

Impressions from Helsinki

From Time to The Christian Century to the classroom much has been written and said about the Fourth Assembly of the Lutheran World Federation. These have emphasized the failure of the Assembly to reach a common understanding of "justification by faith", and have noted other Assembly accomplishments in passing. It is not my purpose to either defend the former fiasco or elaborate on the latter accomplishments, but to touch on both while giving a view of the Assembly from my eyes ... eyes some twenty or so years younger than any other delegate.

Helsinki brought together great and humble men from the four corners of the earth; it also brought together the near-great and pompous. With the exception of the American Churches, very few laymen came as delegates from their member bodies. This was predominantly a gathering of presidents, bishops, and scholars ... it was NOT representative of that "highest of all callings", the parish ministry, or the parishoner.

The setting was one of business. While Americans, Africans and Asians represented a dynamic church life, the Assembly proceedings were dominated by the European State Churches. This led to conflict and conservatism. So in discussing the proposed document on Justification, a delegate from New Guinea could plead for some action so he "could take something back to his people," while a German like Peter Brunner could strongly urge "not to be hasty, for the whole world will read the statement we produce." (One might ask who Brunner's "whole world" is.)

Business was the order of the day outside the meeting hall too... especially if you were a German speaking delegate. These persons would not even nod a friendly greeting on the street to me speaking another tongue; Dr. Steimle called this to task in a departure from his prepared manuscript during one Bible study.

The major item was a document on justification. It never came out, as everyone knows. The basic problem was one of too much reverence and too little relevance; or perhaps the problem was even placing this on the agenda. Each wanted a statement that would speak to his own situation on this matter. But the German and the Batak churches, for example, do not minister in the same culture. So no satisfactory statement could be found; instead each succeeding draft became more irrelevant until in the last committee session Dr. Brauer of the LCA blew up at Peter Brunner with the statement, "Well, sir, there are German theologians and there are people!"

Business continued! LWF was set up after WWII to meet post-war needs. Everyone agrees the original purpose has been met. Now the question is what to do. (No one seriously felt there was reason not to continue LWF; this apparently was not a live option in the minds of leadership.) So mighty plans were developed paralleling in many ways the work of the WCC which most LWF members belong to; so now LWF members pay money two ways to compete against themselves in the eyes of the world.

Still more business! This time a decision was made to set up a semi-autonomous Institute for Inter-Confessional Research. This perhaps is the hopeful sign from Helsinki ... that it will enter into serious dialogue with other Christian confessions, beginning with the church of Rome.

Some interesting attitudes were exhibited at the Assembly. Some delegates wanted to know if any thought had been given as to what would (continued page 3)

FROM BEHIND THE SMOKE SCREEN

Two years ago, there appeared in The Seminarian an article entitled "Smoke Screen", by Dick Sieling. In this article, our brother mentioned "several theories" which "have been put forth as to the cause of" pipe smoking:

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!

I should like to add in passing that Mr. Sieling, who apparently does not share in the ecstasies of pipe smoking, neglected to mention one of the most important popular theories about the cause of this venerated pastime: the Freudian Theory. This theory holds that pipe smoking is a symptom of fixation at the oral stage of psycho-sexual development.

Be that as it may, I feel that, as a devotee to the pipe form of the divine religion of pyrolatry (fire worship; I borrowed this term from Mr. Sieling's article), I am entitled to a theory of my own. Sit back then, neophytes, as well as you fides and you infidels, and let Bishop Keener expound.

Pipe pyrolatry has nothing to do with security, obstruction, cogitation, or psycho-sexual fixation. It is, rather, an aid to relaxation, and a crutch to sensuous subordination for purposes of freedom in the realm of imaginative thought. Don't go away! Henceforth I shall be more concrete. When one indulges in pipe smoking, all of his senses, except that of hearing, can be continuously concentrated on a single activity which does not require mental attention. Thus, the devotee tastes the smoke, while his nostrils are filled with its pleasant aroma. His eyes are focused on the pipe and on the billowing clouds emanating therefrom. At the same time, his hands are warmed by the heat radiated (or perhaps, conducted) from the bowl. With regard to the sense of hearing, I

recommend that the pyro-hierophant perform his service to Pyr with the accompaniment of soft music. The effect of these concentrated sensations is a complete relaxation of the organism.

