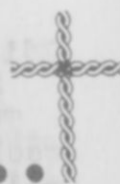


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the SEMINARIAN

VOL. XXVI

October 1, 1964

No. 4

ELECTION OF SECRETARY, CONSTITUTION REVISION, & BUDGET HEAD AGENDA OF MEET

A Student Body meeting will be held on Tuesday, October 6, at 7 p.m. in Room 1 of Hagan Hall. The purpose of this meeting is to conduct business which will enable it to conduct and finance activities during this school year.

First on the agenda is the election of a secretary for the Student Body to fill the vacancy left by George Freeman's resignation. The Nominating Committee, headed by Paul Hirth, has nominated two people for the office: Paul Kokenda and Roy Lash. Additional nominations may be made from the floor. This item is first on the agenda so that the person elected may take minutes of the meeting.

Second on the agenda is the adoption of a revised constitution. Adoption of a constitution is necessary so that the Student Body can have legal status & so that outdated and inadequate provisions of the existing constitution & by-laws may be brought up to date. Under the existing constitution, the Vice-President is ex officio Chairman of the Hall Chairmen and the Student Equipment committees. It was found, however, that when the Vice-President is a married student, he is unable to carry out the duties of these two committees.

Greg Shannon says that most of the changes are non-controversial. The Student Handbook has the proposed constitution in it. The existing constitution can be found in last year's Handbook filed in the Library. The proposed constitutional changes are posted on the bulletin board in Hagan Hall.

The third and final item on the agenda is the adoption of the budget. As far as Greg can recall, there has never been such advance notice given to the

(cont. on page 3)

HIRTH REVIEWS CONSTITUTIONAL CHANGES

This week Paul Hirth, Student Body vice-president, spelled out the changes that have been proposed in the constitution which will be presented for adoption on Tuesday evening. He pointed out those changes which are of any real significance as far as change in meaning or sense is concerned.

Paul stressed that all students should read over the proposed changes prior to Tuesday's meeting "so that we might act far faster than in previous years on adopting the Constitution and By-Laws."

First, the Heyer Commission has been dropped from Art. VIII of the Constitution and relocated under Art. X of the By-Laws, mainly because it operates under the Student Body Constitution and not under its own. Notice that the Student Body is now empowered to grant fund to the Heyer Commission.

Second, under Art. III, Sect. 2 of the By-Laws, notice that the Vice-President is no longer head of the Hall Chairmen, which is an obvious problem if the Vice-President lives off campus. Notice too that he has been given the job of 'parliamentarian' in an effort to speed up all Student Body meetings.

Third, under Art. III, Sect. 4 of the By-Laws, notice that the incumbent Student Body Treasurer will turn over all records to the newly elected Treasurer before the end of the school year. If the incumbent happens to be a Senior, this prevents chaos for the new Treasurer in the following Fall.

Fourth, Art. V, Sects. 16, 17, & 18 of the By-Laws have all been newly added making the Telephone Committee, the Student Housing Commission, and the Mt. Siry Players all permanent committees of the Student Body.

Fifth, Art. V, Sec. 20 of the By-Laws is also a new addition which, for obvious reasons, spells out the necessity and

(Cont. on page 3)

Editorial --

SEMINARY LOCATION, WHERE?

The faculty and student body last week expressed their opinions on the relocation of Mt. Airy Seminary. Although the faculty seems satisfied, segments of the student body do not. This dissatisfaction is due in part to a lack of information, but also in part to honest concern. Some can not see spending millions of dollars to move to the University of Pennsylvania, while our Mt. Airy campus, with improvements, would suffice. This would be especially true if the new seminary were not located immediately at Penn.

In answer, the faculty agrees that a site at Penn is necessary, for there could be a great gain economically, scholastically, and culturally. Such a move would also stabilize and improve our undergraduate and graduate programs. As one member of the faculty pointed out, the new seminary would help to insure our position as a strong center of Lutheran theology. One member of the administration, however, reminds us that even in the heart of the university we still may not make use of the opportunities. This, he affirms, will depend on the students and the faculty.

As a further benefit, we should realize that with such close proximity to center city, seminary life would be less cloistered. We would be more enmeshed in the daily affairs of society, thus presenting ourselves with unlimited opportunities for practical experience and involvement.

Relocation must accomplish something besides just a shift in buildings, it must produce a change in spirit and involvement. The entire seminary community must share this goal, if relocation is to have any meaning. - Walt Enquist

Editorial --

SEMINARIAN EDITORIAL POLICY

Interest in the Seminarian this year has been very high and it has become necessary for us to make a few changes in our format in order to clarify our approach to news and opinions. With this issue we have

begun a new section, a "Student Views" section, which will be a regular feature of the Seminarian.

All material which is of a pro or con nature will be printed in this section. We will reserve the right to condense, cut, or not print material. All material submitted for this section must be signed by the author before it will be considered. Names will be withheld from the paper upon request from the author.

