

Behold, a
Branch
is
Growing

ADVENT · 1955



The
Seminarian

The Seminarian

VOLUME XVII

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COVER by Paul Bosch

THE SEMINARIAN - George E. Handley, Editor; Lee Mull, News Editor; Paul Bosch, Art; Calder Gibson, Business; Al Schrum, Sports; John Adam, George Anderson, Harold Geiss, Ruth Grimes, Jim Haney, Henry Hund, Edward Kappeler, Bob Kelly, Milton Mann, 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 and Publicity, 7301 Germantown Avenue, Philadelphia 19, Pennsylvania. Subscription price: \$1.25 for the school year.

ADVENT VESPERS, 1955

(1899 - 1955)

We might dedicate this issue of The Seminary to Mr. Zieber in "loving memory" or with "deep gratitude" or with any of the other "schmaltzy" phrases customary on such an occasion. But beautiful phraseology and meaningless words fail to convey the real spirit of Mr. Zieber. For he was a friend --- and this is saying more than any fancy eulogies could ever say.

What was Mr. Zieber like? Well, --- were you interested in classical music, Italian or Chinese food, religious art, music boxes, china, colonial furniture, flowers, figurines, stamps? Did you miss Saturday breakfast? Were you entertaining a week-end guest? Did you love the out-of-doors? See Mr. Zieber! He was a man with an open home and an open heart; always ready to give, always ready to help; fascinating to talk with; interested in you; well, so many, many things. In short, he was a vital part of our campus. He was a friend to all who called Mt. Airy their "student home."

It's most fitting that we should remember Mr. Zieber during the Advent Season. His choir work pointed toward Advent Vespers; and, it was largely his interest and efforts that has made this service one of joyous expectation for the entire Seminary family.

It isn't very much to dedicate an issue of our student publication to Mr. Zieber. But it's the most we can do to show our love and respect for one who was a real part of us, and one whom we miss very much.

Advent Vespers . . .

The Advent of our God
Our prayers must now employ,
And we must meet Him on His road
With hymns of holy joy.

Thus Samuel Wesley describes this season of repentance and preparation for the coming of our Lord. In this spirit the Seminary community gathers for its annual Advent Vespers:

THE HYMN - #1 - "O Come, O Come, Emmanuel" -

The longing heart of Israel, the old and the new, is shown forth in this ancient plain song. Phrased in terms of long-venerated prophecies, it breathes the spirit of expectant freedom and joy. The One whom God will send, Emmanuel - "God With Us" - will ransom those in the exile of sin, from Satan's tyranny, from the depths of hell, from the very snatches of the grave. Gloom is banished by the Day-Spring and the King, David's greater Son, will open the way that leads on high. "He shall open and none shall shut."

Therefore the mighty shout of acclaim from our lips: "Rejoice, Rejoice! Emmanuel shall come to thee, O Israel."

THE ORDER FOR VESPERS

THE VERSICLE AND GLORIA PATRI -

After the promises of God for His people have been sung, what better way to acknowledge them than by asking that we may show forth His praise in our lips and lives, and that we ask the fulfillment of His coming, our deliverance. "O Come, Lord, and make no tarrying!"

Now the oft-repeated response to the God-Head. He who has given us life, also plans the coming of the Word-made-flesh by the action of the Holy Spirit, that we may have life everlasting. "Behold, the Name of the Lord cometh from afar: let the whole earth be filled with His glory."

THE PSALM - Psalm 96 - Cantate Domino -

Antiphon: "Rejoice greatly, O Jerusalem: behold, Thy King cometh."

The King Comes! But the old expressions of acclamation will not do. A new song must be on our lips and in our hearts. The fruit of salvation is to be shown forth in our lives, so that even the heathen may know He is God. For He is a great God, to be praised and feared. Honor and majesty accompany Him, strength and beauty are His alone to command. Those who know Him not are to be told that their Saviour comes, that He who made the heavens and all things will judge His people righteously. Thus even the very forces of nature are glad --- the heavens, the earth, seas, fields, forests. The One who once came in humility will now come in glorious judgment. "For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

The tone of the chant is by R.F. Brown, and the musical setting for the antiphon has been adapted by G.R. Seltzer.

