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THE SEMINARIAN

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Charles Moser, Herbert Gibney,
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David Jensen, Robert Mohr,
Melvin Yearke, Henry Cornish,
Richard Weiskotten.

It is not the purpose of the Staff to formulate a new policy for the Seminarian. Rather, we hope that it may increasingly become a truly representative publication, presenting student opinions and views. With the co-operation of the Student Body, we shall have a successful year.

Such co-operation is essential. Without it, the Seminarian becomes the work of a few students. It thereby loses its representative character and its chief reason for existence.

In view of this, the Board of Publications extends to all students a cordial invitation to submit to it articles for consideration. Anyone desiring specific instructions or advice about subject matter, should consult the Editor.

A special invitation is given Juniors who desire to help in the publication of future issues. Typists, illustrators, and writers are needed. All those interested in assisting the Staff should see the Editor.

On behalf of the students, we wish to express to the Women's Auxiliary our sincere appreciation for the improvements made in the dormitory during the past summer. May this work, so well begun, be carried on to the greater glory of Christ and His Church.

We are pleased to note the increasing tendency on the part of the students to occupy the front pews at Chapel services. Although some improvement has been made, there is still room for more. Move up! Sit along the center aisle! Fill the gap!

Congratulations are in order for the Committee on Chapel Speakers. We are very glad that provision has been made for Faculty members to preach at our services. We hope that this policy will be continued in the future.

We recommend to your careful consideration the article "On the Beginning of a Ministry". Now, more than ever, we must be careful in what we do and say. If at any time any of our actions give offense, we should alter such actions even though it means inconvenience and sacrifice on our part. We may well take to heart St. Paul's advice, "See then that ye walk circumspectly, not as fools, but as wise." Ephesians 5:15.

Directory of the Student Body

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Rodney S. Wassser, 7119 Bryan St., Philadelphia. Assisting at Apostle's Church, Philadelphia.

Mathew I. Wiencke, Auburn, Nebr. Assisting at Bethlehem Church, Philadelphia.

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Delmer I. Dolton, 69 E. Stocum St., Philadelphia.
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Herbert N. Gibney, 9 Fulsaki St., Brooklyn 6, N. Y.
Ralph R. Hellerich, 155 Linden St., Allentown, Pa.
John A. Kautmann, 1138 Belmont Ave., Wyomissing, Pa.
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Clarence G. Lomperts, 302 Maple St., Villa Park, Ill.
Charles D. Moser, 2049 W. Market St., Pottsville, Pa.

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David C. Smith, 430 Pratt St., Meriden, Conn.
L. Clifford Suessmann, 54 Brower Ave., Oceanside, N. Y.
Francis K. Wagschal, 1441 Sunset Ave., Utica, N. Y.
Clifton M. Weihe, Postville, Iowa.

Special Students

Caesar Cotto, San Juan, Puerto Rico.
Theodore Hartig, 670 Ingersoll St., Winnipeg, Manitoba, Canada.
F. Andrew Sommese, 221 Avenue S, Brooklyn, N. Y.
Allen Youngblood, 886 N. 40th St., Philadelphia.

INTO FIELDS OF VALIANT SERVICE

"Where are last year's seniors?" That question prompted us to prepare the following information;

