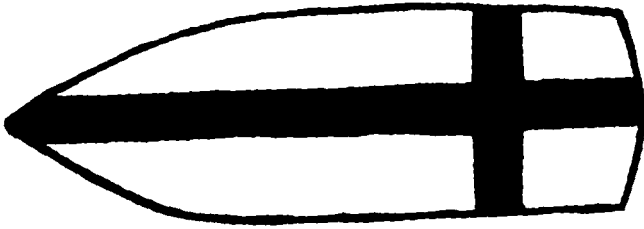


Ein feste Burg ist unser Gott



The
Feminarian

The Seminary

"A Journal Devoted to Student Expression"

Volume XVIII

NUMBER 1

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THE FESTIVAL OF THE REFORMATION

IN THIS ISSUE...

Volume XVIII, Number 1, of The Seminarian lies open before you. We hope that on its pages you will find articles of interest, topics for discussion, and sufficient material for an occasional chuckle, a deep thought, a raised eyebrow, an appealing idea, a bowed head, and maybe even a cry of disagreement. If these are your responses, we of the staff will know that this first issue is a success.

The tone of this issue has been sounded by John Bucher's cover with its Reformation symbolism. The theme, "A Call to Serve," is struck by Norm Melchert's sharp analysis of Luther's social concern. Six articles then carry out the theme and, with melodic variations, form a symphonic orchestration.

Dick Miller, who worked this past summer with the Ministerium's inner missions board, explains the need for serving our struggling brothers. Don Luck examines recent ULCA convention action towards revitalizing the diaconate, and adds some timely suggestions. John Adam hits a sharp note in evaluating the seminarian's call to serve as a student.

After spending his summer months studying industrial relations in Chicago, Dick Niebanck explains the church's opportunity to serve the workingman, and tells us of the unique seminar in which he participated. Don Safford, fresh from interning, evaluates the program as he sees it. Rounding out the theme discussion, Art Anderson steps back into time and takes us for a little trip to visit "summertime servants."

Following some timely news reports, Hal Geiss looks over the campus sports situation and reveals who is doing what when he should be studying.

The results of the campus political poll come to you expecting that shout of joyous exaltation -- or that groan of dark despair. Ed Gibbs plays the part of a bookworm as he crawls "on the bookshelf" and discovers some new volumes. Manfred Fleischer brightens this issue with a poem.

It's all right here in your hands now -- and we hope you will treat it kindly. Your criticisms, ideas, suggestions -- written or spoken -- are expected. Only in that way will The Seminarian be able to build from this foundation. -Al Schrum

* * * * *

Almighty God, Who, through the preaching of Thy servants, the blessed Reformers, hast caused the light of the Gospel to shine forth: Grant, we beseech Thee, that, knowing its saving power, we may faithfully guard and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of Thy holy Name; through Jesus Christ, Thy Son, our Lord. Amen.

GREETINGS FROM DR. BAGGER...

I doubt whether anyone went away from Harrisburg and the 20th biennial convention of the United Lutheran Church in America feeling that everything, just everything, had gone as he might have wanted. But it was a good convention at that and certainly two facts stand out. The one is that our church is definitely doing a great work, under the blessing of God, and the other is that we need more workers in almost every area.

Fortunate, therefore, the man who finds himself "called to serve." The church's burgeoning plans and the long necrology alike give evidence that there is and will be a place for him -- and work for him. This should be reassuring. But it should also be stimulating. The one thing that it may not be is relaxing.

Rather should it come as a prod to spirit and mind as well. These days of preparation are all too few and fleeting. We must use them well -- drawing nearer to God and crowding our minds to capacity. In this we must help one another, and in that helping we shall help ourselves, too.

The year is well begun. May it prove a good one for us all. And though we may find ourselves tired in our work, let us hope we never tire of it.

-- Henry H. Bagger

"A CALL TO SERVE"

LUTHER AND SOCIAL ACTION

-- Norman Melchert

From the act of posting the theses to his last act in life-- an attempt at arbitration in a mining property conflict--Luther was engaged in thinking through, talking about, and acting in the social life of his time. As George Forell says, "Luther's entire life was social action, i.e., a conscious attempt to influence the society of which he was a part and the orders or organisms which...made up society." It was before the revolution in him that he was a monk!

It is true that man is justified "by grace through faith without the works of the law." But perhaps the Episcopalians have been more true to Luther than we in their standard formula: "justification by grace through faith unto good works."

Good works are for Luther the "distinction and proof dividing true faith and false or counterfeit faith--where faith is true it shows itself in life, but the false faith uses the same name, word, and fame, but has no result." True faith is always "faith active in love."

As surely as harvest follows seed time do good works follow faith. And good works are social actions by definition. Listen as Luther says, "If you find a work in you by which you benefit God or His saints or yourself and not your neighbor, know that such a work is not good." And further: "It is there in the needy neighbor God is to be found and loved, there He is to be served and ministered to...so that the commandment of the love of God is brought down in its entirety into the love of the neighbor... For this was the reason why He put off the form of God and took on the form of a servant, that He might draw down our love for Him and fasten it on our neighbor."

And, lest we fall short of the breadth of Luther, we dare not limit good works to inter-personal actions. It is in the spheres of politics and economics--as well as that of personal relations--where the Christian is to be active. To this Luther witnessed by word and life. State and economic structure are also creations of God and, as such, dare not be shunned or neglected by the Christian.

It is within these spheres that we must live out the great commandment. Therefore--as Christians and Lutherans--we cannot leave action in these spheres to the non-Christian.

At the Reformation Festival it is fitting that we look back to the Reformer. And we might well measure our understanding of the gospel's social meaning against the manifold implications which Martin Luther found in that same gospel. In this age it is we who are "called to serve."

A CALL TO SERVE...

...IN INNER MISSIONS

-- Richard G. Miller, Jr.

"...And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'"

-- Matthew 25:40 (RSV)

In his poem, A Manhattan Christmas Eve, Vincent Burns draws a word picture of a destitute family--father, mother, and newborn son--evicted from their squalid dwelling on Christmas Eve.

It is a truly tragic picture until a ray of selfless giving enters the scene. As the lines of the stanzas unfold, we see the assembled onlookers giving of their own that parents and child might not want. The poet did not choose to relate the incidents which befell these people when Christmas had passed. However, one would suppose that the road upward was difficult-- unless someone was particularly concerned about them.

