

the SEMINARIAN

VOL. XXIV

October 24, 1962

No. 7

EDITORIAL

Except to those who are color-blind it is obvious that the SEMINARIAN has changed color. We have not only changed the color of the front page but we have changed the color of the material. As the indicator of this change we are using Mr. Weckman's FOOTNOTES column as the editorial. We could have just as well used Mr. Zimmerman's article (and this should be read as a companion piece) but the choice of FOOTNOTES lies in its raising a question that needs to be answered by the Church. When is the Church going to get away from the concept that students will return to their home parish and therefore must retain membership in a parish in which they have but a financial and sentimental tie?

The day of the Horatio Alger student who leaves home for his education and then returns to home after college is long gone. It has been estimated that only 7% of the students who go away to college ever return to their home and yet the Church which is supposed to be a community has within its membership many who are not a part of that community. It is the same in Seminary. We students retain our membership in our hometown congregation and yet are not a part of that congregation. If this is a seminary community, why not make it a real community, a community of saints as well as a group of students? We recognize that students are "out on assignments" and cannot attend any seminary church regularly on Sunday, but the fact of belonging to a community of like-minded people is not insignificant. And a weekday could become the "Sabbath" for our religious observance. We attempt community through academic discipline in the world of creation but do not attempt community through spiritual discipline in the world of redemption. Can they be separated?

FOOTNOTES

I feel constrained at this time to present my annual "prophetic NO!" to the Worship directives of the Faculty as issued last year. From the beginning this statement has been a thorn in my flesh: it has decreased my opportunities to receive the sacrament, it has made me question the sincerity of the faculty's pastoral concern, and it has caused me embarrassment, that my seminary which had been noted for its leadership in theology and devotion should now be content to emulate the less admirable customs of our parishes.

Can the faculty be unaware that for all their juggling of the calendar we students are still being denied, by the infrequency of observance, a regular reception of the sacrament?! Of course there may be those who do not feel the need for weekly reception - but they are not deprived of their right to abstain by more frequent celebration of the Holy Communion; while the opposite is obviously true. There can be no question: that the type of piety, not unusual in Lutheranism and which I will heartily defend and encourage, a piety which finds depth of communion and forgiveness in the drama of the liturgy, this piety is being prejudiciously stifled.

Certainly this is an academic community; but just as certainly it is much more, or God help us! Certainly it is proper to make the distinction between this community and the normal parish; but does that cancel the practical fact of our location and life here together? For most of the students who receive communion in nearby churches, one of its most important dimensions is missing, the communion with one's fellow Christians. We are just not acquainted with these people, and rarely can we become so by the limitations of our stay with them, while here on campus one of the finest opportunities in our life is

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FOOTNOTES (CONT'D)

given us to realize the brotherhood of the Faith and express it in our worship. There is something here too about our desire to realize community: is it not irrefutably true that community is not a horizontal thing, but that it can be firmly founded only in common devotion to God! This is also part of the "presence" in Communion, the presence of community not only with strangers but with those whose lives constantly touch your own.

Our practice in regard to frequency of celebration is said to be consistent with Lutheran theology. Is it consistent with a theology that stresses God's approach to man to lay greatest daily and weekly emphasis on services of meditation and praise, which the offices basically are?! If we are to be true to our statements about the primacy of God's action we might well make that action real in the frequent observance of it. Of course God is coming to us constantly, not only in the sacrament, but it is the wisdom of the Church to dramatize and represent that glorious condescension so that its reality is constantly before us.

Frankly, I do not expect this article to have any effect. But there are times when we must speak and take a stand before our backbone becomes jelly and our integrity a sham. The faculty will probably remain its usual, impenetrable, enigmatic self. And I will be forced to find consolation in the strength which opposition gives to one's deepest desires. At any rate, the "NO!" has again been spoken.

George Weckman

THE DREADFUL RESPONSIBILITY OF SELECTION.

