

Benediction

*The⁺
Feminarian*

The ⁺Seminarian

"A Journal Devoted to Student Expression"

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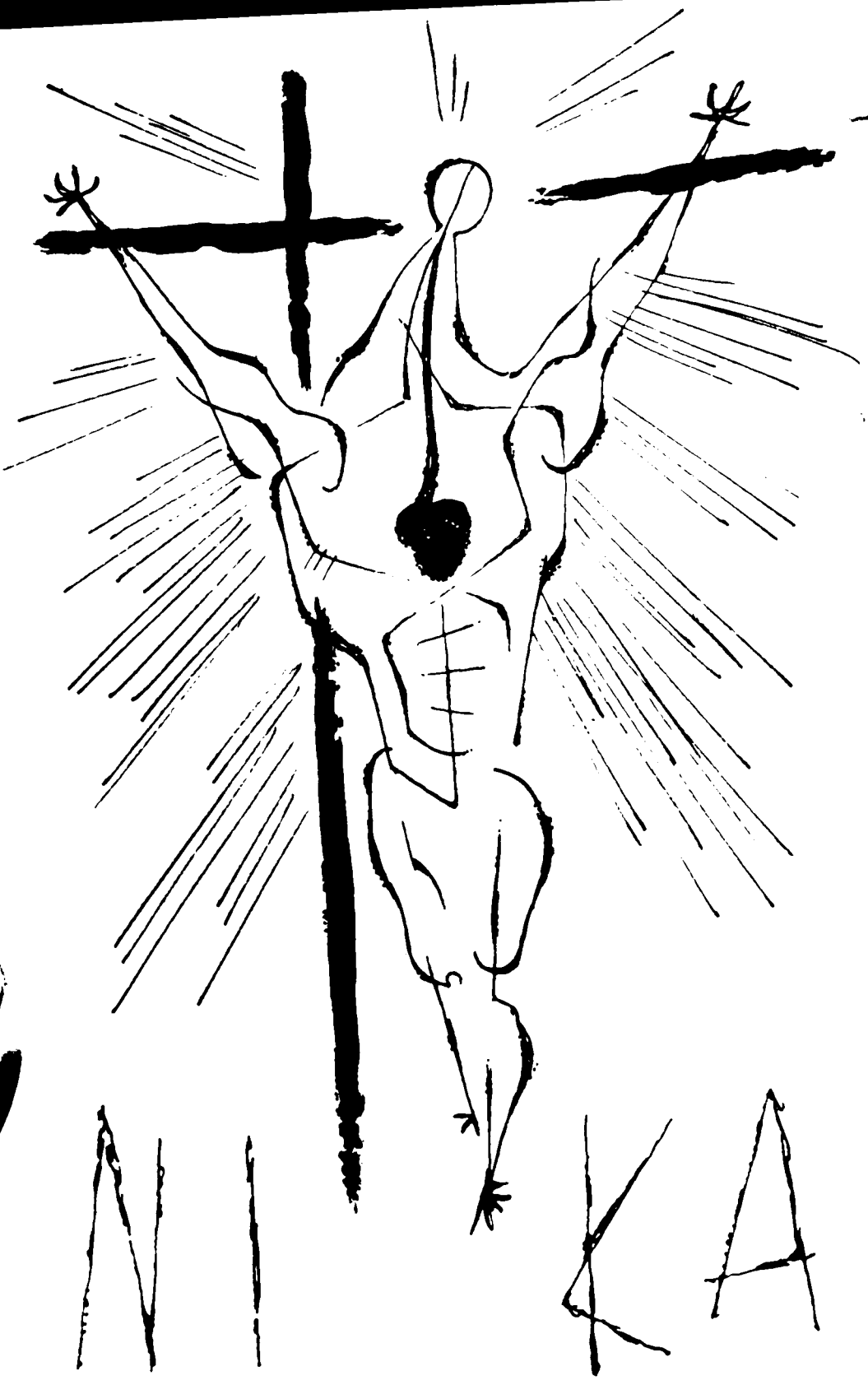
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N I K A

• The Church •

One of the questions which faces the church of Christ in our age, and particularly our American Lutheran church at this stage of its development, is the answer to the question, "What is the church?" The recent Knubel-Miller lectures underscored the question. Contemporary movements toward merger accentuate the issue. Recent current events (Need I be obvious!) cry for answers in this or that area of the overall question.

Accordingly, the theme of this fifth issue of this year's Seminarian was announced as "The Church --- Its Polity, Practice, and Personnel." In keeping with the policy of The Seminarian as a journal of student opinion, articles were invited in these three areas: church organization, worship, and the ministry. That a variety of opinions were received will be obvious as the individual articles are read. Certain facets of the overall question (e.g., some thoughts in the almost neglected area of church discipline) were solicited. Others were volunteered. But, as presented here, the purpose is to raise issues for fruitful campus discussion.

Obviously, no one person can agree with all the opinions expressed. Indeed, in some areas, no conclusions are reached; only questions raised. But, we believe they are pertinent questions. It is in this spirit that this issue's theme is now presented.

Thanks are due ... to John Adam, Paul Bosch, and Al Schrum of this issue's feature committee ... and to Dr. Ruff for some light on a broader question.

- George Handley, Editor.

Its Polity ...

TYRANNY OR ANARCHY ?

- Donald G. Luck

There is at present a trend toward increased centralized authority in many social structures. The church is not excluded. A quick glance at the undercurrent of thinking in the American Lutheran church, including the ULCA, shows that a demand has arisen for a revamping of ecclesiastical polity with the goal of a stronger, more centralized church government. This demand will undoubtedly be formally set before the convention of the church

for action in the near future. And so, it is important that as members of the church we are fully aware of the positive and negative implications of such a change.

