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SEMINARY TO RELOCATE NEAR PENN CAMPUS

Philadelphia, February 4, 1964

At a special meeting held today, the Board of Directors of the Lutheran Theological Seminary voted to relocate the Seminary "on the most desirable site that can be secured in or near the overall University of Pennsylvania community."

This historic action followed many months of study. Involved in the study were the Board, the faculty, representatives of the seven synods of the Lutheran Church in America which support the school, and executives of the LCA Board of Theological Education. In addition, university and city officials and outside consultants were brought into the study.

No time schedule has yet been established nor has a specific site been chosen. A committee of real estate consultants has, however, made several suggestions concerning the latter. These sites, together with others still to be suggested, will be carefully examined before a final decision is made.

While the decision to relocate was made independently of the Lutheran Theological Seminary in Gettysburg, Pa., the Board instructed its Chairman, the Rev. Dr. Gunnar Knudsen, to confer immediately with President Donald Heiges of Gettysburg and to arrange for a prompt meeting of representatives of the two schools. The purpose of the proposed meeting is not only to communicate the Philadelphia Board's action to the Gettysburg Board, faculty, and supporting synods, but also "to express the Philadelphia Seminary's eagerness to consider any possible move toward closer cooperation generally consistent with said actions."

The Philadelphia decision carries into effect the recommendation made in 1961 by Boos, Allen and Hamilton, management consultants, to the joint committee studying possible merger of the two seminaries. Philadelphia had at that time stated its willingness to accept the recommendation which was to locate the merged seminary in Philadelphia near the University of Pennsylvania. Gettysburg found itself unable to agree.

When consummated, the proposed relocation will be the fourth in the Philadelphia Seminary's one hundred year history. Founded in 1864, it occupied two sites in the east-central section of the city before moving in 1889 to its present location in the northwest section of the city known as Mt. Airy. At the present time it has 184 students in its undergraduate professional program, making it the largest single-campus seminary in the Lutheran Church in America. Its graduate program enrolls 126.

Symposium...

size of family, and therapeutic abortion likewise cannot be settled apart from a responsible decision made in the concrete situation, said Dr. Heinecken.

Dr. Heinecken and Dr. Ryan agreed that legislation on population control cannot be totally effective. What is more important, they agreed, is a total program of education resulting in a new attitude toward all of life, including sex and marriage.

Editorial

"Getting Close to Home"

Each new step toward Negro integration brings us closer to the heart of the issue. When prejudice is a matter of far away brutalities committed by outright bigots, it is an easy thing to be against. When civil rights are a matter of actually participating in functions open to every adult in America, for example, voting, or the public schools--they are easy to be for...as long as there is no risk involved, as long as we can keep our hands clean.

The external barriers to racial equality are clean-cut. They can be assaulted by clear-cut methods: by group action, litigation, and the execution of governmental power. There is no question that such methods have accomplished a great deal. Fair employment laws, for example, have brought about breakthrough in job discrimination (and not always in the way we might expect). They have, of course, been extremely useful as prods to employees who are content to go on discriminating...Opponents of this legalistic approach to integration usually argue that force can't change the hearts of men. This is quite right. But what they forget is that most men's hearts respond rather pallidly to many issues. When apathy prevails, as in the area of civil rights, laws and social action can be a most effective lever. In the last analysis, to be sure, the real issue lies in our hearts...And as the external barriers are removed, the internal barriers to full acceptance of someone who is "different" are the more nakedly revealed...Nevertheless, social action is needed.

Last week's chapel pantomime vividly portrayed an issue. It touched the hearts of all of us. Among other things it pointed out the lack of initiative on the part of the church...When we act, it seems we are always a few miles behind...

But now we are beginning to face a situation right here in our own midst, in the community in which our seminary is located. Your attention is directed to Dick Grove's "Commentary" and his resume regarding local apartment rentals. Mt. Airy is a changing neighborhood. Just how fast it is changing many of the local residents may not be aware. However, we as students ought to be. These changes and the attitudes of Mt. Airy citizens will affect each one of us. In light of these changes and the problems that will more and more occur, it only seems reasonable that the seminary should take a stand...certainly the student body should. Give careful attention to Mr. Grove's possible procedures. Perhaps even a special meeting of the student body can be called as soon as possible to iron these things out. What we need is responsible action...even if it does mean losing face in the community. Let it not be said that this generation of seminary students was apathetic toward one of the burning social issues of our day...The issue is getting close to home, gentlemen. Let us take a stand and make our stand a clear one, on the side of justice and of love...