With increasing awareness of her responsibility, the church today is assuming that role of "someone." Nor has this awareness remained on the discussion level. For we have come to realize that being "called to serve" our less fortunate brothers includes more than spiritual prattlings. And yet, while the church is now fulfilling its social ministry on a larger scale than ever, most of us remain deplorably unaware of what is being done.

One of the oldest organs of the Lutheran Church to be concerned solely with the human needs of people is part of the Ministerium of Pennsylvania. Its name--the Board of Inner Missions. Although a few men from seminary are privileged to serve within its framework each year, the majority of us are unaware of its full program. We might say, in fact, that we know little about the social welfare work of any of our synodical bodies.

Keeping in mind the services of other synods also, let us briefly survey the needs filled by the Ministerium's Board of Inner Missions. Established in 1923, it ministers today to many who might otherwise be forgotten. The aged person, the homeless child, the seaman, the prisoner, the deaf and blind, the mentally retarded--none are turned away. Under the consecrated care of clergy and laity, the healing ministry of Christ is continued as these people realize more fully the implications of their "priesthood." Those who have witnessed the joy of a child who thought he had been forgotten at Christmas time, or those who have seen the lines of care disappear on the face of one hearing God's word, find themselves closer to their Lord as they reflect a fraction of his love for them.

As future pastors, it seems hardly too early for us to realize that the man in the pew is not the only person to whom we must minister. Our footsteps will lead to sickbeds, to broken homes, to poverty-stricken families, to the prison cell. The church, it is true, has felt "called to serve" by institutionalized means. But the seminarian dare not forget the personal opportunity of pastor--and layman--to help a struggling brother. For, as A Manhattan Christmas Eve concludes:

"Wherever is woe and want and need
Some Soul lifts a gift of grace
To lend a hand where stricken hearts bleed
There our God unveils His face."

-- Donald G. Luck

Some say the deaconess movement is through in America. Others, while not so rash in their opinions, agree that it is having difficulty. Why?

A glance at history will show that the growth of the deaconess movement paralleled, in fact was an integral part of, the great social mission outreach of the church in the 19th century. Few know that Florence Nightingale, the "first" nurse, received her training from the German deaconesses. That is why European nurses are still called "sisters" today. But what has happened since then in America?

In the first place, modern American women, while they might have a deep humanitarian concern do not want to submit to a vow of celibacy. With the old Victorian bugaboo of sex destroyed, they want to marry, have children, raise a family, and love all of it. In Germany, where the women greatly outnumber the men because of the wars, there still is an interest in full-time diaconic service. Not so in America.

Secondly, and most important, there have been great social changes in the modern world. The state has taken over most of the charitable work formerly handled by the church alone. Because of a greater source of funds and a wider field in which to select and train personnel, the state can offer a broader opportunity for humanitarian service than the church. Therefore, many women have chosen careers in nursing, teaching, psychiatric and social work outside the church.

What does it all mean? It means that the deaconess program of the Lutheran Church in America needs re-examination and revision.

At the recent Harrisburg convention, concern was shown in two reports. The first was that of the Commission on Organizational Structure. It recommended that a special committee be appointed to investigate the whole problem of the diaconate and present its findings and recommendations at the 1958 convention.

The Board of Deaconess Work also presented a report suggesting the adoption of a special one year program for women volunteers. They would be trained in a three week period and would serve a full year in diaconate work. In this way, open posts would be filled and more women would be given a chance to investigate the diaconate as a life's career.

The recommendations of the Commission and the Board were adopted by the convention. But what untapped resources still remain to be discovered by the church?

The suggestion of one year volunteers is a step in the right direction and is to be commended. But what of part-time trained Christian service? Many women are in a position to give partial service--several hours each day or a day each week--to such work. They could fill the church's need for workers of all types: clerical and social workers, lay visitors for visitation of the sick and aged, workers in day-time nurseries, directors of teacher-training programs, directors of expectant mother's classes.

But the average housewife or career woman is only one resource. The greatest wealth of the church lies in the experience, ability, interest, and time of retired Christians, male and female.

Here we seek to establish programs for the "senior citizens" of the church. What better program could there be than the service of others! Potential lay evangelists and teachers, part-time nurses and clerical workers, congregational business directors and assistant administrators await the discovery of the church. Granted the church should be prudent and discerning in the qualifications of such personnel--but a job could be found for everyone.

Stop programs for quilting bees and checker games! Point these people to the needs of others. Train them in necessary techniques. And they will revitalize the diaconate of the modern American church.

A CALL TO SERVE...

...AS SEMINARIANS

-- John Adam

Dear Brothers,

Down through the centuries men have been called by God to serve him. The great figures of the Old Testament: Moses, Samuel, Elijah, Hosea, Isaiah, and the other prophets all were called to serve. In the New Testament the apostles and disciples of which we are a continuing line were likewise called. We too, without exception, it is hoped, have been called to serve God by being "Servants of the Word," to proclaim the gospel of Jesus Christ.

Where and how the call has come to each one of us is some-

thing only the individual knows. No one else can witness to the fact that you have heard the call to "Come and follow me" and "walk even as he walked." One thing on which we can agree is that it is the work of the Holy Spirit. It is he who taps on the shoulder and says, "Come brother, I will guide you and help you along the way."

Your answer to this call is evidenced by your presence here, where those who have heard the call have gathered to live and learn together the fundamentals needed for the task ahead. Under the glare of the spotlight of self-criticism we can rightly ask, "Are we trying to measure up to the implications contained in our calling?"

There is no need to belabor the basic obligation of being in seminary to learn. The studies offered are given to us as the breakthrough into wide areas of learning. As intelligent men it is expected we will continue to grow in knowledge when we leave seminary. Unfortunately, we nearly all fall short in our studies, more often than not letting the "old Adam" win another round in the fight. Needless to say, it's time that the "new Adam" got into the game by our facing up to the call, confessing that we have strayed from it. Remember that confession is good for the soul.

Confession? What is this, a "high church" propaganda blast? Now there's a dandy morsel for you! About "high church" and "low church," I would like to say a few words.

