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# The Ψeminarian

# The Seminarian

"A Journal Devoted to Student Expression"

Volume XVIII

Number 6

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HOLY WEEK, 1957

## HOLY WEEK MEDITATION

In the Gospel according to St. Mark we read that close to the time that Jesus died, the temple veil was torn in two, from top to bottom. Two scenes -- one in the temple at Jerusalem and the other outside the city walls at Calvary. In one scene the Holy of Holies is unveiled. In the other a man is dead on the cross.

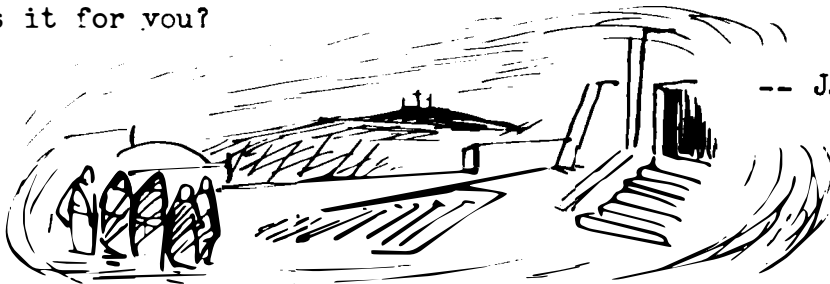
For some men the two events were completely separate. The tearing of the temple veil was but a coincidence. As an unexplainable trick of fate it happened to coincide with the death of Jesus.

However, for a few, the tearing of the temple veil pointed to and partially explained but one thing -- the crucifixion of Jesus Christ. For these men this rending of the veil was pregnant with symbolism. It symbolized two things that God had accomplished in Jesus Christ.

First, it symbolized that the veil between God and man had been removed. The veil had kept man "out" and kept God "in." Through the Cross the hidden God had become the revealed God. God in Christ had come down and suffered and died for men. God was "kept in" no longer. By God's act in Christ the estrangement had been healed and it made possible the reunion of men with God. Man was "kept out" no longer.

It also symbolized the laying bare of the very heart of God -- the very heart of God which is forgiving love. A God humble enough to become as one of us and die for us in order to show us what he is like. Like you and I loving an ant enough to humble ourselves and become one of them in order to show what we feel toward them. For us to do this for an ant is an impossibility, but for God our Father to do it for us is an actuality.

The tearing of the temple veil! For some a totally unrelated event. For others a symbol pointing to and partially explaining the crucifixion of Jesus Christ. And I ask ---- What is it for you?



-- Jack Traugott

The last issue of The Seminarian, Volume XVIII, is in your hands -- and that means a special feature on the year in retrospect. From September to the beginning of April staff photographers Ed Hanson and Pete Bornemann roamed the campus taking pictures which would provide a comprehensive memento to this year's activities and which would also illustrate life at a typical (?) theological seminary. Their task culminated in the photographic essay and text which starts on page 14.

As its scoop of the year The Seminarian presents the name, picture, and background of this spring's senior banquet speaker (see pages 18 and 19).

A school year's end is usually marked with farewells and parting handshakes as the seniors thrust "school days" into their past and wander to various parts of the globe. "Catalog of the Saints -- With Addresses" by Ed Gibbs lets you know where each parting senior is headed and where he can be contacted.

This Seminarian tackles two controversial issues -- ecumenicity and the church's relation to the United Nations. Both issues are discussed pro and con on the following pages.

"The Reverend Seminarian Otto Schmink" has become quite a popular figure at Mt. Airy -- and on page 13 will be found a page of originals from the pen of Staff Artist John Bucher.

There's a lot more between the covers of this issue: Holy Week and Easter meditations, timely news items by staff reporters, "angel antics" as seen by Tom Clay, Norm Melchert's review of Colin Wilson's The Outsider, and a letter to the editor.

-- Al Schrum

\* \* \*

**A**lmighty Father, Who through the eternal victory of Thy Son, hast brought us through the shadow of the Cross and the gloom of the garden and the night of the tomb to the glorious sunrise of everlasting light and life: Fill us with the glory of His victory so that transformed and strengthened by Him, we may overcome all that separates us from Thee in this life, and through Him come to life that never ends, where Thou, O Father, livest and reignest with Jesus Christ, Thy Son, in the unity of the Holy Spirit, One God, blessed and adored now and evermore. Amen.

## ECUMENICAL CHURCH -- THE ALCHEMIST'S DREAM

-- Arthur C. Sziemeister and C. M. Engdahl

Some present day Lutherans are concerned with and involved in various schemes and movements towards an Ecumenical "Church." In their efforts toward this unity they have often disregarded and minimized the essential truths of our faith. The rampant "liberalism" of certain wings of world Lutheranism forces upon the church the necessity of rethinking the possible bases of unity within Christendom.

In talking about a "Church," Ecumenical or otherwise, there need be some definition. Lutheranism's traditional, official and confessional position is that "the church is the congregation of saints, in which the gospel is rightly taught and the sacraments rightly administered. And to the true unity of the church, it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments." (A.C. Art. VII) "Rightly taught," (recte docetur) and "rightly administered" (recte administrantur) are the keys to the understanding of the Lutheran position.

