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BORNEMANN ANNOUNCES ITINERARY FOR MT. AIRY SPRING CHOIR TOUR

Mr. Bornemann, director of the choir, announced this week the schedule for the Mt. Airy Choir Tour April 17 through 24. The itinerary now stands as follows:

April 17--Gettysburg Seminary in the morning and First Church in Johnstown in the evening. April 18--Christ Church in Millvale (Pittsburgh). April 19--St. James in Cleveland, Ohio. April 20--Holy Trinity in Jamestown, New York.

April 21--Kensington Lutheran Church, Buffalo, in the morning and St. Paul's, Dansville, in the evening. April 22--Church of the Incarnate Word in Rochester. April 23--St. John's in Wilkes Barre. April 24--Good Shepherd in Easton.

April 25 will be the home concert at the Lutheran Church of the Ascension. The home concert will consist only of a choral concert, since the play was presented here at Advent Vespers last fall.

Traveling by bus, the 41-member tour company will be prepared with two programs. Featured is a Choral Concertato on "Christ is Arisen" for double quartet, chorus, trumpet, and organ. The second tour program will be selected choral works plus the play, "The play of Herod."

On April 2, the choir will present the play at the 34th. annual festival of the American Society of Ancient Instruments. This three-day festival will be held at the University Museum.

"The Play of Herod" will be presented following the intermission at the first concert, April 2, at 8:30 p.m. Unreserved seats are available without charge to those wishing to attend.

SCHOOL TO OPEN THIS FALL ON SEPT. 16; ORIENTATION EXPANDED PRECEEDING WEEK

Classes for the 1963-64 school year will begin on Monday, September 16, according to Mr. Kaufmann. Junior orientation will be held Wednesday through Saturday, September 11--14. This expanded orientation period will leave Thursday relatively free for lecture and discussion by Dr. Helmut Thielicke.

Dr. Thielicke will be at Mt. Airy on Thursday, September 12, instead of September 6 as announced last week. All students are invited and welcome to hear Dr. Thielicke. Middlers and Seniors may return to campus during the orientation period, according to Mr. Kaufmann.

SCHOOL YEAR WILL NOT BE EXTENDED

The 1963-64 school year will end on May 15, 1964. The first quarter, however, has been shortened so that it will end before Thanksgiving Vacation, as usual.

The delayed beginning of school this fall means that students will have a 17 week summer, which is one of the longest.

Registration for Middlers and Seniors will be held at 9 a.m. and 9:30 a.m. for Middlers and Seniors on September 16. Classes will begin immediately after Chapel that morning.

DR. BAGGER RESPONDING TO TREATMENT

Dr. H. H. Bagger has suffered a minor attack of coronary thrombosis and has been hospitalized.

He is responding satisfactorily to treatment, Dr. Snyder stated yesterday. For the present, however, the doctors don't want him to have any visitors.

FOOTNOTES . . . CHAMBER MUSIC CONCERT ON MARCH 25

Next Monday, March 25, at 8 p.m. a concert will be presented by the Chamber Music Ensemble of the Seminary. This is the fourth such program and perhaps the last, although I hope that these precedents might be taken up. All the performers at these concerts--last year and this--have been students, faculty, and wives thereof. Therefore, we invite you to attend our concert as if listening to a part of the family gathered about the piano for a bit of musical fun.

The program opens with some of the "Goldberg Variations" by Bach for Harpsichord. There was a Count in those days who was not only rich but often sleepless (maybe there is some connection), so he hired a harpsichordist by the name of Goldberg to entertain him in the wee hours (musicians have always had a rough time). He also commissioned Bach to writing a piece for him, and this theme with thirty variations was the result. The properly pleased Count gave Bach a gold cup full of money in payment.

Another work by Bach follows. This is a cantata for Soprano and Baritone (Doris Krewson and Bill Weiser), "Walk in the way of faith." One measures the stature of a great composer by the finesse and beauty of his "minor" compositions. This one is a gem of the baroque understanding and treatment of Christian faith.

