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# The SEMINARIAN

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## CHOIR PREPARES 1961-62 PROGRAM

The Seminary Choir, under the direction of Professor Robert Bornemann, has begun rehearsals in anticipation of their coming appearances. Comprised of about thirty men, the choir has gained an excellent reputation for its interpretation of sacred music. Advent Vespers in the Seminary Chapel on December 18, concerts at Tabernacle and Zion, Olney, Lutheran Churches, and the Germantown Home, and a spring tour will highlight the year. The tour, now in the process of being arranged, will take the choir into northeastern New York from April 24 to May 1.

In the program an emphasis on pre-Bach composers will be maintained in such works as Ruffo's "Adoramus Te", which was sung last year, Vulpius' "Alleluia", and Handl's motet "Trahe Me Post Te" (Draw me to thee). Compositions by relatively unknown men such as Gilles de Binchois, Lassus, Viadana, and Schop will be heard. Bach's "Out of the Depths", Schuetz's "The Lord is Ruler Over All", Rachmaninoff's "Glory Be to God" and one or two spirituals will add variety to the program. In the contemporary vein, Mr. Bornemann has selected a group of chorale settings by Richard Weinhorst based on German chorales of the 16th century. Special music, still to be chosen will be used in connection with Advent Vespers.

One year ago the choir was honored by being selected to sing at the U.L.C.A. convention in Atlantic City. In addition to helping lead the congregational part of the daily worship the choir made a noteworthy contribution to the success of the liturgical play, "The Time Is Now!" This play, a drama of contemporary life, was presented against the background of The Communion Service liturgy. This combination served to relate the Lutheran liturgy to phases of everyday life and was successful in its attempt.

It is certain that the choir will again take the name of the Seminary outside its immediate environs proclaiming to all the love and glory of God.

## UNITY

In these articles I have been taking for granted the desirability of and need for unity. There are many who see no need or obligation for anything beyond that oneness all Christians know in their Lord and Savior. Of course, there are those too who will not recognize Christ's Presence outside some visible organization. Both attitudes err, I think, by being unwilling to live the eschatological tension of the Christian life.

It is so easy to explain away disquieting realities. Death is ameliorated by the idea of an immortal soul; the oppression of sin is relieved by Freudian theories; and the necessity of the humanly impossible is relegated to the dream world. Yet in that the Christ in Whom we have our being has conquered both sin and death, he can also heal the wounds of our bitterness and lead us into all truth. In the hope of unity as in our deepest need it is God Who must act and we who can but receive.

The problem, therefore, is not how we are to bring about the unity of the Church but how we are to accept this blessing as it comes. Will we be so Lutheran when Christ calls us to visible fellowship with the rest of His flock that we will not hear His invitation? There is always that very real and disturbing possibility that our concerns are finally with our conception of things and that we will be insulated in our own cocoons when Christ comes again. The Christian who does not have a strong agnostic note at the core of his life and thought is, I firmly believe, on the road to the most subtle and damning idol worship.

It is with an awful expectation of Christ's work in the world now and at the end of time that I exhort you all to watch and pray. The Church triumphant will not all of a sudden burst forth on the earth any more than a race of saints will make America another Paradise. But as Christ works in us our salvation, (continued on p. 2, column 2)



## Sam Seminarian Reports...

THE ARMED FORCES' CHAPLAINCY  
---Recent Developments

The call to arms has been given, and once more our country prepares for a war it hopes it doesn't have to fight. Frequently we hear of the various divisions being called into active duty in preparation for possible action in Berlin. Also affected has been the Church, with the Army and Navy asking the ULCA for fifteen additional military chaplains by January 1, 1962.

The Rev. Raymond H. Tiemeyer, administrative assistant to ULCA president Franklin C. Fry, announced that the church's consulting committee on the military chaplaincy, meeting in Washington, reduced the requirements for pastors to serve as chaplains. Up to this time pastors were required to have at least three years of parish experience before entering the services. However, because of the present emergency, it was decided that pastors would be permitted to consider calls to active duty as chaplains even though they may not have been in the parish for three years.

Of immediate effect, President Fry was asked to recommend to synodical presidents that all pastors who have been ordered to extended active duty resign their parish positions.