WH

A resume regarding local apartment rentals HISTORY

Last week our seminary was related directly to two counts of injustice to be associated with the contemporary race problem. One incident involved a Negro family, the other a Puerto Rican family. These incidents are not the first to hit close to home. Similiar incidents were occurring 5 and 7 years ago. In reality the seminary is neither a political nor an economic power which is able to threaten the neighborhood into solving the problem. Neither is it a "moral power" for that matter. And yet, the spirit of the recent times has demanded that people act now, even if they didn't five years ago, and even if they weren't planning to act until some future date. Gentlemen, we can either pee or get off the pot...

THE SITUATION

1. Private individuals rent 2d and 3d floor apartments in their homes. Where the housing has been satisfactory, the apartments have gone from one seminary to another by recommendation. For the home owners this has meant average, if not above average cliental and a generally consistent income. For the seminarians this has meant reasonable rentals, new friends, helpful assistance in difficult situations.

2. Information for apartments is obtainable from Mr. Kaufmann, the Student Wives' Club, realtors, and newspaper ads.

3. Where private residences are involved, we cannot proceed as if these were public accommodations. The housing involved is borderline between public and private. Despite the local attitude in this matter it could probably be proved that this type of housing is public, i.e. use of realtors, contracts, etc.

POSSIBLE PROCEEDURES

1. Because local homeowners often benefit by advertising on our bulletin board, we could establish a policy where by homeowners who would categorically refuse a student because of race or color, not be allowed the privilege of advertising on the board.

2. Affiliate with and work through the more established power structures

3. Picket the homes where discrimination has occurred. Use the threat and action of picket in all other cases where men are refused housing for unjust reasons.

4. Call the situation to the attention of the local community organizations. Insist that their influence be used in righting the problem. (Immediately prior to my writing this article, I was informed that the West Oak Lane Community Organization has made available a list of apartments which do not have a discrimination policy.)

5. Call the situation to the attention of the local churches and seek their support in an effort to bring about more just housing practices in the neighborhood.

6. Call the situation to the attention of the local political representatives, and remind them of their responsibility to combat this kind of injustice.

R. Grove

SYMPOSIUM REVIEW-ON BIRTH CONTROL

--Lynn Woosley

A free and responsible decision of the persons involved, not inviolable principle or ecclesiastical regulation, is the Christian answer to the problem of birth control, said Dr. Martin Heineken at the second symposium, held last Wednesday in Hagan Hall.

Dr. Lawrence Ryan, of Lankenau Hospital, opened the program with a discussion of the medical and socio-psychological reasons for population control, ranging from the threat to individual health to the world-wide problem of unemployment and housing space. Dr. Ryan saw the oral contraceptive pill as promising the most reliable and acceptable method of birth control, while recognizing the difficulties of acceptability to Roman Catholics

and high cost. The Roman Catholic position, which recognizes only periodic continence, the "rhythm method," as consonant with natural law and therefore ethically permissible, was rejected by Dr. Heineken. The Lutheran position accepts any medically approved means, and leaves the choice of method to parents. The related questions of spacing children (con.t., p. 2

"The Ground of Being"

by Carl Heckman

It is quite true, as pointed out by the writer of the previous article (Jan. 22), that God should not be reduced to a single conception, that a balanced variety of images and symbols, "even if they be contradictory" (one is tempted to say especially if they be contradictory) is properly needed. It is also true that the message of the person and work of Jesus Christ comes to us initially 'from without', since God acted in history, and the proclamation must be announced for each generation. All of that is, I believe, disputed by no one.

But some of the conclusions drawn by the same writer cannot stand without disputation, especially the insistence that the 'in depth' imagery cannot be used because it (1) attempts to describe the unknown God, and (2) identifies God with this world.

Quite clearly, Bishop Robinson's use of the 'ground of being' imagery is inextricably tied to experience and to relationship (see page 52). Commenting on St. John's exposition of God as love, he says, "...apart from the relationship of love there is no knowledge of God." These are not the words of a man attempting to describe the unknown God; quite the contrary. Further, what he says about transcendence cannot be applied to God's 'hidden being', for, he says, "our statements about God are acknowledgements of the transcendent, unconditional element in all our relationships. Theological statements are indeed affirmations about human existence..." And he continues to explain that at the ground and depth of existence is our true knowledge of God. It is this proposition that appears to identify God with his creation.