What then are the advantages? They are best summed up in two words: "efficiency" and "unity." There is no doubt about it. If the administration of church affairs was placed into the hands of a more centralized group, empowered with the authority to carry out its decisions, the entire machinery of the church would operate with greater efficiency, with less waste of effort, contention and confusion. This would demand that the centralized government would not act only in an advisory capacity but would take action. There would be one voice rather than thirty-two.

But there is something more important than mechanical efficiency. Under a more centralized system, there would be greater unity. There would be a greater sense of solidarity, or oneness. The narrow vision of synodical provincialism would be broadened in the awareness of the concrete incarnation of the American church. Local pride and autonomy (especially of synod presidents and officers) would be replaced not by a vague vision of unity, but unity actualized in a tangible body. This centralized body would become the rallying point for Lutheran thought and action not through its advice, admonition, and appeals, but through its ability to deliberate, act, and enforce.

Consider for example the advantages of a more stabilized and uniform program of training seminarians, if the authority for such preparation was placed in the hands of a central body.

These are the advantages: efficiency and unity. What are the drawbacks?

First, there are definite political dangers. "Politics in the Body of Christ?" Yes. Simul justus et peccator. That's not fancy Latin; it's fact!

What then are these dangers? Pressure groups of every shape and color (and altitude) will vie for positions of authority in order to legislate their particular opinions. Clergymen are not above lobbying. There is also the danger of favoritism. This may be a fact today, but given authority, it can grow teeth and bite. Finally, there is the danger of giving one or even a few individuals too much power. If the wrong man or men gain positions of authority, it could be disastrous for the life of the Church. This is especially true in terms of theological orientation. Is an 85% efficiency rating, paralleling that of Rome, worth it?

Second, there is the danger of a loss of contact with the

individual member and congregation. This especially affects the areas of opinion and responsibility. No one would deny that the system of educating the clergy in the Missouri Synod is more efficient and unified than that of the ULCA. But is there not a danger of a rigidly uniform product molded in assembly-line fashion? Would not centralized opinion seriously impair individual thought?

There is also the problem of responsibility. Contact at the local level could be lost. The cry, "What can I do?" could be heard on the one hand, and (much more disastrous) "Let Franklin do it," on the other. Centralization could breed a sense of indifference, frustration, and remoteness. Is solidarity worth it? Would solidarity become static conformity?

The answer to the question of centralization is not obvious. As evangelical Christians, we cannot proof-text the Bible or the Confessions at this point. There is no one answer. We cannot find a single answer in the multiplicity of our tradition. We can only examine it in the light of the Gospel and ask, Will centralization help or hinder the communal life of the people of God, embodied in this sociological phenomenon we call The Church?

* * *

ECUMENICITY AND DENOMINATIONALISM -

-G. Elson Ruff,
Editor, The Lutheran

The Christian gospel has been subjected to innumerable refractions in the long history of the witness men have borne to it. Variations and differences of emphasis in expression of the faith have been bewilderingly numerous. But there aren't a dozen Christian faiths. There is only one.

All who loyally confess Christ as Lord and Saviour are shareholders in the one faith which is not their invention but God's gift. It is presumptuous for those living in any of the divided households of faith to insist that their expression of Christian belief is the only true statement of the gospel.

It is most helpful to any humble Christian to enter into conversation with those who have been reared in other traditions. Each should state to the other in candor and clarity what has been revealed in his own Christian experience. When such conversation is conducted on a high level of sincerity, there is likely to be much mutual benefit.

The ecumenical movement has consisted largely of such conversation. There has been little effort in this movement to engineer church unions, but rather to seek understanding of the unity underlying the diversity. Lutherans have entered these conversations with no thought of compromising their own distinctive insights, or to expect this of other families of churchmen. It is possible that a long-range result of such conversations may be a realignment of confessional boundaries, but this has not been a primary objective.

One practical result of the conversations is the discovery that there is much which the divided churches can do together in the relief of need among Christians in many parts of the world. The churches have been bearing one another's burdens to an unprecedented extent in the years since World War II.

From the beginning of the ecumenical movement it has been evident that the results of conversations among churchmen are likely to appear first in the mission fields. Here the divided denominational witness is a serious liability. Inheritors of a variety of traditions have been pitted as rivals along the non-Christian frontiers. Whatever reconciliation of divided witness the ecumenical movement may bring forth will probably first be found in Asia, and may eventually be reflected back into the older churches of America and Europe. But such reconciliation will not be man's achievement, and it is not being sought by leaders of the world churches as the goal of their effort.

First of all, the ecumenical movement is conversation about faith, and through the guidance of the Holy Spirit it may eventually result in a modification of church order.

* * *

SOME THOUGHTS ON CHURCH DISCIPLINE

-Don Landis and Don Sukosky

The subject of church discipline is of little concern to many Lutherans. We tend to think of discipline largely in connection with the apostolic church or Paul's ethical requirements for early converts. Discipline has played an important part in the history of the church. But discipline is not merely a practice of the past. It has a vital role to play in the life of the church today.

Why is discipline necessary? First of all, it is needed for the sake of the believer himself. Discipline enables him to realize how he has offended both himself and others in the Christ-

ian community as well as how he has sinned against God. Once he understands this, he can be led back to his rightful place in the fellowship.

Secondly, discipline is needed for the sake of the church. The church stands for a specific way of life--a way of life which should be exemplified in the individual. This means that a Christian's every activity and attitude is a reflection of the church to the outside world. It is through the individual, both in word and deed, that the church makes her witness.

Discipline is also necessary for order in the church. If her witness is to be effectively set forth, it must take place through the common efforts of every believer. These actions can only be effective if they are properly directed and controlled. Through discipline this objective is attained.

