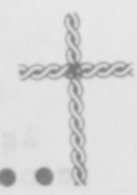


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the SEMINARIAN

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HOUSING COMMISSION NAMED BY PRESIDENT

George Freeman and Bob Cornelius have been appointed as the two student body members of the Student Housing Commission. It is expected that the Commission will begin functioning shortly and that members of the student body will be asked to take an active part in speaking with prospective landlords.

Fred Berkobin

REFLECTIONS ON THE SEMINAR R. McIntyre

Looking back over this year's seminar, I have mixed emotions as to its effectiveness in bringing us to grips with current psychological and sociological problems which the church faces. One thing is obvious: we did not concentrate on our objective- "The View of Man in light of Modern Psychology." This was due to two reasons. First, the speaker who really dealt with this topic was Dr. Harding, while the others, Dr. Leighton and Dr. Goldsen, spoke more with the church's position in community situations and the failure of "religion" to answer, or give advice, on the contemporary moral-ethical issues involved around it. We cannot argue with the findings of sociological statistics: in a very real way the church has failed. And rightly pointed out, there is a high degree of correlation between being extra-conservative and being non-moral in regarding issues of race, political destiny, and the like.

Secondly, (and perhaps this was not known even by myself at the time), when the Cornell-Mt. Airy Seminar was originally organized four years ago, it was the understanding that the church wanted to learn from the university experts. The purpose was not to carry out a dialogue which would score points for either side. We were not to use this as a time for evangelism of the Cornell panel. They were to come to us with all of their professional ability and tell us what they think to be the basic prob-

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IN DEFENSE OF THE LADY Tom Chittick

On Friday, March 13, Dr. Rose Goldsen of Cornell University told the Mt. Airy campus that her sociological data on religious beliefs and student values indicated that people (on eleven campuses tested) scoring high on a "religiousness" scale were generally those people who were not deeply involved in the "moral and ethical" issues of our day. These are the conservatives to whom American sermons are directed. These are the people with whom the pastors and future pastors work. She maintained therefore, that "your commercials" are not working. Furthermore, those who are involved in the moral and ethical issues are those who scored low on the religiousness scale. Notable is her presupposition that moral and ethical issues ought to be the concern of "religious people."

During the discussions that followed her presentation, two notable comments received attention for a good deal of the time. It was pointed out that Christianity is "religionless"; that is, salvation of the "soul" is no longer the concern of the Christian since this is an activity that only God has control over, as seen in the Christ event. Second was the question of terminology. Did her tests allow for theological differences? ie. God is love.

It seemed to me that after we began to recognize these language barriers and these differences theologically, that Dr. Goldsen's findings will see p. 4

The Meaning of Ikons
by Carl Heckman

As one visits the various rooms of our seminary it becomes obvious that there is more than slight interest among seminarians in objects of religious art. For far too long the Church in the United States has been content with a type of art about which one cannot express too much in derogation. (We need not list examples, I trust). And so, with the more elevated tastes of the present generation, there has come quite naturally a search for religious works which are artistically sound and which possess a more than superficial strength, works which are, in short, of quality.

The discovery of the ikon in the West has in many ways been a striking answer to the artistic desert of the American churches. Most ikons, from the point of view of art, are literally master-pieces of the two-dimensional form. Who can fail to appreciate the emotional depth and perfection of form, the dignity and spiritual strength of Rublyov's "Holy Trinity", for example?

But every ikon is more than an artistic masterpiece. For in the truest sense it is not a portrait or a picture. It is no sense "realistic." Rather, the ikon is a sacred image, the revealing of a heavenly prototype. The wood, the paint, the levka (a coating of glue mixed with plaster and alabaster dust), the covering of gold and jewels all make up the material medium which is intended to express a divine reality. Thus the spiritual world is not opposed to the material but rather is apprehended through it. The ikon serves not to portray, but to convey. And though the spiritual realities themselves are invisible, they are rendered really present, visible, and active to the beholder.

Since the ikon has such a highly religious meaning, it must be the product not of an artist who creates other types of works in addition, but the product of a religious craftsman who works only on ikons. He considers his work a part of the liturgical function of the church. So he prepares himself for his task by prayer and fasting, and he uses only consecrated materials and tools. The resulting image is then not a product of creative imagination but a manifestation of divine reality.

