About Franz Bibfeldt

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One year students presented "Bibfeldt and the Pastoral Care of the Dead." The winner: "I’m OK; You’re DOA." On another occasion there was a faculty-student combination on "Franz Bibfeldt and Show Biz." Robin Peterson can provide you with access to last year’s stunner, unless he’s still to stunned by glamor of the occasion in which he was coparticipant. Among the more notable presentations were two by Dean Robin Lovin of Drew Theological School in New Jersey. One he presented in Swift Hall and another at a special Bibfeldt session at the joint American Academy of Religion/Society of Biblical Literature convention. That session included a slide show, which gets resurrected when there is popular demand. There is seldom popular demand.
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THE ORGANIC FERTILIZER people, if they choose to print a magazine, are expected to present all the virtues of their product, augmented by testimonials and leggy photos of Miss Fertilizer of 1951. They are not expected to represent the worth of inorganic fertilizer. Nor need General Motors in its house-organ even hint that a Ford can so much as move. These magazines have one packaged, objective, tangible product to sell. But on an ideological plane, only Soviet Russia Today need present only “the party-line.” Party line indoctrination has little role in a magazine which likes this seeks to interpret and stimulate thought.

Most of our writers are Concordia students, professors, or alumni. Their writing proceeds from an awareness of Luther’s writings, the confessions of the Church, the tradition of the Missouri Synod and the past expression of Concordia. If it should be a writer’s purpose to challenge this tradition, the reader won’t be “tricked,” as the writer must inevitably show that that is his aim, if he hopes to make a point. The reader is then free to judge the validity of the argument on that basis. Other writers are always introduced according to Church connections, and any reader, if he should think it necessary or helpful, can thus “prepare himself.” These writers are able to stimulate and broaden our thoughts and present viewpoints and insights we are not likely otherwise to possess or express.

THE THORNY ROSES and the rosy thorns that were presented and thrown us since the last issue have been of considerable interest to Seminarian staffers. The November issue, we have reason to believe, was the most discussed in recent memory. The bright cover with the Zophanian drawing, the “Nature and Sacrament” article, the striking drawings, some of the columns and features, and most of all, the two artists personnel statements in the Prophetic Note pages (which made us all newly aware of the variety and means of Christian expression) evidently contributed to this interest. At the same time critical expression on other features indicates that, in return to the original purpose of this page—to discuss the magazine itself—is warranted, for a change.

We have not “looked at ourselves” in the Theologbook for some time, and the changes of the new staff arrangement have not been fully taken into consideration here. There are new advantages and new problems, the foremost new problem being the matter of responsibility for what appears on these pages. When “the Seminarian says . . .” who is “saying”? In one sentence: Each writer is responsible for the views of his article, and the editors take responsibility for the article’s appearance in the Seminarian in every case. The writer, thus, is to be judged for what he writes, and the editors judged for the fact that the writing is printed.

“The views presented in this article are the writer’s own and do not express the opinion of the editor.” That has always struck us as a historic note, a bit of silly drama, no matter how subsidized and official a magazine may be.
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