



The SEMINARIAN

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CATHOLICS AND LUTHERANS TO CO-SPONSOR AN ART EXHIBIT

Holy Cross Parish of Mt. Airy and the Lutheran Theological Seminary are co-sponsoring an Art Exhibit at the Krauth Memorial Library. The exhibit will be on display from Ash Wednesday, February 28th, to Easter Sunday, April 9th.

The exhibit is being arranged by Helen Siegl and Mildred Dillion, printmakers from Mt. Airy, in cooperation with St. Charles Seminary. Among the many different art forms on display will be sculptures, prints, wood cuts, oil paintings, water colors, stained glass, weavings, hangings, ceramics and applique. The exhibiting arts will include:

Carol Armstrong- Stained glass
Gloria Bacuslaky- Print
Tom Barron- Oil Painting
Dorette Boehm- Jewish Prayer Shawl
Ursula Brown- Rug
George A. Butler- Photographer
Mary Costanza- Oil Painting
John Costanza- Ceramics
Mildred Dillion- Print
Fritz Eberhardt- Calligraphy
Adele Feinstein- Pottery
Jeannie Finch- Beads from Nature
Jerry Kaplan- Print

Ann Kaplan- Ceramics
Naomi Limont- Print
Bob Mc Govern- Print
Bob Morris- Hanging applique
Tom Neenen- Wood Carving, Jewlry
Silver Rosary
Sister Paul Marie- Book Cover
Applique
Christopher Ray- Sculpture
Debbie Ray- Picture
Helen Siegl- Print
Leon Sitarchuk- Sculpture
Br. Stephen- Weaving
Howard Watson- Water Color
Cheryl Winter- Sculpture

The exhibit will be open to the public free-of-charge during the following hours: Monday to Thursday, 9 to 5 pm and 7 to 10 pm; Friday, 9 to 5 pm; and Sunday, 7 to 10 pm. Art classes from high schools and colleges in the Philadelphia area are welcome to attend, although arrangements should be made in advance.

On March 18th there will be an artist's reception at the Krauth Memorial Library from 1:00 to 5:00 pm. All interested persons are invited to come and meet the artists. Refreshments will be served.

ANNUAL SALE
Fortress Church Supply Store
2900 Queen Lane
Week of March 5th

Hours- Mon.-Fri. 9-4:30 Sat. 9-12 Noon

WOMEN'S INTERSEMINARY CONFERENCE

THE SPIRIT OF ONENESS

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. Galatians 3:28

Women seminarians gathered from 15 states this past weekend for the seventh annual Women's Interseminary Conference in Dayton, Ohio. In a spirit of pure ecumenism Quakers, Methodists, Catholics, Lutherans, and many others joined, listened, and discussed issues and problems common to all women seeking ordination.

Views on women in the Old and New Testaments were presented by Professors Kathleen Farmer and Sharon Ringe, respectively. Sharon Rader opened the conference by sharing her experiences as pastor of Baseline United Methodist Church in Michigan, and Peggy Way shared her perspectives with us on how to shape Pastoral Theology for the 1980's.

At the beginning of the Communion Service, which included Carter Heyward's "Blessing The Bread", was "The Proclamation of Purpose":

"We are here to proclaim that life is a journey, not a destination and that we live in the midst of promise fulfilled. This claim calls us to an awareness that we are held accountable by the One who gives us life. The promise reminds us that all we need to live is freely given to us. This is a journey which often takes us through the wilderness, where we receive manna and water and discover what it means to be the children of God. It is a journey we never take alone, for we know that the One who made the promise will keep faith. Hallelujah! Amen!"

The atmosphere was one of sharing, caring, and support. Most agreed that conferences should be but a starting point for a functional and supportive network geared for those not only in seminary, but for those who become scattered geographically by the "call" process and eventually lose contact with other women of the profession.

Not only was this conference beneficial to us as individual participants, but it will serve as part of a "continuance" for the eighth annual Women's Interseminary Conference, which we (LTSP) will be hosting in February of 1980.

