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KRAITH MEMORIAL LIBRARY

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LOGICAL

PHILADELPHIA

### MEN, A GENERIC TERM (EVEN ON A WASHROOM DOOR?)

A short film called "Included Out" portrays a problem experienced by a Japanese woman who is just beginning to learn English. She is informed that in the song, "Rise up Oh Men of God," the term "men" means both men and women, so she was also included. Then she was walking in a building and she saw a door labelled "Men." She walked in. Very shortly she came back out, thinking to herself, "I guess 'men' doesn't always mean both men and women."

This whole issue is becoming problematic even for those of us who are well acquainted with the English language.

Man can be defined as the male of the animal species "Homo Sapien." On the other hand, the term "man" is presented as being generic. Therefore, a tension exists, yet at the same time the meanings of the word become mingled so that masculine connotations overshadow the generic use of the word.

In this light, addressing women as "men" or "brother" is contradictory and ludicrous. Such masculine-associated language denies femininity. So it is possible to say that the women are being excluded or ignored. On another level, they are being asked to deny or ignore their own femininity, and thus an important part of their personhood.

If we examine the actions of Jesus, in this regard, we find that he recognized women and communicated with them. He perceived them as individuals having importance and needs. Furthermore, he addressed those lives, even in public, despite the fact that it radically violated the patriarchal mores of his era. (Mark 12:18-27, and para.; Mark 5:25-33, and para.; Luke 10:38-42, John 4:7-30.)

There are those who say that this whole issue of generic language is trivial, and involves much ado about nothing. We as clergy, however, must realize the importance of language.

Words form the bridges from one human being to another. We must always strive to see that these bridges go where we want them to go and that they are kept in good repair. When words no longer communicate what we want them to communicate it is time to use new ones to express ourselves. This is what the Church is being called to do in the language of its worship.\*

(continued on page 44 )

TO THE EDITORS

I would like to respond to the letters from Bruce Wallace and Chris Nelson which appeared in last week's issue. Bruce's letter discussed several complicated issues and I will restrict my focus to three of his most prominent points. First, he apparently denies the existence of "Christian truth" on the grounds that God revealed himself in history and that "absolute values are idolatrous." I do not think that the historical nature of Christian revelation permits the inference that there is no such thing as Christian truth. I can think of several such truths--that Jesus Christ is the source of our salvation, that Christians are called to love each other, and that suffering and pain are never the final word. Second, Bruce questions whether Marx's vision of a classless society was a "revolutionary ultimate concern" or merely a description of what would happen. In a sense I think it was both, a vision based on an economic analysis. The point I tried, perhaps unsuccessfully, to make in my article was that in the event that the vision was realized, the result would be the end of history because it would be the end of human development. I do not see this sort of utopian projection as consonant with what Christians believe about sin. Third, Bruce says that "freedom is manifest politically in the form of social responsibility" and that it is therefore incorrect to say that Marx denies human freedom. As a matter of fact, according to Marx it is impossible for our freedom to manifest itself politically because our political actions are determined by our position and interests within the economic order. This points to what I was trying to get at in the article, namely that Marx's analysis of what motivates people to act is so deterministic as to be incompatible with human freedom.

Chris finds value in Marx's method of political and economic analysis while rejecting his philosophical critique of religion. I agree with everything Chris says and would only go one step further to say that we should also be wary of Marx's determinism. Chris's letter helped me to focus on the one-sided nature of my article. This one-sidedness was to some extent deliberate and as a result stated things too starkly. I think that Marxist analysis can be very useful as a tool for identifying patterns of oppression. Moreover, in some situations, like the struggles for liberation in Latin America, Christians should be cooperating with Marxists for the attainment of common goals.

Galen Tinder

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YOU

by Ramona Carroll

You, you're the one,

He sent His only Son for.

You, you're the one

His Son bled and died for.

You wanted to have it your way.

You don't deserve a break today.

But at the cross

Christ did it all for you!



## MINISTRY AND ACADEMIC PREPARATION

Two related issues have been under recent discussion in the seminary community. One concerns the relevance of academic training and its relationship to professional ministry. The other zeroes in on the nature of ministry itself. This second issue has been raised in part by the recent statement on "Seminary Life Today" which appears to assume that ministers are called to a higher level of Christian commitment than are laypersons. As we reflect on these questions, which involve our purpose and identity as seminarians, it makes sense to begin with the second of the two since it seems appropriate to figure out what a minister is before deciding how she should be trained.

