



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

Volume XXVI

March 17, 1965

Number 24

## SPRING BANQUET SET FOR APRIL 30<sup>TH</sup>

The annual student body spring banquet will be held Friday evening, April 30, at Casa Conti banquet hall in Glenside. Announcement of the plans was made by Brian Snyder, general chairman of the event. Tickets for the semi-formal dinner-dance will go on sale in the bookstore beginning April 1. Cost per couple is \$3.00.

Dr. John P. Reumann will be master of ceremonies for the evening. The special speaker, yet to be selected, will be in-

troduced by President Donald R. Heiges.

A seven-piece band will provide the evening's music. Later in the evening, trophies and awards will be given to the champions in ping pong, billiards, chess, tennis, and bowling.

The middle class is in charge of the banquet. Snyder, as class president, is the general chairman of the event. Other chairmen are Ron Bohr, publicity; Steve McKittrick, band and printing; Bob Cornelius, speaker; and Sandy Jacobs, accommodations.

## EDITORIAL

Students recently have petitioned for additional library hours. The petition, with 103 signatures from the 108 students contacted, was presented to Dr. Scherer yesterday.

Request #1, that of re-opening the library on Wednesday evenings during Lent, was immediately granted by Dr. Scherer. Request #2, recommending additional weekend hours, and request #3, advocating the regular weekday hours on weekends preceding final examinations, will be considered within the next week by the library committee, composed of Dr. Scherer, Professors Krodel, Lee, and Reumann.

It is the urgent plea of the student body and of this newspaper, that the library committee act promptly and affirmatively on this petition.

It is equally urgent that the student body do its share in making maximum use of the library. It is no secret that current use is minimal on the part of most students.

Students have talked; now they must

act. Dr. Scherer has agreed to break a thirty-year-old tradition by opening the library on Lenten Wednesday evenings, ON THE CONDITION THAT at least twenty students use it on those evenings, even though he admitted that the average evening attendance fluctuates between 8 and 30. Regardless of the arbitrary nature of his decision, Dr. Scherer must be thanked by a grateful student body. The best way to thank him and to show our good intentions, is to use the library.

J. A. D.

Dr. Luther D. Reed will celebrate his ninety-second birthday this Sunday, March 21. Dr. Reed and his housekeeper will be the guests of the seminary and of the Slater Catering Service at the afternoon meal on Sunday in the Refectory.

## EDITORIAL

This past week a committee was appointed by the editor to draw up a policy statement to be used regarding all letters to the editor. The committee consisted of Earl Werdelin, chairman, Dave Holmberg, and Walt Enquist. The statement drawn up by the committee has been adopted by the staff and it is printed in order that the student body may know what our policy is.

1. A committee of three be established. The chairman being the editor, the other two members being appointed by him from the staff. A majority vote being necessary to pass all business.

2. All letters to the editor must be approved by this committee prior to publication. The committee has the right to reject any letter whose content indicates a lack of Christian charity on the part of the author toward the reading audience. Also to be rejected are letters which attack personalities rather than dealing with the thoughts of that person. To be rejected also are letters which do not meet acceptable writing standards. Rejected letters should be returned to the sender and, if altered in an acceptable manner by the sender, then published.

3. The committee will comment on letters as necessary. Most letters will not require comment; however, others will, in order that the reading audience be made aware of the situation at hand.

This policy went into operation with this issue of the Seminarian. The editor will be happy to discuss this policy with any student. It is our wish that this policy will help to improve the quality of the Seminarian.

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, Dave Holmberg, Al Wagaman.

## LETTERS TO THE EDITOR

Following are four letters regarding the subject presented in Ed Steve's letter (March 3). Various reactions are given and we invite further comments. However, we feel that a basic need is a clearer understanding of the term "our community" - what it is, how we are involved, and what we can do to improve it.

Editor's note

To the Editor:-

One of our professors said in a chapel address last fall, "I am not a worm! I would like to go on record as saying I do not consider myself "a murderer of ministers!"

