

998
/56

The
Feminarian

The⁺ Seminarian

VOLUME XVII

NUMBER 4

Lawrence Hand: A MEDITATION ...	2
George Handley, Editor: THIS ISSUE ...	3
George Anderson: PERSON TO PERSON	4
Walter Hitchcock: EXPERIMENT IN "D" HALL	5
Henry Hund and Lee Mull: IMPROVING OUR CORPORATE WORSHIP	7
George Handley: A BOOKLIST OF DEVOTIONAL MATERIAL	8
Robert Grochau: A CONTINUING PARISH NEED	9
Norman Melchert: PERHAPS	12
Lee Mull, News Editor: CAMPUS NEWS	13
John Bucher: ON EXAMS AND OTHER CURRENT EVENTS	15
James Haney: HAVE YOU SEEN?	16
Edward Kappeler: INTRODUCING ...	17
Al Schrum, Sports Editor: ANGEL ANTICS	17
Paul Hoh: THE ATHENS EXPERIENCE	19
Clarence Schneider: A WINTER'S DAY	21
John Huneke: POEM	22
Paul Bosch: AN ANSWER TO "INVITATION"	23
James Haney: A MEDITATION FROM JAMES	24

COVER by Paul Bosch

ASH WEDNESDAY, 1956

Meditation...

-Lawrence Hand

If this seems to be an over-emphasis on the obvious, I beg your forgiveness. However, it has often been apparent that the obvious, simply because it is that, is overlooked. It is good then that we examine the obvious from time to time so that it does not become the obscure.

Thus, I would like to consider the obvious purpose of Lent, and in so doing reflect upon St. Paul's statement in Romans 7:24-25a, "Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!"

I suspect that Lent means many things to many people. But whether it be from the giving up of smoking or dancing to an increase in Bible reading and prayer there is one thing common to all Lenten observances. This common element is the emphasis placed upon the action of the individual; he tends to be the sole actor in Lent. It is the individual who renews his faith, who denies himself pleasures, who reads the Bible, who meditates and prays.

And because of this attitude there is an accompanying self pride and a feeling of satisfaction for what he has done. The individual becomes so important that by the end of the Lenten period he has virtually cleansed himself and made himself right with God. The result of course is that the purpose and climax of Lent loses its meaning.

Then, just what is the purpose of Lent? Why do we emphasize repentance and meditation and prayer? Lent contains all of these things because it is a period of re-examination....you as an individual do act! But why? Not so you can feel proud of your willpower, not so you can acquire a good feeling, but solely to take another good long look at yourself....To examine yourself as you as an individual stand before the Love of God in Jesus Christ. It becomes a comparison which must ultimately bring a recognition of the fact that no matter what you do -- in this period of Lent or at any other time in your life -- you have nothing to offer! For the more we come to know ~~God or ourselves~~ of His love, the more we know that we are completely helpless without Him.

As we are humbled before God, the purpose of Lent is achieved as we cry out with St. Paul, "Wretched man that I am! Who will

deliver me from this body of death?" In spite of all our Lenten "good works" they have only brought us to the point of despair.

But this is not all---we are not left in despair. We are not left to the futility of our own meager works. For though we can do nothing...God has acted! He has come to lift us out of the despair.

The purpose of Lent then is not only that we come to realize our complete dependence upon God, but that out of the depth of our sin it turns us to the love of God in Jesus Christ. As we stand in wonderment before the climax of Lent in the Cross and Resurrection, we join with St. Paul in, "Thanks be to God through Jesus Christ our Lord."

* * *

THIS ISSUE ...

... contains more original contributions than have appeared in any previous issue of The Seminarian. That is good. It is evidence of increased interest in our student publication. Thus, we are better fulfilling one of our functions ... that is, to display student opinion.

"The Seminarian's Devotional Life" is the theme of this Ash Wednesday issue. Larry Hand's meditation sets the tone. The primary reason for our devotions is pointed out in George Anderson's article, "Person to Person." Walt Hitchcock writes of a current movement on campus to improve private devotions and last year's senior class president, Bob Grochau, provokes thought on the ultimate practical consideration of the theme. Henry Hund and Lee Mull, members of this issue's feature committee, investigate our existing chapel calendar. Finally, a booklist is provided for whatever value it may add to the individual's devotional life.

Here also is poetry by John Huneke and Chic Schneider, a provoking thought raised by Norman Melchert, and timely articles by Jim Haney, Paul Hoh, and Ed Kappeler. Paul Bosch answers John Kulsar's last "Invitation." And John Bucher presents the first of what we hope will be a series of his familiar campus cartoons.

- George Handley, Editor.

PERSON TO PERSON

-H. George Anderson

Question: What do we mean by the "word of God"?

Answer: The Bible.

Question: What do we mean by the "church"?

Answer: The building where we worship God.

When I saw these answers on the test the catechumens had taken, I had to mark them wrong. The correct answers, of course, would be "Christ is the word of God" and "The church is the body of believers."

But in a deeper sense the children were right. When we, even as seminarians, use those phrases, we do mean the Bible or the building. We may hedge them a little and say that the "Word of God" is that portion of the Bible that shows us Christ, or that the "Church" is no more than its members, but by and large we continue to consider the church an organization and the Word of God a problem in exegesis.