It seems safe to say that most of us, students and professors, regard ourselves as operating under two Divine calls, viz. the call to be a Christian and the call to be a minister of the Gospel. It also seems clear that of the two the former is the more fundamental, although the two are far from inseparable. But it is equally true that not every Christian is a minister. This seems rather obvious until we note that some still have the notion that if one is rejected from the ministry he somehow becomes something less of a Christian. The ministry serves a special function within the Church, but it is the priesthood of believers which is the Church.

These fundamental assertions are of prime importance when considering the matter of theological education (The Seminarian, Oct. 17, 1962). Some people are not fit for the ministry not because they don't qualify spiritually - this has nothing to do with it, as far as I can see - but because they don't possess the resources of mind and character needed in the ministry. I could not be a physicist, for I haven't what it takes. But this is no shame; it is no reflection on my relation to my Lord. I cannot help but believe that training for the ministry must be viewed in the same light. The precipitate of centuries of Christian experience has shown that serious scholarship and consecrated character are "musts" in the effective exercise of the ministry. Yet on both counts have we persistently masked deficiencies with the answer, "Ah, but he's been called!" In this same connection a great deal of intellectual and moral laziness has been overlooked because ministers are 'a little different.' While students in other disciplines spend countless hours at work in order simply to maintain passing grades (talk, for example to an M.I.T. student), theological students complain if a field work

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The SEMINARIAN is published weekly during the academic year by the Student Body of the Lutheran Theological Seminary, 7301 Germantown Ave., Phila. 19, Pa. Staff: Fred Myers, Editor; James Bresnahan, Wesley Hamlin, George Weckman, Gregory Shannon, Henry Ireland.

MT. AIRY ROUTS P.D.S. 39-0

Although handicapped by a large number of weekend absences, Mt. Airy's football team last Saturday carried out both an offensive and defensive attack for four quarters--scoring 39 big points while holding Philadelphia Divinity School (Episcopal) scoreless. This brings the record of the team, captained by Middler Art Hahn, to 2-2 so far this season, with losses to Princeton and Westminster and the other win over Eastern Baptist.

The games are usually six-man touch but come up with a suprisingly fine grade of ball--especially when it comes to Mt. Airy's passing. Junior Paul Hirth regularly gets off long passes downfield--often to end Jim Papada. Bob Tyce and Lou Dunkle seem to prefer the other team's passes as both have a large number of interceptions to their credit-- making an especially effective pass defence. The rest of the team plays hard and well, with a good representation from all three classes.

Manager LeRoy Reitz promises at least two more games this season. The team could use your support. How about Leaving the books (?), getting your girl, and coming on out for the next game.

Wee Johnston

To the Editor:

I am submitting the following article as a promotion for the TV show, The Defenders, regarding a current two-part series entitled "Madman". I will attempt to summarize briefly the first part of the series which appeared last Saturday night. On the basis of my personal interest on what I feel is a question of concern for the church, I encourage others to view the concluding section this coming Saturday Night (8:30, Channel 10).

In the "Madman" The Defenders is staging a statement of the problem of the legal definition of insanity. The story centers around a man whose mother conceived him out of wedlock in a one-week relation with a man who never returned. As a boy, he knew senseless beatings and misery, the high point being a blow by his mother across the chest with a shoe resulting in a scar from shoulder to waist.

This boy's life continued with confinement in a reformatory. The headmaster makes a very clear statement of his case in asserting that he had to turn the boy loose because of crowded conditions and legal age limits. The headmaster pleads that with more money and better facilities, proper rehabilitation for delinquents might be accomplished rather than merely senseless confinement.

The subject of the story is picked up for choking to death a friendly pick-up. At the time of his arrest the court psychiatrist determines that he was legally sane at the time of the crime, according to the 1843 McNaghten rule. This rule holds that legal sanity means that the subject (1) knew what he was doing and (2) knew the difference between right and wrong.

Upon further psychiatric study the subject is shown by the psychiatrist to have been unable to prevent himself from committing the crime. This condition is based upon the man's childhood and early adulthood.

In the coming series the trial will take place in which the psychiatrists will attempt to convince the court of this man's insanity, which will relieve him of the responsibility for the crime. However, opposed to this view is

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The Defenders (Continued)

the eye-for-an-eye-tooth-for-a-tooth public opinion which is expressed by a barber in the story who feels that the subject is guilty and must pay for his crime regardless of his condition.

