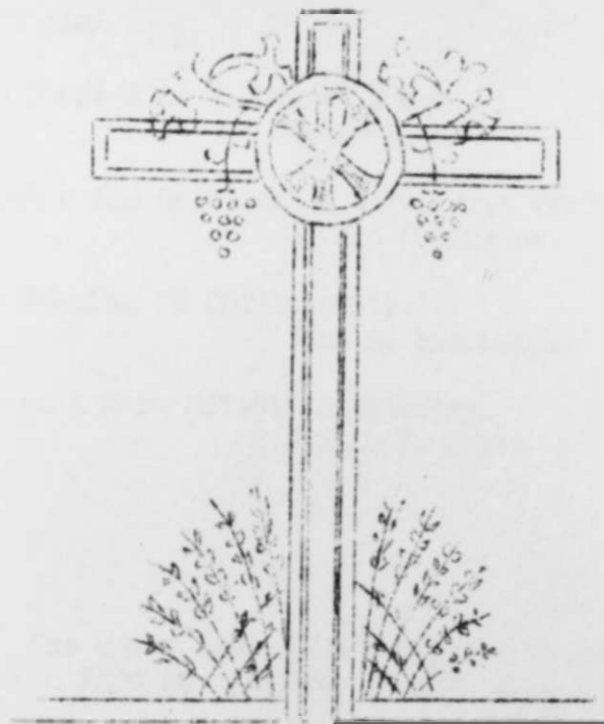


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The Seminarian



The Seminarian



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"Christ is risen!"

Christ is risen! The empty tomb is the most joyful message of Christendom. The cry, "He is risen; He is not here!" is one of the most familiar words of the Gospels. So familiar is it, indeed, that it is often taken for granted. Each Eastertide ought to be a time when Christians (even students of theology) take special thought of the meaning of the Resurrection.

In a more narrowly theological sense, Christ's rising from the dead is the capstone of our reconciliation. It is God's seal of approval on our Lord's ministry and passion. Without it we have no hope of salvation, no hope of fellowship with God. The Resurrection is a triumph. God is victorious over sin and death and the power of the Devil. Sin and evil have been nailed to the cross and now the risen Lord, having spoiled principalities and powers, triumphs over them, and reigns until this victory be consummated by His enemies' being crushed under His feet.

But this triumph is also our triumph, for by God's love we are delivered from the powers of sin, death, and the Devil. God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

The Resurrection has profound meaning for our devotional life. Like Saint Paul, the Christian feels keenly his closeness to the passion and triumph of Jesus. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. In Christ's death, we die. In his burial, we are buried. In His rising from the grave, we rise. We die in Christ, and even as He rose again from the dead, so we live, yet it is not we who live, but it is Christ who lives in us.

Consequently, the Resurrection is significant and determinative for our lives. Because Jesus dwells in our souls--in the words of Paul--"the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me," The risen Lord crucified on Calvary, is the vitalizing force in our lives. The Cross and Resurrection are the basis for Christian life. In love we have been brought into the Kingdom of God; in love Christ dwells in us. In this same love we live witnessing the faith of the risen Lord before our friends, neighbors, and enemies.

The Resurrection signifies victory and reconciliation, the closest fellowship with God. It signifies life lived by the faith of Christ who died and rose again that we might live with him. Christ is risen! Christ is risen indeed!

THE PASSION AS A MUSICAL FORM

by

James Horn

Holy Week brings with it a renewed interest in the musical form of the Passion. The beginnings of Passion music can be traced back to the Choral Passions of the early church (perhaps as early as the fourth century). In those early days of the Passion music, the Passion according to St. Matthew (chapters 26, 27) was prescribed for Palm Sunday and the Passion according to St. Luke (chapters 22, 23) was prescribed for reading on the following Wednesday. By the ninth century, the Passion according to St. Mark (chapters 14, 15) was ordered for Tuesday in Holy Week and the Passion according to St. John (chapters 18, 19) for Good Friday. These Passions were customarily read by the Deacon of the Mass standing at the altar. The words of Christ were distinguished from the general narrative of the Passion through the use of the Gospel tone.

About the twelfth century this procedure was superseded by one which allowed for more dramatic recitation of the Passion story. In this more dramatic presentation, the Passion was read by three "Deacons of the Passion". The Deacon took the evangelist's part and recited the narrative material. The people (turba) and characters other than Christ were recited by the Sub-Deacon and the Priest intoned the words of Christ. In order to impress the congregation, which ordinarily would be unable to comprehend the Latin text, the participating clergy were generally selected so that their voices would be contrasting. The customary procedure was to select a tenor as Deacon, a bass as Priest and an alto as Sub-Deacon. It remains to be said that invariably in these early Choral Passions, Christ's cry, "Eli, Eli, lama sabachthani?" received a far more elaborate treatment than any other portion of the Passion. The customary musical phrase became traditional and found its way into later Passions including the Passions by the Lutheran composers, Johann Walter, Thomas Moncken and Heinrich Schütz.