The Songs of Mary by Johannes Brahms for chorus a cappella closes the first half of the program. The texts will raise a few eyebrows, I am sure, but note well: we are presenting a concert not anthems or propers for the Service. These Medieval poems about the Virgin (and one about Magdalena) reflect the fanciful and even bizarre history and theology of Mary, which unfortunately attains today in more sophisticated circles which should know better. But these texts are also quaint and charming, and even luscious with the rich harmonic setting of Brahms. This selection, and the last two on the program observe the Festi-

val of the Annunciation, which is worthy, I think, of such a musical respite to Lenten discipline.

The second part of the program begins with a set of three pieces written by the blind French organist, Jean Langlais. These compositions were intended for performance on the harmonium (reed organ) or pipe organ, but I have discovered them to be of charm on the harpsichord. They embody some of that French mysticism which produced Franck and a Debussy.

I like to think of the next composer as an ancestor but I cannot prove that Matthias Weckmann (two n's) and I have anything in common besides music and Lutheranism (but that's a lot). He wrote a setting of the dialogue between Gabriel and Mary at the Annunciation which is as psychologically and musically satisfying a representation of the event as anything you are likely to find. I would compare it in aesthetic value to the famous Merode altarpiece of this scene at the Cloisters Museum in New York City. Don Simmons is the angel (He must be getting used to that role now) and Ann Miller is the Virgin. Rudy Schneider and Carl Hackman fiddle around during this selection and the next one.

We close with a setting of the Magnificat by Dietrich Buxtehude, to whose work I am addicted, as you might guess by his frequency in our programs. The whole crowd gets into this act, even Dorothy Seibert if she is well enough. We do hope to see you ALL there! ---George Weckman

P.S.--This whole article is just one big footnote to the concert!

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MODERN CURRICULUM URGED FOR SEMINARIES
BY TAYLOR AT MEETING OF THEOL. ED. BOARD

(PRT)--An expert in theological education has predicted theological seminaries may die unless they relate their curriculum to secular learning.

The Rev. Dr. Charles L. Taylor, executive director of the American Association of Theological Schools, told a Lutheran education board that unless seminary courses are updated the Christian church in this country will be in serious trouble.

"The seminary which tries to teach what it taught 50 years ago in the same old way is not teaching the same thing," Dr. Taylor said, "but something radically different, because now teaching may not be part of a living pattern of faith and conduct. Like Alice in Wonderland, the seminaries are forced to run at a frightened speed to stay in the same place."

To illustrate his point, Dr. Taylor pointed to several comparatively new courses taught at Union Theological Seminary, New York, and Harvard Divinity School: "The Gospel and the City," "The Interaction of Persons in Groups," "Christianity and Communism," "Psychological Images of Man," and "New Patterns for the Renewal of the Church."

"This manna may taste bitter," he observed, "indeed may be poison to some. But if our Lord came into this world to save it, must not his church be concerned for his people where they live, and understand how they think and feel, and instead of shouting at them listen to what they say?"

In addition to revitalizing its courses of study, Dr. Taylor urged the theological seminaries to admit only well-qualified students.

"Back in 1923 only five seminaries in the country 'actually admitted only college graduates,'" he told the Lutheran board. Now almost all seminaries require that a student have a college degree, he said.

"This does not mean that all students must have Phi Beta Kappa keys or

dizzy I.Q.'s. It does mean that no man will be admitted prematurely."

But once the student is admitted, Dr. Taylor pointed out, he doesn't find time to study. "It is plain as a pikestaff that a fundamental evil in American theological education today, perhaps the root trouble, is the diversion of the students from study.

"Most of the seminaries, so far from justifying the old jibes about 'ivory towers' or 'monastic cloisters,' are getting out of the ghetto." Now they are merely "brief whistle stops on a train that is running wildly from home to church to secular employment and to many other varied destinations, but hardly a place of study.

"If the student be not present, and able to hear, and calm enough to digest," Dr. Taylor noted, "all that we shall say about the curriculum is empty nonsense."

He complained that although it is normal for universities to experiment with new courses and teaching methods, this is not always true of theological schools.

"The whole teaching enterprise is undergirded and lifted by research and writing. Research projects in theology are almost in the category of people on the planet Venus, and for the present we must deal with these as with the snakes in Ireland." And, Dr. Taylor added, "There are no snakes in Ireland."

