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The<sup>+</sup>  
Seminarian

# The Seminarian

"A Journal Devoted to Student Expression"

VOLUME XVII

NUMBER 6

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Cover by John Bucher

THE SEMINARIAN - George E. Handley, Editor; Lee Mull, News Editor; Paul Bosch and John Bucher, Art; Calder Gibson, Business; Al Schrum and Hal Geiss, Sports; John Adam; George Anderson; Ruth Grimes; James Haney; Henry Hund; Edward Kappeler; Robert Kelly; Norman Melchert; Thomas Stennett; and Ernest Waxbom. Published six times during the school year by the Student Body of Lutheran Theological Seminary, The Board of Student Publications and Publicity, 7301 Germantown Avenue, Philadelphia 19, Pennsylvania. Subscription is \$1.25 per school year.

ST. PHILIP AND ST. JAMES THE APOSTLES' DAY



## THIS FINAL ISSUE ...

With this issue #6, Volume XVII of The Seminarian comes to a close. It presents a few special features in addition to the theme articles and campus news.

Probably before you read this editorial, you glanced at the center-fold pictorial essay of the past year's campus activities. We hope that you enjoyed it and will clip it as a record of the year's high spots. Thanks go to Ed Hanson for his special preparation of the masters for this unusual "essay."

The second special feature tells of the fields of labor to which the class of '56 has been called. Their new addresses are printed for your convenience. As they become known, those new addresses which were not known by the press deadline will be posted on the canteen bulletin board.

This issue's theme is "The City Parish." Dick Niebanck analyzes the theological aspect of our Lutheran social mission. And some practical measures for a parish in an inter-racial neighborhood is Bob Neilsen's subject.

One of the two additional features is Don Bravin's report on the recent developments concerning the bookstore policy. Don is the retiring Senior Bookstore Representative of the student body. Galen Diebler continues discussion on a part of the last issue's theme and asks what we believe to be a pertinent question, "Where are our artists?"

As the editorial year is now concluded, I want to take this opportunity to thank the staff for their whole-hearted co-operation in the publication of this year's Seminarian. Without each of them, working together as a team of course, our journal of student expression could not have been published. Special thanks go to the two unsung heroes of the typewriter, Cag Gibson and Bob Kelly, who typed almost all of the copy. The others' special jobs have been listed in the masthead from issue to issue.

Finally, I wish Al Schrum, next year's editor, the best, hoping that Volume XVIII will be the best series of Seminarian's yet!

- George Handley, Editor.

\* \* \*

Collect for St. Philip and St. James the Apostles' Day -



Almighty God, Whom to know is everlasting life: Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that following His steps we may steadfastly walk in the way that leadeth to eternal life; through the same Jesus Christ, Thy Son, our Lord.

Amen.

Today more than ever before there seems to be a general awareness among Protestants of their Christian responsibility to the urban mass-man. The speed-up of urbanization, with its attending problems of crime, insanity, and class and race tensions, has brought to the eyes of most city church-members the fact that there are problems of some kind or other which they, at least, have not begun to solve. It is not uncommon these days to find concerned persons within urban parishes sponsoring discussion meetings on remedy of ills like juvenile delinquency or race discrimination. And even theological students find themselves discussing the difficulties of 'the city church in a changing community.'

The task of educating a predominantly middle-class church to the fact that an evangelical witness needs to be made to the urban workingman will undoubtedly continue to be a large one. However, the primary task seems no longer concerned so much with the 'that' of social problems. It rather pertains to the 'why' and the 'how' of their solution.

Heretofore most efforts by Protestants to minister to the urban mass-man have been less a conscious effort to address a message to particular human needs, and more a desperate attempt to do something where nothing had been done previously. Such an 'activism' has been characteristic even of the Lutheran social mission. Witness the number of middle-class Lutherans who think of social action as a by-product of their spiritual life, an activity which is carried on by a specialized board supported by their contributions. Such persons never get beyond thinking of this work as a 'charity.' They fail to realize that it is qualitatively no different from the proclamation which comes from their pulpits.

While in recent years there has been increased attention by Lutherans to social action, there has been relatively little corresponding development in the disciplines of practical and systematic theology. By and large, socially-concerned clergymen have had to superimpose a social 'activism' upon an individualistic and characteristically bourgeois orthodoxy. Hence the phenomenon of a Lutheran seminary which offers training both in social psychology and in the traditionally Lutheran dogmatic theology.

Fortunately, however, the ice is at least beginning to break. Anyone who has been attending the lectures in the History of Christian Ethics is aware of an attempt on the part of a few dogmaticians to discover the social implications of their theological tradition. It is indeed gratifying to see that some Lutheran are seeking within their heritage the 'why' of social action

My own hope is that, in their efforts, they will not hesitate to be creative in instances where correction, reformulation, or supplementation are called for.

But in addition to the 'why' of social action, there also is the urgent need for Lutherans to discuss the 'how.' I feel that the form in which urban man is putting his 'existential question' indicates clearly the necessity for a re-examination and reformulation in the theological disciplines, both practical and dogmatic. Here is an area where dogmatic and practical theologians could work in far closer cooperation to determine the character of human needs, and the form of the Christian answer which is relevant to them.