These keys have been defined in the historical doctrinal controversies within the church and were settled by traditional orthodox Christianity, and not, contrary to popular beliefs, by various fads of theology that come and go with the rapidity of substitutes in two-platoon football, now interestingly enough, outlawed. The Gospel "rightly taught" for Lutherans implies that it is taught in harmony with the scriptures as understood through the Confessions of the Lutheran Church. The sacraments "rightly administered" for Lutherans are when they are administered in harmony with the scriptures as understood through the Confessions of the Lutheran Church. Outside of this understanding there can be no unity, for this is where the church exists.

Can, therefore, the church exist and unity be present, where doctrines fundamental to Christianity are disavowed and openly denied, such as the virgin birth and the physical resurrection of Christ? Within the Lutheran understanding of the church can we participate in organizations and cooperate with groups that are fundamentally outside of our understanding of these essential doctrines? Merely to express unity in a nebulous and undefined "faith" in the Lord Jesus Christ is not enough. This is not Christianity. "One Lord, one faith, one baptism" must be defined. The church has done so.

Lutherans can gladly embrace the idea of an Ecumenical Church when the "church" is understood to be where the gospel

is "rightly taught" and the sacraments "rightly administered." To manifest a unity at the altar and in the pulpit which does not exist in a common right understanding of the Gospel cannot be tolerated. Christian love and charity can be expressed, but cooperation leads toward mere unionism, and a basic denial of true Christian teachings.

When present-day "ecumaniacs" look for unity outside of a true unity of doctrine, and only in an imaginative fellowship of "faith," they are looking for a fiction of fanciful dreams -- the dreams of unrealistic and irrelevant theologians who are "as blind men in a dark room looking for a black cat which is not there." If they would only turn on the light of the historic witness of the Church catholic (the TRUE Ecumenical Church) then they would see the unity in the immaculate lamb, in a bright green field.

### THE VALIDITY OF AN ECUMENICAL OUTLOOK

-- Arthur Anderson and Richard Niebanck

The ecumenical movement is an historical reality. It is as much a fact to be dealt with in present-day Christianity as the Reformation was four hundred and forty years ago. And so, while the movement may be criticized, the critic cannot escape the far-reaching effect that ecumenicity is having even in the most conservative quarters of Christianity. Witness the very fact that he must consider the issues raised by the movement.

Our purpose here, therefore, is not to "prove" the ecumenical movement; rather it is to show, on the basis of the Christian gospel, that all Christian denominations are duty-bound to take the ecumenical concerns seriously and to become increasingly involved in the study and labor which is not restricted by the boundaries either of province or denomination.

First, however, there are two misconceptions which must be eliminated: (1) The ecumenical movement is not based on any fiction of an "ecumenical church," nor is its purpose to establish an organizational monolith which would represent outwardly an already existing "spiritual" unity. This is not to deny, of course, that there are individuals within the ecumenical movement whose immediate concern is outward unity. It is safe to say, however, that such is not the primary concern of the "old line" denominations which are now participating in common projects of work and study. If anything, these denominations are expressing a desire for greater self-understanding, while at the same time humbly acknowledging that the truth of the Gospel is bigger than any of them.

(2) Any Christian (or Christian group) refusing to acknowledge a debt to the present ecumenical trend is simply ignoring historic fact. This seminary is itself a center of ecumenical thinking where names such as Brunner, Dodd, Niebuhr, Ramsey, and Watson -- all non-Lutherans -- are associated with important interpretations of the Christian message.

We believe that nothing less than the Christian gospel itself obligates us to take a serious and responsible role in the ecumenical movement. We submit that such a role is demanded of us on the basis of (1) love, (2) humility, and (3) repentance..

(1) Love. If we believe that the understanding of the gospel which has been in one sense our peculiar treasure is what is so desperately needed by the whole world, then we have no alternative to the sharing of our message with others, even with the adherents of other traditions. While our symbolic books do bear a true witness to the character of God's word to man, God does not require that every true believer subscribe to a particular historic statement or belong to a particular organization. Love demands, not that we hedge in the confessions, but rather that we profess our faith before all the world, humbly, yet boldly pointing men to the Christ who has saved us.

(2) Humility. At the same time, we must realize that the gospel is greater than any tradition, that even the most erudite theologian is still the homo viator who is continually learning, even when the truth comes from a most unexpected direction. Witness the fact that we have to call in a Methodist, Philip S. Watson, in order that our juniors may receive a concise, yet true, picture of Luther's doctrine of the gospel. And when we want to make our message socially relevant, we have to look to others and ask, "How is it done?"

(3) Repentance. If we really believe that "Jesus, the Christ, alone frees and unites," then we must constantly repent ourselves of all that continues to divide us. It is just as contrary to the gospel to remain behind our confessional walls, acknowledging and then forgetting our divisions, as it is to affirm unity when there actually is none. We have always to be grieved by our divisions, to suffer together, praying that in our quest for mutual understanding, God's redeeming purpose will be at work.

The ecumenical movement stands as an historical reality. Can we ignore its challenge when the God of History may well be working through it?