The very penetrating issue at stake here, especially for us as Christians, is what is the nature of man's existential responsibility. The secondary issue is that of the power of the psychiatrists to fix legal responsibility. The third issue is the social problem of rehabilitation and capital punishment. Perhaps this series can form a background for further expression of opinions in this paper on these matters.

Paul R. Grove

The Dreadful Responsibility of Selection (Continued)

lecture imposes upon an afternoon of leisure or of work for unneeded dollars. Few of us display even the worldly wisdom to sell all that we have for the pearl of great price. We are cheating ourselves; we are cheating the Church; we are cheating the Lord. The only answer to this laziness is Paul's "If any one will not work, let him not eat."

The Church, our Church, has the responsibility before God to call only those whose abilities and consecration commend them as teachers of the Gospel. This implies that the Church must know and know well its ministerial candidates. Hear the words of a professor of psychiatry regarding students in that field: "When we select our students for advanced training in psychotherapy we consider very carefully their academic records. But possibly even more important, we attempt to determine what kind of men they are. The human qualities are all important." (quoted in the New York Times Magazine, Oct. 14, 1962, p. 118) Without attempting to play "God" the Church must know its candidates thoroughly and know both the consecration and the courage not to ordain a man in whom full trust cannot be placed. This presupposes that the church will begin its knowledge of ministerial candidates as soon as they are certified and that counselling, reproof, correction, and encouragement will become the order of the day. The seminary shares in this responsibility. It can never in good faith turn its face away when student academic and character problems remain unattended. And each student bears this responsibility for his fellowstudents; we are our brother's keepers. Suggesting to a faculty member that a certain student may need guidance is certainly not incompatible with love.

Finally, we ourselves must face the question, "Am I preparing for the ministry because I don't know what else I'd do? This is a pretty grim thought, and yet most of us know pastors who seem to be in just this situation. It is much more confronting to tell ourselves that we are indeed called and then continue to ignore the fact that, for example, Christ died for sin. We have no right to present ourselves as candidates for a call if we really have little use, in any sense, for the coarse truck driver, the ingratiating salesman, the cynical young student, or our high- or low-church fellow minister. Bitterness breeds contempt, and contempt smother love, and God is love.

In summation, nothing is lost by obeying God's will. If God should will that you or I leave the seminary today, we would lose nothing, though seven years of preparation would have been given. The important thing is that we obeyed. And this is true for the church as well. Just as it seems President Kennedy is to be commended for regarding inaction as our chief enemy in the present crisis, so the church can only lose if God's will is not heeded and the dreadful responsibility of selection be taken up with faith, with hope, and with perfect love.

R. Zimmerman

Open Letter to
The Editor, The Seminarian

Dear Sir:

The final question raised in Mr. Bender's provocative letter deserves a careful reply because of its crucial importance. Issue was taken with the latter half of my contention that "Christian ethics is engaged both in a grateful acceptance of the sciences within their legitimate domain and a critical rejection of them when they attempt to go beyond that domain". It remains my conviction that this is so.

Science degenerates into an unscientific "scientism" whenever it does not limit itself strictly to those realms of life which are subject to human reason and capable of being tested by the scientific method. Any scientists who actually believe that "all areas of knowledge are legitimate for their study" will have to be offended by the "scandal" of a non-provable Gospel. Unfortunately, the self-revelation of God is not scientifically investigable. We confess that the saving knowledge of God through Christ comes to us sola gratia and we appreciate it sola fide. For instance, scientific reason could study endlessly the "6lb. 3 oz. infant" in the manger and the "157 lb." man on the cross. However, only faith could testify to the blessed incarnation and atonement of the God-man. In similian fashion, no chemical analysis could ever discern the forgiving presence of the risen Christ along with the elements of Holy Communion. Nor could all the literary analysis in the world ever come to grips with the essential nature of a Christian sermon as a redemptive means of grace.

