

Periodical

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SEMINARY AT PHILADELPHIA

SEMINARIAN

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March 26, 1976

JOSEPH PONDER'S UPON THE ROCK

To me, to us this quiet midnight
the woods spoke only of the wind
the fox scurried without piercing
And in the wind sighing forest
My child's voice screamed himself alive

We are warm, flecked and pinched by flakes of snow
each (tonight) singular as the stars which flicker
like redemptive tears. O tonight is holy and bright!
We three are encumbered by injustice tonight,
How dare we have one all warm Together, at night,
in silence.

What is sacred! Till this night we barely lifted a brow.
But tonight a child is given to us
Crying with the light of hope pounding throughout
His soul: pure life all bundled in a loud breath!

We are sacred in silence, the warmth of our breaths
exchange clouds of rest to one another.
Blessed are we all in the new!
Blessed are we all in the simple breath!
Blessed, this holy night, by a new star!

Broken free from blood and death,
like the otter scampering from the snatch of the trap,
Not without blood, not without pain
But free and sacred and ours!

Glory has kissed us this white night
Praise sings quietly in the swaying of the boughs
Wonder now, wonder ever, to the Common Miracle;
Righteousness to the believing breast.

The night, now divine in the stillness.
My son! My child! Breathing into the
nostrils, some soon of all, the vapor of Life!
Father are you still speaking in the last white light?



Thanks to Retreat Committee

The Seminary Worship and Community Life Committee would like to express its appreciation and extend its thanks to Gary Carrier and his committee for the excellent job they did in structuring and carrying out the retreat for in-coming students. There was a warmth and comfortable-ness that characterized their stay here, and we feel sure that they will carry very good feelings about Mt. Airy home with them.

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Beautification

For those interested in helping with the first campus beautification project stop by the dorm courtyard Thursday and Friday afternoons after 1 P.M.. An equal opportunity employer.

Paul Beck

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Attention Interns:

- Are you interested in a part time position senior year? Work involves:
- 1) Assisting during Services (7:45 & 10:15)
- 2) Preaching once a month
- 3) Leading senior high school Sunday school class (9:00)
- 4) First year confirmation class- Monday nights 7-8 P.M.
- 5) Involvement in senior and intermediate Luther leagues (Leagues both have adult advisers) mainly Sunday nights.

Place: New Hanover Lutheran Church, near Pottstown. 50 minutes from the Seminary.

Pay: \$230.00 gross/ month-- net income has been \$212.00/ month

Starts: July 1 or any time up until school begins

For further information see - Greg Johnson

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Staff - THE SEMINARIAN

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- Cranks: Tom Irwin
Marie Scharfe
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News & Notes

Correction: "Anne Houston"
March 19 issue: seventh stanza, third line, "fools" instead of foots.

CANDIDATES FOR SYSTEMATIC THEOLOGY POSITION

Dr. Lee E. Snook and Dr. Robert W. Bertram will be present on campus next week. Dr. Snook will speak on Wednesday, March 31 during the convocation hour. Dr. Bertram will speak on Thursday, April 1, following chapel. Below we have provided short biographies of each candidate for your information and study.

Lee E. Snook

Dr. Snook was born March 14, 1930. He attended Gettysburg College (B.A., 1952), Gettysburg Seminary (B.D. 1956) and Union Theological Seminary (STM, 1967; Ph.D., 1970). He served as pastor in Roaring Spring, Pa., Harrisburg, Pa. and Ithaca, New York. Since 1970 he has been on the faculty of Luther Seminary, St. Paul, Minnesota where he is currently an Associate Professor of Systematic Theology.

Dr. Snook is married and has four children. He has served on many committees of the LCA and ALC and has been a frequent contributor to professional and scholarly journals.

His area of teaching is systematic theology and Christian ethics. He has taught courses in Christology, Ecclesiology, Christian Ethics, Process Theology, Theology and Worship and the Doctrine of God. The title of his dissertation was Luther's Doctrine of the Real Presence: A Critique and Reconstruction from the View of Process Theology.

Robert W. Bertram

Dr. Bertram was born March 27, 1921. He attended Concordia College Fort Wayne, Ind. (B.A., 1941), Concordia Seminary, St. Louis, Mo. (Diploma, 1946), Washington University, St. Louis, Mo., and the Divinity School of the University of Chicago (Ph.D., 1964). He was ordained in 1953. He has taught at Valparaiso University (1950-1963), Concordia Seminary, St. Louis, Mo. (1963-1974). He is currently a Professor of Systematic Theology at Concordia Seminary in Exile, St. Louis, Mo.