Graduation looms ahead of us all as the great division between life "here" and life "out in the parish". It stands as a knife between the work with books and the work with problems --between things and people. But this distinction is false. We are just as concerned with people while we are in seminary as we will be later on. When we forget this fact, we make the same mistake the children did. We forget that the Christian life is strictly person-to-person.

As ministers, our task will be to stand before Christ on the one hand and the body of believers on the other, bringing them together into one flesh, so that they may become the body of Christ. All our preaching, counseling, leadership and example will seek that fusion.

We all know how embarrassing an attempted introduction can be when the introducer forgets the name of one of the parties. Seminary works to make us so familiar with both the person of Christ and the personalities of his people that we will never be awkward about introducing one to the other and never unsure about their names. All our work in the fields of Bible and Systematic Theology tends to show us Christ and his message to our generation. The Sunday assignments and our work in Practical Theology bring us face to face with the other party--the people of God. Through these channels we learn more of the persons before whom we shall one day stand.

Now is when the fatal slip occurs. Sliding away from the persons involved, we lose our way among lectures, sermons,

hospital calls, and term papers. We are right back at the Bible-and-building stage from which we started.

A little common sense could point the way out of our dilemma, for we need look no farther than everyday events to see a solution. What lawyer would defend a man before he had spoken to the prisoner? What church would call a pastor simply on the basis of third-party recommendations? In both cases an interview is necessary--without intermediaries, face to face. Similarly, seminarians must break with lecturers and supervisors if they are to know the persons with whom they shall work. We must meet Christ person-to-person, and we must know our fellows in the same way.

Prayer and sober friendship can bring the real world of Christ and His people to us now. Earnest daily conversation with God through prayer will always be the basis for a fruitful ministry. Sensing the need of your friend is the best foundation for future pastoral care.

What better time than Lent to begin a recapture of our lost personal life? Perhaps in the company of one or two friends you can share the experience of talking with God. Daily prayer with those to whom you can speak in confidence and simplicity would bring life and purpose back to your days here. There is no better way to know Christ and his way for us than through conversation with him and through consolation of our brother.

* * *

EXPERIMENT IN "D" HALL

-Walter L. Hitchcock, Jr.

In your body there is a continual process known to physiologists and biologists as metabolism. This process concerns the building up and the breaking down of the body cells. Energy is provided for the cells and the energy is burned up in our daily activities. However, almost immediately new material is assimilated to repair the waste and consequently the cells again lend themselves to the entire life process.

Seminary life is similar to this metabolic process. We, as students, quite naturally pursue academic ends. This fact in itself often injures or at least challenges our Christian convictions. We too are cells of a body. We too have energy which is often expended on papers, exams, or in our field work. New material must then be assimilated to repair each individual cell.

Evening devotions are one way in which we can be revitalized.

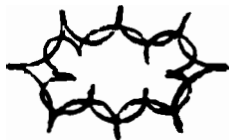
Evening devotions are supplementing the daily chapel services here on campus, and this is a healthy sign. However, in the minds of some of you, the words "evening devotions" (as well as "retreat") are a misnomer. Frankly speaking, evening devotions are thought of as being "high church." What a foolish thought! For this is exactly the time where those in attendance can listen and meditate without the disturbances of everyday life. It is a chance for several men to come together for the purpose of worshipping God in the quietness of the evening.

There is no ritual or form, but rather just an informal gathering of those who wish to return thanks to God for the blessings of the day, and to meditate upon things of good report. Usually one man will offer the meditation for the evening. This may consist of any reading that the man thinks might be efficacious for the group. It may simply be a passage from the Bible. It may be the reading of a hymn. Or it may be one of the prepared daily meditations from any one of the many available books. Meditations from Kirkegaard, by Croxall, or From Day Unto Day by Harms contain excellent material for such use. For those of you who are fortunate to be able to read a foreign language there are many such books printed in German, Swedish, etc. This meditation is followed by a period of silence.

Why silence? This permits the men to really dwell upon the "central thrust" of the meditation. It is a time when each man can evaluate his own life in light of the preceding meditation. In this way he can mentally note his own shortcomings and weaknesses. After realizing these weaknesses, it is quite natural for each man to turn to God in prayer for needed strength.

Thanksgiving, praise, and supplications are offered to God in the light of the meditation. This is the "person to person" effect which must be produced if we expect to lead others to the living body of Jesus Christ.

This, in the finest sense, is the spirit of community. You as a seminarian, "live in a glass house." This opportunity, once a night for fifteen minutes, for private devotions and fellowship within your own group, is a high point of inspiration in your personal life and the work to which you return.



The purposes of the daily chapel services are:

1. To deepen the spiritual life of the seminary community, and
2. To provide a "workshop" in which students are given the opportunity:
 - a. to become familiar with the various offices and forms of worship,
 - b. to lead the community in worship, and
 - c. to assist in the ordering of the external features necessary to that worship.

As such, this involves: the individual worshiper, the reader, the organist, the choir, the sacristan, and the sexton.

(The suggestions presented here are offered by the writers for the improvement of our corporate worship. They ask that they be accepted in this spirit --- as positive possibilities. They are in no case meant as criticisms, directed toward any individual or group.)