Let me now sketch briefly some lines along which such a reformulation might develop. I shall start with a characteristically Lutheran doctrine, to wit, sin. I ask: To how many of the urban underprivileged is the fact of sin a particularly disturbing one? Is the man who has a routine job, who lives in overcrowded quarters, who knows little of joyful creativity, particularly concerned about his guilt?

I must say that, from my own small experience, I find that this is not the case. Most people, and particularly the less privileged, are more concerned about what life is all about than they are with their guilt. Their first problem is not sin but meaninglessness.

This is not to say, of course, that there are no implicit guilt-feelings in all persons. Surely if psychology has shown us anything, it has shown us the reality of guilt. Nevertheless, I maintain that the 'ordinary' mass-man is more concerned (at least at the start of his spiritual pilgrimage) about meaning than he is craving absolution. So it is that the man who indulges in the material or sensual in order to find some kind of joy or meaning to an otherwise drab existence will, in the end, feel more frustrated than guilty.

If this analysis is true, then it has obvious implications for the theological disciplines. What are we to do, for instance, with the doctrines of sin and justification? Are we to insist (as do some Lutherans) that a traditional formulation be taught in the seminaries, while, at the same time, providing courses in psychology and sociology? This is obviously an unsatisfactory proposal which leaves the way clear for, say, irrelevant preaching and un-Christian counseling by the same minister.

Far better it would be for practical and systematic theologians to come together and analyze the exact nature of the needs of urban man. In so doing, they would be in a position to observe a particular area of life first hand, incorporating, to be sure, findings of specialists in psychology and sociology,

to name but two fields of study. Such an endeavor would put the theologians in a better position to make a reformulation that would have some practical value.

So they might attempt to reformulate a primarily individualistic message into one in which community has increased significance. Here would be an excellent opportunity to interpret to the lonely city-dweller what it means to say that the Church is the Body in which the Spirit does his sanctifying work. For in what does the Spirit work except in the mutual acceptance by individuals of one another? It might also be demonstrated that the Church is the community in whose corporate action and individual inter-action is a pattern and meaning which is radically different from the 'escapes' in which human freedom and creativity are rather negated than affirmed.

To conclude: a more conscious attempt on the part of theologians to understand and to articulate systematically the needs of urban man will accomplish three things: First, it will transform the city missions and settlement houses from centers of 'activism' into living laboratories where a thorough understanding of human need is sought and where a relevant answer is formulated. Second, it will lead to the re-examination and reformulation of the dogmatic propositions so necessary to a meaningful answer to existence. And, finally, it will help in producing men more adequately fitted to deal with social problems in a genuinely Christian manner.

\* \* \*



## THE CHURCH OF ALL NATIONS

-Robert T. Neilssen

"The Church of All Nations" is the proper name for at least two congregations in the United States. It should be the implied name of all Christian churches.

In our day there is much discussion concerning the city church and its ministry to its immediate area. The question put simply is this: "How can a Pastor of a congregation reach out to those of another color and bring them into the membership of his congregation?"

There are many possible ways of approach. We can only mention some of the more familiar procedures. The Pastor can seek out a Negro person or family and invite them to Sunday worship. Or, he might interest their children in the Sunday School program or after-school activities. After a more studied approach, he might seek a Negro who would fit certain prescribed conditions. Such a person's family background would have to be very respectable, a college education would be helpful, his wife very attractive, and his two young children neat and respectful to their elders. In addition to these objective criteria, the present situation would require extraordinary stamina (maybe you would call it "faith" in what is right from a Christian viewpoint) to persevere in the face of much opposition.

Here is how the Pastor has reasoned out this approach: "I am the shepherd of this Christian congregation. My flock should include all people in this area who are willing to accept Christ. If these unchurched will not come because of our prejudices (we do not deny that they exist), then we must go to them on their level. We realize their feelings in this matter, and have not had any Negro visitors in our church. First, I will ask our members to bring their unchurched Negro neighbors. If no one comes, then I will work the offensive on an ideal Negro, and others will follow his example. If I can't win him and the evangelism committee is unsuccessful, then I will import other Negro Christians who will do the visiting." This last procedure has actually worked in the past. The story goes on - the Kingdom is extended and the congregation becomes integrated. The mission to win Negro members has been a success. The end has justified the means - or has it?

Here is what I would call the Christian understanding of this situation. When a man is called as Pastor into any kind of situation which is different from the traditional white congregation, he must still minister to his parish with the same principles that are used in the traditional situations.

A Christian minister is called by God, his denomination and his new flock to serve them in this parish. There are no stipulations, or unwritten understandings, as to a selective ministry which remains confined to any exclusive group. It is to be expanded until it reaches the inclusive fellowship of all human beings in that area.

God made his natural creation to exhibit many colors, and no human has ventured to arrange these wonders into selective groups. Who knows the mind of God that he can say God made men of different skin pigmentation to separate them from their fellow human beings? If you reason this way, then why not subdivide these color groups, too? Have the light Negroes in one group and the dark Negroes in another. Then you must decide (arbitrarily; but call it, "scientific.") which is to be higher in the social classification. Why not make the minority group superior, since God made fewer of these?

So far nothing new has been said. You, as a seminarian, believe that all men are created equal, and should have all the opportunities that are available for living in accordance with God's purposes on earth. Now, does our outlook change our operation as a Christian congregation?

