



LUTHER AT WARTBURG

The Seminarian

The Seminarian

VOLUME XVII

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THE SEMINARIAN - George E. Handley, Editor; Lee Mull, News Editor; Paul Bosch, Art; Calder Gibson, Business; Al Schrum, Sports; George Anderson, Ruth Grimes, James Haney, Jerry Haver, Henry Hund, Bob Kelly, Harold Markert, Tom Stennett, Mort Talbot, and Ernie Waxbom. Published six times during the school year by the Student Body of The Lutheran Theological Seminary, The Board of Student Publications & Publicity, 7301 Germantown Avenue, Philadelphia 19, Pennsylvania. Subscription price: \$1.25 for the school year.

COVER by Paul Bosch - Seminarian John Adam is represented as Martin Luther at Wartburg.

THE FESTIVAL OF THE REFORMATION, 1955

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AS WE BEGIN . . .

GREETINGS

Here comes Volume XVII! For better or for worse, the first issue of this year's SEMINARIAN is before you ... and we trust that you will not look too unkindly toward it.

As with any journal of student expression, we trust that the contents will improve as the year rolls forward. At this time, we can only give you a few of the Staff's ideas concerning the forthcoming issues and trust that you, the student body, will take the hint.

The first issue's theme is the REFORMATION. Mr. Lazareth's article endeavors to stimulate some timely thought for this time of year ... and we are thankful for his first contribution since his appointment as Instructor in the Department of Systematic Theology at the Seminary. The cover presents an original pen and ink sketch by Paul Bosch. Seminarian John Adam was the willing model for the drawing which presents Luther at the Wartburg.

Beyond these, we hope that you will enjoy some of the new features of THE SEMINARIAN this year. The CAMPUS NEWS is presented in a new format. Particular space has been given to a section on BOOKS and on campus SPORTS. We imagine that a few chuckles will be heard as the ART page is espied and as some of the contributors' styles are read.

THESIS XCVI is a new feature which endeavors to stimulate some student thought on a campus question. As planned now, the theme will vary from month to month and will be written by any one of the several members of the Staff. Couched in sixteenth century language, the external illustrations of the feature could easily be magnified to the neglect of the undergirding thought. It is not presented as an individual gripe, however; but, as a stimulus to personal thought or group discussion.

The CALENDAR of SEMINARY PREACHERS is a new service to the community and is explained elsewhere in this issue. By popular demand the STUDENT DIRECTORY is included as another service.

Future issues will deal with the internship question, Advent Vespers, the seminarian's devotional life, and the problem of the city parish. We look for your comments and your contributions.

- George Handley, Editor.

* * *

SEMINARY PREACHERS:

- November 2nd - The Rev. Dr. Robert D. Hershey, Pastor,
Holy Trinity Lutheran Church, New York City.
- November 16th - The Rev. J. Victor Murtland, Pastor,
Grace Lutheran Church (ALC), Washington, D.C.

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GREETINGS FROM DR. BAGGER . . .

It seems to me the year is off to a good start and I greet you gladly as we go forward. That it is marked on every hand by the "enthusiasm" for which I have pleaded may not be the case. That is something of which every man may judge for himself, rejoicing, however, that "the rising tide lifts all the boats"!

Here's a related matter where every man plays his part. I quote from Rudolf Flesch's "The Art of Readable Writing." "Language," he writes, "is the most democratic institution in the world. Its basis is majority rule; its final authority is the people. If people decide they don't want the subjunctive any more, out goes the subjunctive; if people adopt okay as a word, in comes okay. In the realm of language everybody has the right to vote; and everybody does vote, every day of the year."

I'm still going to fuss against the use of like as a conjunction, Mencken, Flesch, the radio world, et al. to the contrary notwithstanding. But the argument is an appealing one and it suggests that much the same is true when it comes to the matter of what ministerial students think, say, do, and are. The life of the seminary is in the last analysis not one forced upon them by the administration or the faculty. It is their own to say what level it shall maintain.

Finally, President John Sloan Dickey of Dartmouth College, in a recent Atlantic Monthly, sees the mission of the American liberal arts college as making men whole in both competence and conscience. That's a grand statement; a good one to think about --- and to close with.

- Henry H. Bagger.

* * *

By Faith (in Jesus, the Christ) Alone⁽¹⁾

- William H. Lazareth

At the second great Assembly of the World Council of Churches in 1954, Pres. Dwight D. Eisenhower electrified the hearts of delegates from over 160 Protestant and Orthodox Church bodies throughout the world with the following appeal:

"...We hope that you will touch our imagination, remind us again and again of the vision without which the people perish. Give us criticism in the light of religious ideals. Kindle anew in us a desire to strive for moral greatness and to show us where we fall short. We shall listen if you speak to us as the prophet spoke in the days of old. We look to you for another thing, and that is a demonstration of the Christian ethics. We hope that you may show us additional and better ways in which it can be applied to all

sorts of problems. This is what you might call the logistics of faith." (2)

This simultaneous plea for critical inspiration and practical demonstration of the Christian faith clearly poses the opportunity and the challenge which is ours in the Christian churches of America in the days to come. That this plea comes from a President of the most powerful nation in the world in times of international crisis and cultural disintegration only serves to accentuate the sense of urgency with which we must face our tasks.

