

THE SEMINARIAN

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EDITORIAL

A new semester, like a new year, is bound to bring changes. Changes are made not always because they are necessary, but because of a desire for a change of hands has become an integral part of tradition. No one can deny that Henry K. Haines was a most capable editor and his handing to me the reins does not come under the heading of a "necessary change". I speak for the entire staff when I say that we shall endeavor to fulfill the obligations that tradition has placed upon us.

Now that the Seminarian has undergone a change of hands, perhaps a change of policy is expected. I cannot say what the Seminarian's policy will be because setting up a policy is not my responsibility. Mundanely speaking, I am in the driver's seat but you must tell me where we are going. The very title of this paper denotes its objective intention. If the Seminarian is to attain any significance it must express the thoughts of its readers and not merely the wishes of the Editor.

It is our wish that invitations to write for your paper will be graciously accepted; but it is also our sincere hope that some day someone will come to us and ask, "May I write an article for the Seminarian?" For then, and only then, will the Seminarian have attained its objective.

H. Clayton Moyer, Jr., Editor

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SOCIETY OF INQUIRY COMMITTEES

PROGRAM: Grant Herriety, Chairman. Messers: Tallis, Penn, Myers, Settlemeier

WORSHIP: Joe Huntley, Chairman. Messers: Hammond, Zinn, Goodling, Miss Weaver

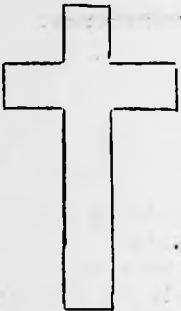
EDITORIAL STAFF: Clayton Moyer, Editor. Messers: Spangler, Johnson, Oberkircher

LIBRARY COMMITTEE: Messers: Knierien and Gross

LOUNGE, READING ROOM COMMITTEE: Messers: Linpar and Everline

A WORD ABOUT THE SOCIETY OF INQUIRY
& OUR SEMINARY ACTIVITIES (Richard H. Aulenbach)

There are quite a few organizations on our campus that contribute to the enjoyment and well-being of the students. For those students that always seem to have too much work to join them or to attend their meetings, I shall attempt to give a very brief review of their activities.



After a vigorous, to say the least, bit of campaigning, new officers were elected by the Society of Inquiry. Swept in with the slogan 'Stick with Dick' were the following students: Pres. Richard Schellhase Vice-Pres: Harold Myers, and Sec.-Treas: Joseph Miller. The Society has through the last Semester conducted very interesting and helpful meetings, and the officers pledge to continue the fine work started last semester.

The work of our worship committee is in evidence in many places. By planning the three fine Holy Communion services, by arranging the vesper services, and in numerous other ways, they have added to the spiritual life of the students. May we especially thank Beatrice Weaver for her fine work in supplying the chapel with flowers, along with all those who have donated the funds to do so. The committee is planning to further beautify the chapel.

The Student Council met recently and discussed two very important considerations. First of all they would like many more concrete suggestions as to what the students would like done. Their function is to represent the whole student body, so let's help them out. They also definitely warn that unless there is more co-operation from the students in regard to keeping the periodicals in the Reading Room, they will be discontinued.

While on the subject of gripes, the Library Committee requests once more the co-operation of the boys in the use of the reserve books. The faculty has given us the privilege of using that part of the library all day, let's not abuse this privilege. The encyclopedias are not to be removed from the library.

The Choir this year continues in their fine renditions of sacred music, and their schedule of concerts is as follows:

Wednesday, March 12th -	Willow Street.
Thursday, March 20th -	Reading, Penna.
Sunday, March 23rd -	Coopersburg and Lansdale.
Sunday, April 20th -	Chambersburg, Bedford, Altoona.
Sunday, May 11th -	Baccalaureate Concert at Seminary.

LENT AND THE CHURCH MUSICIAN (by Frank McConnell)

We shall soon be entering upon the season of Lent. What significance has this for the church musician? For some of them it all seems very simple: Lent is that part of the church year during which the choir presents special Easter music or delivers a cantata. These, motivated by a desire to sing a new song (not necessarily to the Lord), miss the true significance of Lent. Indeed, because they have missed the true significance of their office, their work is tolerated in many places and often approved for music has that unique quality which enables it to reach man's inner consciousness and quicken his religious nature. This power is inherent in the art and can operate, though not to the best advantage, even though the motivating force behind performance be selfish in character.

Another species of the church musician respects the function of church music as essentially a religious one. This sort, motivated by earnest desire to recreate music in a devotional and religious spirit, devotes time and energy throughout the year to providing music of genuine quality appropriate to the theme and moods of each service.

During the forty days before Easter when the church calls her members to a deeper spiritual consciousness, the sincere church musician will make every effort to furnish music that will at once fit the special needs of the worship services during this period and lend its wonderful and mysterious power to the fostering of stronger and clearer consciousness of the Almighty.

What music will he use? Who can tell? He cannot, even during Lent, escape the influence of tradition and custom within his church. Always must he keep in mind that not he alone but minister, congregation and choir members alike contribute in very vital ways to the effective ministry of music.