Those who attended the conference:

Judith Bahrs
Teresa Baily
Ruth Hankins
Joyce Hathaway
Joanne Kernitz
Ann Larson
Catherine Ziel

A FEW NOTES FROM THE DEAN

We have survived the first semester and the intercession. Now if we can just keep from getting snowed under by Mother Nature we may make it through the year.

Some random comments as we start the new semester:

1- Many thanks to Union 7301 for putting out our phone directory. My phone number was the one that was missed in the faculty listing. This may be (perish the thought) a subtle hint from my evaluating committee but is certainly no attempt on my part to remain incognito. The number is 248-1246. Please feel free to phone if you have concerns.

2- The business manager, Ed Schofield, and I met with the dorm council to talk about security in the dorm. We will look into trying to make the outside of the dorm more secure, but we have to count on students doing their part to keep the doors closed and locked. Always check to make sure a door has closed and locked behind you.

3- Some concerns have been expressed about grades, their role here on campus and elsewhere. Grades are not the sine qua non in preparation for the ministry, but the mastery of the required academic work is one component. At the end of each semester the faculty meets together to talk about the students, share concerns and look for ways to be helpful and supportive. Cumulative grade averages are one component in that discussion, but only one. We are interested and concerned about students in many ways other than just grades.

Cumulative grade averages are not distributed; they do not appear on your transcript. Your rank in your class also appears nowhere on your records. Rank in the class is known only by the registrar and the dean. The only uses rank is put to is in issuing invitations to partake in the Inter-seminary Seminar senior year and, to a lesser extent, in considering candidates for scholarship awards. Thus we try not to use grades in a comparative sense and hope that that will get rid of some of their competitive side.

The Worship and Community Life Committee is eager to try for a community wide coffee time. We plan to have our first on Thursday, March 1st, after chapel. It will be held in the mail room (where we had it during orientation week). Come if you can.

5- Seniors have a unique opportunity to take part in a special program to learn something about alcoholism. This is a problem you will meet relatively quickly in any parish you go into. AA started last year a program of inviting students to attend AA meetings to learn something about how they operate. Right now the program is functioning in two medical schools: Georgetown University and Temple University. We are one of the 3 theological schools who have the same opportunity. It only takes one evening and it can provide you with many helpful hints. If you have lost your sheet, just drop a note in my box.

6- I need four (4) more senior students as guinea pigs for the Readiness for Ministry Program. Chance of a lifetime, never to be offered to you again. Don't miss it. Let me know if you are willing to a few hours of time.

Have a good semester!!!

Faith E. Burgess

IMPORTANT ADDITION TO CHAPLIN'S CORNER

A joint Ascension- Seminary service will be held at 8 P.M. on Ash Wednesday. During Lent there will be weekly services on Wednesdays organized by the joint Ascension-Seminary Committee. All except Ash Wednesday will commence at 7:30.

Margaret Krych

A FIELD OF DAISIES: DECISION FOR MINISTRY
by Wanda K. Snyder

The poet looked on a hillside and saw daffodils; I look and I see daisies. Daisies remind me of a little girl who was part of my decision for ministry process.

The social worker's background information sounded like a textbook case. I reviewed it mentally as I drove to the Zivak home for my initial speech and language evaluation. Daisy was the fourth and last child of a couple in their late thirties. Within a few hours after delivery, Mr. and Mrs. Zivak received Daisy's diagnosis of Down's Syndrome.

Mrs. Zivak didn't appear interested in Daisy's language development. She was preoccupied. Her barrage of questions was centered on her guilt feelings for having conceived a mentally handicapped child. She stated she felt it was her punishment for her not being a "good" mother for her first three children (self-diagnosis). It was really hounding her that she was responsible for Daisy's "condition."

She questioned if God were punishing her. I suggested she discuss this with her priest. She continued however to recycle the issue although I explained my role on the infant stimulation team was to assess and prescribe activities for language development.