Dr. Bertram is married and has six children. He has participated in ecumenical discussions at both the national and international level. He has served as editor of a number of theological publications and has been a frequent contributor to professional and scholarly journals.

His area of teaching is systematic theology and Christian ethics. The title of his dissertation was The Human Subject as the Object of Luther's Theology.

GET WELL WISHES ARE EXTENDED TO BRUCE EWEN AND CORRIE MILLER. WE HOPE YOU RECOVER QUICKLY AND RETURN TO CAMPUS SOON.

ECUMENICAL DIALOGUE?

This article was reported in the Phila. Evening Bulletin, 3/22/76

"The Vatican's representative in the U.S., Archbishop Jan Jadot, says women will never be ordained priests in the Roman Catholic Church. "I see women, especially sisters, so anxious to be ordained. I am afraid they are losing something," he said in a Houston press conference "They have to discover the place of women in society, in religion." Because the Church has been organized according to the will of Christ, he said, women will not be ordained."

CONFESSIONS OF A HOUSEHUSBAND

There is a game that parents play which is very similar to the word association game that psychologists play. All you need are one parent anxious to teach his or her child to speak, one child anxious to teach his parent(s) how to speak, and several common objects to illustrate the words involved.

P: Parent; C: Child

- P: Raechel, this is a shoe. Can you say shoe?
 C: Shū.
 P: Very good, Raechel. Now, this is a duck. Say "Duck"?
 C: Shū.
 P: No, not shoe. It's a duck. Say "Duck," Raechel.
 C: John.
 P: Well, it is John's duck; but let's hear you say "Duck."
 C: Shū.
 P: Let's try a different word. This is a ball.
 C: Cookie.
 P: No, no, Raechel, it's a ball. Say "Ball."
 C: Shū.
 P: Look, Raechel, a squirrel!
 C: Shū.
 P: No, it's a squirrel, an animal--like a kitty.
 C: Kitty!
 P: What's this, Raechel?
 C: Shū.
 P: That's right. Now, what's this?
 C: John.
 P: No, no, no. You wear it on your head. It keeps your ears warm.
 C: Shū.
 P: I give up.
 C: Giv up.