In what areas should discipline be applied? As stated, Christianity is a way of life; it affects the individual in all his relationships and at all times. Every talent and possession has been entrusted to the Christian for a specific purpose. The proper use of these talents is his responsibility. When this responsibility is perverted, church discipline may have to be employed. For example, an individual guilty of gross immorality not only affects himself but also those dependent upon him. These may be persons outside the church as well as believers within the fellowship. Discipline, then, must be applied to every activity of the individual, for his actions, in a very real sense, reflect the attitude of the entire church.

How is discipline to be applied? First, realize the position of the pastor! As leader of a congregation he is vitally concerned with every member. His concern is for the believer as an individual, and as a witness in the community. The pastor, therefore, should see that each member is properly fulfilling his responsibility. He is probably in the best position to understand whether or not this is being carried out. When it is not, the pastor is the one to intercede.

What form should such intercession take? Any action the pastor takes must stem from Christian love for all parties involved. This means that the pastor is concerned not merely with those who have been offended but also with the offender. The individual should be led to the point where he realizes his offense and makes full confession to God, preferably in the presence of the pastor, as well as confession to those wronged. The individual should then be fully received into the life of the community. To make this possible, others within the church must offer complete forgiveness and acceptance.

If the offender is unwilling to make confession, specific penalties may have to be imposed by the church council. These may include censure, suspension, or excommunication. Even here any action which is taken must stem from Christian love. If the individual is removed from church fellowship, continuing efforts should be made for his reconciliation. The intent of the penalty is never punitive but always remedial!

Every Christian has an important role to play in church discipline. The need for love and forgiveness cannot be emphasized too strongly. Only in this spirit can true church discipline be effectively carried out.

Its Practice...

NEEDED: MODERN EXPRESSION FOR A LIVING FAITH

-John Adam

A great awakening appears to be taking place in our church, witnessed by an intensive evangelism campaign now underway. In light of this, I feel it is important that we examine one obvious void in our church's life. Too often American Lutheranism pats itself on the back as being "good Lutheranism" simply because it has achieved a goal in benevolence or some special appeal. The void which the writer feels would bear careful consideration concerns creativity in the church's practice. Three major fields--art, music, architecture--reflect in practice how the church feels about its faith.

In a few months a new Common Service Book with a revision in the liturgy and hymns will appear in our churches. Unfortunately again, as in past editions, the number of new hymns by American Lutheran composers will be pitifully small. After some 300 years of American Lutheranism our church has yet to produce one great hymn, let alone a great church musician. Why does this situation exist? The answer is perhaps more involved than apparent on first examination, but it needs to be scrutinized.

Our church prides itself on being a leader in good church music. Look at our tradition! Yes, a tradition dominated by German musicians who have expressed their faith! But we in America have given the world little in the way of an expression of our faith through music. Perhaps somewhere among the following points there may be the beginning of a solution to change this situation.

What are the opportunities for a layman or a theologically trained musician in our church? We have no School of Sacred Music, although one denomination smaller than ours does have one. Does our church encourage the writing of hymns or church music? Hardly, for we do not publish music even if it were offered. It is true that if a Lutheran musician wrote something worthwhile he could have it published by a secular music house. Yet how many of our organists and musicians are encouraged to write? If the problem is that our musicians have nothing to say about their faith, we ask, Why? Why is it that the church of the Reformation in the United States which claims to preach the Gospel of Jesus Christ has not produced at least one great hymn?

Church architecture is experiencing a great boom with hundreds of churches being built every year. Some Lutheran churches have been recognized by leading architecture magazines for their expressions of modern church architecture. In spite of this recognition, the new contributions by United Lutherans are the exception. Why should this be, that we who have a Christ-centered theology cannot erect church buildings that express this in terms of our age? Church architects are not the wealthiest men; few congregations can afford large plants. But why can't our church produce men with ability who will give us fresh buildings, rather than imitations of a bygone age?

Does our church encourage church architecture which expresses our theology? This is doubtful if we are to judge by the number of new churches being built along Gothic lines. Yes, Gothic! Are we expressing a 20th century theology when we imitate 13th and 14th century church buildings? We live in a modern age claiming to have the newest of everything and yet we express our faith in terms of the past. Is it any wonder that the church does not appeal to modern Americans when we cannot show them through modern church building that Jesus Christ has risen from the dead and lives with the Father!

Church art, particularly the field of painting, is perhaps the most meager of all expressions of our 20th century faith. Why don't we have modern expressions of our faith in the field of art? Some say that there are few Christian painters. Is it any wonder--we have little use for modern art in our churches!

The church in its wave of Pietism discouraged art. So art turned to the world and expressed itself by appealing to the senses of man. Yet this belief exists: when an artist in our church has been confronted with the Gospel he will express his faith in spite of the church. He will express it, for he will be compelled to put on canvas what he feels. Nevertheless, there is little visible encouragement given by the church for an expression of its faith in art. What painting is being done too often resembles something from the Victorian era: a Jesus with

a milky white, beauty-soap complexion. Perhaps there is no Jesus!

Many questions have been raised in this article. Answers are almost nil. But the author feels there is an answer to the problem.

Music, art, and architecture are all expressions of a man's innermost feelings. Perhaps the bitter truth is that our church has not made the Gospel of Christ vital to its people. Perhaps we have failed to bring to our people the message that Jesus Christ is Risen! Hallelujah! Can we blame "The Church" alone? Have ~~we~~ preached the Word? Have we given our people the joyous message? There is no doubt in the author's thinking that when we have made the Gospel vital to the lives of the people, their expression of faith will come in a flood of creation that will equal or perhaps surpass the golden age of hymnody and music, art, and architecture.

