



A publication of the Student Body of the Lutheran Theological Seminary at Philadelphia

Volume XXVI

March 10, 1965

Number 23

LAY SCHOOL OF THEOLOGY OPENS TONIGHT WITH DISCUSSION OF "HONEST TO GOD"

A Lay School of Theology begins tonight in the Fellowship Hall of Ascension Lutheran Church. The Reverend Paul Sitler will lead a discussion of Bishop John A. T. Robinson's controversial book, Honest to God.

Several churches are cooperating to present this year's series of Lenten studies on five consecutive Wednesdays. Each of these studies will be given at Ascension Church. The purpose of the Lay School is to widen the interest in theology among laymen and to offer ample opportunity for discussion on each of the topics which will be presented.

The Rev. Dr. John H. P. Reumann will present on March 17 the second lecture in the series, entitled "New Forms for the Old Book." The topic for March 24 is "A New Look at John's Gospel," led by the Rev. Dr. Gerhard Krodel.

"Ancient Heresies in Modern Dress" will be given on March 31 by the Rev. Clarence Lee. The lecture will deal with the perennial character of certain ancient heresies--particularly Gnosticism and Pelagianism. An attempt will be made to show the persistence of heretical views such as the natural immortality of the soul, the dualism of flesh and spirit, works righteousness, not only in the formal theology of contemporary churches and sects, but also, and more important, in the popular piety of churches whose formal or official theology has explicitly rejected these ancient heresies.

The last lecture in the series will be given by the Rev. Dr. Martin J. Heinecken on April 7. "The Sacraments" lecture will include the definition of the Christian meaning of the term and an explanation of why the Lutheran Church believes in two sacraments while the Roman Catholic Church maintains validity in seven. Since the congregation will be an interdenominational one, Dr. Heinecken will stress the relationship of the sacraments to the Gospel and ecumenical discussions.

CAMPAIGN DINNERS HELD

On Friday, February 26, simultaneous dinners were held in 9 cities in the New York and Eastern Pennsylvania Synods. Over 300 guests attended these special affairs which were held in Albany, Utica, Rochester, Buffalo, New York City, Easton, Allentown, Reading, and Philadelphia.

Over a special closed circuit telephone hook-up all guests heard speeches by Dr. Donald R. Heiges and Dr. Franklin Clark Fry emanating from New York City. At a question and answer session which followed the speeches, queries from each "remote" location were fielded by Drs. Heiges, Knudsen and Fry in New York.

The dinners were hosted by men in each area who will now begin to organize teams of solicitors to call upon prospects for substantial subscriptions to the Seminary campaign. Preceding the closed circuit telephone arrangement, members of the Board and Faculty who traveled to represent the Seminary at each of the 9 locations spoke and presented the background for the Board's decisions regarding the future of the Philadelphia Seminary.

The Faculty, the Board of Directors, and students who helped in this program aided in bettering the understanding of the various aspects of the Development Campaign.

LETTERS TO THE EDITOR

A Reply to Mr. Steve:

One of my favorite little stories is entitled: "The Gnurrs Come from the Woodvork Oudt." It appears that it is time for this Gnurr to stick his neck oudt again.

I am aroused to speak by an indictment against all of us--everyone here at Mt. Airy. We murdered a minister. We are supposedly preparing to become ministers of the Church of Christ and to proclaim a life-in-community based on a faith active in love, in short, the Gospel. However, in five short months, we, the alleged livers and proclaimers of love, somehow drove from our midst one who would have joined us in this most glorious, most exalted, yes, most godly task. And one of us has had the courage to face our anger by forcing us to face our unloveliness and our unlovingness. To Mr. Steve we can only reply thus: "I am guilty, it is my fault, I am sorry."

But dare we leave it at this? Dare we let this issue die, as do all the others? There are a few, I hope, who could have read the letter with dry eyes and a shameless heart. But is it enough? Confession must be followed by absolution, justification by sanctification, grace by faith, faith by active love. How does our faith, our love, our Baptism, our Lord become known in this situation? What do we say to Mr. Steve? What do we say to the murdered minister? What do we say to ourselves? Even more--what do we do? What do we do for our murdered brother? What do we do to prevent this from happening again? You, individual reader, what are you going to do?

Last week's indictment was addressed not only to us but, ultimately, also to the whole church. The problem could not exist here if it did not exist in the Church. It may be intensified here, but it is not confined to here. Dare we permit these conditions to continue in the Church of Christ, the Church of sacrificial love?

