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PROFESSIONAL LEADERSHIP EXECUTIVE SEEKS
TO RECONCILE INFORMATION ON ORDINANDS

A Lutheran Church in America division executive will be polling the church's 33 Synod presidents to attempt to determine why a number of candidates for ordination remain unplaced even though "at least half a dozen synods" say they need candidates.

Also a puzzle is why nearly one-sixth of the 298 persons expected to be eligible for ordination after graduation in June 1979 are no longer eligible,, said the Rev. Dr. Lloyd E. Sheneman, executive director of the LCA'S Division for Professional Leadership.

Dr. Sheneman reported on the LCA'S clergy placement situation to the division's management committee, which met here Nov. 1-3.

In September 1978, 29 candidates from the spring seminary class still were awaiting a call to parish or to other positions, Dr. Sheneman said. IN January 1979 synod's estimate that they would have 305 candidates for ordination in the spring, but only 235 openings, at most.

But since then, several synods have "appraised us of other opportunities" for placement, indeed, at least half a dozen synods have expressed a "continuing need for qualified candidates," Dr. Sheneman said.

There were 298 candidates for ordination following graduation in spring 1979, according to DPL statistics gathered from LCA synods. The latest statistics (Aug. 31) show that 101 remain unplaced.

Of the 45 candidates "Available for call," 16 are in the process of receiving a call, Dr. Sheneman said. The remaining 56 of the 101 are not currently available for calls--seven have gone on to graduate study, nine have been rejected for ordination, 23 listed as "postponed", seven as "not available," six as "not seeking a call," and four as having withdrawn.

What such terms as postponed and not available mean in synod reports is not clear in all cases, said the Rev. George L. Garver, an associate director in DPL'S Department of Leadership Support. That is one thing Dr. Sheneman hopes to clarify in his correspondence with the synod presidents, Pastor Garver said. But generally, "Postponed" and "Not available" cover such cases as persons who need to pick up one more seminary class in the fall needed for graduation or persons postponing ordination to rear their children, he said.

Toward a Report on Ministry - DPL pg. 13

"Though the Spirit God assures us that whether a Christian ultimately steps into the office (of the ministry) or steps onward in the ministry of the universal priesthood, Christ is present in grace."

Sherry Hour has been well attended these past months. In efforts to have cheese and crackers for you as you drink Sherry or wine, it is necessary for all to contribute the amount requested and a little more. As it is turning out on an average we consume 12-15 dollars a week in wine and 2-4 dollars in crackers and cheese. So far the average income has been 9-10 dollars. We are not breaking even. If we are not able to break even cheese and crackers will disappear.

For all those who have contributed their time in helping set up and take down, I greatly thank you. For everyone contributing as they do, thanks, let's keep it up.

The last Sherry Hour of the semester is the 18th. Take 45 minutes off from studying for an exam and come over. We will festively celebrate the near end of exams, near end of the semester, and the coming of vacation and more importantly the coming of Christmas.

Jeri Brown

TO THE EDITORS AND THE COMMUNITY

In the last issue of the Seminarian, there were two "gossip" columns. Also included was a claim from the editor that "there was more material than could possibly be printed in the New York Times." Hyperbole excepted, I was immediately curious why, in the face of such a wealth of material, it was necessary to include two examples of such a specialty column. Yet my concern went even deeper than this, to the very existence of such a column in our newspaper. I realize that the columns are appreciated by a great segment of our community, but I wonder why. I personally find them neither edifying nor informative. On the contrary, I find them elitist, since only a subgroup are "in" on their referents. I also easily tire of their humor - a string of rather obvious double entendres. As one appreciates good wit (as many will attest), yet is at present struggling in a real way with his own sense of taste and timing in humor, I am well aware of the messages which can be and are conveyed in one's jokes. It seems to me that a community which experiences some of the problems stemming from gossip, rumors, hearsay, and stories-out-of-school, that we should think twice about including a column which highlights this practice in its newspaper. What message are we conveying? I invite response, dispute, and even agreement. Let's talk.

Peace,

Fred McElderry

Dear Fred: Your points are well taken and I share in your concerns. I hope that the community will respond to your letter so that we, as an editorial staff, know what is most appreciated by the whole community.

A MULTIMEDIA PRESENTATION

"God's Response," a screening in the amphitheater on Wednesday, December 5th during Convocation, of a multimedia presentation produced during internship by Richard Michelsen with the aid of the Lutheran Center, Park Ave. South, New York City. The show deals with God's creation and its goodness, our stewardship of the gift, and God's response to us. The production uses 450 to 500 slides projected on three screens in coordination with a voice and music sound track. The program was produced for a parish Holy Week service.