THE PROPHECIES AND LIGHTING OF THE ADVENT WREATH - And what shall we expect of the long-awaited Messiah? Whom will God send from the Courts of Heaven. Listen to the prophets of God's chosen people

I - ISAIAH 49:1-6 - "Listen, O isles, unto Me: harken, ye people, from afar."

God, who will save Israel, will send ... a servant? He whom the heavens cannot contain comes to serve, to minister! The One who was in the beginning is given a double task: "My Servant will raise up the tribes of Jacob, and restore the preserved of Israel I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Simeon was later to have the opportunity of holding God's answer in His arms and to cry aloud to all who down through the ages would listen:

"Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people:
A Light to lighten the Gentiles: and the glory of Thy people Israel."

THE RESPONSORY - "Saviour of the Nations, Come!" - J.S. Bach. Saviour of the nations, come, Virgin's Son, make here Thy home; Wonder at it, heaven and earth, that the Lord chose such a birth.

From His high and glorious throne meekly He to earth came down. Thus His wonderous course began, God with God, and man with man.

The manger shines clear and bright, the night gives forth a new light; Darkness must not enter there, faith let shine e'er bright and fair.

The Responsory, a form of verse to crystallize and/or combin

the principle teachings of a lesson, is here provided by Johann S. Bach (1685-1750). Dated c1531, the tune is based on a chorale melody of obscure origin and was harmonized by J.S. Bach in his Cantata #62, Nun Komm der Heiden Heiland. The arrangement for male voices is by R.E. Bornemann. The text is Luther's version of the hymn, Veni, Redemptor gentium, attributed to St. Ambrose. The translation is composite.

II - ISAIAH 55:6-13 - "So shall My Word be that goeth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Our Father has planned this "thing which shall come to pass" - He will send forth the Word Incarnate which will accomplish His purpose. When the Word comes, He will transform everything: the mountains and hills will praise Him, the forests also. Instead of thorns, a fir tree will spring up; instead of briars, a myrtle tree. The One whose ways and thoughts are far from us will send us an everlasting sign that will not fade. Therefore, in the face of this mighty act, what shall we do? "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his ways, and the unrighteous his thoughts: and let him return unto the Lord."

THE RESPONSORY - "Es kommt ein Schiff, geladen" - Folk Song.

There comes a ship full laden up to its highest board; God's gracious Son it bears us, the Father's eternal Word. The ship moves firm o'er rough sea, a precious weight it bears; the sail, it is Divine love, the Holy Ghost the mast. The anchor's cast on earth's shore, there is the ship at land. The Word for us incarnate, the Son to us is sent. In Bethlehem's poor manger a little Child is born, He gives Himself for us all - O praise to Him be given.

"It shall accomplish that which I please." And it is so, even down to the self-sacrifice of God Himself - "He gives Himself for us all." The Cross is always there, even over the manger!

This responsory sung by the choir is a German folk song, arranged by Helmut Walcha and may be found in Deutsche Weihnachtslieder.

III - ISAIAH 11:1-9 - "And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots."

We have called Him the "Rod of Jesse" as we sang the first hymn. Now the Prophet describes the long-awaited Messiah. The Spirit of the Lord will rest upon Him. With the gifts of the Holy Spirit,

He will judge all men, not as we judge one another, but with righteousness. He will slay the wicked with the quickness of His words; righteousness and faithfulness will characterize Him. The result? The wolf will lie down by the side of the lamb, the leopard with a kid. Even children will play harmlessly with the deadly asp - for the Holy Child Jesus will rule in this peaceful Kingdom. Neither death nor pain will gain entrance here, for the earth will truly know her Lord: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. And this is His Name whereby He shall be called, the Lord our Righteousness."

THE RESPONSORY - "Zion echo loud with praise." - Handl.

Zion echo loud with praise, joyful tidings resonant. Join therein ye faithful hosts for He hath come, for He hath come of Mary.

All hath been fulfilled that Gabriel proclaimed. Hear ye! Hear ye! Christ is born of Mary, even as its will God's mercy hath made known.

He hath come, rejoice, be glad, this day hath come to Israel. Christ our King of Virgin Mary now is born!

Yes, truly rejoice - for the Branch of Jesse has blossomed forth . . . "And a little Child shall lead them."