The problem we face here is the need for a clear definition of what the depth of existence is. Since this line of study has been neglected by theologians, we are forced to use the terminology and concepts of the science of psychology. When, therefore, we speak of existential depth, we must consider the realm of the unconscious, however unpopular and ambiguous this term is.

In the 'pit' of every man's uncon-

scious there may be found psychic material which acts in a compensatory manner in relation to the conscious, so that the total psyche maintains itself in equilibrium as the body does. But in addition to containing that material, the unconscious is a kind of 'matrix' of mythopoeic images which through an overemphasis upon rationality and a stifling code of social inhibitions has been so suppressed that its manifestations have all but vanished from our age. Thus our age considers both introspection and the exercise of free imagination to be somewhat risky experiments, or questionable adventures. The path to the unconscious is thought of as dangerous, it leads to error, to equivocation, and misunderstanding.

But such an attitude or the suggestion that the manifestations of this mythopoeic matrix, i.e., poetry or mythological stories, can be "mere", is a telling symptom of the confused thought of our age. Both poetry and myth are so frequently equated with fancy (as opposed to fact) and since it is assumed that truth is the accumulation of facts, myth and poetry are thought to have no serious content.

But such assumptions are the heart of modern man's confusion, for the mythical-poetical mode of expression is able to convey demonstrations of the inner meaning of the universe and of human life far deeper than those of the factual mode. It has even been said that myth embodies the nearest approach to absolute truth that can be stated in words.

Now, why is this so? Let us contrast the two modes of expression for an answer. Language is no more than a means of symbolic communication. And the symbols, in order to convey a message, are supported underneath by what may be called a 'submerged metaphor'.

Needless to say, both poetic and factual expressions utilize language. But factual language holds for its task the disintegration of experience into certain categories and antitheses that continue to multiply in number and decrease in size. So factual language is the appropriate language for science. The nuclear physicist, for example, in his study of the atom is continually

continued p. 6

FROM A SEMINARIAN'S NOTEBOOK

MISSIONARIES IN THE CONGO. Though my own experience is admittedly limited, all the non-Lutheran Christian missionaries I have heard speak (on their return to America) are of the Fundamentalist-Christian-Democratic-Americanism variety. As I can not see the positive value of this group in my own country, much less can I see its value in such places as the Congo. The newspaper headline "Slain Missionary" makes me shudder; but then I see the names of the institutions preparing these missionaries, such as the Bible Institute of Los Angeles and the Fundamental Bible Institute.

Which leads me to the question: "For whom (for what) are these people missionaries?" Not that the barbaric riots are to be condoned in any way. Not that those who preach democracy are not bound to suffer in an area infiltrated with Communists. And not that the Christian will not suffer for preaching the Gospel. But it must be clear, both to the sufferer himself and to the world reading its newspapers, what it is that these "missionaries" are suffering for.

TINKERING WITH GOD'S DOMAIN. The following is the answer of the magazine editors to the letter included last week:

"(The author) also said: 'Don't make God too small by saying that He is unable to keep man earthbound if that is His wish. God may keep us from solving the problem posed by the Van Allen layers.'

"Fellow Lutheran Walter F. Burke of Kirkwood, Mo., vice-president and director of McDonnell Aircraft, St. Louis, where he is responsible for the design and manufacture of the Mercury and Gemini spacecraft, has said: "When man forgets God in space exploration, he will be stopped."

"In the November 1963 'This Day' Mr. Burke is also quoted as saying that he has talked with the astronauts and the scientists and others in 'America's space capital' about the theological aspects of extraterrestrial exploration and travel.

"I don't find them tending to be the least bit mixed up about their religious beliefs," he says. "Space exploration has done more to open their eyes to the wonders of God than it has to create any questions as to the inerrancy of the Bible. (continued next column)

"Still another fellow Lutheran, Robert R. Nunanaker, stationed at the government's National Aeronautics and Space Administration laboratories, Cleveland, Ohio, says that man's probing the vast reaches beyond the earth may be God's own kind of 'treasure hunt.'