Richard Michelsen

NEW COURSE NEXT SEMESTER

Following is a synopsis of the new second semester course:

"A LIFE OF FAITH AND LOVE: LUTHERAN DEVOTIONAL WRITINGS AND CONTEMPORARY MINISTRY No. 719

Edward R. Sufresne, Instructor

PURPOSE:

- to become familiar with some of the classical devotional writings in the Lutheran heritage.
- to apply what the devotional writings can teach us about the Christian life of faith and love to our own lives and to the practice of ministry in these times.

FORMAT:

- the class will meet on Friday mornings from 8:00 a.m. to 11:10 a.m. in the second semester.
- class time will be divided into three parts: a discussion of the week's reading, a lecture on a theme taken from the readings and applied to the practice of ministry, and a time for sharing some implications for our own lives and the life of the Church.
- guest lecturers will be invited to the class throughout the semester.

READINGS:

- Martin Luther, "The Freedom of the Christian"
- Martin Bucer, Instruction in Christian Love, (second part)
- Johann Arndt, True Christianity (selections)
- Philip Spener, Pia Desideria (selections)
- Henry M. Muhlenberg, Journals (selections)
- Soren Kierkegaard, Fear and Trembling
- Dietrich Bonhoeffer, Life Together
- Dag Hammarskjold, Markings

REQUIREMENTS:

- Each week students will be asked to submit paragraph answers to four questions dealing with the assigned readings.
- Each student will be asked to serve as moderator for a class discussion.
- Each student will be asked to submit two drafts, a preliminary and final draft, of a paper ten to fifteen pages in length on a topic chosen from a list of suggestions.

SOME LECTURE THEMES:

- Making the Connections: Prayer and Ministry
- Piety and Politics
- A Ministry of Discernment
- Union with Christ in Faith, with one's Neighbor in Love
- Solitude and Community
- Ambition, Rivalry, and Success in Ministry
- Late Medieval Piety
- Ministry and Transparency

An optional, suggested reading list of contemporary, ecumenical readings on the devotional life and ministry will be available to complement the lecture themes.

CREDITS

Editors- Pete and Ruth

Production Managers- Peggy Sue and Asha

Typists- Joanne, Wanda, Cindy

Collators - the multitude which surround Jesus.

"LORD, WE HAVE SEEN YOU HUNGRY...

HELP US TO SHARE."

Those are the words printed on the envelopes of Love Compels Action/world Hunger Appeal. You will be receiving one of those envelopes in your mailbox next week.

NEXT WEEK AT MT. AIRY WE ARE HAVING A WEEK OF EMPHASIS ON THE HUNGRY PEOPLES OF CAMBODIA.

The Social Ministry Committee has been thrilled with the spontaneous eruptions of concern for the hungry peoples of Cambodia. Our seminary Executive Committee has undertaken to have offerings for world Hunger at our weekly services of The Eucharist. The 7301 Club recently held a World Hunger Meal and donated money to the appeal. One of our seminarians walked in the Philadelphia CROP walk for the hungry and received pledges of \$95.50 which was designated for Lutheran World Relief. Our heads are not just buried in our textbooks. WE ARE A CARING COMMUNITY!

Next week we want to engage the entire seminary community in thoughtful eating, praying and giving to World Hunger Appeal. We especially are concerned about the devastating, mind-boggling situation in CAMBODIA.

In a letter to all synods of the LCA, dated November 21, 1979, our President, James R. Crumley Jr. and the Love Compels Action/world Hunger Appeal Director, Robert W. Stackel urge our participation:

"in this mission of mercy to the starving in Cambodia by having special offerings now and encouraging a generous response. Send the offerings through your synod treasurer designated only 'Love Compels Action/world Hunger Appeal'. It is not necessary to designate for Cambodia, since Cambodia is a high priority among world hunger projects. The needs will continue for a long time so that your assistance will arrive soon enough if sent promptly. Contributions for Cambodia sent through the church will do the most good because the overhead is so very low compared with almost all other organizations."

OUTLINED ACTION FOR NEXT WEEK IN THE MT. AIRY SEMINARY COMMUNITY:

- A Cambodian Rice Meal will be held in the refectory at LUNCH on MONDAY. Rice will be part of menu. We encourage you to eat only a serving of rice to identify more deeply with Cambodian peoples.
- World Hunger Appeal boxes will be placed on all dining room tables and in other community gathering places for your offerings.
- Love Compels Action/world Hunger Appeal ENVELOPES will be placed in everyone's mailbox next Monday morning.
- Community persons who do not eat in refectory are asked to have a RICE MEAL in your home or apartment Monday noon or evening.