The staff of the Seminarian has also decided not to accept any material which is not typewritten.

The deadline for all "non-news" material is Saturday noon; the deadline for news is 5 p.m. on Tuesday.

Beginning this coming week, the paper will come out on Wednesday morning instead of Thursday morning.

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A FUNNY THING HAPPENED

by Sheriff Slingerland

Last Sunday night seemed like any other night; perhaps I was a little more tired than usual, but generally speaking, it was a typical night....at least it started out that way.

Since I planned to retire relatively early, I thought I would leave my door open ajar so that the "Seminarian parkers" could quietly come in the room to secure their parking tab.

This idea of leaving the door open was my big mistake, as you will see shortly.

At 3 o'clock a.m., the following morning, I found myself attempting to turn over in my bed. As I crossed my legs, my foot happened to kick, what appeared to be an immovable object. After the third kick, I have a slight fear come over me. I raised my head and squinted desperately, but with the small amount of light to aid me, I managed to produce only a "3 a.m.-blur" if you know what I mean. (If you are a legitimate father, I know you will have little trouble picturing this.) In a matter of seconds, I was convinced that something was occupying a parking space on my bed.

(Cont. on page 7)

STUDENT BODY MEETING AGENDA

(Cont. from page 1)

proposed Student Body budget. This year's budget is a record budget for the Student Body. In previous years there has been a substantial surplus in the treasury. This year there is a smaller surplus than in previous years. As of September 1963 there was a surplus of close to nine hundred dollars, resulting from unexpended appropriations. Last year it was decided to use \$200 of the surplus in the budget. Five hundred dollars was presented to the Seminary in the form of Wellington Mutual Fund stocks, on the seminary's 100th anniversary. This gift is to be applied towards new buildings when the Seminary is relocated. After the appropriation and the gift, there was about \$200 remaining in the treasury. Therefore, the Executive Committee recommends that student dues be raised from \$10 to \$12.25 for this year of 1964-65. Student dues were around \$10 from 1950 until 1957, when they were raised to \$11.00. In 1961 dues were lowered to \$10.00, where they have remained until the present.

CONSTITUTIONAL CHANGES

(Cont. from page 1)

obligation of all committees and organizations to present written reports at each Student Body meeting.

Sixth, Art. IX, Sec.4 of the By-Laws is newly added and provides that each class may receive money from the Student Body and that these amounts shall be equal.

These are the changes which in a big or small way change some procedure or sense of the former Constitution and By-Laws. Knowing full well that this kind of information is as exciting as an evening staring at a pendulum clock, said Hirth, I plead with you to take at least a few minutes to check over these proposals. This way we can move adoption of the entire block at the meeting and then answer any specific questions you might have, but without having to read each article and section one at a time.

COMMITTEE PLANS NEW QUARTERLY

This year the Student Publication committee is taking on a unique venture: the publication of a journal which will include all the theological disciplines and media of propagating the Gospel.

This journal will replace the former SEMINARIAN quarterly in that its scope will not be limited solely to the arts. However, the arts will not be lost, rather their importance will be heightened in a new context of theological study and proclamation.

While this journal will be entirely the work of the student body, the assistance and advice of the faculty members is desired and encouraged. Each of the eight departments at our seminary will be represented in each issue by students who have done or can do exceptional work in a particular field. Such work will include papers, sermons, book reviews, and seminar presentations. The general editor, Ron Bagnall, will go over material with the author and arrange it for publication.

Each issue will also contain poetry, original hymns, prayers and meditations, short stories and a cover design. Carl Heckman will be the art editor, and it is to him that all works of creative art should be submitted. So if you can write, draw or compose, please rush your work up to Carl (E Hall, R. 57).

It is hoped that each issue can be devoted to a particular theme which would be carried out in each article and work of art. The fall issue will center on "Reformation"--the life and mission of the Church in proclaiming a changeless Christ to a changing world. The winter issue will be devoted to "Revelation" of the Word of God in history. "Resurrection" would be the theme of the Spring issue.

The size of the journal will be increased to thirty-two pages, 8½ by 11. In order to ease the cost of such an undertaking, Ed Schmidt, the managing editor, is now busy getting advertisers.

Yet, something more is needed, a name for this journal, that will be different from our weekly newspaper title. Any suggestions are welcome.

Student Body Meeting - Tuesday

LAZARETH CRITICIZES SAYRE'S SERMON

Dr. William Lazareth criticized the recent controversial sermon by Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, on the grounds that "a presidential candidate should be judged primarily on his public record and not on his personal character."

(In a sermon delivered in the cathedral two weeks ago, Sayre, without referring to candidates Goldwater and Johnson by name, had called one "a man of dangerous ignorance and devastating uncertainty" and the other "a man whose public house is splendid in its every appearance, but whose private lack of ethics must inevitably introduce tennites at the very foundation.")