* * *

STRAVINSKY VS. THE LITURGY

-Galen Diebler

In the field of the arts today, Igor Stravinsky is undoubtedly a dominant figure. It would be interesting and profitable, therefore, to know just what his candid evaluation of our liturgical services would be. Fortunately, he has formulated in his "Poetics of Music" the basic principles upon which he maintains the artistic merit of a work is determined.

Art is by ~~some~~ constructive. It is the contrary of chaos. Therefore, the creation of a work of art requires the conscious organization of the composite elements. In this way the artist adds the benefits of intuitive selection and conscious organization to the gifts of nature.

This, then, is the general significance of art. This is not enough, however, so we must look into the more specific details, which are three in number; namely, tradition, intuition, and control.

The first element is tradition, and here a thousand obstacles separate us from the riches of the past which yield us only their dead reality. The past slips from our grasp, leaving us only scattered things. The bond that united them eludes us. To forsake tradition, however, is not the answer. A real tradition is not merely a dead relic of the past. It is the heri-

tage that one receives on the condition of making it bear fruit before passing it on to one's descendants.

It is clear, then, that the proper use of tradition is not one which attempts to turn back the clock. For example, the problem is not to find out exactly how Gregory the Great chanted the first Gregorian, for this is neither possible in fact nor practical in application. Rather, having gotten the historical elements, the intuitive element must then proceed.

Tradition is a living beacon which is handed on from generation to generation. We must rely upon intuition in this process of accommodating the elements of the past to our modern age. We might make mistakes, but a living illusion is more valuable than a dead reality anyway. We must lend life and relevance to tradition. Stravinsky characterizes art as "a field where everything is balance and calculation through which the breath of speculative spirit blows."

This leads us to the third principle, control. To the foundation of tradition enervated by the "breath of the speculative spirit" is added control. The chief aim is to achieve similarity, not contrast! Contrast divides attention and is short lived in effect. Similarity is born of a striving for unity. Variety is valid only as a means of attaining similarity. We need not fear that we shall be lacking in contrast, for contrast is everywhere. It is similarity that is hidden and which must be sought out.

All this control will not lead to an ossification of art. On the contrary, the more art is controlled the more it is free. Freedom without restriction is no longer freedom. Moreover, strength is born of constraint and dies in freedom.

Finally, what is the function of art? Stravinsky says that a work of art cannot contain itself. The creator seeks to establish contact with his fellow man, and the fellow man of necessity becomes a lively participant. He must identify himself with the creator. Thus, the work flows through us, rises above us, and it becomes a form of communion with our fellow man and with the Supreme Being.

I am certain that Stravinsky would endorse the use of a liturgy as a meaningful expression which utilizes both the stabilizing vitality of tradition as well as the strength of control. In these two respects our liturgical services would score fairly high in Stravinsky's book. He would probably approve of the active participation of the individual in the liturgical services as an expression of the active communion with the fellow man and the Supreme Being.

I am not at all certain what his reaction would be to the actual application of the intuitive accommodation of the elements of tradition in our liturgical services. The music of the services is admittedly of uneven quality. There are some strikingly beautiful chants (the Merbecke settings, for example), and then there are some pretty dreary excursions through "the wastes of artistic error," to quote G.B. Shaw. The latter are, fortunately, much in the minority and include a few of the more dismal tunes and the taint of 19th century harmonizations which come to the fore in certain spots.

Stravinsky would no doubt create quite a different product if he were given the tools of our heritage from which to construct a sacred service. But I am certain that he would maintain that he had not violated the character of the tradition, he had simply accommodated its elements to contemporary thought. We have sought to do the same thing, but in our case we have accommodated tradition to a more conservative outlook. Although conservative in expression, we have sought to make our liturgy traditional, controlled, and accommodated to a conservative climate of thought which would be intelligible to our people. Perhaps even Stravinsky would go along with that.

* * *

DEFINE YOUR AIMS...

-Edwin Eastman

Interesting to note in a recent Time magazine (Feb. 20, '56) religion article was this statement: "People are looking for something to believe in, they want something to hang on to." This statement was made by a Jewess concerning the recent emphasis upon dietary laws. At first I smiled when I read these words, for it seemed to be a rather untheological statement, to say the least. But it is an appropriate way, I believe, for a lay person to describe those elements of his religion which are not spiritual, not necessarily material either, but what we would term form and practice. The expression of this woman's feelings are typical of those who are caught in the revival of religious observances in American Judaism.

Just what starts these trends or movements in thinking and religion is something which we would all like to know, for perhaps then they could be controlled. But we don't realize trends until we are caught in the middle of them, and then we have to make the best of them.

One man has suggested that a movement or a trend in the church, many of which unfortunately ended in heresies, are the

~~result of a lack in the church.~~ For example, the recent popularity and seeming "success" of faith healers is a sign that the church has ignored this side of its ministry. This testimony is borne out when we note that one of the prominent churches near our community has begun faith healing services, however, in a more formal manner.

To a point I can agree with this thesis of cause and effect. In the present liturgical movement in which we are caught, and with which we all come in close contact, I can see several causative factors. However, I believe that reactionism is a better explanation.

First, the present liturgical movement may be considered a historical reaction to the Calvinistic Puritanism of two centuries ago. It is quite obvious that this left too much to be desired, for not even an altar or a cross were left in the church "to hang on to."

Secondly, I suggest that this movement may be a reaction to the pietistic influence of early Lutherans in this country. However, I can see too many parallels here for the liturgical movement to be a reaction against pietistic influences. Both put a strong emphasis upon regard for religious obligations. Similarly, both put strong emphasis upon the aesthetic, although the aestheticism is expressed in different forms. Or should I have used the word ascetic? - (See Harper's American College Dictionary for the proper distinction) I should hate to have to use the word aestheticism, since this, by definition, makes all other standards secondary to that of artistic beauty.