- I -

The Common Service Book is rich in various devotional forms; but, in general, the seminarian is limited to Matins and Vespers, with the addition of Morning and Evening Suffrages, in a set pattern, on specific days. "Variety is the spice of life" --- even in worship. Why not use The Suffrages, Morning and Evening Suffrages, The Bidding Prayer, The Litany as separate offices or in combinations? Greater variety could also be used with respect to:

1. The variable parts (propria) of The Offices:
 - a. Use of proper (seasonal) invitatory (CSB, p. 128f),
 - b. Use of proper responsory (CSB, p. 128f),
 - c. Use of various canticles (CSB, pp. 211f, 292), and
 - d. Use of the Te Deum on all lesser festivals.
2. With respect to The Service:
 - a. Use of new setting for the Kyrie,
 - b. Use of Old Testament Lessons,
 - c. Use of the Prayer of the Church with congregational responses, and
 - d. Use of the Eucharistic Prayer.
3. With respect to "The Prayer" (within the Offices for Matins and Vespers, or by themselves):
 - a. Use of the Bidding Prayer,
 - b. Use of The Litany (or another litany, cf. The Golden Litany, and others in The Man of Sorrows),
 - c. Use of The Suffrages (see others above), and

- d. In selecting their individual collects, students could be more aware of events outside of the seminary. During the heresy trials, did anyone pray for the spirit of guidance and mutual understanding? Westinghouse is still on strike! Two great presidents who guided our nation through times of crisis were born in the month of February

- II -

It is our opinion that the choir exists primarily for the leadership of the music of the services, thereby enriching the seminary's corporate worship. The possibilities here are: sung introits, graduals, responsories, liturgical anthems. More time could be spent by the choir in realizing some of these suggestions rather than preparing for outside engagements. In concerning itself with the music of the liturgy, the choir not only enriches the seminary devotions, but also its members' own understanding of these features of worship in preparation for their future ministry.

- III -

Having benefited by the preaching on Wednesday mornings, we offer two further suggestions:

1. More frequent meditations at the Thursday service of Holy Communion, and
2. A homily on lesser festivals --- dealing not only with the festival itself, but also with its present day implications.

We are aware that the above suggestions would entail greater preparations and participation on the part of the entire seminary community. But, this is necessary if we desire to improve our corporate worship. At the same time, they are in keeping with the purposes of the daily chapel services.

* * *

A BOOKLIST OF DEVOTIONAL MATERIAL

- George E. Handley, jr.

Two companion volumes which are standards and almost classic in the field of private devotions are A DIARY OF PRIVATE PRAYER and A DIARY OF READINGS, both by John Baillie (Scribners). The prayer diary is particularly edifying.

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWSS is an excellent guide for prayer in our own closets. The component parts of what our devotions might well include are outlined here. Certain phrases need to be altered in our use (e.g., "King and parliament" to "President and Congress"); but the real value of this book is in the setting of an attitude. (The Abingdon Press offers a fine small edition with Newman's translation from the Greek.)

THE MAN OF SORROWS by Albert Steinhaeuser (Augsburg) offers a day by day set of devotions on the subject of the passion of our Lord for the forty days of Lent. The pattern: Scripture, exegesis, meditation, pertinent prayer, and devotion. The emphasis: personal. Although the last section of each day's material is sometimes too sweet or "warm," this book still offers a vital experience for the devoted reader.

Two worthy "selection" volumes, presenting the "best" of Luther and Kierkegaard respectively, are: **DAY BY DAY WE MAGNIFY THEE** (Muhlenberg) offers selections from Luther's writings for daily reading according to the Church Year. A topical presentation displaying selections from the religious thought of the Danish philosopher is **MEDITATIONS FROM KIERKEGAARD** (Edited by Croxall; Westminster).

Three works of a different nature (requiring some deeper thought, no doubt!) are **THE INCARNATION OF THE WORD OF GOD** by St. Athanasius (Macmillan) and two by Kierkegaard: **WORKS OF LOVE** (Currently out of print) and **PURITY OF HEART** (Harper). But, caution: Small doses will be necessary for satisfying comprehension.

And finally, some works worthy of investigation: **THE CONFESSIONS OF ST. AUGUSTINE** (In various editions!), **THE REFORMED PASTOR** by Richard Baxter (Epworth), Besser's **THE PASSION STORY** (Augsburg), and **A SERIOUS CALL TO A DEVOUT AND HOLY LIFE** by William Law (Methuen prints one edition!).

* * *

A CONTINUING PARISH NEED

A Pastor with Personal Devotions

-The Rev. Robert E. Grochau

If a young Pastor just out of Seminary has not had an adequate personal devotional life, the need certainly becomes apparent shortly after entering the parish. When the yoke is placed upon a man as the shepherd of a flock, the need of personal

strength from our Lord is immediately upon him as never before. For the first time, a man realizes the full impact of the phrase: "set apart for the Gospel". However, the reality of this phrase is not meaningful until one has actually entered into the full Gospel ministry. It is like marriage in that until one has actually experienced it, the full meaning is never a part of him.

Being set apart for the Gospel is exactly what the words indicate, namely, you are SET APART. No matter what your actions are, to be part of the flock, you still are the shepherd and a faithful Pastor cannot escape this responsibility. When you are installed as a Pastor of a congregation, you become what the word "Pastor" means: a shepherd, and this does set you apart for your work in a parish. As one shepherd of one flock, a Pastor looks for strength to the Shepherd of the fold, our Lord and Saviour, Jesus Christ.

