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the SEMINARIAN

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CLASSES SUSPENDED FOR PARTICIPATION IN THE CORNELL - MT. AIRY
PSYCHOLOGICAL SEMINAR.

All classes on Friday, March 13, will be suspended by action of the Faculty in order to allow students to fully participate in the Cornell - Mt. Airy Psychological Seminar. Three papers will be presented by the members of the Cornell University faculty throughout the day. Two sessions will be held in the morning with one following lunch. Each professor from Cornell will lead a discussion period to answer questions and enter into the issues presented. A forum will climax the seminar at 8:00 P. M. Four of our faculty will participate in a panel which will debate the issues raised in the morning and afternoon sessions.

The Professors from Cornell are all very distinguished in their field of study and should really have something constructive to leave with us. Our faculty members; Dr. Martin J. Heinecken, Dr. John H. P. Reumann, Mr. Clarence Lee, and Mr. Charles Sigel. The topic for the day; "The View of Man in light of Modern Psychology."

Last year's seminar was a tremendous success, and left us with a real appreciation for the need of a Christian witness in the field of science. This year's seminar is expected to build upon, and even exceed, last year's presentation in our understanding of Man - the sinner who stands before God.

Russell McIntyre, Chairman.

STUDENT WIVES ADOPT HOUSING MEASURES

At a special meeting of the Student Wives Club, held on Monday, March 9, 1964, the same measures, concerning housing, adopted by the Student Body were unanimously accepted by the wives. Members of the Housing Commission will be announced at a later date.

A REMINDER TO ALL WIVES

The Rev. John Parkinson, Assistant Protestant Chaplain at Eyberry, will be the main speaker at the next meeting to be held on Monday, March 16, 1964, at 7:45 P. M., at the Heinecken's. His topic will be, "The Negro in the Church." Also, Mrs. William Nye, President of the Women's Auxiliary of the Seminary, will speak about this organization.

COMMENTARY ON CIVIL RIGHTS

--A Post Mortem--

Into each man's life comes the time to put childish things away. And so I consign this column to the archives of the wastebasket.

In order that the files might be in order, I would like to make the following entry: first, a confession, second a description, and then a tap on the nose

First. On October 16, 1964, with due and deliberate calculation, I concocted a letter which I signed Devils Advocate (D.A.). The week prior to this I wrote a column using mild academic phrasiology to encourage self-examination, a self-examination if necessary started within the context of the race problem. Naturally this had no effect. D. A. did...And so people became involved. Unfortunately they were involved at the wrong point. They were involved in involvement, and not in self-examination.

In the weeks that have intervened, I have padded this column with my personal egotistical concerns. Along the line, others have added to this venture for the sake of variety, though the theme there has remained the same. During this time the pump of social concern was primed. Then it happened...We finally had what we needed -- a pretext (or was it a context) for objective social concern. "Action" was taken -- D.A. was vindicated! The pump gave forth one cup of rusty water. Hence, the beginning, middle, and end of this column have gone down the drain. Thus, I duely remove this column from this paper to relieve the "one issue" emphasis which has so terribly burdened the reading public this year.

Now for the jab on the nose. The race problem is a problem only because people live a lie about themselves. D.A. was a hyperbole of this lie. The student body "action" is a concrete illustration of the same lie. The point is quite simple: we are living and acting a lie, a farce if you please.

...at this point I imagine that the anxious christians among you want to know where I suggest we go next. Well, if God's word were available in chapel I would say go there; if it were in textbooks (including the Bible), I would

say go there; if it were in the coffee corner, I would say go there; if one of the professors, or even the library had it, I would say go there, but alas...

r. grove

LETTER TO THE EDITOR: Re. Housing.

Mr. Cornelius:

Your letter last week responding to the student body action on housing discrimination was a welcome relief to the ominous silence enshrouding those who are disturbed by that action. However, as welcome as it was, your letter struck me as somewhat esoteric. It seemed to be talking around specific issues, especially between the paragraphs containing the Baldwin quotations. My feeling was that you had an ethical itch which you either couldn't reach or were too embarrassed to scratch in public.

