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Sebastian Seminary Reports... THE QUEST FOR THE LAW



UNITY

One topic which is very close to the hearts of all seminarians is listing what is wrong with the Seminary. Indeed, complaints are heard on all sides, and often the complainers write in this very paper. Nevertheless, it is apparent from all the noise that something in fact must be wrong --- something which apparently cannot be dismissed.

Two weeks ago an editorial appeared by Richard Sieling entitled, "Seminary Life and Lent" where the hope was expressed that "This Lent can be very meaningful for our seminary...if we use it to reflect upon our lives, upon the message of the Scriptures, upon the living Christ who is in us." The necessity for such reflection, he indicates, is found in our cheating (which, interestingly enough, no one challenged, as would be expected), in our failing to pay for food either in the refectory or in the mail room, in our failing to show respect to our elders and fellow-students; and in our failing to attend chapel.

Perhaps this was the first time this list was put forward so courageously. The usual argument against the list is that these are little things, but as has often been pointed out, little things are manifestations of greater things. What greater things?

Perhaps it all boils down to the matter of campus freedom. We are completely free to do as we please in matters of dress, attendance, and conduct. We are EXPECTED to wear coats and ties to dinner, EXPECTED to attend chapel and classes, EXPECTED to conduct ourselves respectfully. The first lasted two days of our seminary career, the second perhaps a week, the third a little longer. It would appear that freedom for us means eliminating the word "expected" so that we can have an empty Chapel and classrooms, 2 a.m. rumbles, and sloppiness.

Maybe it's time for the Law.
MARRIAGE COUNSELLING SEMINAR THIS THURSDAY BEGINNING AT 3:30 P.M.*****

Next Monday at 8 P.M. in Hagen Hall #1 Pastor Lachmann will give a talk on "Corporate membership in the Roman Catholic Church" which will describe the aims of the League for Evangelical-Catholic Reunion. He will explain the difference between the League and Die Sammlung ("the Gathering"), which is another organization working for Church unity in Germany, out of which the League has grown.

Pastor Lachmann will comment on the principles of the League and the dogmatic and historical background of them. There will be opportunity for questions after the lecture.

Everyone is cordially invited to attend this talk and find out more about the deep concern and optimism which has led some German Lutherans to think and act so positively about the possibility of unity once more with Roman Christendom.

In order to introduce Pastor Lachmann to you I quote again from one of his articles: "Like every particular church, the church of Rome has its own religious, theological, national, and historical limits. Can Catholicity be thus confined?"

"We must therefore still consider the protest of the Reformers, made in behalf of the real Catholicity of the Church against excessive Romanism as, authentically Christian and genuinely Catholic.

"We say Yes to tradition and No to traditionalism. Yes to the office of the pope, No to papalism. To Mary the most blessed Mother of God we say Yes. But we must say No to marianism.

"The Spirit of Truth can still make one out of two, even in our day and age, just as He once performed the miracle of making one people out of Gentiles and Jews (Eph. 2:14)."

----- George Weckman -----

FORGET NOT: 3/22 - Prof. Harald G6rgansson on choral music, in the upper Sunday school room of the Chapel at 1 p.m. -also, Watertower vs. Mt. Airy at 7:30 p.m.

Concert Reviewed

'STRANGE MUSIC IN MY EAR'

Tuesday, one week ago, the second concert of chamber music of this academic year was presented in the Chapel by the 'Baroque ensemble.' Some eighty-five people; most of whom were not seminarians, composed a warmly appreciative audience. As I listened to the music I could not help but wonder what the other audientes were thinking. Although chamber music of the sort we heard is not new, to the contemporary ear it is still somewhat 'strange music.' I, at least, have caught myself smelling dusty drawing rooms and powdered wigs and hence missing the fragile piquancy of Baroque music. A healthy shock to this in this concert was George Weckman's "Three Meditations", based on the hymn tune "Herzliebster Jesu." Moving from a strange and haunting quality in the first two sections to a triumphant note in the third, the piece played out in jarring contrasts the anachronistic tones of Lent.