In a Pastor's personal devotions, self-discipline is needed if an adequate devotional life is to be pursued. The self-discipline should begin at Seminary; for once you are in the parish, it is exceedingly difficult to begin disciplining yourself in this respect. One Pastor once made this remark to me: "The easiest place to lose your religion is in the ministry." What he meant by 'religion' is not clear, but the point he had in mind apparently was this: parish work and commitments become so demanding that no time is left for a devotional life. Hence, if you do not discipline yourself to take time, there will never seem to be any available. Self-discipline must begin with you. Dare I suggest that attending Seminary chapel more frequently may help bring this devotional period into being more easily, especially when you enter the parish!

As for devotional books, the best one is still the Bible. No other devotional book has yet surpassed the scriptures themselves. The Word of God still surpasses the words of man. (Do not forget, I am writing concerning a devotional life, not a scholastic pursuit of knowledge in theology. This comes in your personal studies during the week.) Devotional books may be useful devotional aids, but do not let them replace the scriptures. Do not let a time-limited synthetic product replace the lasting genuine product. We do not replace reading from scripture in our public worship with readings from Rufus Jones; consequently, let us not do so for our basic devotional reading!

As for the best method of reading the Bible in personal devotions, everyone would have a different suggestion. Perhaps reading through one book at a time would best suit one person, or another way (which usually lengthens your devotions appreciatively) is to take a topic and use a concordance to read the sections from scripture which deal most directly with a particu-

lar topic. Just imagine what you could do with the topic "SIN!"

The Common Service Book can be used in a Pastor's personal devotions in many ways, but perhaps one way which may not have been tried is to read the lessons in one of the alternate lectionaries. Not only could this be inspirational in devotions, but it would give you a knowledge of them for future use as the appointed lessons in your parish for a year.

Needless to say, prayer is important in your devotional life. Directed prayer is usually better at the conclusion of scriptural reading, for the thoughts contained therein help eliminate repetitious prayers. Written prayers by others help in a balanced diet of prayer. Yet, whenever anyone considers prayer, one can not do other than to say that our entire life should be in a state of prayer, a state of communion with God. By living the lessons for the next Sunday upon which you will preach, this state of a God-consciousness may enter in you life more regularly.

I have purposely left out the exact time for personal devotions, for this is something which each person should decide for himself. Usually a period in the morning while at your study would be best. If the Pastor is a family man, he can not ignore the personal devotional life of his family. For family devotions, the time most appropriate is usually immediately following the evening meal when everyone is together.

Human personalities can at times become tiring and disappointing. Often you yourself as a Pastor wonder (and without being profane, for I believe our Lord has a sense of humor) whether the Lord was in His right mind when he called you to this particular task. Through an adequate and regular devotional life, questions of this nature are seen in the right perspective as you consider the work and life of the total body of Christ. He died for each of us too, frequently also disappointing servants.

* * *

COVER - ASH WEDNESDAY, 1956 ...

Several symbols are combined on our cover. Within the outlines of a Greek cross stands a Chi-Rho monogram, its top transformed into a shepherd's crook. Across the horizontal axis parades a group of worshiping apostles in attitudes of Eastern iconography.

PERHAPS

-Norman Melchert

The immense suffering around the world today in terms of hunger, cold, and disease is too well known to need emphasis. In the face of such human anguish, living like an average middle-class American becomes a real moral issue. As followers of One whose compassion for the poor and sick was overwhelming, who had not a place to lay his head, is it right to live the luxurious life of a middle-class American -- which even seminary students seem to manage?

Perhaps we ought to dedicate ourselves to a life of poverty, to dedicate ourselves to getting along on less and with less than the average American -- so that we can help the really poor.

~~But just think what this might lead to!~~ It might make us go to bed a little hungry because we set aside our evening coffee and sandwich money for people who are starving. It might lead to our deciding that we will own no car until it is really necessary, and then never a more expensive one than is really necessary. It might persuade us to keep clothes to a minimum. It might make us question the rightness of spending fifty cents on a drink, a dollar for a bottle of wine, or twenty-five cents for a pack of cigarettes. It might make us very selective in the books we buy, very cautious about how much we spend for records, for concerts or movies. Such a dedication might even bother us the rest of our lives, keeping us poor while our neighbors grow rich.

Perhaps we ought to do this -- perhaps. Does anyone here dare to leave the "perhaps" behind in action?

* * *

As darkened showers take their leave,
and the sun in golden splendor reigns,
I find myself to view the glory,
through a new, bright crystal pane.
For in the warmth I know
a strength within me burning,
To live above the dampened world,
with a love I find returning.

-Clarence Schneider

CAMPUS NEWS

In keeping with a long standing tradition, the President of the Ministerium of Pennsylvania, the Rev. Dr. Charles M. Cooper will preach this morning for the Ash Wednesday Communion Service in the chapel.

Throughout the Lenten season, other preachers at Wednesday Matins will be:

Feb. 22 - The Rev. Robert E. Horne, Pastor,
Trinity Church, Norristown.

Feb. 29 - The Rev. Dr. John W. Doberstein,
Professor of Practical Theology.

* * *

Donald Luck and Edward Hanson have been elected president and secretary respectively, of the Philadelphia Conference of the Inter-Seminary Movement.

On Thursday afternoon and evening, February 16th, eight seminaries in the Philadelphia area have been invited to a program at Mt. Airy Seminary. Following chapel and dinner, Dr. Martin P. Schmidt, visiting professor on this campus, will speak to the group on The Ecumenical Situation in Europe -- its historical background, its present condition, and its future hopes. The student body is urged to attend this Interseminary meeting.

