



ST. MATTHEW

# The <sup>+</sup> Seminarian

# The Seminarian

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COVER: ST. MATTHEW by Paul Bosch

Since the time of St. Jerome, the author of the First Gospel has been symbolized in church art as a winged man, (see Ez. 1:10 and Rev. 4:7). An abstract line design would lend itself to stained glass etching in contemporary church decoration.

FOR SELF-EXAMINATION

by Paul E. Hoffman

This essay is the result of a two-fold "ecumenical encounter"---participating in Student Christian Movement conferences both at Swanick, England and Lund, Sweden (during the Faith and Order conferences of last year), and being confronted by the German Lutheran Church life and theology for two semesters through the medium of the Kirchliche Hochschule in West Berlin. Such an encounter inevitably invites and demands critical self-examination, including the practice and theological formulations of one's own church. Were this not so, the ecumenical movement would indeed be a shallow, merely political movement of expediency. That this is not so, or perhaps true for only a small part of those taking part in ecumenical discussion, makes for the challenge that confronts anyone who comes to it with confessional convictions.

To anyone taking part in any lengthy ecumenical conference a noticeable development is observable. On the most superficial level there is explanation of the beliefs of one's own and of his church. Here there is evident much misunderstanding and prejudiced preconceptions. The next level is that of explaining why one believes the way he does, and coming to understand and appreciate this in others. This is the level of the so-called "ecumenical encounter", when one "discovers" that those with whom one has been disagreeing are still in the deepest sense Christians, and that the disagreement is from Christian conviction! The result is that of being unable any longer to make generalizations that sound even plausible to one's own ear! Then comes the self-examination.

It is on this level that we want to examine some aspects of the doctrine and practice of the Eucharist in the Lutheran Church. It should be self-evident that the question raised are to be considered preliminary and provisional, not an expression of heterodoxy but a concern to express orthodoxy in the best possible way. It should be least a matter of discussion as to whether or not this is at present being done, or whether indeed the past has always been successful. Toward a more general discussion of this are these questions presented.

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We are called to go back to the early Church and the New Testament. The ecumenical movement demands this. Our tradition of sola scriptura demands this. The very nature of Christianity itself demands this. Not that we must reproduce

primitive church order, practice, or piety, but the call to be apostolic demands that we have the same faith as the primitive church.

This faith was eschatological. The time of fulfillment had come. The End was at hand. The early Christians believed themselves to be living in the last days. Christ was risen from the dead and the Holy Ghost had been poured out upon men, and the imminent return of the Lord was eagerly awaited. This belief informed and pervaded all other beliefs.

Thus the concept of ecclesia, the chosen assembly of the Lord, is eschatologically oriented. Men are being called out of the world into the Church in these last days. And this Church, this assembly of the elect, is the new people of God, the new Chosen People, the new Israel. Christians eagerly awaited the return of their Lord. They gathered together to remember when he walked among them. They listened intently to eye-witness accounts of his ministry and teachings, of his innocent sufferings and death, and of his glorious resurrection and ascension, as well as searching the scriptures of the Old Covenant for references to his coming as the Christ. And they prayed fervently for his coming again. They proclaimed this message everywhere. For it was the Church.

But what was even more glorious, he who was crucified and was risen again, who ascended and would surely come again soon --- he was with them himself when they gathered together in his name, doing what he had commanded them to do, celebrating this memorial of his passion, breaking bread and blessing wine, offering thanksgiving, all receiving, making of them one body. He himself was with them when they did this. He who had come and would come again was then in their midst. The Lord was present in the eucharist.

Eucharistic, eschatological overtones are thus present when sayings, parables and miracles of Jesus, along with the recollections of his resurrection appearances are retold. Not only the account of the upper room in the night in which he was betrayed has eucharistic meaning, but also that of the miraculous feeding of the five thousand, of the four thousand, the miracle of the wedding feast at Cana, the discourses on the bread of life, the eating and drinking of the flesh and blood of the son of man, his being made known to the disciples at Emmaus in the breaking of bread, and the parables of the last things, the great wedding banquet of the Messiah, and the feast offered by the great king.

One is immediately aware when one analyses the faith of the early church in this way that something is amiss in the church today. It should be very disturbing. That simple, eschatological realism is missing. Something weaker is in its place. Why is this so?