It was inevitable that this recited Passion form would develop into a musical form for chorus. The first form of the Passion for a cappella chorus was known as the Motet Passion. The oldest example of the Motet Passion is one written for the Duke of Ferrara by Jakob Obrecht (1. 1505). The text for this Passion was a harmony of the four Gospels and was divided into three parts; 1. Christ before Pilate, 2. His condemnation, 3. His crucifixion and death. Obrecht used the traditional plain-song as *cantus firmus* (melodic line around which he wove an intricate contrapuntal pattern). The words of Christ were sung by a bass and, along with the words of Judas and Pilate, were usually in two parts. The rest of the Obrecht Passion was in the customary four parts (Discantus, Alto, Tenor, Bass).

Martin Luther preferred that Holy Week be observed by a recitation of the Passion story by a minister in the pulpit on either Good Friday or Palm Sunday. Nevertheless it was not Luther but the eleven hundred year musical tradition that prevailed for it was only a little more than a decade after the ninety-five theses were nailed to the door at Wittenberg that one of Luther's best friends, Johann Walter, presented the first Lutheran Passion. In this Passion the utterances of Christ were assigned to a bass while the minor characters' parts were taken by an alto and the parts for the people (turba) were written in simple four-part harmony. According to general usage, a sermon was inserted after Christ's desertion by the disciples while a moment for silent prayer was provided after the words "Jesus yielded up the ghost". (Matthew 28: 50). In Leipzig, Walter's St. Matthew Passion was generally presented at Palm Sunday Vespers and a setting of the St. John Passion (found in Gottfried Vopelius' Leipzig hymn-book of 1682) was presented at Good Friday Vespers. Due to its more dramatic nature, the Passions written by Walter and his successors were known as Scenic Passions. A large school of Scenic Passion writers grew up in the sixteenth century, both Roman and Lutheran, which included Thomas Monken, Melchior Vulpius, Claude de Sermisy, Tomas Luis Victoria, Orlando Di Lasso and William Byrd.

The greatest figure in the pre-Bach history of the Musical Passion was Heinrich Schütz (sometimes known by his Latinized name Sagittarius) who worked the Passion into still another form, the Oratorio Passion. Schütz, "the father of German music" studied under Giovanni Gabrielle in Venice and brought this knowledge of the Italian lyrical style back to Germany where he combined it with the German chorale style to form this new dramatic achievement, the Oratorio Passion.

Schütz wrote several Passions which, in regard to their texts, do not differ materially from that of Walter. These Passions were written almost entirely for solo voice, the "turba" choruses (people) and the duct of the false witnesses being the only exceptions. The introduction of the chorale into the Passion can be seen in the Schütz St. John Passion which closes with the eighth verse of "Christus der uns selig macht". In some other places, Schütz departs from tradition in that he makes breaks in the text in order to obtain a greater dramatic effect. Schütz also departed from tradition in that he intended to have these Passions accompanied by an organ. In these Passions of Heinrich Schütz one can see the seeds of the great Passions of Johann Sebastian Bach. The more complex treatment of the words of Christ, the dramatic treatment of certain words or acts, and the treatment of the turba passages all show the influence which Schütz had upon the later composer. The innovations of Heinrich Schütz made the Passion a composition in which, to quote C.S. Terry, "the traditions of the Passion remained uppermost—the Bible narrative, the Gospel characters and hymns of the Passion."

Many composers followed in the footsteps of Heinrich Schütz and, indeed it was not until the beginning of the eighteenth century that a change took place in the treatment of the Passion story. This new era in the history of Passion music was ushered in by a Passion written in 1704 ("Der blutige und sterbende Jesus") by Christian Friedrich Hunold—then associated with the libretto by Reinhard Keiser (1674-1739). It is this libretto

that interests us mostly for the music was undistinguished. The libretto showed only too clearly how the Passion had given way to the popular inclination to dramatize Bible stories. The libretto, rhymed throughout, contained no chorales and dispensed entirely with Biblical narrative. The work was divided into three "Soliloquia" or short cantatas: 1. Lamentations of Mary Magdalene, 2. Tears of Peter, 3. Love-song of Zion's Daughter. This form of the Passion of course invited disfavor by the clergy but its popularity is attested by the fact that a number of imitations were written in the following decades.

The reaction against the operatic treatment of texts was shown in the St. John Passion of George Frederick Handel with the libretto by Postel. In this passion the Bible text and the evangelist were used again. More prominent librettists than either Keiser or Postel were Brockes and Picander whose texts were less operatic than Keiser but more operatic than the traditional texts. The texts of these men proved to be very popular among composers of their day. Handel, Telemann and ultimately Bach based their texts in part, at least, on the texts of Picander.

Johann Sebastian Bach turned his attention to the Passion in the early 1720's and as a result some of the greatest music ever written was given to the world. Paul Henry Lang, the noted musicalologist, remarks that Bach's success in writing Passion Music was due not so much to his great musical genius, which it must be admitted was a help (1), but more to his "pure and sincere religious thought." Lang continues, "With him the Passion again became the most profound experience of the Christian soul, a proof and exercise of Christian faith."

This drama is interrupted and the action suspended from time to time by the insertion of arias, the texts of which are not based on the Bible, but on poems by Barthold Hinrich Brockes. One of these arias, "O see how His blood-tinted back resembles heaven", is a bit of pietistic poetry which is wisely left untranslated in American performances. A new, less objectionable text replaces it. Andre Pirro, in his work, J. S. Bach, writes that in the choruses sung by the crowd there "is manifested the rudeness and blind obstinacy of the people. Bach repeats the same music even when the text changes, giving an ingenious image of the stubbornness of the multitude and its lack of discernment." Despite Bach's great music and sense of drama, this work is rarely heard today, mainly because of its faulty libretto.