-- Brooke Walker

These observations are occasioned by the recent flurry of pronouncements by prominent church groups with respect to the United Nations. The World Council of Churches, the National Council of Churches, Roman Catholic and Protestant Episcopal bishoprics of America, and various less distinguished gatherings have expressed views on this subject. And what have been the conclusions reached by these influential churchmen? In not unexpected conformity they have declared themselves in wholehearted support of this organization, have called for similar expressions of sympathy from their respective constituencies, and have seemed to imply that opposition to, or criticism of, the UN is unchristian, isolationist, or even the work of the devil.

If these utterances reflected nothing more than the personal opinions of the men involved, there would be little to criticize beyond the views expressed therein. But what makes the situation so ludicrous and grotesque is that they are publicized and presented as, and believed by many to be, representative of the entire memberships of the communions involved. Further, these opinions are in varying degrees interpreted as being the views most consonant with Christian conscience and morality. In order to clarify the situation, I should like to present the following points for consideration.

First, my intention is not to list the seemingly endless number of fallacies and dangers inherent in the UN, but to show that there is substantial ground for criticism and skepticism. To accomplish this I shall mention just six of these: 1) A Charter with membership requirements which are made a mockery; 2) A Covenant of Rights which is the product more of Soviet promotings than Western, which acknowledges the arbitrary State, not God, to be the source and dispenser of rights, which in reality is a list of the desires, not rights, of mankind and which is formulated on the false assumption that common beliefs about, and definitions of, such "rights" on the part of the nations involved need not precede their formal declaration; 3) The declared intention of combating aggression coupled with the failure after 12 years to define the word "aggression"; 4) The fantastic notion that international morality can be entrusted to a simple majority vote; 5) A fragmentary treatment of issues which tends to ignore past and resultant events and therefore results in inadequate and unjust decisions; 6) A state of moral bankruptcy which applies one code for the strong and another for the weak; so on, ad infinitum.

Second, I do not wish to dismiss the "House of Glass" as a



monument to futility, nor do I suggest that the UN should be dissolved. Obscurantism is not the solution. But I do suggest that we have an obligation to clear away propaganda surrounding it and see it for what it is, not what we would like it to be. Of course, if we accept the popular syllogism that the UN is the only way to peace, that the church is for peace, and so the church must support the UN, then we are stopped cold. But is the first premise valid?

Has the centralization of power and planning in the realm of government ever been shown to be the solution of man's problems, i.e., if we consult the testimony of history? And does not the UN provide the framework for the most all-encompassing tyranny and the most universal and "holy war" in the history of man by virtue of the fact that the UN mentality pumps "messianic pressure" into the old dream of a world empire under a single legal code, and by virtue of the fact that to bring this about either Western or Soviet concepts of justice and law must perish?

Third, although the American government is eager for church support of its UN policies in order to sanctify them, does the corporate church have the right to grant such support? It would seem that the tendencies of the church toward this form of theocratic imperialism are unjustified. Pity the church that lets itself be used to advance the political and social aims of a small, ecclesiastical bureaucracy which has identified its own desires with the will of God.

This is not to deny that the church must speak -- so it must! But it must not speak as a pressure group. Rather it must address itself to individuals and to society with the proclamation of the gospel; it must not advocate programs of political and social action. Archbishop William Temple, himself an ardent social actionist, stated, "It is of crucial import that the church acting corporately should not commit itself to any particular policy of social action."

It is doubtful that the gospel can ever be furthered by political means since the latter require pressure and coercion in varying degree. There is a difference between the church going into politics and the church proclaiming the gospel to individuals who then carry it with them into their horizontal social and political relationships. Dean Inge wisely observed: "No church ever goes into politics without coming out badly smirched."

Fourth, the individual Christian, while having the right to propagandize for the UN, cannot delegate this role to his church and then allow his church to speak for him on such matters.

Conversely, the individual Christian or a group of representative Christians cannot claim to speak for the entire church on such a subject as the UN. But, if and when the individual Christian does choose to speak, he has the responsibility to acquaint himself with the realities of the situation. A valid, Christian, moral judgment of the UN requires a knowledge of Christian morality and a knowledge of the facts of the UN. It would appear that few Christians possess both of these requirements.

In retrospect, I would like to pose the following question: Does the confusion surrounding this issue stem from an inadequate concept or definition of the church or of the UN? Is our inability to pronounce valid, moral judgments on such issues the result of a substitution of proximate goals and expedient means to these goals for the ultimate and lasting truths and purposes of Christianity? Is the meddling of the church in the political realm an attempt to cover over or fill a vacuum created by a lack of adequate theology and a subsequent failure to reach society with the gospel of Christ? At least the confused social actionists have the courage of their confusions. What is needed is the sweeping away of these confusions.

Finally, I would like to ask the administration of this seminary to justify two things: the use of the seminary chapel and the chapel hour for the propagandizing of the UN, last October, by representatives of the CCIA under the pretext of speaking about the work of the CCIA; and with reference to this same occasion, the distribution of propaganda literature, published by an organization which makes no attempt to conceal its own leftist and pacifist nature, and whose leader has in the past evidenced a lengthy record of associating himself formally with Communist-front outfits.

