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LUTHERAN THEOLOGICAL
SEMINARY AT PHILADELPHIA

the Seminarian

Vol. 38 no. 9

November 11, 1975

THE CHAPLAIN'S CORNER

It may be helpful to elaborate and, hopefully, clarify the role of the chaplain in the evaluation of community worship.

First, it is crucial that the seminary as an academic community be distinguished from the seminary as a community of believers who worship. We are simultaneously both, but the dual nature needs to be delineated. While a given class may open with prayer the study of theology with integrity is at the head of the classroom experience. Likewise, while we cannot turn off our critical faculties when we make our pilgrimage to chapel, God's Word of grace and our response of prayer, praise and thanksgiving is at the heart of the 9:45 a.m. event. To confuse this basic distinction could water down theological integrity with pious sentiments or pervert corporate worship by prostituting it to the academic endeavor. In either case the end result is undesirable. So . . . to clarify the distinction between worship and instruction while emphasizing the importance of both is the place to begin.

This understanding of the nature of our community leads directly to the role of the chaplain. He is to be an administrator who sees to it that the worship of the community is enabled. He is an advisor to the sacristans in their work and to the small chapel committees who structure worship week by week. Yet, as supervisor of the chapel program his role has an educational dimension also. Since we are a community preparing people to minister in the church, the fact that we do learn by what goes on in the chapel cannot be ignored. Thus the faculty has delegated to the chaplain the responsibility for whatever constructive critique needs to be provided for students.

Historically, when the chaplain's job was permanently assigned to a single member of the faculty, that person did meet regularly with the chapel leaders and did offer such constructive criticism of the student's leadership of worship as proved useful. In those days, since students preached only by written invitation of the president of the seminary, there were few sermons to be evaluated. But in recent years, as student preaching has increased, faculty and students alike have felt freer to offer suggestions in a post mortem fashion. Usually these evaluations were unsolicited. Sometimes they were resented. Last year the practice became so offensive that a group of students approached the chaplain to inquire if he might underscore his office as the responsible and appropriate channel for critique. I did this

(continued on page 4)

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A Special thanks to Joan Wolfe, Woody Woodroffe, John Kunkle, and Jim Jerge. Without their help there would have been no SEMINARIAN last week. Ed.

2

Dear People of Mt. Airy,

As an intern it is good to receive the Seminarian and read about what is happening on and around campus. Allow me to commend the Seminarian staff for a job well done.

Internship has been an exciting, frustrating, rewarding and even a learning experience for me at St. John-St. Matthew-Emanuel. Brooklyn is definitely the garden spot of the world. It's beautiful! Particularly meaningful for me has been a growth in faith sharing our Lord's presence with people.

EVANGELISM THROUGH WORSHIP is one experience I would like to share with you. We have three midweek services at St. JME. Two of these services in particular are evangelism at work.

On Wednesday evenings at 6:15 we gather for Soup, Song, and Sacrament. The evening begins with an appetizing meal of soup, bread and dessert brought by the worshippers. An intimate, informal worship follows the singing of modern as well as traditional hymns. The preacher introduces a Biblical or theological issue and then leads a dialogue meditation in which each worshipper is given the freedom to express his or her faith in relation to the topic. Then we celebrate Holy Communion as we commune each other. This kind of worship experience attracts unchurched people who are searching for a means of expressing their faith and church people who have been turned off by traditional forms of worship.

The second evangelical service occurs on Thursday mornings at 11AM. The church hosts a senior citizens center on weekdays. Although open to all people this service is particularly meaningful to the senior citizens. Catholics and Protestants as well as unchurched people attend this service which emphasizes the preached word. Many of the regulars who attend this service do not attend church on Sundays for one reason or another, so the weekday service provides an opportunity for weekday worship.

EVANGELISM THROUGH WORSHIP does not necessarily emphasize a numerical growth in membership, but rather emphasizes the celebration of our Lord's presence in Word and Sacrament.