Arnold Dahlquist, pastor, St. John's Church, Manortown, N. Y.
Gerhard Dietrich, pastor, Trinity Church, Steelton, Penna.
Harold Engle, pastor, Frieden's Church, New Ringgold, Penna.
Wallace Fisher, pastor, St. John's Church, Dravosburg, Penna.
Ernest Flothmeier, pastor, Trinity Church, Rohrerstown, Penna.
John Frank, pastor, Unity Church, Terre Haute, Indiana.
Robert Heiberger, pastor, Quakake Parish, Penna.
Arthur Hergenhan, pastor, St. John's Church, Merrick, L. I., N. Y.
Paul Hoch, pastor, Messiah Church, Pittsburgh, Penna.
Stephen Hurnyak, pastor, Emmanuel Church, Mahanoy City, Penna.
Everett Jensen, missionary to the Virgin Islands and Puerto Rico.
Franklin Jensen, pastor, Faith Church, Schenectady, New York.
John Kalny, pastor, Holy Trinity, Duquesne, Penna.
John Klc, pastor, St. Peter & St. Paul, Guttenberg, New Jersey.
Christ Merayas, missionary to the Argentine Republic.
Luther Mohr, pastor, Emmanuel Church, Nuremberg, Penna.
Donald Moore, pastor, Hope Memorial Church, Smithton, Penna.
William Nye, pastor, St. John's Church, Shenandoah, Penna.
William Ralston, pastor, Calvary Church, West Chester, Penna.
Henry Reed, pastor, Brickerville Parish, Penna.
Paul Ruff, pastor, First English Church, Ashtabula, Ohio.
Richard Rutter, pastor, Grace Church, Lohighton, Penna.
Robert Schneck, chaplain, United States Navy.
Edward Sheldon, pastor, St. Matthew's Church, Brooklyn, N. Y.
Harald Sigmar, pastor, Hallgrims Church, Seattle, Washington.
Russell Swartley, pastor, Grace Church, East Bangor, Penna.
Robert Thurau, pastor, St. Mark's Church, Jeanette, Penna.
Wilson Touhsaent, pastor, Luther Memorial Church, Springfield, Ill.
Paul Wolpert, pastor, First Church, San Bernardino, Calif.

A STUDENT'S PRAYER

O most merciful Lord, as we come before Thy cross in humble petition, our hearts overflow with gratitude. We thank Thee, that Thou hast seen fit to break for us the bread of life. We thank Thee, that Thou hast created us free to think and to do what we will. We thank Thee, that unworthy though we be, we may joyfully and proudly call ourselves followers of Thee--Thy Way, Thy Truth, Thy Life.

O most merciful Lord, this day our hearts are heavy; for again we have sinned against Thee in our many ways. Out of our weakness we have failed Thee. O Thou Who art wounded for our transgressions, forgive us, for we know not what we do.

O Christ of Calvary, for Thy love and Thy mercy we thirst. Our souls are dry from want of Thee. Help us so to open our minds and hearts that our souls may be filled with Thy presence, that we may, some day, as true sons, behold Thee face to face, that, sometime, we may be with Thee in paradise.

Saviour of men, who doth never forsake us, we commend into Thy hands the guidance and care of our Seminary and our Church. We pray for those who are sick in spirit, for those who have fallen away, for those who have never known. Break Thou, also, the bread of life for them.

As we stand in the shadow of Thy cross, hear these our petitions, O Lord, our Strength and our Redeemer. Amen.

Philip R. Hoh

OUR NEW FACULTY MEMBERS

The Rev. Dr. Archibald E. Deitz, lecturer in Dogmatics, is no stranger to seminary teaching. For the past twenty years he has devoted most of his time to this work at Hartwick Seminary. His theological training was received at the Hartwick and Gettysburg Seminaries, the degree of Doctor of Divinity being conferred upon him by the former institution in 1916. After his ordination, he served as pastor in congregations in New York, California, Nebraska and New Jersey. In 1920 he accepted a call to the seminary faculty at Hartwick and taught there until two years ago. From then until the present time he conducted a private theological school in New York. Dr. Deitz's main fields of teaching have been Dogmatics and New Testament Exegesis. He has written several books, and one of them is now being used as a textbook by the Middler class in Dogmatics.

A face familiar to the students from Wagner College made its appearance on our campus when the Rev. Dr. Martin J. Heinecken began his duties as lecturer in Apologetics and Ethics. Dr. Heinecken was graduated from Wartburg College in 1924 and from Wartburg Seminary in 1927. He received his M.A. degree from the University of Minnesota in 1928 and his Ph.D. degree from the University of Nebraska in 1942 after completion of his thesis on the theology of Kierkegaard. For the school year 1928-29, he traveled to Australia, where he was ordained and became an instructor in Immanuel College. When he returned to this country, he accepted a call to a parish in Ashland, Wisconsin. In 1931 he became an instructor at Hebron Junior College in Hebron, Nebraska. Since 1939 he has been professor of Religious Studies and Education at Wagner College. He was married in 1929, and Mrs. Heinecken now is director of athletics for women at Wagner. They have two children, Theodore and Michael.