As usual Mrs. Hayner's work was most commendable. Especially well suited as an opening number, Bach's "Sonata for Violin and Harpsichord, No. 1" gave Mr. Weckman and Mrs. Havner an excellent opportunity for most satisfying cooperation. J. Chr. Bach's "Concerto" had some difficult moments, but the addition of the 'cello lent a richness throughout the program lacking in the last concert.

The harpsichord suite by the contemporary Edmunds almost walks out of the Baroque style but instead gives it a new feeling. The Buxtehude Cantata showed the chorus much more at ease than at the last concert and clearly sensitive to what they were doing. Despite the acoustical problems of the Chapel, the enunciation was clear and the whole Cantata satisfying.

While it is dubious that the two wind instruments belong together in this sort of ensemble, as a whole the group worked well together under George Weckman's capable handling. The Seminary needs this sort of interest and creativity not only in music but elsewhere. Our thanks to all the performers!

RJZ

How Was That Again?

The committee met and evaluated the situation; (half the members showed up and talked for a while.)

We explored all possible solutions to the problem: (everybody talked a lot.)

A great deal of additional work will be necessary before the proposal can be acted upon: (nobody understood it.)

The results were inconclusive: (nothing was accomplished.)

While no agreement was reached, we feel that definite progress was made toward resolving differences: (nobody budged an inch.)

The estimate has been made that... (somebody guessed.)

It is guessed that the wisest and more feasible course... (this is what I think.)

It is widely accepted that... (one other person agrees with me.)

Therefore the consensus is... (a couple of others think so, too.)

As yet it has not been possible to provide definite answers: (nobody understood the questions.)

The prospects for success appear--
 excellent (fair)
 good (so-so)
 fair (poor)
 doubtful (non-existent)

Further investigation is recommended: (delayed indefinitely.)

This concludes the committee's appraisal of the situation: (we absolve ourselves of all future responsibility.)

It is hoped that this report will stimulate increased interest in the problem: (let somebody else do it next time.)

--Lytle W. Robinson in
 Minutes, Nationwide
Insurance, Feb., 1962.
 (Reprinted in Inter-
Church News, March,
 1962.)

THE VICISSITUDES OF PASTOR
SHEWA

SCENE IV

(Pastor Shewa's study. He is standing beside his desk facing a stocky, grey-haired man who, in dress and manner, gives the impression of a successful banker, which he is. But more important for the moment is the fact that he is also financial secretary of Schewa's church council and a power on that council. Shewa is somewhat apprehensive about this meeting with Mr. Baalim for he has sensed a change in Baalim's attitude toward him in the last week or so. The formalities are over.)

Baalim: Whether you know it or not, Pastor, we are facing a serious situation right now. I don't know what happened between you and Hireq but I am told that he and a group of his friends are planning to leave the church. But this I know for sure - Hireq and a number of others have stopped turning in their envelopes. If I have figured it right we stand to lose at least fifteen- and more likely twenty-per cent of our income. Now, one way or another, you've got to straighten out your problem with Hireq.

Pastor: That won't be easy, Mr. Baalim. I'm afraid he doesn't think that I am a Christian.

Baalim: Nonsense! What would give him an idea like that?

Pastor: Perhaps you remember my sermon of three weeks ago. He got the impression that I don't believe in the miracles of the New Testament and took me to task about it. We couldn't agree.

Baalim: I don't seem to remember it. How silly can a man get? What difference does it make?

Pastor: Quite a lot - to both of us. I don't believe that the Bible stories of miracles are true in a literal sense and I won't preach or teach or subscribe to something I don't believe. Hireq was brought up in some ignorant, fundamentalist church where they taught that they are true, and what is worse, that the belief that they are, is essential for faith. So he doesn't think I'm Christian. And I think that

his ideas are superstitious and sub-Christian.

Baalim: Look, Pastor, I don't have any concern about theological arguments. What I'm concerned about is that we are in financial trouble if this silly quarrel doesn't get patched up. It is up to you to do something about it.

Pastor: (stiffly) Are you suggesting that I either give up what I know to be true or try to deceive Hireq into thinking that I have?

Baalim: The only thing that I'm suggesting is that we're in trouble and that it's your trouble. How you work it out is up to you. I've always sized you up as a practical man - willing to accept some give and take. Just be practical about this too.