In Christ,
Al Martin

NOTE: Al is serving his internship at St. John-St. Matthew-Emanuel Lutheran Church, 283 Prospect Ave, Brooklyn, N.Y. 11215

CHURCH LIFE IN NORWAY -- A BRIEF HISTORICAL SKETCH: PART II

At the close of the 18th century, the Norwegian still for the overwhelming part considered themselves to be civil magistrates in a unified society, subject both to God and the King, with only scant distinction in purpose. They were above the people, officials of the King and of God. To aggravate this many of them had a very weak, deistic or rationalistic doctrine. In opposition to all this arose Norway's major prophet, Hans Nielson Hauge, a farmer's son. Following his calling in 1796 he spent 8 years travelling all over the country preaching the Gospel, forming "societies of friends" in every place. This met with hostile opposition from most clergy, who many times had him thrown into jail, and he was finally imprisoned for 10 years (the law forbidding lay persons to speak publicly). He directed his movement from the prison, however, and from his release up to his death in 1824 from Oslo. Though critical of the official ministers, he never denounced them outright, and encouraged his followers to remain within the church. Some of them (including his son) even became ministers themselves. Through this, and by the establishment of a separate Norwegian University in 1811 (which became moderately orthodox), the theology of the clergy was improved. A revival movement starting with university professors and students and hence clergy in the 1850's further improved the state of the church. The Haugeian spirit was alive throughout this, and therefore much of the increased religious incentive was channeled into an organization which stressed independence of the official clergy while remaining within the church. The many mission societies sprang up at this all fall into this pattern. Missionaries were sent to South Africa, Madagascar, China (later Taiwan), Bengal, and Ethiopia. The most radical organization became virtually congregationalistic and regarded the official church as no more than a shell, yet it too has remained with the church to this day. Before 1845 it was unlawful to be anything but Lutheran, and even after that time relatively few people left for other denominations.

The modern agnostic outlook started to get a hold in the intelligentsia in the 1880's, and at about the same time extreme historical-critical methods came to the fore at the University. This was termed "liberal theology" and became fiercely opposed by conservative lay leaders of the organization and also increased the organizations' people's distrust of official clergy. A disputed professor finally provoked a defection of the conservative forces from the University, setting up a seminary of their own. This pattern of dividing every common church organization was then repeated throughout, the issue provoking uncountable bitterness. After a high point in the 1920's this struggle subsided in the 1930's due to the influx of the Oxford Group Movement, which gained a strong hold on the liberals. During the German occupation of 1940-45 the hatchet was tacitly buried when all Christian forces combined in a common front against the Nazis. The church repeatedly spoke out against attempts to nazify the Norwegian society, and when pressure was put on the church to comply, first the bishops and then the ministers uniformly stepped down from their official positions in 1942, while remaining in their clerical office -- no longer servants of the state, but of God only. For three years the congregations supported their pastors, but when normalcy returned in 1945 the church went back to square 1. In 1953 the liberal-conservative issue burst forth again and is with us still. The ordination of the first woman pastor in 1961 contributed to this, and is one of the major issues on the conservative side today.

Rolf

in an early SEMINARIAN and have since spoken to about eight students following their chapel participation and have helped another four or five prepare themselves for worship leadership and/or preaching. Thus my desire as chaplain to serve as a channel for student evaluation has historic precedent, fulfills the expressed intention of the faculty, and has both pedagogical and pastoral concerns as its motivation.

The question of the critique of guest preachers is a different matter in many ways. Here we are dealing with ordained people with theological training and practical experience who ought to be expected to articulate the faith with some precision and clarity. When the judging and liberating Word of God seems absent from their preaching one could argue that they need to be confronted with that fact.

Tempering this honest desire is the fact that these preachers are guests of the seminary. They are here at our invitation. The motivation for inviting them is as varied as the individuals themselves. Some are asked to preach because they are thought to be models students can "bounce off of" in developing their own unique homiletical styles. Others are asked because of some unique experience or perspective they can share with us. Still others are local pastors who become known to the community by their appearances in our pulpit. Still others are synod officials who desire to maintain a close relationship with our community. The point is that while a rigorous discussion of sermon style and content is entirely in order when the "homiletical model" is here, this is neither desired nor appreciated by guests in some other categories.

My personal feeling in the matter is that if we choose to discuss with "guests" the content or form of their sermon, their manner of leading worship, or the significance of the symbolism on their vestments, then the following groundrules should apply:

1. Ask the person if he/she is open to this dialogue.
2. Do it one to one, not overwhelming the person by force of numbers.
3. Articulate your concern in a manner and on a level that will bring credit both upon yourself and the seminary you represent, and thereby gain a better opportunity for a fair hearing in the mind of the person involved for your point of view.

Bob Hughes

JOSEPH WAGNER SPOKE HERE

As announced, Rev. Joseph Wagner presented a discussion of the DPL "Growth in Ministry" project to the seminary community last Thursday evening. "Growth in Ministry" is in its third and final year of studying the effectiveness of the Lutheran pastor.

The basic assumption is this: if a pastor is happy in what he is doing and this pastor and his people think the pastor is doing an effective job then the pastor will be effective. The research wants to discover what is or isn't happening between pastor and people. On the basis of this data "Growth in Ministry" wants to design experiences that meet the needs of the pastor and the ministry.