To Jacob Handl(1550-91), we are indebted for this summation of the lesson. The English text is by William H. Stahl, a translation of the Latin hymn, "Resonet in laudibus."

IV - ISAIAH 12:1-6 - "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

Could we not help but render unto the Lord God of our salvation a hymn of thanksgiving! His anger at sin is turned away, and He comforts us. He is our salvation, our strength, our joy. Thus, we joyously call upon His Name, and declare to all the earth that He has done excellently: "Behold, God is my salvation; I will trust and not be afraid. Sing unto the Lord; for He hath done excellent things: this is known in all the earth."

THE RESPONSORY - "Cantate Domino" - Hans Leo von Hasler.

In reply to Isaiah's wish, we sing unto the Holy One in the midst of us. . .

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His Name: show forth His salvation from day to day. Declare His glory among the heathen, His words among all people.

The responsory, "Cantate Domino" (Psalm 96:1-3) is by Hans Leo von Hasler (1564-1612).

As each of the ancient prophecies has been read, a candle has been lighted on the Advent wreath by the acolyte. What will it mean for us? Recall what the prophets have said: the Light of the World, the Word Incarnate, the Little Child, the Holy One of Israel! God has come; He has fulfilled what He set out to do; He has corrected our erring ways and thoughts by the coming of His Son. We have learned what the Christ, the Messiah, will be like:

THE HYMN - #4 - "The Advent of our God." -

The Everlasting Son incarnate deigns to be, Himself a servant's form puts on, to set His people free.

As Judge, on clouds of light, He soon will come again, and all His scattered saints unite, with Him in Heaven to reign.

What then of our preparation for this king?

Before the dawning day let sin's dark deeds be gone, the old man all be put away, the new man all put on!

And then we hear that Name whereby He shall be called, from the first written witness to our Lord:

THE ADVENT GOSPEL - ST. MARK 1:1-8 - "The beginning of the gospel of Jesus Christ, the Son of God . . ."

All the land went out to hear this man, God's messenger, John the Baptist. The Kingdom of God is at hand, and what more fitting preparation is there than repentance and confession of sins. John had caught the vision of what the prophets foretold. "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed baptized you with water: but He will baptize you with the Holy Spirit."

THE RESPONSORY - "O Come, Lord Jesus." - Dietrich Buxtehude

And in response to the announcement of His coming, the choir sings the cry of the expectant Church - "Come, Lord Jesus, quickly come!" It is even as the writer of Revelation says: "Behold, I come quickly, and My reward is with Me. Surely I come quickly!" . . .

O come, Lord Jesus, do not delay, O quickly come through cloven skies descending.

O come, Thou of our hearts the strength and stay, of evil make swift ending.

Come, Jesus, come and tarry not, that we, in realms of heavenly day may bring Thee praise unending.

R.E. Bornemann has arranged for the exclusive use of the

Seminary choir(with permission, H.W. Gray Co.), Dietrich Buxtehude's(1637-1710) chorus, "O Come, Lord Jesus," from his Advent Cantata, Rejoice, Beloved Christians.

THE HYMN - #8 - "Comfort ye, comfort ye, My people."

We too, repeat John the Baptist's message, bidding all men to repentance, since the Kingdom now is here:

For the glory of the Lord now o'er earth is shed abroad,
and all flesh shall see the token that His Word is never broken.

THE VERSICLE - "Let my prayer be set forth before Thee as incense
And the lifting up of my hands as the evening sacrifice."

The pureness of our prayer should be as incense ascending straight up to God; and we ask Him that the sacrifice of our praise may be lifted to Him by our lives, that the pure desires which by His Holy Spirit have been stirred up in us, may not be turned aside by any temptation.

With hearts and hands uplifted, we plead, O Lord, to see the Day of earth's redemption, that brings us unto Thee.

THE CANTICLE: THE MAGNIFICAT - "My soul doth magnify the Lord,
and my spirit hath rejoiced in God my Saviour."

Antiphon: "Alleluia."