"Quoting the 29-year-old scientist, a member of The American Lutheran Church, the 'Lutheran Standard' states: "Nunanaker said he feels he is helping to fulfill God's plan, helping to perfect doors to God's handiwork that await being opened. 'I'M sure God is quite happy for the efforts man has made to move on and on and on,' he remarked.

"One does not get from responsible people associated with space exploration any impression of the irreverence suggested by 'tinkering with God's domain.'"

End quote. Some observations of mine regarding the above answer:

1. The reply is personal testimony, not an answer. It merely pits the opinion of one Lutheran layman against that of another. Might not an answer from a professor of dogmatic or biblical theology have been more helpful and authoritative, since such men are supposedly involved in the consideration of such a question? On the other hand, this was perhaps not done in order to protect the professors from cries of heresy. Either way that this problem is handled (whether in keeping our most learned men in theology silent, or in printing the results of their study and being charged with heresy), the result is the building of an even higher wall between what has been learned by the church and what is taught in the churches.

2. To the writer of the letter, steeped as he is in Biblical literalism, the reply of the editors would only seem to pit once again the words of men against the Word of God. And this had been his criticism of the original article. The editors have not answered the question for him, but have merely raised it again.

3. In the first paragraph, it seems that the author himself has been reluctant to give up a 3-docker world view, retreating to a last-ditch hope in the Van Allen layers.

4. To the answer, "When man forgets God in space exploration, he will be stopped", we are reminded that the Russians have already forgotten God and are nevertheless ahead of us in space explorations (unless we say that we have

Honest to God Debate...C. Heckman

POLITICAL SCIENTIST HERE
TOMORROW NIGHT

into sub-particles and those sub particles into more sub particles, and on to infinity. Obviously the infinity of dissociation leads further and further down the road of meaninglessness, for the multiplication of categories and antitheses has no point of resolution, it only expands the dilemma of either/or.

The language of myth and poetry, on the other hand, fulfills the task of integration. It has an organizing quality that relates varied experience. It is associative. Therefore only poetic language is capable of conveying the psychophysical involvement of a person with his environment. Only poetry can integrate the many-sided, many dimensioned images of the experience of a God-man relationship.

And what an appropriate image to employ! The ground of being. For although God and his creation must never be confused, the meeting of the two in a relationship presupposes a ground structure which is constant and upon which the encounter is operative. When, therefore, man is apprehended by God, the encounter affects him in the depths of his very existence, in his 'being.' And the meaningfulness of such an encounter is brought to light through the complex of poetic or mythic images which dramatize the reality or truth that we are creatures of God and we exist for him.

To reject the truth of our existence grounded in God is to reject a positive meaning behind our existence. We need to be reminded by St. Paul that God "is not far from each one of us, for in him we live and move," in ~~him~~ we exist."

Notebook....

forgotten about God more than the Russians have!)

5. Perhaps the only real step made toward a solution (and that only a beginning), is the quotation in the fourth paragraph.

Mr. Emanuel Hyde, a Ph.D. candidate in Political Science at the University of Pennsylvania, will speak tomorrow night, February 6 on "Present Day Problems in Africa." A native of Ghana, Mr. Hyde will offer several insights into the African situation.

Sponsored by the Hayer Commission, the program will begin at 7:30 in Room 3.

The Sacrament of Holy Communion will be celebrated next Wednesday, Ash Wednesday, February 12 in the Chapel at 10:00 AM.

BIBLIOGRAPHIC MUSINGS

Professor Paul Pedersen of Nommensen University in Indonesia has sent this letter, which we want to share with you. Some of the books Pastor Pedersen mentions were gifts from faculty and students of our seminary.

"January 21, 1964

"Dear Dr. Scherer:

"The carbon copy of the letter regarding shipment of books to Nommensen University arrived today and came as a very pleasant surprise. I was happy to receive the first carbon copy last month about an earlier shipment of books but I was even more delighted to see this example of continued generosity.

"I would be very interested to hear from you personally, if you could find the time. I am very much interested in how you discovered our need for books. After having received an 'average' response from the many peoples with whom I corresponded, I was surprised to receive such an enthusiastic response from someone with whom I have never corresponded.

"Please excuse the haste in which this letter was written. We are just beginning a new semester here at Nommensen so between faculty meetings and planning sessions, writing letters is a luxury.

"Thank you again for your assistance, your concern, and your prayers."