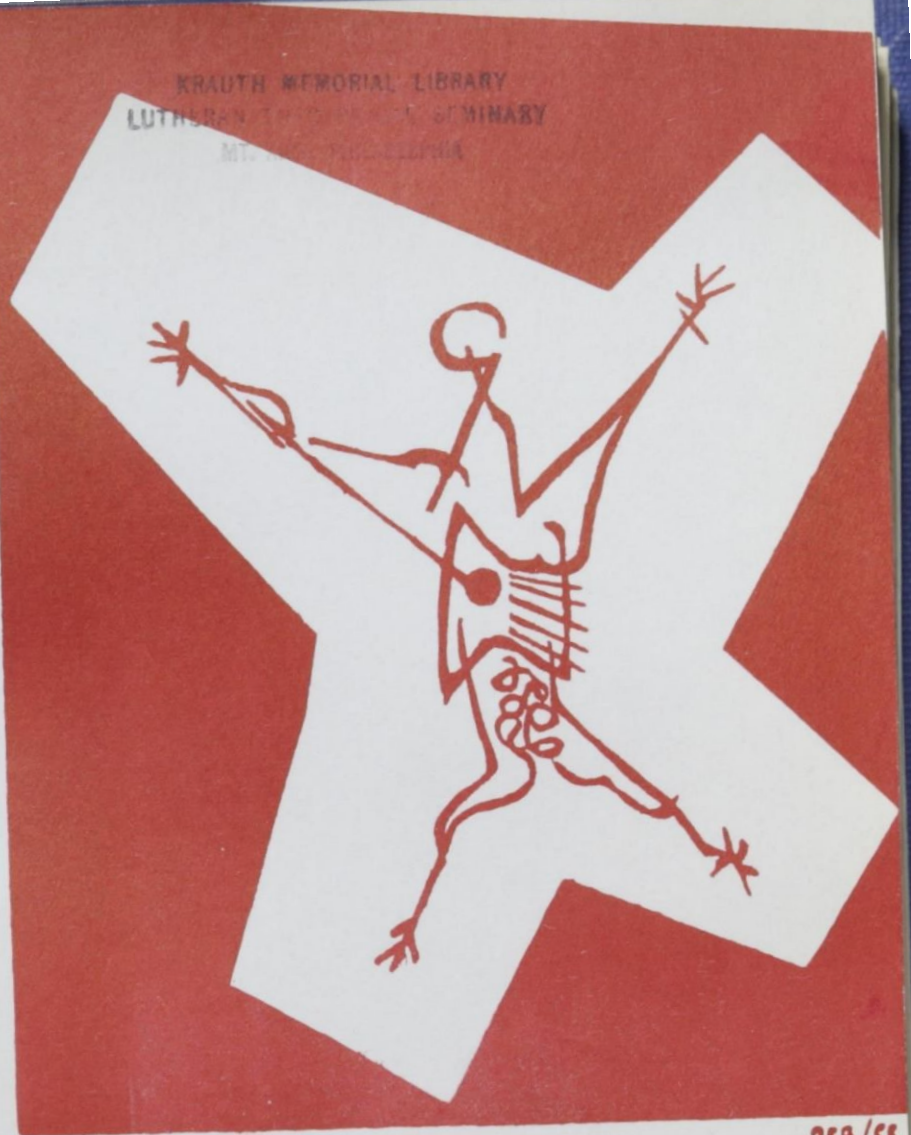


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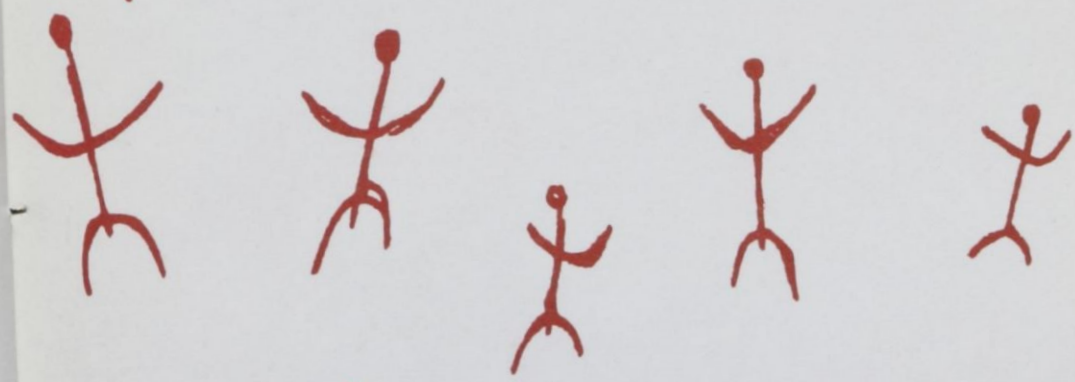
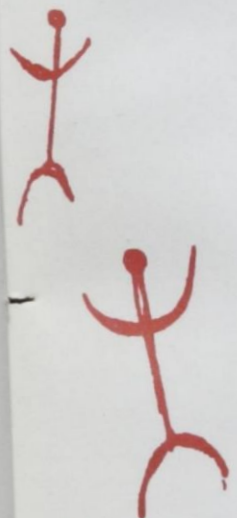
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VOLUME XVII

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COVER by Paul Bosch.

ST. ANDREW, APOSTLE, 1955

St. ANDREW, APOSTLE

-Caldar Gibson, II

Y Their sound went forth through all the earth:
H And their words to the end of the world.

"He brought him to Jesus." Andrew's life and death were just that - bringing men to our Lord, bringing the Gospel to those who had not heard. Well does he deserve the title, "Introducer to Christ."

First it was his brother, Simon Peter. Andrew had heard John the Baptist preach, and in course of time, became a follower. Jesus soon appeared on the Jordan, and John, recognizing Him, cried: "Behold, the Lamb of God!" Immediately Andrew followed our Lord, but he couldn't rest until he had told his brother: "We have found the Christ!" And after Peter had heard about the Gospel for the first time, Andrew "brought him to Jesus."

It was Andrew, too, who knew about the boy with the five barley loaves and two small fishes - and he brought the boy and his lunch to Christ, wondering "what are they among so many?" He was to live to see the world turned upside down by himself and a few men armed with the Gospel.