History has left its mark upon the church. This is not

in itself bad, nor can anything else be imagined, for the church has been placed in history, and itself has a history. One cannot "de-historicize" the church, so to speak. Yet we dare not let historically conditioned theological formulations much less historically conditioned biblical exegesis be determinative for the faith of the church. To do so would be to set tradition above scripture, denying the Church's apostolicity.

It seems, therefore, that the task before us is at the very least to reexamine the whole Lutheran orientation in this area. Has it not been anthropocentric rather than Christocentric?

Take for example the Exhortation at Public Confession in the Common Service Book. "...this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness." Is this biblical? Much more is it medieval sacramental piety--systematized and canonized! This is the Pandora's Box of all our woes in this area! It is anthropocentric!

With all the variety of practice within the Lutheran church here in America and abroad, the same anthropocentrism is observable. Take for example the wide latitude in the frequency of celebration and reception. We have parishes here in America where the eucharist is celebrated only twice yearly. In some parishes of Sweden the sacrament is offered daily. But the basic theology remains the same. Celebration and reception are based upon human need for forgiveness and desire for the sacrament. It is but a small step from this to a merely psychological basis. In the one instance the sacrament is offered and received infrequently in order to preserve the "meaningfulness" of the sacrament, or that people might really "appreciate" it. In the other instance it is offered daily so that anyone who might be in need can receive. What a parody of the New Testament Eucharist! The very question, "How often should I commune?" is an invalid one. The corollaries to it, "Do I feel a need for the sacrament?", "Do I really want it?" are even more invalid!

The celebration of the eucharist has a different orientation. It is grounded in the crucified, risen, and coming Lord, who in the eucharist is present to and in his Church. There was no distinction in the early church between the celebration of the eucharist and the individual reception of the bread and wine. All receive. And to those who could not be present it was brought. When the church gathered there was the eucharist, and the Lord was among them.

Here must be new understanding, not just an increase in

the number of celebrations. Especially not very helpful are these "early communions" which are springing up all over, with the attempt to get more and more people to "make" more and more frequent "communions". Here the anthropocentrism becomes even more marked, and in addition destroys community, something which we here in America have unconsciously adopted from the Reformed to our own enrichment and which dare not be so carelessly lost.

The whole western Church must eventually come to grips with the inadequacy of the concept and definition of "sacrament". But apart from this, an eschatological understanding of the eucharist just cannot be contained within the narrow strictures of such a concept. The uniqueness of the eucharist is comprised by including it as one of a group of handlings of God with man, as if such a category "sacrament" had a logical or even religious priority. "The Word, Law and Gospel, the Sacraments, Holy Baptism, the Holy Supper, the Church..." leaves much to be desired in a listing of theological priority or even logical theological formulation.

From an eschatological orientation the presence of Christ in the eucharist is taken with all seriousness. That is what makes it a eucharist, a thanksgiving, for he who took on human flesh, was crucified, yet awakened again from the dead, who sits at the right hand of God, and will come again with glory -- he is among his people, yea he comes to his people. How then can one define this presence as "sacramental"? or as "spiritual"? or as a mere memorial? To continue to use this terminology not only perpetuates perhaps now irrelevant historical controversies, but continues to miss the point of this presence---not individualization, but incorporation, Christ creating his Church, incorporating us in him and in one another.

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That these are only partial questions, only tentative ones, should again be emphasized. They are a result of ecumenical reflection. And that may in some sense invalidate them. For is not the ecumenical movement nothing but a 20th century model of that old familiar movement -- Pietism? We recognize the havoc brought upon our church by it not so many years ago. May not an "Ecumenical Lutheranism" be as self-deceptive as "American Lutheranism" was? The answer to that question lies ahead of us. It is apparent, however, that the ecumenical movement cannot be ignored, and Lutherans must be willing to face the rigors of not only criticism, but self-criticism. This is such a preliminary attempt.

True ecumenicity does not operate on the least-common-denominator basis. True ecumenicity is concerned about the fulness of truth, about the true catholicity, the true wholeness, of the Church. Anything less is doomed to fall under

God's judgment. But it is because it has this concern that it does not hesitate to postulate the possibility of overcoming the present theological impasse with a call to return to the early Church, to the New Testament, to the Gospel. Is there not a possibility that the controversies of the 16th century, and the theological formulations growing out of them, have served their purpose, but that now we are called to get behind them? Is there not the possibility that Aquinas, Calvin, and even Luther, may be hindrances to a really catholic, biblical and evangelical faith? It will be our task as continuing students of theology to let ourselves be confronted by these questions.