Dr. Lazareth told a Lutheran chaplain's retreat in Chevy Chase, Md.:

"Dean Sayre's one-sided attack on the alleged character weaknesses of both presidential candidates was unfair and dangerous. It was unfair because it did not recognize the politicians' dilemma that all political alternatives are morally ambiguous and therefore, at best, the lesser of two evils. The dean's remarks were also dangerous because they could easily encourage a sense of futility among responsible Christian voters in the most crucial national election of this century.

"American citizens," said Dr. Lazareth, "have seldom had such a clear-cut choice between opposing political philosophies and governmental policies. This is, therefore, the time for all Christian voters in both parties to concentrate on the bigness of the issues and not smallness of the candidates.

"The personal piety of a candidate is of political significance," suggested the Lutheran theologian, "only insofar as it encourages or discourages the exercise of his official responsibilities. Personal piety is no substitute for professional competence in public life. It is political justice and not religious salvation that we expect from our elected officials. That is why Luther insisted 'Better a wise Turk than a foolish Christian for prince.'"

"The purpose of the state," insisted Dr. Lazareth, "is to establish good order,

peace, and justice in a sinful world. In other words, its might must be enlisted in the service of right. But Christians should not expect love to replace justice in the operation of government. Civil authorities are not elected to run a pseudo-church on the basis of a culture-religion.

"The state's limited goal is earthly preservation under the law," Dr. Lazareth told the Chaplains, "not heavenly salvation under the Gospel. Consequently, there is no 'Christian' form of the state. While persons may be transformed by the Gospel, institutions can only be reformed by the law. We can 'Christianize' politicians and statesmen, but not politics and the state. They are ordained by God to remain secular.

"Hence, not faith and love, but reason and justice are normative for the political realm. At the same time, faith can illumine reason, and love can enlighten justice whenever Christian citizens meet their civil responsibilities."

The Lutheran theologian concluded that "the distinctive mission of the state under God is to establish civil justice through the maintenance of law and order, the protection of constitutional rights, and the promotion of the general welfare of the total citizenry.

PRT

Angels vs.
Phila. Bible College
Saturday — 10 a.m.
Home for the Aged.

THE SEMINARIAN is a weekly publication of the Student Body of the Lutheran Theological Seminary, 7301 Germantown Ave, Philadelphia, Pa. 19119.

This paper appears every Thursday morning during the academic year except during vacation and testing periods.

Larry Burr, editor; Paul Payerchin, John Solliday, Bob Peery, Walt Enquist, Peter Baade, John Slingerland, Jim Seifert.

ERNST ANNOUNCES MIDDLEL ASSIGNMENTS
FOR SCHOOL YEAR FIELD WORK PROGRAM

Following is a list of the Middlers and the Church at which they will be fulfilling their Middler Field Work requirement.

Almquist, Roy
First Lutheran, Montclair, N.J.

Arnal, Oscar
Emmanuel Lutheran, Pottstown, Pa.

Bender, Richard
Grace Lutheran, Wyndmoor, Pa.

Bohr, Ronald
Ascension Lutheran, Philadelphia

Boyer, Robert
Advocate Lutheran, Philadelphia

Brower, Robert
Resurrection Lutheran, Livittown, Pa.

Brubaker, Gary
St. Michael's Lutheran, Kensington

Brussat, Fred
St. John Wendish Lutheran, Bethlehem

Buckwalter, Robert
Grace Lutheran, Roxborough

Bullwinkle, George
St. Mark's Lutheran, Conshohocken

Burnoski, Jeff
Zion Lutheran, Bristol

Byers, Keith
St. Paul's Lutheran, Collingswood

Chittick, Tom
Nativity Lutheran, Philadelphia

Conz, John
Christ Lutheran, Philadelphia

Cornelius, Don
Reformation Lutheran, Philadelphia

Cornelius, Robert
Trinity Lutheran, Fairless Hills, Pa.

Coval, Robert
St. Timothy's Lutheran, Philadelphia

Dierk, Henry
Church of the Living Word, Roslun

Fisher, Fred
Grace Lutheran, Hatfield

Frable, Paul
Tabernacle Lutheran, Philadelphia

Furst, Gilbert
Nativity Lutheran, Allentown

George, Robert
Christ Lutheran, Schuylkill Haven

Gothberg, Eric
St. John's, Melrose Park

Gravenstine, Charles
Ascension Lutheran, Haddon Hts., N.J.

Gromest, Russell
Epiphany Lutheran, Philadelphia

Hagedorn, Paul
Immanuel Lutheran, E. Lansdowne, Pa.

Hanssen, George
New Tripoli Lutheran Parish

Heydenreich, Robert
Mellinger Lutheran, Schoeneck, Pa.