Martin Luther, in his treatise on this canticle, suggests what our response should be to the One who, by taking on our flesh, brings mercy, destroys vain and evil doers, who gives the meek the earth for their inheritance, who feeds those who hunger after truth and righteousness:

"This word 'magnificat' is used by Mary to indicate what her hymn of praise is to be about, namely, the great works and deeds of God, for the strengthening of our faith, for the comforting of all them of low degree, and for the terrifying of all the mighty ones of earth. We are to let this hymn serve this threefold purpose; for she sang it not for herself alone, but for us all that we should sing it after her...Mary lets God have His will with her, and draws from it all only a good comfort, joy, and trust in God. Thus we too should do; that would be to sing a right Magnificat."

G.R. Seltzer has adapted the music of the antiphon, a four-fold "Alleluia." The tone for the Magnificat is a double chant by S.S. Wesley, and is one of the new settings of the canticle for Vespers in the Common Liturgy.

THE KYRIE - And for all His mercies unto us, we who deserve nothing but sin and death, must but cry: "Lord, have mercy," and then pray in the manner in which our Lord instructed us:

THE LORD'S PRAYER - "For Thine is the kingdom, and the power, and the glory, forever and ever." Indeed, all three - the kingdom, the power, the glory, are in one, the Holy One of Israel.

THE SALUTATION, THE COLLECTS -

THE COLLECT FOR PEACE - For what does the world yearn? It is what the Prince of Peace came to bring. "In His days shall Judah be saved, and Israel shall dwell safely." We ask God for His peace, which is unlike this world's mere cessation of hostilities, so that our hearts may be attuned to His law of love, and that being defended from fearful foes, we may carry out His will for us in our lives.

THE BENEDICAMUS and THE BENEDICTION - "Bless we the Lord: Thanks be to God."

"... for these and all Thy many blessings, but especially for the gift of Jesus Christ, Thy Son, our Lord."

THE HYMN - #533 - "Behold, a Branch is growing." -

God has come - the cry of Israel has been heard. God is with us: Emmanuel. And thus our final prayer:

O Saviour, Child of Mary,
Who felt our human woe;
O Saviour, King of glory,
Who dost our weakness know,
Bring us at length we pray
To the bright courts of heaven,
And to the endless day. Amen.

This year's Advent Vespers will be held at five o'clock this afternoon in the Seminary Chapel. Professor Edmund A. Steimle will be the Officiant and the Choir will be under the direction of Mr. Robert E. Bornemann. Mr. David Eichner will be the Soloist. Mr. Donald Sukosky, the Organist, will play "In Thee is gladness," "O hail this brightest day of days," and "Toccatina in D minor," all by Johann Sebastian Bach, for the Prelude. "Trumpet Tune" by Henry Purcell will be the Postlude. The Acolyte will be Mr. R. Lee Mull.

* * *



THE HOLY SPIRIT

prb/55

LEST WE FORGET

-Clarence Schneider

From behind a filmy window, two searching yet unhopeful eyes cast somewhat of a sketchy glance. On the sill, a very white finger traces a meaningless path into the reminder of grimy surroundings. Blackened light-bulbs, the all-too-bare and cold flooring and the compressed silence seem to exert a pressure; - - an ominous wall from which one can only turn to see a lesser evil, the fluid world outside. "Outside; Mommy? Daddy? Sis? Somewhere out there."

Into the crowded void parents have melted as too many times before. Once again, loneliness is the unchosen but inevitable guest of the innocent. Alone, so sadly alone. What to do? A dollar for his day, his food and for the peaceful, restful, good feeling of two arms that protect. But these are not to be.

"What do they have out there; those forms that blur away so fast? Do they have time to love? Maybe they're like me on the inside; a dull hurt where feeling is dying. So many forms, so many, too many. Too many arms that could hold." And the hurt promotes the idea that Christmas is a dirty trick.

On front pages, a generation of these forgotten children make themselves known. These fresh faces, saddened too soon. These are a part of the creation that "was very good", but the part which shall see only the emptiness we may never see.

Why is it so? Is it because of an individual's sin? More than this. Parents and children alike can never know love except it intrude from the outside, from the community, from "good" individuals. Therefore, none are without responsibility. And none can say, "It's not my fault". Where there is no true love (agape), neither is there a Christian.

As we, in turn, find the joy and comfort of those who care, we'd best stop. Stop many times to ponder the mystery which puts others into the refuse of the living instead of us. After all, are we better than they? Think of the shadows of a gnawing alone-ness then give thanks to the arms of God which fold us. Be humble for the gift of certainty in the love which dwells on earth, the certainty that God cares. This is the peace of Christmas. There is joy, there is care, there is love. All these because "The Lord is come".