The real church musician, with his concept of the true purpose of music in worship, understanding his position within the minister-congregation-choir member-organist body, will realize that Lent demands of him no more and no less than the Easter to come. He will try ever to solicit the co-operation of all concerned that through his art, which combines both musical and religious elements, he may glorify his Greater and serve his fellowman.

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A SECOND SEMESTER JUNIOR LOOKS BACK

by Dick Johnson & Paul Oberkircher

Our first official act was to check into Richards Hall (that's where we live), where we were confronted by corpulent "Chorch" McNeal, vunce. This dear man assigned us to our respective living quarters. After shoveling the debris from our "rooms" we tried our talents at interior decorating. The most notable effort was achieved by Monsieur Gross with his two tone effect. Then we began to drink deeply of the cup of fellowship. Such gentlemen as "Pug" Schellhase, Luther John Binkley, Friar Poston helped us to adjust ourselves to the highly dignified atmosphere that pervades a Seminary.

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A SECOND SEMESTER JUNIOR LOOKS BACK (CONT'D.)

Bashfully, we partook of our first dinner engagement with a faculty member. (Dr. Englert and Doctor Noss restored fully our confidence with their humor) We must not forget to include with our new acquaintances, those deep wells of knowledge; "Hasting's Dictionary", "Anti-Nicene Fathers", "Pathfinders", "Westminster Atlas", etc. What a fond relationship developed with these old friends of the Seminary.. Field Work went along fine until an unexpected visitor jarred us into actually preparing our Sunday School lesson, prior to Saturday night. Of course we added our stars to the football roster. One star player developed a slight headache and it looked as if an amputation was in order, but thank goodness he recovered. (?) ELECTION NIGHT! SOUTHERNERS DEFEATED! SCHISM IN THE SEMINARY! BLUE AND GRAY UNIFORMS RE-ISSUED! Fall lapsed into winter as we applied our varied talents to our studies (and our pinochle). Christmas vacation rolled around all too soon and vows were solemnly repeated that all required papers would be completed before our return. We came back with broken vows and began to burn the "ole oil" (some of it dripped on the papers). The last week approached and judgment fell. No glimpse into the past is adequate without a view to the future. Niebuhr's crystal clear theology has given us confidence for the attainment of scholastic honors. This Semester our papers will be done a month ahead of time. You just wait and see. (yes, wait!)

What we have said thus far has been in a jocular vein. Now speaking seriously, it seems appropriate to mention our feelings toward the Seminary in general. A feeling of loyalty has developed and we are really beginning to appreciate the importance of the work of the Church. Our desire is to help improve what is already here and to add and increase, where necessary. Not only can this be accomplished materially but also intellectually and spiritually. As the standards are lifted here so will the entire church and its work be lifted up. All of us realize this and should act accordingly. It is to such activity that we take the liberty of dedicating the Junior Class.

WASHINGTON'S

FEBRUARY

"First in War"



"First in Peace"

BIRTHDAY

22nd.

"First in the Hearts of
His Countrymen"

THE DRAMATIC AND THE CHRISTIAN RELIGION - by Henry K. Haines

Drama and the dramatic have been prostituted in the thinking of the modern mind. This is the fault of both she who has lost honour and he who has dragged her down. We need to redefine our terms - "drama" especially. The dramatic does not refer to that which is "hammy" or overdone - that sort of thing defeats the important notes in drama even if done on a stage.

The dramatic is rather a presentation of an idea graphically portrayed so as to catch the interest and imagination of the audience and so as to move that audience toward the decision the dramatist desires from that audience. This requires that the presentation, which is necessarily literary at the outset, be natural and believable - that it begins with a premise based upon that which is familiar. It accomplishes this decision on the part of the audience by certain definite means which have been handed down to us from the Attic Theatre and these rules of drama may not be overlooked if the dramatic presentation is to be achieved and the desired result to be found.

Some of the more noticeable and familiar of these means are: (1) the contrasts between light and shadow which produce chiaroscuro in painting and the depth of a Rembrandt may also appear in the staging of a drama or even more forcefully in the tone of the work - the contrast between the storm and the sunshine; (2) the notion of a crowd with which the audience identifies itself toward a decision. This has been found through the centuries from the Greek chorus to the modern mob scene. (3) abruptness and punch - a full stop before the great moment; (4) climax; and perhaps most outstanding is (5) the sense of tragedy which pervades all great drama. These are but a few of the tricks which, when overdone are "hammy" when properly used are dramatic and much to the advantage of the author and narrator.

You may have sensed that I have not been speaking consistently of theatrical drama as such. As I have said, drama is necessarily literary at the outset. Religious drama for us begins in the Old Testament and finds itself quite at home in the good use to which it is frequently and unconsciously put in the New, and the more carefully plotted use it finds in the great drama which we read in the Book of Revelation. Yes, the dramatic has always been associated with religion and it is only to our discredit and lack of understanding if we try to divorce the two, for drama, even more so than music, is natural to the very essence of any religion whether it be the pageantry of the Roman Catholic faith or the meaningful, inspirational silences of the Friends. No service of worship can deny the use of the dramatic unless it is one in which abuse is more noticeable.