With the companion work, the St. Matthew Passion, it was a different story. While not ideal, the libretto by Picander (Christian Friedrich Henricke, 1700-64) was on a higher level than the libretto of the St. John Passion. Lang writes, "The librettist of the Passion according to

Several minor Passions have been ascribed to Bach, but they are insignificant compared to the two masterpieces, the Passion According to St. John and the Passion according to St. Matthew.

St. Matthew was not a poet of particular distinction, but in his arrangement Bach found the elements he needed: on the one hand, the solid churchly tradition, the unaltered narration of the Evangelist, dramatized by the choral settings of the cries of the people and the oratory of the soloists; on the other, the tender reflections upon the Lord's sufferings which corresponded to the feelings of the guilty and thankful soul, longing for redemption."

The St. Matthew Passion is far less dramatic than its predecessor, but it is also a far more coherent work. The solos fit right in with the narrative as do the chorales. While a detailed discussion of the work is not within the scope of this paper, it seems necessary to mention the novel beginning of this work; the choral fantasy for double chorus, two orchestras, two organs and a boy choir. The choruses represent the allegorical figure of the "Daughter of Zion" (mentioned above in the discussion of Menantes' "Der blutige und sterbende Jesus") who appeals to the crowd to "behold her betrothed, Christ, who is going to suffer martyrdom." This chorus is tremendously effective in the hands of a composer as fine as Bach, but in the hands of others of the age it becomes simply Pictistic drivel. Indeed, the St. Matthew Passion is so beautifully written that we can search through the music of all other composers and find not one composition so nearly perfect. Only Bach's supreme masterpiece, the Mass in B Minor, can surpass his own St. Matthew Passion.

In generalizing on Bach's Passion music we can see certain overall characteristics. The words of Christ, sung traditionally by a bass, are always given a fuller accompaniment than that given the words of the Evangelist. Usually the latter, a tenor, is accompanied by simple chords either on a harpsichord or by the strings. The former, on the other hand, is usually accompanied by a string quartet playing a moving part. This arrangement by Bach seems to stem from the Passion music of Schütz. Another characteristic which may also come from Schütz, is the curious treatment of certain words such as "death" or "blood." Unfortunately the English translations have robbed American audiences of the opportunity of hearing these descriptive passages correctly. The downward plunge of one and a half octaves on the word "death" or the tritone leap on the word "blood" becomes meaningless when it comes on the wrong word, as it does in many of the translations. One must hear the work in its original language if he wishes to admire the descriptive artistry of the composer.

Bach was the culmination of the history of the Passion for he brought it to unsurpassable heights. Lang writes: "The elemental Lutheran faith and strength of conviction which brought about the Passions of Bach vanished, together with the appreciation of the works which so nobly expressed it in music." The works which might be called Passion since Bach are really nothing but cantatas or oratorios. The more famous of these works are: Haydn's "Die sieben Worte am Kreuze" (1785), Beethoven's "Christus am Olberg" (1803), Spohr's "Des Heilands letzte Stunden" (1835), and Seiner's "Crucifixion" (1887).

EMPEROR AND GALILEAN: A WORLD HISTORIC DRAMA BY HENRIK IBSEN

by

Edward C. Lukens

Written as an epic poem during Ibsen's first visit to Rome in 1864, Emperor and Galilean was not published until 1892. In its present form it is a prose drama in two parts, each having five acts. It is in reality the story of the youth Julian who becomes emperor, and his relation to the Galileans, followers of the "Prince of Renunciation." As is the case in most of Ibsen's plays, we have here a man of ability, whose independence of action is challenged by the society in which he lives.

Caesar's Apostasy

As a youth, Julian is raised in the court of his cousin, the Emperor Constantius. The emperor fears his brilliance and has him shut up between the palace and the church. The supervision of his instruction is left to the theologian Hecabolius, who concocts elaborate orthodox lies to keep him from the philosophers and truth. Fortunately, Julian discovers that the church has been fostering hatred between him and the lecture halls. When his brother Gallus is chosen by Constantius to be his successor, Julian receives permission to go to Paganus and study "to learn to fight with the lions." He rejoices that he is free of his obligation to serve the state and can serve the Lord. But Gallus is killed. Julian, who has meanwhile become a disciple of the mystic Maximus, is given the title "Caesar" and becomes heir-apparent to the tottering throne of Rome. In conversation with the voice of a spirit he has learned that he was born to serve the spirit, and is to establish the empire, but he does not know what empire. "The way of freedom... is the way of necessity" attained by willing what is necessary. Thus spake the spirit.

Gregory of Nazianzus and Basilus of Caesarea, Christian friends, beg him not to assume the purple cloak, but the promise of the emperor's fair sister decides the issue. As heir-apparent, Julian proved his mettle by conquering the Alemanni. Fearful for his life, the king of the Alemanni called on Julian, as emperor, to spare him. This accidental acclaim as emperor precipitated a crisis in Julian's life. His wife Helena urged him on to sit on the throne. This move was anticipated, however, and Helena was poisoned by command of her brother, the emperor. During the long commemorative services in the church, Julian consults with the mystic, Maximus. He unburdens the terror of his life, saying, "My whole youth has been one continuous dread of the Emperor and of Christ. Oh, he is terrible, that mysterious—that merciless god-man! At every turn—he met me, stark and stern...."