* * *

ABOUT THE COVER ... The cover represents the traditional Advent Wreath as used in the Chapel by the Seminary community in its Advent Vespers. The quotation is from a sixteenth century Rhenish carol, "Es ist ein reis entsprungen," and may be found in the Common Service Book as hymn 533.

Thesis XCVI

ON FAITH AND ACTION

Oh, shameful children - has someone told you that 'faith' is everything and that your actions count for nought? Do not be led astray by such false doctrine.

In time past I have written concerning your deportment in the refectory. That you demean yourselves in like manner at the corner snack shop is appalling. The rationale of not wishing to be called a hypocrite is indeed very weak. While the witness (or is it spectacle?) you present when in the refectory is seamy; it becomes seamier when you cavort as cabritos in the luncheonette.

By such actions you bring discredit both to the seminary community in which you live and to the wider ministry of the Word. Think not that you can hide your identity behind an open-necked shirt or a brightly colored tie -- reserving your saner moments, if such there be, when attired in the fashion of an ordained minister. It matters not the mode of dress, albeit there should be some. Recognize the fact that you are known to be a member of the seminary community.

Neither think that your actions are a private affair. They are always observed - if not by your fellowmen -- then by the ever present God and Father of us all. Though you may frolic about as young puppies while on the seminary grounds, the art of self-discipline is not to be despised when you venture forth into the surrounding neighborhood. For if there are those who without benefit of the Gospel conduct themselves in a courteous manner, the responsibility is greater for you to whom the grace of God has been revealed.

Though many of your neighbors persist in their errors and continue to follow cunningly devised tales, you must not think them to be beyond redemption. Through your words and deeds as you are in their midst, present not a negative witness to your faith; but rather in all your actions in whatever clime, let them always be to the honor and glory of God!

-Brother Martin

ANOTHER INVITATION

-John Kulsar

Question: How is God related to human history?

- a. Is it possible to assert that man makes history and still to say that God is the Lord of history?
- b. If so, then how does God act in history?

Thoughts:

a. History is human action in time. The shape and direction of history is dependent upon the decisions and actions of man. Without man there could be no history. However, though man makes history, still man is absolutely dependent upon God. For without God, man could not be. Since man, and so history, could not be without God, God is the Lord of man and of history.

b. God does not act directly in history. God does not manipulate events, for this would be to violate history as human action. Neither does God dictate what a man is to do, for this would be to vitiate man's responsibility for his decisions and for his actions.

God acts through man in history. God's purpose is to fill history with love. God works out his purpose of love through his servants who make history. However, not every man is a servant of God's purpose. A servant of God is one who loves and through whom God works out his purpose of love. In short, God accomplishes his purpose of love through the love of his servants.

Conclusion: God, the Lord of history, is related to history in that he is the presupposition of human action and so of history and in that he has a purpose for history which is its true content and its ultimate goal.

* * *

Mr. Kulsar also suggests ...

SOME ENTERTAINMENT FOR SENIORS

A matching game, column A with column B:

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Fine, but ...	505
Ja? ... Ja!	603
20th century palimpsest ...	606
Eich--gurgitation.	803

CAMPUS NEWS

Following the Advent Vespers, THE TRADITIONAL ADVENT DINNER will be served at 6:30 P.M. in the Refectory under the direction of Mr. Edwin Eastman, Head Waiter, and Mrs. Ruth S. Smyth, Dietician. Carols will be sung, and there will be the traditional fare:

Fresh Fruit Cup
Roast Turkey with Dressing
Giblet Gravy
Orange and Cranberry Relish
Candied Yams
Glazed Pearl Onions
Relish Tray
Rolls Butter
Coffee or Tea
Mince Pie

* * *

Paul Theodore Warfield, D.D., has been announced as THE SPEAKER FOR THE NINETY-SECOND COMMENCEMENT EXERCISES on May 16, 1956. The Rev. Dr. Warfield is pastor of St. Mark's Lutheran Church in Trenton, New Jersey and also is currently serving as president of the New Jersey Synod's Board of Education. He received his A.B. Degree from Gettysburg College in 1927 and his B.D. Degree from Gettysburg Theological Seminary in 1930.