Look sharply to detect the difference! We seek all of the unchurched in the area for the Kingdom. We preach this equality, and instruct all that this must be followed with deeds. Our members bring their neighbors because they are unchurched. They do not say that the second reason (or the real reason) is that this couple are fine Negroes, and therefore, we bring them for church membership. Then we will receive a few more who will follow this example of Christian outreach, followed by a settling down to the previous way of life before it was so suddenly interrupted. After all, once we accept a few Negro families we can say that this is an interracial church.

In block meetings in Philadelphia, the Commission on Human Relations is attempting to present all of the facts concerning the panic moving which takes place in such traditional areas. Those who intend to remain in the neighborhood, regardless what happens, agree with all of the facts presented by the Human Relations expert. The group was of mixed religious affiliations. The only trouble came when one woman said that she was afraid that her children would marry Negroes. The expert answered this with quoting a reliable nationwide study of the statistics from the marriage license bureaus. This revealed that a very small fraction of these marriages take place. But this did not remove her fears, for what was to prevent her children from being one of those small-fraction statistics. This was not the Christian answer.

This question of racial intermarriage is further obscured



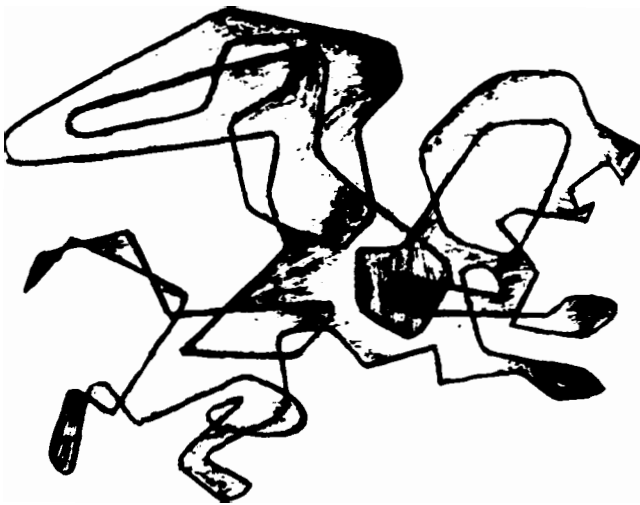
from within our church when a "Christian" doctor spoke to one of our young adult groups and expressed the medical opinion of the sexual incompatibility of these two races. Illustrations from testimony of servicemen's experiences in Europe supposedly supported his statements.

The Christian situation is, that because of social and cultural environments which have normally segregated these two equal groups of human beings, their patterns of living sometimes vary. For example, a common view of a Negro might be the wearing of loud clothes, a bebop hat, emotional churchmanship, a boisterous and run-on manner of speech, and thinking. When the races intermingle, these characteristics are seen everywhere in cross section so that you cannot affix a permanent label to any group. Or, haven't you seen a white hot rod driver, or the white boisterous talker who slurs his language? Sex is learned from the environment. The point is that the day will come when marriages will be made by all people, only on the basis of their love for each other. ("People get married, not races ") They should be permitted by our society to make their marriage vows before God and their brothers (all men) in the fellowship of Christ.

The church should lead the way as the all-inclusive fellowship on earth, instead of lagging in last place behind the artistic and sporting worlds.

For further thinking: Can you justify the existence of special missions only to Negroes....or to Jews?

\* \* \*



ST. MARK

PFB/56

-Donald M. Bravin

Ecclesiastical fingers gripped even tighter on well-worn student wallets when it was announced at April's student body meeting that regulations governing purchases at the Students' Cooperative Bookstore would have to be amended. Prior to that inflationary moment, bookstore provisions permitted unlimited sales to both students and alumni.

New rules prohibit sales to all but registered students in the graduate or undergraduate schools and faculty members. All purchases made must be for personal use only. Reasons for the reversal in procedure were both ethical and legal.

Student's Cooperative Bookstore is not a legal entity. It is a group formed by the entire student body for the purpose of securing discounts through mass buying. It is not a commercial discount house. The group appoints one of their members to serve as manager and agrees to give him a percentage of their discount if he will take care of the ordering and keep the group's books.

In recent years this idea has been violated to an increasingly large extent. Neighboring pastors are shopping at the store. Alumni are taking advantage of the "seminary mail order house." Students are making discount purchases for their field assignments and home churches--from quantity Bible purchases to ecclesiastical appointments.

Church and commercial publishing houses permit the store to sell below normal retail prices only on the condition that it remain a cooperative for students and not a commercial venture. In the case of the United Lutheran Publication House, seminary students are given discounts greater than are given to any other person.

In return for these privileges, the bookstore may not open its doors to the general public. Nor is it to take business away from commercial book or church equipment houses. The store violates its own purpose when it sells to non-student buyers. It is a service and is not to be considered as a business.

Within the past month representatives from several publishing firms queried the store manager to determine if the store was truly a cooperative. Recently a pastor, upon being quoted a price by a publishing concern, refused to buy, remarking, "I can save at least 10 per cent by buying this through the Lutheran Seminary Bookstore."

If the bookstore is to serve other than the students and

faculty who control it, it must establish itself as a legal business, complete with mercantile license, and sell at prevailing prices.

To call itself a cooperative and to function as a business is both illegal and unethical. New rules were designed to prevent such an occurrence. It now remains for the student's own conscience to determine whether he is purchasing an item for himself or for his pastor.