"Father" John

Radicals

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LUTHERAN THEOLOGICAL

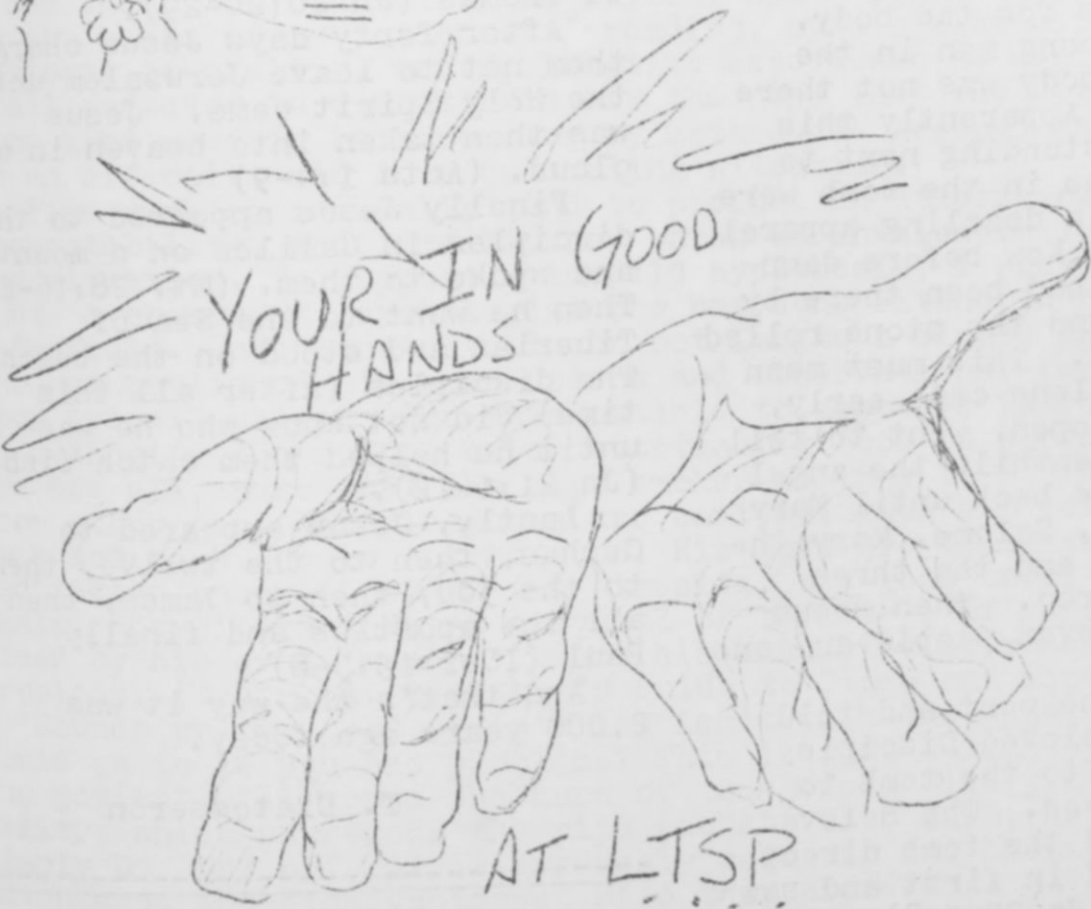
SEMINARY AT PHILADELPHIA

Reorientation Manual 3

A New Manual For
IN COMING STUDENTS

SEXIST

IT SHOULD
SAY HERUAL



How DID
THEY GET
11 FINGERS



THE RISEN CHRIST
OR
YOU CAN LOOK IT UP!

Essential for an understanding of the Christian faith is a true understanding of the events of the resurrection and the post-resurrection occurrences. So the chief witness to these events are the Scriptures themselves; a true account of this central Christian event can only be reconstructed through examining the various accounts themselves.

On the morning of the third day after the crucifixion Mary Magdalene and the other Mary came to the sepulcher at dawn and there was a great earthquake and an angel descended from heaven and rolled the stone away (Mt. 28:1f). Now then came Mary Magdalene, Mary the mother of James, and Salome to bring spices for the body. They found a young man in the tomb, but the body was not there (Mk. 16:1-5). Apparently this young man was standing next to the angel. Also in the tomb were two young men in dazzling apparel (Lk. 24:1-4). Now before dawn Mary Magdalene had been there by herself and found the stone rolled away (Jn. 20:1). This must mean that Mary Magdalene came early, found the tomb open, went to tell all. In the meanwhile the angel rolled the stone back until Mary Magdalene, Mary, Salome, Mary the mother of James and the three young men appeared. When Jesus left the tomb seven people and one angel arrived!

Mary Magdalene went and told Peter and the Beloved Disciple who quickly ran to the tomb to see for themselves. The Beloved Disciple reached the tomb direct but Peter looked in first and saw the tomb empty (Jn 20:5-8). Then they left and Mary saw two more angels in the sepulcher. (Jn. 20:12)

Later that morning Jesus appeared to Mary Magdalene (Mk 16:9), and Mary Magdalene, Johanna, and Mary the mother of

James and the other women (Lk24:10) And Jesus said, "Hail (Mt.28:9) Why are you weeping? Whom do you seek? (Jn. 20:14) Do not be afraid; go and tell the brethren to go to Galilee where they will see me." (Mt. 28:9b-10)

Then Jesus went to Emmaus, seven miles from Jerusalem and ate with some of the disciples including Cleopas (Lk. 24:13-35). He went back to Bethany and parted from them (Lk. 24:51)

Later the disciples met among themselves and Thomas doubted that they had seen Jesus. Jesus walked among them eight days later, having walked apparently through the wall, and appeared to Thomas (Jn 20:24-29).

After forty days Jesus charged them not to leave Jerusalem until the Holy Spirit came. Jesus was then taken into heaven in a cloud. (Acts 1:4-9)

Finally Jesus appeared to the disciples in Galilee or a mountain and spoke to them. (Mt. 28:16-20). Then he went to the Sea of Tiberias and stood on the beach. The disciples (after all this time) did not know who he was until he helped them catch fish (Jn 21:1-12).

Lastly, Jesus appeared to Cephas, then to the twelve, then to the 500, then to James, then all the apostles and finally Paul (ICor 15:3-8)

And that's the way it was 2,000 years ago today.