Our new professor in the Practical Theology Department, the Rev. Mr. Edward T. Horn III, in coming to Mt. Airy is truly returning to the scenes of his childhood. A grandson of Dr. H. E. Jacobs, he was well known to the Seminary long before he started on his own career. He did his undergraduate work at Cornell University and took part in various activities. He was a member of the varsity basketball and ice hockey teams. He was also editor-in-chief of the university paper and a member of the debating team. After his graduation in 1929, he remained there a year to accept the position of instructor in Finance and Accounting and to continue his studies in the graduate school. Then Mr. Horn attended Mt. Airy Seminary and was graduated with the class of 1934. He was called to be Student Pastor at Cornell, where he has served until he was called back to Mt. Airy. During his pastorate at Cornell he continued with success the unique program inaugurated by his father before him. Since 1934 he has been married, and the couple have three children, Suzanne, Elizabeth, and Edward IV.

Herbert N. Gibney

On the Beginning of a Ministry

Among us are men in different stages of theological preparation. Some are Juniors, getting the first taste of a theological propaedeutic, and orientating from a more or less general college curriculum to a training based upon service to the Church. Some are Middlers, tasting some of the stronger meat ranging from Hebrew prophecy to the latest in pedagogical science. Some are Seniors, gathering up the threads of earlier courses, and learning some of the more practical things concerning the ministry.

Whatever the status, we are all preparing for a calling bigger than we can fully measure up to. Study, devotion, prayer--all of these things still leave one inadequate to the high calling of the Christian ministry.

And yet the call persists to glorify God through preaching a Christ who is all in all, to bring His saving Gospel to all men in whatever ways we can. There is work to be done and, by the grace of God, it shall be done--done by those whom He has called.

Often we think of this work as beginning after finishing formal training in the seminary. If the ministry of God's Good News is worthy the devotion of a lifetime, if the Gospel is worth all one's energies and talents, then there might be some good in determining where that ministry really begins.

It is the thesis of this article that the ministry of souls does not wait until a call comes from a specific field of labor. For the man who is called to the ministry, that ministry goes on whenever and wherever opportunity presents itself. It can (and should) go on during seminary years.

While this "pre-ministry" is not congruous with the later full ministry in detail, it is similar in its implications. While its activity is different, its meaning is the same in many respects. While the assumptions of the office are not present, yet its meaning to many people with whom the Seminararian comes into contact must be taken seriously.

The Seminararian is a "pastor" among his fellow students, much as a pastor in his parish lives in relation to his fellow pastors. Often the Seminararian is in the same position as a pastor who either receives or gives help of one kind or another to a fellow pastor. The relation of one seminararian to others, just as in the relations between fellow pastors, always reaches for the ideal. The ideal is to "live Christ"--live Christ in all humility, attitude, and service.

The Seminarian is a "pastor" in relation to his superiors; so a regular pastor goes to older men for advice and counsel. Here our advisers are the faculty, who lead our study from the classroom desk, and who stand ever ready to advise, in and out of the classroom. Here are ordained, consecrated, and scholarly men, called by the Church to teach and guide us for three years of special preparation. It is our privilege to be their students and friends, yes, "parishioners," for these years.

The Seminarian is a "pastor" in the congregation where he does his field work, in somewhat the same role as an ordained man who is an assistant pastor. He must be a pastor to those young people and others who look to him for inspiration and guidance. Yet the student assistant is ever aware of his subordinate position, and he looks to the pastor for the course of his activity while serving under him. Here again the Seminarian is a "pastor" in a limited sense.