\* \* \*

## THE YEAR IN PICTURES

- Edward Hanson

Taking our cue from a remark by Pastor Ward at the first symposium that "... If you want to hear the Te Deum sung well ... or a good, hearty laugh ... go to Mt. Airy!" we present in the pictures on the next four pages glimpses of the serious and lighter sides of campus life:

From top to bottom, left to right ...

Page 11. The Seminary Choir on tour at Trinity Church, Hudson Heights, N.J. (photo by V. Kroninger); Henry Hund reading Suffrages in Chapel; Dr. Martin P. Schmidt with the Muhlenberg journals; panelists and moderator for Symposium I, "Man on the Move"; James Haney, Chapel Vespers; Dr. Snyder lecturing; and Dr. Steinle preaching.

Page 12. Coffee break; Finale of the middler skit at the Fastnacht Social; Class President Ed Eastman presents the senior class gift (a new lecturn Bible) to Dr. Bagger; Milton Mann prior to a quiz in Liturgics; Don Bravin at the final Student Body meeting of the year; "In Mt. Airy nearly everybody reads The Seminarian!"; Norm Melchert, Paul Hoh, and Heidi Voehringer in a scene from "Thor, With Angels"; John "Academy of Music" Robson; the refectory staff.

Page 13. Hank Hund as Taderid and John Ziegler as Cymen in a scene from "Thor, with Angels"; Staff getting The Seminarian ready for the press; Wives' Club skit at the Fastnacht Social; Roger Greentaner in practice preaching class; Coffee and discussion at Dr. Tappert's; Students, faculty, and guests on a Friday afternoon with Dr. Tappert; Symposium II, the Taize Community; Ed Hanson and secretarial staff.

Page 14. Registrar Kaufmann about to interrogate Don Adickes; Jack Traugott participating in the spring cultic festival; A very small audience; Part of the Reformation Day antics (photo by Paul Hoh); Choir on the way to a concert: (photo by Vic Kroninger); "Hawk" Goetz engages Art Haimerl in the "A" Hall tournaments; Another cultic observance, students sing "Happy Birthday" to Dr. Heinecken; John "Courage To Be"

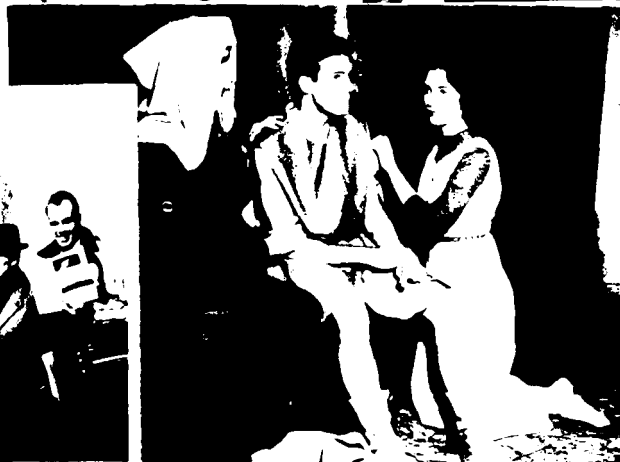
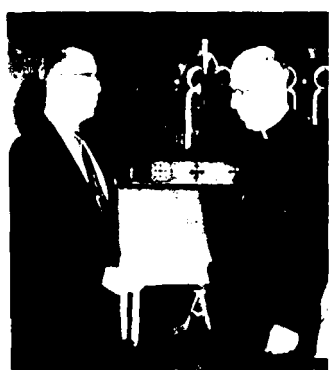


"...IF YOU WANT TO HEAR THE TE DEUM SUNG WELL,



OR A GOOD, HEARTY LAUGH, GO TO MT. AIRY..."









# THE NEXT CHAPTER

"Extra, extra, read all about it! ULCA elects Mt. Airy graduate as its new president!"

No, this is not the New York Times or the Philadelphia Inquirer that you are reading, it is the latest edition of The Seminarian. But this may be a prediction for the headlines of these papers in about twenty-five years, I would estimate. Just who this will be I would not venture to say, for I might be tried for heresy, or at least, conspiracy. Nevertheless, the material for the office is in the graduating class of 1956 from Mt. Airy. All of us feel, however, that we would rather have a little practical experience under our belts before taking such responsibility, so each is going his separate way, until (Who knows!) perhaps this prediction will become a reality.

Fourteen men decided that the parish ministry is the place where they belong, and fourteen parishes agreed when they issued each a call to become their pastor. Only one of these hails from the far, far west, better known as the Pittsburgh Synod. This is DON BRAVIN, who has been called to St. John's Church, McKees Rocks, Pa. The parsonage address is 747 Chartiers Av., same city. Two hail from that state where quality and not quantity is what counts, better known as the New Jersey Synod: GEORGE DERNER, called to St. John's, Englewood, Teaneck and Liberty Rds; and yours truly, ED EASTMAN, to St. Paul's, Beachwood; parsonage, 321 Compass Av.

Four men chose to remain with the New York Synod: GEORGE HANDLEY, called to St. Thomas', \* 167-26 118th Av., Jamaica 34, NY; GEORGE (BUD) KENYON to St. Peter's, Verona, NY; BOB NEILSEN to Transfiguration Church, 74 West 126th St., New York 27, NY; and DICK OLSEN decided to try the country for a change, St. Paul's, \* 233 Main St., Dansville, NY.