Your rather sarcastic reference to the "orderly and efficient meeting", however, provides a handle to one of your objections and, it seems to me, reflects a concern shared by a number of our classmates. The concern is that not enough responsibility is being given to individuals in the seminary community. "Orderly and efficient meeting" is another way of saying that the group is functioning and some in the seminary community seem to fear that the group is overtaking us in a sort of "creeping moral collectivism." It is to this fear that I wish to speak.

It should be noted immediately that nowhere in the document which was approved by the student body does it state that individual responsibility is superseded by the group. In any statement of this kind there must always be room for individuals to witness prophetically in concrete situations. As a matter of fact, the student body statement specifically encourages individuals to take stands on an individual basis.

As you point out in your letter, those who are bound by the proposal are married students (who would have taken this action anyway) and an "impersonal" housing commission. Then you state that the document is, "in itself noble!" What more can you ask of a (cont'd p 3)

LETTER FROM AN INTERN

Once again the response of the student body to the intern program has been disappointing, especially to one who currently is involved in parish training.

The reasons for not interning are indeed impressive if not well-founded. Most seminarians are bothered by the seven year itch of post high school education. When coupled with thoughts of the brevity of human existence, this factor causes most parish-bound students to desire to break forth from the hallowed halls into a full-time pastorate not a second beyond the minimum requirement.

In addition, it is argued that the experience acquired during an internship will be obtained during the first year in the pastorate anyway. Also, the intern returns to a campus of relatively unfamiliar faces, to a year that is supposedly lacking in incentives and challenge - even more so because of his training - and he proceeds, unintentionally, to frighten away possible interners by statements prefaced thusly: "In the parish I worked in last year, we did it this way, etc."

However, there are advantages which the non-interner can "never" obtain. There is the experience of closely observing one pastor in multiple situations - not always a negative experience, by the way. There is the appraisal of one's talents, personality, approach, and total image, kindly offered by critical church members - offered to a student but more often than not withheld from a pastor. There is the greater assurance of making a good start upon graduation as opposed to the fear and trembling that grip many a departing senior. And most important, there is time for amends, time to fill in the gaps which would otherwise lessen the effectiveness of one's pastorate.

Perhaps some conscientious reflection might bring several of you to a re-evaluation of your attitude toward the intern year, seeing its merits and seeing it as one of your needs.

Wilbur G. Cowen, Jr.
Immanuel Lutheran Church
Norwood, Pennsylvania

LETTER TO THE EDITOR (contd from p. 3)

document? After all, it is simply a piece of paper, a few words--hammered out by debate, passion, psychological skirmishes, personal involvement, and in some cases bloody sacrifice. The Declaration of Independence, also a "noble" document, would have been nothing without people who supported it and took their guts in hand and acted on its nobility. Any document is valid only in so far as the people who frame it become moved to some real action. If people fail to act, it is ridiculous to blame their inaction on a piece of paper! The piece of paper is, in reality, only a demonstration of the fact that a significant crowd of individuals has been moved to speak with a united voice. The individual is not lost in the crowd as long as he has the conviction to shout. When he shouts with others, in praise or protest, his voice is obviously louder and carries farther. But this does not negate his responsibility to shout with the knowledge that he is an individual--

and that is not shouting just to be shouting but because his conviction requires the shout.

I agree most heartily with the last part of your letter. You state that we have not gone far enough; that it's too late for "first steps"; that we should become involved in the Pennsylvania Human Relations Commission (what about CORE & NAACP); that we should step into the "mainstream". Yes! I agree that the proposal does not go far enough. We can't just stop, now and feel satisfied that we've come out strongly against immorality. As a community of believers we have too long kept our beliefs separated from our actions. For too many years we have talked about love while prostituting ourselves to a stinking society dripping with the sewage of hate and injustice.

Just as the quiet German Lutheran Church looked on peacefully while a whole segment of the population was systematically tortured and destroyed, the quiet Lutheran Church in America has looked on peacefully (cont 4

LETTER...con't. from p. 3

while a segment of the population was systematically tortured psychologically and destroyed politically. All of this is done, of course, in the name of an "oh-so-sweet" pietism. A gentle prick of the soft skin of "social concern" by a forthright proposal on segregated housing immediately causes pious blood to flow. We are being socialized! What happened to individual witness? What about the poor landlord who is excluded? The yells are from those who hope to atonize their social ethic and who have conveniently forgotten the exclusion of a multitude of others who have been cut off from justice and witness for two centuries. Segregation (and morality), it is asserted, is an individual matter. So, we may continue to advertise, as a seminary community, for landlords who segregate. So what, if the community allows itself to be used for immoral purposes? We're not a community anyway--just a bunch of good-minded individuals, right?

