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the SEMINARIAN

Vol. XXV

November 13, 1963

No. 9

GERHARD EBELING LECTURE

NOVEMBER 18

Professor Gerhard Ebeling, successor to Emil Brunner at the University of Zurich, will lecture next Monday evening at 8:00 in the Chapel. Br. Ebeling will come here under the cooperation of the Department of Religion, Temple University and the Seminary. The topic of his lecture will be: "Luther's Speaking of God."

Two of his well known works have been recently translated and published by Fortress Press: Word and Faith and The Nature of Faith. Ebeling is certainly one of the most exciting voices in continental theology.

PANEL OF PHILADELPHIANS

A panel of four women of Mt. Airy, known as a "Panel of Philadelphians," presented their personal experiences with prejudice as a climax to the Student Wives' Pot Luck Supper on Monday evening. Represented on the panel was a Roman Catholic, a Jew, a Negro and a white Protestant. Since they believe that prejudice is based on a lack of understanding, these women tried to share with ~~us~~ the beliefs and customs of their particular group. Each member of the panel pointed out that prejudice will only be eliminated when we learn to look at a person for what he or she is, and not as a member of a particular race or religion. The individual person is not to be stereotyped because he is a member of a particular group. The person representing the white Protestants (the wife of a local Presbyterian minister), said that since she had been born into the favored group she must make sure that others were given equal opportunities or she could not enjoy

RELIGION AND LABOR COUNCIL

Five students from the seminary will attend the annual meeting of the Religion and Labor Council of the AFL-CIO in New York City on Monday. Attending the all day conference will be Hank Ireland, Bob Joachim, Bruce Johnson, George Niederhayer, and Dick Sieling.

SYMPOSIUM NEXT WEDNESDAY

Next Wednesday, November 20 at 8:00 P.M., the first symposium of the year will take place. Dr. J. Victor Benson will address the community on the subject of "Psychological Testing." Following Dr. Benson's talk, there will be a panel discussion between Dr. Doberstein, Mr. Kaufmann, and Dr. Benson. Students may address questions from the floor. In the light of recent publicity, this promises to be an interesting and informative evening.

Panel of Philadelphians...

her privileges. The discussion which followed the panel's brief presentations raised such questions as: Do Jews stereotype Christians? Is "busing" children from one school to another the answer to segregation in Philadelphia? What is being done between the Puerto Rican and other minority groups in the city? Other areas were discussed through some challenging questions from the group. The fifty people who remained after supper found much thought-provoking material presented.

-Hattie Hammer

PRINCIPLES IN PAROCHIAL SCHOOL EDUCATION

Dr. Erich F. Voehringer

1) In the treatment of this issue, we have to start from the fact, that the basic responsibility and right to educate the children lies with the parents and those to whom the parents delegate this responsibility, i.e. the school boards and teachers. Luther recommended that this should be done as a community project, not by the Church, but by the town councils. The function of the Church is to preach the gospel, not to teach school. When it comes to religious instruction, then the Church is competent, but in secular subjects there are others more competent, those who have been trained for this work by the state. As Christians, we are not to withdraw from the "Second Kingdom," the Kingdom of this world, but to stay in it, and work for it, and make our contribution from within, not from the outside.

2) However, in an emergency, the Church does a lot of things, and should do them, besides preaching the gospel, just as Jesus fed the 5000 and healed the sick. He did not come into the world for this, but love constrained him to do it. So the Church runs hospitals, and schools, and soup kitchens, etc., where there is no one else to do it. This is why in a foreign mission situation the Church provides schools in the three R's as well as religion. When the state is ready to take over the schools, the Church should be glad, because it frees the energies and resources of the Church for their proper task.

3) There may be situations, where the state provides schools which are not satisfactory either morally depraved, or anti-Christian, etc. Then the Church may again have to step in for the sake of love, to help the parents in the fulfillment of their responsibility, if the laws of the state permit such privately run schools (as our government does). When this emergency exists, it is for the parents to decide, and opinions may differ. Some may say that a neutral school is in effect godless; others will disagree. There are certainly now schools in our big cities to which Christian parents would not want to send their children. I know of Protestant parents who send their children to Roman Catholic schools in Philadelphia, rather than expose them to the dangers and temptations of nearby public schools.