### AN EDITORIAL

"What is the purpose of THE SEMINARIAN anyway?" This question probably has occurred to all of us sometime during our three years at Seminary. In answer to this question, I would like to briefly delineate the aims of THE SEMINARIAN.

1. THE SEMINARIAN is a publication of the Student Body of the Lutheran Theological Seminary, and it is to serve as a vehicle of student expression on subjects of interest to the Seminary community.

2. THE SEMINARIAN should attempt to further the spirit of unity among the students, and to increase their sense of responsibility to each other and the Seminary.

3. THE SEMINARIAN should attempt to inform the students of and stimulate their thinking on subjects of theological interest.

This year it will be the attempt of the Board of Student Publications and Publicity to further these aims by striving for as much variety as possible in articles, news, and art. Furthermore, any suggestions which you may have toward improving our publication would be most heartily welcomed.

If THE SEMINARIAN is to have a real purpose, it must depend on its readers to make suggestions and to contribute articles. You have paid for this publication; let's really make it a living organ for the advancement of Seminary life.

## Mirrouir for Ministers

Dr. George R. Seltzer

Knowledge of the people to whom he is sent is one of the requirements of a minister of the church. This knowledge may be acquired in several ways. The clergyman may seek his knowledge at first hand, by daily contact with people within and outside his congregation. He may also seek it in the accounts, references, and reflections which occur in the literature of the day.

Modern fiction is not lacking in references to religion, faith, churches, and ministers. It is a useful thing for the minister to have some acquaintance with the novels that engage the attention of the reading public, which in our day is a considerable proportion of the population.

The present article does not attempt to give a complete account of all the places where reference is made to the church and religion. It does, however, seek to show some of the places where one may discover references of interest to the contemporary minister.

The fictional portrayal of the church may be likened to a mirrouir. In it one may see various kinds of reflections: mere glimpses, which occur in passing; and what may be called full-length views. Some of the reflections are distorted and disturbing, and must appear to the clerical reader as caricatures. Other images are sympathetic and flattering.

Glimpses of churches and ministers may be had in the welter of hard-hitting, realistic stories which are current today. Here one may learn much of the hopes and fears, the common ideas and "philosophies", the complaints and doubts which claim the interest of people of our time. Louis Bromfield's Mr. Smith affords, in passing, comments on the following topics: man's attitude to "gadgets" or "living well and richly"; and, the recollection of a Presbyterian sanctuary with some conclusions on art and religion, and on the "Protestant world, . . . a materialist and middle-class world". In Opus 21, Philip Wylie reveals his thoughts on "man's heaven", "a liberal person", and the way in which the materialistic dialectic has developed into a religion with "the whole compulsive paraphernalia" of religion. Other side-glances of ministers and the church appear in writers like Frederic Wakeman and Irwin Shaw, to mention only two.

More extended views of the ministry are to be seen in Agnes Sligh Turnbull's The Bishop's Mantle, which tells the story of a young minister in a city parish, where he



experiences all sorts of trials to his faith. The works of Bruce Marshall are devoted to stories of Roman Catholic priests. Two of these stories are outstanding, and are minor classics of our time. Father Malachy's Miracle and The World, the Flesh, and Father Smith are rich in sympathy, imagination, and humor, and will more than repay the time spent on them in dividends of instruction and delight.

Observation of life and acquaintance with it are necessary to a pertinent and helpful ministry. The observation secured at second-hand in the stories and novels of our day can assist the minister in relating his attitudes and work to people as they are, and as they hope to be. The eternal Word seeks lodging in the minds and hearts of men. Ministers need to know their people, and all people, to secure an entrance for the Word, and to allow God to do his perfect work in their lives.



## Hail, Blithe Spirit!

The current journalistic endeavor which this little paragraph helps to usher in is neither the first nor, in all probability, the last of its ilk--it is simply the latest or, perhaps, freshest. It has a perfectly good excuse for existence--for there ought to be a means, more or less informal, for the expression of student interest and the exercise of student abilities apart from the official program of the Seminary. In it and through it there ought to be found experience of practical worth, possible enrichment of our common thought, and certainly an outlet for pent-up opinion. Let's welcome it heartily, therefore, and help it along as we may be able.

Henry H. Bagger

## LECTURE SERIES UNDERWAY; TO CONTINUE NOVEMBER 4

The third and final speaker in the general enrichment lecture series now underway on campus will be Professor Axel C. Kildegaard, of Grandview Seminary, Des Moines, Iowa, who will address the student body and faculty on November 4.