* * *

"The Doctrine of the Church in American Lutheranism" will be the general topic of a series of five lectures to be delivered at Mt. Airy by the Augustana churchman and educator, Dr. Conrad Bergendoff. Dr. Bergendoff's lectures will be the eleventh in the KNUBEL-MILLER SERIES presented annually under the direction of the U.L.C.A. Board of Higher Education.

The lectures will be given on Thursday and Friday, February 9 and 10, in the Seminary Chapel. The first two of the series will be presented on February 9 between two and five p.m. and the third at seven-thirty p.m. of the same day. The fourth and fifth lectures will be delivered between ten a.m. and one p.m. on February 10. An opportunity for discussion will be provided after each lecture.

Dr. Bergendoff studied at the Lutheran Theological Seminary at Philadelphia after receiving the A.B. degree from Augustana College and an M.A. from the University of Pennsylvania. He received his B.D. from Augustana Seminary in 1921 and a Ph.D. from the University of Chicago in 1928, following graduate study at the

Universities of Berlin and Upsala. After ten years work in a Chicago parish Dr. Bergendoff became associated with Augustana Seminary as professor of systematic theology in 1931 and became president four years later. He has been president of Augustana College in Rock Island, Illinois, since 1948. Dr. Bergendoff has held positions of leadership in a number of national educational associations and is a member of the board of trustees of the American-Scandinavian Foundation.

The Knubel-Miller lecturer for this year has also found time for extensive writing. He is the author of Christ, As Authority and I Believe in the Church. In addition to his contributions to several historical, educational, and theological publications, Dr. Bergendoff has served as editor of The Augustana Quarterly and The Lutheran Quarterly.

* * *

Annual project of the HEYER COMMISSION was announced last week at the regular meeting held at the home of Dr. Erich Voehringer. This year's goal of \$450 will be used to provide new equipment for the Skeldon High School in British Guinea. Last year, \$401 was raised for a Liberian medical student. This was the most successful campaign in the seminary's history.

The next event on the Heyer Commission calendar will be the showing of a color movie, "In The Face of Jeopardy," on January 24. The movie will be shown twice, at 1 PM and at 7 PM. It has a running time of 30 minutes, and deals with mission work in South East Asia.

* * *

TWO GUEST LECTURERS will be added to the Seminary's faculty for the spring semester. Presenting an elective course in Church history will be the Rev. McCurtis W. Allison, assistant pastor at Holy Communion Church, Philadelphia. Another newcomer will be Mr. Wesley J. Fuerst, graduate student at Princeton University, who will teach an Old Testament elective course.

Dr. Erich Voehringer will offer an undergraduate elective in German preaching.

* * *

Gettysburg Seminary students have been challenged by the Symposium Committee of Mt. Airy Seminary to participate in A DEBATE. The question is still in the formative stage but will probably be something like this:

Resolved: that the Lutheran Church must define its beliefs and insure adherence to them through the method of trial.

Two issues are involved in this resolution:

(1) What is the basis of beliefs?

- (a) Affirmation of the Biblical witness and/or
 - (b) The theology of any period of Church history.
- (2) By what method should beliefs be insured in the preaching and the teaching of the Church?

According to Bob Wilde, who will deliver the challenge, the question of the guilt or innocence of the men involved in the Northwest Synod Heresy Trials is not at issue.

The purpose of this debate is to start a tradition for future debates between these two seminaries and perhaps to expand later to include more seminaries. Until a tradition is established, the Symposium Committee will handle this project. If Gettysburg accepts the challenge, some of those on our campus who are interested will be chosen to participate. Gettysburg will choose which side of the question it wishes to defend. Possibly more than one debate will be necessary, and in that case they will alternate between Gettysburg and Philadelphia. The debates are tentatively scheduled for the early part of February.

* * *

Just in case you're in doubt....it's official now. THE COFFEE BREAK will be instituted on a trial basis next semester. Details and arrangements have not been completed as yet, but should be released soon, along with the re-scheduling of class hours.