Again, just before the Passion of our Saviour, as he and Philip ushered certain Greeks into Christ's presence, he realized the hunger of men for Jesus Christ. "Sir, we would see Jesus," they told Philip, who ran to tell Andrew, and together they introduced them to our Lord.

Jesus had made Andrew a promise: "Follow Me, and I will make you fishers of men." Indeed, it was so. After Pentecost, Andrew is said to have preached in Palestine, Scythia, Epirus, and Thrace. While in the city of Patras, Achaia, he was martyred on a special kind of cross, which ever since has borne his name.

He was bound to it, rather than nailed, in order to prolong his suffering. Upon it, he preached the Good News for two days to those who came to stare. He, who through his life confidently had borne the Cross for his Lord, now let the Cross of his Lord bear him, so that even in death he might speak forth the good news of salvation.

How fitting then, that the beginning of Advent is always Sunday nearest St. Andrew's Day" - that he who introduced so many to our Lord, should inspire us by his life in Christ, as we approach "the brightness of His coming" to bring the "Greeks" of our age to Jesus Christ.

Almighty God, Who didst give such grace unto Thy holy Apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfill Thy holy commandments; through the same Jesus Christ, our Lord. Amen.

* * *

EDITORIALLY . . .

The issue of The Seminarian in your hands started out as a sixteen-page affair. However, before we finished editing, it was quite obvious that we could not print all the material at hand in anything less than twenty-four pages. And so, the issue before you . . .

First of all, we were happy with the response the student body gave the last issue. Its contents were well received as were the innovations.

This does not mean that all was in agreement. Quite the contrary. Several discussions were stimulated. John Kulsar's "Invitation" inspired three answers in written form. We print them gladly, for it is one of the purposes of The Seminarian, we believe, to stimulate such original student thought. And we hope that it will continue.

Nevertheless, there is a limit to what we can print. (The budget is no unlimited!) Consequently, the coming issues may need to be edited more critically than at present. However, keep the material flowing! We'd like to be faced with such a problem.

The current issue has both a theme and a special feature. The theme is St. Andrew's Day. Some of the thoughts in Calder Gibson's article was the inspiration for Paul Bosch's stimulating cover.

The feature, of course, is the symposium on "The Internship Program." We trust that its second purpose particularly will be fulfilled and that it will prove stimulating to middlers now and that the current juniors may find themselves referring to it in the future. A special word of thanks goes to each of the specially solicited contributors as well as to Jim Haney and Al Schrum who served on this issue's feature committee.

Chic Schneider reports in "Something New . . ." concerning the concern for good seminary publicity. Don Bravin writes out of his experience working in the Luther League of America office. And Henry Hund reviews the "Thing of the Week" in a humor page contribution. Of course, there is the regular news, sports, and Thesis. Hope you enjoy them all . . .

- George Handley, Editor.

A Symposium . . .

THE INTERNSHIP PROGRAM

The Toronto Convention of the ULCA went on record in favor of the universal requirement of the internship program. This may become an integral part of the curriculum of the church's seminaries. The action indicates a current concern in the church on the matter of ministerial education.

While the battle is being fought as to whether the program should be required and why and how, many seminarians are currently being faced with the question, "Should I take an internship?" Parishes are asking for interns. Seminarians feel the need for such a concentrated clinical year of practical study.

With all this in mind, several qualified men were asked to contribute their views on particular facets of the subject to a symposium within this issue of The Seminarian. The purpose is two-fold: 1) To present a synthesis of current thinking on the subject, and 2) As far as possible, to pose questions and further areas of investigation for the seminary community's thinking.

The following is the result of the inquiry.

I - TO BEGIN: FROM THE FACULTY'S POINT OF VIEW ...

I will try to present in brief compass the reaction of a faculty member to the Practical Pastoral Training Program, as the internship project is called by the Board of Higher Education. This Board has been given responsibility in this area. I shall not go into detail concerning the program, since these details may be found in a brochure bearing the above title which is readily available to those interested.

The faculty, I believe, agrees in being broadly in favor of the whole concept of internships and, (apart from possible and natural differences of opinion with regard to details of administration, supervision, requirements, standards, etc) accepts it as a highly desirable forward step in theological education. The program is being encouraged in the church on a voluntary basis for students who desire to take a year out of Seminary. The effort now is to set up tentative standards and requirements and thus gain wisdom from actual experience with what will probably be an increasing number of interns. However, sooner or later, the church and the seminaries will have to face the question of making the internship a requirement of all students and also the question of its integration with the whole curriculum.

As a teacher of practical theology I can only welcome the potentialities of a supervised and integrated internship program. It is not hard to understand how such a year's experience between

the middle and senior years could vitalize senior courses in practical theology. Courses such as pastoral theology, preaching, liturgics, education, and parish administration could become more realistic and concrete because senior students would have had actual experience and participation in pastoral and parish life. Courses in practical theology might then be able to move beyond the introductory and methodological to a constructive, critical and experimental theological attack upon all the areas concerned. But a really integrated internship program would have its implications for not only practical theology but also for other disciplines of theology, and not only senior courses but also the first two years of the curriculum.

It has been rightly said that the purpose of theological education is to tackle two questions: What is the Gospel? and How is it to be communicated? No Seminary department can evade this task, and therefore the entire curriculum would have to be re-thought if advantage were to be taken of the vital power inherent in the internship idea. Theological curriculums are badly in need of re-thinking. The Gospel itself and the needs of the church and the world today would be enough to cause us to re-examine our curriculum, perhaps the internship program may force us to do so. I am quite aware, however, that it will be possible to adopt a year of internship, send students away for a year, and still leave the curriculum untouched and unchanged.

The internship program will require additional faculty personnel. If real standards are to prevail, this would require careful selection of pastors, congregation, and institutions in order to prevent the program from being utilized as a cheap way of securing an assistant for a year, and also supervision by the seminary in addition to the pastor's preceptorship. At least one person would be needed on the seminary staff for this work. Such a man at Mount Airy should be qualified theologically, but also qualified as a clinically trained supervisor.