The star for the synod claiming the greatest number of men for pastorates is the Ministerium: LARRY HAND to Zion Church, \* 1417 Walnut St., Ashland, Pa.; HELMUT KAFFINE to Christ Church, \* Main St. and Monroe, Freemansburg, Pa.; ED O'SHEA to St. Andrew's (Summit Lawn), \* 1024 S. Pike Av., Allentown, Pa.; JOHN ROBINHOLT to Pleasant Valley Parish (four congregations), Gilbert, Pa.; BOB WILDE to Redeemer Church, \* 3448 Midvale Av., Phila. 29, Pa.; DICK WOLF to Longswamp Parish, \* R.D. #1, Mertztown, Pa.; and GEORGE ZIEGLER to St. James', P.O. Box \_\_, Limerick, Pa.

Eleven men decided to face the cruel world for the first time as assistant pastors. The one traveling farthest from home



territory (We might question just how hard the cruel world is there he is going!) is LUKE KISTLER, called to St. John's, Orlando, Florida. The parsonage is just across the block from the church, but it is at 1641 Orchid St., Winter Park, Fla. CARL WEAVER has started the traveling music too, called to Glenwood Church, 2545 Monroe St., Toledo, Ohio. For PAUL BOSCH, it is St. Mark's, 142 Market St., Williamsport, Pa.

New York Synod is claiming three for assistant pastors: JOHN ROBSON to Concordia Church, \* 92 Columbia Av., Rochester 8, NY; CHIC SCHNEIDER to Holy Trinity Church, 87th and Commonwealth Blvd., Bellerose, L.I., NY; and CHARLES STROHBECK to St. Peter's, 30 E. 54th St., New York 22, NY.

The Ministerium kept four of its men as assistant pastors: RALPH HAMESTER to Emanuel Church (Burholme), Cottman Av. and Palmetto St., Phila. 11, Pa.; VIC KRONINGER to Holy Trinity, Third Av., Bethlehem, Pa.; BILL WALTON to Grace Church, \* 610 West Lafayette St., Norristown, Pa.; and JOHN ZIEGLER to Christ Church, \* 54-6 Revere Rd., Drexel Hill, Pa.

Three men are setting out for adventure in their ministry outside that offered in the normal parish. RAY NYCE, for instance, is going to Malaya as a missionary. His first year will be spent in learning the Chinese language at the Kennedy School of Missions Hartford, Conn. JAN WALKER is seeking his adventure at higher levels than most of us by entering the Air Force chaplaincy. Mail can be sent to him via carrier pigeon through his home address, 1141 Birch St., Reading, Pa. AL HAVERSAT is getting to the real core of church activity by strating from scratch to build a congregation at Endwell, N.Y., \* 3611 Lott St., Box 308.

Six men feel that there is a lot more to be learned before the big push. GEORGE ANDERSON has been called to the seminary as next year's Fellow. Everyone will know his address. JOHN KULSAR likewise will be doing work at the seminary and also at Penn. KRIS VALTERS is traveling to the University of Hamburg, Germany, for a year's graduate work. Three other men are going to do graduate work, but just where is not exactly determined as yet. Best bet for correspondence is their home addresses: WILL BOERSTLER, 549 Vickroy Av., Johnstown, Pa.; JOHN HUNEKE, 6016 Palmetto St., Brooklyn, NY; and RUDY BISCHOFF, 1114 Montgomery Av., Philadelphia 25, Pa.

At the press deadline for this article, four men were not definitely set as to where they will venture forth. Home addresses given as a sure bet for correspondence: HENRY EARLY, 219 East Maple St., Annville, Pa.; GEORGE MYERS, Jefferson St., Birdsboro, Pa.; GEORGE PONTOPPIDAN, 137-54 Westgate St., Springfield Gardens, NY; and ERNIE SCHMIDT, 4860 Howard St., Phila. 20, Pa.

Three men got the jump on us by starting out in January. These are: JIM AUSTIN, assistant at St. John's, Overbrook; \* 52-30 Revere Rd., Drexel Hill, Pa.; LLOYD BERG, pastor of Calvary Church, \* 2407 Eastchester Rd., New York 69, NY; and PAUL KAISER, mission developer, Richards Av. and Mansfield Dr., Camillus, NY

All of the above is given for your general edification and/or enlightenment, also to add to your Christmas card list. Oh, the \*\*\* stands for the parsonage address. Good luck,

- Ed (Seashore) Eastman.

## CAMPUS NEWS

The ninety-second COMMENCEMENT of the Lutheran Theological Seminary at Philadelphia will be held on Wednesday, May 16, at 11 A.M. in St. Michael's Church, Germantown. It is expected that 37 seniors will receive Bachelor of Divinity degrees. A number of advanced degrees are to be awarded to students of the Graduate School.

The Rev. Paul T. Warfield, D.D., Pastor of St. Mark's Church, Trenton, New Jersey, will deliver the address. Dr. Warfield is chairman of the Board of Education of the New Jersey Synod. He is also a member of the Board of Publication of the United Lutheran Church.

On Tuesday evening preceding graduation the faculty and their wives will hold an informal reception in the refectory for the seniors, their wives, friends, and families.