We live in an age of the submergence of the individual, an age which is rushing toward collectivism of one kind or another. The Bolshevists inspired by a dynamic, gnostic, messianic conviction of their mission to transform the world are waging perpetual war against us. Under such conditions there is no warrant for an overly-optimistic idealism produced by an enthusiasm which prevents clear value judgments.

The church must not rush to embrace whoever or whatever seems to profess similar goals and purposes such as peace. We would do well to listen once again to the words of Dean Inge: "The powers of evil have won their greatest triumphs by capturing organizations which were formed to defeat them." God grant that no branch of the One, Holy, Catholic and Apostolic Church ever finds itself forced to renounce its political entanglements and fellow-travelling.

When one takes a tour of the headquarters of the United Nations in New York City, he is sooner or later impressed by one very obvious fact. The ideology of the UN, in so far as it is expressed in the art and architecture of its buildings, consistently characterizes men in the process of struggling with his own problems, and working out his own solutions.

After this initial glimpse, one begins to question the existence of a religious foundation within the organization. Further investigation into the Charter of the UN discovers the use of such terminology as justice, freedom, and human dignity, but there is no reference to God.

This is certainly a revelation. To one who is caressingly contented in the cozy sincerity of our own national policies, this is quite a jolt. Isn't this a compromise with paganism? How can any world organization hope to bring peace to the earth if it refuses to recognize the supreme being in its official documents? And certainly, if this United Nations must exist at all, the holy churches of God should have nothing to do with it.

This might be described as a typical pre-thought reaction. It is one that is obviously full of holes, and is here used to exhibit one extreme view on the subject. The opposing extreme sees the UN as a super-government responsible for its actions in that sense.\* This super-government may or may not be desirable, but the UN cannot at present lay claim to the title.

Let us rather take the approach of common sense, and begin with man's desperate situation. Internationally speaking, mankind is perched perilously on the edge of the abyss. After 12 years of cold war, we are still uncomfortably close to a total conflict. Our last desperate hope at present, is in the constant, yet narrow bridge of understanding that exists in a UN type of organization. This world parliament, no matter how effective or ineffective, is the only common ground on which east may meet west. Without it, the fuse is set, the explosion is sure.

Any discussion of the United Nations must start at this very point, in recognition of the tense world situation, and in full cognizance of the unbelievable havoc of another total war. It seems that petty objections lose validity in the light of this

\* For discussion of this extreme view see: R. Niebuhr, "The U.N. is Not a World Government." Reporter Magazine, March 7, 1957.

blinding fact. An international organization like the UN is indispensable. Only upon this presupposition are discussions of the subject valid.

No one will argue that the 12 year history of the UN has been one of pure light. Mistakes, aggression and oppression have plagued that history, and in some cases the UN has been found helpless and disgraced. Injustice has been and still is tolerated. Perhaps the best illustration here is the unrealistic and unjust exclusion of the actual government of China from its rightful seat in the councils of the United Nations. The failures are indeed obvious, but these are offset in many cases by real achievements. It is not my purpose to describe any of these except to point out that they exist.

I think that it is fair to sum up what has been said thus far, by characterizing the world organization as imperfect, yet indispensable. It is patent that the UN fits into Luther's category of natural orders, which also includes other institutions such as the national state and the family. These, according to Luther, are divinely ordained and at the same time sinful, being administered by sinful men. They are all imperfect and indispensable.

The function of these natural orders is to preserve order and to punish the evildoers. For this purpose, the church recognizes and supports both the state and the family. So also should the church recognize the indispensability and the imperfect nature of the UN, and then support the organization accordingly.

There are two comments about the work of the UN that are of particular relevance here. We see in its function of preserving world order an historical parallel to the peace of the Roman Empire in the time of the early church. The function of these natural orders was and is to provide the stability and the order within which the church is able to ply its primary trade, the proclamation of the gospel of Jesus Christ.

A more particular task of the United Nations is to relate American power to the weak and American prosperity to the impoverished. Through its work in human rights, economic and social welfare, and its programs for education and medical care, the UN provides channels by which man's concern for his fellow man might be expressed. Despite its massive and impersonal character, certainly here is the suggestion of the horizontal extension of love. This world organization then, though it is not conscious of God, though it does not hypocritically flash the divine name in its documents, through all its imperfection, still acts as an instrument of the living God.

When I advocate support of the United Nations on the part of the churches, I do not speak of blind acceptance of all the policies and actions of the organization. Perhaps this support can best be discussed in terms of the title of this article, which may appear blasphemous to some. In, with, and beyond the United Nations.

The churches have the responsibility to act in the UN. Here they must express the views of the Christian people in the world, and advocate policy in line with these views.

The churches must act with the UN in matters of relieving the suffering, the hunger and the ignorance in the world.

The churches must act beyond the United Nations when its policies ignore or perpetuate injustice. Here the responsibility involves speaking critically and courageously to the issues at hand.

The churches are called to the support of a world organization which has been divinely ordained for the purpose of preserving peace and stability in the world. This support must ever be intelligent, critical, and always in the light of the fundamental responsibility of the churches, the proclamation of the gospel.