COLLECTION of envelopes and boxes will be done on THURSDAY, Dec. 6'th. Give Santa Claus a birthday gift: money for food for his Cambodian children. ON CAMPUS dorm and apartment dwellers will have a knock at your door or hear your doorbell ring. Be prepared to give the caller your filled envelope. OFF CAMPUS dwellers will bring your envelopes to the MAILBOX AREA between 10:00 a.m. and 12:30 noon. A member of the Social Ministry Committee will be there with a large rice bowl to receive you.

THE JOHANNINE LITERATURE

Sorry not to have written for a while, but a bad case of writer's block infested Patmos. That's all cleared up now, as a good term paper for Dr. Lundeen is as good a laxative as anything. In preparing my Summa Theologica, I came across some definitions often overlooked in theology today.

Theodicy - companion piece to Homer's The Iliad.

Dogma - a pup-bearing bitch

Paradox - two piers in the harbor

Hermeneutics - Mrs. Neutics' son, Herman

Exegesis - your opinion of a given pericope

Eisegesis - someone else's opinion of the same passage

Third Use of the Law - a doctrine recognized by Luther, but embraced by Calvin, proscribing behavior after the effects of grace; applicable only to those whose attitudes and actions you dislike.

Imbibio ergo sum - "I drink therefore I am" ; fundamental expression of existence by one of the more playful philosophers.

Dichotomy - a distinction proposed by someone with whom you disagree

Amazing Grace - She sure is!

A Mighty Fortress - publishing company reaping profits from sales of required seminary textbooks

Althaus - a compiler of Luther's theology, often mispronounced as outhouse

Pastoral - When, in interpersonal transaction, you smile and act interested, but you're actually bored to tears

Practical affair - one where your spouse doesn't find out

Homilectics - Middlers' Magical Misery Tour

Apologetics - the field of justifying why theology doesn't have to make sense

Theology of the Cross - one espoused by angry theologians

Angus Dei - a form of natural theology; bull worshipping in Scotland

Sin - what everyone else has plenty of

Original Sin - a "No-No" never tried before

The Fall - third movement of Vivaldi's The Seasons

Temptation - experiences that make you wonder if it's worth it to decide for Christ

Liberation theology - the doctrines which encourage action on behalf of the oppressed and serve to make the rest of us feel guilty

Process theology - a convenient way of avoiding taking a stand

Eschatology - a label placed on anything at the tail end of theology which is otherwise unclassified.

Auf Wiederschreiben,

Johann

BIBLIOGRAPHICALLY SPEAKING

The Krauth Memorial Library, celebrating this year the 70th year of operation, prides itself on its holdings and service. To maintain this stance requires the support and good will of each and every user.

Nearly every recent year has brought increased services and relaxation of restrictions in the use of material--a trend counter to most libraries today. We have instituted Sunday hours, allowed former non-circulating items such as reference works and bound periodicals to circulate overnight, extended loan schedules on audio-visual items, expanded our inventory of A-V hardware for loan, and instituted the possibility for study hall hours and use of the materials via a student volunteer program for weekend hours.

With this commitment to serve the needs of the seminary community, I find it inconceivable and inexcusable that items are removed, either to far corners of the building or outside the building, without accounting for them. Such practices should be unnecessary, and are certainly unethical and unfair as their lack infringes on the rightful expectation of other users.

Probably few of you imagine the hidden but amazingly high cost of such actions. The most real cost is the restrictions the library may have to place on access to materials to all because of the action of a very few. But we can also convert to dollars and cents the cost of several hours of searching by staff members for books not accounted for via the shelves and circulation records. What we spend in time and money for fruitless actions obviously comes from the total budget commitment for library services and therefore means more useful work goes undone or certain resources are not bought.

The honor system is a way of life that has ramifications beyond test periods. Each student is on his/her honor to abide by the rules which govern all, including library usage. It is also the role of the honor code as well as expected Christian behavior to bring to the attention of those whose infringement is noted the situation with friendly admonishment.

The use of library resources has been notably higher this semester than for many years. We rejoice in such a turn of events. It is a real gain with no increase in student body. At the same time it has placed strains on our service. Among other things, we are attempting to be more up-to-date on shelving returned items. To aid the orderliness of the collection please do the following:

- Sign out all items to be retained in a carrel or out of regular sequence
- Return all items to the circulation desk when using them in a part of the building other than in the vicinity of their shelving location
- Sign out all items taken from the building
- Negotiate with the Director of the Library any serious hardship caused by the rules and the peculiarities of your individual situation
- Do not pile books consulted at the ends of shelves--leave them on tables or return them to the circulation desk
- If you wish certain books in use to remain on a table for use later the same day, leave a note to that effect with the material.