We have seen that the dramatic is a part of our religion, and by this we have understood literary drama with religious purpose and dramatic moments which are worship. We do violence if we claim too much for drama. At no time may the sense of the dramatic overbalance the sense of sincere worship of God and neither may we for a moment hint that the great transcribers of the Word were dramatists at heart - they were unconsciously dramatists and that is the most we can say for them except that they did not deny the place of the dramatic in their work and thus wrote freely those words which are spellbinding thousands of years after their composition.

(over)

THE DRAMATIC AND THE CHRISTIAN RELIGION (continued)

Neither has this interplay of the dramatic and the religious found its culmination along with its climax in the Holy Bible. The great writers through the ages have continued to speak to mankind those words which they must hear and heed in order to approach the good and ethically sound life. They have written dramatically in such great devotional classics as the Confessions of Augustine, the Imitation of Christ, and let us not forget the compelling drama of the mere outline of our own Heidelberg Catechism; in such milestones of Christian documentary as the Affirmation of Unity from the Second World Council on Faith and Order, in many modern hymns and the hymns of all ages, in prayers of the church such as St. Chrysostom's and the General Thanksgiving which the Evangelical and Reformed Church has included in its services, and, of course, in the great dramas of the theatre written of old time and those written more recently which deal with the great themes of mankind and his God. We could speak at length on the ethical character of that literature of the secular world which lives, but Maxwell Anderson, the contemporary playwright has done so much more convincingly than could I and his article may be read in a recent issue of a monthly Journal*.

Suffice it to say in conclusion that the terminology which we use needs revision and so do our many prejudiced views on the subject of the Dramatic and the Christian Religion.

* "Temple of Democracy" by Maxwell Anderson, Ladies' Home Journal, February, 1947, page 34.

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A LENTEN THOUGHT

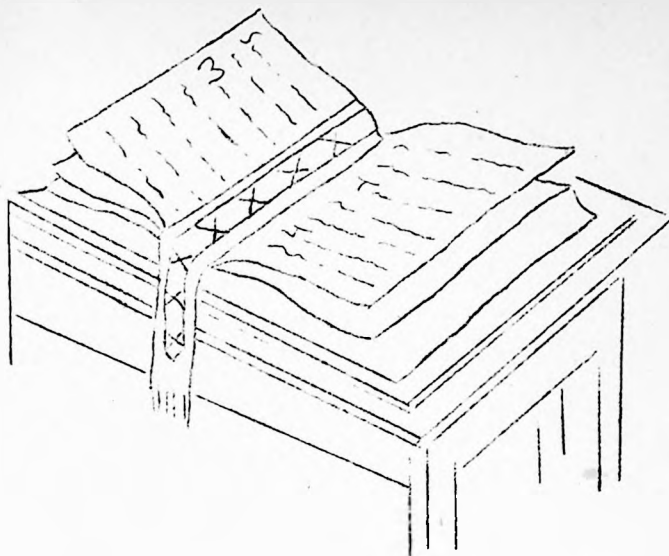
The cross is the supreme symbol of our religion. It stands for all that is noblest and best. It is the manifestation of divine love for men. What did Jesus mean when He told his followers to take up their cross?

To us the cross means the crucifixion of our lower selves. "I am crucified with Christ", said St. Paul. To us the cross means taking up difficult duties. How many have taken up their cross as responsible church members? As students for the Christian Ministry? Many persons shirk their duties and prefer to tackle no Kingdom tasks. Others dodge their obligations as Christian citizens of a world community.

To us the cross means laying down our lives in altruistic service. The cross is not simply something that happened once on Calvary's summit, but the ground-plan of Christian living and the pattern of noblest personality.

A THOUGHT FOR OUR TIMES

"Better a cross with nails through either hand,
than Pilate's palace and a frozen soul"
(William R. Leslie)



SERMONS

FOR

SERVICE

The 1947 drive for the World Student Service Fund will be held in the Seminary during March and April. We are not asking that you make a pledge as in previous years and that you deprive yourself so that you may pay that pledge. Rather we are asking that you join us in the more affirmative approach of extending, in a very real way, our ministrations far beyond the horizon -- yea, around the world!

We are asking that, during March and April, as you carry the word of God to those to whom you preach, as you sense the spiritual service you perform for the congregation to whom you speak, at that same time, will you broaden your vision and sense the spiritual as well as material ministrations you can be giving to many far away? Will you dedicate that first sermon during those months to Service? Will you endorse that check and give it to the World Student Service Fund?

This means that you have given of your God given time and talent for the ministration of the congregation to whom you preach and, at the same time, for the ministration of a larger and even more needful congregation far away. The only financial burden this will place upon you is that of transportation to and from this one assignment and in no case will this be a large sum as you would probably have pledged under another plan.

Dr. Herman is cooperating with the committee during these two months in an attempt to be certain that everyone is given an opportunity to preach. We invite the faculty to join us in our dedication of ourselves to the task of preaching -- for those at home and abroad -- **SERMONS FOR SERVICE.**

Richard T. Schellhase
Pres. Society of Inquiry

Henry K. Haines
Chrm. WSSF Drive.

Dr. MC. Heller