* * *

Future meetings of the WIVES' CLUB have been set for January 17 and 26. The Rev. George Ammon, Secretary for Audio-visual Aids of the Board of Parish Education of the U.L.C.A., will present the movie, "45 Tioga Street," and tell the story of its production at the January 17th meeting. The Rev. Leslie Conrad, Executive Secretary of the Luther League of America, will speak to the group on the 26th.

Three projects were undertaken as Christmas activities. Gifts were collected for children at Haverford Center and the Settlement House. A basket of food was given to a family in the golden age group at the Settlement House. The group also decorated the Chapel for Advent Vespers and the Refectory for the Advent Dinner.

* * *

Listed below are the suggested aims and the program of the DEPUTATION COMMITTEE which were drawn up at their last meeting. This material will be presented for action at the next student body meeting. It is printed here in order that all students may familiarize themselves with the suggested program and be prepared to discuss it intelligently.

I. General Aim:

To furnish organized channels for informing interested groups about Mt. Airy Seminary.

II. Specific Aims:

1. To inform pre theological college students about the life & nature of Mt. Airy Seminary.
2. To inform interested college students about seminary life in general.
3. To provide programs for Luther Leagues on seminary life and Christian vocations in general.
4. To provide programs about seminary life for any other groups which express their interest.

III. Program:

A. Suggested Long-range

1. First year: pilot projects for pre-theological students at near-by Lutheran colleges.
2. Second year: expand program to other contributing Lutheran colleges, including all interested students on campus.
3. Third year: initiate spring conference and make the committee's services available to L.S.A.'s and other interested groups.

B. Program for This Year (1955-1956)

1. Make contacts

- a. Write letters to chaplains and presidents of pre-theological groups at Wagner, Muhlenberg, and Thiel.
- b. Suggest possible program for use at these schools.
- c. Encourage seminary students to mention availability of Deputations to their friends on these campuses.

2. Make arrangements

- a. Date.
- b. Modify program to fit local needs.
- c. Determine personnel. The majority of the deputation shall be members of the committee. At least one member shall be from the school visited.

3. Carry out Program

4. Evaluate Results

- a. Discuss weak points in presentation.
- b. Note possibilities for next year.
- c. Make results available to faculty and administration.

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Three men will receive their Bachelor of Divinity Degrees at the mid-year COMMENCEMENT exercises, to be held during the regular chapel service on Wednesday, January 18, 1956. Those graduating are: Mr. James Harold Austin, Mr. Lloyd Berg, and Mr. Paul Conrad Kaiser. All three men have received calls. Chaplain George R. Seltzer will conduct the service with Dr. Bagger conferring the diplomas.

In memory of "Mr. Zieber," a memorial has been established at the Seminary in the form of his piano, phonograph, and extensive collection of phonograph records. Responsible for the establishment of the memorial are Mr. Zieber's sister, Mrs. Anna Boyer and three of his friends: Harvey Herring, John Heyl, and Luther Bachman.

The phonograph, housed in a beautiful mahogany cabinet, is equipped with high fidelity and operates automatically at all three recording speeds. Mr. Zieber's record collection had been acquired over a period of many years and is composed exclusively of classical music, both sacred and secular.

These additions to the Seminary's audio-visual facilities will not be made available until proper housing can be secured for them in the proposed audio-visual center in the library. Next summer should see these plans materialize.

angel antics...

With the Christmas recess drawing close -- and with term papers and finals not far behind -- Mt. Airy's sports race has been paced at a slow trot. But stick around! After the grueling grind has passed we will continue to "press on toward the goal" with more bowling, basketball, table tennis, pinochle, and the inevitable spring volleyball tournament.

BOWLING. As the last ball of the first round finals rolled down the alley, the hollow "planking" of flying tenpins acclaimed the victorious Junior Omegas, who took 1st place by a 7 - 2 margin. One voice thundered above the roar of the pins -- Captain John Adam proclaimed his team's victory!

Taking 2nd honors were the Middlers under Earl of Strawn, with 5 wins, 4 losses. Tied on the lower half were the Seniors and Junior Alphas, each sporting a 3 - 6 record. Dave Mangiante ran away with individual scoring ribbons by averaging 171 (high game 224). Next in line were Fred Holst with 155 and Sherry Dieter, 147.

Further statistics are placed on Main Dorm's pin-up board. Second round in bowling will commence after finals.

