

THE SEMINARIAN

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March 5, 1976

IS HOLY COMMUNION A SOUPED-UP SEDER?

Campus conversation has been buzzing lately concerning the Førde-Jensen exchange over the ILCW's proposal to eliminate the Words of Institution from the proposed new hymnal and to print only a "Great Thanksgiving"; many have asked about reprints of that exchange, while many others have asked for a better idea of what that exchange was all about.

It is always risky to attempt to summarize in a few sentences what it has taken eight pages to print. But, for the sake of the on-going conversation, here goes!

Dr. Førde's main question is asked in his title: A "Great Thanksgiving" for Lutherans? . He poses this question from the standpoint of the Reformers who were opposed to a basic reversal of direction in the Supper and insisted on keeping the proclamation and the giving of "The New Testament" clear. That is why they preferred to call the sacrament The Lord's Supper and not "The Eucharist". Furthermore Førde questions the use of an invocation of the Holy Spirit on things rather than persons and the elaboration of the offertory since it would seem to him that such items force the image that the Communion is man's act to God rather than God's gift to man. Førde concludes by asking for "much more serious and thorough discussion" of these problems before adopting the ILCW-suggested changes which "will have a profound effect on the root piety of the Church".

In his reply to Førde's article, Dr. Jensen seems to avoid this whole issue of the thrust of the sacrament and is content to argue point for point the exegetical and historical aspects of each separately. In other words, Jensen avoids the question of the impact of the sum total by dealing only with the parts. Jensen stresses the ethical stance: We must do that which Jesus told us to do. To do this, he concludes we must exegete "touto poieite" "this do" as referring to the act of giving thanks, just as Jewish table graces did in Jesus' day, and be obedient to that meaning. (con't on p. 6)

RECEIVED

MAR 4 1976

LUTHERAN THEOLOGICAL
SEMINARY AT PHILADELPHIA



LETTERS TO THE EDITOR

Open letter to:

2-29-76

Dear Househusband,

Why not ship (in an orange crate via air-freight ought to suffice) one of your beautiful offspring over to us in the country? Kidnaping has not yet been added to the crimes in this neighborhood, so he/she should be safe under our tender loving care. We have a bunch of old women living in this "shoe" who do not have any children and do not know what to do. I guarantee that they will "love, honor and obey" him. You would get relief from one paternal problem and eventually he would fly home like a carrier pigeon - a "most happy feller."

Yours forever,

G-MOM

P.S. Jim Patterson, et.al. who occupy the old Tappert residence now have it made! For decades the Professor worked in his overcoat after ten o'clock, and his Madame nursed the babies at 51 degrees by midnight, while the howling wind made waves in the toilet bowl.

H.T.

* * * * *

To the Seminary Community,

On behalf of the people of St. John-St. Matthew-Emanuel Lutheran Church I wish to express our thanks to the choir and Dr. Bornemann for the fine concert they presented in Brooklyn. The music was indeed very beautiful and the people enjoyed it very much.

It was a personal pleasure for me to renew some old friendships and to meet new friends and to catch up on some of what has been happening on the Seminary campus.

Once again, thank you. May God bless you as you continue to praise our Lord's name in song.

Sincerely,

Al Martin, Intern

STAFF-THE SEMINARIAN

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NEWS & NOTES

Chapel: Tues. Mar. 9 - Bornemann's Matins/Preacher: Rev. Elton Richards, Trinity Lutheran Church, Reading.

Thurs. Mar. 11 - Holy Communion/Preacher: Rev. David Wartluft.

Contribution Deadline - WED., 5p.m.

Publication: THURSDAY, 1p.m. - ?

CHURCH EDUCATION IN NORWAY
Part I: The Public School System

One of the most important features of the Norwegian State Church system is that religious education is incorporated into the public school system, which in turn controls almost all of the compulsory education (9 grades at ages 7 to 15). Until very recently however, there had been no public kindergarten system, and only a small number of private establishments have existed to fill that gap. Now, with the increased level of employment for women has come a rising demand for publicly provided child care centers, and these already outnumber the private ones and may be the dominant form in a not-too-distant future. Recognizing this, a law was set up last year to provide the basis for this public accomodation of pre-school children. The Christian People's Party proposed that this law include a formal adherence to Christianity, in analogy to that of primary school, but this was turned down by the Socialist majority of 1, arguing that this would constitute 'child indoctrination.' To many Norwegians, including myself, such argumentation indicates that the basis for the State Church is rapidly evaporating, and most likely its years are already numbered.

But from the age of seven, from 1st through 9th grade, the youngster is submitted to one 45-minute period of religious education per week. In the lower grades it is usually supplied by the regular teacher who also does 'the 3 R's.' In the upper grades it usually becomes the lot of the teacher who does not object to take more than her share of such teaching. This education is officially the baptismal instruction of the Church of Norway and therefore tied to the Lutheran Confessions; however, some 5-6 years ago Christian teachers belonging to other denominations were also permitted to teach it (provided they did not emphasize non-Lutheran facts in teaching, of course). The only way to avoid all this is for your parents to send official notice to the school that they want none of this nonsense for their child; if they are non-members of the church, you will then be free to loaf on the corner for that period. But this does not apply to very many, so most of us had to suffer through it any way we could. It is up to the teacher whether it is to be good or bad, and since most of the teachers have no fervor for Christianity, and those who do are hampered by the officail policy of 'instruction, not proselytising,' the lessons seldom end up being contagious, but rather as inoculation. The kids get just enough to know they want no more.