The survey found that pastors, their spouses, and lay leaders had very similar notions of what the pastor's roles are, namely, in order of importance: priest and preacher, one who exhibits personal and spiritual integrity, enabler, teacher and visitor, social minister, office administrator. Pastors' responses created the titles, but they as a group seldom thought in terms of six categories, rather: a plethora of activities. When pastors considered themselves "highly satisfied" they had some common circumstances: they had a support system within the congregation; they felt they were supervised; they had a strong sense of "calling" (i.e. were worthwhile).

What does this mean? An example. The research says: The congregation and the pastor expect the pastor to be "together" in the spiritual and personal growth department. In fact, this area in reality takes it in the ear because Pastor X is always running a crisis intervention center. Hence 90% of the married pastors responded: "I'd like me and my spouse to go to a marriage enrichment experience -- if no one were to find out." DPL asks, what are the characteristics of a program that attempts to deal with questions of personal and spiritual growth for the pastor?

One such program is called Model A. On April 15, 1976 it will be made available to parish pastors. It will deal with their personal and professional goal development. It will be an attempt to allow pastors to get a handle on what they're doing, how they set evaluation goals, and then steps back to let the pastor do it. Its aim is to reduce frustration and organizationally to tie down the loose ends that cause the frustration. Eventually Pastor Wagner sees DPL designing many such programs, keeping perhaps six to eight resources available at any one time. There is a book entitled Research Findings of the "Growth in Ministry" Project. The seminary may own it some day. The Brief Study will be posted on the Library bulletin board.

Many thanks to the Spouses' Club for sponsoring the discussion.

Paul Beck

DROP BACK 15 AND PUNT

It looks like we have the ball, the question is what do we do with it. It seems as though since the beginning of the school year that the senior class has been playing a verbal game of football with the middlers and juniors; my problem with the whole game is why and what are the rules.

Since about the second week of school I have heard comment such as these about the senior class: Aloof, unreachable, close knit and uncaring. To deny these feelings would be foolish; otherwise these comments would not be made. My question to all classes is what are we doing to do about it?

I don't feel that sitting around and complaining about it is the answer. I also don't feel like eating the football. Instead I, as quarterback of the senior class, would like to sit on the football and hopefully my 230 lbs. will break it. I think the game has to come to an end. The defense has to go back to the bench and maybe the quarterbacks need to huddle and come up with a solution.

I personally am hurt and confused. I thought that we had been crossing class lines and that our relationships had been growing. I am also not sure if these feelings are the general feelings of both the middler and junior classes or whether its just the feelings of a few. I admit that it has been difficult for us to try to get to know such a large student body and I confess that there are some people in the junior class who I don't know yet. However, building relationships is a two way street and somewhere along the way we have to stop our cars and maybe get out and shake hands.

I think the game should stop, because our collective defense is getting too strong and I don't want to end up in armed camps.

Joachim K. Wilck
Senior Class President

PASTOR ERNEST BREITHAUPT HENNIGSDORF

Pastor Ernest Breithaupt Hennigsdorf, a German Democratic Representative, from East Germany will be here to talk with students directly following chapel, in the chapel on Tuesday, November 18. Pastor Hennigsdorf is the first parish pastor to be on exchange. All other exchange pastors have been bishops. He will be in the United States for one month. He has been a pastor in the parish for 21 years. Be on hand to welcome him next Tuesday!!!

POETRY

It seems I was very good at hurting you.
Will God help me to be just as good at forgiving?
It's often hard for me to say "I'm sorry."

Corrie Miller

SINK FAIRIES

7

Gasp!!! They're gone!!

When I left that morning to take John to nursery school the sink had been full of dirty dishes. So full in fact that I had delayed my return by more than one-half hour rather than face the mess. I quickly ruled out Edith because she had given me her schedule which said I was on my own until 12:30.

"Burglars!" That was my next thought. But when I found that my comic book collection was still here and only the dirty dishes missing it seemed improbable. (Who would fence dirty dishes?)

It was Jarrod who found them sitting bright and sparkly-clean in their appointed cupboards. They hadn't been stolen, they had been washed!!! There was only one answer.

Sink Fairies! Sink fairies - that mystical story inspired by house-husbands in the dark of night. Half-forgotten lore of ancient times which told of fairies who magically appeared to help househusbands who were pure of heart and dirty of sink. The last known appearance of sink fairies had been in Norwich, Conn. in 1783 in the home of Horace Gribble father of 17 whose wife chained him to the sink there to remain until it was empty. (Prometheus had it easy.)