4) Even in such an emergency, it would be better if Christian schools could be established under private Christian sponsorship, rather than under the official authority of the Church. A school system run by a Church is always exposed to certain dangers, viz. that the Church will dictate the curriculum and not present a fair and well-rounded education in matters which the Church does not understand (e.g. the exclusion of the teaching of evolution in Missouri parochial schools).

5) In the face of a clear need, as it does exist in some parts of our country now, the Church may well consider to have an office on Christian day schools, not in order to run a school system, but to advise Christians on what to do in special cases, and to assist congregations which feel the need of a Christian school.

6) Legally, I think, the State may well give financial assistance to all private schools for purely secular instruction. However, if this were done, by far the chief beneficiary would be the Roman Catholic Church, which is already aiming to win a majority in our country, so they can change the laws at will. Therefore it might be better to let well enough alone and not press for state help to private schools.

CHAPEL NEWS

ELEVENTH HOUR

The guest preacher at the Service next Wednesday, November 20, will be the Rev. John R. Brokhoff, pastor of Trinity Lutheran Church, Lansdale. A native of Pottsville, and a graduate of Muhlenberg College and Mt. Airy, Dr. Brokhoff has spent most of his ministry in the South. Before his call to Trinity, he was pastor of St. Mark's Church, Charlotte, N.C., and prior to that he served as pastor for ten years at Redeemer Church, Atlanta.

Dr. Brokhoff served the ULCA as a representative to the NLC and as a member of the Consulting Committee of the Department of Architecture. He has been a member of the Executive Committees of the Georgia-Alabama Synod and, more recently, of the North Carolina Synod.

Dr. Brokhoff's chief interest and reputation has been in the field of homiletics. From 1950-55 he was Guest Professor in Homiletics at Emory University, Atlanta. He has contributed numerous articles to a wide range of periodicals and has also written three books.

The Service next Wednesday will be at the normal hour of 10 AM.

-Henry Ireland

BIBLIOGRAPHIC MUSINGS

The comparison of LIBRARY USE for October of 1963 and 1962 was thrilling. Circulation was 2401 this year, 1566 in 1962. Attendance came to 2355 in 1963, and was only 1861 in 1962. We hope to see such healthy gains continue throughout the school year.

Last week we made two small book shipments, from gifts that have come to us: 10 books going to Mommson University in Indonesia and 20 volumes being shipped to Tokyo Seminary. Your gifts can still be useful. They are placed in most needy spots, under the guidance of the Lutheran World Federation.

-Henry Scherer,
Librarian

DON'T FORGET
THANKSGIVING DINNER-NOV. 21

And now as we approach the Magic Hour of Friday, November 15, the editor of your Seminarian Quarterly is not a little anxious. The editor has thus far restrained himself and has been moderate in his use of language. But when there is a "fire in Copenhagen" thus says the fire chief: "#\$.?&%)" So, if you want to get back into the good graces of the editor you must write and no later than the magic hour.

with regret,

Bill Bock

ORDER (AND PAY FOR) MUGS NOW!!

DEADLINE FRIDAY

Orders for mugs will be sent in on Saturday morning. All money must be turned in to either Paul Payerchin or Bill Arnold.

To the Editor:

We wish to thank all those who helped make to Student Wives' Club Pot Luck Supper a success. The committee wished to especially thank Dick Horn, Paul Payerchin, and Walton Horn for setting up the mike and amplifier for the panel. To the men who helped set up and clean up, to all wives (student and faculty), for their delicious food contributions and help before, during, and after the supper and to all 140 plus who attended, we thank you!

The Pot Luck Supper
Committee

(Ed. Note: A special word of thanks also to the committee for the informative evening and fellowship.)
The SEMINARIAN is published weekly throughout the academic year by the Student Body of the Lutheran Theological Seminary at Philadelphia.
Staff: W. Hamlin, Editor; J. Bresnahan, J. DeLong; R. Grove; H. Ireland; C. Murn; P. Payerchin; J. Pfisterer; R. Sieling.

ANGELS TIE PRINCETON ON TECHNICALITY
Mt. Airy 19 - Princeton 19

The Mt. Airy Angels came from a 19-7 first half deficit to tie Princeton Seminary in the second half 19-19. The game was played under almost ideal conditions and before the usual capacity crowd. It was a pleasure to see Dr. Lazareth and son and Dr. Bagger and his wife at the game.