\* \* \*

STUDENT BODY ELECTIONS were held April 13 at 7:30 P.M. Henry Hund was elected the new student body president. Other elected officers are:

vice president	--Joe Holt
secretary	--Bob Kelly
treasurer	--Dave Eichner
book store representative	--Hal Geiss
athletic chairman	--Tom Clay
publicity chairman	--Al Schrum

President Hund has appointed most of his executive committee chairmen for next year. These include:

Student - faculty	--Richard Niebanck
Benevolence	--Charles Mertz
Card and Gift	--Fred Holmes
Student work	--Richard Trudo
ISM	--Ed Hanson
AIS	--Walter Miller
Symposium	--Donald Luck

Deputations --Donald Landis  
Social chairman had not been appointed at press time.

\* \* \*

The annual HEYER COMMISSION DRIVE had as its project for this current school year the raising of funds to purchase equipment for the Girl's High School in British Guiana. The goal of \$450 was realized. Chairman of the drive was Walt Hitchcock.

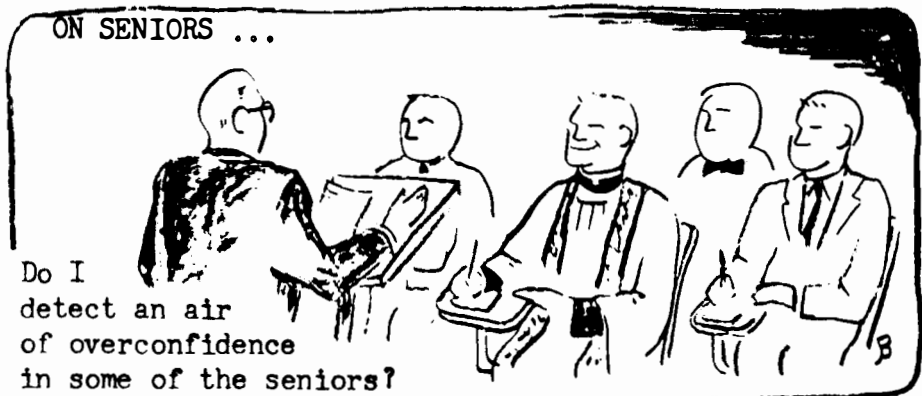
The Heyer Drive is a student body project. However, if it had not been for the generous contributions of the faculty the drive would not have come close to the goal.

The drive committee takes this opportunity to thank both the men who gave of their time to solicit funds and all who contributed to make this project a success.

\* \* \*

SENIOR CLASS OFFICERS elected for the coming year include: Donald Sukosky, president; Fred Frick, vice-president; Ed Hanson, secretary-treasurer; Bill Jensen, social chairman; and Jack Braugott, athletic chairman.

\* \* \*



\* \* \*

Lee Mull and Jim Haney of the middle class have accepted INTERNSHIPS for 1956-57. Lee will be associated with a parish in Latrobe, Pa., and Jim will be working in Charlotte Amalie, U.S. Virgin Islands.

Lee will be the first intern to serve in Trinity Church, Latrobe, where the Rev. John L. Reiner is pastor. He will begin work in this parish of 2400 baptized members on June 1, 1956, and will remain there for one year.

Jim plans to fly to Charlotte Amalie to begin work on July 21. He will replace Arthur Henne of the class of 1957. Jim will be the third seminarian from Mt. Airy to serve in Frederick Parish. George Handley interned there last year. Frederick Parish has a baptized membership of 1000 and is served by Pastor James B. Amos. The congregation was founded in 1666 and until 1917 belonged to the Church of Denmark.

Both men will assist with pastoral visitation and share the

responsibility for the auxiliaries of the church. Preaching will also be a part of the intern's work in each parish. Trinity, Latrobe, has two services each Sunday, and Fredrick, Charlotte Analie, a Wednesday Matins and three Sunday services.

\* \* \*

Dave Mangiante, Junior from North Bergen, N.J., has been appointed JUNIOR SACRISTAN for the coming year. He is a 1952 graduate of Rutgers University.

\* \* \*

MIDDLE CLASS OFFICERS elected for the 1956-57 term: president, David Mangiante; vice-president, Harold Henry; secretary, John Adam; treasurer, Mark Engdahl; social chairman, Byard Ebling; and athletic chairman, Harold Geiss.

\* \* \*

Carrying on in the noble precedents set by previous "CANCER KITCHEN" WORKERS, six waiters were installed in their gleaming white jackets on April 9. They are Bob Kelly, Lee Mull, Jack Traugott, Hal Geiss, Don Luck, and Hank Hund. Cag Gibson is the newly appointed referee. Maintaining the motto of the pit - "where squalor is a tradition" - are Tom Stennett, Tom Clay, and Dave Mangiante, with assistance from Norm Melchert and Ernie Waxbom. Scurrying in the scullery is Skipper Spohn, while Walt Hitchcock and "Bucks" Haimerl man the pot and pan brigade.

\* \* \*

At the April 18th meeting of the HEYER COMMISSION the following officers were elected for the next year: president, Walter Hitchcock; secretary, Kenneth Trexler; and treasurer, Earl Strawn.