Our entire endeavor is enriched when we serve each other. If there are signs that we as a staff are not helpful, please discuss them with us or submit them in writing for discussion at staff and/or Library Committee meetings. We, in turn, depend on you to support us in the demanding endeavor to maintain an adequate and orderly collection for the information needs of the seminary.

David J. Wartluft
Director of the Library

THE CHURCH'S GREATEST HITS

(Part V)

AS promised, this week begins a quick look at Christmas hymnody. One can hardly do justice to Christmas hymns, carols, and songs with a full semester course, so this will barely be an hors d'oeuvre. Just about any hymnal will contain some delightful surprises in its Christmas section, and for those who wish to get a bit further in, the Oxford Book of Carols is just jam packed with goodies.

This selection is taken from the New Catholic Hymnal. Written by Hamish Swanson with music by Ian Copley (commissioned especially for that book), one can only hope that its exclusion from the LBW was due to copyright problems or unfamiliarity. If you have a chance, take the hymnal out of the library and play the tune -- it's one of the nicest and most fitting I've heard.

In Babylon town By an alien stream
We had sadly sat down and slept with a dream.
Can you hear the pipe and drums?
Now he comes, now he comes.

In Bethlehem town There's no room at the inn
So she cradles him down and wonders begin.
Can you hear the pipe and drums?
Now he comes, now he comes.

Old Babylon town By an alien stream
May be tumbled all down, we've no need to dream.
Can you hear the pipe and drums?
Now he comes, now he comes.

Here now in our town There is room at the inn,
where we all may sit down His meal to begin.
Can you hear the pipe and drums?
Now he comes, Now he comes.

Notice the unexpected switch in the last verse. If you're anything like me, you expected a banal "there wasn't room at the inn, but there's room in my heart for the baby Jesus." Christocentricity pops up in the most unexpected places.

Next week: An incomprehensible German Hymn that's half in Latin.

Mark Oldenberg

INTERN'S UNITE

Do you feel you are no longer appreciated? That the honeymoon is over? Here is an example of how my humor is being appreciated here in Royersford. After playing a very small joke on Marybeth, our church secretary, she wrote me this poem:

Roses are red
Pickles are green
Interns shouldn't be heard...
Nor should they be seen.

(an original by Marybeth Kuklantz)

Are you getting a common reaction? What happens after six months?

-a concerned intern, Mary Wien

Ed. Note: Knowing your humor Mary, it was probably well deserved.

A number of years ago, a monumental religious discovery was made which threatened to disrupt the whole Judeo-Christian world. At the time top religious officials decided to keep the news undercover for fear that it would cause another reformation.

The whole thing began when the Vatican council decided to refurbish all the buildings in the Holy City. It was supposed to be a complete remodelling including all floors, including the basement. As it turns out, the basement of the Vatican was in the worst shape, and the contractors had to rebuild all the walls and floors. In doing this they came across the remains of a body. This frightened all the workers, and created quite a furor among Vatican personal.

Upon the Pope's request, a team of experts were brought in to examine the body to try to determine whose it was and from whence it dated. After about two weeks of careful examination the committee was ready to disclose their findings. The Pope was to be briefed first, and then the announcement would be made to the rest of the world. Well, needless to say, the announcement was never made to the whole world. The Pope decided to keep it quiet.

Through some good reporting, the Watergate scandal and a couple of new popes, we, at the Seminarian office, have found out the truth. The body that was discovered under the Vatican was none other than the body of Jesus Christ. This caused such a scandal in the Vatican that the Pope needed to call in some experts from the "other side." It was at this time that he made a call to the one and only Paul Tillich, and summoned him to the Vatican immediately.

When Tillich arrived in Rome he was greeted at the airport by some of the Pope's top officials and hurried off to the Vatican. When he came to the Vatican, the Pope greeted him immediately and filled him in on the events of the previous week. The Pope was practically in shock, and didn't know what he was going to do. After all, Christianity was built on the presupposition that Jesus Christ was raised from the dead, and that he ascended to heaven. His bones could not possibly be still around on earth. The Pope took Tillich to the basement to see the evidence for himself.

The Pope then asked Mr. Tillich what could be done. Should the people know about this discovery?

Tillich replied, "You mean he really existed?"

THE SEMINARIAN

7301 Germantown Ave.
Philadelphia, PA 19119

FIRST CLASS