There are many practical problems and downright financial difficulties in instituting a profitable internship program, and the church must be willing to accept this outlay for theological education if it wishes to reap the benefits of what has in it the promise of a revitalized training for its ministry.

- Dr. John W. Doberstein
Professor, Practical Theology

II - A CURRENT INTERN'S VIEW ...

At the outset let me say that I find it difficult to present fully my impressions of the internship program. I have been at work in two different mission fields, Puerto Rico and the Virgin Islands, and after five months I continue to gain new in-

sights and different attitudes of the work. Nevertheless I am glad to be given opportunity to present some of my thoughts.

Only a month after leaving seminary last spring I found myself in a new land, confronted with all the responsibilities of a full-fledged mission pastor. After six years of an uninterrupted academic routine this situation was a big change. The world looks at you not so much as a student, but as a pastor. You are faced with the shortage of Sunday school teachers, the need for a building program, the new people in the community who ought to be visited as prospective members, etc. In a matter of days you realize that here are problems you never faced before. It takes courage to bear up under the weight of questions and decisions, some of which are your own honest questions as to whether you are really equipped to measure up to your responsibilities. The intern can understand why it is that more than one newly ordained man has cracked under the strain of the change. The adaption from being a student to being a pastor is a big one, and it takes time, patience, and God's help.

In my own case the change was abrupt. For two and a half months I was in Puerto Rico, and there was little benefit of supervision; the intern carried on by himself for the most part. The St. Thomas parish is, in regard to personal supervision, much better. This leads me to say that an internship program ought to provide for careful supervision. For while much may be said for gaining experience on one's own, with such a serious task before us as ministering to the needs of the Christian community it is not wholesome for the intern to be deprived of the experience and help of seasoned pastors.

When I made the decision to enter upon this year of internship it was with the honest desire to gain practical experience. Not every student should be required to spend a year so. There are those who would profitably continue their studies. And lest there be any mistaken notions let it be said that an intern cannot devote the time to his studies that he ought. His congregation regards him more as a pastor than a student. Quite frankly, I have found it difficult to measure up to the expectations of the seminary on the one hand and those of the congregation on the other. The one regards the intern as a student primarily and the other regards him as a pastor. What has happened over the months is that the congregation has grown the stronger of the two; and if any of the intern's responsibilities are allowed to slip, they will probably be those connected with the seminary.

Perhaps the most humbling experience that I have had is discovering the meager depth of my resources. The weekly tasks of preaching and teaching are demanding. In my own case I preach about eight to ten sermons a month plus regular teaching in twelve classes every month. If, as a student, you feel that you have come upon a pet theme which is "your message" to the world be sure that it will be exhausted in a short time. I have found

that even if it weren't for monthly reading reports I am required to send to the seminary, it is a desperate necessity to read and read, not the least of this is in the Bible. This is the only way that the resources for preaching can be preserved. Here again, the intern cherishes the bits of free time for reading in a way that as a student he never dreamed he would.

What disturbs me at times is that no provision is made by the pastor or the congregation for the intern's responsibility for study. Whereas the pastor may be able to draw upon a fund of sermons and experience of past years in meeting the problems of the congregation, the intern, for the most part, must face each sermon with a great deal of preparation, and each question with a degree of novelty. And often I have been so pressed with office chores that personal preparation and study is neglected. Some provision ought to be made for the intern's study.

I have before me eight months as an intern. Over the past five, with all the problems and questions, in the strange environments, my attitudes toward the internship program have changed with each day. But let me say that I have learned to value time for study more, some of the kinks in preaching have been loosened, and prayer and the scriptures have come to be my closest friends. The work of an intern gives the most real-life understanding of what it means to be a pastor -- and a student.

- Arthur J. Henne '57
(Formerly: '56)

III - PROFIT IN AN INTERNSHIP: A FOURTH-YEAR MAN SPEAKS ...

THE VALUES OF AN INTERNSHIP depend in the first place pretty largely on what you feel you need. There may be students who would not profit in an internship because they feel no need for what it offers. So it is first of all an individual matter: what do you feel you need?

Secondly an internship comes to you most truly as a call, with all the "advantages" of a call to parish service and all the "disadvantages". You can accept an internship as a call from a parish in need, or you can reject it, but you cannot expect to solicit an internship. The internship situation will come to you ready-made and you cannot shop for one exactly to fit your measurements, as a suit of clothes. In some respects this is the internship's most rewarding feature, to know you have been called here out of others' need.

So you will feel from the parish a need for you and your service, and you will also feel personally a need for what the internship offers you. What does it offer you?

EXPERIENCE: As an intern you can find first-hand acquaintance

with problems of the actual parish. You will have to prepare sermons and preach, perhaps more than once a week. You will have the care of sick and shut-ins, as well as regular parish calling, evangelistic calling, and perhaps survey calling. You will get to know all the responsibilities of a parish minister in preparing for services, in religious education classes, in clerical work and mailings, in administration of church property, in private study and devotion.

MATURITY. The internship offers one more year to think through your calling. You will have a chance to know what the vocation of the parish ministry is and you will be supporting yourself for a year, earning a living at it. This may be of mean-
ing to many.

WORKING WITH PEOPLE in their homes, at their jobs. In your year of practical experience you will work among people as individuals, not dressed now in Sunday clothes, but in kitchens and in personal tragedies. This acquaintance will be quite different from your previous knowledge of church membership. It is the difference between observing and living. You will have opportunity to develop an emphatic spirit.

Finally you will benefit from the SELF-APPRAISAL that is possible in a year's field work, a measuring of yourself and your abilities. And with a year of school still ahead of you there will still be time to do something about it. As an intern you will see perhaps for the first time what your weaknesses are and where you can improve. Then, when you return to school, your last year will mean a great deal more to you, and your first two years as well.

- Paul F. Bosch '56
(Formerly: '55)

IV - OR A SUMMER INTERNSHIP?

What does a summer internship offer?

In an attempt to answer this question, several mitigating circumstances which may alter individual experiences must be considered. The pastor, the individual and the specific needs of a congregation necessarily govern the intern's total experience. However, the summer internship generally affords the eager seminarian a wide diversity of opportunities.

