

The Semitan

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MUSIC: A HELP OR A HINDERANCE?

We heard a sermon about the sin of indifference last Sunday evening. The indifference of the crowd on Good Friday was cited as one of the many examples in supporting the point that indifference is really a deadly sin, destroying as it does our concern for the values that matter most.

I was reminded of Archibald Davison's book Protestant Church Music in America, in which the author scores indifference as an attitude contributing much to the poverty of Church music. The organist knows well that it really doesn't make much difference what he plays for the organ voluntary as long as he plays something. Because "My Heart at Thy Sweet Voice" is such a pretty tune that everybody loves it, it seems just the thing for a very effective offertory solo. So it is played as the ushers wait on the congregation, though it would be difficult, indeed, to find any better means for distracting the worshippers' attention from the real significance of the offertory. Without any music there is at least an opportunity for reflection; but "My Heart...." sweetly muffles opportunity's knock--yet, who cares? And someone is almost sure to comment, "What a pretty offertory you played today. My, I certainly enjoyed it!" Double tragedy! In church such music is not only pernicious but quite deceiving as well.

In like manner the choir director knows that if he will provide some sort of musical fare each Sunday, no one is apt to question its genuine suitability or merit. Of course they might say, "Why don't you stifle that screeching soprano?" or, "The choir certainly put the pep into it this morning!" but, having noted the externals, they ignore the intrinsic worth. Like

SYMPATHY

The staff of the Semitanian extends its sympathy to the president of our Seminary and his family on the loss of Mrs. Alan S. Meck who passed away quietly on the morning of March 10, 1952.

The beauty of the personality of this Christian lady will always be remembered by those of us who knew and loved her.

the Good Friday crowd that saw a man hanging on a cross but failed to question the significance of His crucifixion or accept any responsibility for it, our congregations placidly give ear to musical crimes Sunday after Sunday without ever a lifted eyebrow to denote a discerning awareness, much less any action to test for quality. One person has asked, "Is it showing due respect to Scripture, great prayers, and great hymn texts to decorate them with pastel shades of tinted harmonies as if we were attempting to make a rather dull bill of fare palatable?"

The answer is forever and emphatically "NO!" and implies that we should promptly end our indifference, improving our musical insights and calling upon our music experts to exercise discrimination, to employ only what is suitable and wholesome.

Church music is a potential aid to Worship; it is also a potential detriment to Worship. What music we use really MATTERS.

F. McC.

DR. MUSTEE SPEAKS HERE

A one day clinic was held at the Seminary several weeks ago by the Fellowship of Reconciliation and was in charge of Dr. A. J. Mustee. At the afternoon meeting the leader discussed the present world situation. In the evening Dr. Mustee gave a basis for Christian pacifism and the responsibility of the Christian in view of our world position. A discussion was held after each meeting.

FIRE UPON THE EARTH

Earl Koehler, Chairman of the Program Committee of the Society of Inquiry, informs us that, on April 7th, the Society will present to the Seminary family 20 centuries of church history in twenty-six exciting minutes. The motion picture, Fire Upon The Earth, which is "highly recommended" by the Evaluation Committees of the Division of Christian Education, National Council of Churches, will be presented at 7:30 P. M. in Santee Chapel.

We're all looking forward to see this "New Kind of Motion Picture".

"You have a rich life in the mission field," says Miss Lydia A. Lindsey, veteran of 45 years of teaching in two Japanese colleges.

Miss Lindsey, who addressed the Seminary family last week in a special assembly program, explains that though those who engage in the work of Christian missions miss many things we Americans usually value highly, they also gain much that we do not have.

"In Japan you are in the center of people of many nationalities," she says. "This gives you more of a world outlook on things."

Miss Lindsey was born in Cherryvale, Kansas, a town directly north of Tulsa, Okla. She earned her AB and MA degrees at the University of Kansas, and did graduate work at Union Seminary and the University of Chicago.

She says she decided to become a full-time missionary in Japan after her plans to become a medical missionary became impossible to realize.

When asked why she chose work in Japan, she replies that in her college days interest in that country was running high in the United States, perhaps because of the Russo-Japanese War.

It was some of this interest that led Miss Lindsey and Dr. Kate I. Hansen. Since this time she has taught English in Miyagi and North Japan Colleges, where she has always been closely associated with Dr. Hansen.

"Christianity has a bright future in Japan, she concludes, except that we Protestants have not been doing our duty. One of the results of this is that the Roman Catholic Church is reaping much of the harvest from the seeds we have sown."

Protestants everywhere must learn to help make it possible for Japan to have people who can and will proclaim the gospel."