If this isn't a deplorable situation, then I haven't seen one. We agree that we have come here to learn. "No one knows it all," we are ready to say. Yet what is the topic of so many conversations? The "high church-low church" routine, of course, with authoritative pronouncements coming from both sides. How the emotions get a workout here! No attempts at even trying to understand the other side's position, but rather letting the emotions run rampant. Satan must be having a good chuckle over this "great" controversy, won't you agree? Here we are wasting valuable hours discussing what: "He doesn't turn the right way at the altar! He made the sign of the cross? Why isn't he in Rome? He doesn't wear a collar? He burns candles and has a crucifix? What is he -- a Papist?" And so it goes ad infinitum!!!

Can I make one plea? Let's get serious and begin to have understanding. Yes, "I am thy servant, give me understanding," not only about Thee, O Lord, but about all things. If what one person has said is true--"If it wasn't for the high church-low church argument many seminarians would have nothing to talk

being "soaked" in it. Have you thought of setting aside some time to discuss theology? And brother, don't protest saying you know nothing, for when you confess "I believe in God the Father ..." you have some kind of a theology, I assure you. Tell your roommate what you think and go from there. Or discuss the Bible--the old book which is perennially new.

What does all this have to do with serving? A great deal, I'm afraid, for we must grow in the realization that we have been "called to serve." We have freely accepted the invitation to come and follow--and actually to be a slave of our Lord Jesus Christ. We are submitting ourselves to him with the prayer, "Let me serve, O Lord, wherever thou wilt." And yet, are we willing to go where the Holy Spirit directs? Or are we fighting the Holy Spirit once again, preferring to dictate even as we did before we hear his call?

Let us be open minded about where we can work in the vineyard. The work is hard and there is much of it. Although we want to conquer the world for Christ to the glory of God, will we go where the Spirit directs? Will we go forth proclaiming the gospel, or are we going to be wishy-washy? Yes, wishy-washy, by being respectable--and not the servant telling the world the news of the cross and its message of salvation which confounds the wise.

Forgive me if you are offended, but forget not that I too am guilty. To be a servant in the ministry of the gospel we need to be prepared not only intellectually, but spiritually. Even with our imperfections we have been called to serve God as servants. Come, let us go and serve, knowing we may never be fully ready, but willing to grow in the wisdom and knowledge of Him.

Respectfully,
Your Brother

A CALL TO SERVE...

...THE WORKINGMAN

-- Richard J. Niebanck

Last summer it was my privilege to participate in an industrial seminar for ministerial students at the McCormick (Presbyterian) Theological Seminary in Chicago. The program combined work experience in various industries (ranging from steel-making to meter-reading, from processing food to selling Fuller brushes) and discussions with experts in urban sociology, labor relations, and community service. Perhaps most important was the informal sharing by the seminarians of their job expe-

As I look back upon the summer, I see three general headings under which our learning may be classified, to wit, the church in relation to the social order, the church and the individual workingman, and the self-understanding of the minister in the industrial-urban situation. In dwelling upon each of these headings I do not propose to solve any riddles but rather to describe the way in which I see the industrial-urban situation after a fairly intensive encounter with it.

(1) The church and the social order.

We talked at great length in Chicago about the idea of "social justice." Our problem lay in the attempt to discover when and how the church is to speak to political and social questions. We found that the issues of today are not so plain as they appear to have been in the early days of the "social gospel." In the leveling-off that characterizes the present, it is increasingly difficult to speak in terms of class struggle and gross exploitation. On the other hand, with the spread of material prosperity throughout all the levels of society, it is often hard to remember that the poor are yet with us.

Walter Rauschenbusch* once said that the task of the church is "to treat social and political questions just as far as there is righteousness and love in them. If it is a question of utility, it does not concern the church." Our task today is to discover where the cause of "righteousness and love" is best served. No longer can we simply side with the downtrodden laborer because the laborer is becoming less and less downtrodden.

During the course of the summer a number of us were thrown out of work because of the steel strike. Here, we concluded, was no radical class-conflict. Rather, it seemed to be an example of the momentary failure of two equals to achieve a bargain. The conduct of the steel strike demonstrated that while the maintenance of a proper balance of freedom, responsibility, power and justice is bound to have its fluctuations, there can be such a balance in which both the freedom of the bargaining agents and the public welfare are preserved.

In what capacity is the church then to serve in industrial relations? Our general conclusion was that, when the freedom-responsibility balance is kept, the church ought to direct its efforts elsewhere. But then what is its stand in the case of a Kohler or Westinghouse-type strike? Does it take sides, or does it attempt to use its good offices in conciliation? Undoubtedly the answer depends upon the facts of each case. What is important here is the realization that the church cannot ignore issues such as these. Rather, it must find our all it

* Quoted in The City Church, Sept-Oct, 1956, page 11.

can about what is involved and then take an intelligent stand, in keeping with the will of God for the moment.

(2) The church and the individual workingman.

Even when there are no heated issues to be addressed, the church will find that a knowledge of social and economic conditions can help in an understanding of individuals whose lives and attitudes are moulded by such super-personal forces. The pastor's ability to sympathize with a workingman's attitudes will be a strong indication that the church is interested in men as more than potential contributors to the treasury.

Perhaps the biggest factor complicating a fuller understanding of the individual is the compartmentalization of life. A man lives in two main compartments (subdivided differently for each person), namely the compartments of job and of leisure. In most cases the minister knows little of a man's life in the first compartment. He is unacquainted with the relationship of a worker to his foreman, with grievance procedures, or with time-studies. He has little first-hand experience with automation and its denial of creativity to the worker. And so, the average minister is at a loss when it comes to proclaiming a doctrine of work and vocation that has any semblance of reality.

Several of us in the Chicago seminar attempted to construct a doctrine of work and vocation which would orient the job-compartment toward the leisure-compartment to the end that the two might be reunited into a whole life, the center of which would be the home and community. Our reasoning was: (a) that a man's vocation is basically to be "Christ to his neighbor"; (b) that this vocation is carried out in inter-personal relations; (c) that the most fruitful field for creating genuinely Christian relationships is in the home, the church and the community; (d) that a man should therefore be encouraged to do his work well, not only for the general good of society, but also, and more especially, for the support of the relations which are created and nurtured in his leisure time. This approach seemed particularly valid in the light of the depersonalization of work, the increase in leisure time, and the need (as seen for instance in the increase of juvenile delinquency) for a restored family and community.

There were some persons, however, who thought that this approach, with its attention to leisure, leaves a vacuum as far as the job itself is concerned and, rather than reintegrating the job with the rest of life, tends to isolate it all the more.