The Seminarian is a "pastor" to those in the community where he lives, in the sense that an ordained man is pastor to those who are not of his flock. These souls in the community about look to the Seminarian as a man called of God, and as such they expect no less of him than they expect of a pastor serving in a neighboring church of another denomination. These people round about do not hear the Seminarian preach, they do not see him pray, they do not see his study and preparation, they do not see his contributions to the congregation where he assists. They only see him walk down the street, they overhear an occasional bit of conversation in the store and over the lunch counter, they receive a greeting of one sort or another, they observe his manners and habits, his gait and his dress. They scrutinize his face. And then they contemplate and comment upon the total picture, fragmentary though it be, of what they have seen and heard. Thus is the community life of the Seminarian akin to that of the pastor.

And so it is that the Seminarian is already a "pastor". Not only is he such when he preaches from the pulpit or teaches a Sunday School class--not only is he such when he reads the service in his assigned parish church or answers the questions of a puzzled young person; he is "a pastor in embryo" in his life with his fellow students and professors, among the people of the congregation where he assists, and in the general community life of which he is a part while living here.

"A Christian man is a perfectly free
lord of all, subject to none.
A Christian man is a perfectly dutiful
servant of all, subject to all." (Luther)

Clifton M. Weihe

THE STUDENT--HIS SOCIAL LIFE

The other Thursday afternoon, theatre-going Philadelphians were startled by a most unheard-of occurrence. It was an unusual event. All eyes were turned in amazement, not on the stage, but toward the balcony. Exclamations of wonder filled the Locust Street theatre, and it was not for the booming voice of magnificent Paul Robeson, nor the artful villainy of Jose Ferrer. Billy Shakespeare and his dramatic hit, Othello, were forgotten. Women swooned and young girls cried out, but it wasn't the trusting love of the fair-haired Desdemona for her dusky Othello that caused all the commotion. No, it was something of more import; something far more stronger. There was a presence in that theatre, the presence of a body! Not a dead body--not quite! It was a body of men! Thirty of 'em! Yes, some thirty-odd (and I do mean odd!) men were sitting all in a body (their own, of course!) at the same time, together, in the balcony of the Locust Street theatre, just drinking in the Kultur of a Shakespearian "drammer". It was just another indication of Mt. Airy Seminarians following their Social lives.

Oh yes, we students (Hmm, that word "students" sounds good!) do have a social life. It's not all studying for Old Testament exams. (Anyway, not quite all of it!) So, between time spent in classes and in studying for Old Testament, we do manage to broaden our outlook by social contacts. Yet, the theatre is but one minor aspect of our social contacts. Perhaps the most remembered contacts in later years of any student are those with his fellow students. Bull Sessions are most valuable for all concerned. Many and varied are the subjects, and the quantity of coffee (notice I said nothing of quality) and food consumed in the course of a term would stagger the OPA (may they rest in peace!). Many a gigantic problem has been solved in the Bull Session, and sometimes, they tell me, enough knowledge can be absorbed to enable one to pass successfully an impending exam. (There's that Old Testament again!) But wherever there are students there will be Bull Sessions. It's only another part of a student's Social Life.

The social contacts are as varied as the students. For the bruiser-type we have all sorts of athletic opportunities, ranging from chess to football. The contacts made with other students on the basketball court and the football field, painful as they may be at times, are just a part of a student's Social Life. Then there are the contacts with our professors, away from the danger of classrooms, in the form of fellowship dinners and informal meetings; or the Halloween parties, and Senior Farewell sagas, where one can meet his pal's girl-friend (if he's the type who has one!)...all these are aspects of a student's Social Life.

A student's life at the Seminary, or any school, in fact, would be a rather dull affair without its social contacts. In fact, I'm all for it...Murray for Sociability!...Long may it live!

Robert Z. Wuchter

W O R S H I P

What is worship? Evelyn Underhill has described it as "faith in action; man's total response to that God Who is the subject of theology." But this definition seems to put man's part to the foreground. It seems neither strong nor correct enough to describe the relation in which the redeemed soul should stand. It does not seem to denote clearly enough the praise that soul should offer in response to the unsearchable majesty and grace of God. Words fail to describe the attitude of the child of God toward the One Who has revealed Himself as a loving Father through the incarnation and life of Jesus Christ.