When a beholder "venerates" the ikon, his prayer is not addressed to the wood, paint, or materials, but to the reality behind them. The ikon is therefore a window between heaven and earth, a meeting place of the saints in heaven and the faithful on earth. It is in a very real way the gathering of the communion of saints among whom death has been rendered powerless. The earthly members looking into the eyes of the images see directly into heaven, and in this way the Body of Christ is united as a kind of foretaste of the parousia.

Now it has often been argued that the act of praying before an ikon is not really evangelical, that it borders on superstition, that the very use of images is a substitution for the reality of direct, invisible communication with God. But while misuse may result in the case of Western pictures, it is less likely in Eastern ikons simply because the ikon is itself a prayer. Through the prayerful disposition of the painter and with the blessings of the Church the ikon properly used affords the worshipper immediate contact with the reality of God's Kingdom. In a two-way manner the beholder addresses and is addressed, and all usual barriers of time and space are shattered. The material image, filled and overflowing with spiritual reality no more directs men into idolatry than any spoken prayer or any Christian symbol. For all of these things have in addition to the necessary form, a theological message. That message is the same for all Christians: that men have been redeemed and reconciled to God through Christ, that not only men but all creation has been set upon the right path toward the final completion when God will be all in all.

Most excellent Scotos:

Apparently we are in complete agreement in our basic position on love. A sham love is much more effective in destroying love than a direct display of hatred, particularly among Christians. Enclosed, therefore is my first section on "love" for the Handbook of Deceit you are editing:

The most effective way to put forward a great display of love without really loving, is to talk about it a great deal. In every discussion, light or serious, somehow bring in the topic of love, whether directly relevant or not. If your listeners do not understand, all the better, since an atmosphere of mystery will be conveyed which camouflages what lies underneath.

This should of course be accompanied by a great show of fervency. A pained expression upon the face, a tremor of the voice, and a great deal of body movement are some effective aids. This will indicate the involvement of your entire being in what is being said.

One special hint might be given. When speaking of love, always use the word "agape" (pronounced ah-gah'-pah). Use of this term automatically makes you a member of the "in" group. Once your listeners are familiar with this word, however, it would be advisable to add an adjective to increase your effectiveness. Should you use adjectives such as "real", "true", or "existential", you will have won their hearts.

If you follow this procedure, dear reader, it will matter little what you really do or fail to do. You can continue to sow the seeds of hate, and no one will be the wiser, since you present an aura of divine love. And those Christian souls who are so eager to learn will soon imitate your pattern of life, finding it so much easier (and therefore more reasonable) than the way of love.

Brother Blindworm

COMMENTARY ON CIVIL RIGHTS

...RIP...

R. Grove

Once upon a time a group of statistically zero men gathered in a grass hut in the middle of a clearing. When they first came to the clearing they each had a bag on their back, which contained their Being. On the first day of their arrival in the clearing they all kept their Being bags bundled. At the end of the first hunting season these men found their bundled bags empty of their former content. Not wanting anyone else to know that their bag was empty, they continued to carry them around pretending that they were full. Whether they were full or not did not matter, since the only authentic issue was whether or not one believed the Being bag was full.

Before very long a witch doctor appeared in the clearing and began to ask the men what was in their empty Being bags. Now you won't believe this, but they all had an answer, even though you and I know that the bags were empty. Naturally, this caused a problem. A man who intentionally lies about his Being bag is in trouble, but a man who lies to himself about his Being bag is in worse trouble. He is almost as bad as a student in a seminary...

R. Grove

MT. AIRY MEN TO ATTEND CONFERENCES

The seminary will be represented at two important conferences to be held next week; The Religion and Labor Conference on March 23 and 24. To be held in Atlantic City, this conference will be in conjunction with the United Auto Worker's of America Convention. President Lyndon Johnson will speak. The other conference will be the annual Washington Seminar for Lutheran Students. Various facets of church-state problems will be explored in the three days (March 22-25) of the seminar.

Attending the Religion and Labor conference will be Bob Joachim, Rick Keeney, Karl Schneider, Greg Shannon, and Marshall Valier. Participating in the Washington Seminar will be Bob Cornelia, Wes Hamlin, George Hanssen, Sandy Jacobs, and Dick Sieling.