(3) The self-understanding of the industrial-urban minister.

It was in order to become directly acquainted with the worker in his job-compartment that we worked in industrial

plants last summer. I, for instance, discovered how difficult it is for a Christian to make an explicit, verbal witness on the job. More than that, however, I discovered how easy it is for a person to become ungrateful in rather drab, routine work.

Our learning was not confined to the observation of others, however. I doubt that any one of us left his job without a deeper understanding of himself. We found generally that all of us, ministers and industrial workers alike, are made of the same basic stuff, have similar hopes and fears, and are caught in the same self-contradiction. We learned a little of what it is to drag from day to day in a despair that knows not itself.

It has not been my purpose here to outline specific ways in which the church can minister effectively to the industrial worker. I have not progressed very far that way in my own thinking. What I do want to emphasize is this: that before we can outline a plan of attack, we, as churches and as individual leaders, must take every opportunity to learn what are the factors involved. Industrial seminars provide excellent opportunities for such learning; so do urban missions. But whatever direction our learning takes, it must be learning that comes of living in contact with the situations studied. Only thus can we understand the condition to be addressed and ourselves in relation to it.

A CALL TO SERVE...

...THROUGH INTERNSHIP

-- Donald E. Safford

When the matter of internship is mentioned, one of the first questions raised -- and the one that stands above all others -- is: "What can this program do for me?" "What can I get out of it?" But these are rather selfish questions concerned primarily with "me" and "mine." While it is true that the individual is confronted with the possibility of personal assurance, the deeper question must be asked also: "How does this program serve the church?"

First, the program serves by providing the church with men, who upon their graduation from the seminary community have had the experience of working and living in an actual parish situation, and who have dealt with most of the phases of church life during the course of their internship. They have met the situations of the parish as they have been confronted with them and they have learned how to handle -- or how not to handle -- them. The program, of course, deems the former to be most profitable.

Secondly, the internship program serves to supplement the

STUDENT DIRECTORY

This directory of the student body lists home addresses. The information will be helpful in many respects, including annual Christmas card mailing. Addresses are alphabetical, according to classes.

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Wedemeyer, Gustave, Jr. 716 Van Nest Ave., Bronx 62, N.Y.
Wehrmeister, Klaus. 55 Tiemann Place, New York 27, New York
Werner, Carl. 511 Amsterdam Ave., New York 24, New York
Worth, John. 3 West Church St., Bethlehem, Pa.
Ziedonis, Arvids, Jr. 316 N. Lemi St., Lancaster, Pa.

Class of January, 1959

Ottway, Kurt, Jr. 1693 Grove St., Brooklyn 37, New York

Class of May, 1959

Bornemann, Peter. 6806 Quincy St., Philadelphia 19, Pa.
Brown, Donald. 6736 Sprague St., Philadelphia 19, Pa.
Cheek, Dean. River Crest, Mont Clare, Pennsylvania.
Edwards, Richard. 422 S. River St., Wilkes-Barre, Pa.
Fieldstadt, Kenneth. 142-21 122 Ave., Jamiaca 36, N.Y.
Fleischer, Manfred. 7301 Germantown Ave., Philadelphia 19, Pa.
Frank, Harry. 542 W. Ellet St., Philadelphia 19, Pa.
Garrity, Paul. 856 State Street, New Haven, Conn.
Gesler, Albert, Jr. 940 E. 22nd St., Erie, Pa.
Godshall, C. David. 132 Chestnut St., Spring City, Pa.
Gulliford, Roy. 5437 Oakland St., Philadelphia 24, Pa.
Gunther, James. 330 N. 41st St., Philadelphia 4, Pa.
Hanson, Allen. 132-50 58th Rd., Flushing 55, New York
Heil, William, Jr. 121 Lincoln St., Meriden, Conn.
Johnson, John. 6701 Creshelm Rd., Philadelphia 19, Pa.
Keys, Robert. 1230 Tilghman St., Allentown, Pa.
Kimm, Edwin. 522 W. Lake Ave., Herkimer, New York
Kinard, John. 122 E. Gorgas Lane, Philadelphia 19, Pa.
Klinger, Arlen. 91 B St, Carlisle, Pa.
Long, George. 1632 Taylor Ave., Utica 3, New York
McIlvried, David. 8723 Highland Road, Pittsburgh 37, Pa.
Mertzlufft, Paul. 86 Colfax Ave., Buffalo 15, New York
Miller, Richard, Jr. 1434 Turner St., Allentown, Pa.
Miller, Richard E. Main St., Centerport, Pennsylvania.
Mylnar, John. 39-64 57th St., Woodside 77, L.I., N.Y.
Mocko, George. 15 E. Mermaid Lane, Philadelphia 18, Pa.
Mugavero, Thomas. 61-67 79th St., Middle Village 79, N.Y.
Olin, Carl, Jr. 99 Briarwood Dr., West Seneca 24, New York
Peters, Louis. 1309 Morton Ave., Des Moines 16, Iowa

Pfadenhauer, Paul. 86-76 208th St., Queens Village 29, N.Y.
Pohlhaus, Ernest. 946 W. Lycoming St., Philadelphia 40, Pa.
Reimet, Walter, Jr. 734 ~~W. 21st St.~~, Philadelphia 38, Pa.
Richards, Elton. 516 S. Orange St., Media, Pennsylvania
Roderick, Roy. 1184 Nelson Ave., New York 52, New York
Romolo, Louis. 1057 Pennington Rd., Trenton 8, New Jersey
Schick, Edgar. 124 Pelham Road, Philadelphia 19, Pa.
Schlegel, Richard. Valley View, Pennsylvania
Schueltz, John. 510 Conewango Ave., Warren, Pa.
Schumann, Walter. Box 112, Downingtown, Pa.
Seibold, Robert. 15 Miles Rd, East Amherst, N.Y.
Shemenske, Richard. Beach Rd., Wolcott 12, Conn.
Shupp, Floyd. 227 Cameron St., Plymouth, Pa.
Sigel, Charles. 2952 N. Fairhill St., Philadelphia 33, Pa.
Slegel, Robert. 70 Manor Ave., Oaklyn 6, New Jersey
Sunderland, William. 4428 N. Marshall St., Philadelphia 40, Pa.
Truby, William. 108 Nebraska Dr., New Kensington, Pa.
Von Borstel, Edwin, Jr. 108 E. Moreland Ave., Philadelphia 18, Pa
Walker, Brooke. 1602 Ditmas Ave., Brooklyn 26, New York
Weinreich, Ernest. 182 5th Ave., Brooklyn 17, New York
Wert, Donald. 409 Howertown Rd., Catasauqua, Pa.
Wiediger, Carl. 1218 Steuben St., Utica, New York

Unclassified Students

Ishii, Masami. Graduate Hall, 7301 Germantown Ave., Phila. 19, Pa.
Kennedy, James, Jr. 334 East Allens Lane, Philadelphia 19, Pa.
Steinbruck, John. 714 Glenview St., Philadelphia 11, Pa.