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Those attending THE ANNUAL SENIOR BANQUET at St. Mark's church on April 13 were privileged to hear Dr. Henry P. Van Dusen, president of Union Theological Seminary, deliver the main address on the timely subject, "The Religious Boom in the United States Today."

Dr. Van Dusen began by probing into the familiar question of how profound this present day revival really is. He pointed to two important observations which must be borne in mind in appraising the value and worth of such a boom. First, he noted that the people of the United States are famous for sudden and rapid changes of interest. Therefore, there can be no guarantee that the present renewal will last. Secondly, Dr. Van Dusen observed that there has been no parallel recovery of morality to accompany this religious upsurge. Dr. Van Dusen further declared that religion

and morality are so interrelated that they cannot move in opposite directions indefinitely without a breakdown resulting in one or the other.

Bearing these things in mind, Dr. Van Dusen went on to show that this renaissance in religion is thriving outside the lines of traditional (ecumenical) protestantism; among those groups known as the "sects."

He then directed attention to the fact that the sects have something which we have lost. They have maintained a direct approach to people where they are, plus the ability to shepherd them into an intimate and vital group fellowship, showing them the living God through a "first person singular witness."

We of the classical Reformation have allowed ourselves to become aloof from this kind of witness, he added. This is so because we have neglected and distorted the living reality of the Holy Spirit. The sects have freed the Holy Spirit from the shackles placed upon it by the traditional churches in an effort to keep it under control.

Dr. Van Dusen concluded with a warning that if we do not want the present religious renaissance to move on without us or to die out completely, we must reclaim the reality of intimate Christianity through the true koinonia, keeping alert and receptive to any new movement of the living spirit of God in our times. We must watch lest the judgement of history upon our age be that the Spirit moved beyond the Church.

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The second meeting of STUDENT THOUGHT was concerned with the relation between art and Christianity. The presentation, a panel by Ed Eastman, Paul Bosch, and John Robson, stimulated lively discussion. The following thoughts are presented:

- Art is one of the orders of creation, a God-appointed area of neighbor service.
- Art may be a medium of human or divine revelation, a word made flesh.
- Even non-Christian artists, by giving expression to the human situation, can act as mediums for general revelation; they can bring men to their knees.
- The artist's intention is never perfectly caught by the spectator, listener, or reader. Problem: is knowledge of the artist's intention a factor in the evaluation of a work of art?
- In art the two worlds of spirit and matter, which philosophy tends to separate, are brought indissolubly together.
- "Art for art's sake" equals idolatry.
- It must never be forgotten that art and the artist--as all fields and persons--have a tendency to exalt themselves to the place of God.
- With respect to conveying a Christian message: art is always ambiguous, words are only by degrees more clear.
- One should not speak of Christian art; only of Christian artists.

Leading the Seminary "Warblers" this coming year is President Dave Eichner. Secretary-treasurer for the CHOIR is Ken Trexler. Assisting gown chairman Dick Trudo is Tom Stennett; assisting librarian Ed Druckenmiller is Art Haimerl.

OVERHEARD IN THE FACULTY ROOM . . .

-Ed Kappeler

Students have often wondered just what goes on in faculty meetings. As a public service, The Seminarian placed a hidden wire recorder at the last meeting. The following is a verbatim account. If some of these statements sound familiar, it must be your imagination.

Dr. Bagger opened the meeting: "Gentlemen, we are here to discuss a grave problem of our institution. Dr. Tappert, a fine Christian gentleman, will review it for you."

Dr. Tappert: "You will recall we were speaking last time of the fact that our students seem to have little concept of leading a spiritual life."

"It's a paradox," whispered Dr. Heinecken.

"Gentlemen, I don't wish to shock you," said Dr. Snyder, "but my son in medical school says the problem there is much more difficult--as most things are in medical school."

Dr. Voehringer: "We should use more visual aids."

"Let's not be pedestrian about this," said Dr. Seltzer. "We must remember we are working in a benighted area."

"Aegrecitque medendo," said Dr. Tappert, "that is, it grows worse by the remedy."

"We are not trying to give them indelible characters," said Dr. Doberstein.

"It's a paradox, and must be taken seriously," whispered Dr. Heinecken.

"And is it really relevant?" questioned Dr. Steimle.

Mr. Reumann: "We must remember that there is a tremendous difference between the students from the eastern and western sections of the country."

"But," said Mr. Bornemann, "this must be understood in the light of its amphictyonic background."

"Your theory is reverent, but not relevant," said Mr. Lazareth, "and anyone using words of more than three syllables here will have to defend himself."

"Remember, Mr. Bornemann," said Dr. Snyder, "the adjective is the enemy of the noun."

As the faculty filed out, someone broke an ashtray. "We will bill you," said Mr. Kaufmann. It was also learned that Dr. Nolde was not present, having flown over Monaco on the way to Cyprus.

# angel antics...

This spring sporting interests aren't conventional. Baseball has fallen by the wayside; even amour is hardly mentioned. (Strange These have been surplanted by that old sport of retired gypsies and theology students--balloon throwing. Rules are simple--there aren't any! An extra chevron will be added to your seminary letter if you can inundate a professor.

The extent of balloongeslign's popularity can be measured by the lifeless bodies of broken balloons lying scattered from east to west in main dorm. One night not long ago some balloon warriors established a beachhead in a renowned "saintly" hall. The excuse for the home team's loss was that their champion, a tenacious competitor, a Leviathan with incomparable prowess--was at the ballet!