On March 8, 9, 10, members of the Interseminary committee will attend a conference at Lancaster Seminary. This meeting of the Middle Atlantic Region is the highlight of the year. Canon Wedel, of the Washington Cathedral, and Dr. Charles Templeton, Secretary for Evangelism of the Presbyterian Church, U.S.A., will speak on the challenge of evangelism.

* * *

"A heart to heart talk about American Missions," is the way in which Dr. Paul A. Kirsch described his coming talk to the HEYER COMMISSION on Tuesday, February 21. Dr. Kirsch is the staff member in charge of Special Missions for the Board of American Missions.

On Tuesday, March 13, Dr. Frederick Nolde will speak about the relation of the United Nations to world missions, and the outlook for world missions in general.

Near the end of March, the Hoyer Commission will begin its annual drive, headed by Walter Hitchcock. This year's \$450 goal campaign will supply equipment for the Skeldon High School in British Guiana.

A SEMINAR for Lutheran seminarians, deaconess and college students will be held in Washington, D.C. from March 25-28. The seminar, jointly sponsored by the National Lutheran Council and the Lutheran Church-Missouri Synod, will have as its purpose: "to observe the federal government in operation, to discuss current issues, to clarify the relationship of Christian leaders to government in a democracy, and to appreciate the role of Christians in public life."

Participants will be responsible for their own meal and transportation expenses. Housing will be provided. Those interested in attending this seminar should contact Walter Miller. Registrations must be made by February 28.

* * *

THE SEMINARY CHOIR under the direction of Mr. R. E. Borne-man has accepted a number of Lenten concerts. In each Church, Vespers will be sung as it is done here at the Seminary. It is hoped in this manner to further a better understanding of and participation by, the host congregation in singing Vespers. Following this Office a concert will be given, consisting of numbers appropriate to Lent and to the context of the service preceding it.

On March 4, the Choir will sing at Temple Lutheran Church in Pennsauken, New Jersey. The next Sunday, March 11, the Choir will be at Immanuel Lutheran Church in Philadelphia. March 21 the Choir will sing at Holy Trinity Lutheran Church in Hudson Heights, New Jersey.

* * *

The Junior and Middle CLASSES will make the traditional trip to the Germantown Home on February 29. This is usually a Junior class function, but this year's Middle class didn't attend last year because of the renovations at the Home.

The program will begin at 3:30 PM in the main building, with the showing of a film on the program of the Home. Superintendent Walter Harrison will lead a discussion on what pastors should know about the Church's institutions, and how they can help in parish problems concerning the orphans and the aged. This discussion will not be limited to the Germantown Home. A tour of the grounds and buildings will follow. At 6 PM, dinner will be served in the main building.

If over 55 men sign up for the trip, the visit will have to be made in two shifts: the second group going on March 14.

The Senior classes from Mt. Airy and Gettysburg will make their annual tour of the Publication House on March 20. The Lancaster Pike printing plant will be visited at 10:30 AM. Following lunch, the students will tour all the departments at

* * *

At the student body meeting on February 7, the report of the STUDENT-FACULTY COMMITTEE concerning student suggestions on the seminary curriculum was accepted, and will be forwarded to the Student-Faculty Committee for consideration. The final report of the Deputation Committee's plans for publicity was also approved.

* * *

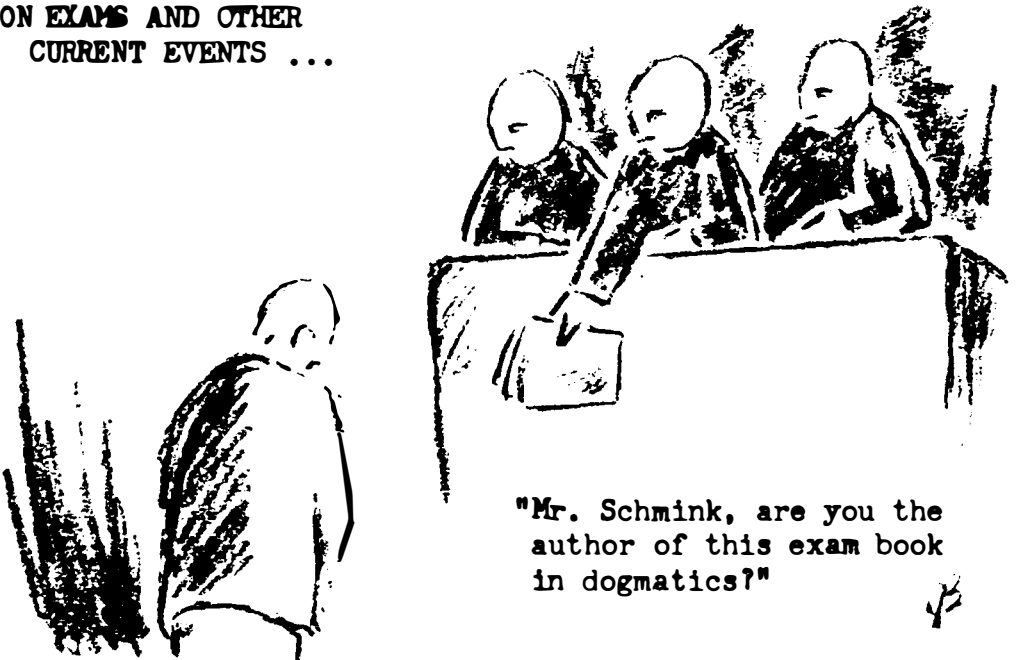
Bob Wilde, chairman of the SYMPOSIUM COMMITTEE, reports that the proposed inter-seminary debate with Gettysburg has been dropped for this year. The committee is planning to present two more programs before the end of the semester. One program, being planned for late February or early March, will deal with the work of the Luther League in America in the local congregations. It is hoped that a secretary of the Luther League will be present for this symposium. Further developments on this and the other program of the Symposium Committee will be announced shortly.