"If my soul gathered itself up in one gnawing and consuming hate towards the murderer of my kin, what said the commandment: 'Love thine enemy!'"

"If I felt the sweet lusts of the flesh towards this or that, the Prince of Renunciation terrified me with his "Kill the body, that the soul may live!"....With him to live means to die."

Julian considers the Christians he knows and finds them hollow-eyed, pale-checked, flat-breasted brooding their lives away unpurged by ambition. "The sun shines for them, and they do not see it; the earth offers them its fulness and they desire it not; all their desire is to renounce and suffer, in order to die."

Maximus tells him to use the Christians as they are, but choose for himself whether he shall be Emperor or Galilean. He derides the leaders of the church, calling the bishops, "those gold bedecked dignitaries, who call themselves the head shepherds of the church...What has become of this strange gospel of love?"

While the church choir sings the Lord's prayer, Julian makes his decision. "Mine is the kingdom and the power and the glory."

The choir sings, "--forever and ever, amen!" Caesar's apostasy is completed.

The Emperor Julian

Emperor Constantine died of fright when he heard Julian Caesar was coming. The latter was immediately declared emperor and began a purge of the royal household. Ostensibly a political cleansing, the purge quickly developed into one of the most violent persecutions the early church endured. Julian became an all-out pagan and restored the ancient worship of the Greek and Roman gods. The capital was moved because the Galileans had made Constantinople displeasing to him.

Gregory of Nazianzus, not always a zealous Christian, becomes a priest, and is the only one bold enough to go before the emperor and accuse him of persecuting the church. In persecution the church has been cleansed and strengthened, but all the results have not been favorable. "The harsh treatment which has now to be endured by all who bear the name of Christian has already led to more than one apostasy. Siro this is soul-robbery from God's kingdom." Wherever he turned, Julian encountered fanatics who chose the Galilean over the Emperor. Even beatings could not force them to acknowledge that the Emperor, and not the Galilean, had all power upon earth. But when the general Severian reports that through Julian the prophecy of the Galilean concerning Jerusalem, "not one stone shall remain upon another", has been fulfilled, even many of those who had supported their apostate Emperor cry out, "The Galilean has conquered the Emperor! The Galilean is greater than Julian!" Julian is broken. He still wills to be the ruler of the world. Of Christ he says,

"This Jesus Christ is the greatest rebel that ever lived. What was Brutus--what was Cassius compared with him? They murdered only the man Julius Caesar; but he murders all that is called Caesar or Augustus.. For He lives on the earth,--the Galilean lives, I say, however thorough-

ly both Jews and Roman imagined that they had killed him; ---he lives in the rebellious minds of men: he lives in their scorn and defiance of all visible authority.

"Render unto Caesar the things that are Caesar's---and to God the things that are God's!" Never has the mouth of man uttered a more crafty saying than that....That saying is nothing but a bludgeon wherewith to strike the crown from off the Emperor's head."

Maximus tell him the secret of Jesus' power lies in his making himself God. The man who wills to be Emperor in the kingdom of the spirit and god in that of the flesh will possess the world. Julian renews his wars of conquest. His armies win, but he is constantly battling the Galilean, who seems always to be with him. Finally, he falls wounded. He attempts to rise, but falls back again and cries, "Thou hast conquered, Galilean!" As he dies the soldiers declare the victorious Christian general, Jovian, Emperor. The Galilean has won.

But what of Julian. Was he right when he said, "The power which circumstances placed in my hands,...I am conscious of having used to the best of my skill....There is a mysterious power outside us, which in great measure governs the issue of human undertakings"? Was Julian an instrument of God? Perhaps his tyranny was needed if the church was to endure. Perhaps his will was obedient to the great plan of the father.

The closing lines of this ten act double drama are given to minor, but Christian, characters.

"Is it not written: "Some vessels are fashioned to honour, and some to dishonour"?"

"Erring soul of man---if thou wast indeed forced to err, it shall surely be accounted thee for good on that great day when the Mighty One shall descend in the clouds to judge the living dead and the dead who are yet alive---!"

The pagan oracles in which he trusted failed Julian. Yet they did not really fail him, for their either-or was not exclusive. They bade him choose a course, yet it did not really matter how he chose; either-or meant choosing one or the other, and if possible, both. To be with or against the church party was no real issue. To Ibsen, many of the ecclesiastics he knew were mere ministerial craftsmen, skilled in the manufacture of sermons, and competent as statesmen. He found in Julian a historical figure strong enough to resist the church party, but too much a product of the age that bred him. Instead of attempting to be a moral leader, he revived outworn and outmoded pagan customs. Julian knew something was wrong with the society he knew, but he did not have the courage to follow the Prince of Renunciation. That path was too rough for him. That path would have given him no power on earth, no social prestige, no royal court, no faithful followers. Can it be that we, like Julian, are choosing between the alternatives that admit of compromise? Or do we dare to choose the way of the Galilean?