There are serious dangers, to which our Lutheran heritage makes us particularly sensitive, in any institutional elevation of the clergy over the laity. But I wonder whether we do not involve ourselves in an oversimplification by going so far in the other direction as to insist that there is no difference between a minister and a layperson whatsoever. After all, the minister has spent four years in specialized training and has been ordained by the church into an office which carries with it a special responsibility for the proclamation of the Word. Most of us would readily agree that the proclamation of God's love for humanity and of our redemption and sanctification in Jesus Christ is not something which should be confined to the pulpit but is the characteristic mark of all ministerial activity. Counseling, youth retreats, potluck suppers, community involvement -- all are opportunities for the proclamation of the Gospel in one way or another. This suggests that the minister is a person who has been called by the church to embody in a unique way the significance of the Gospel for people's daily lives. Thus it makes sense for ministers to be people with some notion of what it means to be a Christian in today's world, and someone to whom others in the church can look for guidance as they struggle with the same issues and problems that the minister struggles with. This is not to say that the primary role of the minister is to provide answers, and thus there is a danger in identifying the minister as the resident theologian. I prefer to think of ministry in terms of attentiveness, communication, and compassion. But the context in which these ministerial virtues come into play is our individual and corporate struggle to figure out how to live sane, sensible, and purposeful lives in light of the Gospel of Jesus Christ. This brings us back to the first of our original issues.

When we enter the ministry we are going to want to make the Gospel as profoundly relevant to the day-to-day lives of our parishioners as we possibly can. When we succeed in connecting the Gospel with people's lives we are engaged in the proclamation of the Word, regardless of the immediate context. But this all presupposes a knowledge and comprehension of the Christian Gospel. Enter seminary education. I think we make a mistake if we assume that seminary education is concerned only with facts and intellectual stuff. This is a part of it but these derive their ultimate significance from the place they occupy within the larger context of the seminary's effort to equip us for the proclamation of God's Word. The final purpose, so far as I can see, of all these courses we take, is not for us to be filled with a lot of facts and ideas. The purpose of our time here, the purpose of our learning facts and ideas is for us to become attentive and compassionate pastors so that when we walk into the pulpit we will have something to say which will make a difference to someone else, and so that when we walk into a hospital room and find find someone near death, we can give words of comfort.

Galen Tinder

An increasing number of women are feeling excluded and dehumanized when such terms as "men", "brothers", "sons", "mankind", "he" and "him" are used. Because of language, therefore, the women may not be able to worship and to hear the Word in the services as fully as they ought. When we, as pastors, address our congregations as "men", "brothers", "sons" and "mankind" our words (and hence the Word of God borne in the liturgy and our preaching) do not reach some parishioners.

Can we as responsible pastors committed to bearing the message of the Gospel afford to continue to use ambiguous language which is offensive to increasing numbers of parishioners? Or is it time to use generic terms which carry no sexual connotations?

\*Rev. S. Neuffer Emswiler, Rev. T. Neuffer Emswiler, Women and Worship, (New York: Harper and Row Publ., 1974) pp. 8.

Architectonicus unitas  
Saskatoon, Saskatchewan

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#### CHAPLAIN'S CORNER

One of our 1978 graduates will be the guest preacher in the coming week. She is the Rev. Claire Burkat, assistant pastor at Holy Trinity, Abington. Claire will preach at 9:40 am on Thursday, May 3. Following the service there will be the usual coffee hour in the mailbox area. Women students particularly can take this opportunity to talk to Claire about her experiences as a pastor.

SBH Vespers will be held at 5 pm on Monday, April 30.

Tuesday, May 1, is the day we celebrate the apostles, St. Philip and St. James. Rev. David Wartluft will preach and celebrate Holy Communion at 9:40 am.

On Wednesday May 2, Glenn Zorb will preach at the 9:40 am Matins service. This is the day we remember Athanasius, Bishop of Alexandria.

Margaret Krych.

#### WANTED

Seminarian to preach at Masonic Home, Ridge Pike, Lafayette Hill (10 minutes from the seminary), from June 3 through September 2, 1979, each Sunday from 2:45 to 3:45.

Payment is \$20.00 per Sunday for 14 weeks.

Contact Rev. Bernard Thorpe 828-0736 or 828-3098 or see Bob LaRiviere for more information.

#### CONCERT

On Monday, April 30, 1979, the LTSP Choir directed by Professor Robert Bornemann will hold a concert at the Seminary Chapel. The concert will start at 8:00 pm and all are welcome!