Held following Matins on Wednesday mornings, the series has already included the Rev. Ralph Hjelm, who is doing his graduate work at Harvard, and the Rev. Dr. Warren Quanbeck, professor at Luther Seminary, St. Paul, Minnesota.

Mr. Hjelm's subject was on "Obligation in Christian Ethics."

## UNITED NATIONS OBSERVANCE PLANNED FOR OCTOBER 21

Mt. Airy will observe United Nations Week, Oct. 18-24, with a special lecture on Wednesday Oct. 21, by Dean O.F. Nolde of the seminary faculty.

At the present time, Dr. Nolde is director of the CCIA, Commission of the Churches on International Affairs.

## HAGAN, WAGONER SPEAK AT LIBRARY SOUTH WING DEDICATION

Dedicated on Sunday, Oct. 11, at an afternoon service, was the newly renovated south wing of the Krauth Memorial Library.

Conducting the brief service was Dr. Seltzer, chaplain of the seminary, and the presentation was made by Dr. Peter P. Hagan, president of the Men of Mt. Airy. Response was made by Claude B. Wagoner, Esq., a member of the Board.

Hymns were led by a group of seminarians, under the direction of Mr. Zieber.

The wing was dedicated in memory of Dr. Paul J. Hoh, who served as professor from 1937 until the time of his death in 1952. He became president of the seminary in 1945.

Renovation was made possible through contributions of the Men of Mt. Airy, coupled with some CHEY funds.

## SOME OF THE LIBRARY'S PORTRAITS

H.E. Jacobs--catalogue alcove  
T.E. Schmauck--Historical Room  
S. Trexler--Doctrinal Room  
William Allen--Doctrinal Room  
painted by Albert Herter.

BORNEMAN JOINS FACULTY AS  
ASSISTANT IN OLD TESTAMENT

Newest addition to the faculty is the Rev. Robert Borneman, who is serving in the Old Testament Department as an assistant professor.

A graduate of Wittenberg and Mt. Airy, he served here as a "fellow" for two years, while teaching Greek and working on his STM degree from the graduate school, which was won in 1948.

He has completed residence requirements for the Th.D. degree at Princeton, where his work has been in New Testament under Dr. Otto Pieper. His major work has been the relation of the Old and New Testaments, and this will be the major emphasis of his dissertation.

For the past three years, he has served as pastor of Atonement Church in Asbury Park, New Jersey.

This semester, he is teaching Hebrew and Old Testament 201.

The Bornemans reside at 420 S. Warner Road in Lafayette Hill with their two children, John, 2½, and Annamary, 5 mo.

They regret not living on campus, but extend an invitation to "drop in" on them any time.

Lafayette Hill is a few miles out the Germantown Pike on Route 422. S. Werner Road is across from St. Philip's Roman Catholic Church, just beyond Church Road.

GERNERT DIRECTS WYNDMOOR  
PRACTICE TEACHING

The Rev. Herbert Gernert is supervising the practice teaching at the released time school at Wyndmoor this year.

A graduate of Muhlenberg and Mt. Airy, he has studied at the Universities of Leiden and Birmingham, under the U. of Vermont's foreign study program.

He will receive his STM in religious education from our Graduate School year, and he's working toward his doctorate in Educational Psychology at Temple University.

Following graduation from Mt. Airy in 1951, Gernert became a chaplain, and served as a combat chaplain with an armored infantry battalion in the Fifth Armored Division.

He has been assigned at Camp Cheffee, Arkansas, and the Far East Command. At present, he is a Reserve Army Chaplain.

MISS WHITE ASSUMES POSITION  
AS SEMINARY GENERAL SECRETARY

Joining the office staff in August was Miss S. Mildred White, who is serving as the general secretary of the Seminary.

She was formerly employed in Washington, D. C., by the Board of Education, and she has worked for Dr. Robert H. Gearhart, Jr., at the Christien Association of the U. of P.

A native of Philadelphia, Miss White was graduated with honors from the Lutheran Training School of Christian Education, and has studied at Temple.

ALS THANKSGIVING CONFAB  
SET FOR MT AIRY CAMPUS

"The Twentieth Century Pastor" is the theme of the conference of the Association of Lutheran Seminarians scheduled to be held on our campus over Thanksgiving week-end, Nov. 26, 27, and 28.

