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# the SEMINARIAN

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## CHRISTIAN AWARENESS COMMITTEES FOUNDED

On March 13th, next Tuesday, at 8:00 p.m. another concert of chamber music will be given by ten ("10") members of the Seminary community. Because of the capacity crowd at the last program, the concert will be held this time in the chapel itself and not in the Sunday School room. Other changes since last December's performance include the addition of two Juniors to the ensemble, Art Hahn, violinist, and Jules Augur, cellist, as well as the addition of some contemporary pieces to the program.

The concert will open with a sonata for violin and harpsichord featuring the able musicianship of Mrs. John Hayner. The Seminary is proud to have so accomplished a violinist in its midst to play one of Bach's finest works, the Sonata No. 1 in B minor. Especially beautiful is the third movement of this piece.

The harpsichord concerto, exceptionally Mozartian in flavor, which completes the first half of the program, was written by one of J.S. Bach's sons.

Two examples of modern music follow, the first having been written expressly for this concert. It is a series of three arrangements, for tenor, recorder, and harpsichord, of Hymn 85 in the SBH. The Edmunds suite for harpsichord is a contemporary English attempt to capture the spirit of early harpsichord music in somewhat modern harmony.

The whole ensemble of ten performers joins in the last of the five ("5") selections, a cantata by Dietrich Buxtehude on Colossians 3:17. The melodic compositions of this baroque master, whom Bach admired, are well suited to performance by a small group.

All are cordially invited to enjoy this music with us.

Three months ago the groundwork was laid for the organization of the Christian Awareness Committees. The object of this organization is to help Christians become more aware of the international situation and the role of the Church in it. This will be done in local congregations in which groups of interested members will organize study groups relating to these problems. These groups will be encouraged to use materials which are made available by their denominational departments for social action and those departments of the National and World councils of churches which deal directly with these matters. The central committee of this new organization will endeavor to have at its fingertips those resources which are available and can be recommended for use.

The Christian Awareness Committees will be the "spark" which will stimulate the consciences of Christians to further their education as to their responsibilities in the world of nations. As such they will be cooperating very closely with the social action departments of the ULCA, the Methodist Church, the Protestant Episcopal Church, the Presbyterian Church, the United Church of Christ, the Friends Society, and the National and World councils.

Numerous individuals have expressed their support of this project. Among these are Dr. Robert Van Deusen of the Washington office of the National Lutheran Council, the Rev. Rufus Cornelsen, Director of Social Action of the Board of Social Missions, Samuel Levering of the Society of Friends and a member of the Department of International Affairs of the National Council, Dr. Nicholas Goncharoff of the National Council of the YMCA, Mr. Norman Cousins, editor of The Saturday Review. The (continued on p. 2, column 2.)

## SEMINARY LIFE AND LENT

"He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much." In this passage Jesus is not just talking to an imaginary steward about money. The Word of God is here speaking to us. Let us listen.

"Faithful (dishonest) in a very little." What little things? A little thing like honesty in tests. Some of us have attended church colleges in which a professor had to be concerned about cheating in a class in Christian ethics. Now we are at a seminary where cheating is done quite openly. Yet some engineering schools in which 90% of the students are not Christian have no cheating whatsoever.

A little thing like remaining quiet during an exam so that others can concentrate. Much talking or making of noise does not convince the rest of the class that the material has been mastered.

A little thing like being honest enough to admit it when we are not prepared for an examination. If only half of a class attends lectures and few notes are taken, none but the student is at fault.

A little thing like paying for the food we take from the commons, from the candy machines, or the Girl Scout cookies from the TV lounge. It's not funny - it is nothing less than a willful breaking of the Seventh Commandment.

A little thing like respect for elders and for fellow students. The mimicking of professors should have no place in seminary.

A little thing like attending chapel regularly. Does a cup of coffee mean so much more than praise to the God who has brought about our eternal salvation? Last week a speaker faced only twenty-five students.

