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# the SEMINARIAN

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## SOCIETY OF BIBLICAL LITERATURE TO MEET HERE ON SUNDAY

### A WORD FROM GREG SHANNON

#### Japan Lutheran Theological Seminary

Shortly after the first Lutheran missionaries arrived in 1892 in Japan, they expressed their conviction that no continuing and successful work could be carried on without a seminary in which to train Japanese pastors. Thus a seminary was founded in 1909, which continued down to the war years. During the war, the seminary was made to combine its facilities with other seminaries of other denominations. But after the war, the Lutheran withdrew from the union, and re-opened in April, 1950.

The Seminary is located in the city of Tokyo, occupying about five acres of ground, which is about one-quarter the size of our campus. The library has over 10,000 volumes, and some religious journals and periodicals are received. In 1962, there were 40 students in the Student Body, including two girls, and they have organized themselves into a Student Body similar to our own. The curriculum is designed to fit both high school and college graduates. For the former, a two year preparatory course is required. The theological course is a four year program. The student life sounds much like our own. Field work is emphasized, as each student is placed annually in a parish. Devotional expression at chapel services are also available to the students.

Concerning the matter of finances, which is the real reason for the Heyer Commission drive for the Japanese Seminary, the following figures do show the need for our sending money to this seminary. The seminary operates on a budget of only \$27,000 annually, and this money comes from the following sources.

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SPRING BANQUET THIS FRIDAY NIGHT

### SBL

This Sunday, April 26, the Middle Atlantic Section of the Society of Biblical Literature will hold its annual meeting on the campus of our seminary. Featured speakers will be Drs. vang Unnik and Ernst Jenni. Dr. Unnik is professor of New Testament and Syraac at the University of Utrecht and is currently a visiting professor of NT at Princeton Seminary. Dr. Jenni is professor of Old Testament at the University of Basle and is presently visiting professor at Pittsburgh Seminary.

Students, alumni, and others interested in biblical studies are invited to attend the afternoon (3-5PM) and evening sessions (7 PM).

### CLASS ELECTIONS HELD

The Juniors and Middlers have met and elected the following men to serve as their class officers next year. Chosen to serve as Senior Class officers are: Paul Payerchin, President; Roy Lahet, Vice President; Rudy David, Secretary-Treasurer. Elected to serve as Middle Class officers are: Brian Snyder, Pres.; Ron Bohr, Vice-Pres.; Steve McKittrick, Sec'y.-Treas. Also chosen to serve as Social and Athletic chairmen of the two classes respectively are: Don Myrom and John Slingerland of the Seniors and Bob Cornelius and Sandy Jacobs for the Middlers. Our congratulations and best wishes to these men.

### STUDENT ART EXHIBIT: MAY 4-9

There will be a Student Art Exhibit in the Krauth Memorial Library May 4-9. All Students and wives are eligible. Any form of art is acceptable: paintings, sketches, sculpture, photography, etc. Please contact either Alexander Jacobs or bring entrees to the Library desk. Do not forget to put your name and title on the work.

## Lutheran Seminary in Tokyo...

Student fees-3%; miscellaneous gifts 5%; contributions from the Japanese Evangelical Lutheran Church- 5%; Church bodies in the United States and in Europe-87%. It may be noticed from the foregoing that only a small fraction of the total cost of education comes from the students. This is due to two reasons: 1). Some of the students come from pastors' homes where the income is very limited; 2). Most of the students come from non-Christian homes in which no help is given by the parents for seminary training. The seminary only requests that students pay \$200 annually to help cover the cost of room, board, tuition, and also books. But some of the students cannot meet even this amount, so as a result, the seminary awards about 15% each year of its total budget to students in scholarships.

Therefore, I hope that you can see that the \$500.00 that we intend to send to the Tokyo Seminary can certainly be put to good use.

Greg Shannon

## OPEN LETTER

Dear faculty and fellow seminarians:

First of all, I want to say, officially and personally, many thanks to you. Mr. Utsumi and myself are very grateful for your extraordinary interest and kindness for the churches in Japan shown in the campaign for the seminary in Tokyo through the Heyer Commission.

As you can imagine, the necessity of theological training is one of the urgent problems in mission fields which are surrounded by non-Christian philosophies, religions, and culture. With much gratitude, we hope that you will continue the interest for the churches in Japan which you have had until today.