"The AATS director charged that most theological schools have largely ignored the movements that have made a great impact upon the Christian church in the last fifty years.

He implied that the schools have taken little notice of Biblical theology, the liturgical movement, the re-discovery of the laity, and the ecumenical movement.

Although urging a renovation in seminary curriculum, Dr. Taylor did not advocate an increase in courses "in cafeteria profusion without reference to a balanced diet of the capacity of young appetites."

RELATIONSHIP BETWEEN LUTHERAN CHURCH AND 21 COLLEGES DEFINED BY BOARD OF LCA

(PRT)--The college education board of the LCA has adopted a series of recommendations that define the church's relationship with its 21 church-related colleges and universities.

The five proposals were drawn up by Dr. Francis Gamelin, New York, board secretary for college education. They were based on his discussion paper pertaining to the degree of church-college relationship.

He urged church-related colleges to be ones where students compete for admission, not ones where they go because they were unable to gain admittance to superior schools.

The board adopted the following four definitions concerning the relationship between the church and its colleges:

"1. The college is a Lutheran institute designed to meet the educational needs of Lutheran youths and to witness to others.

"2. The college is an arm of the Lutheran church to meet the church's educational and vocational needs.

"3. The college is a Christian witness in higher education by Lutherans & in a Lutheran cultural pattern.

"4. The college is an ecumenical Christian witness in higher education."

The board's approval of the guide recognizes that the church can provide an effective Christian witness in higher education through any of the four points.

Most of the LCA's church-related colleges, Dr. Gamelin noted, hold hands with other Christians and make their educational institutions ecumenical enterprises.

The board also adopted the following recommendations pertaining to church-related colleges:

"The primary responsibility of each LCA college is to glorify the name of Christ by providing higher education of outstanding quality for its student body.

"The minimum standards for recognition as a college related to the LCA is accreditation by the appropriate

regional association.

"Each college and synod in cooperation with the board should determine the degree of relationship which is mutually acceptable and to intensify that relationship."

SIX MIDLERS TAKE INTERNSHIPS FOR THE 1963-64 SCHOOL YEAR

Six midlers will be taking a leave of absence for the 1963-64 school year in order to take advantage of a year's experience in a parish situation. The following students will be involved: Lawrence E. Burr, Wilber Cowan, Bodo Nischan, Richard Olson, Walter Tappert, and Vaughn Taylor. Richard Olson's position is still pending.

Larry Burr will be working under Rev. Robert Neumeyer at Zion Lutheran Church in Wilmington, Del. Wilber Cowan will be serving under Rev. R.S. Nagle at Immanuel in Norwood, Pa.

Bodo Nischan has been granted a Campus ministry internship by the Danforth Foundation. Where he will be located has not been settled as yet. Richard Olson will be under Dr. Howard Weeg at Christ Church in Allentown.

Walter Tappert will be at First English Lutheran Church in Baltimore under Dr. Ralph Tabor. Vaughn Taylor will be under Rev. Robert Arnold at St. Paul's Lutheran Church, Richmond Hill, New York.

CAMPUS TO HONOR REED'S 90th. BIRTHDAY

Dr. Luther D. Reed will be honored by the campus population tomorrow evening at 6 p.m. A birthday dinner will be held to mark the ninetieth year of Dr. Reed's life.

The dinner will consist of roast of prime beef, baked potato, buttered peas, lettuce with bacon dressing, ice cream and cake, plus rolls and beverages.

All seminary students, their wives or dates, and faculty are invited to attend this birthday celebration. Cost for non-boarders is \$1.25.

NATIONAL LUTHERAN COUNCIL SPONSORS FOUR DAY WASHINGTON SEMINAR

The annual Washington Seminar for Lutheran students sponsored by the National Lutheran Council will be held April 7-10 in Washington, D.C. This Friday, March 22, is the deadline for registering for this Seminar.

The purpose of the four-day Seminar is to observe the Federal Government in operation, to discuss current issues, to clarify the responsibilities of Christian citizenship in a democracy, and to appreciate the role of Christians in public life.