Yes; all little things. But Jesus said, "The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil." After giving a list of the practices of the evil

man, Paul states, "Though they know God's decree that those that do such things deserve to die, they not only do them, but approve those who practice them." (Read Romans 1:16-32.) To Paul these were not little things, but evidences of a separation from God!

Wake up! The only thing seriously wrong at this seminary is the life of the students! Let's admit it! Moreover, let's do something about it!

They say that the Gospel has the power to change lives. Perhaps we need more preaching of the Gospel throughout our seminary life. We read the Scriptures to prepare for class, but where is the effect in our lives? How can we honestly propose to bring the message to others when we ourselves have not absorbed it? "Can a blind man lead a blind man?"

This Lent can be very meaningful for our seminary. That is, if we use it - use it to reflect upon our lives, upon the message of the Scriptures, upon the living Christ who is in us.

Let us say with Paul, "I pommel my body and subdue it, lest after preaching to others I myself should be disqualified."

Let us once more unite ourselves with Him in death, so that we might rise again in new life, "dead to sin and alive to God in Christ Jesus."

"For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world..."

-----Richard Sieling-----

AWARENESS COMMITTEES (continued)  
Allentown Council of Churches is adding its support. The pilot project will be held at St. Stephen's, Allentown, beginning March 9. The official Bulletin will be published once a month. The subscription is \$1.00 per year and may be obtained from the author at 1842 Turner St., Allentown, Pa. It will carry a full record of the Committees' work and thus will be of much help.

Philip N. Jurus  
(Ed.: Phil is a Mt. Airy intern at St. Stephen's, Allentown. Literature pertaining to the Committees' work is posted in the Mail Room.)

THE VICISSITUDES OF PASTOR SHEWAScene I

(Pastor Shewa's study. He is seated at his desk facing a sturdy young man whose attitude, as he lights a cigar, discloses confidence and well-being. The preliminary chit-chat is out of the way and Pastor wonders what brought Jim here. He knows Jim as an up and coming junior executive at the mill - rumor has it that he is due for a promotion. In a way that would be too bad, for Jim will then move to Shady Grove and join St. John's Episcopal with the rest of the brass from the mill. "Maybe that's what he wants to tell me", thinks Pastor.)

Jim: Guess you're wondering why I'm here. I just wanted to tell you that I liked your sermon yesterday.

Pastor: (wryly) Thanks. What did you like about it?

Jim: Your realism. You made it pretty clear that this business of Jesus walking on the water was just the product of someone's imagination.

Pastor: Modern scholarship has just about proven, Jim, that these stories came out of the early church which felt a need to have tales of miracles and such-like to tell about Jesus. Nowadays only a few obscurantists believe that such things really happened. Neither my faith nor yours depends on such things.

Jim: I take it then that you see no conflict between the natural law of the scientist and faith?

Pastor: Just what do you mean by natural law?

Jim: That all material things are governed by cause and effect relationships of natural laws, like gravity, for example, and that these are inviolable - nothing - not even God - can change them or interfere with them.

Pastor: I asked because some of our separated brethren use the term in a different sense. Well... Yes... I would say that in the realm of material things there is no conflict between faith and science. Many great scientists believe in God.

Jim: That's right. I know one, Dr. Qere, in our lab. He goes to church once on a while, not your church though.

Pastor: Too bad. I'd like to meet him sometime.

Jim: There is just one thing that troubles me Pastor. It seems that if Jesus Christ was anything more than a man - if he was in some way, God - this seems to me to be a violation of that natural law we were speaking of. Not to mention the resurrection and the virgin birth... they must be some of the stories dreamed up by the early church.

Pastor: Whoa! Jesus certainly was both God and man. I don't see how that violates any natural law.

Jim: The uniformity of nature is part of that law. Is there any verifiable record of such a thing in all of history?

Pastor: My faith doesn't depend on something that can be proved. It is a gift which God gave me through faith in his Son, Jesus Christ. Only in faith can I know this to be true.