The Princeton team scored first on a pass play with the extra point bringing the score to 7-0. A few plays later the Angels scored on a Paul Hirth to Lou Dunkle pass. The extra point for the Angels was scored on a pass from Hirth to Bob Schlotter. The Princeton six scored two more times in the first half; both on runs (one a punt return, the other a short five yard run). Both extra points were missed making the score at the end of the half 19-7.

The Angels' defense started to click in the second half and held Princeton scoreless. The Angels on the comeback scored twice. One on a Hirth to Schlotter pass, extra point not good. Score 19-13. Hirth connected again on another pass to Dunkle making the score 19-19. The Angels had a chance to go ahead but their hopes faded when the center unconsciously picked up the ball. He was tagged by Princeton technically ending the play. Time ran out before either team could score again. Final score 19-19.

This editor and the team would like to thank those who attended the game, to Dr. Bagger for his profound insights, Dr. Lazareth with his dogmatic comments, the wives and dates for enthusiastic cheers and especially to George Niedermayer for his referring.

LAST WEEK'S RESULTS

Upsala 17	Moravian 12
Drexel 16	King's 0
Texas 7	Baylor 0
Wisconsin 17	Northwestern 14
Vermont 14	Middlebury 0
Penn S 10	Ohio S 7
Pittsburgh 27	Notre Dame 7
Air Force 18	UCLA 21
Bears 6	Rams 0
Mt. Airy 19	Princeton 19

ANGELS PLAY P D S SATURDAY

The Angels will meet Philadelphia Divinity School at the Ardmore Field this coming Saturday at 10:30 a.m.

Papada 42-22-1	Wheaton	Wis	Ohio S	Pitt	OKla	Temple	Wash	Ala	Pa	Mt. Airy
Semi'an 39-25-1	Wheaton	Ill	Ohio S	Pitt	OKla	Temple	Wash	Ga Tech	Pa	Mt. Airy
Y O U										
Myrom 39-25-1	Wheaton	Ill	Ohio S	Pitt	OKla	Susq'a	Wash	Ala	Packers	Mt. Airy
Jacobs 36-28-1	Wheaton	Ill	Ohio S	Pitt	OKla	Susq'a	Wash	Ala	Bears	Mt. Airy
Slinger 34-30-1	Valpo	Ill	Northw'n	Army	Mo	Susq'a	UCLA	Ala	Packers	Mt. Airy
	4 - 1	4-1	4 - 1	4 - 1	4 - 1	3 - 2	4 - 1	4 - 1	3 - 2	5 - 0

BEAT THE EXPERTS



the SEMINARIAN

Vol. XXV

November 20, 1963

No. 10

COMMENTARY ON CIVIL RIGHTS

"THE PROPHETIC AND REDEMPTIVE ROLE OF THE CHURCH IN THE PRESENT RACIAL CRISIS."

As I began to think about the topic given me and my task of defining the kind of role that the Church should be playing in the present racial turmoil, I was haunted continually by an even more basic question - namely- do we in the Church feel that we have a role? Are we aware that we have any part to play? Do we sense any real responsibility for our society in general, or for the racial crisis in particular? Do we all see ourselves as a leaven in society with a responsibility to uproot and tear down unjust social patterns and to seek to establish a more just and equitable social order?

Based upon my own limited experience in the Church with clergy and laity alike - some in high places - the most honest answer is NO. Naturally, I am generalizing. There are, to be sure, exceptions. The following letter to the editor in our Lutheran Magazine, however, seems to sum up the general feeling of most of us.

"Sir: I am sick and tired of items dealing with legislation. My belief is that churches should not involve themselves in any political discussions. There are diverse convictions on all political matters in a congregation and no church publication or officer should lobby for or against legislation. Socialized medicine, civil rights, etc., to my thinking, have no place in churches whose function is to teach about God. Perhaps if a better job were done on that line instead of dipping into controversial matters this nation would not be in such a turmoil now. Sigrid Hamre, Jacksonville, Fla. (LUTHERAN, Aug. 28, 1963)

I feel we Lutherans by and large are not aware that we have a role to play. Outside of some predominantly Negro congregations, our congregations are hardly even protesting the injustice of discrimination and segregation-- though to be sure our role cannot end with mere protest. You'll notice I am assuming that discrimination and segregation are unjust. In this company, I hope this is not to rash. (District meeting of Luth. pastors) This is not a Klu Klux Klan assembly. Liston Pope writing prior to the last few months said: "Never has there been a time in our history when there has been so little social protest." Along with this lack of protest it is not strange that hardly anyone is asking: "What can I do?"