More important than this relaxation, however, is the fact that, since these sensations are continuous, the awareness of them will fade into the background, while they still are effective in forcing other sensations away from the consciousness of the individual. Consequently, the mind will be free to wander. This wandering mind will then fixate upon "tremendous trifles", upon imaginative fancies, or upon pure genius. There are no disturbances from without.

I know from personal experience that this theory is valid, but since I could not remember any high-lights (or low-lights, for that matter) from my past experiences at the altar of Pyr, I decided that I would perform a special sacrifice so that I could give you an example of the ecstasies of pyrolatry. Accordingly, having returned to my room upon the conclusion of an unusually delectable dinner, I took into my hands the holy altar of imported briar, poured the last remnants of the victim from my pouch (the price of tobacco is mounting rapidly), kindled a spark of the divine Pyr upon the tip of a sacred match, and lit the victim. The omens were favorable. The smoke rose in billowing clouds to mingle with Helios, the father of Pyr. Pointing my finger in the proper direction, I soon produced celestial music from a box upon my roommate's desk. Thereupon I reposed upon my Cathedra to await the results.

Now, what was I going to think about? Perhaps I could think about the five dollars I need for... But Tom! You're not supposed to structure your thought. Then how about the date you're going to... No! But then, what I'm not supposed to think about thinking; I'm just supposed to think. But then I think about not thinking about thinking; just thinking. And then about not thinking about not thinking about... And there's that perennial devil, the infinite regress.

Hark! The Star Spangled Banner! My good music station was going off the air for the day. I shut (continued p

SENIOR FIELD WORK

happen if Vatican II acknowledged its mistake these 450 years on the issue of justification. "If Rome sees justification by faith as central, what other reasons are we prepared to offer to keep us from rejoining with them?" (A truly ecumenical spirit!)

Youth visitors from Missouri synod participated in communion services much to the horror of their elders present as Official Observers. Dr. Oliver Harms, Missouri president, spoke at the closing session of the Assembly; his theme: Luther's meaning of the 2nd article of the Creed rendered in a dramatic voice. As he rendered his closing "This is most certainly true", Dr. Brauer and I bowed our heads... and laughed sadly.

What the future will bring is unknown. Two clues are evident for those who like to predict. One is the great concern that Lutherans enter into dialogue with the world. This was spoken. But in practice, no secular philosopher spoke to the Assembly; the main addresses were all by Lutheran theologians speaking a monologue about "the world". The second clue is the change of leadership from Fry to Schiotez; the dynamic has been replaced by the pietistic orientation.

Two facts have been impressed greatly on my mind from Helsinki: one is that the State Church system is tragic. The other is that in a deeper way than ever, it is obvious to me that the Church goes on in spite of, and not because of, her temporal leadership. If I may "pervert" Harms' intention, "this is most certainly true."

Fred Berkobin

Snoke Screen (cont.)

off the radio and resigned myself to an hour of unproductive smoking, with a formidable church history exam looming ominously upon the horizon of tomorrow,

Thomas Keener

(Ed. Note: Depending on the intensity with which the muses sing, Mr. Keener will periodically contribute to the Seminarian).

The senior field work program had its inception last Wednesday as one half of the class was led on a tour of Byberry State Mental Hospital. Chaplain Farnell of the hospital along with Chaplain Laudenschlagger of Lankenau conducted the tour. After a brief outdoor orientation we went into one of the buildings and through one of the large sleeping rooms. There were only beds, some fifty or so, neatly and closely arranged; and one man, in the corner of the room, sitting on a bed, alone, all alone.

We proceeded downstairs and into the game room. Near to the door were twenty to thirty men watching television, while an equal number were sitting on benches, chairs, and floors, off by themselves. Some appeared expectant, inquisitive; others tired and seemingly insensate. We talked to them - about baptism, baseball, Byberry.... You learn a lot about yourself in such a situation. You think about them. But more than that you think about yourself. You ask yourself, 'How do I feel about them?' 'Do I really want to be here?' 'What can I say?' But there wasn't much time to think. We were directed elsewhere, to a job-training center, where patients learned particular industrial skills. From there we were led to another building where we had the opportunity to question a hospital doctor about his work, the patients and the relevance of the Christian message.

The clock reached four. It was time to leave. We got into our cars, left the hospital, and returned to our own world, with its own people and its own concerns. (con't. p.5)

The SEMINARIAN is published weekly throughout the academic year by the Student Body of the Lutheran Theological Seminary at Philadelphia.