Lutheran leaders from here and nearby communities will be leaders for discussion groups and present the addresses.

Dr. Edmund A. Steimle is to preach at the Thanksgiving Vesper service, while Dr. Tappert will open the conference with an address on "The Twentieth Century and Its Challenge to the Pastor."

Planned for Friday are discussion groups with "Building Community in the Parish" to be led by the Rev. Rufus Cornelison of New Brunswick, New Jersey.

The Rev. Paul A. Qualben, a young man who holds the M. D. degree, will present his ideas in a discussion on the topic, "The Pastor Justifies his Presence in the Sickroom."

"The Pastor Faces Secularization in Education" is to be led by the Rev. Dr. David Bremser, Chaplain of Muhlenberg.

Following the banquet on Friday evening, Dr. Edward T. Horn of Trinity Church will speak on "The Twentieth Century Pastor as a Personality."

The three discussion groups will have a summary session on Saturday morning under the chairmanship of Dr. Martin J. Heinecken.

Preaching at the Saturday Matin Service will be Dr. John Doberstein, who will speak on

WIVES CLUB OPENS SEASON  
WITH FORMAL MEETING, PICNIC

The Wives Club met for the first meeting of the school year on Oct. 15, when the guest speaker was Dr. Bagger, who addressed the group on the subject, "Being a Preacher's Wife."

Though this was the first formal meeting, the wives unofficially started their year with a late summer picnic in the Heinecken's back yard.

Threatened rain and cool weather kept many away, but, according to reports, the few present had a good time for the many.

A fire in the outdoor grill was the special charge of Dr. Heinecken, who only used fifteen matches in the process.

A basketball game between husbands and wives found the wives victorious.

Plans for the coming year will include joint activities, with the social committee of the student body assisting in the planning.

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"The Twentieth Century Pastor Under the Word."

"A large attendance of men from Mt. Airy is imperative," according to George Handley, conference chairman. He stated that the meeting will provide an excellent opportunity for seminarians to meet men from other seminaries and to swap ideas and information.

The Inter-Seminary committee is underwriting the registration fee for all Mt. Airy men who attend. Meals will be six dollars for the three days.

GAME ROOM OPEN FOR ACTION

According to athletic head, Dave Schweingruber, the game room in the basement of the library is now open and ready to be used for ping-pong and pool.

Present plans also call for eventual purchase of horse-shoe equipment, and 'til winter winds chill the bones of the campus athletes, "anyone for volleyball?" will continue to be heard.

SCHWARTZ SELECTED TO HEAD HEYER COMMISSION

Middler Joe Schwartz, at a recent meeting, was selected to head the Hoyer Commission for the coming year.

Serving with him will be "Rip" Boyer, secretary; and John Stadlander, treasurer.

The Commission's first activity this fall was to present the Rev. Dr. Inadomi, a missionary to the Lutheran Church in Japan, who addressed the student body in an after-dinner meeting on Oct. 6.

REGULAR VESPERS WILL BEGIN OCTOBER 19

Acting in response to a request by the students, voiced at the last student body meeting, the faculty has approved a schedule of regular vespers, which will begin Oct. 19.

Supplementing the present Matins services, the vespers will be conducted under the same plan as the present services, with Chaplain Seltzer in charge.

SOCIAL COMMITTEE SETS SQUARE DANCE FOR OCTOBER 16

Slated for Friday, Oct. 16, is the opener in the fall social schedule--a square dance in the social hall of the Mt. Airy Presbyterian Church, Mt. Pleasant and Germantown Avenues.

Continuing from 8 till:30 p. m., the event, according to social chairman Al Patterson, will be marked by a bit of "gaiety and rowdyism." Featured will be Slim Gibson and his Rocky Mountain Fever Boys making merry melodies.

Fun and refreshments will be provided for all. Married men will bring their wives, and single men are encouraged to cease being bashful, to get dates, and to come out to see how the other half lives.

SEMINARY QUINTET READIES FOR LEAGUE SEASON

Twelve men have indicated their desire to represent Mt. Airy on the hardwood this season, and the team is now hard at work in early practices.

Work-outs are held every Tuesday and Thursday at 3:30, and the call is out for more men.

The team will play in the league sponsored by the Lutheran Athletic Association, and attempts are being made to schedule all league games on Wednesday evenings.

Also scheduled throughout the season will be numerous non-league games. Juniors Hand and Schmidt are in charge of the team.