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November 4, 1975

CHURCH LIFE IN NORWAY
A Brief Historical Sketch

As I have been asked for this a few times about what it is like to be a Lutheran in a Norwegian context, I would like to write a series of short articles in the SEMINARIAN to try to explain some of my background. Should they evoke further interest in Norwegian church life, I will be around for further consultation. In any case, here goes.

When the Scandinavian peoples first made their impact on the European scene in the ninth to twelfth centuries, it was as pagan Vikings ravaging as much as they could of the culture and wealth of Christian Europe. But this voyaging did eventually also lead to their confrontation with Christianity, and quite a few Viking chieftains came home baptized and at least nominally Christianized. This only carried momentum, however, after the country had become a unified monarchy in the late tenth century. Two chieftains by the name of Olav successively came home after being baptized in England to become kings, trying to convert the country by brute force and subtle persuasion. Both of them were killed for their trouble, but after the second slaying in 1030 miracles were reported on the grave, and the king was declared a martyr, becoming St. Olaf, national saint of Norway. After this pagan resistance was effectively broken, and a national catholic church under the leadership of the king came into being. Both church and state prospered thereafter, sometimes in opposition but mostly with joint interests of peace and unity, until the country was crippled by the Great Plague in 1349-50. Only about a third of the clergy and half of the people survived. The country drifted into political unions dominated by its neighbors, first Sweden and then Denmark. The latter lasted until 1814, and was known later as the "400 years' night." Most of this time Norway took its orders from Copenhagen.

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EAST MT. AIRY NEIGHBORS ACT
ON SCHOOL DESEGREGATION

On Thursday, October 23, there was a meeting of the Board of Directors of East Mt. Airy Neighbors to discuss the desegregation of Philadelphia public schools. The area with which EMAN is primarily concerned (District 6) is, for the most part, segregated. There are 24 schools in this district, 4 of which are segregated white, 18 are segregated black, and 2 are integrated. A school is considered segregated if there are more than 81% of the student body of one racial origin. The EMAN Board of Directors are interested in changing this segregated pattern.

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THE SEMINARIAN -- Staff
Editor: Chris Matthy
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JoAnn Reeser
Keith Wilbur
Doodles: Keith Wilbur
Crank: Tom Irwin
Greg Johnson

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As you may or may not have noticed there is no masthead for the SEMINARIAN on page 1 this week. We are looking for some new and creative ideas. If you have any simply draw them in on the space provided on page one and return them to Chris Matthy. HELP US CREATE A NEW LOOK FOR OUR NEWSPAPER!!! Ed.

CHURCH LIFE IN NORWAY, continued from page 1

So it was with the Reformation also. There came some preachers to Copenhagen, creating some support for the Lutheran cause. When the Danish-Norwegian crown was won for a prince who had become a Lutheran in 1536, Norway willy-nilly became Lutheran also (1537), though at first without any support but political. The King through this regained political control of the church, as the catholic clergy led by the Archbishop had tended more and more to see its prime responsibility to the Pope rather than to the King. In the two centuries that followed the country was slowly but diligently educated to become Lutherans, so church life and influence redeveloped. The latter half of the 18th century was scarred, however, by an increasing predominance of rationalistic and intellectual ministers (as in the rest of Protestantism). They played down the doctrines of the Church, while at the same time were very preoccupied with "enlightening" people. The church was ready for reform.

Rolf Rasmussen, Resident Norwegian

WOMEN AND MEN IN DIALOGUE

Our last meeting held on Tuesday, October 28, was very well attended and dealt primarily with forms of sexism. The night began with a role play by six members of the group dealing with the women's strike to be held last Wednesday. In the role play there was a representative male chauvinist pig and his loving wife, a Pediatrician and her husband, a feminist, and an interested male. The discussion afterwards dealt with how we reacted to these different roles. It was enlightening in some respects and also a lot of fun.

Next Tuesday evening Women and Men in Dialogue will have as their guests Cole Hamel and Betty Jane Reisner. They are members of NE Penn. Synod and are members of the Seminary Board of Directors. They have expressed an interest in talking to students about the participation of the laity in the church and the synod and the relationships between clergy and members of their congregations. They will be here in time for dinner and then we will move to the Library for more formal discussion. Everyone is invited to come and listen and/or raise any questions that are on their minds. This is a great opportunity to talk to two people who are involved in our church in a variety of ways and we urge everyone to come.

