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REPORT ON THE LONG RANGE PROGRAM by Russell McIntyre

Following the last Student Body meeting, I was appointed Chairman of a special committee to look into the possibility of getting the faculty to offer a course in the new Parish Education curriculum for the third quarter. After many meetings and discussions it is my pleasure to report the outcomes of our proposal.

Our purpose was to approach Dr. Voehringer and, through him, the faculty. What we wanted was a course (credit or non-credit) in the new program to be taught by the staff of the LCA Parish Education Curriculum Board. We did request this through Dr. Voehringer but the Academic Policies Committee turned us down. This committee did, however, make the suggestion to the faculty "that provision be made in the regular required work in Christian Education for provision of this program." Unfortunately, this could not be worked in until next year. Our proposal was turned down for this year.

However, at the last faculty meeting interest was stimulated to provide us with something. Obviously our seniors would not benefit from any course offered next year and it was decided that something should be done now. The result of this has led to a definite scheduled class hour set aside for the introduction of this program.

The PEC Board has an organized 15 hour program which they use when training ministers and full-time directors of Christian Education. It is around this course that the faculty has set up our course. The class will meet for one hour each week for the entire quarter. It will be held on Monday's from 4:00-5:00 PM. It will be taught by various specialists from the Board of Parish Education and will cover in some detail the entire program.

This is not exactly what we had in mind when the motion was first put forth by the Student Body, but in light of many problems of which we were not aware, we feel that this is, at least, something constructive. We were at first disappointed by the negative answer but we are pleased that the faculty reconsidered our problem.

We on this committee are pleased that the seniors will have the opportunity to learn about the program before they get out into their own parishes. But, by no means, is this course to be limited to only seniors. We do sincerely urge all seniors to take advantage of this, and we urge all other students to attend. Juniors will be assigned to churches next year and will be expected to know something of the program; and, of course, next year's seniors will not have the benefit of this in the Christian Education course already taken. May I also point out that those of us who will be doing field work this summer in a parish situation will also have to be familiar with the courses to be begun in September. This involves all classes and all should be involved in it.

So, please keep this hour open and plan to attend. The course will be of definite value no matter when we go out into the parish, and no matter into which particular field of the ministry we enter.

I think we as a Student Body should be thankful to the faculty for what they have done and I think we should all avail ourselves of this opportunity.

FROM THE JORDAN VALLEY: TOM MC CLELLAN

It has been extremely cold here. There was frost on the ground, something quite unusual for the Jordan Valley. Some of our men quit today because it was so cold. The men say it is the coldest winter in years.

This afternoon we drove down to Deir Alla (House of God) a little village where Tell Deir Alla is located. It has been equated with Biblical Succoth. It is the first major excavation on the East bank of the Jordan, and because we are so closely connected with it at Tell Sa'ideyeh; we were quite interested in seeing it.

The excavations there are quite complicated since there are so many different levels and stages. The whole thing looked like a wild cubist painting. Everything depends upon stratigraphy... Many are of the opinion that stratigraphy is the main work of archaeology.

After seeing Jericho, Deir Alla, and other tells in the Jordan Valley, I am certain ours is the most magnificent in the entire valley. It is the largest and unlike Jericho and Deir Alla, stones were extensively used, although house construction is of mud brick.

Our most impressive discovery to date is a long staircase that runs from the base of the tell to up near the city wall. I think its date is Early Iron II or Late Iron I (7th-8th centuries). It is enclosed by two stone walls on either side that at some places are more than 6 feet high. The stairs lead down to the springs of Wadi Kuf-frangie at the bottom of the tell. Thus the walls seem to be defensive, protecting access of the city to a water supply during war or siege.

The staff collected money for a pool to estimate the correct number of stairs from top to bottom. The competition is fierce and guesses range from 44 steps to 150. The more experienced choose high numbers. Suddenly this week we discovered the stairs don't go all the way to the top but stop 3/4 of the way up the tell. My conservative guess of 78 steps is still in the running.

We have had trouble locating the city walls and the abrupt end of the

of the staircase leads us to think that the wall is lower down from the crest of the hill that was considered likely. It may be made of mud brick instead of stone, thus following the pattern of other Jordan Valley sites.

Another strange discovery is that the staircase has a mudbrick wall exactly in the middle of it running up and down, parallel with the two stone walls on either side. We were hard put to explain the purpose of this extra wall. Dr. Pritchard believes it was a support for a roof over the entire staircase. The entire thing is unique in Palestinian archaeology.

Along with making sense out of the structures, we find there are also many other problems. There is always the danger we may cut through a mud brick wall and not see it until it is too late. Or perhaps we may dig out a nice wall that looks beautiful and suddenly discover it isn't a wall. That happened to me today. Another difficulty is in locating floor levels. If we cut too deep we go through the Iron Age into the Late Bronze age occupation levels below us.

So much of archaeology is an art, one must live with the area which he digs until it becomes part of him. So many times I see so clearly and simply how I should have dug, and yet for some reason didn't. It is something like Monday morning quarterbacking....

By the way I met some people who know Phyllis Prigge. They were visiting from Afghanistan where they are now living. They wanted me to say hello to her.

Also, one night I went into the Ecole Biblique, the French Dominican school to get some mail. A young bearded monk in flowing robes showed me around. As I went out he inquired about me. I said I'm from a Lutheran Seminary in Philadelphia. Much to my amazement he answered, "Yes, I know it." He once went there to get a book on Inter-Library loan....

I'll be glad to get back to warm America, at least warm North Dorn.

Regards to all, Tom

(Note: We shall again publish more excerpts from Tom's correspondence with us).