Horn, Walton
New Hanover Lutheran, New Hanover

Jacobs, Sandy
Good Shepherd Lutheran, Easton, Pa.

Kitz, Richard
St. Mark's Lutheran, Oaklyn, N.J.

Koeber, William
Emanuel Lutheran, Philadelphia

Kuhn, Kenneth
Zion Lutheran, Riverside, N.J.

Lash, Roy
Holy Trinity Lutheran, Audubon, N.J.

Lee, Ronald
Incarnation Lutheran, Philadelphia

Lettrich, Joseph
Zion Lutheran, Olney, Philadelphia

Longrie, Lee
Lutheran Student Association, Univ. of Pennsylvania

Matthews, David
St. David's, Philadelphia

McKittrick, Steve
Cedar Lutheran, Allentown, Pa.

Michnay, Kenneth
Emmanuel Lutheran, Souderton

Myers, Steven
Holy Trinity, Narbeth, Pa.

Petersen, Ralph
Christ Lutheran, Levittown, Pa.

Roberts, Al
Church of our Saviour, Cresskill, N.J.

Sauerwein, John
St. Mark's Lutheran, Philadelphia

Schmidt, Ed
St. Peter's Lutheran, Philadelphia

Schrader, Bruce
Advent, Philadelphia

Shenton, Richard
Slovak-Zion Parish, Philadelphia and Camden

Snyder, Brian
Messiah Lutheran, Newtown Square

Solliday, John
Holy Spirit Lutheran, Secane, Pa.

Spratlin, Richard
Tabor Lutheran, Philadelphia

Stevens, Jack
Holy Cross Lutheran, Philadelphia

Sultzbaugh, Dale
Immanuel Lutheran, Philadelphia

(Cont. on next page)

MIDDLER FIELD WORK

(Cont. from preceding page)

- Stofer, Tom
Salem Lutheran, Philadelphia
- Truckenbrod, Phillip
St. Mark's Temple Lutheran, Clifton Heights, Pa.
- Valentine, Owen
St. Peter's Lutheran, North Wales, Pa.
- Valier, Marshall
Grace Lutheran, Drexel Hill
- Wagner, Paul
St. Peter's Lutheran, Riegelsville
- Wilhelm, Frank
Grace Lutheran, West Philadelphia
- Woodsley, Lynn
Trinity Lutheran, Yeadon, Pa.
- Zacharda, George
St. Andrew's Lutheran, Perkasie

SYMPOSIUM COMMITTEE ANNOUNCES TOPICS

The Symposium Committee has decided upon tentative topics for its symposiums during the school year. All will be panel discussions and specific dates & guests will be announced later, according to Matthew Mamuya, chairman.

The topic for first quarter will be "Speaking in Tongues." Selected for second quarter is the topic "The Christian Approach to Pacifism." For third quarter they selected the topic "Black Muslims and Nationalists."

STROUP TO PREACH AT KRODEL INSTALLATION

Dr. Herbert W. Stroup, Jr., will preach in Chapel next Wednesday at the installation of Dr. Gerhard Krodel as Professor of New Testament. Dr. Stroup is the Academic Dean at Gettysburg Seminary.

Mr. Lundin, chaplain, will be the officiant at the service and Dr. Knudsen, president of the Board of Directors, will install Dr. Krodel. In addition, there will be an academic procession and the Seminary Choir will sing, according to Mr. Bornemann.

We would like to express our thanks to the Maintenance Staff--Nelson Blank, Al Marvel, Art Burnett, & Jack Kranish--for their help in the construction of the down marker and chain for our home football games.

LETTER TO THE JUNIOR CLASS FROM PREXY

Recently I heard a new Beatitude which, unfortunately, will never become an extension of Matt. 5:3-12. It went something like this: "Blessed is the man who sitteth on a tack, for he shall surely rise." It seems to me that most of us need a traumatic experience such as this before we are willing to awaken from our lethargy and begin to make contributions to our environment.

One aspect of our present environment of course is the union we have as members of the Junior Class. As members of this class we are expected to contribute to the Seminary community in the most influential way we can. I propose we do this. How much we do is dependent upon our enthusiasm and cooperation.

At college it usually takes about sixty-two and $\frac{1}{2}$ days before apathy sets in. This is not college, but apathy is hard to overcome in any environment, hence I suggest that our initial policy be to have fewer major class functions, but of better caliber, (perhaps one a quarter) realizing our primary objective for being at Seminary. Of course, our accomplishments can be extended by zeal on the part of the class.

In connection with this, I would sincerely appreciate any suggestions of projects, social or serious, as well as your candid opinions concerning our functioning as a class. If you are asked to be on a committee, please consider seriously.

We will hold a class meeting some time within the next three weeks. I would like to meet with the Junior Class Executive Committee (including athletic and social representatives to the Student Body) on Monday, October 5, at 10 a.m. in the Refectory.