Marie Scharfe

CONFESSIONS OF A HOUSEHUSBAND

THE DESK THAT CRIED

There is a family that claims to have a statue that bleeds. I have a desk that cries.

I must start by saying that I am a meticulously neat individual where my belongings are concerned and I bought the desk from a professor who was as orderly if not more so than I. So it was with some trepidation that I turned over my desk to Edith to use as a study center.

You see, Edith's idea of neat and orderly is a pile. As everyone knows, 2 piles are better than 1 and a drawer is merely a challenge. In six weeks with no apparent effort Edith can turn an empty drawer into a pile so large the drawer can't be opened.

On the few occasions I took the initiative and cleaned she wandered hopelessly lost, searching for this and that, glaring at me. "Where is my ruler?" she said. "I knew where it was until you cleaned!" So you see, my life has been anything but easy.

It was late one night about three weeks after school started that I first heard it: a muffled sob. There, in under a pile of debris which Edith had written all over, was my desk crying, tears trickling from the top lefthand drawer. Where once my pencils had lain neatly organized by size and color, protruded reams of paper.

"Edith!" "Yes dear?" "Look at this desk!" "Yes dear?" It took all my patience and tact to finally get her to agree to get things organized so she could work with it. I left happily -- content in the knowledge all was once more right with the world.

"Edith!" "Yes dear?" "Look at this desk!" "Yes dear?" "You haven't changed a thing. It's still a big _____ pile!"

"You said to get organized so I did. Ask me to find something."
"Yesterday's Hebrew."

She quickly opened a small file box and removed a card marked Hebrew. After consulting it she said "pile A, level 0, subslide 4." Reaching to the bottom of the pile to the lefthand edge of the desk, she gleefully produced the Hebrew paper.

Now the desk isn't the only one crying.

ROBERT'S RULES OF ORDER: Small children need to be stroked. Wrestling and rough housing are invaluable as strengthening and closing experiences.

TIPS TO HOUSEHUSBAND: Do it now. There is a psychological multiplication whereby as the time passes dread increases 10 fold.

"Father John"

THE CLOCK RUNS OUT ON THE SAINTS

The Mt. Airy Saints played their best game of the season against Gettysburg Friday afternoon. The highlight of the game was a 60 yard scoring strike from Charlie Gustafson to D.W. Jones. The clock, however, proved a major factor as time ran out before the Saints could get the equalizer as they lost 12-6. A sterling effort by both the offensive and defensive units gave the fans and players something to be proud of.

As Athletic Director I want to extend my thanks to all the players and fans who helped make this an enjoyable season. I know some of you were caught in academic, personal and time hassels and everyone's sacrifice was appreciated. I especially want to thank Jim Werley and Glen Zorb, whose help made the season run smoothly.

Epilogue to the season: The Saints went 0-3 but we improved, had fun, and enjoyed a sense of community. We played two games on Thurs. and one game on a Friday and practiced some six weeks. With these facts in mind it is with deep regret on my part that we could not interest the seniors in either playing or rooting for us in person. You were missed and it hurt us all! I realize you have many priorities but so did we all -- players, fans and professors alike.

Newell Embley

JOSEPH WAGNER TO SPEAK HERE

Can a pastor socialize with a couple in the congregation and still be an effective pastor to them? How important is the pastor's family's support, or lack of it, to his ministry?

For the past 2½ years, a research team from the Division of Professional Leadership has explored the effectiveness of the pastor in terms of spouse, family and congregation. This Thursday night, Nov. 6, Rev. Joseph Wagner from DPL will share some of those findings with us.

The entire seminary community -- students, faculty and spouses -- is invited to join Rev. Wagner for the discussion in the Library Rotunda at 7:30 p.m.

submitted by Kathy Beiswenger

LIBRARY NOTICE

At its November 10 meeting the Library Committee will give consideration to the request to have the library open for student use during certain hours over weekends. The three-by-five card at the main entrance to the library carries an announcement of when the library is open from November 1 to 15. Should the Library Committee decide to make a change in the library hours, then the announcement will be changed accordingly.