The student intern is in a situation where he realizes more intimately the practical aspects of the Christian ministry. Conducting the Service, preaching, visiting the sick are important areas of work; however, he may also be asked to lead a vacation church school, officiate at a funeral, or work with the young people of the congregation.

These varied opportunities will present areas for self-expression, requiring the student to rely upon his own resourcefulness. Also, the summer intern is confronted with a personal challenge to make immediate adjustments to his situation in order to make his work more effective.

Because of the short duration of the summer internship, a seminarian cannot realize the total picture of a congregation's year round program. Nor should his position be viewed as summer employment. It is often not financially profitable, but rather an opportunity to learn and a period for growth and development.

Evaluating the summer internship: It gives those who cannot devote a year to this work an opportunity to serve under supervision in a practical ministry. Realizing the scope of the parish ministry, the student intern is led to some awareness of his own inadequacies. Areas in which he needs further development and study are pointed out. Likewise, it can show the value and worth of a full year's internship.

- Earl D. Strawn '57

V - NOT ALL ROSY : SOME NEGATIVE ASPECTS ...

The artist of the brain seems to have nothing but rich red roses in mind when he paints the picture of student internships. But all isn't as rosy as it may seem. Although the writer approves of the program, he also sees the other side of the picture. Problems do arise!

One of the most personal aspects of a man's life at seminary lies in the associations which he establishes with his fellow students. In them he finds friendship, co-operation, understanding and satisfaction. All these things pass away, in a sense, with a year out for internship. He goes back a class. The familiar faces are out of the picture and new men seem to crowd in upon him. This doesn't mean his life is out of whack. Not at all. However, there is a difference, as anyone will admit. New friends must be made. New associations entirely.

In a practical way the internship has little to offer. Practical in the sense of monetary reward. Many problems arise for the married students. Where will they live? Can they find a job for the wife? Will her old job be waiting when they return? How about money? Men cannot overlook these practical considerations. In a compulsory program these problems could not be avoided.

Granted there is little difficulty under normal circumstances for the single student, but when married men are by-passed the thing becomes selective. If the program is to be effective, it must apply to all. For it to apply to all it must offer ways to

overcome these major practical considerations. The only solution, it appears, is the elective program which will still offer the freedom of choice, especially for older men who may have families to consider. Can this be compulsory and still include family units?

Then the return. As we all know there have been many changes in the seminary curriculum in the past few years. The constant growth of the student body has forced the administration to meet the situation. And even now there are students who find necessity for changing and arranging schedules. How much greater the problem will be, if there is a number of men who need special handling, in order to complete their work under the changing curriculum. Not only will the student find difficulty in adjusting himself, but so will the whole seminary community.

A decisive factor in choosing internships lies in reflection upon the current field work program. Some men on campus will testify that there are assignments which are just plain worthless. The seminary has little control over this. The faculty and staff makes every effort to establish a fine program. But think of a whole year in such a worthless situation!

Yes, there is another side to the picture. And somehow a man cannot overlook the facts of prolonging the date of graduation, the practical considerations, the re-associations and the changing conditions of return.

Is it really worthwhile?

- John Ziegler '56

(To be noted are other negative aspects which are mentioned in the other contributions!)

VI - COMMENTS BY DR. ABDEL ROSS WENTZ ...

To add scope to the symposium, the editor asked Dr. Abdel Ross Wentz, a former President of the Gettysburg Seminary and famed churchman, to contribute comments under the topic: "The Church-at-large Looks at the Internship Program." In response to three questions posed, he wrote the following answers:

- 1) Does the Church have a right to expect more of its seminary graduates than it is getting?

"In view of what the Church is giving seminary students, it has no right to expect any more than it is getting. The Church should get more, but it should first give more."

2) Will this program bolster any current lack?

"The program for internship will definitely help to meet a current deficiency. No amount of theory in seminary halls about parish practice can take the place in the training of the minister of a few months in the practical laboratory of actual congregational service."

3) Who should finance such a program?

"The expenses of such a program should be met by the student, if possible. Otherwise, they should be met by the Church, specifically the Synod from which the student comes. Or, it might be arranged that both the student and the Synod plus the congregation might share the expense. In any case, it would be a good investment in the long-run preparation of our men for their pastorates."

Biographical Notes:

Dr. John W. Doberstein, in addition to being a professor of practical theology at the seminary, is Director of Field Work.

Arthur Henne is currently serving an internship in the Caribbean Synod of the ULCA. He is assigned to the St. Thomas - St. John parish in the Virgin Islands.

Paul Bosch, currently a senior, served an internship during the last school year in the Fort Plain four-congregation rural parish in the United Lutheran Synod of New York and New England.

Earl Strawn spent last summer as an intern at St. Paul's Church, Syracuse, New York.



CAMPUS NEWS

THOR, WITH ANGELS, a poetic one act play by the noted English playwright Christopher Fry will be The Mt. Airy Players' first production since the spring of 1954. The play will be given in the Recreation Room of the Seminary Chapel on Monday evening, December 12, at 8:30 p.m. This will represent The Players first departure from traditional proscenium theatre to a modified "theatre-in-the-round."

Director Paul Bosch feels that this production form has unlimited possibilities in the realm of establishing an "I-Thou" relationship between the actor and his audience. He believes that this is a concept uppermost in seminarian's thought today and as such can not be overlooked in campus theatre (c.f. H.H. Farmer, Edmund A. Steimle, et al.)

John Ziegler, a veteran in theatre from Muhlenberg College, will lead the cast as Cymen of the Copse, the master of a 6th century Jutish farmstead. He and his "Woden-fearing" family are placed in a crisis situation when two mysterious Britons, with Christian associations, make their appearance. The character role of Merlin will be played by Norman Melchert and that of the young Briton, Hoel, by Paul Hoh. Hal Geiss is the noisy son, Quichelm. Helen Souder, a member of Ascension Church, joins The Players in the role of Cymen's wife, Clodesuida. The attractive daughter of the family, Martina, is portrayed by Heidi Voehringer. Dan Shook returns to The Player's stage as the younger son, Chel-dric. Henry Hund and Arthur Haimerl as Tadfrid and Osmer prove themselves to be more than the "dumb icebergs" which Cymen refers to in their interpretation as the waring brothers of Clodesuida. The tension built up in this story of the establishing of Christianity in Britain is relieved in the comic portrayals of the steward, Colgrin and his wife, Anna. Margaret Haver plays the role of Anna and James Haney that of Colgrin. William Jensen appears as a messenger of the queen.