Rumor has it that Fred Hopke and Ed Mangelsdorf have each purchased a box of tacks. -- Bob Klaiber, Junior Class President.

JUNIOR CLASS ELECTS OFFICERS FOR 64-65

Bob Klaiber is president; Ed Mangelsdorf, vice-president; Fred Hopke, secretary-treasurer; Jesse Houck, athletic chairman; and Bob Peery, social chairman.

A FUNNY THING HAPPENED

(Cont. from page 2)

Since I was not accustomed to such unnatural occurrences, I suddenly lost all wishes and hopes for falling to sleep. It was then that I opened my eye-lids to their fullest capacity and realized what had rudely given itself to my bed...a felix domestica or popularly known as a cat.

Believe me!!! this "nocturnal phenomena" was not the result of too many hoagies or excessive study. As sure as St. Paul experienced "the light" on the road to Damascus, I saw a strange Siamese cat sitting on the end of my bed at 3 a.m. Mon. morning.

My first reaction was to pull the covers over my face thinking that it might be a vicious cat and attempt to jump at me as I tried to boot it off my bed. Then I started to make all sorts of wierd sounds ...shbhhh, psssss!!!!...with another good kick, I managed to get it off the bed. Having to give up the best place, the animal went down lower, and settled for second best under my bed.

Now it was my time to make my move; so I mechanically lifted myself out of bed and began calling the cat...psss...psss...psss!!!!... But after each try, the only response I got was an equally stubborn, ...mee-oww...mee-oww...mee-oww... By this time my roommate was aroused, and after a double-take, he pushed himself up off the bed. "There's a cat under my bed," I explained to him. He gave me the solution..."Of course...take a golf club, why didn't I think of that." (my roommate, by the way, is an ardent golfer and has a bag with all the clubs) "Let's see... which one shall I use...a 7-iron or maybe a 9-iron would be nice."

Actually, this is one time when anyone of them would do; at 3am. who gives a hoot!!! Well, the problem was finally solved, and the sheriff, still a bit rattled, climbed back into bed. But not before giving a last look to make sure that the door was closed.

KRODEL, TAPPERT COMMENT ON SOCIO-POLITICAL POSITION, PASTORATE

by Peter Baade

Dr. Krodel and Dr. Tappert were selected at random and asked to comment on the socio-political conditions within and without the U.S., and its general significance for seminarians. Each gave his commentary independently of the other. However, a common theme seems prevalent, particular in regard to the educational background of future clergy.

Dr. Tappert stated, "The general level of education is on the rise. The eighth grade was once the terminus of education, then most went to high school, and now increasing numbers go to college. The minister is no longer unique in his community in terms of education. Moreover, the demands of communications are higher." Dr. Tappert further added, "Laymen are becoming less and less content with answers handed down from on high and are insisting on participation which is real rather than formal and which is intelligent rather than unquestioning."

It would seem that the church's reaction to this condition has been one of withdrawal rather than real response, if one considers this comment from Dr. Tappert. "Whether cause or effect (or altogether unrelated), there has been an attendant decline in preaching, an increase in formalism in worship, and a refinement and centralization in organization."

Dr. Krodel stressed in more general terms the necessity of developing a more critical faculty so that truth may be discerned from the half-truths which beleague us. Although not reserving the necessity of a critical faculty to the political area, Dr. Krodel cited the Yalta Conference as an example of acting on half-truths with extreme short-sightedness. Ten European nations came under Russian domination as a result of that conference. Both Dr. Krodel and Dr. Tappert seemed to agree that political messiahism in its countless forms is dangerous to political flexibility upon which sound progress depend

(Continued on page 9)

PROPOSED BUDGET FOR THE STUDENT BODY
Lutheran Theological Seminary at Philadelphia
September 1964

Category & Committee	Budget Request	Executive Proposal	Amount Granted
BENEVOLENCES:			
Benevolence Comm.	\$155.00	\$150.00	\$ _____
Card & Gift Comm.	25.00	25.00	_____
Heyer Commission	50.00	50.00	_____
Student Aid	<u>50.00</u>	<u>50.00</u>	_____
	\$280.00	\$275.00	\$ _____
STUDENT SERVICES:			
Class Organizations*	75.00	60.00	_____
Parking Comm.	25.00	10.00	_____
Philadelphia Inquirer.	25.00	25.00	_____
Student Administration	30.00	30.00	_____
Student Equipment.	40.00	30.00	_____
Student Publications	425.00	420.00	_____
Tape Recording	10.00	10.00	_____
Telephone Comm.	<u>125.00</u>	<u>125.00</u>	_____
	755.00	710.00	_____
ACADEMIC SERVICES:			
Inter-Seminary Comm.	378.25	250.00	_____
Mt. Airy Players	25.00	15.00	_____
Science Seminar.	50.00	50.00	_____
Symposium Comm.	<u>75.00</u>	<u>50.00</u>	_____
	528.25	365.00	_____
SOCIAL-ATHLETIC:			
Athletic Comm.	120.00	120.00	_____
Social Comm.	150.00	120.00	_____
Spring Banquet	<u>600.00</u>	<u>550.00</u>	_____
	870.00	790.00	_____
TOTALS	\$2,433.25	\$2,140.00	\$ _____

* Each class organization will receive \$20.00.