Helmut Lehmann

SAVE CAMPBELL SOUP LABELS

Houston School, our local public school, is once again having a drive to collect Campbell soup and bean product labels. These labels can be redeemed for educational materials up until Dec. 21. You can call me (CH 7-6558) and I'll pick them up, or drop them by the house. Thanks!

Janyce Olson

EAST MT. AIRY NEIGHBORS continued from page 1

There are two desegregation plans which have been submitted to the Commonwealth court. One is The Philadelphia Board of Education plan which requested that a Metropolitan School District be set-up including thirteen suburban districts adjoining Philadelphia. This can only be done by the State Legislature. The other plan was recommended by The Pennsylvania Human Relations Commission, and this would desegregate 84% of Philadelphia's public schools. The plan is designed to correct unlawful segregation in the Philadelphia school system, where city-wide there are 214 schools out of 251 that are segregated. The Commission's plan would use the 21 school planning areas of Philadelphia, singly or in groups, to form 10 clusters of schools for desegregation. In other words, schools with a majority of blacks are paired with schools with a majority of whites. This desegregation plan cuts across all levels - elementary, junior high and middle levels as well as the high school level. The average travel time on a bus would be ten to twenty minutes, and would not exceed forty-five minutes.

As far as the Board of EMAN is concerned, desegregation is not the issue. The Commonwealth court will not rule on whether desegregation should take place but how it will take place. Philadelphia schools will definitely be desegregated. What plan will be used? The two plans before the court or one drawn up by the court? Bussing is also not an issue. Every plan will have some bussing in it because Philadelphia is so spread out. Desegregation would be impossible without bussing. EMAN considers the main issue to be that of quality education. It is, to be sure, a perennial issue and it seemed to be the consensus that integration is essential to quality education. But the far reaching question is, How can we desegregate the schools and maintain or increase the quality of education?

Two main questions were dealt with at this meeting. First, can this community organization influence or have any impact on the court before it makes its decision? It was decided that the court would probably disregard opinions but might consider well defined suggestions. Therefore a committee was set up to prepare a brief for the court to consider in choosing a plan of desegregation. Without pre-empting the committee's report, it will probably endorse the Pennsylvania Human Relations Commission plan even though it doesn't go far enough. The committee may make suggestions for strengthening the weaker portions of the plan. The brief will be presented to the Board of EMAN at its next meeting, Tuesday, November 11. Second, what way can this community organization have a maximum impact on putting the plan chosen by the Commonwealth court into effect? Members of the group felt that strategies should be developed to prepare parents, teachers, and school officials for the problems related to the implementation of the plan, and to sensitize them to the needs and concerns of the people involved. EMAN definitely does not want what happened in Boston and Louisville to happen in Philadelphia. Therefore, a committee was set up to prepare a plan for putting the court's decision into effect, and it will report back to the Board at its December meeting. It was also decided that East Mt. Airy Neighbors should seek other like-minded groups with the goal of developing a cooperative framework.

Mark S. Livermore

THE CHAPLAIN'S CORNER

The heart of any spiritual autobiography is the story of the writer's relationship with God. Test your exegetical skills on this incident from the life of Sam Keen. What does Keen learn about God, by analogy, from this event in his own life? If you're interested in reading further, To a Dancing God is available in paperback.

The Peach-Seed Monkey

Once upon a time when there were still Indians, Gypsies, bears and bad men in the woods of Tennessee where I played and, more important still, there was no death, a promise was made to me. One endless summer afternoon my father sat in the eternal shade of a peach tree, carving on a seed he had picked up. With increasing excitement and covetousness I watched while, using a skill common to all omnipotent creators, he fashioned a small monkey out of the seed. All of my vagrant wishes and desires disciplined themselves and came to focus on that peach-seed monkey. If only I could have it, I would possess a treasure which could not be matched in the whole cosmopolitan town of Maryville! What status, what identity, I would achieve by owning such a curio!

Finally I marshaled my nerve and asked if I might have the monkey when it was finished (on the sixth day of creation). My father replied, "This one is for your mother, and I will carve you one some day."

Days passed, then weeks, and, finally, years, and the someday on which I was to receive the monkey did not arrive. In truth, I forgot all about the peach-seed monkey. Life in ambience of my father was exciting, secure and colorful. He did all of those things for his children a father could not the least of which was merely delighting in their existence. One of lasting tokens I retained of the measure of his dignity and courage was the manner in which, with emphysema sapping his energy and eroding his future, he continued to wonder, to struggle and to grow.