I am one person who takes offense at the suggestion that we "murder ministers in this seminary. I will agree with anyone who feels that we are facing a crisis in theological education at present. Students can sense that professors at times are unprepared, insecure or irrelevant. Equally, professors are probably far from satisfied with the quality of the theological timber facing them each morning. In addition, our whole three-year experience of study and practical encounter is a "natural" for producing a constant agonizing self-appraisal. But I do not think we are murdering ministers.

I do not know where I get away from the thought pattern reflected by some of my fellow students. Possibly I differ because I place too much emphasis upon the existence of this seminary as an academic institution rather than as a religious community. Perhaps I overlook my responsibility to the men with whom I am in contact every day, because I get too tied up with the problem of preparing myself to fulfill what I hope is my vocation.

I do not consider myself a murderer because I have too much respect for the Christian ministry and for the man who with integrity drops out of theological schools. I look at the ministry as a function for which qualified men are ordained, not as a higher "calling" to which a man is destined (our conse-

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# BRUSSET REVIEWS BERGMAN TRILOGY

Perhaps overstraining the cinematic frame a bit too much, three of Bergman's films will be shown (opening today) at the Yorktown theater: Through A Glass Darkly, Winter Light, and The Silence. With controlled and cruel precision, Bergman (the Kierkegaard of the film cult) has constructed three masterpieces dealing with the saving force of love in a world ripped by isolation and alienation. The three films stand together with the basic theme of the human importance of communication and of the capacity for feeling. Most of the people in the trilogy are completely dead. In Through A Glass Darkly, we are caught up in the anguished act of incest between a deranged, married woman and her young brother. In Winter Light, we suffer through the impotence and anxiety of a clergyman struggling with the paradox of faith. Finally, in The Silence, we are chilled by the distress of two women trapped in the silence of their despair in a strange city. Most of these people do not know how to love or to feel any emotions. They are lost because they cannot reach anyone outside of themselves. Bergman artfully utilizes severe settings (in Winter Light, the permanent winter of endless snow and ice; and in The Silence, the gloom of a motif without background music) to express the intense soliterness and quiet horror in the lives of these people. All three films have the typical Bergman characteristics of atmospheric power, a plethora of symbols, and an articulate group of actors and actresses.

Since God is dead, we must work out our own salvation with fear and trembling. According to Bergman, salvation is movement from solitude to love. What matters most of all in life is being able to make contact with another person, otherwise one is dead. As Bonhoeffer has stated, "Now that it has come of age, the world is more godless, and perhaps it is for that very reason nearer to God than ever before."

---Frederic Brusset

# BOHR SERVES AS ADVISOR

Ron Bohr, Middle Class vice-president, will serve as faculty advisor to a delegation of Beaver College students taking part in a YMCA-sponsored Voter Registration Drive in Louisville, Kentucky, March 21-26. Bohr is a research associate in psychology on the Beaver faculty.

Other schools participating in the drive include the University of Minnesota, the University of Texas, and Ohio Wesleyan. The civil rights event will begin with an address on March 21 by the Rev. A. D. King, brother of Martin Luther King. The program will include training in procedures and addresses by local civic leaders.

# MANGUM ADDRESSES HEYER COMMISSION

The Rev. John M. Mangum, Associate Secretary of the Board of World Missions, will address the Heyer Commission on Thursday night, March 18. The meeting begins at 8:00 in Room 4 of Hagan Hall.

Pastor Mangum has just this week returned from a visit to several of the mission fields of the LCA. He serves as the editor of World Encounter, the official publication of BWM.

# — LIBRARY NEWS —

The Seminary Library will be open tonight from 7-10. It will be open on succeeding Wednesdays during Lent provided 20 or more students are in the library, according to Dr. Henry Scherer, librarian.

Dr. Scherer also announced that a large collection of old Bibles (printed between 1483-1595) is on display now through March 27. The Bibles contain various woodcuts, some of which are in color.

The library staff is in the process of recataloguing its periodicals. All students have been requested by Dr. Scherer to inquire at the desk if they are interested in locating any magazine article.