Besides, I want to express my personal "thank you (ARIGATO)" to each of you, for my family and myself. During this year, as well as last year when I stayed at Graduate Hall and missed my family, your kindness has been ceaselessly surrounding me and my family all the time. One of the proverbs in Japan says, "To meet somebody is the first step to bid farewell."

Time passed quickly. I am going back to Japan with my family this summer. On the one hand, it is true that my heart is already in the next parish which has called me. It goes without saying that my mission is to the people in Japan. However, on the other hand, it is also true that it is regretful for me to say good-bye to each and every one of you. As other Japanese pastors who studied here before me; I will never forget the joyous and comfortable days at Mt. Airy spent with you. This present situation of mine has been reminding me of D. Bonhoeffer's words, and excuse me for quoting them here instead of using my own words.

"I will sow them among the people: and they shall remember me in far countries' (Zech. 10:19). According to God's will Christendom is a scattered people, scattered like seed 'into all the kingdoms of the earth' (Deut. 28: 25). That is its curse and its promise. God's people must dwell in far countries among the unbelievers, but it will be the seed of the Kingdom of God in the world. 'I will...gather them; for I have redeemed them:...and they shall return' (Zech. 10:8-9) When will that happen?...it will finally occur visibly at the end of time. Until then, God's people remain scattered, held together solely in Jesus Christ, having become one in the fact that, dispersed among unbelievers, they remember 'Him' in the far countries."

Therefore, instead of saying "Good-bye," I would like to say, with all my heart, "I will see you again."

SAYONARA, your friend in Christ,  
Sachio Hoshiyama

Last week the student body unanimously adopted a resolution pledging its support to the Theological Students Vigil in Washington and the civil rights legislation. This action raises three questions:

1. How many of you have read the civil rights bill word for word? If you have not, then you had no business voting, either for it or against it. Maybe passage of the bill will aid civil rights (a broader area than just Negro rights!) and maybe it won't. But you can't make an intelligent choice either way until you have read and studied it. It is not enough to read the one or two-sentence summaries of the newspapers that vaguely state the purposes of the bill. Don't automatically identify support of the civil rights movement with support of this legislation. Don't confuse good intentions with effective action.

2. Who do you think you are that you will have any effect with this vigil? Now that everyone else has demonstrated, we the statistical zero of theological students are going to show the nation that we exist too. But is more accomplished by the "silent man" who is in there plugging day in and day out, without a cry of rage, to work for improvement - or by us who make loud noises and vote 'aye' or 'no' on resolutions? Let's face it, the work in Washington will have to be done by the Senator's pushing for legislation. And so we pray for them and we talk or write to them. But why the vigil, even if it has been cleared with the Superintendent of National Parks? Is it to ease our own consciences? To inflate our own sense of importance?

3. If you do think demonstration is necessary, why pay all that money for gas tolls, or fare to go to Washington, when for only 25¢ you can take the PTC into Philadelphia and stage a vigil in front of Advent Lutheran because of its rejection of the Negro and the Spanish-speaking people! But before doing so you must decide whether such action would effect the desired goal or would destroy whatever progress there the pastors might already have made. Suppose you were pastor of a congregation in which racial antagonism ran high, and were struggling in every way possible to change the hearts of your parishoners.  
(next column)

If a group started to picket in front of your church on Sunday morning, would their effort help you in your work or cause the members of the church to rebel even more? Do you join the picket line in front of your church, or do you remain inside the church and the homes of the members, working for their spiritual welfare?

R. Sieling

A DIALOGUE:

while idling waiting for graduation...

Sometime ago I had a rather lengthy discussion about the play, Christ in the Concrete City. The reason for the length of the conversation was a basic breakdown in communication. As I wondered about this breakdown, I developed the following dialogue. I shall designate the one speaker as MOF and the other as MIS.

MOF: Why is Christ in the Concrete City so offensive to you?

MIS: I don't know, why?

MOF: Because it confronts you with your sin.

MIS: What do you mean my sin?

MOF: Your sin is precisely the fact that the play offends you.

MIS: That is circular. Tautologies prove nothing.

MOF: It is not circular. You don't accept the biblical categories.

MIS: Why are the biblical categories so right?

MOF: Suppose they are not? What categories do you want to use? You pick the ball park in which we shall play.