FINANCIAL STATEMENT:

Balance in Treasury from year of 1963-64	\$ 160.58
Dues for 1964-65 (178 students @ \$12.25)	<u>2,180.50</u>
Total Funds projected for 1964-65.	2,341.08
Budget Proposed by Executive Committee for 1964-65	<u>2,140.00</u>
Balance at the end of the year	\$ 201.08

This budget is presented by the Executive Committee of the Student Body for adoption at the Student Body meeting on October 6, 1964. The Executive Committee's proposed budget must be approved by the Student Body before it will be placed into effect for the school year.

KRODEL, TAPPERT COMMENT
(Cont. from page 7)

In keeping with Dr. Krodel's "need for discernment," Dr. Tappert stated the following: "Moral standards are in flux. Genuine concern is accompanied by uncertainty. Victorian standards have proved unsatisfactory. Remnants of Puritanism and Pietism stand side by side with unbridled license. The situation will require a more sophisticated theological solution that has been generally accepted within churches. Hopefully, there is growing lay interest in the serious discussion of religion and ethics."

In terms of the dialogue between clergy and laity, one must turn to what Dr. Tappert has termed as a problem in "an acute stage." Reference is obviously made to the whole racial question in this country. "The racial problem has entered an acute stage. The problem itself is not new, but for more than a hundred it was largely ignored. Individual Christians, every congregation and national church bodies are faced with the necessity of taking a stand, and the internal life of many congregations is affected."

The preaching of the Gospel to those living in slum and ghetto conditions cannot be done from the respectable suburban church, according to Dr. Krodel. Rather, he calls upon the young pastors to go into these areas to live there and be a pastor in the fullest sense by sharing the lives of those who are, in a sense, exiled. Dr. Krodel further suggested an effort for the nation-wide church similar to that made following the Second World War. At that time the church broke through national bitterness to assist its fellow men in need.

Generally, both Dr. Krodel and Dr. Tappert seemed to share in Tappert's closing statement. "There is a tremendous residual strength in American Protestantism. Its leadership recognizes changing circumstance and resolutely addresses itself to them, there is reason to be confident about the future. Much will depend on the quality of future ministers and their ability to meet new questions with a flexibility that

is grounded in an understanding of the Gospel and its power."

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HEIGES ANSWERS STUDENT INQUIRIES

Below are Dr. Heiges' answers to questions asked by students at his news conference on September 23.

Q.--Isn't it the purpose of a seminary to create men of faith rather than scholars? If so, what are we doing to augment this, or how clearly is this the purpose of our seminary?

A.--At the present time, all I can say is what the catalogue says - the purpose of the seminary is to educate and train men in the various branches of theology. Speaking for myself, our primary responsibility is to prepare men for the holy ministry; this has two factors - both academic and spiritual responsibility. We do not have a theological school whose responsibility is only to the student, responsibility is also to the church. Both these responsibilities, in my judgement, are of equal weight. If the seminary fails in either, it fails.

Q.--Could you say more explicitly how you mean the new relationship is to be established between Mt. Airy Sem, and the University of Pennsylvania?

A.--I must speak in terms of the Lutheran School of Theology at Chicago. A plan called Faculty Reciprocity was adopted. According to this plan, the University can invite any members of the LST faculty to teach specific courses. Likewise, LST can invite specific members of the University. This means that both schools can be strengthened by the availability of additional faculty, especially in those areas in which one school may be weak. Another level involves students. Here it was agreed that a student in either school after proper approval by his own school could take courses in either school and these would be credited toward the degree program of the student's own school. It was also attempted to secure University privileges and access to all University facilities, cultural, medical, athletic, etc. for LST students. It is hoped that a similar relationship can be established with the University of Pennsylvania.

Student -- Views

Bob Peery
Editor

(Editor's Note: From now on all articles submitted for inclusion in the "Student Views" section of the Seminarian must be typed - double-spaced. Please put your articles in an envelope addressed to Bob Peery and place it in the mail box in the Main Dorm by Saturday noon of each week.

"Student Views" this week includes 2 responses to the article by Oliver Larmi (Seminarian, 9/17/64) and 2 comments regarding the Presidential election.)

Sympathy with Mr. Larmi's wish for dialogue, acceptance of his basic analytic enterprise as both valid and necessary concerning theological assertions, and a desire to gain clarification of certain points posed in the problem presented prompt this response to his article.