W.W.

NEW CHARTER

The charter of the Seminary has been changed so that this institution can now offer the degrees of Master of Religious Education and Master of Theology. Final plans for the matriculation of these graduate students are now underway.

SOCIAL ACTION

The Social Action group meeting of this Thursday evening, March 27, at 7:30 P.M. in Room 114 of the dorm was the site for a discussion of current problems in the relation of negroes and whites. The discussion was led by Bill Rader.

The time has arrived to squelch all of the disparaging remarks made about my car that is commonly known as the Model A, but affectionately referred to as the Big Four. Obviously those who insist on sneering and laughing at the Big Four are not listed among the esoteric who really know and appreciate the qualities that the Model A possesses. Allow me to inform you.

With the radiator cap directly in front of you, one can see when water needs to be added. When steam covers the windshield, this is a good sign water should be added, although it is not a sure sign. Sometimes the car is merely asserting its personality; letting off steam, so to speak.

Then there is the business of the windshield. On the frosty mornings, did you see me scraping off any ice from the windshield? Of course not...no windshield! All you have to do is loosen two taps and the windshield lifts right out. Or if you don't wish to go to the trouble of taking out the windshield, just leave it in. The roof juts out just like the eave of a house. This comes in handy especially when a rain storm comes up when you are at the drive-in theater.

The gasoline tank is in a very advantageous position. Being in front you can always stick your finger in the gas tank in case the gauge should fail to function. This of course should not be done while in the process of lighting a cigarette or while smoking. A car of this weight is not built for high speeds. And then you can see if service station attendant really fills up your tank instead of running part of it into a can as you sit nonchalantly picking seeds of tobacco from your teeth. You gotta watch 'em these days.

Never since I have owned the Big Four have I had any fuel pump or shock absorber trouble. This, I have been informed, is due to the fact that the car has no fuel pump or shock absorbers. Be that as it may you have to admit that it is an advantage not having any trouble with them.

There is no insulation between the fire wall and the motor. Thus you get all of the sound of the motor. Not only does this allow you to keep a close check on the function of the motor but it also guarantees that you won't go to sleep while driving.

So there are a few of the many qualities. Sneer no more, only envy.
M.P.

ONTOLOGY AND BIBLICAL RELIGION

(We hope this is the first of a series of two articles on Dr. Tillich's lectures at Crozer Seminary, which were attended by a few of our students in February. Ed.)

Dr. Paul Tillich delivered a series of four lectures at Crozer Seminary at the end of January on the topic, "The Search for Ultimate Reality and Biblical Religion". In these lectures he tried to reconcile ontology with biblical formalism. The following discussion is composed of brief notes on the high points of his argument in the third lecture of the series. As he put the problem, the question is, How can we reconcile the position of a man in a state of faith yet asking for ultimate reality?

Man's existence is in relationship to God and is above all ethical limits as a result of its infinite nature. It is in sin that man loses the inner sense of complete relationship with God. Man must always decide, in all he does, whether it shall be for or against God, Christ, and the Kingdom. In a system of virtues and vices, etc., but in a framework of concrete action, man is confronted with urgent decisions; each urgent because of its far reaching implications regarding the destiny of the individual and humanity and all the world. To decide for the love of Christ is to have Being in the unity of ultimate reality, but to decide against God is to chose destruction because it means exclusion to non-Being, as a result of having placed one's self outside of the pale of the unity of ultimate reality.

As opposed, then, to the currently popular system of "middle class ethics" with its prohibitory nature, biblical ethics means that we stand in the position of making an ultimate decision for or against righteousness; indifference is insufficient.

Does the search for reality contradict faith and love? Man's ethical and social religion is based upon faith, a state of Being grasped by an ultimate concern about our existence as to its ultimate "whereupon" and "where to". This is personal and so it cannot be forced or procured--in Biblical terminology, the Divine Spirit grasping us. As it is personal, it is emotional. And it also implies obedience of the will.

There is an aspect of the Biblical concept of faith which, through its misconceptions, brings on attacks from philosophers and scientists. The nature of faith is that

oft is not a faith, which is believed but a faith which believes. It calls for a commitment.

Does not ontology require impersonal objectivity and replace faith, thus standing in opposition to Biblical religion? Sin is the opposition to faith manifested among many other ways in disbelief--estrangement from God. In the relationship of faith and doubt, truth must be sought--a decision must be attempted which would reconcile the two. Since God's own Being is infinitely involved, the unity, faith is an infinite concern. As two ultimate concerns cannot be beside each other, for neith would be ultimate, faith and doubt, therefore, comprise each other. Ultimate reality is implied in a search of truth (or, for truth) in which we are interested as believers. So faith asks the ontological question whether it is asked or not.