T. Diatesseron

THE REORIENTATION MANUAL IS A PUBLICATION OF THE LUGARAN TECHNOLOGICAL CEMETERY AT PHILLY-DELPHIA, I.E., THE STUD. BOD THEREOF. OUR CRYPT IS LOCATED ON THE THIRD FLOOR OF THE REFACTORY. OUR DEADLINE IS YET TO COME, AND YOU BETTER BELIEVE IT !!!

THE PIPE AS AN EFFECTIVE TOOL IN PASTORAL COUNSELING

Recently, it has been reported to me that the subject about which I am going to write has previously been dealt with under a similar title. However, since the individual who brought this fact to my attention could recall neither the name of the author nor the exact title of the piece, I have decided to go ahead and write my story anyway (note: the person who told these rather questionable facts to me probably hoped that by making me write a long introduction like this, he would get his name mentioned in print somewhere--well it did not work, because I'm not going to give recognition to anyone who takes pleasure in the fact that..., as a result of some wild accusations..., I have to write long disclaimers like this, so there, Ha-Ha). To continue, I feel confident that I won't be accused of plagiarizing an article which probably doesn't exist, and even if it does exist, I haven't read it anyway, besides which, it's about time that someone re-introduced it to the general public as I've not heard it mentioned over coffee yet this year.

Well, by this time, I'm quite sure you're all wondering what it is I'm going to write about and I believe that it's about time I started writing my piece anyway. After reading Clinebell and a good introduction to Sigmund Freud and being actively involved in a role play of a counseling session, I feel about as qualified to propose a new theory of counseling as anybody has a right to be. Therefore, on the basis of my "extensive" reading, my singular experience of pastoral counseling, and my longtime experience as a pipe smoker, I shall endeavor to demonstrate how the pipe (not the copper or cast iron kind used in bathrooms or by motorcycle groups) can be employed as an effective aid in a counseling situation.

Pipe smokers naturally tend to produce an atmosphere of trust, respectability, and intelligence which is invaluable for a counseling situation. To support this wild hypothesis, I would like to quote a prominent psychologist who has done extensive research in this field. Unfortunately, I can not locate a single psychologist who has published his conclusions and observations. (Note: I suspect they are all waiting for this article to appear.) Therefore, I cite as my authority the author of an outstanding book on pipes, who writes: "We are all aware that the pipe smoker belongs to a breed apart from other men. His pleasures are contemplation and relaxation; he does not rush, he is not nervous. His joys are the casual and the meditative ones, those of the fireside, the good book, and the easy chair. The pipe stands as a symbol of this type of man, easily recognized by his even frame of mind, his unhurried approach to life's problems. (Weber, p. 7, Weber's Guide to Pipes and Pipesmoking)

Sounds pretty good doesn't it; isn't this the type of man you would go to if you had problems? This is what I mean by atmosphere: the patient will sense the aura of trust, capability, and respectability, which surrounds the pipe smoker. This aura, however, cannot simply be "put on" but is gradually acquired and having both its advantages and disadvantages. Here they are:

- 1) Smoking a pipe gives you a feeling of confidence which you want to project (and perhaps don't merit).
- 2) People will assume that you are an intellectual of sorts (almost like Bill Buckley, Jr.) Of course, if you're not very intelligent, I would suggest that you keep the pipe in your mouth and not say anything, which leads me to

continued on p.4

3) With a pipe hanging out of your mouth, the client probably won't be able to understand what you're saying. This can be advantageous, especially if you're saying something stupid (see also disadvantages).

4) A large collection of pipes looks very nice in your office and you can always talk about them if you can't think of anything else to discuss (pastors generally don't have this problem, however).

5) The pipe will prove helpful in the following situation: You are stuck for an answer to a particularly difficult question/statement made by your client. Instead of quickly replying with some off-the-wall answer that is likely to lead to a discussion of your client's dog or the weather, you can declare that your pipe has gone out. This means that you will have to ask for a break so that you can go through the complicated and time-consuming process of relighting it, a process which can take anywhere from 15 seconds to 5 minutes (depending upon the degree of difficulty of the question which you are frantically trying to avoid). After you've had some time to come up with a reasonably sound answer, you can relight your pipe, confident that you can continue the session.

Disadvantages and Things to Avoid:

1) Smoke a tobacco that has a nice aroma, unless your client has a stuffed nose or you don't like him anyway.