THE MEANING OF CHRISTIANITY

by

John Rohrbaugh

Christianity is man's interrelationship and communion with the Triune God and his fellow man. With the latter dependent upon the former, this is the fullest sense, the only true religion. A true religion in its essence is an interrelationship between a God and man. It has an objective side, which is God coming to man in revelation, and a subjective sense, which is man's appropriation of the revealed God. The appropriation of the revealed God is a matter concerning the whole personality, the knowledge, the feeling and the willing. There is certainty that the interrelationship exists in communion with God; it has been established and is actual. Such a religion is to be found only in Christianity.¹ Christianity, "fulfills both the objective and subjective side and actually establishes communion. God gives and imparts Himself to man. Man appropriates Him in faith."²

The objective side of Christianity would not be necessary if there were not an antipathy between God and man, which is entirely on the part of man, which is to say that man has placed a barrier between God and himself by sin. This antipathy, the resultant of sin, has destroyed the union which was intended in the creation of man. Thus, if there is to be an interrelationship of God and man, there is need of a restorative process. This restorative process must be wholly on the part of God — the objective side of Christianity — because man in his natural state can in no wise approach God. God approaches and reveals Himself to man. The subjective side alone is incapable of the process, for if it were, man would have saved himself by utilizing the knowledge of God as revealed in nature. The philosopher and the mystic have no advantage.

Thus far I have stated that Christianity is a communion or interrelationship of God with man and his fellow man. It is God's eternal plan that this communion should exist, but it has been broken by man. It has also been God's purpose of love from eternity, to restore this communion. God is eternally resolved to reveal Himself, moved by love, and just as this love is the motive so also it is

The end, for only in love can the true union be consummated, but in man, only, as the resultant of faith.

It is only in love that an inequality can be made equal, and it is only in equality that an understanding can be effected. If there is not an understanding, the obstacle comes wholly from man, in refusing to realize that which has been made possible for him.

It may seem a simple matter for God to make Himself known and appropriated by man, but this is not so easy to accomplish, if He is to refrain, in respect to man's freedom, from annihilating the unlikeness that exists between them. Kierkegaard uses the analogy of the king who loved a humble maid. The king had all the power and grandeur a king should possess. In time he had a thought which only a king could have, which was love for a humble maid. How could he have the maid in true love, and be sure that it was love on her part that made her cling to him?

It is the same problem as that of God and man. How can God bring Himself to man and man to Himself without violating the rights of man? The union as desired might be accomplished by the elevation of man to that of God. God could take man up unto Himself and let man forget the differences that exist in a tumultuous joy. Deception! "And no one is so terribly deceived as he who does not himself suspect it."³ God might try to overwhelm man. In such a move God would show man all His glory and then receive man's worship, causing him to forget himself in the divine apparition. The king also could have done this with the maiden, but no it could not be. The maid could have satisfied, but not the king who desired not his own glorification but hers.

Thus, it is with God and man. What is to be done? None of the afore mentioned possibilities will work. God must reveal Himself, for not to reveal Himself will be the death of love, and to reveal Himself directly will be the death of the beloved in deception. Is there not some possibility, of which we have not thought? If love can not be satisfied by an elevation, then it demands a descent. It is necessary, therefore, that any equalization of God and Man should take place in that direction, with God descending to man. What is necessary to be done, has been done. Christ took upon Himself our nature, suffered for our sins, died and was buried.

It was necessary that Christ reach all men. Therefore, "God will take the form of the lowest of men -- a servant. It was not a disguise. He really became a man. The humblest is one who must serve others and God will therefore appear in the form of a servant."⁴ The writer of Deutero-

Isaiah also knew that this was the only means, by which God and man could be reconciled. (Isaiah 52:13-53:12) That servant must suffer, take unto Himself the sins of all men, and not in a symbolic sense; he must pay the price for those sins by death. Death is the price of sins to be paid to God to free us from sin.

It was the divine will that Christ should die, a sacrifice for us unto God. "It is through that divine will that we have been set free from sin, through the offering of Jesus Christ as our sacrifice once and for all. (Heb. 10:10)

The sacrifice of Christ is not to be misunderstood. It is in all respects a blood-sacrifice to God to pay the debt created by our sins. We are quite proper in saying that the divine justice of God demanded punishment payable only in blood, which is to be understood as the life-principle, the life or the surrender of the entire self. This divine justice was so completely satisfied by the equally complete self-surrender, not of a man, but the God-man, making all men's sins as of no account.

The great danger is that we lose sight of God's love in our consideration of His justice. Both are realities and must be considered, but never without the other. The love of God played the dominant role. It was love that devoted its whole life, and because it led the perfect life was permitted to make the final sacrifice of suffering and finally the death, which was its consummation.

This was by far the greatest objectivity of Christianity. It was God revealing Himself in the flesh to be seen of mortal man, demanding appropriation in faith. This was not an historical event in the past, but is the ever recurrent theme of the Lord's Supper (not a renewed bloodless sacrifice of the altar) wherein it is the same mystery; that Christ should be present in the blood and flesh, in the bread and wine, as that of eternity entering time in the first century. i.e., God becoming man. That the Son of God should come to us in the bread and the wine is the most terrifying of all the mysteries of God, "For it is indeed less terrible to fall to the ground when the mountains tremble at the voice of God, than to sit at table with Him as an equal; and yet it is God's concern precisely to have it so."