Thor, With Angels has been recognized by critics as "an important and spiritually penetrating contribution to modern poetic drama" since it was first performed as the Canterbury Festival Play of the Year in 1948. Mr. Fry is the versatile author of ten plays including the well known Venus Observed and The Lady's Not For Burning.

"Ecumenicity through Community" will be the topic for this year's SECOND SYMPOSIUM to be presented here on December 13. The purpose of the symposium is to discuss and evaluate the nature and purpose of the Taize Community, a French Reformed monastic

order located near Cluny, France.

The Community at Taize is an experiment in cenobitic life within the Evangelical Church. It seeks to revive the communal life of work and worship, and thereby to catch a fresh vision of the Church, her nature and function.

The representatives of the Taize Community will be here on campus to present what promises to be one of the most interesting and informative symposiums of the year.

Social Committee Chairman, Carl Weaver, has announced December 14 as the date selected for the annual SEMINARY CHRISTMAS PARTY. The time: 8 PM. The Place: Refectory. All faculty members and their wives and all students and their wives are cordially invited.

At 5 PM on December 15, ADVENT VESPERS will be sung in the Chapel. Dr. Edmund A. Steimle will be the liturgist, and the choir, under the direction of Prof. Robert E. Bornemann, will participate. Wives, relatives, etc., are cordially invited to worship with the Seminary community. The annual ADVENT DINNER will be served in the Refectory at 6 PM. The next issue of The Seminarian will be devoted to both of these events.

The next STUDENT BODY MEETING will be held in Room 1, Hagan Hall this evening. Scheduled topics are on the new Deputations Committee (see pg. 24), The Seminarian, and selected short subjects.

Dr. Erich Voehringer, professor of Christian Education, and Seminarain George Handley, will present the program at the December 6th meeting of the HEYER COMMISSION. Dr. Voehringer will show slides and comment on his past work in the African Gold Coast, and Mr. Handley will exhibit the slides he acquired during his internship in Puerto Rico and the Virgin Islands. The meeting will be held at Dr. Voehringer's home, beginning at 7:30 PM.

Walter Hitchcock has been selected as the chairman of the annual Heyer Commission drive for foreign missions. The objective of this year's drive has been selected and will be presented at the December meeting.

A color film, "In the Face of Jeopardy," will be shown on January 24.

Annual Christmas Party of the WIVES' CLUB has been planned for Friday evening, December 9, in the basement of Ascension Church.

Last evening, Miss Missoura Lausch, an official of the Lutheran Children's Bureau addressed the group on the nature of the Bureau's work. A special offering was taken at the meeting and presented to the Children's Bureau, since its work is accomplished through such donations.

Featured at the November 10 meeting was the motion picture,

"Fuqita." It dealt with a non-Christian Japanese boy who was influenced by missionaries and later became a Christian pastor. During the business session, a special amendment was adopted to provide a club library chairman. Gloria Ziegler, elected to this office, will purchase books of interest to seminarian's wives and present them to the Krauth Memorial Library. Two large Thanksgiving baskets were filled and presented to needy couples of Golden Age group.

Seminary students extend their sincere thanks for the new spinet PIANO AND TAPE RECORDER which were recently presented to the seminary. The piano is the gift of Mrs. Bertha Crawford of Norristown, Pa., a friend of the Ministerium of Pennsylvania and its institutions. Dr. John Duddy, a member of the faculty at Albright College and instructor in voice culture here at Mt. Airy, along with his wife, were responsible for securing the tape recorder.

Capital Seminary, eastern seminary of the A.L.C., was host for the ninth annual conference of the Association of Lutheran Seminarians over the Thanksgiving holiday. Taking as their theme "The Ministries Within Your Ministry," students from 26 seminaries in the United States and Canada discussed such topics as: the aged, the hospitalized, the urbanite, the ruralite, the youth, and the serviceman.

Representing Mt. Airy at the conference were: Dick Swanson, Dick Trudo, Ed Hanson, and Wilbert Boerstler.

* * * angel antics ...

Headline event of the month -- BOWLING. Quite a few of the more graceful ball-pushers are dropping pins at nearby Green Tree Alleys quite consistently these days. At press time the tenpin "enthusiasts" had rolled three rounds in the class tournament.

Junior Omegas, led, coached and cheered by John "Minoa-Manilla" Adam, paced the league with a 3-0 record, averaging 542 pins. Follow-ups were the Middlers, under Hank "Chappie" Hund, sporting two wins and one loss. Still in the running are the Seniors with George Derner at the helm, and the Junior Alphas Keller as captain. Watch the Main Dorm bulletin board for further bowling reports.

BASKETBALL. The Mt. Airy Angels are dribbling with real enthusiasm in practice sessions -- could it be that they will show an even greater vigor and eagerness when facing opponents? Let's support our hardwood five and find out! Incidentally,

if you have a little trouble locating the "Angels," just look a little harder, you'll find them.

Manager Ziegler reports: Our gunners will have no home court this year. Scheduling away games has commenced. Any day now we should be bringing home the bacon!

FOOTBALL. The season fades gently away, but a bang-up finish was added in true Mt. Airy style. During a torrential downpour the Juniors nipped the Middlers, 12-6, to capture the first annual Baggar Bowl classic.

NAMING THE NAMES. Blue ribbon winner is Ernie Schmidt. In his second season as head coach of the Penn Charter High JV's, Ernie's "champions" presented him with his retirement gift: one league championship and an undefeated season. The PC JV's clinched the title by downing Germantown Academy 34-6. This season piled up 118 points to their opponents's 12. Mark Engdahl assisted Ern in training the champions.

Trinity Church, Germantown, has increased its staff by calling Walt Hitchcock to a Ministry of Athletics. With his seminary athletic chairmanship experience, Walt becomes a competent member of Horn, Moyer, Fehr, Inc., teaching sportsmanship to teenagers in Trinity's gym.