Thirdly, in the more recent years, I can see this movement as a reaction to the identification of the Lutheran Church with other Protestant groups. Many are offended at the informal and sometimes even unusual practice of what are commonly called Protestant groups. They don't want to be associated with un-historic practice. Yet, "who are our brethren" with whom we should associate?

Lastly, and the reaction which I fear the most, is that against the theological development of the day. Dialectical, I believe, is the word they use to describe it. Is it not much easier to fall back on the set forms and formulas of Scholasticism than to attempt to fathom the implications of an existential theology? Once the former system is adopted, it must find expression in practice, hence an ungodly mixture of Scholastic theology imposed upon the Church of the Reformation! If people want practice "to hang on to" and the opening paragraph of this article would seem to indicate that, then we must have practice "hung on to" evangelical theology of the twentieth century.

Undoubtedly many other causes could be given which would bring about the effect of a liturgical movement. It is my contention that no good can come of such movements unless we realize and understand what the cause is which is bringing about such an effect. And looking even more into the future, we must be cautious that this effect of a liturgical movement does not turn into a more disastrous cause which will in turn bring forth some other disastrous effect.

If such movements are, as I believe, a reactionism, let us define that to which we are reacting. "For what shall it profit a man if he wins a point but loses an argument?"

Its Personnel...

LOVE'S OLD SWEET SONG

-Clarence Schneider

Yearly, countless factories throb and quiver and belch forth their gleaming products. Each year fresh models graduate from being a lifeless form to becoming an active agent. All are shiny, new. Some are attractive, others plain. Some are large, others small. Some are powerful and full of gadgets, while others are weak and almost barren. Yet, all are wanted. There's not enough to fill the continued growth of the craving demands.

Those in the showrooms are impressed by the exterior impression. They're saying, "Listen to that peaceful hum of the motor," or "Look at the tradition behind this model", or "Look at the fine upholstery", or "Surely all these accessories make this one a steal."

All the buyers stand in a light shroud of naivete, for they buy mainly on the basis of what they see on the outside. They take a great chance in trusting that the inner workings will perform, in time, as they are supposed to. They want a dependable "friend", a reliable form of comfort and a willing power that will not hesitate at a proper stimulus.

But this responsive power is hidden from the average, glancing eyes. Deep down in the dark recesses it lives and dies, lives and dies, is born and exhausted, born and exhausted. Here, where only the true mechanic dares to go, is the essential life-blood of this product. Only the mechanic, through personal first-hand

it utilizes the power correctly. He is interested in the core, the inner driving and functional forces without which this thing becomes a hollow shell. Without this power, the accessories, gadgets, nice sounds and the like, become meaningless.

Nothing can escape the inspection of the mechanic. Correct uses and all-to-frequent abuses are readily detected. Did the model get pushed to a great performance before the inner workings were properly seated? He can tell. Has the model had care? Has it developed gradually under the needed care and cleaning by his hands? Time will tell.

In time, differences will appear between those who submit to the mechanic for repairs and those who are afraid to pay the price. The latter must wear out. All too soon, they are destined to join many others in conventions of similar wrecks, the "junk yards." The former, in the hands of the good mechanic, can live and live and live.

Did I forget to mention the product? If so, it was intentional. You see, I'm not sure if it's a car or a minister.

* * *

THE CHARACTER OF THE MINISTRY

-Wilbert A. Boerstler

What are the distinguishing attributes of the ministry?

Our Lord Himself instituted the ministry when He "called to Him those whom He desired...He ordained twelve...to be sent out to preach..." (Mark 3:13,14.) Not only were the disciples sent to preach but to forgive sins and/or retain sins.(John 20:23) Our Lord also commanded his ministers to "do this in remembrance of me," that is, to celebrate the distribution of His body and His blood for the remission of sins (I Corinthians 11:24,25), and to "make disciples of all nations, baptizing them..." (Matthew 28:19.)

The climax of the formation of the ministry was the day of Pentacost when "suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit..." (Acts 2:2,3.) God Himself had reached down and placed His hands upon the heads of those gathered, ordaining them to the proclamation of the Good News of salvation "to the end of the earth."

What Christ had promised to the disciples on the Mount of

Ascension was now theirs--power (Acts 1:8): They had been called, they had witnessed the resurrection, but they were dormant. Now they had the gift of the Holy Spirit--the power of God--and they were on fire, a fire which has been passed on through all the "called and sent" ministers of the Word, a fire against which not even the gates of hell can prevail.

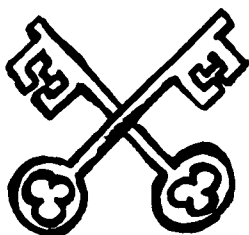
Amidst the confusion of different claims of a host of offices two solidified as unique in the New Testament--those of presbyter (or bishop) and the deacon. Catalogs of requirements for holders of these offices are listed. (I Timothy 3.) The apostolate was a unique office which disappeared with the death of the twelve apostles.

The gift of the Holy Spirit came through Jesus directly to the apostles, by fire on Pentecost, or accompanying the laying on of hands in ordination (I Timothy 4:14). The latter practice has continued in the Church until today.

There is a difference among Christians. Today we refer to clergy and laity. The author of the Epistle to the Hebrews (13:7, 17) calls them leaders who "are keeping watch over your souls." He admonishes the brethren to "obey your leaders and submit to them." While there is this difference, Christians also are alike as Peter admonished Cornelius not to worship him-- "I too am a man" (Acts 10:26). The clergy are besides office holders also an order in conjunction with the laity (Apology XXII, 13) after the custom of the Church, and in opposition to a widespread opinion that this involves only an office.