This restorative act of Christ, this redemptive work, which frees us from our sins and restores us to communion with God, appropriated and apprehended in faith by man, "but is not an act of the will, but comes from God, because we will to believe, and is in turn an act of the Holy Spirit, whereby we become disciples of Christ, being con-

temporary with Jesus in faith."⁷

This faith is not without its fruits. The one who appropriates the redemptive work of Christ in faith also sees his fellow men in the light of the love of God for man and thus is created a new interrelationship of men based upon love.

Christianity is the interrelationship and communion of God and man, and man and man, the fruits of which are many, but the results of Christianity are not Christianity and for this reason they have been excluded.

* * * * *

1. Heineken, M.J. Christian Dogmatics. Philadelphia Lutheran Theological Seminary, 1945-46, p.2.
2. Ibid., p.3.
3. Akerkegaard, S., Philosophical Fragments. Translated by David F. Swenson. Princeton University Press, 1943, p.22.
4. Ibid., p.24.
5. Ibid. p.27.
6. Ibid., p.50.
7. Ibid., p.64.

May one be pardon'd and retain th' offence?
In the corrupted currents of this world
Offence's gilded hand may shove by justice,
And oft 't is seen the wicked prize itself
Buys out the law: but 't is not so above;
There is no shuffling, there the action lies
In his true nature; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence. What then? What rests?
Try what repentance can.—What can it not?
Yet what can it when one cannot repent?
O wretched state! O bosom black as death!
O limed soul, that, struggling to be free,
Art more engag'd! Help, angels! Make assay!
Bow, stubborn knees, and, heart with strings of steel,
Be soft as sinews of the new-born babe!
All may be well.

Taken from Hamlet, by William Shakespeare,
act 3, scene 3, ll. 56-72.

TOWARD A MORE EFFECTIVE MINISTRY

by

Donald F. Bautz

I. THE CALL.

During this year when the major promotional emphasis of the church is "Make up your Life", it is well for us who are candidates for the Gospel Ministry to reflect upon the circumstances which have led us to this decision. Some have been led to this decision with the help of parents and friends since the early days of their childhood. They are the ones of whom it is said that they were cut out for the ministry, perhaps because that was the profession of their fathers, or because their parents had always looked forward to the day when Johnnie would take his place in the pulpit as the mouthpiece of God for his generation. Some ministers are born, others are made - the hard way. It is to this latter group that I wish to center your attention for the considerations of the problems he has to face in "Making up his Life".

The average young man, in his late years of high school, has many momentous decisions to make. Paramount among these is the decision of his life work. Gone are the days of fanciful dreaming of being a fireman, policeman, movie star, big league player or other childish whims. He suddenly realizes that in a year or two he will be on his own to make of his life what he will. Just how efficiently his thoughts are turned to the ministry as a profession will be determined to a large degree upon his own personal background in the life of the church, and the interest of his pastor toward directing the lives of those who show any promise along this line.

However, in this advanced educational age of vocational guidance, the professional status of the ministry is given a back seat, if any, among the multitude of occupations and opportunities for life work when presented to the high school students. Perhaps this is due to the lack of information available to the average high school student about the ministry. His knowledge of the facts are limited to the personal observation of his own pastor or the occasional appearances of ministers who speak on assembly programs. To some degree, the choice of the latter has caused many to steer away from any thoughts on the matter.

Most professions, business, industry and farming, have realized the value of captivating the interest of future members of their ranks while still in the formative years of high school. The stimulation of nation wide contests, awards, etc. as evidenced in the fields of science, industry and farming have all borne fruit in securing the best qualified candidates for these vocations. There is something lacking, to say the least, when the ministry is not held up before the eyes of all as one of

of the most promising of life vocations that any young man could enter. The churches must do something more than they have to arouse the interest of the average high school student toward life service.

Let us presume that through the work of the Holy Spirit and the ever-increasing inquisitiveness of the young man through personal observations, and not through any direct appeal by the churches, of which there is little if any, he finally decides to look into the ministry as his work.

The financial problems that immediately confront him are a deciding factor to the young man who comes from a family in which there has been no provision made for his college education. Granted that there is support offered by the church college and the synod of which he is a member, the fact still remains that these helps are insufficient to see the average student through these first four years of study. The only alternatives are to postpone college education until sufficient time has been spent in working to save up enough to carry one through, or to endeavor to work on the side while attempting to do justice to a full college course of study, which in the end results in the knowledge of a little about many things, but not much about anything. The church, along with the other professions, ought to have means whereby promising students would not have to worry about financial matters if this is the only factor that prohibits their entrance into this field. This could be done by the establishing of loans, not purely based upon scholarship, but individual student needs which later could be repaid, if necessary.

II. EDUCATION

Once our student has found himself in the college of his choice, the reactions to his study for the ministry may vary according to the institution which he has selected. To those who for some reason have been diverted into a state institution or private college, other than those related to the church, there may be the feeling that their chosen profession is "out of this world" and is only referred to with an occasional aside by some professor who may be the son of a minister, or may want to point out the proverbial preacher as in a class of his own.

True, there has been some efforts made to contact the members of our church in the institutions of higher learning other than those directed by the church, but until as much effort is expended in following these students as has been done recently with the vast multitude of young men and women who have entered the service of our country, many will continue to be lost from the church during those years when they need the most encouragement and guidance.