# CALENDAR

- Wednesday, March 17 - Dr. Reumann lectures on "New Forms for the Old Book" in the Fellowship Hall of Ascension Church.
- Thursday, March 18 - Bowling league 6:30



## LETTERS TO THE EDITOR

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crated by devout parents). How can we justify through our theology or through common sense that "a minister died" simply because a man withdrew from our seminary? Furthermore, I must admire the fellow who has the guts to withdraw from the seminary, if that is what he feels is right. Last year a fine man, Wally Baldwin, withdrew from our class. I do not think anyone "murdered" Wally. Withdrawal need not imply the failure of either the man or the institution. A man who doubts his commitment is doing himself a far greater service by packing his bag at seminary, I would think, than by waiting for some tragic day when his collar feels too tight or his shoes too big.

I believe there is a challenge facing us all that is far more important than deciding who murdered "the minister."

Roy Almquist

To the Editor:

Despite all the applause that Mr. Steve's article has been receiving, I would like to say these few words. Mr. Steve has placed the sole burden of proof on the seminary community. The fact remains that Mr. Steve's roommate left on his own accord and was not flunked out or asked to leave. I maintain that since this young man chose to leave on his own, then this very act is indicative of his convictions not to enter the ordained ministry. Maybe it was the best that this young man made his decision when he did, rather than wasting three good years of a Christian's life. I'm sure there are other circumstances involved and I would be grateful to learn of them rather than hear only a passionate outcry that labels us as "murderers."

Since our first days at seminary we all have had to swallow one lump or another, but the fact remains that we are still here. We all realize the shortcomings of seminary life, but the fruits of our labors far outweigh the shortcomings of our often-misunderstood environment. It seems to me that if

Mr. Steve's roommate was so concerned about this environment, he would have remained at seminary and immersed himself in the complexities and offered his talents to help alleviate the shortcomings. The burden, Mr. Steve, lies on your roommate's shoulders as well as on ours.

To incriminate a whole community is not a constructive approach. I might suggest that if there are difficulties, as I'm sure there are, that they be brought out in the form of rational dialogue, and not in heated letters to the editor. We all have ears that are ready to listen and we all have Christian principles on which to take action. Don't be afraid of us. Speak to us and together we may be constructive Christians - and not destructive.

Brian J. Snyder

To the Editor:

Two weeks ago there was a letter written to this paper concerning the personal feelings of a student over his roommate's leaving this community. The following week there were replies which only repeated what had already been stated. Without being sentimentally pious or overly critical, I would address myself to the attitude reflected in all of the letters.

There is a general air of disappointment with the community and the faculty. No doubt there is some reason for this! However, it is quite easy to accuse and condemn a community before any of its positive points are given a hearing. The community has been accused of "murdering a minister." We admit that a minister was "murdered"; but was it done by the community or by community-destroying bickering? We have a community here, whether some of us accept it or not, but it is obscured for people (Al Kalin, for example) by the condemnation of it.

Many say that students with difficulties have nowhere to turn, yet the faculty has always made known their willingness to consult as pastors with us. We

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seen to be unwilling to take them at their word. We are also surrounded by brother seminarians, yet we withhold our confidence from them. Again, in our calling through Christ the community is given. For community depends not on our strength and perfection but on our Lord who gives community. We cannot destroy the community, but we limit its effectiveness by our bitterness.

Letters which neglect this fact defeat their own purpose. Faults of the community cannot be corrected but only worsened by bitter discontent.

Lenny Ashford

To the Editor:

All through college and seminary I've heard gripes, gripes, gripes: the food is poor, the professors wrong, and the work too great. It is easy to tear someone or something apart, because, let's face it, nothing is perfect.

Now let us take this statement, "Mt. Airy murdered a minister." How can this be? If this statement is true, it means that professors and students don't care about anyone or anything. Didn't anyone do anything to prevent this so-called "murder"? Yes, they did. The facts are that students and professors did talk to this student and they gave all the help that they could.

Last week I was in a depressed state. What did I find at Mt. Airy Seminary? I found students and professors who were concerned and who took time to listen and to advise. From them I learned a little more what love, friendship, concern, and life are all about. Throughout my life at seminary I have found that students and professors are willing to help make us think, to help make us men, and to help make us ministers.