So before attempting to define the role of the church, I would like to establish the fact that we have a role to play. For this to me seems prior, more basic and more necessary. This is what really bothers me - not that we haven't taken the proper role but that we feel we have no role, no responsibility. "Hands off." "It's no concern of ours." - this kind of attitude.

There are I suppose, many reasons why we feel we have no role - why we have come to the position that racial problems are outside the church's domain and concern and "never the twain shall meet". We haven't the time (cont page 2.)

COMMENTARY, cont...

to go into them tonight but the end is clear.

In America - the church and our society have come, albeit unconsciously, to a neat little arrangement - a nodus vivendi - a "you don't bug me and I won't bug you" kind of affair. It seems quite fair and democratic. It's a compromise or an exchange.

Our materialistic society has us to point to with pride as evidence to the world of our concern for religion and higher things, while we in the church receive a respected place in our land. Society applauds our institutional expansion, our new buildings, our hymns and prayers, our increasing budgets and new programs and liturgical revivals and even our membership growth. We can "pally church" to our hearts' content - but here's the rub - just so long as we keep our religion in the church building and don't apply any of it in the world outside - especially in such undignified and controversial matters as race relations. We can build up the church institution to the nth degree - and be respected and loved by all - invited to share in all public functions, as long as we keep Christian faith on the "spiritual" plane and stay out of the market place with it.

And we in the church have settled for this. We have become institutionally oriented - turned in upon ourselves - concerned only with our own organization, membership, committees, budgets, benevolence quotas, buildings, programs and liturgical forms - with no real concern or sense of responsibility for our society and its programs. In effect, in regard to our society we have become the silent, if not vocal, guardians and preservers of the status quo - who give as it were, the divine sanction to "things as they are".

It happens now that those concerned with social problems and with bringing about change in existing social patterns do not feel at home within the church - do not see us anymore even as an ally. The hard fact of the matter is that we've been "written off" as having no real concern for the really crucial problems of real men.

What in the world has happened to us? It's tragic. We have misunderstood completely our nature as the people of God. We have lost sight of who we are.

I thought we were here for the sake of the entire world. We should never be turned in upon ourselves but outward toward the world. We are to be the servant body of Him who served so magnificently even unto death. We're here to minister to the real needs of our world. Bonhoeffer said: "The Church is her true self only when she exists for humanity." We the whole people of God - laymen as well as pastors - have then a responsibility for the world for all of human life - for all that affects the problems of every day existence, his need for dignity and self-respect, decent housing, a satisfying job, opportunities for good education for his children. We are to be involved in seeking to bring these things about.

We're not here to preserve our lives but to spend them serving the needs of all men. We're here to grapple with real problems with which men struggle - commissioned by God himself to be the instruments to effect change where necessary in our whole social order. "You are the salt of the earth, the light of the world." Revolutionaries - that's what we're called to be - to sort of turn the world upside down. Says George MacLeod in his great book "Only One Way Left" (pg 129-30) "All problems are human problems - bread and freedom, education and sanitation and as such are the immediate concern of God as Christ has revealed Him."

Where does this put us who are not particularly concerned about that which concerns God? Where does this put us with our neat little separation between what goes on in Church and what goes on in the office or factory? Where does this put us with all our fine theology and worship that never gets out of the church building to alter human relations one iota. I'll tell you. It puts us in Birmingham's class.

Do you know that in 1928 when most of her present leaders were being shaped and formed, Birmingham, Ala. was cited as an example of "the most vital kind of church life in America." !!

(cont, page 3)

COMMENTARY, cont...

Sometimes we yearn for a real and deep revival of the church in our land and think of the kind of marks that this revival would have - concern for sacrament, church attendance, Bible study, family devotions, generous giving, missionary enthusiasm.

All this is present in the Dutch Reformed Church in So. Africa, where there is also at the same time the harshest and most vicious social system in all of "Christendom."

Unless what we do in church has effect in the world outside, unless there is a marriage between the altar and the office, the altar and the factory, the altar and the home, unless our proclamation of a God who has immersed Himself in our daily life moves to do the same in our every-day world - unless all our talk about God's ultimate purpose of unity and community for men and the reconciliation He has wrought not only between Himself and man but between man and man - unless this drives us out into the world to work and labor and sweat for justice for every man - then all that we do in the church building is put in question and we stand under the same blistering judgment that God sound-ed against His old people through the prophet Isaiah (Is. 1: 10-17a; read it)

Please note: It wasn't that His people weren't worshipping and praying and bringing their offerings - which is the usual reason why we whip our congregations - it was because their worship was not effecting their daily life and their personal dealings with others; it was because they were permitting injustice and oppression to go unchecked in their land. Out there alone in our efforts to secure justice for every man is our worship validated. No worship is acceptable to God that does not also concern itself with justice for every man.