To those more fortunate in that they have chosen a church college, their problems are nevertheless legion. Some may be told that the ministerial students set the pace on the campus. This may be true with regards to the particular type of fun as experienced by college students, but there is to some degree a real neglect of the cultivation of any

spiritual life as evidenced by the lack of interest in chapel and other extra-curricular church related programs. This may be traditional or the mere neglect of the administrations to realize that all is not learned in classroom studies. In general, it may be said that there is very little interest shown the prospective minister by the church as a whole, during his college days. Here the church might well devise means whereby the students are thought of not only as recipients of financial aid, but also as individuals who need the continued direction, counsel and interest of the church at large if they are to foster any real and deep affections for this organization.

The sponsoring of "Life Service Institutes" in the colleges is a step in the right direction, but what could be more effective would be the sending of official deputations of students from the Seminaries to the colleges to talk with the students on their own level of thinking.

Regarding the courses of study, there is still little done in actual outlining of programs which would be most helpful for the candidates for the ministry. Any person possessing a Bachelor of Arts or Science degree can enter the Seminary whether he majored in History, Social Science, or Chemistry. The recent advice of one who has been in the ministry for more than 25 years is that any student for the ministry should take all the psychology he can get. It is while still in college that this advice should come and not in Seminary when opportunity for study in this field is limited or unobtainable.

The Seminary student finds himself a candidate for the ministry largely through his own personal efforts and inquisitiveness. There has been no attempt, according to my knowledge, of any directed guidance along this line in the college level, by the Seminaries themselves. It was interesting for me to learn that business and science, annually send some of their top men to the campus of all the major colleges and universities for the very purpose of interviewing prospective men in these fields, with an eye toward helping them in any way they can to further their knowledge along the specific lines they had shown promise. Certainly more direct contact between Seminaries and Colleges along these lines would prove helpful, not only to those who have already determined to enter the Seminary, but also in the case of those who are yet undecided as to their life work.

The chapel services at the Seminary level have increased in number and participation but still lack that spiritual something that should set them apart as a longed for period of meditation and inspiration. Perhaps the addition of student sermonettes would add to their drawing power, not with the idea of allowing more opportunity for student criticism, but rather a chance for each student to reveal the things that are on his heart in regards to this choice of a profession. This I believe would tend towards a better understanding of each student with the other, than is possible through the classroom and extra-curricular activities.

Our Seminaries are still turning out ministers on the mass pro-

duction basis with little regard as to the particular field of work in the church with interests them. There is practically no opportunity for specialized training along any lines. This is due to the fact that the church still persists that the parish ministry is first necessary for all who would serve the church in a full time capacity. For the experience which the Parish ministry affords, I cannot disagree with. However, the remark a member of one of the Boards of the Church made a few years ago when they were looking for someone to do a particular type of work then being established, still holds today. There wasn't anyone qualified in this line because the church had no program for special training other than the Parish ministry.

If the exchange of foreign students tends toward better relations between nations, then certainly there can be nothing lost in the idea of exchanging students from one Seminary with another both within the particular group of the church and between groups of different background, if these groups hope eventually to work together more effectively. No one will deny that the relations established under the recent emergency have tended to widen the vision and understanding of many students with relations to the other groups within the church. Some means ought to be established whereby this process of interchange of students and ideas continues so that the whole church can benefit by the personal knowledge and understanding of different groups with each other.

For the young minister under the age of 25 to take over the work of a congregation is not an impossible task, but certainly he is at a decided disadvantage than if he were more mature in his age and outlook toward life. To a large degree, his life has been highly sheltered for the past twenty years, most of which time has been spent in classrooms and with his books. He may know the facts of life, but has he had ample opportunity to translate these facts into life situations where his failures may not necessarily mark him for the rest of his life. The opportunities for a year of internship, vicarage or clinical training are worth more than mere consideration. They ought to be enforced for all who would serve the church more intelligently. The early mistakes of the Neophyte can be remedied and avoided under such a system of supervised field training.

For some who may want to continue beyond the studies offered in the Seminary level such as Biblical studies, advanced research and the like, the mere burden of financial worries may be the determining factor which would prohibit great strides made in these fields. The Boards and agencies of the Church ought to utilize the manpower that is available in the Seminaries to a larger degree than they have, perhaps in providing the subsistence for advanced and specialized studies and training in the particular phase of the work of the church for which they are responsible. Our Seminaries might well become laboratories not only for the research of truth and knowledge but also for the experimentation of ideas, methods and use of modern developments which the church sorely needs and which have been neglected because of the lack of personnel, time and funds.

III. SERVICE IN THE CHURCH.

Since it is a predetermined rule that all who would serve the Lord in any full time capacity begin their work in the local parish, we must naturally look realistically to the many problems that beset the average young man as he enters this field.

Now that his actual training period of more than twenty years is over, one might believe that his financial worries would be over, or at least lessened to the degree where they no longer present a major problem. However, this is not the case when the facts reveal that more than half of the ministers receive less than the average living wage in actual salary. Gone are the days of Muhlenberg when almost every ministerial act or duty carried with it a remuneration from the recipient. Nevertheless, many of the churches are still perating under the theory that the Lord will provide over and above what the congregation is unwilling to assume. It is true that there are some churches which have realized that the minister is not to be paid just for the number of hours he puts into his work, but on the basis of the other professions, he ought to be compensated for his long years of training and experience which should enable him to be a real leader among men.