I wanted dearly to respond. I wanted to tell her that God doesn't punish an unborn fetus for parent's behaviors.

I desired to tell her it is normal to feel guilty but that she could turn that energy into being the kind of mother for Daisy she felt she had not been for her other three children.

I wanted to tell her that God could turn those strong, negative guilt feelings into positive feelings of love and concern for Daisy and other children with handicaps.

I felt strongly that Mrs. Zivak needed God in that conversation, not an assessment of Daisy's receptive and expressive language skills.

At this time I was in the process of making my decision for the ordained ministry. Daisy assisted in my positive response.

THE JOHANNINE LITERATURE

"Tear him for his bad verses." - Shakespeare

Source, Redaction, and Textual,

We fledgling scholars know

Are ways to learn the Bible

And as exegetes we grow.

"Historic" or "Historical"?

The difference is so subtle;

But learn it well if to a skeptic

You need a good rebuttal.

And once we learn our criticisms,

With Gospel Parallels, to boot,

They let us know that, without faith,

The Word ain't worth a hoot.

Message to co-editor Ruth: don't be upset because Crazy Peter thinks he is under the influence of Mafiosi Gnomes. One must realize that anyone who wears an Islanders' jersey in the midst of Flyers' territory is a few bricks short of a full load. I hope no one is upset at such a brief version of this week's contribution, but it's too cold to type here on Patmos this week. Considering the source, brevity sans vulgarity is a blessing none should deny.

Auf Wiederschreiben,
Johann

CULTURE AND INTIMACY

Lee Marvin's former housemate is suing him for 1.7 million dollars because she gave up things for the relationship and now expects restitution appropriate to her sacrifice. The whole business would be laughable were it not another depressing indication of how intimacy is being devalued in American society. At the heart of this devaluation is the frequently unexpressed assumption that relationships have no sanctity of their own but find their proper use as vehicles for self-expression, self-advancement, self-realization, and self-aggrandizement. When we enter a bookstore we are confronted with rows of self-help books which proclaim the joys of manipulating people to the end of achieving complete autonomy and self-sufficiency. Turning to the magazine rack we find unabashedly exploitative magazines like Playboy and its more subtle and insidious counterparts like People. Turning on the television we are greeted by a barrage of programs which thrive on the banalization of human relationships and by an onslot of commercials which use intimacy to sell such things as toothpaste and iron supplements.

Well, so what? Is it all that serious? For Christians I think it is because for Christians the degradation of human love and intimacy is the degradation of humanness because it is through our love of another concrete human being that we discover life under God. In intimacy we encounter both our fallen condition and the grace of God's presence, we encounter the inexplicable mystery of ourselves and others, we encounter our creativity and our receptivity, we encounter pain and the grace through which pain is transcended and transformed. Intimacy is life itself -- the rhythm and substance of our communion with God. When intimacy is degraded and destroyed this communion is ruptured and we lose our bearings. When a society cultivates and institutionalizes the degradation of intimacy, when it weaves it into the fabric of public expression and public life, it courts its own destruction. For history tells us that the dissolution of major cultures and civilizations has nearly always be accompanied by the disintegration of personal relations within those cultures and civilizations.

There are many pressing items on the Church's agenda which appear to be of greater moment than the issue under present discussion. But perhaps the Church is once again concerning itself too much with effects and too little with root causes. The spiritual needs of its members and the stability of society as a whole might be better served if the Church directed its attention to our degradation of intimacy.

Galen Tinder

FASTNACHT

The Fastnacht celebration at Mt. Airy will begin with a closed circuit television production entitled "Sunday Morning Live" (A spoof on Saturday Night Live) on Tuesday, February 27th at 7:30 pm in the Amphitheater.

Beginning at approximately 9:00 pm, there will be the Mt. Airy version of "The Gong Show", a conglomeration of various and questionable talents displayed by our student body.

Come and celebrate with us.