Never really stated in a word, but yet obviously understood by Christ and His disciples was the permanent character of the ministry. God calls and sends men into the ministry of the Word without a time limit--forever. Men may choose to leave the office of the ministry, but they do so at their own judgment not at the insistence of God. Judas left his office as apostle ...the other eleven died in office.

"Concerning Ecclesiastical Orders, they (Lutherans) teach that no man should publicly in the Church teach, or administer Sacraments, except he be rightly called." (Augs. Conf. XIV). The Church attempts to interpret this in different ages.



CORRESPONDENCE:

Dear Editor,

In a recent issue of The Seminarian Don Bravin gave some sound advice on the proper use of the pastor's pen. While not all of us will be writing publicly, most of us will be continually talking. Why not print some home truths on the proper use of the minister's mouth?

Now I don't pretend to be an expert in the field, but I have noticed some effective methods right here on campus. Perhaps if I pass some of these along, we can learn from each other.

VOCABULARY: Seminarians tend to fall into speech patterns which grow outdated. Words, like theologians, go out of style. Keeping up with the latest fashions is difficult for the busy student, so here are some easy rules for determining which words are O.K. and which are Anathema.

Rules for O.K. words: 1. It must be heard only on campus.
2. It must be a professor's pet.
3. It must be relevant.

Examples: "singular," "pedestrian," "semantic," "ex opera operato," and a new entry which is doing well-- "spurious."

Words become Anathema when: 1. You hear them from the pastor at your assignment.
2. A professor uses them and waits for a laugh.
3. They are not relevant.

Examples: "Kierkegaard," "existential," "paradox," "ecumenical," "seminary community," "thrust of this passage," and "relevant."

GRAMMAR: Several trends are clear in this field. They are all bad grammar.

Indefinite Antecedent: Never follow "this" with a noun.

When asking a question do not refer to the subject under discussion in any way but "this."

Examples: "This is the point." "This is your meaning?" "Is this relevant?"

Inverted Syntax: Twist your phrases out of their normal order. Such agony gives the impression that you are really struggling with the issue under consideration.

Example: Instead of saying "This (note absent noun) is nonsense to me," say, "This, to me, is nonsense." or even better, "To me, this is nonsense."

Man-on-the-street approach: Try to imitate the language of the man with third-grade education to whom you will be preaching. Some students have been very successful in crushing professors in this way. For instance, after one detailed Old Testament lecture the professor cringed

visibly when a question began, "Did this here whole New Year's thing. . ."

These hints are just basic to the real work--that of applying them in discussions and seminars. In the lively give and take of discussion, the true artists can always maintain the upper hand, no matter how cursory their study or superficial their knowledge. I have classified some of the standard plays and present them as guides to the student with ambition.

The One Good Quote: This method requires a little preparation, but the return is well worth the investment. Take any book, say Pfeiffer's Introduction, and select a short, general statement. For example, "The most important contributions of Ezekiel to worship were the expiatory rites." Now with a little ingenuity this phrase can make you sound tremendously learned in many fields. You have three chances for entry--the author, the prophet, or the rites themselves. So, for example, in a dogmatics discussion, on faith-not-works (which often arises), your contribution might begin, "But how about the Old Testament emphasis on expiatory rites?"

In Old Testament the application is obvious, but an alert student could capture a New Testament seminar with some comment on "Ezekiel's contribution in the area of expiatory rites must have some relation to this whole idea of atonement."

Being Basic: If you do not have time to prepare for class, then you must make a virtue of your necessity. Make those who did prepare feel shallow by "probing behind the facts." Some men have passed courses by scratching their chins and saying, "But what is an expository sermon?" or "Just a minute, let's take time to define our terms. What do you mean by. . ." or "Basically, what are we after?"

Provoking Thought: If you find that there are only ten more minutes until the end of the period, you may kill time and avoid embarrassing questions by taking the offensive. Provoke thought by some broad, leaping concept. "What would Tillich say to this?" is good in Dogmatics (If you haven't read any Tillich you can always substitute Luther). In New Testament "Has Bultmann written anything in this field?" does fairly well. Old Testament has one standby-- "How does this relate to Covenant Faith?"

Defensive Labels: If you are unable to dispose of an opponent's argument rationally, just suggest that he may be heretical. Nod slowly and say, "Yes, that was Marcion's position," or narrow your eyes, look at a corner of the ceiling, and inquire, "Doesn't that verge on Semi-Pelagianism?"

With these guides, most students could pull themselves up a point or two, unless the faculty becomes more wary.

Sincerely, George Anderson.

CAMPUS NEWS

The date for the ANNUAL SENIOR BANQUET has been set for Friday, April 13, 1956. The middle class will serve as hosts to the Senior class at St. Mark's Lutheran Church at Broad and Cheltenham. The date and place of the banquet were announced this week by Joe Holt, General Chairman of the Banquet Committee.

Dave Kistler and the members of the Dinner Committee, Peter Grimes and Durrell Seip, have made plans for the banquet meal, through special arrangements with the Slater System. The speaker for the banquet has been obtained through the work of the Speaker's Committee, Henry Hund and Walter Miller, with James Haney as chairman. (See page 23 for the announcement of this year's speaker). After dinner entertainment will be under the direction of committee chairman Don Luck. Lou Rogers and Norm Melchert are members of the committee. George Speiker and Sherwood Deiter are serving as a committee responsible for extending invitations to guests of the student body.

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On April 10-11, the DEPUTATIONS COMMITTEE will travel to Wagner College, thus marking the first venture of this new phase of seminary life. Representing Mt. Airy to pre-theological and other interested students will be Chick Schneider, Ed Eastman, Don Landis, and Jack Printzenhoff. Vespers, slides of the seminary, and a discussion hour will be the program for the evening of the 10th, and the following morning at Matins, an address will be given.