* * *

Color slides of Europe will be shown at THE WIVES CLUB MEETING February 21 by H. George Anderson, president of the seminary student body. Following the showing the monthly business meeting will be held, and refreshments will be served.

* * *

ON EXAMS AND OTHER
CURRENT EVENTS ...



"Mr. Schmink, are you the author of this exam book in dogmatics?"

*** Among the contributions made to the seminary community are the displays arranged by Miss Hort in the library rotunda. It is our hope that the following article will stimulate student interest in these displays. At the same time, we wish to express the students' gratitude to Miss Hort for her interest and efforts. -RIM.

HAVE YOU SEEN?

Do you need to "brush up" on Ancient Near Eastern Civilization for your Old Testament studies? A pleasant way to do this has been provided in a current display in the library rotunda. This is one of the fascinating and helpful exhibits which Miss Margaret Hort arranges for students who drop in at the library. Mr. Bornemann has assisted Miss Hort in this display. Other professors are called upon for advice in arranging displays which are relevant to courses they are teaching.

Correlating a display with courses offered in the seminary is only one source of inspiration for Miss Hort. During the holiday season, "Christmas in the St. Nicholas Shop" provided an interesting exhibit. The use of symbolism in paraments will be the subject of a display for the Easter season. The student who is interested in continuing his studies abroad will profit by the exhibition of materials on European universities and travel which will be featured soon. Seminarian Carl Weaver has been asked to contribute to this project.

The Philadelphia Inquirer and Chestnut Hill and Germantown newspapers helped to publicize the recent display on manuscript illumination by Mr. Ashbrook. This display, as well as the one on the history of the Bible, has attracted the interest of persons outside the seminary community. Miss Hort hopes this will be true of an arrangement she plans on the church in international affairs. Dr. O. Frederick Nolde will be consulted for this feature.

Materials for these displays have come from various sources. Collections from the library which many students never see are made available in this manner. Miss Hort intends to dust off some of the valuable primary sources of American Lutheran history for display next year.

If the Ancient Near East and ecclesiastical arts fail to interest you, Miss Hort would welcome your suggestions!

- James Haney.

INTRODUCING ...

The greater emphasis on methodology is probably the biggest difference in our seminary as compared to Lutheran seminaries in Europe, according to Dr. Martin Schmidt, Professor of Church History at the Theological Seminary at Berlin Zehlendorf. Dr. Schmidt is currently teaching in the Graduate School as part of an exchange program under the Lutheran World Federation.

"In Germany," says Dr. Schmidt, "the theological student must know Hebrew, Latin, and one modern language as well as Greek. When an instructor quotes from another language, he does not feel the need to translate into the native tongue of the student." Textbooks are often written in Latin and Greek. In America, a greater emphasis is put on practical training, whereas in Germany, this training is postponed until the student is well versed in the science of theology. "Theoretically," he says, "every pastor should be able to be a seminary professor."

Dr. Schmidt is very impressed with our "excellent" library. Both the response and the hospitality of the students have been gratifying to him. Asked about suggested improvements, Dr. Schmidt replied, "A sidewalk from Graduate Hall to the Refectory."

- Ed Kappeler.

angel antics...

The Russians may have taken first place in the Winter Olympic games, but they have nothing over the Mt. Airy "Angels" who captured their first basketball victory of the season. In spite of a smaller schedule this year, the "Angels" showed no loss in versatility as they whisked by the New Brunswick (N.J.) Reformed seminarians, 60-40.

Larry Hand ran away for scoring honors with 19 points. Runners-up: Tom "swivel-hip" Clay, 11; Ernie Smythe, 10; Don Adickes and John Kulsar, 8 each.

The second game with the New Brunswickians, originally scheduled for February 14th, has been postponed until later this season. The "Angels" traveled to Bethlehem to tackle the Moravian JV's last Thursday. (See next issue!) They also have challenged Hope Church's team, leaders in the city Lutheran league.

BADMINTON. Through the courtesy of the Wissahickon Badminton Club, seminarians can use its facilities on weekdays from 12 noon to 5 p.m., excluding Mon., Tues., Wed., between 2 and 3 p.m. So far, the Heineckens, Dick Olsen, Ern Schmidt, and John Kulczar have taken advantage of the opportunity. If interested, pick up the necessary key and equipment in Walt Hitchcock's

room, lower "D" hall, before you travel to the courts near Valley Green.

By the looks of things, Urn Schmidt and R. Olsen really slap that helpless birdie around like it were a seminary lecturer. In two consecutive games, the above mentioned "Angels" accounted for four (4) busted rackets. Badminton with a vengeance!

AROUND CAMPUS. Pinochle tournament started Feb. 12 under tutorship of "Roomies" Swanson and Waxbom. Pick up current info and results on Main Dorm gossip board.....Spring semester bowling tournament was canceled due to changes in seminary schedule. Replacing it: the 100-yard dash from classroom to coffee break in the mess hall.