It is shamefully unusual and appallingly difficult to find Jesus Christ in the Church that bears His Name and even more so in this Seminary. Christ is the stranger we Christians shut out and turn away. I repeat, what will we do?

Brothers, I write to you as one Cain

to others.

In Christ's Name,
Kenneth H. Ofslager

To the Editor:

Ed Steve's letter last week touched on an issue I believe will be of more than casual significance for the Church. The last half of this century promises unimagined change in every aspect of man's life and knowledge. If the Gospel is really catholic, and therefore "relevant" despite change of whatever magnitude, the Church must be able to communicate from a basis of technical understanding somewhat deeper than that available through TIME magazine. It will take theologians who are also honest-to-goodness scientists, psychologists, engineers, etc., to help us fully comprehend the magnificence of the fact that Christ is the only constant factor.

I am one B.A. man who fears the "liberating arts" did not liberate me to follow the twentieth century in some very major phases of its development. Will the Church soon realize that in this age serious acquaintance with scientific disciplines is as important to seminary preparation as Greek? Whether or not there is unintentional academic discrimination in our seminaries against non-Arts graduates I can't say. But maybe it's time we started bending over backwards to attract and keep seminarians with backgrounds in other disciplines.

Phil Truckenbrod

To the Editor:

I would like to express a public thank you to Ed Steve for his letter in last week's Seminarian. Perhaps Ed did
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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 Wednesday morning during the academic year except during vacation and testing periods.

Subscription rate: \$1.50 per quarter; \$4.50 per school year.

Bob Peery, editor; Paul Payerchin, sports editor; Len Ashford, staff artist; Jack Denys, Walt Enquist, Ray Hittinger, Mike Merkel, Earl Werdelin.

LETTERS TO THE EDITOR

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write it in an emotional state--is that so shameful? When you have lived with a man for twenty weeks, and have learned to love him, and then have to see him being torn to shreds because he came to the seminary ill-prepared scholastically for the philosophical shredding mill, what should happen?

Too many of us receive absolutely no counseling for preparation for the seminary and when we reach these hallowed walls we are in for a resounding shock. The material is poured into us and, hopefully, some actually sticks, and we may become pastors. Or perhaps the professors are merely supposed to plant the seed and hope that it grows. Whatever the trouble is, it took its heaviest toll when Pastor Al died.

Like Ed Steve, I shall continue to fight. There are some men on this campus who have become little Christs to me during the past several months, and if I wind up wearing the collar it will be because these men stooped down to help me. For the most part, I don't yet really know if I want to wear the collar of the office. Regardless, thank God, the Church will stand.

Thank you, Ed.

Sincerely,
John Solliday

P.S.: I would also like to express my personal displeasure at the burial of the announcement of Dr. Vikner's talk with the Heyer Commission onto the bottom of page three. This man is deeply concerned and deeply involved with the spreading of the Gospel into the Far East, and we treat him as if he had nothing to say. Pastors Liu and Utsumi are living examples of the churches work in these fields, but we seem to be more concerned with edifices than with people.

HIGH AND LOW CHURCH--DEADNESS--CHAPEL

I hope we are all getting a little more penitent. I think the community here at Mt. Airy is becoming increasingly aware that there is a definite lack of something at this seminary (which may be lacking at others, too). What are we going to do about it? What can we do? I believe in man's freedom and that he is responsible

for the wrongness in his life. God has to erase this wrongness, but only after man lets him do it! I suggest that the root of all of man's wrongness (his brokenness) is his self, which is the old Adam. Our problem is that we love ourselves and not God who can recreate in us a God-centered self, the true self. I see the determining factor in all man's religious activities, in so far as these are vital and creative activities, as man's desire to overcome self. God helps us in the battle (his power overcoming sin) but we have to be willing to let him do his work.