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COMMENTARY ON CIVIL RIGHTS

(Equal time to another view - R. G.)

TO THE EDITOR:

It seems that every time the question of civil rights, race, or discrimination comes up, someone always goes to extremes. Mr. Grove, in last week's article did exactly this. He went too far!

I am sorry to see that what began as a reporting venture on a current subject, had to degenerate to the kind of "colored man preference" that it did.

I know I would be laughed at if I inferred that the curse God made upon Ham is the curse He made upon colored people. Instead I will do the modern thing. Rather than let the Bible speak its truth, I will deal only with the empirical evidence; the evidence of history, anthropology, and sociology.

First of all, let me say what really does not need to be said. Personally, I have nothing against Negroes. My only purpose in writing is to provide a more objective and realistic statement of the facts which were distorted last week. To do this I will take up each of Mr. Grove's points and show the facts that he overlooked in overstating his case.

1. The Slater System has Negroes working in its system and they have worked here at the seminary. The point is whites can cook as good as coloreds and there is no need to cause friction where it does not now exist.

2. There was once a Negro who worked in the library. However, at this time it would be unfair to take jobs away, just to prove that we are not prejudiced.

3. To be sure, one of the few kinds of work Negroes can do is domestic work. The only problem is (and I speak frankly) our rooms would not be safe. All you have to do is look at scientific studies to realize what kind of risk we would be taking.

4. Here again the evidence is clear. Maintenance work requires reliable men who can be sober on the job, who can be punctual as well as polite even when engaged in rough work. Our maintenance is part of the business end of our

COMMENTARY, cont.,..

Seminary community, and time and again businessmen have learned that Negroes are a poor risk. Here our Christian stewardship has to effect our actions.

5. To be sure more and more colored girls are being used for filing and routine office work. However, in the office of a seminary, the work is more specialized. For instance, you couldn't trust just anyone to type Board minutes and examination papers.

6. It seems very clear to me that Mr. Grove was insinuating that the faculty might be prejudiced. Here I think he has clearly slandered the finest Christians in the church. Apart from this we know that there would be no problem with Negroes teaching at the seminary IF they were qualified, IF the fact that there only 15 pastors of color in the Lutheran Church says something.

7. Personally I would have no difficulty rooming with a Negro who could keep himself. For those of us who have a certain amount of care and concern for the way we live, I think asking this would be more of an imposition on the Negro than on us.

8. When it comes to married student housing, one doesn't have to be blind to see how the neighborhood is going down. The Germantown shopping area is an eyesore, and the homes in the vicinity show the presence of new tenants. I think it would be out of the question and unrealistic to ask a man and his family to live in a neighborhood that would be so very different from the one that he will live in when he is in the parish. It would be unnatural and I think married students ought live in a better neighborhood.

9. When Mr. Grove indicates that he thinks it might look like the seminary moved because of the changing neighborhood, I think he is totally irresponsible. We already know that the seminary is located here in the city so it can learn first hand about the urban problems. We also know that it is time to locate near a university for the sake of a better graduate program. Phila. is an outstanding seminary on the verge of being great...I end on this more realistic note.

D. A.

Paul Tillich has written, 'Not everything of the past is pushed into the past; something of the past remains alive in the present, so that there is ground from which to grow into the future.' It is seven days later now. Some things have been already forgotten; still more will be. Yet in this experience and those to come, we pray for and are conscious of God's Spirit renewing past experiences within us, bringing to mind again and again the needs of his creatures and His demand upon us.

(Today the seniors see the city of Philadelphia from the inside of a police car.)

Jim Bresnahan

WIVES' CLUB

All members of the Student Wives' Club are cordially invited to attend the monthly meetings of the Women of Ascension.

This month's meeting will be held at Ascension Church on Monday, October 21, with interest groups starting at 7:15 p.m. There are three groups from which you may choose:

1. "Three Modern Heresies" led by Mr. Clarence Lee
2. A play entitled "Christ in the Concrete City" led by Pastor Paul Sittler
3. Christian Education Projects- including sewing, knitting, etc.

Following these interest groups, one of our senior class members, Paul Buhl, and his wife, Sandy, will discuss their experiences in Berlin last summer, including a showing of slides.

BIBLIOGRAPHIC MUSINGS

Our library has even sent books to prison. Last week there were 80 volumes, left over from previous book sales, that were taken to Eastern Pennsylvania State Correctional Institution.