MIS: OK. The play was sacrilegious.

MOF: By what standard? Worship standards? Psychological standards? Religious standards?

MIS: Religious standards.

MOF: Why?

MIS: You shouldn't say that I am responsible for murdering God. People shouldn't pretend to crucify God.

MOF: All that means is that we are not talking about the same God.

MIS: Well, what kind of God are you talking about?

(continued, page 5)

## Or: How the Holy Spirit is Twenty Centuries Behind Lutheran Theology

Last Wednesday night the seniors met for an evangelism seminar. And it was amazing how many seniors suddenly knew so much about the koinonia groups in which they had never been involved! And this ignorance led to the discovery of all kinds of reasons why such groups are to be suspect: Rev. Raines' definition of love was not completely acceptable; and these groups could be labeled as experiments in amateur psychology. Well, to hell with our definitions if we think the Holy Spirit is bound by them. And the labeling of a thing is an irresponsible dismissal of a challenge. The point is, nothing will work if we start with the assumption that it won't, and then act accordingly. And this is an assumption found throughout the church today.

The honest thing to do would be 1) to talk to men who have been involved in them, whether their experience has been positive or negative. 2) The old cliché: pray about it. 3) Become involved in them yourself.

Many of us couldn't really understand Robert Raines and his associate because they spoke out of an experience that cannot be put into so many definitions. And I wager that if you become involved in such koinonia groups, you will have the same difficulty in explaining to others what has happened to you. You can't "explain" the work of the Holy Spirit.

Perhaps this is one reason why the doctrine of the Holy Spirit has been so neglected. It is easy to put down in intellectual terms an idea of God. And it is easy to describe the man Jesus Christ, because we too are men. But it is not easy to describe a Spirit that can only be encountered and experienced, and not fully explained in black-and-white terms.

The key to Wednesday's discussion lies in the laymen present and in their understanding of the work of their respective churches. In respect to the Methodist, how long has it been since you have seen a layman so enthusiastic about the work of his church, who spoke without hesitation about Jesus Christ and the work of the Holy Spirit in himself and his fellow Christians, of whatever race or background? The other layman, who was part of a 'successful' suburban visitation program, summed up his presentation with the emphasis that for us as ministers such visitation will be our "bread and butter" - the only way we will raise our salaries is by bringing in the people!

And what is so shocking about Communion in the home? It can be entirely consistent with our understanding of the church, when (as Raines carries it out) it is entirely within the framework of the community of believers and through the called minister. Our difficulty as Lutherans is that we, despite our own definition of the church, identify the church with a particular building and a particular time on Sunday morning.

Certainly, there are dangers involved in such Communion practice, but no more than in our present practices which usually are a mockery of the term "fellowship." Sunday morning is most often a fellowship of strangers - the opposite of "the communion of saints." And "he who does not love his brother whom he has seen, cannot love God whom he has not seen." The Holy Spirit knows where his church is, and it is not necessary for you and I to define this down to the last statistic. The Sacrament of the Altar can be very meaningful on Sunday morning in a smaller congregation. But when membership runs into the many hundreds, it may well have more meaning in a small fellowship group in the home. This is not treating the Sacrament lightly - it is doing just the opposite. It is our practice of "cafeteria communion" that takes the Sacrament too lightly.

Re-examine the Last Supper. I think it is significant that this was a small, close-knit fellowship meal in the upper room, rather than in the framework of temple ceremonies. And re-examine the important role of the home in the Book of Acts.

R. Sieling

DIALOGUE, CONTINUED

MOF: A God who would allow himself to be crucified by men like you. A God who is offensive.

MIS: But that is circular again. God is what you define him to be. Why isn't God what I define him to be?

MOF: OK. What do you define him to be?

MIS: We will only go in a circle again.

MOF: True.

MIS: Tell me this. How are you so sure that what you say about God is true?

MOF: By faith. I affirm this in faith. Truth is a matter of faith.

MIS: That doesn't help me. Faith is simply a matter of believing that God is what you say he is.

MOF: Not entirely. God has revealed himself in the carpenter's son, Jesus of Nazareth.

MIS: How do you know that a carpenter is God?

MOF: Again, I affirm this by faith. In faith I say the bastard son of Mary was also God.

MIS: We have just gone in a circle again.