For worship is more than the sum total of religious exercises, be they couched in the stately words of the King James text in some lofty cathedral or in the spontaneous utterances of a thoroughly individualistic Christian, who pours out his heart in the confines of his bare prayer closet. It is more than the objectivizing of one's aesthetic instincts, for then the work of the painter, the musician and poet could rightly be termed "worship." Neither is it "learning about God," though learning from those of the past and present who knew and know more about Him may help us to worship better.

What then is worship? The term itself seems inadequate. But perhaps rather than defining it, we can state what it means to us Christians; what is its essence. Worship is essentially an attitude, a state of mind, intangible, yet real. As such, it must be rooted in one's experience, therefore there must be a subject; it must be directed to One, hence the necessity of an object of worship; and it must be expressed in a life or environment.

There must be an object of worship. He is God, the only reality. Whether He is apprehended in the simple, child-like way of a peasant or in the thought forms of the theologian matters little. But His glory must fill the temple. He is the Wholly Other - all that matters, and it is His glory that makes anything else worth while. All thought of self is pushed aside, as it were. The First Commandment is the first. Isaiah, in his vision of God, is aware of His awful presence in His glorious majesty and holiness. Worship is adoration.

Isaiah sees Him - the Holy One is revealed to Him as sitting upon a throne high and lifted up. We also see Him, not as did the prophet, but rather in the lives and works of others, and pre-eminently in the God Who took upon Himself our likeness of flesh and became as one of us. In Him we see God and all that He has done for us. As we look upon Him (and here the subject comes in), we are struck as Isaiah of old with a deep sense of unworthiness, our complete otherness, our sin and shame. "What then can I say, my God, my holy joy?" cries St. Augustine.

"What can man say when he speaks to Thee?" Worship demands humility.

But that is not all. The prophet is cleansed by the glowing coal from the hand of the seraph. It is then, and only then, that he hears the voice of the Lord, "Whom shall I send, and who will go for us?" Isaiah answers, "Here am I; send me." Worship is translated into vocation.

The son of Amoz, shriveled and deeply conscious of his divine mission, enters his environment. Endued with the spiritual power that comes only through the contemplation of God he enters upon his mission. His own feebleness is swallowed up in His strength. Bearing witness to the light and hope that have been revealed to Him, he cries out with invincible affirmation the judgment of God upon His people and calls them to repentance and new life. Worship becomes testimony!

Soli Deo Gloria!

Stephen A. Bondes

CALENDAR OF EVENTS

- Wed. Nov. 10 12:00 M. -- Chapel. Speaker: the Rev. Harvey C. Snyder, St. John's Church, Nazareth, Pa.
6:45 P.M. -- Oremus.
- Thurs. Nov. 11 6:00 P. M. -- Father Meyer Missionary Society Banquet. Speaker: Miss Anne Seesholtz, Ph.D.
- Wed. Nov. 17 12:00 M. -- Chapel. Speaker: a member of the faculty.
2:30 P.M. -- Choir sings for the Lutheran Brotherhood Convention in the Seminary Chapel.
6:45 P.M. -- Oremus.
7:45 P.M. -- Choir sings at the Lutheran Home for Orphans and Aged in Mt. Airy.
- Wed. Nov. 24 1:00 P.M. to Mon. Nov. 29, 5:30 P.M.
Thanksgiving Recess.
- Wed. Dec. 1 12:00 M. -- Chapel. Speaker: the Rev. Oscar F. Blackwelder, D.D. Reformation Church, Washington, D.C.
6:45 P.M. -- Oremus.
- Wed. Dec. 8 12:00 M. -- Chapel. Speaker: the Rev. Robert D. Hershey, S.T.D. St. Paul's Church, Glenside, Pa.
6:00 P.M. -- Fellowship Banquet. Speaker: the Rev. Carl C. Rasmussen, D.D., Prof. of Systematic Theology, Gettysburg Seminary.