Participants in the Seminar will be housed in the National 4-H Center in Washington. Lutheran students from theological seminaries, teachers' colleges, deaconess training schools, and Lutheran and non-Lutheran colleges and universities will be participating.

The cost for registration, housing, and all meals is \$25.00. Interested students are asked to contact Mrs. Prigge before Friday for application and further information.

FREE COOKIES IN THE MAIL ROOM

Authoritative sources have revealed that the Girl Scout Cookies in the Mail Room are absolutely FREE, no charge whatsoever.

In the time that they have been available for consumption, over \$1.50 has been collected from people who feel guilty about taking something for nothing. The sign marked "FREE COOKIES" which identified them was torn down by unbelievers. They probably felt that this was some sort of joke.

There is only one little string attached to this FREE offer. The cookies are over a year old. They are cookies which are left over from last year's Girl Scout Cookie Drive. Since the troop was unable to sell them and because they are well aged, they have been donated to the seminarians.

All contributions for these cookies will be turned over to the Heyer Commission Drive.

PETER OLSON AWARDED SCHOLARSHIP

Peter Olson was awarded a Lutheran Brotherhood scholarship for graduate studies last night at the Lutheran Brotherhood banquet held at the School Lane House.

Olson was selected for the \$1,200 grant by Lutheran Brotherhood from a list of persons submitted by a faculty committee.

BOOKS STILL NEEDED FOR JAPAN SEMINARY

Dr. Henry Scherer, librarian, reports that "recent books, in good condition, on the college level, will help our seminary in Tokyo keep its accredited rating with the Japanese government. Bring your gifts (humanities, natural sciences, physical education, physical science) to the Library for sending to Japan."

SHANNON REPORTS TELEPHONE DIFFICULTY

The free telephone which was installed in F Hall last January has been working quite well. However, Greg Shannon would like to call one regulation to the attention of the student body--the one concerning misdialing. The statement for this past month included two long distance calls to a small town outside of West Chester. After investigating through the telephone company, Greg learned that they were placed within a minute of one another and both of them were short term calls. After checking with the recipient of the call, Greg states that they were probably the result of a misdialing.

Therefore, the student body will probably have to pay for these calls, Greg stated. If a misdial is made and you wind up somewhere outside the Philadelphia area, Greg Shannon should be contacted right away so that the expense can be removed from the bill. Whenever you misdial be sure to get the name and number of the party reached, so that proper identification can be made. These misdialings will not be finable if reported to Greg Shannon.

INTERPRETATION OF CAMPUS LIFE

A Fundamentalists View of the Church
by Doug Werner

We were brought together in Christ by visible "objects." Symbols were not our interest. Nor was a formal type of worship necessary. We were bound together in Christ by "objects."

The first object was the book of Scripture. There was a definite approach. The OT maintained its integrity and was not used as a proof-text for Christ. OT characters were portrayed realistically in the teaching of the Sunday School, and modern, personal parallels drawn. Conviction was stressed, but of utmost importance was the decisive content laid before all.

This led us to our second visible "object," viz., those who had made this response to Christ. There was an emphasis on the decision for the Lord, and it was this that accounted for: 1) the necessity of evangelism, 2) the stress on the "works of love". Further, this view involved a boldness for Christ that expressed itself personally in tithing, prayer meetings, and publicly in street-corner preaching, tract work, and home and hospital visitation.

The third "object", then, was the confrontation of the person with Christ. We felt that as personal representations of Christ, the other became very important. We knew what sin was by constant confessing publicly of individual sins. But we were more optimistic in the power of the Spirit. Hence, the "object" of the unconverted became our pursuit.

The Church, therefore, was a sum of these three "objects." We had an inherited record of God's calling to decision. Our strength was drawn by the fellowship of those whom we knew to have decided for Christ. Together, then, with this call of God in Christ and in this power in the Spirit, we stepped forth boldly to witness to our Lord.

ARE THESE MEN MEMBERS IN YOUR PARISH?
from a talk by Mr. Henry S. Miller,
Col. in U.S. Army Reserve, given on

March 7, 1963, at a local church:

What I am going to read you is a composite of two or three documents we intercepted which were written by Communists entirely for Communist eyes. These reports were evaluations of the nature of the average American soldier, the average American in other words. They were written in an attempt to be objective, not just propagandist, and they were written by people who evidently had some social background as a number of the new Soviet humans do.