MOF: Of course.

MIS: All you do is make things up, define them the way you want, and say I'm wrong if I don't agree. How can you be so sure? I only have your word for it that I am wrong.

MOF: Yes, and I only have the apostles word for it that Jesus is God.

MIS: Then you are not sure after all?

MOF: Right.

MIS: Then what difference do the biblical categories make?

MOF: None, except there are no other categories to talk in.

MIS: This is where we started.

MOF: True.

qad? RGROVE

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The SEMINARIAN is published weekly throughout the academic year by the Student Body of the Lutheran Theological Seminary at Philadelphia.

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BIBLIOGRAPHIC MUSINGS

Some library books are in great demand. One such class of books is the commentaries in the Biblical Reading Room. These commentaries can go out only overnight, out 30 minutes before closing time, back in 30 minutes the next morning. They may be checked out from 5 to 7 PM, and are due back promptly at 7.

In some courses, a few books must be shared by many students. Books put on overnight reserve by a professor have a salmon colored card in the book pocket. These books leave the library at 4:15 PM.

One sure source of vexation is to wait until the last two or three weeks of a quarter to do such reserve book reading. The smart student begins his reserve shelf reading early in the quarter.

Our present rules are based on past experience, and an attempt to be as fair to all concerned is our aim. Your comments as to changes in our practices will be most welcome. Our library has a much smaller proportion of books on reserve than is customary in other schools.

Henry Scherer

"PUT YOUR MONEY..."

It was one of the outstanding churches in the local community from the standpoints of leadership and architecture. The people could feel that the Pastor took seriously his responsibilities and the problems of his flock. These people were proud of their new church building--one of Wagoner's best they'd say--almost as proud of it as they were of the frail-looking but deeply committed man who had led them in the venture. Many were tempted to consider themselves "his people" as readily as they would consider themselves Christ's.

Today not a few of these same people would have this same man resign his pastorate. He went too far in taking this "Christian responsibility" seriously. He preached one sermon too many; one sermon that hit too close to home. He preached as many of us dream of doing--not from the pulpit, but the preaching of commitment and action. He conducted the rite of marriage, and the Pennsauken Police Department called out the Reserves.

Prior to the marriage two brief statements were presented to the Church Council outlining the justification for the act. One was a reprint of a summary statement from the New Jersey Synod News, dated October, 1958. It included a summary by Dr. Heineken on the theology of race relations. It contained eight short statements. Two of them give the essential thrust:

1. "While God wills a richness in diversity among peoples as well as individuals it cannot be maintained that it is God's will that separate races were established in the order of creation and that, therefore inter-marriage between races is forbidden. Marriage across racial lines may have God's blessing and have rich potential."
2. "We must all be willing to "stick our necks out" and to make real sacrifices in order to further the cause of integration."

In addition to this the pastor also presented the following.

"Temple Church Memo from the Pastor's Desk.

April 11, 1964

Statement regarding a marriage --

A Baptist boy and a Lutheran girl requested that your Pastor officiate at their wedding. I met with them in advance to their request. I counseled,

them as to the jeopardy to which their careers in the entertainment world would expose their marriage. I assured myself of their sincerity and intention to enter marriage as a life-long relationship. I warned them that the children of an interracial marriage were bound to bear the burdens of a prejudiced and intolerant culture such as is typically American today. I became convinced that the proposed marriage was not out of harmony with the Word of God, was not contrary to the rules of the Church, and was not out of accord with the laws of the state. I had no valid reason, therefore, as a Minister of the Church of Christ, to refuse the couple's request.

I trust the congregation will heed the call of the banns and pray the couple may enter into this union in the Name of the Lord and be prospered in it." And although by reason of sin, their own and other people's, many a cross may be laid on their marriage, nevertheless, our gracious Father in heaven does not forsake His children in an estate so holy and acceptable to him, but is ever present with His abundant blessing.

(signed)

George L. Garver

A brilliant victory was almost won in this situation by the Old Adam. Threats of physical violence are still pouring in to this man from all over the country. Nevertheless, knowing the hostility such an act would bring forth, this frail-looking but deeply committed man took a step I can only say I'd do, perhaps.

"I had no valid reason...to refuse the couple's request."

What valid reason will we give when we get there and face such a decision?

George C. Niedermayer