Of course, we the people of God have a role in the present racial crisis. If ever we had a role it is here at this moment of history to this most urgent matter of race relations. If ever we faced a matter to challenge us, one in which to spend our life, energy, brains, money, and reputation, if necessary, it is here.

And if you want further encouragement - if you need an ecclesiastical mandate or church authorization for involvement in this quest for racial justice - here they are - at long last, here they are, a whole sheaf of them. 1) E.C. Fry pastoral letter; 2) Exec. Council, LCA; 3) Board of Soc. Min., LCA; 4) Board of Soc. M'n., Synod.

If we allow ourselves to become involved in this, to play as large a part as we possible can in seeking justice and correcting oppression, I'll venture to say that we as a church will experience in our congregations throughout the entire church, a resurgence of life, real god-given life, so overwhelming that even the most pessimistic church councilman would crack a smile and the gloomiest of us pastors cease his complaining.

What I have attempted here is to answer what I deem to be the prior question. Do we have a role? I have tried to answer this with a resounding "YES". For too long we have been saying NO - if not explicitly then by implication. Only a resounding "YES", it seems to me, is in keeping with our nature as the people of God.

The Rev. John E. Christ, Jr.
pastor of Bethany Lutheran Church, Bronx
N.Y.

Ed. NOTE: Your attention is directed to a letter from the division of social action of the Eastern Penna. Synod dated November 13, in which pastors and their people are encouraged to write their congressman expressing their opinions (pro or con) about the proposed civil rights legislation. Let us also have some letters flow out from this community.

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

STAFF: W. Hanlin, Editor

J. Bresnahan, R. Grove, H. Ireland, C. Murn, P. Payerchin, J. Pfisterer, R. Sieling.

X X X X X
BECAUSE OF NEXT WEEK'S "FALL FESTIVAL", THERE WILL NOT BE AN ISSUE. GOOD LUCK!

RELIGION AND LABOR

This past Monday, about 80 seminary students and professors gathered in New York City as guests at the 5th Biennial Convention of the AFL-CIO. Four men from Mt. Airy were in the group, which heard A. Philip Randolph assert that Labor and the Churches have their roots in the common soil of concern for the poor; and Walter Reuther call for the aid of the Churches in creating a social order with the sense of moral responsibility needed to relate the nation's wealth to the needs of men.

Randolph addressed a luncheon session for the seminary guests, coming directly from the floor of the convention where he had just finished leading a successful fight for adoption of a civil rights resolution. He spoke eloquently of the God-given "natural rights" of man, the protection of which is the aim of civil rights. Mr. Reuther, addressing the dinner meeting, concentrated upon what is the main concern of this year's convention, automation and the problem which it presents, not only to employment, but also to the human need for "a sense of creation and participation." He pictured our economy as a jet plane flying a thousand miles a minute, with the pilot blindfolded, and called for the mobilization of our resources "in an offensive to wage the peace." The need, Mr. Reuther said, is for ethical "know why" to match our technical "know how". This involves "new dimensions in human morality", and the replacing of "narrow, selfish, immoral purpose" by a sense of moral responsibility for the building of a "brave, new tomorrow." Both Mr. Randolph and Mr. Reuther received standing ovations.

The conference has left us with two dominant impressions. The first is that it is a humbling experience to be in the company of men who are burning with zeal to find the answers to the great problems which face our society. Our own lack of concern for these problems, and the triviality of our daily life and conversation

are sadly emphasized. This leads to the second impression, which is that these same zealous men look to the Church to provide the inspiration, not the technical answers to our problems, but the inspiration to recognize the problems and to want to find the answers. They look to the Church for a light in the darkness, but the lamps must often seem to them to have gone out.

There was more to the conference than we have described above. We saw the Convention in action, we had discussions with the staff members of the Religion and Labor Council of America, clergymen and laymen who have been deeply involved in both the Church and the labor movement. There will be further articles and impressions from the conference next quarter.