Interning, 1956-57

Haney, James. Box 58, Charlotte Amalie, St. Thomas,
Virgin Islands, U.S.A.
Mull, Lee. Trinity Evangelical Lutheran Church, 331 Weldon
Street, Latrobe, Pennsylvania
Strickler, Luther, III. Lutheran Church, Oak and College
Avenue, Ithaca, New York

Leave of absence, 1956-57

Fischetti, Frank. 2056 59th St., Brooklyn 4, New York
Goetz, Robert. 178-11 Anderson Rd., Springfield Gardens 13, N.Y.
Hershey, William. 322 N. Forrest St., York, Pennsylvania
Long, Raymond. 45 Reynolds St., Staten Island 5, New York
Piehler, Herbert. 87 Stone Ave., East Patterson, New Jersey

already existing academic program which is offered during the years at seminary -- a program which is unable to involve itself heavily with the technicalities of specific parish problems and situations without running the risk of sacrificing much of the academic. So the internship seeks to round out the seminarian's training by buttressing the points which will provide for a well-rounded preparation of the individual, which in turn will make itself manifest in the ministry of the church to its people.

Thirdly, it is rather obvious that in most cases it takes the newly ordained man something like a year to become adjusted to parish life. It is also during this time that he must bear the full responsibilities for his errors as well as his successes. This is generally accomplished without the aid of any close supervision. Yes, he learns by doing, but all too frequently this may bring him near the end of his wits -- and the congregation near the end of their collective patience. This pitfall is fortunately circumvented by the internship, since supervision -- as well as responsibility -- is removed from the intern and taken by the pastor who vicariously assumes the ulcers and pain, thus sparing the congregation of the future. Foremost, the program provides an opportunity for the intern to learn how to serve the church successfully.

Ideally, the object of the seminary is to turn out men for the ministry who are well-rounded, adaptable, and capable of pursuing the program of the parish successfully and effectively. The internship is no substitute for the academic program offered here, but a supplementary experience which seeks to help the intern put the academic into practical terms in the hope that our future pastors will thereby be better equipped to lead the Flock of Christ.

A CALL TO SERVE...

...DURING SUMMER MONTHS

-- Arthur L. Anderson

"A Call to Serve" is an apt theme for this issue of The Seminarian. Taken seriously throughout the year, it will make us more self-conscious about such questions as, "Why are we here?" and "What are we doing?" Interesting, too, though, is what have we been doing -- last summer for example?

Our lives are circumscribed here at seminary. How about during the summer months? The many friends we know during the school year -- where do they disappear to in the spring? What happens in the interim between spring and fall? Let's go back a few months...

To find out we must hop a charter plane which will take us not just around the eastern states, or even the entire country. We must bridge the Atlantic as well. Sunday morning, June 10, 1956, in pulpits from Los Angeles to Nantucket, 41 Mt. Airy men are ascending Lutheran pulpits. Three days later, Europe, a seminarian manages a theological gaze at a Roualt display in a Paris gallery. Back in the States, a foggy July morning, a seminarian stands checking the passenger list on a Great Lake's liner. Pittsburgh, a student looks wistfully at a group of steel strike pickets--how long will it last? New York, chug, chug, chug, a bull dozer buries its blade in a mound of dirt; the cat-skinner is a senior.

Chicago, Detroit, Pittsburg, Boston, ka-chink, a time clock punches 8 a.m. on the time cards and 30 seminarians go to their lathes, their brooms, their punch-presses and the endless production line. 1:30 p.m., Suburbia, a seminarian-landscaper finishes laying his last roll of sod. Down the street a truck pulls up and a classmate delivers an automatic washer to a new home. Inner city, a social worker interviews a family in which the father has died. The social worker is a middler. New Hampshire, 10 p.m., a seminarian program director is briefing his counsellors on the next day's activity in camp.

And where does it end? Many weeks later when in Hagan Hall you stand registering for the new semester. You see an old friend. You say, "Hi, how are you? Good to see you again. Have a good summer?" The friend replies, "Yeh, it was O.K."

But the "O.K." is not the ultima of our summertime excursion. Our trip tells us something, indeed many things. It says that seminarians work at jobs in the summer as diverse as the American labor market. Each student did something unique. If more than one student worked as a summer intern, they worked in different situations and in varying capacities. If more than one student went to Europe, they went to different places and for different reasons. All told, there are 34 different general areas in which seminarians were employed this past summer.

"What mean these stones?" Seminarians worked where they did for money, for experience--usually for both. While in most cases it was fairly undeliberate, the summer labor scene of Mt. Airy's students embodies in a real way the content of our theme, "A Call to Serve."

There is something refreshing in that 80 percent of the summer jobs were non-ecclesiastical. We will all have plenty of time to develop ecclesiastical stuffiness. On the other hand, there is nothing that will shake stuffiness out of one faster than eight hours over a jack-hammer.

Refreshing too, though, are the reasons why 20 percent of the men chose summer internships, supplying, and chaplaincy programs--sheer lack of experience, and a concern to find out, "Just what is the local church all about?"

Truly there is a curious embodiment of our theme in the work of Mt. Airy's students this past summer. In the stuff of their lives was the usual strange mixture of self interest and "A Call to Serve."

CAMPUS NEWS

This year marks the second largest junior class enrollment in Mt. Airy's history, announced Mr. John A. Kaufmann, registrar. The total of 54 incoming juniors is second only to the 63 admitted in 1950. Total of new students this year was boosted, however, with the admission of three middlers, one senior, and one part-time student.

Of seven synods represented, New York and New England ranks first with 24 students, while the Ministerium of Pennsylvania is second with 20. From Pittsburgh Synod there are five; from New Jersey, two; and from Ohio, Iowa, and Slovak Zion, one student each.