John "hawk-eye" Ziegler and Walt "Mr. Athletics" Hitchcock did all they could to see the "Angels" win that first basketball game. They officiated! Rumor says they were called to the Garden to help with the NIT tournament.....See John "Duddy" Adam if you want to know how many hours till game time!

M. Luther Acker leaps with joy. Athletic Committee is buying a new tennis net.....Class Volleyball tournament as soon as the sun bakes the court. Better start getting in shape..... Ping-pong balls can be picked up at the library desk if that term paper isn't due this week.....The Big Question: "Will indoor sports decrease or increase when Spring comes 'round?"

-Al Schrum

SPORTS FLASH: Moravian JV's handed the Mt. Airy "Angels" their first loss of the season, 73-59. The teams were well-matched, playing a close game until the huge Bethlehem, Pa., court proved too grueling for "grounded Angels."

* * *

THE SEMINARIAN - George Handley, Editor; Lee Mull, News Editor; Paul Bosch, Art; Calder Gibson, Business; Al Schrum, Sports; John Adam, George Anderson, Harold Geiss, Ruth Grimes, James Haney, Henry Hund, Edward Kappeler, Robert Kelly, Milton Mann, Thomas Stennett, Morton Talbot, and Ernest Waxbom. Published six times during the school year by the Student Body of The Lutheran Theological Seminary, The Board of Student Publication and Publicity, at 7301 Germantown Avenue, Philadelphia 19, Pennsylvania. Subscription price: \$1.25 per school year.

THE ATHENS EXPERIENCE

-Paul Hoh

The ecumenical Student Conference held at Athens, Ohio, from December 27 to January 1 was more than another conference; it was an event. Bringing together 3,300 students (40% from overseas), representing 60 Protestant and Eastern Orthodox Communions in 90 nations, around the theme "Revolution and Reconciliation", this seventeenth Quadrennial Conference of the Student Volunteer Movement became not a meeting about the world Church; it was an experience of the world Church of tomorrow.

Dr. Latourette at a small luncheon the last day of the conference remarked that the full impact of this conference could not be assessed for another forty or fifty years. Robert Van Deusen writing in The Lutheran predicted that this conference will be marked as a turning-point in the whole concept of Christian missions.

The entire thought of the conference reflected a mature understanding of the concept of the world mission of the Church. This new day in missions is the product of one of the most significant decades in ~~the~~ history of the theology of missions. Under the impact of the Second World War and the social revolution around the world the Church, led by non-western Christians, has come to an understanding of missions as the job of the whole Church, in a world in which the line between Christendom and pagan lands is no longer valid. This revolution in missions was the heritage on which the conference built, and which it focused in a dramatic and exciting way, not only for the students who were there, but for the church-at-large.

The conference program moved from Tuesday through Sunday around the following daily themes:

The World in Revolution;
God Speaks in a World in Revolution;
Jesus Christ, Reconciler and Saviour of the World;
The Christian Church and Its Mission;
Christ Calls Christians Now;
Jesus Christ, Lord of a World in Revolution.

The foundation of the conference was the Bible Study taken from the first chapters of Jeremiah and the Letter to the Ephesians. At all points in the conference the platform speakers asserted that their message was not their own, but the Biblical testimony, challenging the students to look for themselves.

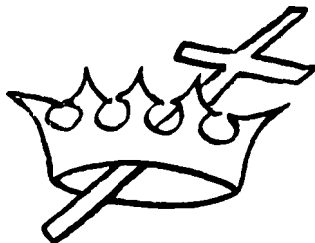
Features of the conference were the use of drama (Everyman; an adaptation of Cry the Beloved Country; and others), films like

the Martin Luther movie, area studies, periods of international cultural sharing, and so forth.

The conference experience extended for many months in both directions. An intensive study program built around hundreds of ecumenical study groups on college and university campuses across the country made for good preparation on the part of those attending the Athens meetings. The study books, Encounter With Revolution, Shock and Renewal, and Revolution and Redemtion, challenged thousands of students who never even got to Athens with statements like: "Today, however, the church is called to demonstrate within its own congregational life and fellowship the fact that all man-made barriers can be transcended. A church that accepts and reflects the many racial, ethnic, and class barriers of the surrounding community has failed to see its own immediate missionary task as a part of the Church Universal. It is very doubtful whether such racial groups can be truly called Christian churches." Study around these books and others, pointing toward the regional conferences of the United Student Christian Council scheduled for next Christmas, will go on in the months ahead.

A Communion Service was held by the Church of the Good Shepherd, in Athens, according to the Book of Common Prayer of the Protestant Episcopal Church. Close to three thousand students communed. Although there was no real unity of understanding regarding the meaning of the service, as there cannot be among the demoninations today, yet there was a unity of obedience that witnessed to the truth that before God there can be no arguments. The Greek Orthodox Church held a separate communion service New Year's morning. About one-third of the Lutheran students present communed separately at a New Year's Eve service.

Following the service, early on the morning of New Year's Day, French and German students, and Japanese, Korean, Filipino students and others from South East Asia, met in prayer for the reconciliation of their nations and peoples. These spontaneous meetings were held with so little fanfare that most of the conferees did not even know about them! They testify to the fact that students at the conference had a real encounter with revolution and reconciliation.



