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THE JOHN F. KENNEDY MEMORIAL CHAIN LETTER

Addressing Congress on November 27th, President Lyndon Johnson said:

"...no memorial oration or eulogy could more eloquently honor President Kennedy's memory than the earliest possible passage of the Civil Rights bill for which he fought so long."

A massive expression of public support might make this happen.

Immediately upon receiving this, please do as follows:

1. Write a brief note to your Senators and Congressional Representative urging the prompt passage of the Civil Rights bill.
2. Make four copies of this letter and mail them to four friends, signing your own name. Any single chain which goes unbroken through ten stages will result in more than a million letters to Washington.

Let us act now, to honor a great American and to reaffirm for ourselves and the world our faith in the basic democratic values on which America's greatness is founded.

Gentlemen, this letter is circulating in various schools, colleges, and universities throughout our land. We have printed it in the hope and confidence that letters will flow out from our community to the Congress. In addition to the name of John F. Kennedy, we would add the names of Medgar Evers and the names of the four Birmingham children. Love, in this situation, demands that we seek justice. Let us write to our Congressmen assuring them of our support and prayers...and then let us also not fail to seek to make justice more loving in the concrete situations we face day to day.

W.H.

SPECIAL LECTURE****TODAY****I PM in HAGAN HALL

Milan Opchensky, Senior Lecturer in Systematic Theology at the Comenius Faculty of Protestant Theology, University of Prague, will give a short lecture today at one o'clock on the "Church in Czechoslovakia." This will be followed by discussion. Professor Opchensky, who is currently touring the US, is the author of an article on the Church and Communism in the recent issue of Dialogue.

SOME DELAYED COMMENTS ON THE VISIT TO ST. CHARLES

Perhaps some random comments on the visit to St. Charles Seminary last month might still be of interest to the student body.

It is interesting to note the differences in the selection of students for these hours of inter-faith fellowship. At Mt. Airy a blank list is put on the bulletin board; those interested sign up and show up. At St. Charles about twenty students are hand-picked to represent that school, all of which are in their ninth or tenth year at St. Charles.

What the men at St. Charles do know about Lutherans is primarily (perhaps exclusively) through the writings of the Missouri Synod, and in turn, through 17th. century Lutheran Orthodoxy. (No comments necessary on the inherent values of this approach.)

Our separated brethren (theologically speaking, that is) look healthy. And for good reason. Each day over two hours are set aside for physical exercise--with no studying permitted! Facilities are provided for basketball, pool, bowling, etc.

St. Charles has a very lovely chapel. But what struck me immediately was the absence of pulpit and lectern. Half a dozen altars, but no pulpit. To me, the chapel seemed empty without it.

Except for summer vacation, students at St. Charles lose contact with the outside world. A tall fence keeps them in and the world out (except when a professor is solicited to bring in some beer and hoagies). We complain about field work and they wish they had it. One copy of the daily newspaper finds its way into the lounge for hundreds of students, and radio and TV are forbidden (except for the world series).

Studies and courses take an entirely different shape. At Mt. Airy the classroom is only the beginning, and then the work begins. At St. Charles about 25 hours a week are spent in the classroom. Lectures are in Latin and note-taking is unnecessary: a few students take down the lectures word for word, run them off on mimeograph, and by evening everyone has a copy. Three hours of study is maximum for the normal school day, due to strict regulation of hours. No midnight oil provided.

All in all, it is wonderful to see how the Roman Church takes such wonderful care of its students for ten years, planning every hour of every day for every pupil. No individual planning necessary. No decisions called for. No theological problems left unanswered.

During a long conversation with one of their professors, I discovered I had come a long way since my initial struggles with Lutheran Confessions two years ago. After lengthy argument about any and many theological subjects, with no resulting conversions, the professor commented to me, "Well, you're a good Lutheran." Now I just might use him as a reference when I face my synod examining committee.

- Dick Sieling -

HEYER COMMISSION-- Lutheran Seminary in Tokyo

The Student Body elected last night to work to raise funds for the Lutheran Theological Seminary in Tokyo, Japan. A goal of \$500 has been set. This year's Heyer Drive will be from April 6 though May 1.