BROTHERS BOB

These reviewers have just seen a preview of an exciting, upcoming television event. The impact of this event will be greater than that of "Roots," "Gone with the Wind," "The Holocaust," and "Mork and Mindy" all combined. The show is entitled "Sunday Morning Live" and it will be broadcast on Tuesday, February 27 over channel 1, WBOB, and its affiliates. Starting time will be exactly 7:30 P.M. Eastern Time or 6:30 Central and Mountain Time.

Not only is there fine technical brilliance but also the performances of the "Not Ready for Liturgy Players" gives a new meaning to the word "acting." These reviewers were particularly moved and impressed by the following items which you should be careful not to miss: "Bowling for Indulgences," "Charlie's Chaplins," & "Dr. Jeske and Mr. Hyde." Also there was an especially unforgettable performance by those two Czechoslovakian brothers: Jorge and Hortec. A special guest appearance by Mork gives the show a universal flavor.

When watching the show be sure to keep an eye out for double entendres, plays on words, puns, and corny jokes. This is the kind of humor that the world has been in desperate need of for many years.

Special Note: If your television set cannot receive channel 1, the Social Activities Committee will provide reception for those who show up in the Amphitheater, so you have no excuse, you turkeys! Don't be late, one of the best scenes is at the beginning!!!!

LETTER TO THE EDITORS

We received the following picture, with the accompanying question:

Our gull cannot get his head down any farther than this, and bumps into things. Is there anything we can do? H.L.F.



Dear H.L.F.,

You have no ordinary gull to begin with. He looks to me like a rabbit backing up. If he is a gull, it is impossible to keep him in the house. Naturally he will bump into things. Give him his freedom.

Peter Breitsch

CREDITS

Editors: Peter Breitsch & Ruth Hankins
Production Manager: Asha George
Typists: Peter, Ruth, Cheryl and Galen

WE STILL NEED HELP COLLATING THE PAPER ON
WEDNESDAY EVENINGS AFTER DINNER

CORRECTION IN PHONE DIRECTORY

There has come to our attention a mix up of phone numbers involving Bob Stott, Scott Larson and Ann Larson. The correct numbers are: Bob and Scott - 242-3653
Ann Larson - 242 9117.

UNION 7301 (SPOUSE'S CLUB) presents Dr. Foster McCurley to give a series of three lectures concerning the Lutheran understanding of the Word of God through the Lutheran Confessions, Sacraments, and the priesthood of all believers.
TIME: Thurs, evenings, March 15, 22, 29 at 8:00 P.M.
PLACE: Tappert Room in the Library

EIN MANNLEIN STEHT IM WALDE GANZ STILL UND STRUMM;

ES HAT VON LAUTER PURPER EIN MANTLEIN UM.

SAGT, WER MAG DAS MANNLEIN SEIN, ... DAS DA STEHT AUF EINEM BEIN...

This little riddling rhyme from the opera "Hansel and Gretel" may have nothing to do with gnomes but it certainly serves the purpose of getting your attention.

During the past week, I have been pursuing the subject of gnomes with great interest. Upon consultation with our resident expert, I have unearthed certain historical evidence which might be of interest to the community (note: none of this information is found in the exhaustive work of the alleged Williston Walker).

Round about A.D. 1200, the Swede Frederik Ugarph found a well-preserved wooden statue in a fisherman's house near Nidaros, Norway. The statue was only 15 cm. high and showed a little man with a tall hat and a large beard. The inscription on the pedestal read: NISSE - Riktig Storrelse, which means 'Gnome, actual height.'

The statue had been in the fisherman's family as long as anyone could remember, and Ugarph succeeded in buying the statue only after many days of intensive bargaining. X-ray tests have proven the statue to be more than 2,000 years old. It must have been carved from the roots of a tree that no longer exists because the wood is incredibly hard. The statue's discovery and dating illustrate what gnomes have always said - that their origin are early Scandinavian.