America is hungry for a faith, any faith; a religion, any religion. Our church attendance has never been higher. Clergymen of the most varied faiths find themselves competing only with each other for the front pages and lead articles of our national magazines, as well as for the top positions of our best-seller book lists and television ratings. Religion is being turned out in mass production from the halls of Congress to the sets of Hollywood from the columns of daily newspapers to the latest hits in the juke-box. Whatever else this religion does, it certainly pays.

Undoubtedly, some of this newly found piety is genuine and sincere; parts of it may even be Christian. Yet, for those who confess that "Jesus Christ is Lord" (Acts 8,37) and "preach Christ crucified" (I Cor. 1,23) as the only-begotten Son of the "God of Abraham, Isaac, and Jacob" (Acts 3,13), much of the saccharine-sweet preaching, teaching, counseling, and singing of our day about believing in "...Someone in the Great Somewhere," "My Friend," "The Man Upstairs" is just so much religious wishful thinking and self-deceptive faith in faith.

St. Paul also saw abundant expressions of religion all over Athens in his day. Once he proceeded to name their "Unknown God," however, he experienced only mockery, postponement, and failure (Acts 17,33). Our Lord, knowing that a Cross-less religion in this sinful world is but another expression of that very sin, warned His followers, "Woe to you, when all men speak well of you, for so their fathers did to the false prophets" (Luke 6,26). And, we might add, so do their sons. Now, as then, religion is still Christianity's subtlest enemy, since idolatry--worshiping false gods--is man's basic and perennial sin.

Prof. John C. Bennett has pointed out that today's religious revival is largely a matter of American "culture religion" involving the following elements:

- 1) "The tendency to reduce Christianity to a gospel of happiness and success with no place for...the biblical warning against idolatry, judgment, repentance on the cross;
- 2) The loss of any basis of criticism on our culture as a whole and the close alliance of religion with the forces of nationalism;
- 3) The capitalizing on the fact that communism is atheistic and the strong suggestion that because we are against

personal and corporate faithful witness of His followers to their transcendent loyalty to the will of God that Christ's Lordship is made manifest in modern society.

Our Lord knew only scorn for those lip-service religious hypocrites who "...have a fine way of rejecting the commandment of God in order to keep your tradition" (Mark 7,9). Jesus knew that good fruits proceeded naturally and necessarily from a good tree, and "...thus you will know them by their fruits" (Matt. 7,20). In like manner in his letter to the Romans, St. Paul dynamically extends the thrust of the theological message of what God has done in Christ with a stirring cause-effect ethical conclusion: "Therefore, brethren,... a living sacrifice, holy and acceptable to God" (Rom. 12,1) is the self-giving shape which man's "spiritual worship" is to take. In other words, what God has done for you in Christ, He now does in you and through you in faith!

In this same evangelical fervor, Luther glorified in the dynamics inherent in the Christian faith, wherein faith and life become so inter-dependent in one's daily experience that any attempted separation between the two would do harm to both. However distinguishable in theory, faith and life are wedded inseparably together in practice, and "...so they are no longer two but one. What therefore God has joined together, let not man put asunder" (Mark 10,9).

Luther experienced and knew that faith--to be possessed by the living God-- is never the static possession of man, and consequently any attempt to codify faith into a theological proposition or to formalize faith into a liturgical practice is doomed to idolatrous failure. How could such a life-infused encounter with the living God of all mankind be anything but a pulsating, dynamic propulsion into the everyday life of human suffering and need! Has that conviction ever been more nobly expressed than in Luther's "hymn of faith" in his Preface to the Epistle to the Romans?

"Faith is a divine work in us, which transforms us and begets us anew from God (Jn. 1,13), which crucifies the old Adam, makes us in heart, temper, disposition and in all our powers entirely different men, and brings with it the Holy Spirit, O, this faith is a living, busy, active, powerful thing! It is impossible that it should not be ceaselessly doing that which is good. It does not even ask whether good works should be done; but before the question can be asked, it has done them. But he who does not do such works is a man without faith" (W.A.-D.B.- 7,10, 9,16).

Where then is this vibrant kind of faith in modern society! And why must we have to look so hard to find it permeating our homes and schools, our offices, farms and factories, in this-- officially since 1955-- "our nation under God"?

CAMPUS NEWS...

"The clergy need a better acquaintance with present-day working society, both by study and experience, in order that they may help their laity and follow them with their prayers (Evanston Report - Section VI)." An opportunity to meet this need is currently being offered at the Seminary.

This Monday night, October 31, at 8 PM, the fifth in a series of six sessions under the auspices of the INSTITUTE OF HUMAN RELATIONS will be held in Room 1 of Hagan Hall. The topic, "Review of Recent Amendments to the Workman's Compensation Act," will be presented by Joseph J. Murphy, Esq., member of the firm of Krusen, Evans, and Shaw, Esqs.