Seven Lutheran colleges are represented by 34 students. From Muhlenberg come ten; Wagner, ten; Thiel, four; Gettysburg, four; Hartwick, three; Wittenberg, two; and Carthage, one. Columbia and the University of Buffalo sent three men each, while Syracuse University and Dickinson each sent two. Ten other colleges supplied the balance of the class.

Nine juniors are Philadelphians, and Pennsylvania leads the six states represented with 25 students. There are 21 from New York, three each from Connecticut and New Jersey, and one each from Ohio and Iowa.

Eleven new students are married, and an equal number are veterans. Five came to the seminary from active careers in engineering, physics, teaching and public relations. In addition, several came from Roman Catholic, Methodist, and Universalist backgrounds. At least two had no church connection until relatively recently.

* * *

Christianity went to Asia in the last meeting of the HEYER COMMISSION on October 16. Speaker for the evening was the Rev. Samuel Devanesan, native of India. At present he is studying in this country under Lutheran World Federation auspices. The meeting's theme concerned the problems Christianity faces in such countries as India and Indonesia. Mr. Devanesan pictured

in vivid manner the situation confronting Christianity and the challenge of preaching the gospel under trial and strife.

On November 8th and 9th, Pastor J. F. Neudoerffer, candidate secretary for the Board of Foreign Missions, will be heard briefly after dinner. For those who wish to talk at greater length with Pastor Neudoerffer, personal interviews will be arranged.

Future announcements concerning your Heyer Commission will be posted on the bulletin board in the TV room.

* * *

Political Catastrophe was successfully averted at the first SYMPOSIUM of the year, held October 24th in the Sunday school room of the chapel. The program was planned with an eye to the student body's concern with national affairs. Specifically, the spotlight was focused on the coming presidential election. Both major parties "aired" their views through representative speakers who outlined their basic platforms. Questions were raised on three major issues of the current campaign: (1) the farm program; (2) foreign policy; and (3) segregation. Following the presentation were questions and discussion. Refreshments were then served and "reconciliation was enjoyed by all." Plans for the next symposium will be announced at a later date.

* * *

MIDDLE CLASS NOTES: Plans for the senior class banquet are in the mill. The day is set -- the first Tuesday following the Easter recess. Speaker and place will be announced later. Assigned to work out the details are Jack Printzenhoff, chairman; Paul Hoh, speaker; Art Haimerl, dinner; Byard Ebling, program; and Ken Trexler, invitations.

* * *

JUNIOR JOTTINGS: In the first class meeting the following officers were elected: Roy Roderick, president; Bill Heil, vice president; Walt Reimet, secretary-treasurer; Don Wert, athletic chairman; Dave Godshall, social chairman.

The class will visit the Germantown Lutheran Home for Orphans and Aged tomorrow (November 1) during the afternoon.

* * *

FACULTY EVENTS: On September 27th, Dr. Luther D. Reed traveled to Wittenberg College for the dedication of the new chapel-library. During week-long ceremonies, he was presented with an honorary doctorate of humane letters (L.H.D.).

Karen Beth Lazareth is the newest female on campus. She arrived October 8 at 3 a.m. Vital statistics: 8 lbs. 12 oz., black hair.

Dr. Edmund A. Steimle, ULCA convention chaplain, has a book of sermons to be published by Muhlenberg in the near future.

Seminary Fellow H. George Anderson will marry Miss Synnøve Hella, whom he met in Denmark, in Ascension Church on Saturday, November 3rd, at 3 p.m.

On September 4th Dr. Russell D. Snyder's mother (Mrs. Clara Snyder) died. She lived with the family at 7314 Boyer Street.

Traveling to Europe last summer were Dr. John W. Doberstein (to Aarhus, Denmark, for Luther research conference) and Mr. John H.P. Reumann (general tour, buying books).

* * *

Two Mt. Airy professors will speak before the representatives of ten area seminaries during the meeting of the INTER-SEMINARY MOVEMENT on Friday, November 2. The afternoon and evening sessions, beginning at 3 p.m. and concluding at 8:30 p.m., will be held on our campus. During the afternoon, when the program will concern the Inter-Seminary Movement as such, Mr. William H. Lazareth will talk on "Ecumenicity and the Seminarian."

In the evening, the subject to be discussed is "The Pastor, His Congregation, and Politics." Paul Hoh will act as moderator. Dr. G. Elson Ruff will be especially concerned with the national scene during the discussion, while Dr. O. Fred Nolde will be concerned with international aspects. To conclude the day's program, Vespers will be held in the chapel at 8 p.m. Dr. George R. Seltzer will be liturgist and Dr. Edmund A. Steimle will preach.

* * *

The Seminary's main driveway was widened 18 inches in August, when the concrete sidewalk bordering its south side from entrance to library was removed. Both driveway and parking lot were curbed, and the driveway was refinished by a screening process whereby a surface of damp asphalt was poured and sealed with fine stone.

* * *

Lutheran seminarians will gather in Saskatoon, Saskatchewan, during Thanksgiving recess (November 22-24) to discuss the theme "The Christ-Self life." Marking the tenth anniversary of the ASSOCIATION OF LUTHERAN SEMINARIANS, the meeting will also review the past years and plan for future decades.

After a keynote address on the theme, the group will break up into three forums. In the course of the conference, each person will attend all three forums. Topics cited for these discussion sessions are: "The Christ-self life requires the life in Christ as total witness," "The Christ-self life sustains in the face of discouragement," and "The Christ-self life

works to glory." Mt. Airy plans to send a junior and senior as delegates. Specific plans will be announced at a later date.

* * *

CHAPEL SPEAKERS: The Rev. Charles H. Reinbrecht will speak at the Matriculation Service in the chapel today at 10:30 a.m. Now a member of the China Mission Board, Missionary Reinbrecht spent several years imprisoned by the Communists.

On November 7, the Rev. L. Crosby Deaton of Christ Church, Baltimore, will preach.

* * *

THE WOMEN'S AUXILIARY has gone on record as desiring to raise funds for faculty and staff housing. At the November meeting of the Seminary's Board of Trustees, this proposal will be presented by the property committee for further action.

* * *

The SEMINARY CHOIR, under the direction of Mr. Robert E. Bornemann, and with a core of 13 seniors and nine middlers, has been bolstered by the addition of ten juniors.