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Mrs. Marian Hinman will speak to the WIVES' CLUB on Thursday, April 19, about the life and concerns of a mission developer's wife. Her husband, Herbert Hinman, graduated last May and has developed a mission congregation in Washington, N.J.

A covered dish supper for wives and their husbands is planned for Friday evening, April 20, 6:30 PM in the basement of Ascension Church. Entertainment is included in the evening's activities. Those interested should contact Nancy Ebling, CH 7-6312.

Officers were elected during a business meeting held at the home of Christine Haversat, past president, on March 8. Elected were Margaret Gibbs, president; Lois Seip and Viola Fish, vice presidents; Nancy Ebling, treasurer. An informal tea followed the meeting. Preparations are being made for the Senior Farewell planned for Tuesday, April 24.

STUDENT BODY ELECTIONS for 1956-57 will be held on April 11. The four regular officers of the student body - president, vice-president, secretary, treasurer, plus the editor of THE SEMINARIAN, and the middle member of the Bookstore Committee, will be elected at this time. A nominating committee, consisting of P. F. Bosch, chairman, Ed Eastman, and John Ziegler, has been appointed.

* * *

THE WASHINGTON SEMINAR for Lutheran Students will begin this Sunday, March 25, and will close on Wednesday, March 28. This seminar, under the joint sponsorship of the National Lutheran Council and the Lutheran Church-Missouri Synod, enables Lutheran students to observe the federal government in operation, to discuss current issues, to clarify the relationship of Christian leaders to government in a democracy, and to appreciate the role of Christians in public life.

Information and registrations were handled by Walter Miller, campus representative for the A. L. S. Representing Mt. Airy at this seminar will be: John Huneke, Charles Strohbeck, Dick Swanson, and Art Sziemeister.

The annual conference of the A. L. S. will be held during the Thanksgiving holidays, November 22-24. The Lutheran College and Seminary in Saskatoon, Saskatchewan, Canada, has been selected as the site. Plan now to attend.

* * *

STUDENT THOUGHT is an idea conceived by a group of students to provide them with an opportunity to share their ideas and literary efforts. The group would be directed by a steering committee and a faculty advisor. Mr. William Lazareth is the faculty member with Henry Hund, John Huneke, John Kaiser and Dick Niebank serving on the steering committee.

* * *

On April 4 and 5 the ALUMNI ASSOCIATION of Mt. Airy will hold their annual convocation here at the seminary. At the Wednesday sessions, speakers will be: the Rev. Dr. Paul L. Lehmann, professor at Princeton Theological Seminary, who will speak on "The Changing Course of a Corrective Theology"; and the Rev. Dr. Warren A. Quanbeck, professor at Luther Theological Seminary, who will address the group on "The Preacher and His Obligation to the Church". The Rev. Dr. Robert E. Van Deusen of the National Lutheran Council will address the group on "The Changing Concepts of Church-State Relations" following the Wednesday evening banquet.

Rector of St. Stephen's Episcopal Church of Philadelphia, the Rev. Dr. Alfred W. Price, will consider the question "Faith Healing-Fake or Reality?", at the Thursday morning session. Dr. Price conducts regular weekly healing services in his parish.

At the closing session on Thursday, the Rev. Paul A. Qualben, M.D., will speak on "Spiritual Resources for the Mentally Ill". Dr. Qualben, in addition to being an ordained clergyman of the Evangelical Lutheran Church, is a practicing psychiatrist.

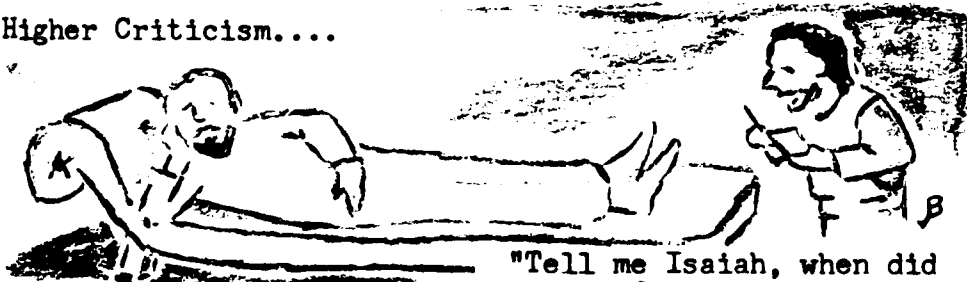
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GLEANINGS FROM THE BISHOP:

On Wednesday, March 11, Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, addressed the faculty and students in the chapel. This short article will not attempt to repeat his address, instead it offers gleanings for your thought, meditation, and guidance.

- The current theological trend in Germany centers on a very Lutheran theme: "What is the Word of God?" In rethinking and reformulating opinions on this issue, such theologians as Barth and Brunner got their start.
- Reason (hard thinking) plays a major part in theology.
- Each new encounter with the Word of God gives a witness enough to speak about to the end of his days.
- The problem is that our witness to Christ is so utterly weak.
- I will be able to tell the success of your ministry by looking at your Bible in 30 years to see how worn it is.
- What God is willing to reveal we find in Christ.
- Realize what the Word of God is!!!
- A philosopher is a man in a dark room searching for a cat which is not there. A theologian is a man in a dark room searching for a cat which is not there and he says he has found it!
- Words of advice: 1) Stick to the Word of God. Don't get lost in syncretism. 2) Stick to saying it simply. If you can't say it simply either you don't understand it or you don't believe it. 3) Stick together in Christian brotherhood.
- Beware of an irrelevant intellectualism! Beware of a barren ceremonialism!