Previous topics discussed have been: "The International Labor Problem;" "The Guaranteed Annual Wage;" and "Labor - Management Cooperation."

Each session is divided into two parts. Dr. Martin J. Heineken, in the first hour, presents the Christian orientation for action within society based upon our call to live in a community of love. Within this context such themes as the Christian view of man, vocation, and the meaning of work have been treated. In the second hour representatives from the fields of labor and management present their respective views on the topic to be discussed. Time is allotted during each session for the audience to ask questions of the speakers.

The purpose of this Institute, which is sponsored by the Social Action Committee of the Philadelphia Conference - Inner Mission Committee - Ministerium of Pennsylvania, is to provide Christian training in the broad field of human relations. It is hoped that the participants, both lay and clerical, will have a more comprehensive understanding of these problems through this study. While a two dollar registration fee has been required for the entire series, seminarians are invited to attend any or all sessions without charge.

Foot-notes to Mr. Lazareth's Article:

- 1) An excerpt from the introduction of the writer's chapter on "Christian Faith in Modern Society" in a symposium soon to be published by the U.L.C.A. Board of Social Missions
- 2) Quoted in The New York Times, Aug. 20, 1954
- 3) John C. Bennett, "Billy Graham at Union," Union Theological Review, May, 1954
- 4) Barbara Ward, "Real Religion - and False," New York Times Magazine, Dec. 19, 1954

On November 7 the final session will be held. The topic, "Cost Accounting for Labor and Management," will be presented by Nelson G. Harris, Esq., Attorney-at-Law.

Don Luck and Ed Hanson, members of the middle class at Mt. Airy, were elected president and treasurer respectively, of the Philadelphia area of the INTER-SEMINARY MOVEMENT. The first meeting was held on October 15 at the Philadelphia Divinity School. Plans were discussed for a spring conference in March at the Evangelical and Reformed Seminary in Lancaster. In addition to the business meeting, the group discussed the problem of segregation from the point of view of the community and the Church. December 5 has been chosen as the date for the next ISM meeting, with Crozier Seminary as host. The topic will be "The Preacher and Preaching."

Capital Seminary in Columbus, Ohio, has been selected as the site of the ANNUAL CONFERENCE OF THE ASSOCIATION OF LUTHERAN SEMINARIANS. The sessions are again planned for the Thanksgiving holidays, November 24-26. Mt. Airy will be sending two official delegates as well as any other students who desire to make the trip and join in the discussions and fellowship. All who are interested should contact Walter Miller concerning transportation and travel expenses.

Under the direction of Mr. Robert E. Börnemann, THE SEMINARY CHOIR is now preparing for concerts which are to be given throughout the coming year in Philadelphia area churches. The first public appearance of the choir will be on December 11 at St. Mark's Lutheran Church, Broad and Chelton. At this service, Dr. Harold S. Miller, president of the Seminary's Board of Director's, will be the guest preacher.

In addition to singing at daily chapel services, the choir's work at present centers around the anthems to be sung at Advent Vespers. Choir officers are: president, Calder Gibson; secretary-treasurer, Robert Kelly; librarian, Ray Nyce; gown chairman, Paul Baranak.

During the week of November 14th, Executive Secretary of the National Lutheran Council's Bureau of Service to Military Personnel ENGBRET C. MIDBOE, is EXPECTED ON CAMPUS to meet with those men whose interest lies in the Chaplaincy.

Dr. MARTIN NIEMOLLER, famous German Churchman, is EXPECTED to be on our campus Monday and Tuesday, November 21 and 22. He is currently visiting the United States on a lecture tour.

Birthdays to remember: Nov. 4, Dr. Heinecken, Faculty; Nov. 6, Dr. Bagger, Faculty; Nov. 6, Miss Hort, Library staff; Nov. 27, Mr. Marks, Bldgs. and grounds staff.



DR. HEINECKEN
READING KIERKEGAARD

The Rev. Samuel E. Kidd, Stewardship Secretary of the Ministerium of Pennsylvania, was the guest speaker at the INITIAL MEETING OF THE WIVES' CLUB, held on Thursday evening, October 13. The Rev. Mr. Kidd addressed the group on the role of the minister's wife in parish life, stressing ways in which she can aid her husband in his personal adjustment to his work. He also discussed parsonage life and explained the importance of the wife's participation in meetings and activities of the church.

Two officers were elected for the current school year. Viola Fish, representing the Junior class, was elected secretary. Ruth Grimes was named editorial representative to the Seminarian.

Dr. Theodore Tappert addressed the club at its second meeting, Tuesday evening, October 25.

Dr. Bagger, as chairman of the STUDENT-FACULTY COMMITTEE, has announced that this group will meet in the near future to discuss the possibility of a morning coffee break to be instituted next semester - if the problem of shifting class schedules does not interfere.

CLASS NEWS . . . SENIOR class president, Ed Eastman, reports that Ray Nyce has been named chairman of the class gift committee. Walt Hamster heads the class picture committee. The proofs were received Tuesday, October 18th; the finished products are due before Christmas; and the composite picture is scheduled by March. A warm welcome is extended to three returnees: Paul Bosch, George Handley, and Frank Kreider.