The following was mainly taken from a message written by the Chief of Intelligence of the Chinese Peoples Volunteer Army in North Korea to the Chief Intelligence of the Chinese Peoples Republic in Peiping. It said this:

"Based upon our observations of American soldiers and their officers captured in this war for the liberation of Korea from capitalist, imperialist aggression, the following facts are evident:

"The American soldier has weak loyalties to his family, his community, his country, his religion, and to his fellow soldier.

"His concepts of right and wrong are ahzy and ill-formed.

"Opportunism is easy for him."

"By himself, he feels frightened and insecure.

"He underestimates his own worth, his own strength, and his ability to survive.

"He is ignorant of social values, social tensions, and conflicts.

"There is little knowledge or understanding even among U. S. university graduates, of American political history and philosophy, the federal state, and community organizations, states' and civil rights, freedoms, safeguards, checks and balances, and how these things allegedly operate within his own system.

"He is insular and provincial, with little or no idea of the problems and the aims of what he contemptuously describes as foreigners and their countries.

"He believes in the superiority and absolute military invincibility of

America. He believes it is eternal and inherent, rather than earned or proven. This is his most vulnerable weakness.

"He fails to appreciate the meaning of and the necessity for military or any form of organization or discipline.

"Most often he clearly feels that his military service is a kind of hateful and unavoidable servitude to be tolerated as briefly as possible, and then escaped from as rapidly as possible, with as little investment as possible.

"He is what he himself calls sometimes a peace-time soldier, and both of these latter types look upon military service either as a soft and safe job or hardship and sacrifice which are unfair and unreasonable to them personally.

"Based upon these facts about the imperialists United States aggressors the re-education and indoctrination program of American prisoners proceeds as planned."

The A.B.C. has never adopted an official statement of doctrines of faith and various individual differences in belief and practice there exist.

The Baptists have no sacraments, as such. The Lord's Supper has no sacramental value. It is observed in obedience to the command of our Lord as a memorial service. Whatever blessing he receives comes through some new re-dedication of his life to Christ and service to his fellow men.

In baptism, the emphasis is also on the act of man. Baptism is a voluntary public confession of Christian faith and therefore can only be made by a person old enough to understand fully.

The Baptists define sin as a "lack of conformity to the moral law of God, either in act, disposition or state." Man cannot save himself. He needs and in Jesus Christ a divine redeemer who unites in Himself both the human nature and the divine. By His death on the Cross, man was reconciled to God and God to man. Through faith in this reconciling ministry of Christ, man is saved from his sins, and once saved always saved, as the Baptists believe in eternal security. Each individual must give evidence of his personal redemption by faith, good works, and the Christian way of life.

The emphasis in these beliefs, however, rests on the fact that man can bring himself to a saving faith is a gift of God which man is incapable of to on his own. And herein lies the major factor that causes the Lutheran and Baptist positions to be so diverse: Baptists affirm the competency of the individual, under God, in matters of the God relationship.

The Baptists strongly emphasize the moral life and the law in their preaching and teaching but only in the context of a loving response to Christ and they could no more speak of salvation or the Christian life apart from Christ than we could as Lutherans. They are very Christ-centered in orientation.

The Baptists are weak on theology (mainly because of a lack of emphasis), inconsistent and unrealistic in their ardent faith, sincere conviction, and strong Christian witness make them very able spokesmen for Christ.

Ed Wiker,

WHOSE BOOK IS THAT?
by Dr. Henry Scherer

When you read your own books, it may be a fine idea to underline them, and write questions or comments in the margins.

But when you read a library book, it is a shabby trick to do the same thing. Many of our books are coming back to the Library so badly underlined and marked up that they could almost be called deface.

Be a bit more considerate when you read books from the Library. These belong to all the Student Body, not just you. Put your notes in your notebook, not the library book.
Thank You.

SEBASTIAN SEMINARIAN REPORTS...
The American Baptist Convention

The American Baptist Convention joins together all the independent autonomous congregational bodies for purposes of administration, economy, and unified action.