In the pure air and dry heat of an Arizona afternoon on the summer before the death of God, my father and I sat under a juniper tree. I listened as he wrestled with the task of taking the measure of his success and failure in life. There came a moment of silence that cried out of testimony. Suddenly I remembered the peach-seed monkey, and I heard the right words coming from myself to fill the silence: "In all that was important, you have never failed me. With one exception, you kept the promises you made to me - you never carved me that peach-seed monkey."

Not long after this conversation I received a small package in the mail. In it was a peach-seed monkey and a note which said: "Here is the monkey I promised you. You will notice that I broke one leg and had to repair it with glue. I am sorry I didn't have time to carve a perfect one."

Two weeks later my father died. He died only at the end of his life.

Dear Chaplain Diefenquinas,

Being a young, aspiring, practical theologian, I want to know how I can make money in the ministry?

Signed,
Seminarian Luver O'Mammon

Dear Mr. Mammon,

You want to make money? Get out of the ministry. Are you in the wrong place! Chaplain Diefenquinas cannot help, but remember the good old days when ministers didn't work for money. In your contract, it was agreed the parishioners would supply you with fresh meat and all the fruits, vegetables, and jars of everything you could manage. There soon came a time the electric company would not take 25 carrots for the electric bill. It soon became hard to put potatoes into the checking account and we had to deal with larger pastor's salaries due to an economy based totally on money. Oh, for a pound of that fresh beef steak now! Enough of this reminiscence.

Mammon, you are too practical, so to speak. The only possible way I could see you making money is through your stewardship committee. Don't forget, though, they are stewards of the church not the pastor. Take your pick, Luver; either you want to be a young aspiring practical theologian or an old, money-making, businessman. If you choose the latter...

None other than,
Chaplain Diefenquinas

SOCIAL MINISTRY

The weekly meeting of the Social Ministry Committee will be this Wednesday afternoon at 3:30 PM in the Tappert Room of the Library. All those who are members of the seminary community and are interested in the UFW are invited to help plan their presentation on campus.

Henry Pawluk

ATTENTION SQUARE DANCERS

All members of the seminary community are invited to a square dance, to be held on Friday evening, November 7 in the basement of Ascension Church, beginning at 7:45.

Ken Garver

SLIDE SHOWS

"From Dan to Beersheba - and on Down to Sinai" :

Dr. Robert Bornemann will present a look at the Holy Land in terms of historical geography. Thursday, November 13, 1975 7:30 PM The pit

"PUERTO RICO and Mainland Ricans"

This Thursday, November 6th, at 7 PM in the pit, Joan Wolf will present PR slides.

Cancelled

Sorry, no hayride, due to lack of interest.

LTSP STUDENT BODY STATEMENT OF FUNDS

October 31, 1975

<u>Committee</u>	<u>Budget 75-76</u>	<u>Expended Yr to date</u>	<u>Refund of Expenditures</u>	<u>Net Expenses</u>	<u>Funds Available 10/31/75</u>
Athletics	\$ 75.00	\$ 17.00	---	\$ 10.00	\$ 65.00
Contingency	90.00	--	---	---	90.00
Publications	550.00	34.20	\$ 98.74	64.54 cr	614.54
Social Activities	700.00	264.92	4.04	260.88	439.12
Social Ministry	100.00	---	---	---	100.00
Spouses' Club	50.00	---	---	---	50.00
Student administration	40.00	15.21	---	15.21	24.79
Women/men in Dialogue	<u>75.00</u>	---	---	---	<u>75.00</u>
TOTALs	\$1680.00	\$324.33	\$102.78	\$221.55	\$1458.45

operating principle at 5/7/75 \$923.51

change in operating principle is as follows:

beginning balance	\$923.51
add first sem dues	843.00
add bank interest	<u>10.17</u>
	\$1776.68
deduct net expenses	<u>221.55</u>
BALANCE 10/31/75	\$1555.13

*BALANCE of Operating Principle 10/31/75
comprised of:

Savings Account: \$821.82
Checking Account: 733.31
1555.13

Respectfully submitted
Mark English, Treasurer