2) With a pipe hanging out of your mouth, your client probably won't be able to understand what you're saying, which isn't very good for you, especially if you're saying something intelligent at the time.

3) If your pipe "goes out" before it's advantageous, you can look pretty stupid sitting there sucking on an unlit pipe. This means that you've got to take the pipe out of your mouth, which means that your client might understand what you're saying (see advantage 3 and disadvantage 2).

4) If your client sees that you smoke, he may request to smoke cigarettes. This could turn out to be disastrous because if you are at all like me (used to good smelling pipe tobacco), you probably can't stand the smell of cigarettes. Besides, you will probably exhibit some negative feelings when your client puts his dirty cigarette butts in the ashtray you normally set your \$75.00 G.B.D. hand-carved imported briar pipe in.

5) Finally, be careful that you don't smoke unusually-shaped pipes during the session; i.e., pipes that have bowls shaped like elephants or the figure of a naked woman. If your pipe is shaped like an elephant, etc., your client is likely to laugh at you and dismiss you as being either deranged or an environmentalist. If your pipe is shaped like a naked woman (don't laugh, I've seen these), if your client is a male, he is likely to be more interested in ogling your pipe than listening to you; if your client is a woman, she's likely to think you're a male-chauvanist pig and, if she doesn't walk out on you, first she'll at least try to deface your pipe.

In conclusion, I would like to invite your comments/suggestions/additions to my theory. I shall endeavor to include them all in my new book which shall examine the use of the pipe throughout history by focusing on such important pastoral pipe smokers as Henry M. Muhlenberg (he even had a picture of Luther on his pipe), Paul Tillich, and Chris von Dohsen who all...

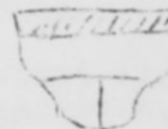
STENTOR SPEAKS

(or, Gossip for Fun & Prophet in the Main Dorm)

Well, this is Stentor with all the latest scoops on you future sky pilots (and sky pilettes). BIG NEWS . . . What does Sister Joan really want that Meditation Room for? Stentor knows, but he isn't talking (Hint: it has something to do with those new black masses that are coming out in CW XLIV) . . . What kinky-haired frustrated Greek scholar is working out his frustrations by drilling peepholes in his bathroom door and watching a certain former Episcopalian brush her teeth? . . . PAIRS AROUND CAMPUS . . . AS and ML . . . JJ and MS (watch out for Mrs. Finlader, MS, she's a real mover) . . . PS and anything in skirts . . . Stentor knows all . . . even why that sarcastic Germanic NT exegete wants four phones in the dorm. CVD is working his way through seminary as a turf accountant . . . PAIRS OFF CAMPUS . . . JR and Jake Preus (Sister Joan and E. Power Biggs form the rest of the romantic rectangle) . . . JC (the student, not the Messiah) and the BVM . . . What Long Island swinger and important editor-in-chief just can't stay away from what Jim Thorpe debutante, even in pain? Stentor knows . . . Latest fad is abbreviations and slang slung by Slim Swedes. Stentor thinks it's overdone . . . CONFLICTS WE'D LIKE TO SEE . . . Glenn vs. Craig if basketball is on at the same time as Land of the Lost . . . the great Echols-Combs debate (tune in at any meal) . . . BH and the rest of the school if the refectory keeps serving bread pudding and fruit flies (she loves them, we hate them) . . . Personality clash between John Petersen and John Kuschel . . . Mark 13:14b . . . LOOK_ALIKES . . . RH and Abe Lincoln . . . DWJ and Bert Lahr . . . That's about all we talk about in the dorm. Don't you married students wish you lived here? But no kidding, I really love God biz . . . That's-

Mr. Stentor

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SPORTS BRIEFS

From the Spring Olympics:

Good News: Corrie, you've made the Olympic javelin team.

Bad News: Your job is to catch the javelin

Good News: Mark O.: You just broke the Olympic diving record for the triple somersault from the high board.

Now the bad news: There was no water in the pool.

From the late night baseball scene we have some partial scores from the west coast:

San Francisco: 2

Los Angeles: 0

Preseason Football scores today:

Green Bay Craciers: 35 Boston Black & Blue Socks: 0

Washington Ramskins: 6 Miami Flippers: 4

Law and Gospel on the Sports Scene

Know
what
this is!
day



Neither!