All this compares very unfavorably with the Church's own educational system. So far the idea that the Church's baptismal instruction is well taken of (by the schools) has lulled the Church far too easily to sleep. The fact is that the schools never could provide that and became less and less prone to do so. Sunday school coverage has been very spotty, with only the most 'religious' kids attending voluntary-organized programs, with little direct link to specific congregations. Now at last the Church is launching an offensive, starting with programs directed at 1-4 year olds, but intending eventually to cover the whole age range. The only strong outreach controlled by the Church itself has been confirmation, which still gets the Church actively involved for a 6- or 12-month period in the lives of most 14-15 year olds. However, that also has its problems: How does a pastor relate personally to everyone in a confirmation class of 50-150?

(cont. on page 6)

Confessions of a Househusband

And what, you may ask, am I doing writing my article wearing one slipper and one sneaker? Why I'm keeping my feet warm of course. Oh, you mean why am I not wearing either 2 slippers or 2 sneakers? That is because I live in that area known as the mysterious Roberts triangle. Perhaps you've heard of it. It's that area at 22 E Gowen Ave. between apt. D and the basement where normally matched pairs of shoes enter never to be seen together again. First they're there, then they are gone. No reason, no explanation. On rare occasions whole pairs, one at a time, have disappeared too.

Actually, they are not gone merely misplaced. That is why we never do anything without first checking for shoes. Let me give you some examples: I once took out the garbage and found her missing slippers. How about the time I started the kids bath and washed one of John's church shoes. Or the time I sorted laundry and found 11 shoes, belonging to various family members, in the hamper.

I have found Raechel's sneakers in my workshoes. We never just "empty" a wasebasket or the garbage. We likewise never just "take out the trash" and the laundry is never done until each piece of clothing is completely checked for sneakers in the sleeve or shoes in the pocket or slippers amid the sheets. You never nonchalanty put your foot into a boot.

I suppose, by now, that you have guessed that it is the kids, led by Raechel, who are responsible. I know what it is they are talking about when they are supposed to be sleeping.

"Did you get the shoes for tomorrow?"

"Yes, I got 4 shoes, 3 sneakers, 1 slipper, and 3 sandals."

"Good, now where shall we put them?"

"Let's put some of the shoes in the refrigerator."

"Naw we did that yesterday. Let's think up something new."

"Frbbl, Blckx, glrp." (Translation: Let's put a combat boot in his athletic support.)

"Yah!"

So if you are coming to visit be sure and remain snugly inside your shoes or there is no telling where they will end up.

Father John

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Basketball News

STANDINGS:

Househusbands 2-0

Tokens 3-1

Hairy Hoopers 1-2

Hustlers 1-2

Juniors 0-2

LEADING SCORERS

Fisher 37.5 Fernandez 18.2

Roberts 23.5 May 18.0

Cobbler 20.0 Zorb 15.0

Scheitlin 18.5

RESULTS:

Hairy Hoopers 36 - Househusbands 68 ; Tokens 100 - Hustlers 24
Newell Embley

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NEEDED: On- Campus Apt. or home to keep and/or use a few pieces of furniture for the summer.

- 1- one stereo console cabinet
- 2- one recliner type overstuffed chair
- 3- one bedside table

Please see Tom Irwin - 219 Main Dorm.

GASTRONOMIC NEWS

Well folks, the Refectory Committee has once again gotten together to attempt to find better ways of pleasing your little tummies. So here is the report of the happenings of that little get-together:

- 1. There will be an attempt made to get Tasty Cakes(or something similar) to be placed in the cake machine as an alternative to the usual buns.
- 2. We will attempt to put up a suggestion board at some place in the Refectory so that any "realistic" suggestions may be filed about any new and interesting delicacies you may have in mind to please all of our tum-tums.
- 3. As far as Mr. Irwin's suggestion about mugs goes, it must be reported that it was found to be impossible to implement because of sanitary regulations of the Refectory. However, there was another suggestion. So that there will be ample mugs for coffee break these three things were discussed. A) A dozen or so new mugs will be purchased. B) Instead of using the mugs for breakfast, we would ask your cooperation in using cups at breakfast. There will be a few trays of cups and saucers by the coffee each morning for your use(interesting note: a cup and a mug hold the same amount of liquid!). C) We would ask that any mugs that have been removed from the Refectory for private use be returned. With your cooperation we can all have mugs at coffee break time.