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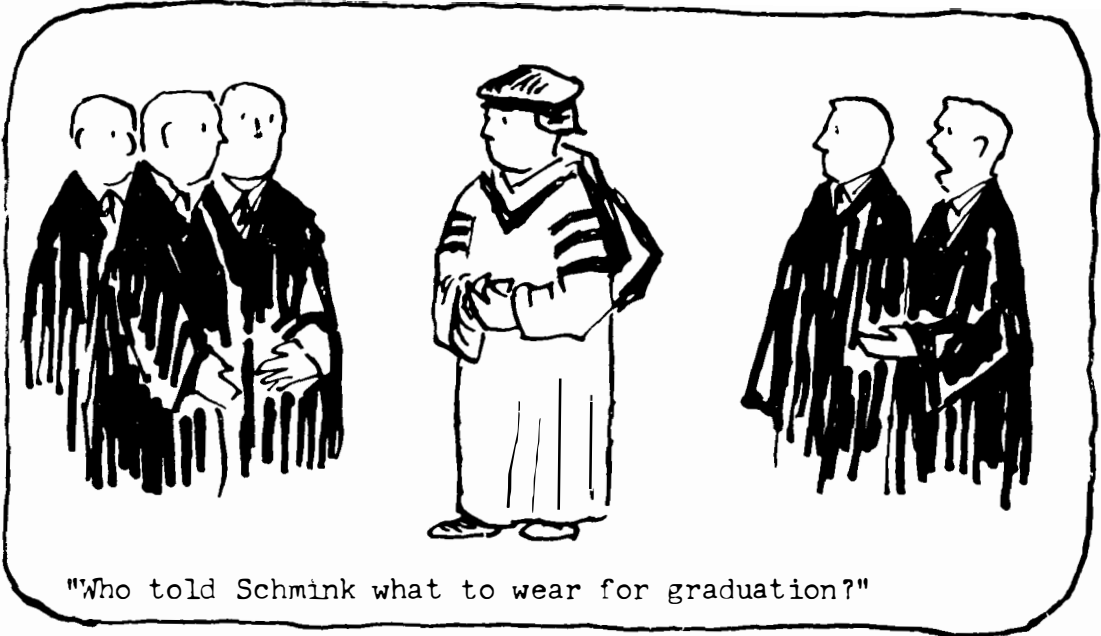
THE SEMINARIAN -- Albert A. Schrum, Editor  
Calder Gibson, Business Manager  
Robert Kelly, News Editor  
John Bucher, Art Editor

Staff: Art Anderson, Ed Hanson, Henry Hund, Don Luck, Dick Niebanck, Jack Traugott, Ernie Waxbom, John Adam, Tom Clay, Dave Eichner, Hal Geiss, Milt Mann, Norm Melchert, Carl Olin, Tom Stennett, Pete Bornemann, Paul Garrity, Dave Godshall, Jack Johnson, Ray Long, Dick G. Miller, Floyd Shupp, Bob Seibold, Mrs. Shirley Angstadt.

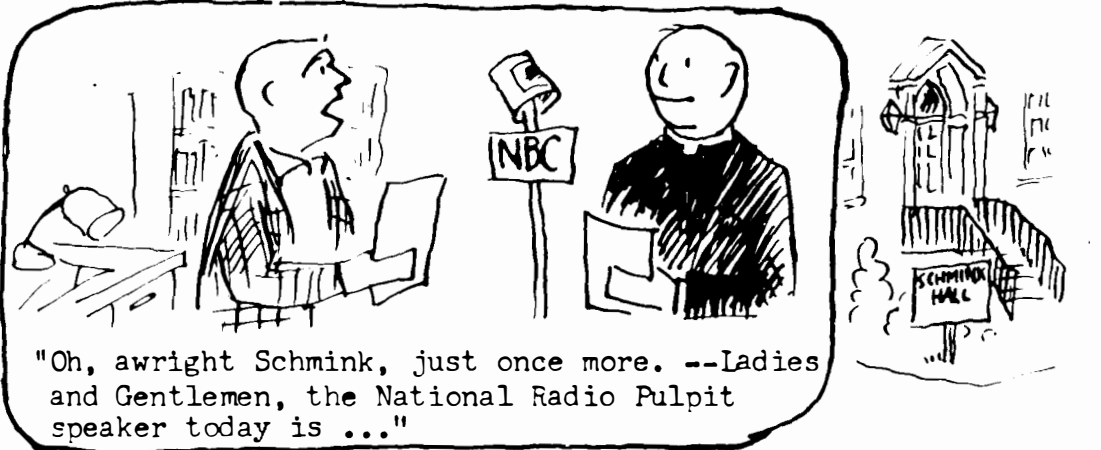
Published six times during the school year by the student body of the Lutheran Theological Seminary, Board of Student Publications and Publicity, 7301 Germantown Avenue, Philadelphia 19, Pennsylvania. Subscription \$1.25 per year.