COMMENTARY ON CIVIL RIGHTS

Race relations and the historical-political perspective.

Croner Vann Woodward, in the introduction to his book, *THE STRANGE CAREER OF JIM CROW*, says: "The twilight zone that lies between living memory and written history is one of the favorite breeding places of mythology." (p.viii) This statement of course, clearly defines that period of 25 years immediately before this century in which our current race problems grew up.

Historically, Woodward marks the overthrow of the carpet baggers with the Compromise of 1877 as the start of our current problem.

"The phase that began in 1877 was inaugurated by the withdrawal of federal troops from the South, the abandonment of the Negro as a ward of the nation, the giving up of the attempt to guarantee the freedman his civil and political equality and the acquiescence of the rest of the country in the South's demand that the whole problem be left to the disposition of the dominant Southern people." (p6)

From this starting point and in light of all that followed, two important things are easily overlooked, which when overlooked often radically alter our view of the South's place in the development of segregation. Number one, the roots of segregation are not in slavery. Number two, segregation was not a consequence of "Redemption".

To see the pattern of segregation develop we need, rather, to begin by examining the three political alternatives that were available before the doctrines of extreme racism emerged, and to see how the political breakdown effected the growth of segregation.

The first alternative was the liberal philosophy of a man like George Washington Cable. He held for equality in voting, employment, and before the court.

The second alternative was the conservative philosophy. In substance the conservative philosophy was an aristocratic philosophy of paternalism and noblesse oblige. For the Negro this meant that he was caught between the

'lily-white' policy of the Republican party and the blandishments of the Southern Democrats, and hence, he became confused and politically apathetic.

On top of this there was a third alternative, the Populist platform (formerly Readjusters, Independents, and Green backers.) They advocated the use of the Australian ballot system, and the development of programs of mutual interest and benefit.

In addition to the inadequacy of these three alternatives, Woodward, also sees three other causes which brought on the racist view. First, there was the retreat of Northern liberalism, Second there were the various supreme court decisions between 1873 and 1898 (ie. Plessy vs. Ferguson, 1896). And thirdly, there was the imperialistic adventures under Republican interests. As a result of these interests the U.S. came to have jurisdiction over 8 million colored peoples by means of a conquered-subject relation, and this was maintainable on the basis of white supremacy. (p. 54-5)

At this point the necessity for a scapegoat was clearly established, and the Negro was it. The ensuing program of white supremacy was a simple matter of procedure.

R. Grove.

THE BOOK STORE

December 31, 1963 officially marked the tenure of Karl Schneider as the Book Store Manager. Karl has faithfully served as our manager for two years. Long after most of us had left for Christmas vacation, Karl was seen in the Book Store still working on books and filling out orders. We thank Karl for a job well done and hope that he will enjoy some leisurely afternoons for a change.

Dan Eckert is the new manager, after having capably served as assistant manager for the past year. Our new assistant is Steve McKittrick. Dan and Steve will continue to try to make us as happy as possible, "within reason." We wish them much success also.

FOR THE LIFE OF THE WORLD

"For the Life of the World" was the theme of the 19th. Quadrennial Ecumenical Student Conference on the Christian World Mission. This conference, sponsored by the National Student Christian Federation, brought together about 3200 students from a variety of denominations, races, and countries.

Much of the excitement and stimulation (sometimes hard to swallow) of this conference came from meeting students from all parts of the world (there were 78 countries represented) and from reports of the church in various parts of the world. There were reports about the situation of the church in Brazil, Czechoslovakia, the Philippines, Indonesia, India, Angola, and South Africa. The following are a few of the highlights and impressions of these reports:

An infant mortality rate of 500 out of 1000 in one section of Brazil; 6 million deaths per year; extreme usury under landowner control; domination of voting strength by landowners. This characterizes the situation in Brazil. "There is only one way out," the reports stated, "and that is to break down political and economic structures." What is the church's part in this "revolution" to come? The Christian community can never be identified with the 'status quo.' In order to give life to the world, the church must realize that it may be called upon to lose its own life. Only in the way of risk can the church find security; only in captivity can it find freedom; only if it dies can it find life."