I have laid this theology out as a suggested analysis of what is at the heart of man's brokenness. But what can we do here at Mt. Airy on a practical level in order to get closer to God? Notice the title I have given this article. I feel that the high and low church bitterness reveals our wrongness which leads to deadness. The third part of this title is a suggested answer, or means, to work on this problem. If we want to live together and work together and build each other up in creative love, we must worship together. This is an absolute for everyone in our community. I know that some of you low church guys say do we have to worship twice a day! Okay. It is true, as a professor once pointed out to me, we can't spend all our time praying and worshipping. But let's as a community of Christians decide, or at least try to, how often we should worship together. Let's not just accept the traditional pattern, as if it were the direct word of God on the subject. Then if we get a 51-49 vote (or a majority of prayers!) on how often to have chapel, let's all make an authentic attempt to abide by it! For when you consistently deny the practice of the community, you deny the unity of the community and you go your individualistic way and the other follow goes his. Of course, it is at times good and necessary that you do this. But what man who considers himself a leader of other Christians can deny the fact that he should worship in the Christian community to which he belongs? Now if you guys who only come to chapel when you are the leader of worship don't consider yourselves a member of this community, I wish you

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MEGALOPOLI DISCUSSED

Explosions of thought! break throughs in technologies! the bursting of the population seams! the pulverization of country settings! the development, in leaps and bounds, of megalopoli! These are just a few of the exciting items studied at a two-day intercollegiate conference on World Population at the University of Pennsylvania, Feb. 12-13, and at an evening session on Megalopolis, Feb. 28, at the Lutheran Church of the Holy Communion. Now: cogent facts, questions and projections:

At the dawn of the Christian era, there were some 250 million people populating our world (give or take 30%). Since that time an accelerated doubling phenomenon has occurred. It first doubled by 1750, then by 1850, and then in just 80 years, by 1930, or 2 billion. At the current 2.1% annual increase, we will have 6 billion at the end of this century, and, 4000 years after that, a solid wall of flesh circling the globe, going out to the stars at the speed of light. We are now doubling our population every 33 years.

Such population increases are contributing to another phenomenon of our age, that of Megalopolis, that huge, burgeoning, seemingly endless urban colossi. There are 15 such monsters developing in the U. S., the largest one being that great cosmopolitan development known as the Boston-Washington, D. C., Corridor, which by the year 2000 A. D. will stretch 225 miles in length, 100 miles in width, and 40,000,000 oppidans in depth.

These figures will be simply an exercise in statistical gymnastics if our awareness of such facts and developments is not accompanied by intelligent action. Significant questions raised calling for much thought on our part are: 1. what is to be done to prevent the continuation of the population doubling? 2. how will we react to bigger governments on all levels? 3. how will the tremendously greater need of more goods and services be filled? 4. what new stresses and strains will be wrought out upon the inhabitants of these expanding urbanized colossi? 5. what new innovations in mass transit systems will be needed to handle the flow of people into, out of, through and within such urban complexes (government owned; 50 mile deep tunnels; monorails; hovercrafts;

air machines)? 6. what political battles will be waged to simplify governments (there are 7 governments in the Philadelphia area, as well as 5 different police forces) to facilitate the handling of such elementary matters of highways, transportation, air pollution, sewage, housing, protection, education, not to mention such social problems as discrimination, unemployment, welfare? 7. what constitutional amendments and/or revisions will be necessary to allow governments to cross state lines (especially for the items in 6 above)? 8. what part are we willing to play in the dissemination of birth control information? 9. how will we answer these and like questions as citizens, and as ministers of the Church of Christ, as shepherds of His sheep?

All of life in this country will soon emanate from such heavily populated urban megapoli. The key question is: what are we going to do about it? We seem to have a mania of criticizing the LCA, its hierarchy and its institutions. The "church" is not an it, but a you, an us. Where did we develop this paradoxical attitude of "awaiting the Holy Spirit" on matters discussed above, but to "use the brain God gave us" when it comes to such personal preference matters as liturgical forms (for or against), administration (organized are some, others not), or of membership (holding weekly communion in December to give all confirmed a chance to be "official" members; or selecting one or two Negro families for proof of being an integrated congregation)? Not that we can do a lot now; but are we preparing for when we can?

From our historical studies we know that the church will catch up. But how? through evolution or revolution? The latter will occur if we pull too tightly too long on the bit of growth, until, by virtue of its great forward momentum, the bit breaks, leaving our vegetating spirits trampled by growth's then mad gallop forward. Are we a body militant or a body quiescent? Will we continue to theologize on the periphery or will we focalize on the cavalcade of actualizing realities of faith and life in our society. The LCA seems cognizant of these developments. Our faculty, for the most part, seems aware of these developments. Why, then do neither student or curriculum seem cognizant of these developments?

Peter Jessen

WIVES' CLUB DISCUSSES ROLE OF MINISTER'S WIFE

On Monday evening, Mrs. Carl Weber (wife of the Rev. Carl W. Weber of St. John's Lutheran Church, Mayfair) was guest speaker at the Seminary Wives' Club. Drawing on nineteen years of experience in the parish, she pictured the life of a minister's wife.