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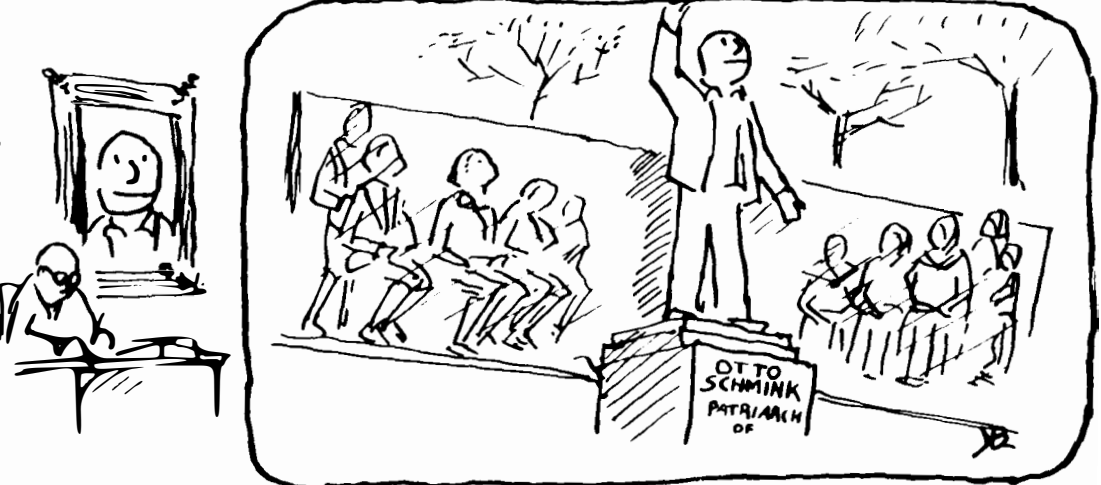
A FAREWELL TO OTTO SCHMINK...



"Who told Schmink what to wear for graduation?"



"Oh, awright Schmink, just once more. --Ladies and Gentlemen, the National Radio Pulpit speaker today is ..."



## PHOTOGRAPHICALLY SPEAKING

-- Peter Bornemann and Edward R. Hanson

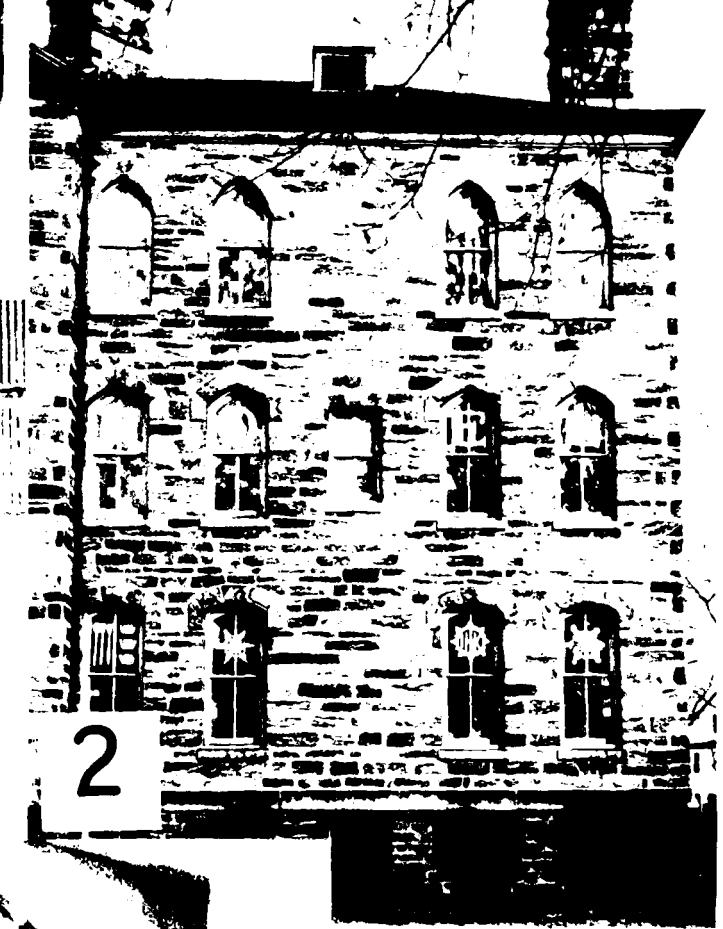
Another academic year nears its end, but not without some tangible record, in the form of the following pictorial review, of what has happened on campus.

To Mt. Airy (1) comes an enterprising student body, evidenced by the windows in "D" Hall (2) during Advent. Unfortunately, Dr. Fry's visit (3) came a few days too early for him to appreciate this display of Christian symbolism. The fall conference of I.S.M. held at Mt. Airy featured our own Mr. Lazareth (4) and Dr. Ruff, editor of The Lutheran, (5) as principal speakers. During most of the year the campus community settles down to normal activities, such as basketball -- witness the jump-shot by Elton Richards (6). Naturally, there is some reason to use the library -- there scholarly students "press toward the mark" (7), and Mr. Schild (8) keeps meticulous count of those who wander among the stacks in the evening hours.

Life would be dull if it were all work and no play; therefore this two page sample of the extras in a seminarian's experience. In the field of painting, the faculty is ably represented by Dr. Doberstein. But at least two middlers also exist in this category of "artist-theologian." We visit the studios of Messrs. Oestreich (9) and Geiss (10). Symposia are an attraction for some of the student body: Dr. Zahn of Temple University (11) was one of four speakers on Christian Education, and on another occasion a group from Fellowship House (12) conveyed their message through words, songs, and slides.