We still hope some of you have books you are willing to share with Nommensen University in Medan, Sumatra, Indonesia. The new chaplain and teacher of ethics there is asking for books in ethics, philosophy and sociology. If you have some recent books in these subjects that you are willing to share, add them to the one

small pile of books that has been given to date for this school.

Henry Scherer, Librarian

HEYER COMMISSION TO MEET THURSDAY

The Heyer Commission will hold its first meeting tomorrow night in Room 3 of Hagan Hall at 7:30 p.m. Tom McClellan is the featured speaker. His presentation will be entirely different than that presented at the Colloquium. Refreshments will be served following the presentation. All students and student wives are cordially invited to attend.

SPEAKERS' BUREAU PROPOSED

The Public Relations Committee of the Student Body in order to publicize the Seminary and to serve the church has discussed the feasibility of setting up a Speakers' Bureau. Such a bureau would coordinate the placing of students in various churches to present programs of various natures. Students with special talents who would be willing to visit churches would be assigned as their time allows and as requests are received. Such a service would provide the opportunity for adults and teenagers to meet a seminarian and also to be provided with a special program. If you are interested in such a program please contact J. Slingerland. Your cooperation in ascertaining the desirability of this service would be greatly appreciated.

Public Relations Comm.

ANGELS BOW TO PRINCETON

Mt. Airy 0 - Princeton 6

The high flying Angels went down to defeat at the hands of the predestined redshirted eight of Princeton Seminary last Saturday morning.

The first half was a feeling out period in which neither team made a serious threat into enemy territory.

The second half showed Princeton scoring a touchdown after intercepting a Paul Hirth to Bob Cornelius pass on the Angels 20. The try for the extra point was broken up at the goal line. The Angels never did develop a sustained drive and the game ended with the Angels in possession on their own 20.

Coach Art Hahn said after the game, "The loss was the result of three things. One was the new eight man team over against the old six man team. (at Princeton's request) Second was the delinquency of team members at practice. Third was a number of poor judgements by players during the course of the game."

The angels have an open date this week and then play Westminster away on Saturday, October 26 at 10:30 a.m.

Last week's Results

Notre Dame 17
Army 10
LSU 3
Texas 28
Wisconsin 38
Susquehanna 14
Syracuse 29
Baylor 14
Princeton 6
Browns 35

USC 14
Penn State 7
Miami 0
Oklahoma 7
Purdue 20
Juniata 6
UCLA 7
Arkansas 10
Mt. Airy 0
Giants 24

3-2	4-1	4-1	3-2	3-2	5-0	3-2	3-2	4-1	4-1
W.&J.	Miami(0)	Cornell	Ill	Syra	Texas	Rice	Wash	Cards	Jets
Thiel	Northw'n	Yale	Minn	Penn S	Texas	SMU	Stanf	Packers	Jets
VS	VS	VS	VS	VS	VS	VS	VS	VS	VS
Thiel	Northw'n	Yale	Minn	Penn S	Texas	Rice	Wash	Packers	Raiders
W.&J.	Northw'n	Cornell	Ill.	Syra	Arka.	Rice	Wash.	Cards	Raiders
Thiel	Northw'n	Yale	Minn	Penn S	Texas	Rice	Wash	Packers	Raiders
W.&J.	Northw'n	Yale	Ill	Syra	Texas	SMU	Stanf	Packers	Raiders
Thiel	Northw'n	Yale	Minn	Penn S	Texas	SMU	Stanf	Packers	Raiders
W.&J.	Northw'n	Yale	Penn S	Penn S	Texas	SMU	Stanf	Packers	Raiders
Thiel	Northw'n	Yale	Minn	Penn S	Texas	SMU	Stanf	Packers	Raiders
W.&J.	Northw'n	Yale	Minn	Penn S	Texas	SMU	Stanf	Packers	Raiders
Thiel	Northw'n	Yale	Minn	Penn S	Texas	SMU	Stanf	Packers	Raiders
W.&J.	Northw'n	Yale	Minn	Penn S	Texas	SMU	Stanf	Packers	Raiders
Thiel	Northw'n	Yale	Minn	Penn S	Texas	SMU	Stanf	Packers	Raiders

"BEAT THE EXPERTS"

FALL FLOT



FRI.
OCT. 18th
8:00 P.M.

at
Johnston's
BARN

RT. 73, 20 Miles N. of Phila. \$1.00^{per couple}
LIMIT OF 50 TICKETS

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