I would like to leave two thoughts with you. 1) All the help we want is here, but we can't get it without some effort on our part. We must go out and talk to students and professors. They are willing; are we? 2) If we all try

to give a little of ourselves to each other and to the seminary, we will improve, and so will the seminary. After all, we are the seminary.

John Fox

To the Editor:

We have long talked over the question of worship in the seminary community. We hear daily complaints about no-one being in chapel at Matins or at Vespers. We hear from those who complain about this "lousy" hymn being sung or that "clumsy oaf" up front; we hear from those who boast about their not having attended chapel for two months because of the constant tension there; we hear from those who say, "This is not a monastery, so why bother with daily prayer offices. And besides, do you think you are better in the sight of God because you attend chapel?"; we hear from those who say, "I have my own devotions and don't need chapel"; we hear from those who say, "I'd rather read my morning mail or continue in the volleyball game"; we hear from those others, "I worship every Sunday and that's enough"; and we hear, "Why bother, chapel worship is only a prayer office."

First, let's discard from this issue the idea that we can measure each other's worship quantitatively. The body of each person has individualistic needs and so has each soul. I won't plan your diet and don't plan mine. But let's eat!

Worship for many of us has become only an I--Thou relationship. Me in the pew, or me in my room, and God. The idea of I--Thee--Thou has been lost. Me, the guy next to me, or in front of me or in back of me in church, and God. We worship together. In church do I say my prayers alone? Do I sing hymns alone? Corporate worship - this is what it is all about: me, the guy next to me, and God.

We are no monastic community and let's give thanks for that. But we are a community of Christian men - a peculiar community of Christian men - men who have set before themselves a particu-

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larly responsible goal. We intend to become pastors (for the urbanite this means a man onto whose shoulders the spiritual lives of many people cling). Each of us having said this, we must assume then that we have taken our Christian faith seriously. We have acknowledged Christ and do now follow Him. I am my brother's keeper.

We can come to chapel to do several things: 1) To worship God. 2) We can witness to our brother sitting next to us. But does a Christian need to witness to another Christian? Yes. This is what our Christianity is all about-- that we help our fellow man in Christ's name. 3) We can pray for this community, for this world, and for ourselves. Bishop Aulen writes in his book, Faith of the Christian Church: "A militant faith expresses itself in militant prayer. The ultimate purpose of the prayer of militant faith is the realization of the loving will of God. Faith cannot and does not desire anything else. Prayer is principally a petition that we might perceive God's will. Prayer purposes to effect a change, not of God's will but in ourselves and in the circumstances of life. 'Thy will be done' becomes in the highest degree the militant and conquering prayer of faith, a prayer which wages war upon all forces inimical to the will of God and a prayer which calls down the sovereign power of God's love."

The above three points could possibly be accomplished by worship in one's room with one's roommate. But having accepted the cross of Christ, we cannot content ourselves with our own situation but must get out and become involved in the community about us. We cannot take a leave of absence from involvement with our brother while here, with the intent of taking up our cross at ordination day. The cross is ours daily, here and wherever we go.

Let us attend chapel with the intent of giving and not only of receiving. If the hymns are "lousy" and the reading poor, forget it, for Christ is in the midst of us. Also, speak a little

louder and sing a little louder, the guy next to you would appreciate it.

Earl Werdelin

LEAGUE ENTERS  
FINAL WEEK

"Tense" is the word to describe last week's activities in the E. B. L. Going into last week's competition, only one game separated league leading John and second place Matthew. As a result of last week's bowling, this week, the final night of the league, will decide the winner.

Matthew, trying to gain the lead in the league, found things did not go as planned against third place Luke. Luke jumped to an early lead with an opening 845 game and continued to keep the pressure on, winning the second game also. Jesse Houck's 210 game in the final was not enough for Luke, as Matthew came surging back to avoid a shutout. Jesse Houck's 506 was the high series for the evening.

League leading John also ran into trouble with the tail-end of the league. John's hopes of clinching first place were shattered when Mark took their first point of the season from John and then added another one in the final game for a 2-2 evening. Paul Payerchin's 470 led Mark and Paul Hirth's 469 paced John. This Thursday: John vs. Matt. 9 & 10; Mark vs. Luke 11 & 12.