Jim: But if it is true, Pastor, doesn't it violate the principle of the uniformity of nature?

Pastor: Well, I'm not a scientist, but I suppose it would.

Jim: Now, how about the virgin birth and the resurrection?

Pastor: (relieved) Well, the virgin birth, like other miracles, is not essential for my faith, nor is it essential for me to believe that Christ walked the earth again in His earthly body after His death. What is essential, is that I believe that He now sits at the right hand of God and that He has justified me through the faith in Him that He has given me.

Jim: So you would class the stories of His meeting the disciples after His death with walking on the water and things like that?

Pastor: (sorely perplexed) I didn't say that. I said that it wasn't essential to my faith that I believe these stories. Something happened, that's certain. What it was we probably will never know, not on this earth, anyway.

Jim: But it couldn't have been anything contrary to the natural law?

Pastor: See here, Jim, you're trying to drive me into a corner. Why?

Jim: I'm sorry, Pastor, I'm not trying to drive you into a corner - I'm just trying to find my way out of one. I can't make the kind of distinction you do. All of these things, incarnation, virgin birth, resurrection, yes, even walking on the water, either happened or they didn't. If they did - if any one of them did -

(Continued Page 4 , Column 1 )



The Vicissitudes of Pastor Shewa - con't

natural law was violated. I'm a child of my age, Pastor, I just can't accept the idea that these things - any of them - really happened. And if they didn't - if Christ was not the Son of God - if there was no resurrection - what is the sense of being a Christian? I might as well be a Hindu - or an Elk. Yet in spite of all this, somehow, deep within me, I know that there is some kind of truth hidden here. I was hoping that you might help me.

Pastor: Forgive me, Jim, for being a bit sharp. I can only say that as long as you keep searching there is hope, for we read, "Knock and it shall be opened unto you, seek and ye shall find."

Jim: (bitterly) Weren't these comfortable words written by the same people who dreamed up those stories?

Pastor: Jim, we're not making any progress. Why don't we both think this over and talk about it again sometime?

Jim: I've been pretty mean but this thing bugs me when I think about it. Maybe it will be better if I don't think. Good-nite, Pastor.

Pastor: Good-nite, Jim.

(Long after Jim leaves, Pastor Shewa sits in his chair, idly strumming his fingers on his desk top. Jim had awakened old problems, old doubts. Shewa had been grievously troubled by them when in Seminary but had succeeded in putting them aside, for the most part. But there was the time when he had prayed with Mrs. Aleph by the bedside of her daughter dying of cancer. Never had he felt so helpless.... could God really help? For a moment Pastor Shewa lowered his head in prayer. Then he resolutely turned to the annual congregational report...and visibly brightened. Membership up - plans for the new wing on the Church well along - his ministry was a success in spite of all its minor problems.)

Editor's Note: This short play, written by Richard Bender, will be continued in next week's Seminarian.

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FORTY PRESIDENTS of the respective synods, conferences and districts of the four merger churches will assist at the Service of Holy Communion which will open the constituting convention on Thursday, June 28.

At the Buck Hill Falls meeting of the Lutheran Student Association last weekend, an interesting distinction was made between the ecumenical movements in America and in Europe. These two areas of ecumenical endeavor are quite different, as can be seen by a comparison of the World Council with the National Council of Churches.

While the main thrust of the European efforts are theological and are motivated by a concern for a spiritual oneness of the Church, the distinctively American effort is more often a pragmatic revolt against apparently useless competition.

Books like Martin Marty's New Shape of American Religion are showing us how really alike the Protestant churches in America are in their pseudo-Christian social organization. Therefore, we should not be surprised when the suggestion is made that we consolidate our efforts - for bigger and better Graham crusades or carnivals. And certainly big business in this country has shown us how much more economical our charitable work can become.