It was only after the Great Migration beginning in 395 A.D. that gnomes appear in the Low Lands - probably in 449, when the Roman outpost of Britannia fell to the Anglo-Saxons and Jutes. Some evidence of this comes from the statement of a pensioned Roman sergeant, Publius Octavus. He wrote the following description in 470 A.D. -

"Today I saw a miniature person with my own eyes. He wore a red cap and a blue shirt. He had a white beard and green pants. He said that he had lived in this land for twenty years. He spoke our language, mixed with strange words. Since then I have spoken with the little man many times. He said he was a descendent of a race called Kuwalden, a word unknown unknown to us, and there were only a few of them in the world. He liked to drink milk. Many times I saw him cure sick animals in the woods."

The gnomes must have established themselves in Europe, Russia and Siberia prior to the reign of Odoacer in Germany, although exact information is lacking. In fact, gnomes find writing history uninteresting, but it is rumored that they have certain secret records.

In his book of 1580, Wunderlich mentions that gnomes had maintained a classless society for more than 1,000 years. Except for their king, there were no rich, poor, inferior or superior gnomes. This is perhaps why they made use of the Great Migration to begin anew. It all sounds very plausible until he mentions a lost map which tells of a gnome king's palace and adjacent gold mines; apparently slave labor was used in the mines, and sometimes there were slave revolts.

Using this scant information that I have been able to dig up it is very difficult to make any firm conclusions. I can say that it is evident that the gnomes tried to assimilate with the people they lived among. By the time Charlemagne was crowned in 800 A.D., the gnomes had fully integrated themselves into our society. We must learn to live with these little people because they do influence our lives daily. According to my information there is a colony of gnomes living in this area and we should make attempts to understand their behavior. I will do my best to keep the community informed of any further developments. If you have any questions or encounters please submit them to the Seminarian and we will try to keep this seemingly small problem out in the open.

- Peter Breitsch -

CHAPLAIN'S CORNER

The highlight of worship in the coming week will be the special Holy Communion Service on Ash Wednesday. The Ash Wednesday liturgy in LBW will be used in the service. There will be opportunity for imposition of ashes for those who desire. Reception of ashes will be entirely optional. We hope that a large percentage of the community will be able to join in worship on this occasion. The preacher will be Dean Faith Burgess.

Brief services will be held at 5:00 pm on Monday, February 26, and at 9:40 am on Tuesday, February 27. Jean Barge will preach at Responsive Prayer on Thursday at 9:40 am.

DIRECTING DEACONESS DAMME

by John Hazel

It is a great joy to announce the installation of Sister Sophie Damme to the position of Directing Deaconess of the Deaconess Community. The service of installation took place at St. Paul's Church, Ardmore. The Presiding Minister was the Reverend Lloyd E. Sheneman, Director of DPL with none other than the Reverend James R. Crumley, Jr. doubling in brass as both preacher and installing minister. Dr. Bornemann's Heritage Choir assisted in the worship experience with the singing of three of his own pieces and Heinrich Schuetz's "Benedicite and Lord's Prayer." As part of his address Dr. Crumley reminded us of our call to service as a response to Christ's love for us and also commended Sister Sophie and the Deaconess Community as examples of Christian service to be marked by all.

Sister Sophie, 63, is a native of Wayne, Nebraska and was educated at the State Teacher's College of Wayne and also at New York University. Set apart in 1947 at the Baltimore Mother House, she has held a number of positions since then. She has served as a resident counselor and teacher of Christian Education at the Baltimore Deaconess School, coordinating editor of the Board of Parish Education, education director of the Deaconess Community and most recently as editor of resources for Educational Ministry with Children for the Division of Parish Services. She also supervises the Sunday School of Christ Church, Chestnut Hill, where Mary Anderson and I are currently doing our field education. An extremely able teacher and supervisor, Sister Sophie has provided us with a great deal of her knowledge and expertise. Loved by all who know her, we congratulate her and pray God's blessing on the taking of her newest post in the service of our Lord.

THE SEMINARIAN
7301 Germantown Ave.
Phila., PA 19119

FIRST CLASS