At the present time there are 242 ULCA pastors serving as military chaplains on active and inactive duty both at home and abroad. 101 clergymen are on active duty, with 28 in the Army, 31 in the Navy, 40 in the Air Force, and 2 in the National Guard.

Yesterday, Chaplain Midboe held interviews on campus with seminarians interested in the military chaplaincy, answering questions with regard to any of the several services. Information on the various ways of serving as a military chaplain has been left by him in the mail room of the Main Dormitory.



"SO I SEZ 'TO EVE, I SEZ..."

## UNITY (continued from p.1)

so too He will lead us into communion with all His children, making us one in the benefits of His life.

"The glory which thou hast given me I have given to them, that they may be one even as we are one, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me."

George Weckman

## EDITORIAL POLICY

Editorials written for The Seminarian reflect the views of the editors only and are not the responsibility of other members of the staff. Uninitialed editorials are the work of the editorial board as a whole; initialed editorials reflect the sentiments of only one member of that board. Guest editorials are cordially invited and will appear signed, as will all material written by a non-staff member.

SEMINARIAN DISTRIBUTION

The Seminarian is published regularly on Wednesday of each week, ordinarily in the late morning. Copies of each issue are placed in two places on the campus: the mail room of the Main Dormitory and the hall table near the main entrance to Hagan Hall. A limited supply is kept in the Seminarian office.

## RUSSIAN CHORAL SOCIETY PREMIERES

On October 2 the Russian Choral Society under the direction of Peter S. Olsen, Mus.D., offered its first concert. Critics praised the choir's mellifluous tone, careful phrasing, and excellent grasp of the Russian sentiment.

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The Seminarian is published weekly during the academic year by the Student Body of the Lutheran Theological Seminary, Philadelphia 19, Pa. Editor: R. J. Zimmerman; Associate Editor: J. R. Kehrl; Staff writers: C. Crumpton, L. Miller, B. Thorpe, G. Weckman

ART CREDITS: P.2, Simon Seminarian (CB)

Editorials

## THROW AWAY YOUR BOOKS

The very deep emotion of guilt within our enigmatic selves expresses its presence in many shades of avoidance or appeasement. We find guilt to be a hound which we usually unhesitatingly flee, not from it but toward it by offering to it, as if by a sacrificial impulse within the unconscious, some form of appealing, soothing balm. The feeling comes upon us as we realize that our personal, ever-present thoughts or deeds are not as we have led ourselves to believe they ought or must be. We judge and convict ourselves.

The awareness of guilt seeping through our daily retinue of thought and deed often may be stealthily evaded or cunningly explained in such a way that we misread all its messages, never rightly discovering the sources of that guilt in our own selves. I would suggest here that our readiness to distort these "birth areas" of guilt results from the very obvious pain and hurt we experience when we do become aware of them. Our ever-continuing battle against pain, and therefore our despairing concessions to reality in order to pull out of focus the true meaning and significance of our guilt, testify to the destructiveness that may be thus wrought.

This briefly introduces my main consideration here - that in our Christian efforts, guilt within us causes us to distort reality and, at the same time, stirs us to engage in some Christian endeavor to appease our guilt. We seminarians, as well as the church as a whole, are driven by this ruthlessly energizing force in ourselves. Twisting: for, as above, we are unwilling to see that the guilt is in us, springing from us, isolating us into some terrifying loneliness that not one of us desires to investigate; twisting: as we seek to appease this guilt of loneliness, this guilt arising from the painfully obvious discrepancy between "St. John's Church" and the Biblical community of the redeemed. This guilt is what urges us to such interesting "togetherness" - seeking phenomena as liturgical movements, worship, or academic "unity", and the highly-proclaimed and thrice-blessed ecumenical movement. For example, have you ever