COMMENTARY ON CIVIL RIGHTS

"A kind of Lenten reflection"

In discussing the recent pantomime in Chapel, a fellow student made a very striking observation. He pointed out that on that day a strange reversal had taken place in the constituency of the congregation. Those who normally spend the chapel period socializing at the coffee corner, participated in the fellowship of the worship, and those who regularly participated in the fellowship of worship socialized in the coffee corner.

To put this another way, those who regularly "cut themselves off" from the morning worship, did not "cut themselves off" on the day of the pantomime; and those who regularly participate acted in such a way that they "cut themselves off"

The pattern of this action has occurred at other times in the past year. Even today with the celebration of the Lord's Supper at the start of Lent, some men will "cut themselves off", intentionally. One of the reasons why this will happen is theological. It will be argued that the Liturgical use of Lent in our present age does not conform to the central truth of an evangelical theology.

Therefore, communion at the start of Lent only has the effect of multiplying the sacrament in a Romanish way, while perpetuating an outdated liturgical action.

By the same token, and on equally valid theological grounds, others will attend the communion because of the ever present on-going significance communion has for the life of the believer. The same theology may have opposite results.

The point in all of this is that we as individuals have the privilege of "cutting ourselves off", not only from daily worship, but also from the needs of others. More than this, individuals and the church at large can "cut themselves off" from the social needs of our times. And more importantly, even the Seminary can "cut itself off" from the simple and almost infrequent injustices that impinge upon it, even as infrequently as every 5-7 years.

Because of sin the possibility of "cutting ourselves off", whether it be from the community in which the seminary is located, or whether it be from one another within the community-cut-off.

When we take it upon ourselves to cut ourselves off, may it be for the Lord's sake, and not in spite of Him.

R. Grove

LETTER TO THE EDITOR:

AFTER MT. EVEREST - WHAT'S NEXT

(or musings while mountain climbing)

If I don't know by now that one of the biggest problems of America 1964 is the racial problem, it will not be the fault of THE SEMINARIAN.

Like all good Christians, I am against the Devil and all his works. As a matter of fact, to paraphrase a bit, I am against sin - entirely and without reservation. However, I say perhaps sanguinely, what are we going to do when (not if) this festering cancer is removed? Are we going to look for a new social ill to cure to make the Gospel "relevant" for our times? Has this been a Don Quixote-like tilt against another windmill?

After we have thoroughly integrated our churches, and have met the approved NAACP*CORE membership quota for Negroes and Other Minority Groups (does this also include Christians?), we will have indeed baited the Leviathan and found ourselves victorious.

Practically, the problem is going to be in our new, ideal religious community, now that we have complied with the law - what about the Gospel? We have complied with the other fellows' demands for acceptance into our circle. The other fellows should be happy, but the Gospel still has to be preached - even to those who have demanded their cake without being too sure of its flavor. If we have been "used" by one group of men to further their selfish interests against the selfish, sinful interests of another, it won't be easy. The redeeming grace of Jesus Christ - given to us - demands that we - and "we" includes "them" - respond by love. Love of Christ and since we are in him, love of each other.

And we know that perfect love does not exist among men - even Christians.

F. Wilhelm, Jr.

DICK BENDER ENDS THEOLOGICAL STUDIES AT MT. AIRY

Dick Bender....

We will do well to think seriously about Dick's observations, for some point to some serious problems in our midst.

We are glad for the three years Dick has spent with us and we wish him God's richest blessings as he serves in the Church of Christ...

Dick Bender, having spent three years at Mt. Airy will end his studies next week and become pastor of a three year old mission church at Pompton Plains, New Jersey. During his year here, Dick, as all of us, has been impressed by many things. Among those which he lists highly are:

1. the tremendous quantity of work the members of the faculty do; yet, the great amount of time they willingly give to discuss problems.
2. the general reluctance of the members of the Student Body to give any visible evidence of Christian commitment.
3. the indifference here, except for Dr. Voehringer and a few students, towards foreign missions.

His second observation is most acutely sensed by us all. Continuing to speak on this Dick said, "We Lutherans are motivated much to much by a fear of something or other--afraid to live our faith for fear of losing freedom, afraid of showing devotion for fear of being classified as pietistic. Are we ashamed of our faith? Fear of what other Christians will think of us much too important in our general orientation and in our manner of life."

During his stay with us, Dick opened our eyes to an area to which the Church and its theology are estranged--the world of the scientist. Through class discussion and his informal talks with members of the student body and faculty, the enormity of the problem of addressing the scientist with the Christian proclamation has been made manifest. The difficulties in carrying out a conversation between the Christian faith and the scientist still remain great and unresolved, but the issues have been made clearer and sharper because of Dick's conversations and concern.

Tying together what has been said above, Dick concluded, "Witness is more than proclamation. To a scientist all one can say is, 'Gos has done this in me.' If he sees nothing, he will not listen to our vernal witness."

BIBLIOGRAPHIC MUSINGS

Something new has been added to our library equipment. Two new bookshelves, with 3360 feet of room, are now on the second floor of the stacks. Books with the letter "Y" are now on the second floor, North side. There is also a long desk, with fluorescent lighting, on the second floor balcony, mounted before the East windows.

We have sent more gifts: 40 books and 39 pamphlets to the Lutheran Theological College on Tanganyika, 105 pamphlets to Central Seminary.

LIBRARY USE GROWS:

For the 7 months through Jan. of

Circulation was	1963	1964
Attendance was	9154	7456
	8737	7954

The first six sermons of Dr. Edmund Steidle in his current radio series are now waiting for you in the library.

Free!

Henry Scherer, Librarian

Because of final examinations, there will be no Seminarian published next week.

The Honest to God debate will continue. See The Lutheran of February 12 for reviews of Bishop Robinson's book and also The Honest to God Debate.