It is asserted that "some theological circles" maintain "that Christians see things that are hidden to non-Christians" through "eyes of faith." Are there other schools admissible for consideration who posit some different mode of cognition? (This of course does not speak directly to our problem.)

More to the point, how are we to understand this phrase "eyes of faith"? Mr. Larmi considers 3 ways - the literal, the Platonic, and the psychological. The literal has reference to some aesthetic or sensing faculty we do not possess and whose function is not possessed by any organ we do have. No theologian worth his salt asserts the contrary.

Second, the Platonic dichotomy does embarrass modern theologians, as is well known, and I do not object to its dismissal (along with Mr. Larmi's use of the word "spiritual" which he, I think, has linked to the Platonic meaning). Third, the "eyes of faith" are psychological in the sense that the mind is intrinsically involved in both apprehension and comprehension of religious truth. The phrase may, however, be taken to mean some psychological phenomenon explicable by categories other than religious ones. This is perennially a hot point of debate.

All this has been addressed to Mr. Larmi's third objection, and it would seem that vindication of this phrase is at best a doubtful thing. It seems either to refer to nothing, or to an irrelevancy, or

to a possible lunacy. On the second point, it is certainly not easy to defend the assertion that the mind (or understanding) is not involved in coming to faith. Proof of the latter point to be an all-inclusive explanation of religious commitment will be a neat trick, but it is, I suppose logically possible. There is a fourth way which has been neglected - metaphor. Is figurative language descriptive? Does Homer's "rosy-fingered dawn" describe something? Do you ever see the solution to a mathematical problem? After a particularly trying day, have you ever described it as "pure hell"? Is God literally my Father? (If He is!!!!) My case is made. Indeed, I would assert that were it not for figurative language the human race would still be chasing dinosaurs. You find it in poetry, prose, physics, theology, metaphysics, common ordinary speech. "Eyes of faith" is a linguistic model, in my estimation, of how we come to know God. It is not nonsense and meaningless running-off-at-the-mouth. As to its exact content, this requires a theological perspective through which the philosopher must look before he judges.

Concerning Mr. Larmi's first objection, I must say that his hypothetical case is at best very odd. Can we be ex opere operato Christians? That is, by going through Christian ritual can we be considered Christians? The student of comparative religion mentioned does all these things, while consciously refusing to become involved, while refusing any insights the "eyes of faith" might give him. Now it may be possible that his students would not notice his "hypocrisy" and a Christian scholar could no doubt be as objective as our friend could. In short, I think it is legitimate to say that there is no such thing as a true understanding of Christianity from a candid point of view. One cannot pose as a Christian and thus come to an understanding of the faith that is at least as complete as that of the dedicated and sophisticated believer. I offer this as a parallel example: What man among us could live with a woman in whom he had only a casual interest and still claim to know truly and as completely as possible what it is like to be her

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husband? Commitment, sir, is quite a different thing from espionage. And it is the one necessary thing scrupulously avoided by the learned gentleman who refuses the "eyes of faith." If the scholar does not have these so-called "eyes of faith" and has never had them, then of course the believer is at a loss to discuss his experience without difficulty. If I were physically blind from birth, and had never seen light, could you as a sighted person tell me precisely what I am missing? Your words, if they had any meaning at all, would certainly not carry the same meaning they normally do among sighted folk. Thus the hypothetical case does not stand as a true possible instance of the type of situation which gives rise to Mr. Larmer's objection. Now while this may not destroy the objection, it certainly gives one cause to be suspicious of it. Can we have a better example?

Concerning objection 2, assuming that there are apostates, then, given that they have normal memories, they can remember former experiences. Again, if I were blinded late in life, would I not remember sight? Another question: Is a Christian apostate a logical contradiction?

Now Mr. Larmer's problem is not one of meaning, but one of epistemology. This is implied in the open question we left in our answer to objection 3. This is also implied in objection 4. The real question is how can we trust faith, i.e. can faith give knowledge? This is a valid question, I think, for the philosopher to ask. But again I assert that its answer requires first a theological understanding. The best philosophers accept this principle. Aristotle did not merely think about the world. He went out and looked, and then he thought. Thus, if we want to know how faith gives knowledge, we go to the theologian. All we as philosophers can require of him is that he make sense. We cannot subject him or anyone else to our arbitrary theories of meaning, or epistemological principles that have been closed before the totality of our experience has been examined - a formidable task indeed.

- by Robert C. Hawk

Mr. Larmer, in reply to your difficulty concerning the "eyes of faith" concept, let me state that I believe many questions are being asked here and answers found

by those who diligently seek them. There are many grounds for a lively and significant discussion between the two pursuits of theology and philosophy. One basic point must be stated now. The theologian employs terms on the basis of his understanding of God's revelation in order to articulate the disclosures of his personal faith. Hence, he believes that the reality of God makes itself known to man by revelation. A theological statement is a believing statement. Consequently, God, man, and the world cannot be spoken of in theology separately, but only as a single coherent reality.