Don Landis, MIDDLE class president, has appointed Joe Heit as chairman of the senior banquet committee.

Leading off for the JUNIORS is president, Jack Printzenhoff, ably supported by John Adam (VP), Dave Mangiante (Sec'y-Treasurer), Tom Clay (Athletics), and James Corgee (Social). To help in the parking problem, a five man rotation system is in the offing for the Juniors.

JUST BROWSING ...

- Jerry Haver.

I walked into the bookstore. I walked because there is no other way to get in. No one was watching me so I reached up stealthily and removed a rust colored book from the shelf. I glanced at the title, Fools For Christ by Pelican. Pelican obviously referred to the author and not to that rare species of beak-birds.

After glancing around and seeing that no one was paying much attention to me I started for the door. "Something I can do for you?" a voice called from behind the counter.

"Ah...I'd like to borrow this book," I said, holding it up

and taking another step towards the door.

"This isn't the library," he informed me. "We don't lend books out. We sell them. The one you have is two seventy-five."

"Oh," I said. "What's it about?"

"Don't know. I haven't read it," he answered.

"Well," I mumbled, "if you haven't read it you don't know if it's any good and if it's no good I don't want it."

"It got good reviews," he reassured me.

"Oh?"

"And it has an interesting title. A good title is almost always a sign of a good book, you know."

I nodded my head in thoughtful agreement. "O.K. I'll recommend it."

"Want'a buy a copy?" he asked.

"No. I'll just recommend it."

"If you don't want to buy it," he stated, "would you mind just putting it back on the shelf?"

"Can't borrow it, huh?"

"No."

"Well," I said, "What else is new? I should have more books to recommend."

"Who are you recommending them to?" he asked.

"To the seminary students. They have a weak spot in their billfolds for books you know. We, that is the staff of the Seminarian, thought it would be nice if we ran a column every so often mentioning which books would be an asset to their collections."

"I see," he said.

"I'm glad you do," I said, "it's an awful handicap if you can't, you know." He ignored me. I'm used to it - people most generally ignore me.

"Here's a new book coming out in the Christian Classic Series that looks promising," he said. "It's the first of a four volume series devoted to Luther's writings. Luther: Letters of Spiritual Counsel which is edited by our own Dr. Tappert."

"Well, if it's edited by Dr. Tappert it's no doubt a very fine book," I agreed. I looked around to see if Dr. Tappert might be listening. He wasn't. "I suppose it's a collection of letters written by Luther in the vein of spiritual counseling, hm?"

"My," he said, "the junior class gets brighter every year. The book will give a more vivid insight into Luther as a man. It will show his dealings with individuals and his answers to their problems.

"Hm." I turned and took Fools For Christ from the shelf and headed for the door.

"Want'a buy that?" he asked.

I put it back and decided to go over to the library.

AN INVITATION TO ANSWER...

Addressed to any who will reply with the hope that there will be a stimulating exchange of ideas as well as more student written material in the student magazine.

- John Kulsar

If God is a God of love, is it not possible that his most severe judgment upon man is not his so called "wrath" but his forgiving love?

Thoughts:

A sinner ultimately prefers wrath to love, for there is something therapeutic about being punished, deservedly or not. Love, God's Love anyway, does not merely cleanse but it also convicts, it unseats a man, it turns him about. The radical nature and severity of God's love lies in the fact that in spite of sinfulness the sinner is loved and forgiven. Therefore the sinner hates God's love, he doesn't want any part of it, he rebels against it. This fact is also true on a less grand scale. An unfaithful husband is judged at the depths of his sinfulness by a wife who loves and forgives him in spite of his adultery. God's love is like that, it is undeserved and so in the last analysis undesired. God's love convicts a man of sinfulness and confronts him, simultaneously, with the redemptive alternatives, to accept or to reject this love. The Cross of Jesus Christ is God's severest judgment upon mankind for it is a judgement of love. And yet, at the same moment, the Cross is filled with the possibilities for redemption.

Forgiveness, in this light, is the Love of God confronting man as he is, judging and redeeming him. Repentance then is that radical turning about from the protest against to the appropriation of this love. Forgiveness is to be understood as the pre-condition of repentance. It is not the resultant. And yet it must be said that MY repentance is the pre-condition of MY forgiveness. God's love becomes mine when I accept his forgiveness and repent of my protest against it.

* * *

Each week, as a service of The Seminarian, the name and a short biographical sketch of the Wednesday chapel speaker will be placed on the bulletin board.

Our purpose is twofold:

- 1) To stimulate chapel attendance,
and
- 2) To provide the student body with some advance information concerning the speakers.

ANGEL ANTICS...

After a summer of hard work, 156 men passed by HMM's dirty-bronze icon for another sporting season. Welcome, juniors; hello again, ball-handlers! Several students were noticed returning also.

It wasn't long before the cry went through Main Dorm -- "Volleyball!" Soon afterward Marty Acker and Martin J. were on the tennis court. Too bad someone didn't bring back a football needle!

