone else, enjoy being part of an "in" group; it helps for security. But there are many dangers involved in this, not the least of which is a professionalism which ultimately can destroy both the catholicity and the universal priesthood functions of the church. Nelson in the article indicated above says that delegates to New Delhi were running around looking at the Taj Mahal when they might have been getting to know their brothers in the native congregations. We're all in this business of discipleship together, but we're all in it together. Not only a theology of clericalism but a theology of clubbiness must not divide the unity we have in Christ. All distinctions regarding fellowship break down before the cross, even Ph.D.s, B.D.s, and the like. If we're going to be clubby, let's include the whole club.....

HEYER COMMISSION SERVICE

A service to bring to a close the Heyer Commission Drive will be held Wednesday Feb. 28, at 5P.M. The Rev. Arthur Henne a graduate of Mt. Airy in 1957, will deliver the sermon.

It would be easy for one to think that the dark clouds hiding the light of life for millions in our day developed in the feud of long standing between Marx and Rockefeller; between communist and capitalist. This may be the basic source of antagonism which threatens to extinguish civilization.

But there are other personalities which have contributed greatly to the conditions of our time. Exemplary is that immortalizer of William Tell, the Lone Ranger. His antagonist would be the proverbial Indian or "baddie".

The cowboy and Indian movie has become the American morality play; where all the participants are divided into "goodies" and "baddies"; "white" hats and "black" hats. The "goodies" always win and the "baddies" are always headed off at the ambiguous pass to meet their nemesis. We have developed as a people who have no idea of the mixture of good and evil which actually exists in every person and in life in general. We have been deluded into thinking that our naive little cliches are enough to show acceptance toward our fellow goodies and enough to call all good men into dropping hellish bombs on all those bad men. Baddies are simply defined as those who are not with "us" (the goodies).

Not to digress, but obviously I am not referring to the Lone Ranger's friendly Indian, Tonto. The rumor is abroad that Tonto has been shot in cold blood (as the saying is) by the Lone Ranger. He found out that in all these years of Tonto's tersely responding to his statements with "Ugh, Kemo Sabi" that "Kemo Sabi" really means, "You are a nauseous, provincial-type fake".

It is utterly immoral from the Christian point of view and exceedingly dangerous, even to admitted self-interest, to have a "Cowboy and Indian" mentality. The issues are not simple and to make them so when they are not is to be mentally ill. This is no time for a national psychosis, a seminary community notwithstanding.

Charles Ziegler