BASKETBALL. At last the "Angels" can dance! A home court has been secured at the Watertower Recreation Center. To find it, head toward the Pio Wines Plant (Sacramental Division) on Winston Road. It's not far from there.

At press time, two games were scheduled for Mt. Airy's "Angels." On Jan. 13 they take on the Reformed seminarians out of New Brunswick, N.J., at the Watertower. Feb. 14 the "Angels" travel to challenge the same team at their home. The "Angels" are ready -- are the rooters?

SIDELINES. National sports scene turns from football to basketball. And, quite naturally, Mt. Airy eyes turn to ULCA

colleges in the area. The first headline contest, witnessed by many seminarians, saw the big Muhlenberg five squeeze a close one by the Wagner "Seahawks." The Mules came from 14 points behind to clinch it in the final moments, 86 - 79.

The coach's advice: Holidays coming up, gang. Stay in shape and we'll lick those finals! But have fun...

-Al Schrum

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THOR, WITH SEMINARIANS:

Last Friday night the Players staged their dress-rehearsal of Thor, With Angels, and the publication dead-line of the Seminarian demanded that this be the performance reviewed. If the final performance shows the usual improvement over dress rehearsal, this production will set a new standard in seminary acting.

Thor, With Angels recreates the entry of Christianity into Britain. Written in blank verse and treating an uncommon theme, it demands real concentration on the part of both audience and actors. To act like a Jute in 596 and speak in iambic pentameter at the same time takes a good deal of courage and some measure of skill. Congratulations to the cast and their director, Paul Bosch, for some effective characterizations in a difficult medium.

John Ziegler as a rugged Cymen was the rock on which the play was built, and Art Haimperl ably seconded him by a blunt characterization of Osmer. Laurels for the character parts go to Jim Haney as lethargic Colgrin and to Norm Melchert who played Merlin with the best antique wheeze I've ever heard.

The ladies did a competent job in their parts, although Helen Souder was somewhat too sweet in her portrayal of Cymen's wife, Clodesuida. Heidi Voehringer was a slow starter, but when things got coy, she came through in fine style. Margaret Haver, as the practical servant Anna, was a good foil to her vague husband.

Paul Hoh seemed exactly fitted to his role as Hoel, proving he could be surly and romantic with equal ease. Hal Geiss, Hank Hund, Dan Shook, and Bill Jensen rounded out the cast with solid performances. The setting and properties show what a little imagination and talent can do with rough materials.

In summary--the strength was individual characterization, the weakness lay in some stage clumsiness which may be overcome by Monday. On the whole, a gripping presentation.

-h.g. anderson

THIS ISSUE ...

Noone will doubt the propriety of waiting until the Advent Vespers number of The Seminarian in order to dedicate an issue to the memory of "Mr. Zieber." If there is one part of our seminary life which has been directly influenced by him, it is this annual service. As Director of the Choir, the entire fall semester's practice pointed toward this event. Likewise, he personally supervised the decoration of the Chapel for the occasion. In this connection, several years ago Mr. Zieber found an old mahogany lamp-post and converted it into a suitable stand for the Advent Wreath. Thus we have the wreath as it is depicted on the cover.

Advent Vespers itself has been altered a bit this year. Mr. Bornemann has selected a new lectionary and, as Choir Director has integrated the choral responsory anthems to the key-notes of the Scripture passages. This issue's feature is a devotional-commentary on this service and supplies program notes for the music whenever possible. Calder Gibson wrote the article in consultation with Mr. Bornemann.

Clarence Schneider points out one of the unpleasant aspects of the Christmas festival, "Lest We Forget!" And John Kulsar's new "Invitation" undoubtedly will provoke more conversation and thought on what has already been a topic of vigorous debate on campus this fall.

Visitors to Paul Bosch's room have long admired his drawing "The Holy Spirit." It is presented in this issue of The Semina for the first time.

With all the campus activities planned for January and the first part of February, more pages had to be added to "Campus News" than anticipated. This has had to be done even with our policy of printing only news which anticipates future campus events.

In addition to Calder Gibson and Mr. Bornemann, a special thank you for this issue goes to Bob Kelly, who also served on the feature committee, and to George Anderson, "our drama critic" - George Handley, Editor.