Milan Opochenky, lecturer of systematic theology at the University of Prague pointed out that the task of Christians in his country is not to propagate an anti-communistic ideology. The church's task is not to hold fast to positions and institutions of the past, but to witness to its society. As Opochenky said: "I don't believe that any society which is socialistic included--can exist without a dimension of love, forgiveness, reconciliation--without faith and hope." Both Marxism and Christianity are opposed to "religion." Christianity has to help Marxism to a deeper understanding of man,

because Marxist ideology has lost the dimension of man as sinner. With regard to the struggle with the atheistic Marxists, Opochenky pointed out that the Marxists are beginning to recognize that it will not be as easy to defeat Christianity as they first believed. The problem of atheism is to be seen in a worldwide context. "The big problem for me personally," the speaker noted, "is not Marxist atheism but our own atheism, the question of whether we really believe the principles of Jesus the Christ."

(Note: Professor Opochenky will speak today at IPM in Hagan Hall.)

In Angola, the imperialistic Portuguese government raises no objections against the Christian community as long as it deals with "religious", i.e. spiritual issues and lives a life of private piety. As soon as the Christian community lives "for the life of the world" persecution is inevitable. Years ago it was allowed to read the Bible. Meanwhile, the government recognized the "revolutionary character" of the Bible. Now there is a law prohibiting any colored person from owning a Bible. Violators are jailed. Most of the clergy and missionaries in Angola are in prison or in concentration camps, but the church is living. The church in Angola never before won so many members as at this time, because it is now "for the life of the world."

According to the reporter from South Africa, things are getting worse and worse there. In the name of the idol "apartheid" unbelievable injustice and brutality is practiced. If there is no radical change warfare seems certain. What is the role of the church in such a situation? To practice its prophetic and priestly function, i.e. to call injustice injustice, to say this is wrong and this is right, and to reconcile the fighting parties.

Are all these reports and observations merely interesting and far-out? Are they exceptions without meaning? I don't think so. The situation of the Christian community in Western culture is basically the same. The question is, is the church willing to live "for the life of the world" or is she too much concerned about her own survival in the world? This is her Lord's judgment and promise. "For whoso-

For the Life of the World...

ever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Rick Honecker

(Note: The 19th Quadrennial Ecumenical Student Conference on the Christian World Mission was held last week at Ohio University, Athens, Ohio. Representing Mt. Airy were Rick Honecker, Bruce and Margaret Ann Johnson, and Lee Longrie. The Seminarian will publish further reports from these people on this significant conference.)

HONEST TO GOD.....

There are many revolutions taking place in the world today. And even the most uninformed church-goer is both aware of them and readily willing to talk about them. But of the theological revolution going on in the Church, he knows little, if any. James Robinson's book, Honest to God, has tried to alter this situation.

Too long the Church has either silenced the questions of its doubting Thomases with authoritarian statements or has kept hidden the problems of theology by pretending that the Bultmanns and Tillichs will soon pass away from the scene along with the problems to which they gave expression. "The Confessions abide forever."

There is a revolution going on in theology and we ought to recognize it. And we ought to be courageous enough to let faith take doubt within itself. The Lutheran Church in this country has generally isolated itself from the theological problems of the past--liberalism and the social gospel, for example. But it has done so at the expense of entering into a fruitful dialogue with its contributions and corrections.

Now that lay people are beginning to become exposed to the latest revolution in theology (thanks to Bishop Robinson) ministers will be increasingly called upon to give answer to their questions and doubts--"Who is God?" "Where is God?" "What do we mean by resurrection?" and so on. In Germany these questions have been asked under the broad topic of demythologization. New answers have been given--some good, others poor. But

Honest to God...

characteristic of German theologians, they never got across to the common people, simply and honestly, what they were talking about. James Robinson, however, has; and the Church of England has been stirred. He has presented Christianity in a new light (to assume for the time that it is Christianity), and the laity has been brought to completely rethink its image of the Church and its teachings.

Whether the laity in America will be affected as much remains to be seen. But the ministers of the churches have got to be prepared for it. Now is the time to take into deep consideration the present revolution in theology popularized by James Robinson.