Dave Mangiante is breaking bowling records. His top game registered 224; he sports a 176 average. Dick Olsen and Sherry Dieter placed second and third in the scoring column....Three William Penn cigars to Dick Swanson for arranging the bowling tournament....Due to a hip injury, Tom Clay has been forced to the "Angels" bench, but he hopes to see action soon.

- Al Schrum

* * *

OUR DECEMBER CALENDAR -

- 6th - Heyer Commission Meeting, Dr. Voehringer's home, 7:30 p.m.
- 12th - The Players' presentation: Thor, With Angels, Chapel basement, 8:30 p.m.
- 13th - Symposium: "Ecumenicity through Community" Chapel Sunday School Room, 8:00 p.m.
- 14th - Annual Seminary Christmas Party, The Refectory, 8:00 p.m.
- 15th - Advent Vespers, The Chapel, 5:00 p.m.
Dinner, The Refectory, 6:00 p.m.
- 16th - Christmas Vacation begins, 5:00 p.m.

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Thesis xcvi . . .

THAT THOSE WHO ENQUIRE OF THEIR PROFESSORS DURING CLASS ARE EITHER FOXES, TURKEYS, OR MAGICIANS.

How wonderful it would be to know all that a professor knows, but how much more wonderful to have the learning of a student. For all the testimony of the world, all the patience of the Fathers, and all the humility of the wise are like chaff before the waving hand of one student with a question.

Behold how the foxes pretend all innocence as they seek to catch their supper. So the student, with guileless face, sets his bait by a leading question and then rubs his paws and licks his lips. Where then can I find criticism of a professor who steps around the trap in order to continue his way? Will the hare leap into the fox's jaws? Will the hart run to the lion? Let the wily foxes beware lest they go to bed with empty stomachs. Let the wily seminarians beware lest they go to the parish with empty heads.

Now I must tell a story. Once there was a turkey who thought himself the most brilliant of all creatures. He would parade before his fellows, spread his feathers, and shout for them to admire his splendid plumage. One day a peacock walked by, and all the animals ran to see it--that is, all save the proud turkey, who was practicing a haughty look behind the barn. The next day, when he began to strut before his fellows, everyone laughed, for they had seen a finer bird. So I see proud turkeys every day, parading their knowledge and pronouncing their judgements by asking long questions. Their gobbling is so wearying that only the amusement of their fellows preserves them from a swift end in the stew pot. Silly birds! When will you cease lecturing your brothers, nay, even your professors?

But what of the magicians? Mr. Houdini, of most excellent memory, could not compete with these wonderful masters of legerdemain. His hands could move more swiftly than other's eyes, but these prodigies have hands swifter than their own brains. Before a thought comes to them, their hands shoot upward, demanding attention. What amazement when such activity produces only meaningless braying and multiplication of words, for verily their brains have not caught up with their fingers. How can intelligence produce such effects?

Let him who has a question ponder these things in his heart before he speaks, for a useless inquiry irks more souls than all the indulgences in Christendom. This is most certainly true.

THE PASTOR'S PEN

-Donald M. Bravin

During the past few decades the Church has become more aware of the use which can be made of the printed page. Publicity, information and evangelism are effectively carried out by the written word.

Most pastors, however, do not have the time--perhaps not the interest--to take courses in journalism. Yet, just as a good speaker must be conscious of certain rules, so must the writer.

As pastors-to-be, seminarians should be aware that they will be required in the years to come to write for national publications, synod and parish papers and incidentals such as Sunday bulletin covers.

There are a few general rules for good writing which must be strictly obeyed. Violations of these rules are as noticeable on the printed page as a white light on an automobile's rear fender.

Know to what age and educational level you are writing. The average American has not had more than a year or two of high school. If you are writing for your parish, be it a parish paper or a bulletin page, remember their schooling.

And when writing for children be extra careful. In a recent article written for a Luther League topic a learned pastor spoke of "in the salons where witty men of letters and arts exchange epigrams." If leaguers made any sense of this phrase at all it was only that two bright guys were swapping something down at the local bar.

It would have made much more sense to have referred to these men as simply "scholarly men" or, perhaps, "university professors".

Use small words. Most journalists are in agreement that the intelligent man is he who can use small words to describe or explain, not he who uses \$64 words.

Notice the language used by city newspapers. This should be the pastor's language. Test yourself. Try to write or speak, limiting yourself to one and two syllable words.

Avoid the editorial "we." If necessary, use "I." Most articles are better written without reference to the first person. Not "We think churches should have advent wreaths." but "Churches should have Advent wreaths." The reader knows that you think this way, otherwise you would not write it.

Beware of adjectives. "The adjective is the enemy of the noun," is a familiar phrase on campus. It is also a basic rule for writers! After writing an article, go back over it and strike out all unnecessary adjectives and articles. Most of the ones

we use in everyday speech are not needed and serve only to slow reading speed.

If there are two churches at the corner of Pine and White streets, then you must tell the reader that you are speaking of the large stone church. If only one church is located on that corner it is not necessary to describe the structure, unless the description is important to your article.

Keep paragraphs brief. Paragraphing seems to be a major problem for would-be writers. College composition courses apparently stress the half-page paragraph.

Newspaper and magazine paragraphs are guided by the eye, not by the thought. A complete thought may take two or three paragraphs.

Plenty of white space is necessary to lure readers. Long paragraphs are too black. Ten lines to type are plenty for one paragraph. By that time the reader's eye needs a white resting place.

Sentences should be short. Don't use a semicolon if a period will serve. A period is better, also, than "and" or "but." If necessary, start the next sentence with "And."

Watch style. For style advice read the magazine or newspaper for which you are writing. Each has its own style. When writing for your parish paper or bulletin, consult the University style book. A good rule for commas is: when in doubt, leave out.

Many magazines and newspapers today do not capitalize pronouns referring to the Deity. If God is to be written of in human terms (now tempting it is to say anthropomorphic!), rules for humans should apply. God, Christ, Son of God, Holy Spirit, etc. are proper nouns and require capitalization.

If writing for a newspaper or magazine, start the first page one-third of the way down. Put your name and address in the upper left corner. Number all pages in the upper left corner.