Several hardwood "enthusiasts" took to the Presbyterian Church court to see what the "Mt. Airy Angels" would look like this year. Returnees at practice were Jan Walker, Larry "book-plate" Hand, and Don "6'5" Adickes. Juniors trying for a spot on the team were Hal Geiss, Tom Clay, Hal Henry, John Worth, and Bob Goetz.

Deciding that this just wasn't the year for Philadelphia Church League competition, authorities went on to name the bookstore staff as manager and coach, respectively. At press time, John Ziegler was still trying to find a home court and opponents for the season.

Prospects for down-court are PBI, Eastern Baptist Seminary, Gettysburg Frosh and Seminary, Muhlerberg Frosh and Lincoln U.

TENNIS. After a hard-fought, well-played singles tournament, Jim Kennedy went all the way to turn back Marty Acker's bid for the title, 6-0, 6-2, 6-3.

VOLLEYBALL. To spite the vandals who slashed the net, a new net was bought and the fall tournament started a little late, but with "enthusiasm." Seniors took the first set, knocking the juniors out of competition by winning 2 out of three games, then went down victory lane, taking 2 fast games from the middlers.

FOOTBALL. A new sport catches on! 1955 will go down in Seminary history as the year the first annual Bagger Bowl classic was played. A location hasn't yet been chosen, but if it isn't up and down Germantown Avenue it will be "in, with, and under" the trees next to the library. Juniors and middlers vie for title.

SPORTS IN SHORTS. Class bowling tournaments will get under way at Green Tree Alleys on October 31 and will continue until December 12. Dick Swanson is making arrangements....(You might be interested in knowing what's in store for next semester: table tennis tournaments, singles and doubles; pinochle and spring volleyball tournaments.) Our athletic committee deserves cheers for making these arrangements. Incidentally, Walt Hitchcock is chairman; Ernie Smith, Jack Traugott, and Tom Clay, class chairmen.

Thesis XCVI

THE HOLY BROTHER,

To the More Impropratiuous Brethern
of The Evangelical Lutheran Seminary at Philadelphia =

GREETING!

The time to keep silence hath passed and the time to speak is come, as saith Ecclesiastes; for I have observed that there are those among you who presume to come to the Divine Offices (Oh, would that there should be more of the brethern who presumed to spend more time in corporate prayer and praise in this community of dedicated souls!) clad in checkered shirts which are left gaping at the throat, and with outer garments which were more fittingly worn at the last "post-game smoker" at the "house." Remember that thou hast become a member of a community and in so doing hast promised to "demean thyself in all things...as becometh a member of a community devoted to the study of the Word of God and the life and teaching of the Church," and hast promised to "reverently submit thyself to those who are over thee in the Lord, following with a glad mind and will their godly admonitions."* The community hath decided that thy shirt should be closed, that there should be a tie around thy throat, and a suitable coat upon thy back, when thou stoapest to show thyself in the House of the Lord. It appeareth to me that thou art either lacking in piety and propriety, or else hath an over-abundance of pride in thy simplicity, (which when the race is run, compareth to the pride of thy "Ivy League" clad brethern), which is all unfitting for one of thy calling. This is not thine only shortcoming in this regard. Thy brother who is Sexton hath orders not to admit thee if thou art unsuitably clad, and if thou persisteth in entering, and he for the sake of propriety, admiteth thee, then thou hast caused him to go astray also.

Remember too, that propriety suitable to thy office should be observed in clothing and deportment when thou presenteth thyself at the table for meat. The gift of meat and drink cometh from the Lord, and if there be those among you for whom this holds no existential import; watch then, for there might be one present who is a guest, and that one might mistake thee and thy brethern for a herd of bulls as thou enterest, or pigs at the trough when thou eatest, and then cometh to the conclusion that such hath no need of synodical aid.

I know full well that I shall not escape the charge of

presumption in that I, a despised sinner among you, hath ventured to address you, my humble and holy brethern, on matters of such moment, and to give advise to people of such high breeding. I shall offer no apologies, no matter who among you may chide me. I have spoken to thee on a matter which like the widow's mite appears of little consequence, but may be great depending upon who the observer might be. If this be beyond thy understanding, pray then, regard me merely as thy jester.

- Brother Martin

* Order of Service for the Matriculation of Students.

* * *

WHAT ABOUT DOUBT?

- H. George Anderson

What about your doubts and your questions? How do you handle them? Sometimes we doubt the power of prayer, or the reality of the resurrection, or maybe we just feel that it would have been easier for us to believe if we had seen Jesus when he was here in the flesh. One man in the New Testament is known for his doubting, but we sometimes forget what he did about it. Let's look at Doubting Thomas and see how his experience can help us.

First of all, Thomas was honest with himself. He faced his doubts squarely and looked for a way to solve them. I admire him for that--he didn't try to ignore them, or cover them up. He admitted he had some problems, and that was the first step to conquering them. ALL of us have seen a mother with an unruly child at some public meeting. How often the mother will keep her eyes riveted to the speaker while her right hand is busy trying to make the child sit still. The net result is that she hears nothing of the speech, and the child does not behave.