A WINTER'S DAY

- Clarence Schneider

The sentinels stand watch, weighted by the white adornment on their shoulders, but it really seems to cover them, to weigh them down, to protect them from - - - moving. How sad.

Somber, steady wood, they stand watch in unseemly silence.

The land compressed in white, like some constriction, a force under which all powers are impaired, withheld, thwarted;

Like some great cover, a coat that wraps around the whole of being and keeps it in.

The living now seem bleak, lifeless. The creation is now barren, existing, but not really creating.

The note-takers stand, most all the time in stolid loneliness.

Apparently steady like the sentinels, watching, compressed by that which is uncontrollable, constricted, held in by little flakes so easily shaken off.

We stand like sentinels, thinking we move but never really doing so until external winds would come.

Proud we would stand watch in somber adornment, but actually never moving, but held in by a flake of white.

Proud sentinels we'd be, standing watch in this facade, but never accepting that all true creation is abiding in the hands of God.

* * *

THE FIRST THESIS ...

"Our Lord and Master Jesus Christ, when He said, "Repent," willed that the whole life of believers should be repentance."

- M. Luther (1517)

-John G. Huneke

Hitch your wagon to a star, we once were told.
No! Remorse can only come. Unhitch, we're told.

Far sway and long ago there was a star.
You say, What matters that to me?

The star was bright and moved across the sky
to lead men in the night
To lead men to the place where there was light.

God and man as one, as helpless babe
that cries for mother's milk and warmth.

His name! His name is Jesus, Jesus of Nazareth.

God Almighty on the earth yet helpless,
diapered in a crib.
Oh, how long, how very long it took for him to come.

Hitch your wagon to a star, and that the star
of Bethlehem.

Jesus is come, and God is like him
Good and kind, the gracious One.

Life is caught in a spider's web.
The things I would, I cannot.
The things I can, I do not.
What help is there in me? Woe is me!

There is another voice, the Other:
Thy sin is forgiven!
Well done thou good and faithful servant.

There rings a song in the night.
My heart is light. My mind is gay.

Jesus is Christ, is Lord indeed!

The two-edged sword, both judgment and forgiveness
Shine bright in his true light.

Oh, hitch your wagon to that star of Bethlehem
tonight.

Some conclusions extended from JK's "Invitation" in the Advent '55 issue of The Seminarian: "How is God Related to Human History?"

a. "...Man makes history, still...without God, man could not be." If JK by this statement means that God's position in history is only as Philosophical Ground for man's decision and action, that God enters into my history only as Divine Prop for my meta-physical speculations, then this I understand to be the God of the Deist and not the God of the Christian nor my God. But if the statement means to assert that God in every moment interrupts my life with unnumbered and unimagined gifts, then this is the Christian God, who allows my history by giving each breath I draw as a special gift, by swelling the seed in the earth to give me food, who holds together my scattering molecules moment by moment, and snatches me back from annihilation at each flicker of the eye; if this is what JK means then we agree.

b. "God does not act directly in history...God acts through man..." If this statement means to say that God acts in history only through and because of human consent, then I take this to be presumption on man's part. It is the record of history that God's work is done precisely in spite of man's fumbling efforts, not because of them, that whatever good does come through the ages is the result of God's gracious persistence and not the result of man's willing consent. Furthermore, if the statement means that God never at any time has acted in history decisively out of his independent will, then I take this to be a contradiction to the witness of revelation. The writers of the Pentateuch wrote out of assurance that God has acted in history. The OT prophets wrote convinced that God was the chief actor in history, compelling them to write. The authors of the NT gospels and epistles were convinced that in the incarnation God had acted decisively in history. And the church throughout the ages, including my church and including me believes that God has interrupted history in his purpose of love. But if this statement means to assert that God always chooses to mediate his revelation, hiding his glory behind a mask which thus serves graciously to preserve man's freedom to reject him, then we agree.

-Paul F. Bosch

* * *

Almighty and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, Thy Son, our Lord. Amen.

A MEDITATION FROM JAMES

-James L. Haney

"So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire! And the tongue is a fire.....With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. From the same mouth come blessing and cursing. My brethren, this ought not to be so." James 3:5-6, 10-11.

Every autumn business men on their way to work, tourists, and Sunday afternoon pleasure riders see painted on billboards the admonition, "Prevent Forest Fires!" The words are written in flaming red on a background of forest green. Everyone remembers the coolness of the majestic forest he drove through during last summer's vacation, or the beauty of the mountains wrapped in fall colors.

Along with these memories also goes the recollection of the starkness of barren hillsides broken only by blackened stumps. Even though we all remember these sights someone will carelessly toss a smoldering cigarette out of a car window. Someone else will think that his campfire really isn't dangerous, and beautiful forests continue to become grey ashes.

"And the tongue is a fire." By the careless tossing around of information we can injure those persons around us to the extent that a God-given personality becomes only a heap of grey ashes. We like to think that it is never the little spark from our campfire that starts the conflagration.....but it is! Someone hears all that our tongues say.

Let us not teach falsely and start a fire that consumes a whole forest. This does not imply you should play the role of "the silent one;" for the knowledge of the use of the tongue, as the use of fire, is a gift from God and is to be used. Our right use of this fire is as a means of expressing love to God through our love for one another and for being teachers of the truth. This is the campfire which gives out warmth and provides the well-cooked meal, but does not let out the sparks which start a forest fire.

+ + +