But was it a chance visit or a permanent salvation? I began to test my fortune in the time honored househusband tradition. First I put a dirty plate under my pillow. In the morning I found a quarter. Second I fixed the worst dishes I could find the next morning all that remained was the dirty gravy bowl (fairies hate gravy). Third, I began to hide dirty dishes in unusual places. But, again, in the morning the plate in the dresser, the glass in the medicine cabinet and the frying pan under the couch were clean. Having passed the final test I confidently saved the dirty dishes from all the meals. I even got so cocky I was using a different fork for each mouthful of food. Why should I worry?

Gasp!!! They're still there!!

There in the sink (sob!) were three meals of dirty dishes. Sink fairies. If you can hear me- I'm sorry if I've offended you in some way. But it's no use. In the recorded history of man there has never been a reoccur-ence of sink fairies.

Edith is no help, all she does is smile and comment on how much better her dishpan hands are getting.

Help!
Father John

Roberts' Rules of Order: Let the kids help. It may slow you down but it lets you keep an eye on them and provides the kids with an interesting activity and your companionship. Lumpy cookies may be the road to good parent - child relationships.

THERE'S A HALF-WAY HOUSE IN YOUR BACK YARD

Recently I took the opportunity to visit one of the group homes for handicapped persons sponsored by EMAN. (East Mt. Airy Neighbors) This particular home is practically located on our campus - It's on the corner of Boyer and Mt. Airy Aves.

I was greeted and given a tour of the house by one of the four staff people at the home, Tom Williams. Tom is one of two part-time workers while his wife Ann is one of the two full-time staff members. Ann and Tom are not merely workers at the home, for in addition to being employed there, they live there - it is their home.

There are six women living in the home now. They are people who have either been institutionalized for many years or have lived with their family, but can no longer. From these two different types of restricted environments, the women come to the home as a half-way stop. Here they are taught skills and guided through experiences which they will need in order to live in society on their own.

Each woman is employed and receives a small salary. With this and her supplementary income she is taught how to bank, save, and spend. Most of the women are employed by the United Cerebral Palsy Association. This means that at work they can only develop relationships with people who are similarly mentally or physically handicapped.

There is a real need, however, for these women to experience relationships with other people too if they are to eventually function on their own. Some of the women need a tutor to help increase their reading skills. Others are learning to cook and could use some extra guidance. Some might need transportation or just someone to talk to.

Ann and Tom are willing to help us learn more about the group home concept and are open to providing us with a chance to relate to people who are perhaps different than us in some ways. Three percent of the people of the United States are mentally retarded. If you are interested in knowing more about this group home, then come out on November 18th. We'll be visiting the home at 7:30 P.M. for a discussion with Tom and Ann Williams.

Jeanette Rapp

BASKETBALL - TIME TO GET YOUR SHOOTING-EYE

The Mt. Airy Presbyterian gym will be open at 7:30 Thursdays for practice. Please enter through gate on Germantown Ave. Cost is 25¢ / person to defray rental costs. You should have insurance.

Newell Embly

Last year around this time, the issue of World Hunger received publicity throughout the LCA and a special appeal was begun. After a slow start, congregations everywhere began to get involved by hunger walks, starvati dinners, and special events to raise money and their consciousness for unseen millions who ate a fraction of what we Americans eat. Here, at LTSP, things were not so vocal or active. Collections were taken, an information night was held, and one meatless day in the refectory drew mixed response. Any other attempts to become more involved were discouraged for various reasons, both good and bad.

Again, I have to ask, "Do we have compassion fatigue?" Have we heard so many statistics that they are meaningless? Well, we again have a chance to "get involved" by putting ourselves in chapel this Wednesday at 9:40.

The Chaplain has announced that the Rev. Robert Busche, Asst. Exec. Sec. of Lutheran World Relief will speak on the "global perspective" to clarify the degree and magnitude of world hunger. Next week's convocation (Nov. 19) will be Pastor Paul Hagadorn of Grace Lutheran in West Phila. and chairman of Southeast Task Force on World Hunger, who will highlight the situation in India and Bangladesh based on his trip there.

These are not presentations to convince us to respond but to inform and guide us in Christian Social Responsibility. I hope that World Hunger has not become just another crusade now that Lutherans have contributed an average of \$1.30 each. No, the evil is still with us and we need to continue our effort to end it.

Your brother in Christ,
Henry Pawluk

By the way, this is probably a good time (with a few leftover lines) to thank all our pros for setting their picks in "Lutheran" and being patient when we make a mistake. I think the whole concept enjoys your efforts.