Rumors to the contrary, Mt. Airy students are thoroughly ecumenical--even to the extent of being "all things to all men" and so Hanukkah was celebrated by a few "ego-maniacs" (13). We near the intellectual summit with four recipients of Trexler fellowships: Dick Niebanck, Don Sukosky, Don Luck and Fred Frick (l. to r., 14). It has been noised about that the '57 Plymouth, before which they stand, is an additional gift--the Kaufmann Award for the best essay on "Parking Problems Past and Present." A more diligent crew of workers than The Seminarian staff, in the midst of a "fold and staple" session (15), would be hard to find. The buffoonery of the Fastnacht Social was superb this year. "Parson-to-Parson," a take-off presented by the middler class, featured "Edward R. Murrow" visiting the Baggers (16)

A chorus from the Wives' Club was on hand (17). Pete Unks pantomimed such singers as Jolson, Ray, (continued on page 19)









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THE REV. JAMES A.  
SCHERER

SENIOR BANQUET  
SPEAKER



## SENIOR BANQUET

James A. Scherer, dean-elect of the newly-created School of Missions at the Chicago Lutheran Seminary, will be the speaker at the 1957 Senior Banquet. Ordained in 1952, Scherer has, since that time, been living in Japan where he has done extensive work in evangelism. He also held brief pastorates in that country and was associate editor of the "Japan Christian Quarterly" for a one-year term.

Now engaged in graduate work at Union Theological Seminary, Scherer will assume his educational duties officially sometime before the school opens next September. Special function of the school will be the training of new missions candidates. It will be operated jointly by the Chicago Seminary and the Board of Foreign Missions.

This year's banquet will again be held at St. Mark's Lutheran Church, on April 30. It is scheduled to begin at 6:15 p.m. and will be preceded by a half-hour organ recital by Donald Sukosky.

Master-of-ceremonies for the evening is to be John Adam. Departing from past tradition, the skit will use personnel from each class; it has been written by the inimitable team of Rogers and Luck.

Jack Printzenhoff, general chairman of the banquet committee, has also announced that the annual Lutheran Brotherhood award will be presented by a representative of the company at this time.

### PHOTOGRAPHICALLY SPEAKING...

(continued from page 14)

Monroe, and Presley. Only a sequence of photos (18) can begin to convey Pete's showmanship. The juniors catch on fast--here "Bishop" Keys visualizes a paradox in the Heineken manner (19). To add a note of seriousness to the Fastnacht program, the seniors concluded by reading scenes from Marc Connelly's Green Pastures (20).

After any toilsome endeavor--class, study, T.V., volleyball, etc.--an afternoon nap is in order. Professional ethics prevents us from identifying this slumbering senior (21). Not to be omitted is this magnificent shot of Pete Muhlenberg--patina and all (22). The big "theological" controversy of the year raged between administration and students about an "existential" problem--park-

ing, student autos and financial obligations. The student call to de-bate was a bulletin board plastered to such an extent that Luther's posting of the 95 Theses would be modest in comparison (23 & 24).

Finally, lest Dr. Luther be ignored, lest the calling be neglected, lest study hours dwindle, this photographic panorama concludes with: the Martin Luther statuette in the library (25); the trio from Church of the Redeemer, Utica, N.Y.--Carl Wiediger, Dick Niebanck and Bob Seibold (l. to r., 26); a senior perusing the Book of Concord (27); and symposium moderator Art Henne flanked by representatives of the Democrat and Republican parties (28).

Photographically speaking, it has been a good year. Never a dull moment at Mt. Airy!

\* \* \*

Photo credits: Bornemann - 3, 4, 5, 8, 11, 12, 18, 23, and 24.  
Hanson - 1, 2, 6, 7, 9, 10, 13, 14, 15, 16, 17, 19, 20, 22, 25, 26, 27, and 28.

\* \* \*

# CAMPUS NEWS...

Principal speaker at the commencement service this year will be the Rev. Dr. Harry F. Baughman, president of the Lutheran Theological Seminary, Gettysburg, Pa.

The service will be held at St. Michael's Evangelical Lutheran Church, 6671 Germantown Ave., Wednesday, May 15, at 11 a.m. Forty-nine seniors will be graduated, and two students will receive S.T.M. degrees.

Following the service a luncheon will be served in the refectory for graduates, their families and friends, as guests of the seminary.

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A reception arranged by the faculty wives for seniors and their guests will be held Tuesday, May 14, from 8 to 10 p.m. in the refectory.

\* \* \*

As a result of STUDENT BODY ELECTIONS, the following men were elected to serve for the coming year:

Dave Eichner.....president  
Dave Mangiante.....vice president  
Mark Engdahl.....secretary  
John Kinard.....treasurer  
James Haney.....publicity chairman  
Elton Richards.....athletic chairman  
Carl Wiedeger.....bookstore representative

Chosen by Dr. Seltzer and the chapel committee to serve as Junior Sacristan for the coming year is Dave Godshall.