If this is our view of the seminary community, of the Church, then there is no place for a proposal of this kind in our midst. If, on the other hand, we are the Body of Christ who are in the world, then we have no other choice than to speak and act as the Body of Christ--even if it is in the form of an imperfect, human statement on segregated housing.

--Bill Lee

BIBLIOGRAPHIC MUSINGS

Library use continues to increase. These statistics through February thrill us:

	1963	1964
ATTENDANCE	9, 454	10, 403
CIRCULATION	8, 688	10, 735

Mr. Paul Dilg, a Presbyterian layman, has a most complete and unusual personal library of Bibles and Testaments. Mr. Dilg has on display, this week only, an interesting exhibit of the printed Greek New Testament.

The Rev. Carl L. Manfred has informed us that the Luther League of the LCA will make available to all LCA Seminary libraries a packet of

Most excellent Scotus:

I thank you for your recent letter concerning my spiritual well-being. Indeed, I have learned much from the Christians, as you so accurately predicted. It is strange that we should learn from them so many basic tactics that are actually inherent in our profession!

Have no fear. For there is little in their lives that is of the nature and power to affect my convictions. And there is little danger of their recognizing me for who I am--they are indeed a blind race. It is increasingly difficult to keep from blurting out my true function and from laughing in their faces at their naivete. And yet I must remain silent until my "education" here is completed.

It gives me great joy to hear that you are editing a Handbook of Deceit. Such a guide-book would be of great assistance to the new in our profession and a handy supplement to the more experienced. And I am honored that you have chosen me to write the chapter on love. My contribution will of course be based upon my experiences here among the Christians.

My basic presuppositions will not be that of the fundamentalists, who advocate an open display of hate. Such open opposition to love serves only to strengthen it. A more effective procedure is to develop a sham love. The result is two-fold: 1) we cannot be accused of not loving, and will therefore be considered allies by the Christians; 2) the Christian will be easily deceived into adopting our perversion, since it is so much easier to practice than the love of you-know-who. Admittedly, my approach may seem the more difficult of the two. Yet it is closer to a truly evangelical ponerology.

If then this basic position seems sound to you, most excellent Scotus, I will write the material you request and send it periodically as I develop the main points. Until then, I remain faithfully yours,

Brother Blindworm

LIBRARY

current Luther League publications.

Henry Scherer, Librarian

FROM A SEMINARIAN'S NOTEBOOK

This past weekend I had a most disturbing experience. I spent several days with a close friend, an elderly widow living a lonely life who is unchurched. She has remained unchurched because of some very bitter experiences with "Christians," particularly during her youth. Had I undergone the same experiences, I too would most likely have remained outside of the church.

My reaction was that her experience does not give a true picture of what the church of Jesus Christ really is. On the other hand, I wondered how her understanding could possibly be any different from what her experience has shown the "church" to be.

Since it is impossible to undo the past, we spoke of the churches, primarily the Lutheran churches, in the community in which she now lives. Her knowledge of the churches there rests upon what other Lutherans have told her in discussing "religion" with her. And these were her opinions:

"(1) The churches are primarily clubs. And to be a member of the club, certain dues must be paid. Envelopes are the first thing one acquires upon joining a church. Should there be a building drive, members are assessed a certain amount; and this for a widow without income is impossible. (2) The organ music is very depressing. It reminds one of a funeral. (3) In order to attend services, one must join the club; should one visit a few times, someone will come around to push membership."

Of course I did not agree. But the next morning I went with my wife and mother to the nearest Lutheran church, which worshiped in a new building and was well-attended (though we invited her, our host did not go with us). (1) The organ prelude was quite depressing. It made me feel as if I were at a funeral. (2) Inside each bulletin handed to us was an offering envelope for Easter lilies (\$2 requested). During announcements the pastor mentioned a special offering being collected that morning, for which envelopes had been sent out earlier. After the sermon came the plate for the regular offering. Total: three requests for money. Not to mention the mortgage balance listed in the bulletin.