On Higher Criticism....



"Tell me Isaiah, when did you first suspect you were a schizo?"

angel antics ...

Spring has arrived! And you know what that means in the way of sports -- nearly every young seminarian's thoughts turn to baseball, volleyball, tennis, feminine fancies, or other sports of a seemingly open-air variety. But until warm weather, green grass, and a hot sun are here to stay, the consensus of opinion favors indoor sports. Let's take a look behind closed doors!

"A" Hall was recently renamed, quite fittingly, "The Arena." Nitely features (excluding weekends) include wrestling, grappling, and water sports. Champ grappler of the moment is Bob "Hawk" Goetz. Challengers (new faces always welcome) have been Tom "Angie" Clay, Paul "Terror" Spohn, Art "Pot Washer" Haimerl. Spectators are waiting for Ed "King of Them All" Drukenmiller to show up some nite.

Some Angels favor the more individual sports -- life weightlifting. Those concerned, so rumor has it, are lobbying in higher circles to have 1957 named "ULCA Pastor's Official Year of Physical Culture." You can get the facts from George "C. Atlas" Ziegler, Bill "Dual Tandem" Fluck, or Wally "The Body" Hamster.

Mt. Airy "Angels" have boosted their record to two wins and one loss by edging out the Reformed seminarians (N.J.) in a close game. Score, 60 - 54. High scorer for the "Angels" was Hal "Grandad" Geiss with 18, "Giggles" Traugott followed with 16. Incidentally, on the way to New Brunswick that nite, Don (10 points) Adickes played tag with a state trooper and talked his name off the state blotter.

SPORTS IN SHORTS. A group of volleyball enthusiasts met under the tutorship of Prexy Hugh George A. on a warm, sunny day not long ago and tested the court. Everything was found favorable except the muscles involved.

Due to the industry and the enthusiasm that Ern Schmidt releases in a hot badminton match, only one racket remains for public use. By the way, Schmidt was playing Martin J. H. when it happened.....New sport hits campus! Every Tuesday morn at 8 you can play Push Ball in Rm. 1, Hagan. Object is to "push it to the wall."

A special word to round out the column: Congrats and all kinds of awards to Charlie Mertz and wife (it's a girl) and Lou Rogers and wife (boy)! Start counting on your right hand, boys!

-Al Schrum



SENIOR BANQUET SPEAKER ANNOUNCED

Henry Pitt Van Dusen, president of Union Theological Seminary in New York City, will give the address at the Senior Banquet on April 13th. The committee's choice of Dr. Van Dusen represents a departure from the recent practice of choosing the banquet speaker from among the Lutheran clergy.

This speaking engagement in Mt. Airy will be a homecoming for Dr. Van Dusen who calls Philadelphia his "hometown". Union Seminary's President, an ordained Presbyterian clergyman, was reared in Chestnut Hill and is still a laymember of St. Paul's Episcopal Church in Chestnut Hill.

Dr. Van Dusen has led a busy life as an educator, theologian, and author since he graduated from high school at a local academy. He received a liberal arts degree from Princeton in 1919 and a B.D. from Union in 1924. After study at Edinburgh, Scotland, he received the Ph.D. degree in 1946. Honorary degrees have been given to Dr. Van Dusen by Oberlin College, Yale University, and Heidelberg College.

The 1956 banquet speaker began his distinguished career in the church as a Presbyterian minister following his ordination in 1924. Two years later he was called to

Union Seminary as an instructor in Systematic Theology. In 1936 he was made Professor in that department. Before becoming President of the faculty in 1945, Dr. Van Dusen had worked for eight years as Dean of Students.

Even though President Van Dusen finds his duties at Union a heavy load he finds time for working as a member of the Board of Foreign Missions of the Presbyterian Church, U.S.A. He has also served as chairman of the Study Commission of the World Council of Churches and in 1942-44 he was president of the American Association of Theological Schools.

In his leisure hours with his wife and two children, Dr. Van Dusen had edited or written twenty-six books. Three of his recent scholarly contributions are: The Christian Answer, Church and State in the Modern World, and World Christianity, Yesterday, Today, and Tomorrow. The "Presbyterian Tribune" and "Christianity and Crisis" receive Dr. Van Dusen's assistance as a member of their editorial boards.

Dr. Van Dusen will be making his first appearance before the student body when he speaks at the banquet on April 13th. He has visited the campus before as Faculty and Alumni Convocation Speaker.

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NIKA ("Victory") - An Interpretation (See page 2):

"Victory" is a visual sermon. The subject matter is the Crucifixion, and I mean to preach in "Victory" a two-point sermon: 1) that here is a real crucifixion of a real man, painful and inhuman, and 2) yet still for us there is not defeat here so much as victory. Both aspects of the Crucifixion are too often clouded by sentiment; perhaps only by "shocking" modern abstraction can I preach a sermon that in any way addresses you, and shakes you out of sentiment.

The first point, that the Crucifixion was real and painful and inhuman, is perhaps too clear. I have pictured Christ vivisectioned, a "side of beef," as it has been described. The cross is painted in broken brush strokes to provide a kind of cruel contrast to the more yielding pen lines of the corpus. After the manner of the American Indians, I have indicated Christ's heart as the symbol or essence of all that is creaturely and mortal in him.

I hope also that the second point of the sermon is clear, not only by the Greek inscription at Christ's feet, but also in the sketch itself, the triumphant attitude of Christ's body, to the anatomist powerful and muscular, not bent in defeat but raised now, arms and neck outstretched and reaching, seeming to give support to the awful cross itself. The figure of Christ forms at last a giant "V" stretched against the cross.

- Paul Bosch.