Faith and doubt do not contradict each other, for in faith there is a continual tension between itself and the doubt within itself. It includes the immediate awareness of something unconditional and anxiously seeks out any basis for doubt. In embracing itself and the doubt about itself, it thus embraces the ontological question. But just as faith cannot be without this doubt, ontology presupposes faith, for asking implies having and not having. One cannot conceive of the idea non-Being without a primary conception of Being. There must be a positive before a negative.

A.K.

Visiting Student Project

The January meeting of the Society of Inquiry voted to supply a fellowship, through the World Council of Churches, for a visiting student. The following gains have been made: 1) The Seminary faculty has approved the project; 2) The Seminary has agreed to provide board, room and tuition free; 3) Over \$100 thus far has been received through Lenten offerings; 4) Middler Class plans for fund-raising banquet in April are under way; 5) A committee consisting of Prof. Moss, Don Eckert Bill Rader, and Dale Heckman notified the World Council's New York agent of the Seminary's offer. The second application received was accepted unanimously. Currently it seems certain that our guest student next year will be Per Haugland, a Norwegian minister now living and working in Finnmark, a town in northernmost Norway. More information about Mr. Haugland will be forthcoming.

NETS, FEATHERS, AND HOOPS

The plywood tables and the nets strung across them have really been getting a workout lately. The team from the Seminary has produced some fine play in the past weeks. As a result they have almost assured themselves of a third place in the Frat League this year.

Norm Bucher, Ivan Morrin, Mel Palmer, and Keith Sink, the four top players on the team in the order listed, have displayed in the contests to date, that they were to be a serious contender for the top honors.

Keith Sink has the best record as he has dropped only one contest. The team has a win and loss record of 7-2. There are two games remaining to be played. One here at the Seminary and one away. So it looks as though the team has done exceptionally well.

With a good number of these boys returning next year, we should have a strong chance again. We congratulate a job well done.

The feathers in the Seminary have almost ceased whistling through the air. Last month the student team proved their throwing arms and their eyes a shade better as they nosed out the Faculty. This year as was the case last year the final outcome was not decided until the last evening when the final series was played. The Faculty team on this final night was without the services of such notables as Dizzy Dean Dunn and Wilely Mossas well as Doc Englert's early departure. During the entire contest however, it was the opinion of all the participants that a good time was the thing that made the games a real delight. We look forward to next year's tournament with much enthusiasm.

The Hamilton Park Men's Club of that Church invited the dartball team of the Seminary to play them on March 17. A group coached by Doc Englert proved beyond any doubt that here was one ecclesiastical sport in which the Seminary was more experienced than the laymen. With a team batting average of .500, and Bob Titus leading the way with an average of .697, the boys had little difficulty in sweeping the series.

We want to thank the men of the Church at Hamilton Park for their invitation and we shall return the challenge here at the Seminary in the near future. Watch the Bulletin Board for further information.

Several of the Seminaricians made a quick trip to Bethany Orphans Home on Wednesday, March 19. As Rev. Ray Vandevere so aptly phrased the purpose of the Seminaricians' visit, "The boys are here to play us in basketball, see the place, and most of all

to visit with the boys and girls (of the home)". Those of us who went found the visit very inspiring, in the very best sense of the word. The wonderful attitude of the children and the loyalty and devotion of the supervising personnel gave many of us a new slant on our nearest benevolent institution.

In fact, a visit by a busload or two of the boys and girls from Bethany to the Seminary is being planned for Friday, April 4th. Once again the basketball teams of Bethany and the Angels will clash. The boys and girls will be guests for dinner and an evening worship service, and then the basketball game. The last game ended in a seminary romp after a slow start; however, many of the "old men" of the Seminary team were finding walking mighty difficult the day after the struggle with the Bethany youngsters. The next game may be an entirely different story.

It would be a nice gesture on the part of those of us who will be here that weekend to show the boys and girls a hospitable time. Arrangements are almost completed. Watch the bulletin board for more information.

Baseball season will soon be under way. The Seminary Angels expect to enter a team in the College League as they did in former years. If there are enough enthusiasts, it is possible that the Seminary may start a league of its own. Again, watch the bulletin board for future announcements.

The annual bridge tournament is now in progress. The second round of play is almost completed. Teams consisting of the faculty (Dr. Englert and Rev. Dick Bishop), Nels Wenner and Dave Rapp, Don Lyerly and Don Paine, Les Ringer and Bruce Hatt, are competing for top honors. Play has been fairly even; final results shortly.