First, it is evident that no theologian would be foolish enough to say that the "eyes of faith" refer to the physiological eyes. The "eyes of faith" concept is figurative rather than literal. Thus, the Christian speaks of what God has done for him and what he is doing today with us. God speaks to man through Jesus Christ and man is changed or he turns away. The change is in the frame of this man's whole existence, a new way of seeing things. Faith, a gift of God, results in a change of perspective, a new understanding. Instead of seeing things only in the distorted perspective of egocentricity, man now understands himself and the world from the standpoint of faith in the Creator revealed in Jesus Christ. Thus man in his worldly existence is by definition the man who is called by God.

Tillich states that the man of faith sees that he who was once separated is now accepted. Bultmann states that the man of faith, through God's action, receives a new understanding of himself and others. Brunner stresses the encounter wherein man meets God and man's response should be an obedience-in-trust faith. Barth speaks of God's Word transforming the believer and giving him a freedom and power that he did not have before. The "eyes of faith" of the Christian see reality in a new way and from a new perspective. Hence, the Christian will see and experience reality in a unique way, because of what is disclosed in Jesus Christ.

- by Frederic Brussat

In last week's issue of the Seminarian, Fred Brussat suggested that our 1964 Presidential campaign be based solely on the issues. In reply, I can only say:
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FACE THE FACTS. A Presidential campaign has always been an issue of personalities, for personality as a part of human nature cannot be separated from a man's actions.

It is clearly evident that a man through his personality can hang himself if given enough rope. This is exactly what Goldwater is doing when he makes some of his outlandish claims. It is shocking to hear the Supreme Court deprecated when it has done so much to preserve human freedom. When we hear of Goldwater's desiring to replace the draft with a professional organization with full power over small tactical nuclear bombs, we must accept him for what he is - a fanatic. Johnson, on the other hand, is supplying Goldwater with the rope by talking platitudes and by allowing Goldwater to become more and more deeply ensconced in his own absurdities.

We as Americans must realize that personalities cannot be divorced from the campaign, for hopefully it is Goldwater's personality which will bring him an even greater defeat.

- by Walt Enquist

Stringfellow's article entitled "God, Guilt, and Goldwater" startled me quite a bit. It was very slashing in its content and method.

The article is a commentary on Goldwater's acceptance speech. Stringfellow states that Goldwater's whole man "idolizes property." Yet Goldwater, in his book, Conscience of a Conservative, elaborates upon what the conservative means by the "whole man." "The Conservative believes that man is, in part, an economic, and an animal creature; but that he is also a spiritual creature with spiritual needs and spiritual desires. What is more, these needs and desires reflect the superior side of man's nature, and thus take precedence over his economic wants... Liberals on the other hand - in the name of a concern for human beings - regard the satisfaction of economic wants as the dominant mission of society." (page 10.) Hence, Stringfellow has not bothered to find or define Goldwater's total view of the whole man. Instead, he has condemned Goldwater for idolatry of property!

Stringfellow asks the question: "Does the doctrine of the Fall apply to them as well as to everybody else in the world?"

Goldwater asks the same question of the Liberals. What right do the Liberals have to play god with the human race? Aren't the Liberals playing god when they force uniformity of action through the enlargement of Federal power? We must now ask the question as to whose god is more desirable; the individual standing with his handful of rights or the Government with its handful of rights and powers? Which is the best way of meeting our problems; through local and state government or through Washington? To say that either one of these options is stupid does not answer the problem.

Finally, Stringfellow sinks to a wretched low as he writes, "The Cow Palace at times rang with the echoes from the Munich beer hall" and "Goldwater may be the precursor of an American totalitarianism." Here is the old ad populum argument by which a writer seeks to win assent to a conclusion by arousing the feelings and enthusiasms of the multitude. If you cannot strike a man out at the plate then throw the ball at him and hit him! Roll out the filthy, connotation-crammed words and smear the man! It saddens me to read such trash. Stringfellow will be the one turning back to his vomit! He has misinterpreted Goldwater's view of the whole man and condemned him for serving a false god. He has criticized Conservatism for its optimism and false view of man, while placing himself with a party stressing the illimitable progress of society. And concluding his article, he has dragged Goldwater's name through the sewers of totalitarianism and dictatorship.

Again I see the problem of the one and the many as a crucial point in the coming election. How do we reconcile the desirable liberties of the citizen with the necessary powers of society? If we take from men the personal responsibility for carrying his material needs, will we take from him also the will and the opportunity to be free? Yet can the local and state governments deal with the complex problems of our time? Who has the better answer to these problems: President Johnson or Senator Goldwater?

- by Frederic Brussat

Monastery: a home for unwed fathers!

- by Bob Klaiber

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