So it is with our doubts. When we look in the other direction and pretend that everything is all right, then our attention is really divided, our doubts remain troublesome, and we can't enter wholeheartedly into anything. Now suppose that mother turns her full attention to her little Dennis and settles him down. Then she can listen to the speech with genuine interest. In just the same way, we must face our doubts and deal with them. Then life will be simpler, straighter, and clearer.

Thomas does not stop with stating his doubt, however. He also shows us how we may conquer it. Do you remember that Thomas stayed with the disciples so that when Jesus came the second time Thomas saw him too? We often overlook the significance of that little fact. Wouldn't it have been natural for Thomas to refuse

to have anything to do with the disciples until he could be convinced that they weren't all visionaries and wishful thinkers?

But Thomas stayed with the group. He didn't take his doubts and make them into a little soap-box on which he could stand and look down on the others. So often the person who claims to be "sensible" or "hard-headed" scorns people whom he thinks "gullible". We are often proud and a little bit pleased when someone else gets "taken in" by a trick we recognized. And as a result, we begin to think it's smart to be cynical, to doubt everything. Thomas knew better. He stayed with his friends, even though he could not yet share their joy. His doubt was not arrogant; it was a doubt that was willing to learn.

That is the final lesson that Thomas can teach us. Use your doubt as a stepping stone to new knowledge. It's just where you're weakest that you can gain the most strength; it's just where you're the smallest that you can grow the most. Thomas used his doubt constructively--he didn't stop with the doubt and lovingly cling to it. He longed to find solid ground again. And his waiting was rewarded.

On the eighth day Jesus once more appeared and invited Thomas to make the tests that Thomas had considered necessary. But notice Thomas' reaction. The story does not say that Thomas did reach out and touch Jesus. It says only that he said, "My Lord and my God." He accepts Jesus in a way that none of the others had done. Thomas, the last of the disciples to look on Jesus, was the first to see Jesus as he really was.

Thomas had not only conquered his doubt, he had outstripped the others in grasping the significance of the Resurrected Christ. His doubt had prepared him, made him sensitive to the issues, so that he knew the real meaning of Christ's appearance. "My Lord and my God." Thomas learned through his doubt.

The story gives hope and encouragement to us. It tells us that we must face our doubts and not suppress them like unruly children. It says we should not make little soapboxes out of them, but that we should hold them up like empty cups, waiting to be filled. And it assures us that they can become vessels of new belief, receptacles of faith.



STUDENT DIRECTORY

Following the procedure of last year's SEMINARIAN, there is included in this issue a directory of the student body along with home addresses. The information will be helpful in many respects, not the least of which is the annual Christmas card mailing. Addresses are alphabetical, according to classes.

Class of January, 1956

Austin, James. 52-30 Revere Rd., Drexel Hill, Pa.
Berg, Lloyd. 84 Acorn St., Staten Island 6, N.Y.
Kaiser, Paul. 36 Kneeland Rd., New Haven, Conn.

Class of May, 1956

Anderson, George. 501 Lindaraxa Park, Alhambra, California.
Bischoff, Rudolph. 1114 Montgomery Ave., Philadelphia 25, Pa.
Boerstler, Wilbert. 549 Vickroy Ave., Johnstown, Pa.
Bosch, Paul. R.R. 2, Blossom Rd., Lancaster, N.Y.
Bravin, Donald. 1132 N. Negley Ave., Pittsburgh 6, Pa.
Derner, George. 426 Second Street, Carlstadt, N.J.
Early, Henry. 219 East Maple St., Annville, Pa.
Eastman, Edwin. 1066 Thirza Place, Rahway, N.J.
Hamester, Walter. 34 E. Benedict Ave., Havertown, Pa.
Hand, Lawrence. 734 E. Penn St., Philadelphia, Pa.
Handley, George, Jr. R.D. 1, North Plank Road, Newburgh, N.Y.
Haversat, Albert, Jr. 52 E. Sedgewick, Philadelphia 19, Pa.
Huneke, John. 6016 Palmetto St., Ridgewood 27, N.Y.
Kaffine, Helmut. 76 East Johnson St., Philadelphia 44, Pa.
Kenyon, George, Jr. 52 East Sedgwick St., Philadelphia 19, Pa.
Kistler, Luther. 426 North 5th St., Lebanon, Pa.
Kreider, Frank. 104-35 105th St., Ozone Park 17, N.Y.
Kroninger, Victor, Jr. 141 W. Broad St., Shillington, Pa.
Kulsar, John. 70 Henrietta St., Buffalo, N.Y.
Myers, George, Jr. Jefferson St., Birdsboro, Pa.
Neilssen, Robert. 3214 Clarendon Rd., Brooklyn 26, N.Y.
Nyce, Ray. 282 North Main St., Telford, Pa.
Olsen, Richard. 130-34 230 Street., Laurelton 13, N.Y.
O'Shea, Edward. Carson Valley School, Flourtown, Pa.
Pontoppidan, George, 137-54 Westgate St., Springfield
Gardens, New York
Robinholt, John. Box 309, Railroad St. Ringtown, Pa.
Robson, John. Box 226, Millbrook, N.Y.
Schmidt, Ernst. 4860 Howard St., Philadelphia 20, Pa.
Schneider, Clarence, Jr. 542 W. Ellet St., Philadelphia 19, Pa.
Shook, Daniel. R.D. #4, Bethlehem, Pa.
Strohbeck, Charles III, 8 Van Siclen Court, Brooklyn 7, N.Y.