The bottom of each page, except the last, should state (more). The last page should be concluded with -30- or -#-.

The lead is the most important part of your article. Once you have this opening paragraph, or paragraphs, the remaining story will flow easily.

You may prefer a narrative, anecdotal, statistic, or suspense lead, the subject and the publication guiding your choice. But whatever the type, it should draw the reader onward by telling who, what, when, where, how and, if necessary, why.

Throughout the article sandwich facts and statistics between interesting examples and illustrations.

Put thought into titles. They should always have a direct connection with the article content. Good titles have five or less words. "Pentecost: Its Meaning" is better than "The Meaning of Pentecost" or "What Pentecost Should Mean to You." Better yet is simply "Pentecost."

Aside from being conscious of these basic rules, the writer should observe all that he reads and ask himself why he does or does not enjoy a certain article. This will guide his own work.

Don't hesitate to rewrite. No good article was a first draft. Write it. Check for punctuation, grammar and adjectives. Throw it out! Rewrite. Re-check. Throw out or send off. Your article stands a better chance of seeing print if it doesn't require much editorial work.

Some journalism books that should be on every pastor's shelf are:

A Manual of Style. University of Chicago Press. \$4.00.

How to write better. Flesch. Science Research Associates, Inc. 57 W. Grand Ave., Chicago 10, Ill. 40¢

The Writer's Handbook. Burack. The Writer, Inc., Boston. \$4.50. (For commercial writing)

Interpreting the Church Through Press and Radio. Wolseley. Muhlenberg Press. \$3.75.

Church Publicity. Leach. Cokesbury. (Partially outdated)

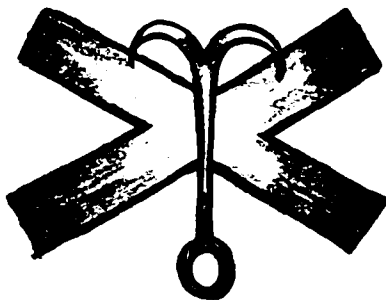
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SEMINARY PREACHERS -

November 30th - The Rev. Claude E. Schick, D.D.,
Secretary, The Ministerium of Pennsylvania.

December 7th - The Rev. Frederick E. Reissig, D.D.,
Executive Secretary, Washington, D.C., Council
of Churches.

December 14th - The Rev. Edgar S. Brown, jr., Th.D.,
Executive Secretary of the Department of Worship
of the ULCA.



THREE ANSWERS TO "AN INVITATION"

(Answers to John Kulsar's article in the last issue of The Seminarian.)

If God is a God of Justice, He will do none other than send the unjust "into everlasting punishment..." the most severe judgment He can inflict upon man.

Thoughts:

A sinner ultimately never prefers justice, for if true justice were pronounced upon him he would taste nothing but the "wrath of the Lamb." It is precisely because God is love that He sent His only Son into the world. By doing this He provided the means whereby unjust man might hear the Word of God and believe on Him who sent the Son, with justification and eternal life as the result. But as the Fourth Gospel states in 5:24, this man will "not come into the judgment, but has passed from death to life." Therefore we can conclude that the love of God is above and beyond His wrath. The one who believes in God who sent Jesus Christ into the world accepts God's love and in essence does not even enter into God's judgment.

Love is not God's judgment upon man who repents and believes in Jesus Christ. For the man who repents and believes in the God who sent Jesus Christ receives forgiveness and in reality escapes the judgment of God, which is wrath. God's opus proprium, which is love, allows man to pass "from death to life" without judgment, if this man has been already justified by faith. It appears to me that God pronounces His real judgment only upon those who have rejected God's love, as personified in His only Son. Those who do not accept the love of God through faith, i.e., Jesus Christ, will inevitably be judged with the only judgment a just God can render--"Fall on us and hide us from the face of Him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand before it?" (Rev. 6:16, 17).

It follows then that the Scriptures divorce love from judgment. Judgment is always associated with wrath. The First Gospel states that the "just" will go "into everlasting life." (Matt. 25:46). The just are passing into everlasting life here and now. But the unjust will be judged and their only judgment can be "the wrath of the Lamb...into everlasting punishment."

I believe love is the overpowering work of God, for God is love. But wrath is the everlasting judgment of God, for God is just. The wrath of God is reserved, however, only for those who reject His love. This wrath is most severe!

-Wilbert A. Boerstler

On the whole, Mr. Kulsar's thoughts were good. To say that God's love "unseats a man" is a very apt description of the existential encounter. However, I find the greatest inconsistency in the argument in the statement, " _ _ _ MY repentance is the pre-condition of My forgiveness."

First, what does repentance mean? So often repentance comes to mean either a conscious disavowal of specific sins; or a mourning for sins. I submit that repentance is not a pre-condition of forgiveness. It is concomitant with and is a post-condition of forgiveness.

At the instant I know God's forgiveness to me, I am, in affect, someone to be forgiven and someone who needs to be forgiven. Forgiveness is because there is someone to be forgiven. The magnitude of forgiveness rests in the foreignness of it to my comprehension, the foreignness being that God would be so disposed to descend to such a creature as me and forgive me unconditionally. God has moved me and shaken me by this move. He forgives me though I do not deserve it. This is what unseats me and seems foreign to my thinking. By very definition, this being unseated, this recognition of the foreignness of this forgiveness is not a pre-condition.

As we have it in the thought behind the confessions, the Word brings the Spirit, the Spirit in the message produces faith, and FAITH accepts the promise of the Word. Forgiveness is not, as Mr. Kulsar would have it; some external entity, made mine only when I choose to make it so. The faith which enables me to repent is with and after the Word, and it is possible only because of the forgiving Word.

T. W. Manson states that "God's forgiveness can only come to those who themselves show a loving spirit." Contrary to this, I submit that it is only because of God's forgiving Word coming to us as sinners that we are able to show a similar spirit. How John Robson would react when absorbed in a musical masterpiece, or how a father reacts when given a child are but poor analogies to the condition(state of being) in which we find ourselves and all our bared sins before God who has founds us and forgiven us. In these there is nothing which we can contribute. In forgiveness, nothing more or greater can be given. This new relationship of God to me moves me to "press on to make it my own, because Christ Jesus has made me His own." (Phil. 3:12b)

I see that it is God's forgiveness which astounds me and shames me into repentance. In communion with Him, the worth of this forgiveness becomes so great, because it is unconditional, that repentance becomes a necessity, a task, an enthusiasm for God's sake.