FATHER JOHN'S CONFESSIONS  
(and traveling road show)

I have often wished that life could be more like sports. Think how great it would be to receive a standing ovation from 40,000 people for a brilliantly changed diaper or a well delivered lecture. What parents need is more applause. Parents would also benefit from being able to call time out when things got rough or one of the kids asks a tough question (like why does everyone else's navel go in and mine goes out?).

I'd like to see a penalty box for when kids get "naughty." (I'd give John 2 minutes in the box for not eating his beans) Of course, there would be a referee.

SHE: "Do the dishes!"

TWEET!!!

REFEREE: "Foul on #1. It's your turn to wash."

HE: "Your mother is fat."

TWEET!!!

REFEREE: "Foul on #2. No fat jokes."

What about the two minute warning? You'd have two minutes to straighten out the problem plus an automatic time out to confer with your coach.

Salary is another area that would be improved. (If I didn't get the contract I wanted I'd play out my option and sign with another family for big bucks.) Unfortunately this ruins competitive balance because the rich families would get all the best parents. There are other drawbacks too.

SON: "Dad, you've been traded to a family of eleven in Cincinnati."

DAD: "Why? I had a good year last year."

SON: " True, but you can't go to your left anymore and your "birds and bees" lectures are getting worse, and you've begun to answer questions with "because."

DAD: "It's not easy to answer consistently when you're injured. You know I pulled a throat muscle. This is the thanks I get for playing hurt."

SON: "Dad, be reasonable. The change will be good for you. They have three kids in diapers: You were always a good clean-up hitter. Besides, we got 2 first round draft choices for you and a father to be named later."

PERHAPS IT WOULDN'T BE SO GREAT AFTER ALL.

"Father" John

ATTENTION ALL STUDENTS!!!!

Although I have not yet assumed office there are a few matters which will make the adjustment to the next academic year a bit easier. I would like to make tentative appointments to the chairs of standing committees so that those people assuming the responsibility may have the summer to make plans and organize their thoughts. These positions are as follows: Nominating committee, one chairperson; Social Activities committee, one or two chairpersons; Student publications, one or two chairpersons; Co-operative bookstore committee, one or two chairpersons; Social Ministry, one or two chairpersons; Refectory committee, one or two chairpersons; Athletic activities committee, one or two chairpersons; Dorm council, one or two chairpersons; and The Seminarian editorship. It is my hope to place one person in each chair, however where two people are willing to share such responsibility I see no problem. Please make your willingness to serve known to me by May 4. Appointments will be posted on May 7th.

I am also in need of a number of people who would be willing to help plan and implement Orientation for next year. Because most of the planning must be done over the summer I would greatly appreciate any help from those people who will be in the Philadelphia area. If you have any ideas or concerns about Orientation, I would be very grateful for them as well.

Kevin A. Ogilvie

## BROTHERS BOB

Listed below are some reasons why the Brothers Bob weren't in last week's paper. Number them according to credence, 1 being: "I believe" and 10 being: "Whattoya take me for, an idiot?" and 5 being the midpoint - "I couldn't care less."

- 1- They OD'd on jelly beans at Easter.
- 2- Ed Perry was in town.
- 3- They were kidnapped by gnomes.
- 4- They were trying out all the topics in Chapter 7.
- 5- They forgot about it.
- 6- There was nothing to write about- the campus is too boring.
- 7- They couldn't raise bail quick enough.
- 8- They were offended by Galen Tinder's nasty comment that they were devested and couldn't write.
- 9- Peter Breitsch got back late from his vacation.
- 10- It was spring, and in spring you know what a young man's fancy turns towards, don't you (ask DPL).

HOT DOGS: What were Bob A. and Ruth S. doing in the stacks at 1 AM? - we know they weren't playing tennis... Confidential to Tom W.: we would suggest at least cucumbers, what do you think Jean?... Do you know that Glenn Z. is pure and innocent and Arlene S. is naive? - or is it the other way around?... It seems that Cheryl M's intern church is seeking to make her feel at home next year, they've already scouted out a tree for her... Confidential to Bruce T.: we heard you snickering even here... And speaking of birds, Mark O. thinks he's a cardinal.. The record for making the rounds of the third floor is eight, get your putter and try to beat it... Let's hope for Sue's sake that Pete A. won't bring his work home with him... Joyce H. was caught reading her Bible the other day- DPL would be proud of her... Everyone knows that Galen just runs away from his troubles, we wish he'd just run away... Jerel, who the devil is Ted?... Has anybody heard the story about Galen, Asha and Stan Steele's bed? And what does it have to do with a past quote of the week?... Notice to Chris and Earl Knauss - there are many who would jump at the chance to take Christopher home with them, if you ever want to get rid of him, contact the Brothers Bob and they will arrange everything... Tim and Mary-Carlton Lull have decided to renew their social activist roles by campaigning for double beds in nursing homes. That's what we call planning ahead! (cf Chapter 9)... Paul Scheitlin- will you please do something so we can get your name in the column this semester? Amen. Allelulia!!!