Walters, Kirstaps. 5929 Nassau St., Philadelphia 31, Pa.
Walker, Jan. 15 East Mermaid Lane, Philadelphia 19, Pa.
Walton, William. 610 West Lafayette St., Norristown, Pa.
Weaver, Carl, Jr. 923 McCartney St., Easton, Pa.
Wilde, Robert. 212 East Durham St., Philadelphia 19, Pa.
Wolf, Richard. R.D. #1, Pennsburg, Pa.
Ziegler, George. Box 42, R.D. #3, Pine Grove, Pa.
Ziegler, John, Jr. 6601 Blakemore St.(Apt. A), Philadelphia 1

Class of May, 1957

Acker, Martin. 252 Dock St., Schuylkill Haven, Pa.
Acosta, David. 215 Cooper St., Camden 2, N.J.
Adickes, Donald. 4 Sherman Ave., Bronxville, N.Y.
Baranek, Paul, Jr. 137 Washington St., N.Y., N.Y.
Black, Howard. Golden, Illinois
Bucher, John. 632 East Cheltenham Ave., Philadelphia 44, Pa.
Dieter, Sherwood L. 658 Franklin Ave., Palmerton, Pa.
Frick, Frederick. 624 East 222nd St., Bronx 67, N.Y.
Gibbs, Edward. 590 West 204th St., New York 34, N.Y.
Gibson, Calder, II. 37 Deerpark Blvd., Kenmore 17, N.Y.
Greene, Russell, Jr. Berne, New York
Greentaner, Roger. 548 Hickory St., Buffalo 4, N.Y.
Grimes, Peter. 7424 Boyer St., Philadelphia 19, Pa.
Haney, James, Jr. Route 1, Box 165-A, Marion, N.C.
Hanson, Edward. 1148 Boulevard, Bayonne, N.J.
Hitchcock, Walter, Jr. 9400 Bustleton Ave., Philadelphia 15,
Holt, Joseph. Box 376, Whitsett, N.C.
Hund, Henry. 503 South Oyster Bay Road, Plainview, L.I., N.Y.
Hunter, William, Jr. 7320 16th Ave., N.E., Seattle 15, Wash.
Jensen, William. 1327 W. Lindley Ave., Philadelphia 41, Pa.
Keck, Thomas. 5315 Greene St., Philadelphia 44, Pa.
Kelly, Robert. 306 Oakley Rd., Wooster, Ohio
Kistler, David. 426 North 5th St., Lebanon, Pa.
Landis, Donald. 415 Main St., Souderton, Pa.
Luck, Donald. 64 Norwood Ave., Malverne, N.Y.
Lynch, Philip. 417 Addison Ave., Collingswood, N.J.
Markert, Harold, Jr. 74 Shaw Drive, North Merrick, L.I., N.Y.
McCormick, James. 545 Walnut St., Royersford, Pa.
Mertz, Charles. 351 South Thrid St., Lehighton, Pa.
Miller, Walter, Jr. 313 Sanders Rd., Buffalo 23, N.Y.
Mull, Lee. R.D. #3, Irwin, Pa.
Niebanck, Richard, III. 114 Farrington Ave., N. Tarrytown, N.
Rieker, George, Jr. 901 Hamilton Ave., Trenton, N.J.
Rogers, Louis. 409 Shipley Rd., Wilmington, Del.
Schrum, Albert, Jr. 145 Churchill Ave., Trenton 10, N.J.
Seip, Durrell. 212 South Madison Ave., Allentown, Pa.
Siemann, Richard. 317 Manhattan Ave., Hawthorne, N.Y.
Spieker, George. 118 North 5th St., Emmaus, Pa.
Spitz, Kenneth. 2815 N. Ringgold St., Philadelphia 32, Pa.
Strawn, Earl. 1 North Walnut St., Mt. Carmel, Pa.

Strickler, Warren. 1545 Bolling Ave., Norfolk 8, Va.
Sukosky, Donald. 115 Brookfield Dr., East Hartford, Conn.
Swanson, Richard. 761 East 10th St., Erie, Pa.
Talbot, Morton. 131-19 Metropolitan Ave., Richmond Hill 18, N.Y.
Traugott, Jack. 2461 Niagara Ave., Niagara Falls, N.Y.
Unks, Harry, Jr. 7112 Boyer St., Philadelphia 19, Pa.
Waxbom, Ernest, Jr. 121 W. Virginia Ave., West Chester, Pa.
Wuesterfeld, Gustav. Carson Valley School, Flourtown, Pa.
Ziegenfus, George. R.D. #4, Lehigton, Pa.