In the course of a discussion at Mt. Airy one day a seminarian who apparently had some contact with recent graduates spoke of the latter as discovering that for an effective ministry they had to throw away their books. Naturally, the listeners greeted this with something other than violent disapproval. Now at least a dozen editorials could be written on what was behind that statement. The first, and perhaps most accurate reading suggests that what is in books is entirely impractical and inappropriate in the normal stresses and strains of parish life. But something far more significant lies yet under this. The synoptic problem, the existential "either/or", and form criticism are more than intellectual gymnastics in the last analysis: they are indications of the vast fluidity and dialectic of Christian thought and life. Even the "norma normans", the Word of God, is not so obvious to men's minds as we would like to think. Thus, in all too many cases the organized confusion of seminary texts is nothing but the disorganized confusion the pastor meets daily in his parish. Obviously, a parishoner saying he can't reconcile two passages of Scripture may well indicate that he is wrestling with the synoptic problem. So, the pastor's temptation is to become an answer man. It's far harder to say from the pulpit before an assembled crowd of people whom he knows and who know him, that he just doesn't know. If he only knew the effects of "easy answers"! One middler tells how his pastor-supervisor asserts that his congregation has no spiritual problems! The answer man is easily led into this sort of optimistic oblivion. If text books fight problems artificially, at least they fight them. It's difficult to give a smiling handshake in a text book. And after all, what Exodus and St. Paul say about God may not be just a matter of intellectual curiosity; carefully avoided by a practical pastor, it may convince a child of God that he has indeed believed in vain.

(continued on p.4, column 1)

## GUILT OR GOSPEL (continued from p.3)

noticed or experienced the frightful estrangement of one member from another in so many congregations? Yet in this estrangement from others, he hears the church tell him, by way of The Lutheran, that there are now 72,588,559 Lutherans in the world, of which two-thirds are joined together in the Federation. Is there really consolation in numbers?

You see, as personal guilt twists it energizes us to these solutions to the problem of inner guilt, far removed from an accurate understanding of the source of that guilt. We are energized to work feverishly in parish programs for the "bigger and better" in our effort to escape from facing our own selves. Stimulated to a frantic, almost chaotic pace, we are men who do not, who will not look at ourselves and ask, "Why this guilt?" Are we perhaps too lonely to do so? Does this mean then that we have never really experienced the freeing Gospel? Because we have never been a part of the freeing, Christ-led community of the redeemed?

Calvin Tucker

## SOCIAL COMMITTEE ANNOUNCEMENT

Seminarians: This is what you've been waiting for - a Halloween Square Dance, on October 27, in the Social Chambers (i.e. the Refectory). If you want to bring that home-town girl, it might be possible to have her sleep with one of the married students. If you would like to make use of this service, contact Mrs. Nancy Nicholson (CH 7-1582), or if you prefer the Cresheim Arms Hotel on Allens Lane offers good accommodations for \$6.00 per night.

So everybody couple up! And if you can't get a board, get a plank.

Social Committee,  
Dick Miller, Chairman

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Proverbs of Hell (see next column)

Only one thing can be the basis of any reality.

Anything Roman is wrong.

All men are equal.

God does not love anyone who wants to help Him.

## TASTY TIDBITS

From time to time various bits of interesting material float into The Seminarian office. We thought we might print some of it this week. Languid Lucifer has been writing his world (underworld, that is)-famous "Proverbs of Hell", an extension of William Blake's theme in The Marriage of Heaven and Hell. These will appear from time to time and will be credited simply, "PH." Lucifer has given us the following:

Sanity is next to Godliness.

Jesus was a great man.

If love motivates an evil act, it is not evil.

God's fields need manure.

Music is meaningless.

All men who say there is no God are fools.

The visible has no connection with the invisible.

A chapel is only a building, a hymn is only a song, a host is only bread.

Proximity does not make community (REB).

With what the heart is full, the lips always overflow.

One can be Christian and not pray.

No one likes hell.

Older means wiser.

Greek is a dead language.

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Book Review: A Boy in Every Hall,  
Mary Newkirk

Soon to be published by At Random House Publishers (3 vols.) is an autobiography by our own Mary. In the past five hundred years of her stay here at Mt. Airy Mary has been studying the habits of Main Dorm residents-or "angels with tin wings," as she calls them. In every hall, as her title indicates, she has met up with the characters who populate the amusing and pathetic accounts of her book. One learns in works like this how trying and yet informative such contact with daily life of seminarians can be.

Especially fine are Mary's accounts of the third-floor brewery, her gallery of pig pens, and the trials and tribulations of awaking the boys. We should all look forward to the publication of this monumental expose with anxious dread.