Pastor: I assure you Mr. Baalim, that I'll give the matter a great deal of thought but at this moment I don't see any solution unless Hireq can be brought to see how wrong he is, and I don't think that's possible. That kind of person can't be reasoned with - they are not really normal. Perhaps we should make our plans without counting on him and his friends.

Baalim: (With a grim smile as he walks out) Well, perhaps we should, but you may find the revised plans distasteful.

(Shewa is greatly disturbed. Pacing back and forth, he recaptures the conversation. The threat in Baalim's last remark was clear enough. Twenty percent - pretty well rules out the idea of a new wing, not to mention an increase in salary. Confound old Hireq, anyway. Why did God have to put stubborn fools like that on earth? But of one thing Shewa is sure. He will not sell his soul. Truth is truth and no matter what it costs he won't teach or preach a lie. Why must some people be so stupid? Suddenly realizing that his thought had been running in circles Shewa seats himself at his desk, making a desperate effort to think more calmly. Once again he resorts to prayer - for so long a time that we leave him, still praying.)

(Continued on page 4, column 1.)

VICISSITUDES OF PASTOR SHEWA
(Continued)

SCENE V

(Meeting of the Central Synod at Convention City. The afternoon session is over and Pastor Shewa is relaxing in his room with two friends from seminary days, Hierus and Genos. Shewa has been amazed at the infinite speed of the grapevine -- everyone at the meeting had heard of his difficulties.)

Hierus: It's certainly tough that you got yourself into this trouble at home. You would have been a cinch to be elected Secretary of the Inner Missions Board. Now, I doubt it. What happened anyway?

Shewa: I became tired of pussyfooting around and preached an honest sermon. I told the truth about the story of Jesus' walking on the water. Some old fogey in the congregation objected and when I wouldn't recant he walked out taking his friends along.

Hierus: Probably good riddance. What's so bad about that?

Shewa: With him went about a fifth of our income and some of our more active workers. Now the Council is on my neck -- they blame me and insist that I try to get them back. I can't do it and retain my self-respect, so there you are.

Hierus: (sympathetically) That is bad. But you should have known better. There are a thousand ways to preach on the pericopes that relate miracles without committing oneself to any controversial position.

Shewa: (almost angry) I know them all! But I decided to be honest and quit kidding people. If something isn't true I won't try to hide it by always preaching about something else or concealing my convictions by double-talk!

Hierus: (hurriedly) O.K. O.K. What are you going to do now?

Shewa: I haven't the slightest idea. Ride it out for a few months, I guess, and if things don't improve I'll tell President Joshua and quietly move. What else can I do?

Hierus: It's probably too late now, but one advantage of a real rich liturgy is that it takes people's minds off of the less important things. But

then, you never were very sympathetic to that!

Shewa: No, I wasn't and I'm not. As you say its too late now, but in my next parish.....

Genos: (who had been quietly listening, but now interrupts) Did it ever occur to either of you to question the premise that has poor Shewa here in such hot water?

Shewa: (again almost angry. Genos' tone had seemed condescending) What do you mean?

Genos: You're both taking it for granted that the miracle stories are false. Have you thought this through? Are you sure that they are?

Shewa and Hierus: (together) You too?

Genos: No...not yet. But I have some people in my congregation who don't doubt the reality of the miracles for a moment and they are not all knot-heads either. In fact I have a great deal of respect for some of them. So I've been looking into the literature. As you know it is confusing and conflicting, but nothing can be proven. I'am at least convinced that the records of the miracles should be taken more seriously than I formerly thought. Right now my mind is pretty much open.

Shewa: You were such a logical person. Too bad! Too bad!

Hierus: And how does one who doesn't know what is true preach about the truth he doesn't know?

Genos: (candidly) For the present I relate the story as it is written without presenting my own opinion. I can always find something to preach about that doesn't depend on truth or falsity of the event.

Shewa: Well - you two can confuse and deceive the people if you wish I'll play it straight and preach what I believe in.

(By common consent the conversation now moves into other channels since all three feel that the situation is becoming a bit strained.)

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LOST: One copy of Rowley's Old Testament and Modern Study from room E-55, since Tuesday, March 13. Anyone having any information will please see Peter Olson