Refelctions on the Seminar...

lens the church faces. This was attempted by the Cornell people but it was not what the student body seemed to want. We did not only want to know what the problems were but also the answers. We even tried to justify our own position and score points for our side. Significantly, the Cornell man who stayed within the range of the "View of Man" was the least attended in the discussion period. In the other discussion groups we backed our gusts against the wall and wanted to know what we should do. We were even concerned with their methods of statistical analysis, on what methods did they base their conclusions.

All of these questions are valid and must be dealt with, but the reason we feel that the discussions side-tracked the main issues were that we ourselves did not know the real questions to ask. I don't think the Cornell people fell down at this point, but, rather, that we, agreeing with what they had to say, did not know how to ask the theoretical questions we were to concern ourselves with. Dr. Harding presented the theoretical approaches to the View of Man but, there was not one question following his lecture. After Dr. Leighton's presentation, we were concerned with her methods of questioning in her two areas of study. Dr. Goldsen's "social handles" created the most interest. She views the church as a handle which people grasp for their own social well-being. What she wants to see is the church grasping them; giving them the "moral and ethical guidance" in all matters of life, even in matters where we, as clergy, feel no competence in speaking. Dr. Reumann was the first to point out that the clergy is not a group of political, economic, or social specialists and that we have to recognize the abilities of some of our competent laymen. The most important thing Dr. Goldsen left us with was a problem we have to decide for ourselves: "Are we to have a symptom-free congregation or are we to introduce stress?" It's obvious what the difference will be in our preaching.

Well, other comments I will leave for you to make. But, one thing is sure:

We have to recognize what professional study on our people reveals. What we are going to do about it, will determine the goals we set for our own ministry.

Russell McIntyre, Chm.

In Defense of the Lady...

indicated very strongly that Christians (those tested) were negligent in the ethical and moral issues of the day. The church, she maintained, was more status quo conscious than it was with social ills.

To the charge made outside of formal discussions that scientific testing devices are impersonal and therefore suspect, I can only say that it seems to me that such tools become impersonal only through the persons who use them. Tests by themselves are neutral. Two planks of wood and some nails are neutral--yet in the shape of a cross and with the love of God, the Crucifixion became that action by which Christians know and recognize the personal from the impersonal, the I*thou from the I-it.

For those who worry about taking the advice of a person who "seemed" to be a Jewish humanist, I can only quote Dr. Goldsen: "to each his own."

Surely, these and other comments are inevitable in a dialogue. Without them, dialogue would be impossible, it would be nothing more than a tube through which the unquestioning would be sucked up or blown away. But let not the questions and the language barriers blur the essential message that must remind us of our duties.

Perhaps the criticism worth most attention was that of those who wondered if college campuses are representative of the American public. I got the feeling that we all transferred her findings to the public at large. Perhaps it is here that we have a vital question with which to contend, a question that could cripple Dr. Goldsen's findings and their application.

Yet it still seems to me that what she said was generally true and worth our attention for two reasons. First, it takes no sociologist to tell us that the church's concern in civil rights issues has been a concern that

(cont'd on page 5)

The following story is a true account that took place several weeks ago. It is put in the second person with the hope you will make it your own story. When you are through reading it, ask yourself this question: "Where do I go from here?" What plan of action would you take?

You live in a metropolitan area, in a neighborhood of row houses owned by lower middle class and lower class families. Recently a 20-year-old boy up the street died because of taking too much dope. Through police investigation, it is learned that the boy belonged to a local group of youth that calls itself the "Never-Make-24 Club." That is, none of them expected to reach his 24th birthday. Dope was one reason why. Both police and neighbors know who some of the other members are, but little progress is made with them. Those who show signs of weakening under police pressure are found with their heads literally beaten in.

Through your neighbors you learn that it is only because of this boy's death that the police have finally taken some interest. Several months before, this boy had begun to get worried about his habit, and went to his father with the problem. The father went to a doctor, who gave the answer, "Sorry, there's nothing I can do." So the father went to the police, who advised, "Tie your boy to a post and whip him!"

The pitch: Yesterday you learned that those who belong to the "Never-Make-24 Club" are your 19 year old brother's best friends. And tonight your brother was found - though still alive - with his head beaten in.

R.S.

BIBLIOGRAPHIC MUSINGS

Please, please, please when you take a book from the shelves in the library, do NOT return it to the shelf. It will be a great kindness if you will put the book you have used on a book truck, table, or even a table in the stack aisles. A misplaced book is a lost book. The books are more likely to get back where they belong if you let a member of the library staff replace them.