Henry Ireland

BIBLIOGRAPHIC MUSINGS

Ever wonder who orders our books for the library? Almost all purchases are named by members of the faculty. They are always open to suggestions. For instance, this week we have started looking for two out-of-print items that a student wished he might be able to use in one of his courses. The titles were given to the professor, the professor said, "get them".

Not all our books go overseas. This week we have mailed one book to Gettysburg College, six books to Hamma Divinity School. Both shipments came from duplicates in gifts that have come to the library.

Henry Scherer, Librarian

ANTIGONE DEC. 10 and 12

Our newly-formed drama group, the Mt. Airy Players, will present Jean Anouilh's contemporary play, *Antigone*, on Tuesday and Thursday, Dec 10 and 12, at 8 p.m. in the seminary chapel.

This production is an experimental one, and as chance drama represents a bold and imaginative attempt to speak meaningfully to the concerns of our day. Program notes by Dr. Lazareth will investigate the theological implications of the playwright's message. R. Bohr

SYMPOSIUM TONIGHT AT 8 P.M.

EBELING LECTURE.

Before a crowd of 25 Mt. Airy students and at least three times as many interested persons from outside the community, Dr. Gerhard Ebeling delivered an hour and a lecture on "Luther's Speaking of God." Dr. Ebeling's characteristic emphases were clearly present in this well-conceived and delivered message--God and faith; the Word and faith. Rather than an analysis, there shall follow some quotes from his lecture to induce those who were unable to come to listen to the entire tape available in the library.

GOD

"What can be said of God can only be said by God."

"The non-self-evident (i.e. God's disclosure) must be formulated and confessed."

"One must delight in assertions to be a Christian. Take away assertions and you take away Christianity!... The Holy Spirit is no skeptic."

Luther brings to bear in a critical fashion God's being God.

Justification is not one aspect accentuated. For Luther, it is how God's being God comes to validity.

When speaking of God, man, too, is present. To speak of God is as such an address to man.

FAITH

God and faith belong together. Luther connects having God and the being of God. Only faith lets God alone be God.

Without faith God has none of his majesty or divinity. God only requires that I let him be God.

Speaking of God means speaking of an event. How God establishes himself as God. The speaking participates in the event.

WORD

How does faith come to be and remain faith? Only by the Word. The ground of salvation lies outside of man as believed promise.

What God gives to man for salvation is communicable by the Word--the Gospel of Christ.

True community lives ultimately and entirely by the Word and by faith.

We are grateful to the seminary faculty for arranging to have Dr. Ebeling speak to us.

J. Bresnahan

"Logotherapy" Man's Search for Meaning

One of the leading schools of psychiatry today is that known as "Logotherapy." It's chief advocate is Dr. Viktor E. Frankl, professor of psychiatry at the Univ. of Vienna. An introduction to Dr. Frankl's thinking is now available in a paper back entitled Man's Search for Meaning.

The book begins with a graphic and moving autobiographical account of Dr. Frankl's experience as prisoner no. 119, 104 in the Nazi camp at Auschwitz. There, in the shadows of the gas ovens, where his wife, mother, and brother died, this Jewish psychiatrist came to appreciate Nietzsche's words: "He who has a why to live for can bear almost any how."

Dr. Frankl believes he survived the screaming horrors of Auschwitz because he discovered that there is meaning and purpose in life, even when it is bound on all sides with human suffering. This meaning is not something man invents to kid himself. "If the meaning that is waiting to be fulfilled by man were really nothing more than a projection of his own wishful thinking," Dr. Frankl states, "it would immediately lose its demanding and challenging character. It could no longer call man forth..." And this meaning which lies outside of man is "detected." He does not argue about what name should be given to the "Ultimate Source" of this meaning which man "detects" in his existence.

An outstanding quality in Frankl's approach is that he avoids expressing the meaning of human life in general or abstract terms. "The meaning of life differs from man to man, from day to day and from how to how," he states. "What matters is not the meaning of life in general but rather the specific meaning of a person's life at a given moment." (This has some bearing on psychological testing.)

Frankl also repudiates many of Freud's basic doctrines such as the contention that man's main concern is to gain pleasure and avoid pain, and also the Freudian notion that human love is "a mere a side effect or sublimation of sex." Frankl contends that "sex is sanctified as soon as--but only as long as--it is a vehicle of love."

Man's Search for Meaning is highly recommended to you. Those of you who have found insight in the important Jewish thinker, Martin Buber, will also find them in Viktor Frankl.

W. Hamlin