At the same time, while some churches have increased the salary of their pastors because of the increase in membership and growth of their congregation, they have neglected to see that one man cannot adequately minister to the needs of 1000 people today, just because it was done that way fifty or twenty-five years ago. An effective ministry to and increasing population cannot be carried on without an adequate staff of qualified ministers and trained leadership in order to do a real job.

While the root cause may lie with the churches themselves, the ministers are also to be taken to task for not taking the initiative in this matter long before. It is true that they have no union to present their case before the church councils, but it is also true that the church at large has not spoken out as it ought to regarding such matters of underpayment and overwork.

The program of the local church, unless it is to be self-centered and static, will be based upon its participation in the aids to program building offered by the boards and agencies of the church at large. How can we hope for any real success along this line if our future pastors are sent out each year without adequate preparation and knowledge in those matters which ought to come to their attention first hand while still in the Seminary. The lack of effort on the part of both the Seminary and the boards and agencies of the church have resulted in the mediocre support of the general church program by local churches, except in such emergency appeals as Lutheran World Action.

Some pastors would wash their hands of any matters dealing with the financial side of the church, while others are forever talking money, if their parishoners comments are to be taken for granted. A happy

medium ought to be reached whereby the real spirit of stewardship is instilled into the members of the congregation by the pastor, in proportion to what each individual is able to and ought to give. The statement has been made that we have been asking for pennies when we really need dollars. If this is the case, then once we get our people to think in terms of dollars, there ought to be no reason for the church to stifle its program because of the lack of funds. We must give dollar values for dollars given and not continue to operate upon a penny-wise system of out-moded methods and means.

As it has been stated above, the only approved method a person can follow in order to secure full time work in the church is to submit himself to the parish ministry with the hope that eventually if conditions and circumstances warrant, he will be recognized as possessing such talents which would enable him to make a greater contribution to the work of the church in some other capacity. The sorry part of this procedure is however, that our church has no way of telling which persons ought to be transferred from the parish field into some other work. The fact that a minister doesn't make good in a local church is no criterion that he would not be able to do a more effective job in some other work of the church to which his talents are better adapted. Some system of personnel direction ought to be established on a church wide basis in order to move the round pegs out of the square holes.

Inasmuch as the major portion of the work in the church is carried on, on the basis of action taken at the conventions of the church, it is well for us to consider these important meetings with a realistic view.

The interest shown in the majority of reports of committees and boards is very little, to say the least. Many measures of the church are passed upon or passed over without the due consideration and analysis given them which they should warrant.

The delegates who attend these conventions are, for the most part, men and women who have been able to get away from their own responsibilities with the least difficulty. Many of the men who should be representing the church at conventions are not able to attend because of the financial reasons that either prohibit their leaving their businesses, or because the church is not willing to compensate them for their time and energy adequately.

IV. SPECIAL PROBLEMS.

Community Relations

If the church is ever to become the effective force in the community which it ought, it must come down from its position of aloofness and get on common ground with all the other agencies that have the welfare of the community at heart. This means that the church should hold its own in such organizations as the Community Chest, Council of Social Agencies,

The relationships with the organizations of the community that are essentially Christian in nature, such as the Young Men's and Women's Christian Associations, must be furthered if full benefit is to be derived by the churches from their programs in supplementing the program of the local church. The cures for juvenile delinquency cannot be fostered effectively except by united action on the part of all agencies which can do something about it.

Public Relations

Under this category come the relations of the church and minister with the press, radio and other mediums of public information. The reason for the small amount of space allocated religious news in most newspapers is not entirely to be blamed on the attitude of the newspapers themselves. Very few of our ministers know what makes a story news-worthy. Many of them neglect the opportunity that is thrown in their laps by real human interest appeal stories which the newspapers are always eager to print. The only logical way this can be developed is through the inclusion of this practical side of the ministry in the Seminary training period. The degrading of the radio ministry into a mass of appeals for money by second-rate evangelistic groups is a condition brought on by the neglect of the church as a whole in not fostering adequate education and information on better programming.

Ecumenical Christianity.

To say that all the ills of the ministry as pointed out in this essay would find their solution in a movement which has been in existence largely during the past thirty-six years would be somewhat grandiose. However, many of the problems that a single church or denomination cannot attack with real significance can be undertaken and a solution arrived at when the churches learn to work together. The problems of presenting the ministry as a profession in any vocational guidance program can be done only through a united effort. The establishment of loan funds could be attempted by the pooled resources of united church bodies. The ministry to college students has been carried on under joint sponsorship where a single denomination has been unable to succeed. The establishment of the Council for Clinical Training allows all Seminary Students an opportunity for specialized training in many fields.

The local church program is always enriched by the efforts of all the churches to cooperate in attacking the problems that are peculiar to their local situation.

The Boards and Agencies of the church would gain new visions and increase their effectiveness with the interchange of ideas and methods when they sit down with others who are dealing with many of the same problems.

The Conventions of the church would take on more meaning if the churches would establish bureaus for research, study and reporting which could be done more efficiently on a cooperative basis.

The whole realm of community and public relations can only be realized upon the supposition that churches are not in competition with each other or with the other agencies of the community.

When we finally achieve to the realization that the minister is to be regarded as a servant of God to all his fellowmen, then the words of our Master, "To love our neighbor as ourselves", will become more realistic and meaningful to all.