When asked about the music which would be used this year, Mr. Bornemann said he would use mainly "church music from various ages with stress on music written for actual use in the liturgy." The choir will also introduce several new chants from the revised Lutheran liturgy, and music from the Russian Orthodox Church.

Last year Mr. Bornemann and eight students started an octet for singing at church dinners and similar occasions. This year the octet has become an integral part of the choir and will sing at scheduled concerts. They are currently working on the "Mass in Honor of Saint Sebastian" by Villa-Lobos.

First concert this year was presented October 23 at the celebration of the 40th anniversary of the Germantown Lutheran Home's Laymen's Cooperative Association. Other concerts scheduled for the first semester are: November 2, the ISM conference here at Mt. Airy; November 18, Epiphany Lutheran Church, Camden, N.J.; and the traditional Advent Vespers, also here. In the second semester concerts are scheduled for Bethlehem, Redhill, and Philadelphia, Pa., and Jamaica, Long Island, N.Y.

* * *

Continuing last year's policy, announcements concerning chapel speakers, coming events, and general news will be posted on THE SEMINARIAN bulletin board in the TV room. If you have pertinent information that should be posted, contact Jack Traugott, "keeper of the board."

...angel antics

The irrepressible "angels" were up to their customary pesky antics as King Football once again ascended to its earthly throne. The gates of Bagger Bowl were reopened in an impressive ceremony witnessed by the grounds crew. A fraudulent skirmish followed with "Angie" Clay calling the plays. Other strangely familiar sights were the hapless ball handling of "Big Bob" Kelly, and "Happy Jack" Traugott's deerlike gait clearing the way for "Round Ankles" Stennett. Several energetic ("now coach?") juniors held the linament. Big question this year: Will "Scooter" Anderson come out of retirement?

The unproven and untried juniors remain unproven. The middlers crushed the neophytes' pennant hopes with quick volley-ball triumphs -- 21-8, 21-11.

MALTA (Mt. Airy Lawn Tennis Association), celebrating its centennial, had an unexpected turnout for the annual championships. Hoh, Kennedy, Melchert, Clay, Art Anderson, Heinecken (a charter member), and others were present. ("Gonzales" Acker failed to come out of retirement.) The pace was furious as they hustled to the court. Hoh dropped Heinecken with "doubtable certainty", Kennedy stopped Bye, and Clay jarred Melchert. Kennedy and Clay vied for top honors. After several hotly contested rounds Jim squeaked by "Ange", 6-0, 6-1.

Two books to be added to your library of sports, both from the adventurous pen of Russ "Gen'l" Greene: Victory Through the Air (a tale of action high in the Hagans) and The Balloon and I (a mystery with an Oh! Henry! twist).

Wrestling highlights: We welcome the return of Don "Crusher" Safford to the bruiser ranks, after a year of one-week-stands in the Midwest. We note that "Chamo" Reumann's Graduate Hall crown is endangered by the return of "Hawk" Goetz, who moved up to a higher weight division.

The "angel" basketball team, under auspices of the athletic chairman, Tom Clay, has decided to enter the Water Tower League this year. It is a six team card and a 15 game schedule -- a heavy schedule (what me worry?). Many have already signed '56 contracts, but for holdouts who wish a reconciliation, see Tom.

There is generally a pinochle tournament for all those endowed with a certain crafty genius, legerdemain and marked cards.

-- Hal Geiss

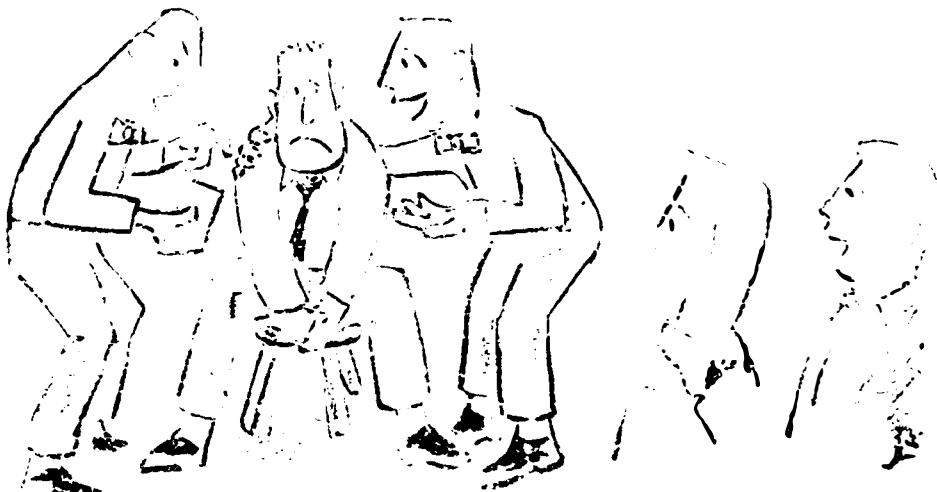
PRESIDENTIAL ELECTION -- NOVEMBER 6

Eisenhower - Nixon! Stevenson - Kefauver! Posters, stickers, buttons, labels, pins, soeèches -- everywhere you turn -- on TV and radio, in windows, on cars, in magazines and newspapers -- seemingly endless discussion, argument, and debate -- nothing seems to take precedence over a presidential election in the United States of America. Most of it will end soon -- some of it will continue for the next four years.

No presidential election is complete without accompanying polls. And far be it from THE SEMINARIAN to differ from American tradition and popular demand: The results of our political poll of Mt. Airy student opinion are as many predicted, as most suspected. We offer no evaluation, no explanation -- here are the tabulated results of 135 men who were polled:

	<u>Preference</u>	<u>Registration:</u>			<u>Voting:</u>		
		<u>Yes</u>	<u>No</u>	<u>Uncertain</u>	<u>Yes</u>	<u>No</u>	<u>Uncertain</u>
Eisenhower Nixon	102	76	25	1	72	27	3
Stevenson Kefauver	25	18	7	-	17	8	-
Undecided	3	-	3	-	-	3	-
Void	5	-	-	5	-	-	5

ON POLITICS...



"Schmink still says he's independent, but I think we'll have him in one or two more days!"

Attention Theologians: Want to add to your bookshelf? Don't have much money? Here's a new series of paper-bound books of Christian theology--Living Age (Meridian) Books--retailing at \$1.25 each.