-Clarence F. Schneider

God is a God of love and his most severe judgment upon man is his forgiving love--a love that must suffer as the cost of forgiveness.

Thoughts: "God is not mocked!" God is holy and just, the Sovereign Lord of heaven and earth whose will cannot be transgressed without the consequence of destruction. Disobedience and rebellion on man's part have incurred the wrath of God that cuts men off from Him and in hell means utter destruction of personality. To say that God will forgive because he is kind or that he ought to forgive because he is love means that the holy will of God and the nature of sin, as they are revealed to us in the Biblical witness are not clearly understood.

It is against the background of wrath that the heart of God, his forgiving love must be seen, a love which draws us to God and gives us hope of salvation while at the same time showing us most clearly the character of holiness and the seriousness of our sin.

God's holiness, his aversion to all that is disobedience to his will, rules out any "think nothing of it" type of forgiveness. Love can offer forgiveness only at great cost--a cost that will overcome wrath. This is the suffering of the injured himself. This is true even on the plane of human relationships. On what grounds can you forgive the one who kills your wife? Certainly, the killer's repentance now can never undo the guilt of the past. No amount of punishment can ever bring your wife back to life. This is the problem Ivan presents in the Brothers Karamozov. You can grant forgiveness to the murderer only because your own love overcomes your just wrath: you yourself must suffer for the other's sin. At the same time you forgive because you, too, are a sinner and stand in need of forgiveness from God. How much greater then (qualitatively) is the suffering in the heart of God that enables him to forgive, for he is under no compulsion; he is holy, the sinless one.

The suffering is made clear to us in history in the cross of Christ. God has revealed his heart of love by freely sending his son to suffer for us. Here is the central mystery of Christianity! We cannot explain the mystery; rather, with reverent awe must try to make clear its meaning.

-Robert J. Wilde

HAPPY HAPPENINGS

A sojourner on your campus, that's me. Oh, that doesn't mean that I'm a stranger -- I've been here occasionally in previous years. But that's just what they were - occasions. It's difficult to remember when I was last received as well as I have been in this school year.

It was September 14 as you may recall that I made my formal appearance. To be sure, previous to this, I had been lurking furtively in a few souls. But then with official recognition I offered myself to any and all who would give me a home within themselves. It should be said that your reception of me wasn't too keen at first; but I persisted and won a home for myself -- at least for the present. Whether or not it will be permanent depends upon you and your reaction to me.

To insure myself of a long and active stay it was evident that a new procedure had to be established. And it was a sheer stroke of genius that the "event of the week" came into being. For through this activity I could ride along on such slogans as 'shake up the troops' and 'keep 'em on their toes'. Believe me, it was pure delight to be with you fellows in the incidents surrounding the Bull Moose Epic (shades of Teddy Roosevelt). Some of the students latched onto me quite spontaneously -- others I had to prod a bit. In the end however I carried the day -- and night.

There I was again in the waking morning hours being borne along on the shout 'everybody up for breakfast.' Great fun it was -- although the head waiter didn't view it too kindly. But that's pretty much the situation wherever I make my home -- either friends or enemies. My true nature remains hidden to the uninitiated. It is only as one becomes caught up in me that he comes to know me as I am.

Wasn't that a happy night when we went to visit the Huge One? And who caused the sign to read 'Pagan' Hall? You guessed it. Me.

Interior decorating? It affords a great opportunity for me to spur on the re-arrangers. Makes no difference whether it be furniture moving, room moving, or hanging laundry as draperies -- I'm with the boys.

Music? Singing? I bounce with every note whether it be a North Dorm Concerto or Chamber Music in the refectory. Even "Happy Birthday." And I'll always remember the dying strains of "Goodnight Ladies" as the songsters were gradually enveloped in a reddish, sulphurous haze.

My labors among you have not been in vain, but there are untold opportunities still remaining. I've a strong hunch that I'll be around to capitalize on them. What do you think? Oh! you want to know who I am. To some I'm angelic - to others demonic. I am ENTHUSIASM.

- Henry Hund

SOMETHING NEW UNDER THE SUN? !

- Chic Schneider

The "Deputation Committee", authorized to convene at the last Student Body meeting, is something new - at least in the area of seminary publicity. It is our desire to create a clearer and better understanding and conception of our seminary at the colleges whose graduates desire to enter a Lutheran seminary. But we shall not limit our dealings to pre-seminary groups alone. We shall try to keep in mind the statement in The Lutheran of November 16, 1955: "About 40% (of the men that enter the ministry) had not planned to become ministers when they started college, but decided later, the best investment of their lives would be the ministry".

Since this work is new, the committee will limit its work to perhaps five colleges. However, it is hoped that in years to come, the growth of the committee and a continued interest in its aims will enable it to reach out to other colleges and universities and to Luther Leagues.

The conception of this committee has been prompted by the conviction that all too often young people in college look upon the ministry as some field in which one has to be "different." Most of the time, even pre-seminarians have all-too-vague ideas and notions concerning life at the seminary. Our job will be to offer first-hand information from men in the seminary.

It is our wish to go to these colleges in a body of three either to lead a chapel service, to make ourselves available to interested students throughout the day, and/or to visit with a group or groups in the evening.

The college opportunity is a great one. From it the church can draw many people as good members, teachers, and ministers. It would be our goal to instill in those we reach a feeling of value in what they are doing as it determines how they will affect others, either in or out of the ministry.

In the end, our goal is the glory of God through a well-prepared and sincere ministry of men of all talents, ~~racos~~ and walks of life, united with the passion to serve God and others. We realize also that the Lutheran Seminary is only as good as the men in it.

The Committee is: Ed Eastman, Byard Ebling, Larry Hand, Al Haversat, Fred Holmes, Joe Holt, Lou Kistler, Don Landis, Jack Printzenhoff, Chic Schneider, and Jack Traugott. Holmes and Traugott are the corresponding secretaries.