A slightly used laurel wreath is sincerely offered to Walt 'Where Jane' Hitchcock for perfect execution of responsibilities as past athletic chairman. He purchased all the new equipment requested by students and successfully staged several tournaments.

Walt's last official duty was to inaugurate Tom 'Angie' Clay as incoming chairman. The small, simple ceremony was performed in the quiet of the Hoh room. Tom was sworn in with his left hand upon an open NCAA rule book. Both men wore black leotards. Sorry, no pictures!

As the weather warms and spirits are rejuvenated with thought of past victories, lark-like throats will once again trill as clear as a chapel bell: "volleeball." A spring tournament will be held with all classes expected to enter the lists.

Joust of the year: the venerable seniors vs. the venerate faculty on the volleyball court. Here was a real study in "form criticism." The seniors outlasted a balloon barrage to sneak by the faculty by two slim points in the final game.

After a slight delay because of a shortage of extra aces, "Sharkies" Ziegenfus and Dieter out-trumped Pontoppidan and Rieker to capture the coveted pinochle trophy...Incidentally, the tap on the side of the library is for washing cars!

Tennis court has been rolled and lined and now awaits the trample of soft-soled shoes. Spring practice for the fall tournaments starts whenever the hopefuls feel ready...Herb Piehler and 'Hawk' Goetz have arranged a softball game with Wagner College. Some "Angels" are expected to travel to Staten Island to take on the "Seahawks."

General Advice Department: A summer away from the books never hurt anyone, but stay in shape. Classes start in September. Have a nice summer.

-Hal Geiss

## WHERE ARE OUR ARTISTS?

-Galen Deibler

The scarcity of artistic creativity in contemporary Lutheran circles is a problem which comes up again and again.. Why is contemporary Lutheran hymnody such a scarce article? Why are there so few Lutheran churches being built along contemporary designs? Why are we plagued with such dismal illustrative art, for the most part, in our churches and publications?

Are there really no Christian artists? Or is there just no Christian art? First the church must effectively proclaim the gospel, for it is in the gospel message that the whole realm of Christian art is orientated. The gospel is both the stimulus and the object of all Christian art.

And second, does the church really need art? The concept of art implies much more than a picture on the wall or a Bach fugue. Art is a concept of organization of elements. Art is order; it is the opposite of chaos. Art is also a unifying principle which at the same time involves the beholder and evokes response, even as it directs. The beholder is more than a mere spectator. He is an actively creating participant who rises above himself in a way which involves his whole being.

In public worship just such a creative response of the whole person to the gospel message must occur. This is the function which art in public worship ought rightfully to have. Art is not simply to be looked at. It is to be a useful servant. It evokes; it inspires and uplifts; it pulls the worshipper out of himself and makes of him a creative participant. But the function of true art does not end there, for true art can never become an end in itself. It is not static, not simply an object to be admired. Art both evokes creativity and serves as the vehicle for creativity; it is transparent -- transparent to the gospel, in the case of Christian art. It projects the participant beyond itself to the central gospel message.

Unfortunately, art in worship can get out of hand. However, when art becomes an end in itself, this is the result of quality, not quantity. True art by virtue of its creative and transparent nature can never become an end in itself. When this does occur, it is because the art in question lacks communicative value. It is inferior; it fails to inspire creative participation; and it is not transparent to the gospel. Thus, it arrests the attention of the beholder upon itself, and the gaping spectator has been halted right at its surface with a dull thud.

In connection with this we must observe that artistry does



not necessarily imply complexity. Indeed, the opposite is often true. The purpose of art is to evoke a creative response, and some of the best pieces of art are those which suggest and direct but which are not explicit. Details are omitted which the participant must supply himself.

Does the church really need art? The answer is YES. Can there be worship without art? The answer is NO. We recognize that there must be a certain rapport established between the worshipper and the gospel message. This rapport is more than mere intellectual assent; it is the establishment of an almost organic unity between the finite and the infinite. This is beyond the province of rhetoric alone; this is the province of the spoken word reinforced with living artistic organization. Such artistic organization may take a variety of forms. It may consist of a combination of the plastic and musical arts with the arts of speech and movement. It may be either complex or simple, as long as it is transparent to the gospel.

Even in the complete absence of surroundings conducive to worship, this rapport between the worshipper and the gospel must be established. The leader must fill the void. He must somehow accommodate the surroundings to the worship experience. He must create artistic unity and purpose through speech and movement.

There will be art in worship in one form or another. It is essential and it is our task to encourage it. That which is dangerous is the misuse of art in worship, and this misuse can take the forms of either poverty of expression or inferiority of expression.

The solution, then, is not less art but better art. How can we get this? By standing firmly in favor of a creative gospel-centered artistic expression for our church. Let the church put good music into the hands of our organists so our people can hear it and sing it. Encourage our artists to provide illustrations for our literature. Throw out the plates from the Providence Lithograph Company. Great art can be popular too -- on calendars, for example. We must show our people what a good contemporary church looks like. Why not educate our people in parishes along artistic lines? It would require remarkably little effort, and this is where potential Christian artists are to be found.

Let us endorse art fully and make some provisions to nurture it in our parishes. After all, we must not expect to grow an oak tree in a flower pot!