We have just discovered another Lutheran Seminary: 13 books have been mailed to the United Lutheran Theological Seminary at Otjimbingwe, Southwest Africa.

continued on page Six

and Friday, surveying our library and making recommendations for improvements: Dr. Raymond P. Morris, Yale Divinity School Librarian and Dr. Doralyn

In the Defense of a Lady..... was prompted from outside. It took men and movements out-side the church to force the church to become active in these areas. Does this not support her thesis? Second, I am drawn to Dr. Goldsen's message because theologians are forever talking about what people outside the church think of us. Yet, it is always a theologian of some sort who is making the interpretations, however useful they may be. Here in Dr. Goldsen we have an unfiltered voice from the outside itself. I believe that in her notable voice from outside the church has confronted us with an intelligible message of her view of an institution that needs updating. Let us heed her suggestions for the good it may bring to our fellow men.

Tom Chittick

WIFE'S CLUB

The Rev. John Parkinson, Chaplain at Byberry Hospital, was the main speaker at the Student Wives Club meeting Monday night at the home of Mrs. Martin Heinecken. Speaking on "The Negro in the Church," Dr. Parkinson presented a picture of what the Lutheran Church in America is saying to the Negro and the Negro pastor. The president of The Woman's Auxiliary of the Seminary, Mrs. William E. Nye, also spoke at the meeting. She described the organization and the function of the auxiliary.

At the next meeting of the Wive's Club, Dr. Martin Heinecken will discuss "The Meaning of the Sacraments." During the opening business meeting, the officers for next year will be elected.

A VISIT TO GERMANY

Rick Honecker and Paul Buhl will discuss the situation in Germany tomorrow night at 7:30 P. M. in Hagan Hall. They will implement their discussion with slides. Refreshments will also be served. Sponsored by The Heyser Commission, this Promises to be an informative evening.

BOWLING

"Alley Talk"

It is fascinating to contemplate the number of protozoa capable of existing on the end of a pin; likewise in guessing the number of baseballs used in an average major league baseball game. The same curiosity might be applied to the number of strikes in bowling.

Whether or not this is the case, the score sheets from the last two nights (March 9 and 16) of bowling were examined. The pattern of strikes observed shows an interesting correlation.

For March 9 and 16, there were 275 strikes total, of which Mark contributed 78, Matt 69, and John and Luke each 64. Going further, we find that the largest profitable number of strikes for a team in one game is 10. The lowest is 7 and the highest is 16. For our more skeptical readers, the 7 belongs to both John and Mark and the 16 to Luke.

Congratulations to Bob Thomas for his 205--first game last week.

Correction from the Seminarian of last week. Bill Arnold's 235 is the highest single game as of March 2.

Ed. Note: The following comes to us from the Rev. C.J. Christensen, Campus Pastor, the Lutheran Student Foundation of Metropolitan Chicago. If you think this is foolish, you may place this in the proper receptacle. It seems to us, however, that the notion has merit and is worthy of action. Pastor Christensen writes:

"Yesterday I received a letter from a close friend of mine who believes in translating religion into action. I think his proposal deserves your attention and personal response of action. You should recognize the name of Medgar Evers, since the trial of his alleged assassin recently took place; an all-white jury could not agree on a verdict. Mr. Evers was the NAACP leader who was shot in the back... Well here is a portion of the letter I received:

"This concerns the death of Medgar Evers in Mississippi. There are several needs that follow his tragic shooting:

1. his family needs help.
2. a large number of Americans needs to express its position on this matter.

Medgar Evers...

3. we need to say something effective to the governor and people of Mississippi.

An idea has been conceived that might accomplish these three purposes in one act. We propose to flood Governor Barnett's desk with envelopes containing checks for \$1.00, which will automatically make him trustee of money which he can only deliver to the Evers family. An attorney says that the checks should be made out exactly as follows: "Ross Barnett, Trustee of Memorial Fund of Family of Medgar Evers." They should be mailed to: Governor Ross Barnett, State Capitol, Jackson, Miss."

Bibliographic Musings....

Two distinguished visitors will be on campus Thursday and Friday, surveying our library and making recommendations for improvement: Dr. Raymond P. Morris, Yale Divinity School and Dr. Doralyn Hickey, Associate Professor in the Library School of the University of North Carolina.

Henry Scherer, Librarian

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Next week---More on the Income Tax and the schedule for the Choir Tour.