Class of January, 1958

Brand, George. 1691 Eastburn Ave., N.Y. 57, N.Y.
Fish, Peter. 637 Pearl Street, Elizabeth, N.J.
Fluck, William. 538 South Fifth St., Perkasio, Pa.
Hendler, John. 252 West Ashdale St., Philadelphia 20, Pa.
Krause, Rodger. Box 20, Sugarloaf, Pa.
Zinsman, George. 74 Charles Ave., Massapequa Park, L.I., N.Y.

Class of May, 1958

Adam, John. 411 Ridge Ave., East Pittsburgh, Pa.
Angstadt, Lee. Main Street, Sumneytown, Pa.
Ansons, Gunars. 206 North Main St., Sellersville, Pa.
Bella, Igor. Hamma Divinity School, Wittenberg College,
Springfield, Ohio
Clay, Thomas. 1119 West Union Blvd., Bethlehem, Pa.
Corgee, James, Jr. 27 East Windermen Terr., Lansdowne, Pa.
Deibler, Galen. Snyderstown, Pennsylvania
Druckenmiller, Edwin. 7 Penn Maws St., Reading, Pa.
Ebling, Byard. 426 North 8th St., Lebanon, Pa.
Eichner, David. 1159 Hoffman St., Elmira, New York
Engdahl, Carl. 1305 13th Avenue, Moline, Ill.
Evans, George, Jr. 343 Union St., Columbia, Pa.
Geehr, Frederic. 6625 McCallum St., Philadelphia 19, Pa.
Geiss, Harold. 3 Lakeside Dr., Baldwin, N.Y.
Goetz, Robert. 178-11 Anderson Rd., Springfield Gardens. 13, N.Y.
Haimerl, Arthur. 23 Burbank St., Rochester 21, N.Y.
Hansen, Rollin. 2919 Woodland Hills Ave., Lakeland, Fla.
Haver, Jurgen. 214 East Durham St., Philadelphia, Pa.
Hein, Geroge, Jr. 27 East Mermaid Lane, Philadelphia 18, Pa.
Henry, Harold. Neffs, Pennsylvania.
Hershey, William. 322 North Forrest St., York, Pa.
Hoh, Paul, II. 546 West Walnut St., Lancaster, Pa.
Holmes, Herbert. 732 Ercama St., Linden, N.J.
Holst, Ernst. 2015 Fla tbush Avenue, Brooklyn 34, N.Y.
Holzer, Richard. 10 Jackson Ave., Northfield, N.J.
Hoyer, Wilson. 23 East Mt. Pleasant Ave., Philadelphia 19, Pa.
Kaiser, David. 326 Harrison Ave., Glenside, Pa.
Kappeler, Edward. 811 Norwood Ave., Pittsburgh 2, Pa.
Keller, James. 360 Main St., Goshen, N.Y.

Mangiante, David. 1316 Tenth Street, North Bergen, N.J.
Mann, Milton. 331 Avalon Place, Toledo 11, Ohio
Melchert, Norman. 414 Prospect Blvd., Waterloo, Iowa
Oestreich, Edgar. 1704 Walnut St., Ashland, Pa.
Printzenhoff, Jack. 364 Ridgemont Dr., Rochester 13, N.Y.
Schaertel, John. 104 Knickerbocher Ave., Rochester 13, N.Y.
Schmoyer, Carl. 1329 Main Street, Slatington RD #1, Pa.
Servey, James. 35 Cambell Ave., Clarion, Pa.
Shiffer, Eugene. Millersburg, RD, Pa.
Smith, Franklyn. 114 Hunter Avenue, Staten Island 6, N.Y.
Spoohn, Paul. Nescoesville, Pennsylvania.
Staaby, Lars. 1125 Roosevelt Dr., Upper Darby, Pa.
Steinbruck, John. 714 Glenview St., Philadelphia 11, Pa.
Stennett, Thomas. Union Ave., Kittanning, Pa.
Strohl, Robert. 110 Mt. Vernon Ave., Northfield, N.J.
Sziemeister, Arthur. 129 Mayer Ave., Buffalo 7, N.Y.
Thumhart, Anton, Jr. 102 Livingston Ave., Yonkers 5, N.Y.
Trexler, Kenneth. 1007 Elizabeth Ave., Laureldale, Pa.
Trudo, Richard. 2126 West 3rd St., Waterloo, Iowa.
Wedemeyer, Gustave, Jr. 716 Van Nest Ave., Bronx 62, N.Y.
Werner, Carl. 7301 Germantown Avenue, Philadelphia 19, Pa.
Worth, John. 3 West Church St., Bethlehem, Pa.
Wrede, John. Windheam Ave, Wanaque, N.J.
Ziedonis, Arvids, Jr. 316 North Lemi St., Lancaster, Pa.

Interning, 1955-56

Brau, Henry. Box 101, Glenbrook, Connecticut
Jenne, Arthur. Box #58, Charlotte Amalie, St. Thomas,
Virgin Islands, U.S.A.
Safford, Donald. 818 South Park St., Kalamazoo, Michigan.
Seeger, Lothar. First Lutheran Church, 1301 College Ave.,
Norfolk, Virginia

Leave of absence, 1955-56

Piehler, Herbert. 87 Stone Ave., East Patterson, N.J.