(3) In one respect, however, my friend was wrong. No one would visit us concerning

membership, for no one recognized us as strangers. No one said good morning or hello, except for handshakes by pastor and "greeters" at the door upon leaving. The church was not a club - it did not rate as high as a club, for a club will at least know who is a member. It was a mass of people who all happened to be involved in the same actions.

Upon return to our friend's home, I said nothing about the church I attended. There was nothing I could say. During dinner I was unusually quiet. Something hurt inside. And as my thoughts have been chained since Sunday to the question of the eternal welfare of this person I visited, I could only thank God that He is a God of love, a God of mercy - that "if we are faithless, he remains faithful."

R.S.

Editorial: TAXES

The Seminarian and the Student Body has concerned itself with civil rights. Two weeks ago we passed some "legislation" regarding student housing. Now, it is altogether fitting that we examine the matter of the income tax. The date of April 15 rapidly draws near. Seminary students are in somewhat of an awkward position...much of our income (from preaching assignments) is not reported to the government. It is a real temptation not to declare this income. Some maintain that this is a "gift." We have checked on this matter--with the Bureau of Internal Revenue. Monies earned by preaching are NOT gifts. This money must be declared on your income tax form.

This has particularly hurt the student waiters. For the first time, their wages have been taxed. The waiters have found that it would cost them less in more ways than one, to apply for student aid. This is not taxed. This is rather unfair to the students who do work.

But the law is on the books; gentlemen. April 15 is the deadline... This is tossed out for discussion

WH

SEMINARY DAY NEEDS YOU TOO!!

This Saturday, March 14, is the date of another Seminary Day, when college students from all over the East will visit Mt. Airy for the day. The program is on the bulletin board with the highpoint being a 9:15 Matins service with Mr. Lundin preaching. To make the Day worthwhile, we will need as many students here as possible, especially for showing our guests around and answering questions. If there is a chance that you will be here for the day, please contact Paul Hirth, Bruce Johnson, or Bill Arnold.

Paul Hirth, Chairman.

BOWLING "COMING INTO HOMESTRETCH."

There is a saying which goes - "If you are being kicked from the rear it may mean you are up front." This seems rather appropriate from Mark's stand-point, after what happened Monday night.

Mark regained first place position from Matt. in a sclerotic battle - the final game ending with a 2 point difference in favor of Matt. The remarkable Cliff Stierle was, as you can imagine, the prime factor for Matt's sole victory. Not only team-wise but "mighty-wise," Stierle capped the high game honors with a 200. In the last frame of the third game, Stierle was a little unlucky and lost his chances for a 600 series. ("Our hearts bleed for Mr. Stierle!")

With no change in 3rd and 4th positions, we see John and Luke respectively. With six games remaining in the E. B. L., the standings could tighten with Luke tying for 3rd place position; Matt. could easily end up in 1st place; or John could rally into the 2nd place slot.

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DIRECTOR OF THE ACADEMY OF RELIGION AND MENTAL HEALTH TO SPEAK.

The Women of Ascension invite students to attend their March 16th (8 P.M.) meeting at which the Rev. George Anderson, Founder and Director of the Academy of Religion and Mental Health, will speak. The Rev. Mr. Anderson, who will speak on "Religion and Our Deep Emotions," has an international reputation as a leader in the understanding of the inter-relations of religion and psychiatry and psychology. He is a guest lecturer at various universities, and medical and theological schools throughout the world. He is the author of "Man's Right to be Human," and of numerous articles in medical and religious journals, including "Emotional Health of the Clergy," and "Cross Currents Between Religion and Psychiatry." The Rev. Mr. Anderson has his office in New York City, but lives in Germantown, and, although he usually does not speak to small church groups, he consented to speak at this meeting because he likes to maintain some contact with his community.

THE CHURCH IN GERMANY

The Heyer Commission is pleased to announce that on Thursday, March 19, at 7:30 P.M. Paul Buhl and Rick Honecker will discuss "The Church in Germany."

PLANS FOR ANOTHER QUARTERLY

Contrary to what you may have heard, there will be another Seminarian Quarterly this year. So get those pens going - poems, short stories, drawings, or just well-written reflection will all be welcomed. Bring them to G Hall, room 74, and when come please remember to reverence the ikons properly.

Carl Heckman