In the coming issues of the Seminarian there shall be discussed, Why the revolution? Where is it leading? How does it affect the pastor? What does Lutheran theology have to offer in ways of correctives, and where may it itself be corrected? The current literature on the subject will be reviewed and criticized. Contributions are welcomed from the seminary students and faculty.

Jim Bresnahan

CHAPEL PREACHER

The preacher at the chapel service next Wednesday morning, January 15, will be Chaplain (Lt.) Jan G. Walker, United States Air Force. Chaplain Walker graduated from Mt. Airy in 1956, after having spent one year as an exchange student at St. Andrews, Scotland. He is currently stationed at Andrews Air Force Base, Washington, D.C. Chaplain Walker contributed an article on an introduction to Kierkegaard in the December issue of Frontiers.

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EARLY RECORDS ARE SET

The mighty spirit of the seminary bowling league continued to move onward last Monday night as the four teams struggled to stay in the race. But as we well know only 'one receives the prize'. This proved itself as the fired up Mark team marched untouched to win their sixth straight game at the hands of St. Luke. Mark set a record one game high of 835 for total pins and a one game average of 167. Bob Cornelius of Mark rolled a one game high of 212. Bill Mattis of John was close behind with a 198. Matthew scored a three game average high of 751. Mark was next with 727, John with 673 and finally Luke with a 659.

* STANDINGS*

| | | | |
|---------|---|---|-----|
| Mark | 6 | 0 | 8/0 |
| Matthew | 3 | 3 | 4/4 |
| Luke | 2 | 4 | 2/6 |
| John | 1 | 5 | 2/6 |

LAST WEEK'S RESULTS

| | |
|-------------------|-------------------|
| Illinois 17 | Washington 7 |
| Texas 28 | Navy 6 |
| Nebraska 13 | Auburn 7 |
| Alabama 12 | Mississippi 7 |
| N. Carolina 35 | Air Force 0 |
| Mississippi St 16 | N. Carolina St 12 |
| Oregon 21 | S M U 14 |
| Gray 21 | Blue 14 |
| Bears 14 | Giants 10 |
| Packers 40 | Browns 23 |
| South 26 | North 21 |
| Boston 26 | Buffalo 8 |
| East 6 | (Shrine) West 6 |

With two more games to be played the the standings are:

| | |
|-------------|---------|
| Seminarian | 65-37-4 |
| Ayron | 63-39-4 |
| Jacobs | 60-42-4 |
| Parade | 59-43-4 |
| Slingerland | 55-47-4 |

MUGS

Orders are again being taken for 100th anniversary mugs. Please sign the sheet posted on the bulletin board or see Paul M. Payerdin, Room 3 North Dorm. The mug cost \$2.60 with personal name or \$2.25 without name. Orders must be in by Jan. 17

ORDER: NCV

BASKETBALL

If consistence could only win basketball games!!!! The Mt. Airy Angels have two things to be proud of if they never win another game: they are consistent and they have never broken their pattern. The angel went down to defeat again last Monday at the hands of the Hawks 95-51.

Of most interest were the comments after the game. One was, 'sure needed that exercise', another 'What did the ball look like?', and 'Why does the Ref get to shoot the foul?', and 'even Boston loses a few' and finally from the coach '#?/?/!\$'.

One last thing, applications are now being accepted for the position of coach. Please drop them off in Room 3 North Dorm.

BIBLIOGRAPHIC MUSINGS

The library's next book sale will begin on Monday morning, January 13 at 8:45. It contains our largest and best selection of used books in the past two years. Sales continue until Saturday noon.

By all means, stop to see our four display cabinets on the Liturgy and its Music. Dr. Luther D. Reed has spent many days selecting and arranging this outstanding exhibit. Our library is rich in liturgical treasures. You can sample some of them these current two weeks.

Duplicate gift books have been sent by the library to Dar Es Salaan in Tanganyika (83 volumes); Central Lutheran Theological Seminary (1); Thiel College (1); Piney Woods School (339) since our last note in the Seminarian.

Henry Scherer,
Librarian