4. We would once again like to remind you that meals last 1/2 hours.(12:40-1:10pm and 5:30-6:00pm). This is for the convenience of the waiters and dishwasher who have to clean up after we leave. If you would like to stay and talk after your meal, please move to one of the empty tables in the back of the Refectory. Your cooperation would be greatly appreciated by all those who serve you. And while we are on the subject of time, please attempt to be on time for every meal. Being late is an inconvenience all around.

So there you have it. But before we sign off the Refectory Committee would like to put in a word of appreciation to the waiters for a job being well done.

Intestinally yours,

The Refectory Committee

THE CRUCIBLE

Arthur Miller's classic tale of the Salem witch trials of 1692, THE CRUCIBLE, is scheduled for three special 2:00 PM student matinees, April 20, 21, and 22. In addition, we have prepared a study guide which we will send free of charge to you and each of your students well in advance of the production for in-depth preparation. Then, after the performance, members of the company will remain with your group to discuss the play and answer questions. Then, we invite you to complete your visit with a complete guided tour of the Tomlinson Theater Complex --all free of charge.

If you would like your students to have the experience of attending an evening performance with a more widely mixed audience, I'll be happy to make arrangements for the 8:00 PM performances April 16, 17, 22, 23 or 24, or the 2:00 PM Sunday matinees, April 18 and 25. For reservations and further information contact: David Kirk, Audience Development Temple University

(cont. CHURCH EDUCATION IN NORWAY, from page 3)

After completing the 9 ordained years, a youngster may quit school, attend any number of vocational schools (trade school), or continue with 'gymnas,' a 3-year theoretical school where the student chooses between several subject areas, the two most important being science and languages. This was originally a prep school for university, but its degree ("artium") has now been adopted as the almost-universal requirement for further education. So a range from 30% (rural) to 60% (urban) percent now attend gymnas. And if they do, Lutheran education once a week is still a must. Of course the attitude to the subject is now more relaxed, and the teacher is often a specialist in his subject—they often hire a minister. So these classes are more likely to be interesting.

Beyond this Church education does not go, since Norway has no equivalent of the U.S. college system—and at university anyone studies what they please anyway.

Rolf

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SOUPED-UP SEDER? (con't from p. 1)

Having thus identified the sine qua non of the Lord's Supper, Jensen proceeds to declare definite acts as part and parcel of the Thanksgiving procedure, namely: taking, breaking, praising, remembering, invoking and sharing. Doing all of this is necessary then, to obey the Lord's command. So when Fôrde implies that to do all these things might cause the emphasis of the Supper to shift in meaning, Jensen reacts as if Fôrde had suggested that we disobey the Lord!

The most troublesome thing for me is the dependence ILCW seems to have on the Passover Seder. The booklet called "The Great Thanksgiving" published by the ILCW identifies "the Jewish Matrix" in its explanation of the reason and character of the Eucharistic prayer, concluding that the only way to interpret the Lord's Supper is to assume a pre-Christian attitude towards cultic acts. That is, we must understand how the Jews invoked God's eschatological blessings on their community by means of the Seder in order to understand what we are doing in "celebrating" the Lord's Supper. No wonder Jeremias and Eliade are so highly regarded by ILCW research!

It is one thing to appreciate historic roots of the Passover meal in our contemporary institution of the Lord's Supper, but it's quite different to limit our understanding of that meal by concentrating on Jewish cultic practice. And this is exactly what ILCW seems to be doing as it explains its rationale for having a "great Thanksgiving." This approach is what Fôrde has objected to and it is the stance Jensen has assumed in rebuking Fôrde.

Should we not, as Luther did, rethink the meaning of "New Testament" in Christ's blood and proclaim it? In terms of such newness, the Holy Communion can not be a revised Old Testament Seder.

Jim Anderson

LTSP STUDENT BODY STATEMENT OF FUNDS
February 29, 1976

Committee	Budget 75-76	Expended Year to Date	Refund of Expenditures Year to Date	Net Expenses	Funds Available <u>2/29/76</u>
Athletics	\$ 75.00	\$ 37.48	\$ 35.00	\$ 2.48	\$ 72.52
Contingency	90.00	66.32	--	66.32	23.68
Publications	550.00	147.10	98.74	48.36	501.64
Social Activities	700.00	453.50	105.50	348.00	352.00
Social Ministry	100.00	46.12	--	46.12	53.88
Spouses Club	50.00	--	--	--	50.00
Student Administration	40.00	21.90	--	21.90	18.10
Women/Men in Dialogue	75.00	--	--	--	75.00
TOTALS	<u>\$1680.00</u>	<u>\$772.42</u>	<u>\$239.24</u>	<u>\$533.18</u>	<u>\$1146.82</u>

Operating Principle at 1/31/76 \$1507.53

Net Expenses (year to date) \$533.18
 Net Expenses (year to 1/31/76) 292.74
 Net Expenses for February 240.44

Change in Operating Principle is calculated as follows:

Beginning Balance 2/1/76 \$1507.53
 Deduct: Net expenses for February 240.44
1267.09

Balance of Operating Principle at 2/29/76 comprised of

Savings Account \$845.41
 Checking Account 421.68
1267.09

Respectfully submitted,

Mark English, Treasurer