This type of ecumenism finds it very easy to establish a "lowest common denominator" in theology. It capitalizes on the cultural uniformity of our society. I believe that it must be fought vigilantly by firm insistence on the content of our faith, by meaningful confessionalism. Even church unity can be a diabolical denial of Christ in syncretism.

In contrast to American togetherness and our proper reaction to it in dogmatic affirmation, is the European insistence on theological unity, and its faith that such is possible. Pastor Lackmann will give us an example of the theological concern and optimism when he speaks here this month. That speech will be given in Hagan Hall 1 at 8:00 p.m. on Monday, March 26.

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George Weckman

HEYER COMMISSION NOTICE

All contributions to the Heyer drive should be given to Larry Schell, John Hayner, or Henry Johnson no later than March 15. The drive closed on March 28.

THE PASTOR'S READING - PART IV  
CHRISTIAN EDUCATION

(Many thanks to Dr. E.R. Voehringer for his contribution to this series.)

There has been a marked shift in the Christian Education literature during the last decade from the emphasis on method to a renewed emphasis on content. This by the way is true not only of religious education, but of secular education as well. The era of John Dewey is coming to an end. One of the foremost pioneers in this direction was, and still is, Randolph C. Miller of Yale Divinity School, an Episcopalian, and one of the authors of the excellent new Episcopal curriculum, the Seabury Series. Any one of his books: Education for Christian Living, Biblical Theology and Christian Education, Christian Nurture and the Church, would be good reading for the pastor who wants to keep abreast of recent thinking in this field. Written in a similar vein are the following: The Teaching Ministry of the Church by James D. Smart and The Dynamics of Christian Education by Iris V. Cully. Another book which I think is a classic and far too little known outside its own denomination is The Christian Gospel in the Parish Church by Charles Kean. The author is an Episcopalian minister, but in doctrine more Lutheran than most Lutherans.

As a resource and reference work it would be good to have standard works and child psychology by A. Gesell: Studies in Child Development, The Child From Five to Ten, Youth - the Years From Ten to Sixteen.

For youth work the book by Henri Taui Ventures in Youth Work will prove helpful; for teaching methods in general there is hardly one that can match the enthusiasm of Victor Hoag in It's Fun to Teach and The Ladder of Learning - New Ways to Teach in the Church School.

No matter what text you use in your catechetical class, H. Girgensohn Teaching Luther's Catechism will be invaluable for your own preparation.

Some of the above-mentioned books would be just as helpful, if not more so, to your Church School teachers, and you might wish to order them for your Church School library. This is also true of the periodicals in this field: Resource (ULCA), the International Journal of Religious Education (NCC), and World Christian

Education (World Council of Christian Education), all of which contain much helpful material in every issue.

And, of course, don't forget the Audio-Visual Resource Guide (NCC) if you are planning to use audio-visuals in your church work. By the way, you may ask the main producers of audio-visual materials for church use to put you on their mailing lists, to get free up to date information and catalogs. But don't believe everything they say in the appraisal of their own productions; that is where AVRG comes in. These producers are: Family Films, 5823 Santa Monica Blvd., Hollywood 38, Calif., Cathedral Films, 2921 W. Alameda Ave., Burbank, Calif., Society for Visual Education, 1345 Diversey Parkway, Chicago 14, Ill.

One more word, be sure to keep on the lookout for the Long Range Program publications. The Parish Education Board is currently sending information to all pastors, until the entire curriculum will be available in 1964. Much of the preparatory material and the leadership training materials is of value to every pastor for its factual information as well as its Lutheran approach to basic questions. Especially the Objectives of Christian Education and the Age Group Objectives of Christian Education should be in every pastor's library.

ISM NEWS

The Middle Atlantic Region of the ISM will hold its annual conference March 16 and 17 at Eastern Baptist Seminary.