AN INTERPRETATION OF CHRISTIAN ETHICS by Reinhold Niebuhr, vice-president of Union Theological Seminary, is the 1934 lectures delivered at Colgate-Rochester Divinity School. THE RELIGIOUS SITUATION by Paul Tillich, now at Harvard Divinity School, was first published in 1932 when Dr. Tillich was a professor of philosophy at the University of Frankfurt. It analyzes the religious in art, science, politics, and ethics, emphasizing the contemporary state of Protestantism, Roman Catholicism, and Judaism. PRIMITIVE CHRISTIANITY (IN ITS CONTEMPORARY SETTING) by Rudolf Bultmann, professor emeritus at Marburg, discusses the early church against its environment of Judaism, mystery religions, Stoicism, and gnosticism. This Living Age edition is a new translation from the German; an important book never before available in English.

Also available in the series: CHRISTIAN MYSTICISM by William R. Inge, late Dean of St. Paul's Cathedral, first published in 1899, is an established classic. Dean Inge gives a basic account of the history and development of Christian forms of mysticism. THE DESCENT OF THE DOVE by Charles Williams, known as the author of numerous novels called "theological thrillers," was first published in 1939. It recounts the history of the Holy Spirit in the church. THE MIND OF THE MAKER by Dorothy L. Sayers, theologian, playwright, and mystery novelist, is an examination of God the Creator as reflected in the artistic imagination. It was first published in 1941. Needless to say, any of the above may be obtained in the bookstore.

ON THE BOOKSHELF

THE MOMENT BEFORE GOD rolled off Muhlenberg's presses just last month and we feel we have a special interest in it. The author is none other than Martin J. Heineken, professor of systematic theology here at Mt. Airy. He has written here an interpretation of Søren Kierkegaard as a Christian, not primarily as an existentialist; it is an interpretation of the single purpose behind Kierkegaard's whole endeavor--to reveal what it really means to be a Christian.

As Dr. Heineken says in his book, he is trying "to deal with those main aspects of Kierkegaard's thought which are the most controversial and at the same time the most crucial for ~~the~~ theology and Christianity." Either you read this book or you miss Dr. Heineken's inimitable interpretation of Kierkegaard.



--Ed. Gibbs

PANTOKRATOS...

The All-Creator
 has His plan
To build but beauty
 based on man.

The rainbow
 and the radiant sky
Reflect God's glory
 in man's eye.

God paints
 behind an image-screen
Such pictures
 as cannot be seen.

We watch Him work
 but through a hole.
The only opening
 is our soul.

Without the soul
 we would be blind.
The inner eye
 is in the mind.

The inner eye
 makes mankind wise.
It opens up
 the very skies.

The sun is beaming
 brilliant rays,
And colored clouds
 the rainbow sprays.

Look!
 Our second sight unfolds
The works of God
 the soul beholds.

- an editorial ...

The Seminarian staff was mighty pleased with the reception the student body gave the "Convention Bulletin." Two Hundred copies of each of the six issues were mimeographed, and most were read soon after their release. Again, thanks to our typists, Cag Gibson and Bob Kelly, and to Miss Ost and Mrs. Harrison of the office staff for their cooperation.

The way these bulletins were received points up one obvious conclusion: Here on campus there was a lot of interest about what was going on in Harrisburg. It's a healthy sign of reaching out beyond the seminary boundaries to the outside world and the church-at-large. Many of us appreciated the opportunity to take a day off and go to Harrisburg to see what a ULCA convention is like.

I think one observation can be made about the convention. All the specifically theological issues were relegated to "unfinished business." I'm sure that we don't want ULCA conventions to become "church councils," but I personally would like to see the church a little more concerned with shaping its theology to meet the specific problems of the day -- like the recent statement on divorce and remarriage.

Of course, there's the person who said that theology is merely "unfinished business" anyway.

What would you think of our church if only 35 percent of the convention delegates showed up for the daily sessions? Not too much, I'm sure. Now I'd like to direct your judgment a little closer to home. What about our student body which turns out a representation of 35 percent for the first of three meetings annually?

But our unconcern for student action (although there are enough student gripes for some kind of action) is only an illustration of a much more serious malady -- our unconcern for our seminary "community."

Does a split of "altitude" groups merit a division in the student body? Do opposing political views naturally result in lost friends? Is the major concern with the self or for the neighbor? Can't personality conflicts be resolved in a spirit of Christian love? Just where does the church's "community" start if it can't even be realized on a seminary campus?

The theme of the next issue of The Seminarian will deal squarely with this problem. We invite your opinions and expressions about the sense of community here at Mt. Airy, centering in its devotional life as a cause for lack of community or as the means by which such a sense of community can be realized.

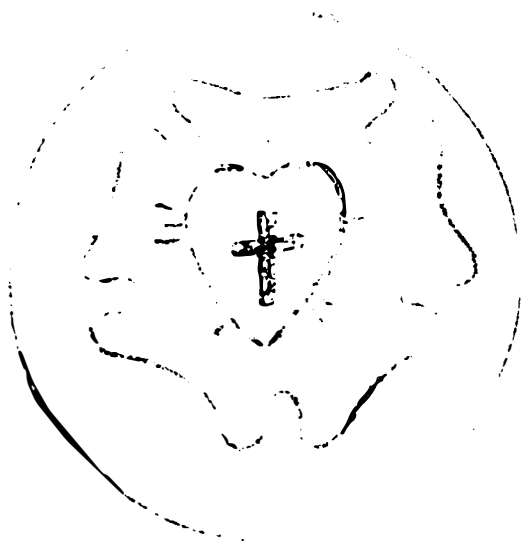
The ball is in your hands -- don't fumble!

-- Al Schrum

THE SEMINARIAN -- Albert A. Schrum, Editor
Calder Gibson, Business Manager
Robert Kelly, News Editor
John Bucher, Art Editor

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A PRAYER...

Dear Father in heaven, grant us for the sake of Thy dear Son Jesus Christ Thy Holy Spirit, that we may be true learners of Christ, and thereby acquire a heart in which there will be a never ceasing fountain of love.

Lord, I fail in that Thou givest Thyself so richly and overflowing to me, and I cannot do likewise to my neighbor. I lament this before Thee, and pray Thee to let me become so rich and strong that I can do to my neighbor as Thou doest to me. Amen.

-Martin Luther