Therefore, I think that the best way to "avoid unnecessary friction" between theology and science is to draw and respect the proper boundary lines between revelation and reason. As Christians, we favor both first rate theology and first rate science. This necessarily involves the evangelical rejection of any second rate theology in "scientism" as well as any third-rate science in "biblism"

William A. Lazareth

Open Letter to
The Editor, The Seminarian

Dear Sir:

Dr. Lazareth evidently misunderstood my comment when he drafted his reply. My objection was to the use of the word "legitimate" as an illustration of the manner in which unnecessary offense is given to the scientist and not at all to the last half of his contention with which I am in complete agreement, although it would be better to reject the results of scientists rather than the sciences themselves.

R. O. Bender

HEYER COMMISSION

The Heyer Commission will hold its first program of the academic year this Thursday evening, October 25. It will take the form of a panel discussion on "The Church in Puerto Rico" with four of the students who are with us from that area taking part. The time is 8:00 pm, the place is Room 1, Hagan Hall; refreshments will be served following the discussion. Because this is an opportunity for us to hear from our brother Seminarists of their own background and experience, and of an area which poses unusual challenges for Evangelical Christianity, it is expected that the turnout will be better than for Heyer Commission activities in the past. All are urged to attend; Juniors are particularly urged to cram in advance for their Greek exam. See you on Thursday evening.

Henry Ireland

NEWS BULLETIN

Effective January 1, 1963, the name of the Lutheran Church's publishing firm will be "Fortress Press." Fortress Press will replace Muhlenberg (Continued on p. 6)

News-Bulletin (Continued)

Press, a trade name the denomination has used since 1939.

In celebration of the news, herepresented, the editors submit the following hymn to be sung to tune 150 SBH:

A mighty Fortress is our Book,
a bookwofm never failing;
Our helper it amidst the mud
of mortal thoughts prevailing
For still our contemporary¹ foe²
he doesn't give a damn,
his craft and power are nil
he's armed with but one still
But we shall make our sham.

1. This word does not fit the meter, but theology is more important than art anyway.

2. This is personalization, we really do not believe that there is a devil.

ANNOUNCEMENT

All students, wives, friends, etc. are invited to the annual Thankoffering Festival at Ascension Lutheran Church on Sunday, November 4, at 4:00 p.m. The speaker will be Prof. O. Fred Nolde. His topic is "Christian Responsibility in Relation to Immediate Emergencies." Dr. Nolde is a graduate of Muhlenberg College (A.B.), and holds the B.D. degree from Philadelphia Lutheran Seminary, and the PhD degree from the University of Pennsylvania.

He is a member of the Department of International Justice and Goodwill; Associate Secretary General (for international affairs) of the World Council of Churches. Member of the Commission to study Organization of Peace; Associate Consultant to the United States delegation at the United Nations Conference, San Francisco, 1945. At present he is the Director of Commission of Churches on International Affairs.

This is an opportunity we should not miss. Dr. Nolde has had a wide experience in international affairs. His insights come from a long background in church and international situations.

SYMPOSIUM HIGHLIGHTS

Monday night's Symposium, "The Changeless Christ in a Changing World," proved provocative from many angles. Featured

panelists were Dr. Bergendoff and Huld-schiner; Dr. Tappert moderated. After the two finished their opening remarks it became quite clear that they both represented widely different points of view.

Dr. Bergendoff, in his opening remarks, addressed himself to the "what" of our proclamation. "Have things changed to such an extent," he asked, "that there is nothing left of our message?" He went on to stress that indeed, the Gospel hasn't changed...and in particular reference to theological education he emphasized that it is not by changing methods per se but in the growth of our faith where the hope of tje Church rests. "Too much of theological education is concerned with secondary matters."

It is his conviction apparently, that our seminaries are paying too much attention to conditions and methods of proclaiming the Gospel at the expense of faith and spiritual growth.

Dr. Huld-schiner spoke about the problem of the "How" and the "to whom" the Gospel is proclaimed. The Church, he stated, must honestly face the dilemma in which it is caught..In this vein he raised the very sobering question, "When was the last relevant thing in religion said?"

(To be continued next week)