The topic of discussion is, POLITICS AND THE CHURCH'S MISSION. The Rev. Keith Bridston, BA, Yale University; PhD, University of Edinburg. Dr. Bridston has been professor of theology in Indonesia, Secretary of the Faith and Order Committee of the World Council of Churches, and Secretary of the World Student Christian Federation. He is author of Theological Education in the Modern World, and a constant contributor to denominational journals and magazines.

ISM will cover the cost of Mt. Airy delegates. Those who are interested in participating should sign the pre-registration form located on the Hagan Hall bulletin board.

Hank Maertens

## NEW CHURCH OFFICIALS APPOINTED

On March 5, 1962, the Joint Commission on Lutheran Unity unanimously approved recommendations of its steering committee in Chicago for thirteen staff positions in the new merged Church and elected one other. The names of these appointees, according to their respective boards and commissions follows:

Boards:

Americans Missions - Rev. Donald L. Houser, ULCA

College Education and Church Vocations - Rev. E. Theodore Bachmann, ULCA

Parish Education - Rev. W. Kent Gilbert, III, ULCA

Pensions - L. Edwin Wang, Aug.

Publication - H. Torrey Walker, ULCA

Social Ministry - Rev. Harold Haas, ULCA

World Missions - Rev. Earl S. Erb, ULCA

Commissions:

Church Architecture - Rev. Edward S. Frey, ULCA

Church Papers - Rev. G. Elson Ruff, ULCA

Press, Radio and Television - Charles C. Hushaw, ULCA

Stewardship - Henry Endress, ULCA

Worship - Rev. Edgar S. Brown, Jr., ULCA

Youth Activities - Rev. Carl L. Manfred, Aug.

Lutheran Church Foundation - Chester A. Myron, ULCA

WANTED

Indigere: Populus ducere viatores per puticulos, nulla experientia est necesse et nulli quaestiones respondebuntur propter evanidum alii ducis.

Translation - Wanted: Persons to guide tourists through catacombs. No experience needed and no questions answered on account of disappearance of previous guide.

Indigere: Omnes Christiani utilas pro colosseo. Liones jam ediderunt patres.

Translation - Wanted: All Christians available for the colosseum. The lions have already eaten up the prophets.

--unearthed recently by archeologists, from a copy of the Bugla Latina, and reported in the March, 1962 issue of the Aurea Epistula, the Robesonia High School magazine.

The Inn perched on a high hill at Buck Hill Falls, Pa. proved a magnificent setting for the annual North Atlantic Regional LSA Conference. The NAR is composed of Lutheran students on college and university campuses from Maine to the Masor-Dixon Line, and from western Pa. to the east coast. Two seminarians held executive positions in the Region for 1961-62. They are Nolan Feeser, president, and Richard Grove, executive vice-president. (Dick's wife Nancy was interim secretary from November to March and conducted the choir at the conference.) Nolan and Dick were instrumental in the running and coordination of the conference, the theme of which was "The Life and Mission of the Church in North America". Mr. Feeser in his capacity as president presided at all conference meetings and convened and chaired all regional council sessions.

Mr. Bornemann acted as chaplain, delivering the opening lecture on the biblical orientation toward life. He also gave three meditations and a sermon. Other speakers were Dr. Gabriel Vahanian, professor of religion at Syracuse University, and Dr. Peter Berger, professor of sociology at Hartford Seminary. Their lectures while not as positively oriented as Mr. Bornemann's were none the less stimulating.

Another highlight was the reading of the contemporary play, The Unleashing of Lions (based on the biblical theme of Daniel in Babylon) by Chicago Seminarian Jerome Nilssen. Among the participants in the play were four Mt. Airy students: Thomas Davison, Henry Johnson, Ronald Speckmann, and Charles Ziegler. Philadelphia campus pastor, the Rev. William Hershey, directed the play.

All in all, it was a most worth-while weekend both from the standpoint of the lectures and discussions and from that of the fellowship involved. In the tradition of the Lutheran Student movement the conference closed on Sunday with a service of Holy Communion.

Wesley Hamlin