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## FOR SALE

Harley Davidson '74 Motorcycle. 175 cc Street or Dirt Bike. Purchased new in '77. Only 1200 miles. Excellant condition. \$600.00 - firm. Comes with helmet. Jim Bowers 242-6408.

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## CARILLON CONCERT

Bruce Todd will give a carillon concert at First United Methodist Church of Germantown, 5023 Germantown Ave. Monday-May 7th from 7:30 to 8:15 pm. All are invited and you can go up in the bell tower and watch Bruce play the carillon. (A tower experience?) Sponsored by the United Methodist Student Association of LTSP, your usher, Quasimodo.

MINUTES  
APRIL 9, 1979 STUDENT BODY MEETING

I. CALL TO ORDER/PRAYER

II. The Reading of the Minutes was waived.

III. The Agenda was adopted.

IV. The Report of the President

A. Nominating Committee, Curt Wolf, rep. Nominees: Pres.- Peter Breitsch, Kevin Olgilvie; Sec.-Beth Johnson, Pat Wirick.

B. DPL-Lifestyles document. Discussion for the meeting on April 18.

C. Ad Hoc Committee on Black Awareness: Coffee-house on the 17th in the Rotunda.

D. Student Rights and Due Process. A whole new document is going to be drawn up.

E. Curriculum Committee report to the board committee on Educational Policy and Practice. Committee members: Burgess, Lull, McCurley, Hughes, Curt Wolf, Mark Foucart. The committee is presenting the Faculty with a new curriculum proposal will provide for the same number of free electives, though the developmental courses will become required ones. Detailed information may be gotten from Mr. Curt Wolf.

F. Intern Director Search: Ed DuFresne; Apr.20, Dr. Barry Hong; Apr.27, Pastor Greg Jackson; May2, Pastor Stewart.

G. Treasurer's Report.

H. Committee Reports: Social Ministry statement of purpose was read and amended for inclusion into the By-Laws. Vote: 28 pro; 2 con. More detailed info available from Mr. Bob Stott.

I. Old Business.

J. New Business: There will be a worship celebration in the Chapel when Idi Amin's fall is announced. See John Mugisha. A proposal was made to extend the library hours by a system of volunteers.

K. Women's concerns. There was some discussion concerning whether or not this committee should submit a charter to the Student Body in view of the nature of their activities.

L. Announcements: Next Executive committee meeting is to be on May 7, at 3:30pm.

Respectfully, *Philip G. Emanuel* (Philip G. Emanuel, Sec.

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XXX

(Romans 8:1)

Xs on my grimey windows spelled out: I was a condemned tenement building. I really let myself go. My heating and electrical systems were shot. Crumbling stairs and falling plaster made me dangerous, even to myself. I allowed rats and roaches to takeover my rooms. Rain flooded my corroded basement, leaving me unable to stand.

I knew that I deserved to be torn down. Yet, I flung open my decrepit door echoing a plea to be re-established.

He, who was demolished for me, rushed inot my boiler and ignited it with His eternal flame. He re-wired me. Now I am hooked up to His current.

The vermin fled. My foundation stands secure. Joy filled my boiler when I discovered that my Renovator had wiped my windows clean of those accusing Xs.

Ramona Carroll

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Election Results of the Student Body elections: Pres.- Kevin Ogilvie

Treasurer - Beth Johnson



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 (Lk. 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, and 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, Johanna, and Mary the mother of James and the other women (Lk. 24:10) 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." (Matthew 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 to heaven in a cloud (Acts 1:4-9).

Finally Jesus appeared to the disciples in Galilee on 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 (I Cor. 15:3-8).

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

T. Diatesseron

(found in an old SEMINARIAN, c. 1975 A.D.)

THE SEMINARIAN  
7301 Germantown Avenue  
Philadelphia, PA 19119

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