Mrs. Weber stressed the fact that there are no specific guidelines for being a success as a minister's wife. Every congregation has a personality of its own and a minister's wife has to adapt differently to different congregations. Despite the fact that there are no set rules which a minister's wife can follow, Mrs. Weber did suggest some common sense approaches to typical problems:

1. Be honest. Don't try to be anyone but yourself, Mrs. Weber counseled. Don't try to hide habits such as smoking to which you believe a congregation might object. It is better to face their objections from the first than to be found out later. People will resent your subterfuge more than anything else.

2. Be careful not to develop close personal friendships in the congregation. People are very envious of attention from a pastor or his wife. By allowing yourself special friendships, you are likely to antagonize a large portion of the congregation.

3. Show interest in the congregation's activities. Mrs. Weber stressed the importance of participating in the life of the congregation by regular attendance at church services and activities. However, she felt that a pastor's wife should not assume leadership positions unless other leadership was entirely lacking.

4. Trust your husband. Mrs. Weber observed that in few other professions are men thrown into contact with other women as much as in the ministry. However, she pointed out that if you trust your husband the crushes that will inevitably develop among the women of the congregation will be less a source of anguish than of amusement.

5. Finally, Mrs. Weber felt that a minister's wife should regard her role as a call, and should place her husband's happiness above everything else.

Ruth S. Le Van

HIGH AND LOW CHURCH - DEADNESS - CHAPEL

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would let us know. At least we will know that you don't want us.

Men, we must give ourselves to each other in creative love - this must be the basis of "new life" at Mt. Airy, and worshiping together is one important act in which we can do it (the act in which we overtly give our old self to God and in which we are given back a true self, which can be given to others). This is my prayer; I hope it is yours.

Robert H. Koch

CHURCH CENTER INVITES STUDENTS FOR SEMINAR

The Church Center for the United Nations has invited this seminary to send eight students to one of their one-day Interseminary United Nations Seminars on April 21 or 28.

In a letter to Dr. Heiges, Mr. Herman F. Reissig, Chairman of the Committee on Interseminary Seminars stated that "the program includes high-level discussion on the meaning and functions of the UN, which may be led by an officer of the Secretariat; a discussion of the place of the UN in United States foreign policy; consideration of the role of the developing nations in the UN, led by a delegate from one of these nations; and discussion of the relation of the UN to the character and work of the Christian church."

Eight students from five seminaries will participate in the Seminar. This limitation to forty participants has been planned "for the sake of good discussion."

Students attending are responsible for their own travel and hotel expenses, the Church Center supplying meals.

Student body president, Greg Shannon, has been informed that the Seminary would prefer the date of April 21, since it is not a school day; however, students will be excused from classes for the April 28 date if that one is preferred. Any interested students are to contact Mr. Shannon. Greg has requested that these students contact him as soon as possible, in order that the necessary arrangements may be made.

CALENDAR

Wednesday, March 10

11:30 a.m. - Lecture by Dr. Kümmel, "The Interpretation of Paul's Doctrine of Justification." Following Matins.

8:00 p.m. - Rev. Paul Sitler leads discussion of Honest to God. Fellowship Hall, Ascension Church.

Thursday, March 11

6:30 p.m. - Bowling League

8:00 p.m. - Dr. Norman Vincent Peale speaks at St. Paul's Lutheran Church - 5th Street and Nedro Avenue.

Sunday, March 14

8:00 p.m. - Robert A. Raines speaks at The Presbyterian Church of Chestnut Hill.

Monday, March 15

11:15 a.m. - Dr. Reumann to preach in Chapel.

Monday, March 29

Wives' Club meeting at the home of Mrs. Heinecken.

BOWLING NEWS

This past Thursday's E. L. B. activity found the league standings relatively stable. John maintained its one-point lead over second-place Matthew by taking three points from Luke while Matthew defeated Mark by the same score.

Paul Hirth, as usual, led John with a 474 while George Hanssen paced Matthew by including the night's high single (185) in his 491 series.

With two crucial weeks to bowl the league standings are:

John -----	34 - 18
Matthew -----	33 - 19
Luke -----	23½ - 28½
Mark -----	13½ - 38½

THIEL WINS TOURNNEY

Ray Thiel won out over all contenders in the Ping Pong Tournament by beating Dom Myrom last week.

All pool sharks start warming up your cues for Pool Tournament. Sign up now on the bulletin board in Hagen Hall.