\* \* \*

A prefabricated Lutheran chapel in Japan is \$550 nearer completion as a result of the HEYER COMMISSION drive for funds. Co-chairman Earl Strawn and Gus Wedemeyer report that the campaign went "over the top" of its campus goal of \$500 toward the completion of the chapel.

\* \* \*

The new refectory crew took over March 29 under the guidance of new Headwaiter Tom Stennett. Back for another year of soup spilling are veteran waiters Tom Clay, Hal Geiss, Dave Mangiante, and Dick Trudo, with Paul Pfadenhauer and Al Hanson serving their apprenticeship. The boys with dishpan hands are Ken Fieldstadt, Bill Heil, and Al Gesler, with George Long and Paul Mertzluft learning the trade. Back for his third year in the "pot and pan pit" is Art Haimerl, and with him is his third assistant, Dave McIlvried. Peering through the kitchen window this year will be Carl Olin.

\* \* \*

Following recent elections, the Junior class reports that the following men have been chosen to fill its administrative posts for the coming year:

Roy Roderick.....president  
Bill Heil.....vice president  
Tom Mugavero.....secretary  
Dave McIlvried.....treasurer  
Don Wert.....social chairman  
Al Gesler.....athletic chairman

\* \* \*

Art Henne and Klaus Wehrmeister will represent Mt. Airy at the Washington, D.C. Seminar for Lutheran Students April 14-17. This year issues to be discussed include: the responsibility of the Christian in a democracy, and Christians in public life.

The next scheduled meeting of the ASSOCIATION OF LUTHERAN SEMINARIANS during the Thanksgiving recess at Hamma Divinity School, Springfield, Ohio.

\* \* \*

No meal will be served at the campus hangout on the evening of May 1. Beginning at approximately 5:30, Vespers followed by a "doggie" roast will be held at the fireplace behind Mr. Kaufmann's home.

Dr. and Mrs. Bagger, and Dr. and Mrs. Snyder, plus off campus students and their wives will be the guest of the student body. In case of rain, the affair will be held in the refectory --buffet style. Menu for the evening: hot dogs (roasted to your preference--by you), baked beans, relish, ice cream, and coffee.

\* \* \*

The Rev. H. George Anderson will be the speaker this year, as the choir relaxes and enjoys its annual feast at the Cresheim Arms Hotel on Monday, May 13. The banquet will commence at 6:30 p.m.

During the semester, five concerts have been given by the group. In addition to two performances in Philadelphia, the choir traveled to Bethlehem; Jamaica, N.Y.; and Red Hill, Pa. Election of new officers will be held at the choir's rehearsal on Tuesday, April 16.

\* \* \*

The following men have been accepted and approved to serve internships for the 1957-58 school year:

Edwin L. Druckenmiller - Emmanuel Lutheran Church, Souderton, Pa., W.R. Seaman, pastor.

Harold G. Geiss - St. Peters, Baldwin, Long Island; Pastor S.O. Hirzel.

Gustave H. Wedemeyer, Jr. - Youth Associate, under supervision of the Luther League of America.

Paul J. Hoh - Lutheran Church in Ithaca, New York; John W. Vanorsdall, pastor.

George P. Zinsman - Lutheran Church of the Epiphany, Hempstead, Long Island, Pastor H.N. Gibney.

\* \* \*

Don Luck, area chairman; Paul Hoh, area treasurer; and Ed Hanson, campus chairman, represented Mt. Airy at a meeting of the executive committee of the Philadelphia Area Interseminary

Movement. The committee met April 11th at Eastern Baptist Seminary to elect area officers and make plans for 1957-58 activities.

Campus representative Ed Hanson also reports that the Fourth North American Triennial Conference of the Interseminary Movement will be held August 27 to September 1, at Oberlin College, Oberlin, Ohio. It is anticipated that at least two students will represent Mt. Airy.

\* \* \*

Faculty news: A visit was made by Dr. Bagger, Mr. Lazareth and a group of interested senior students, to a lecture and discussion group meeting of the Americans for the Competitive Enterprise System Inc. This group is a "non-profit, non-political, citizens' movement to demonstrate the superiority of the American competitive system over any form of collectivism; that is, Communism, Fascism, or Socialism." This meeting was a part of the A.C.E.S.'s clergymen's program, one of a number of programs for different groups with which they seek rapport.

\* \* \*

Miss Hort has returned to her home, following hospitalization for a foot injury, but is still under treatment by her physician.

\* \* \*

The following officers will serve the Seminary WIVES' CLUB for the coming school year:

Mrs. Nancy Ebling.....president  
Mrs. Jane Ann Spohn.....first vice-president  
Mrs. Bobbie Servey.....second vice-president  
Mrs. Donna Johnson.....treasurer

During the course of the year the Wives' Club has enjoyed an active and diversified series of programs and speakers. Several activities still remain on the schedule of the group for this spring. Among these will be a trip to Lankenau Hospital and a program at which Mrs. Louise Wilde will speak on "The Pastor's Wife in a City Church."

\* \* \*

The 1957-58 academic year will begin for upperclassmen with a communion service and registration on Wednesday, Sept. 11. Classes begin Thursday, Sept. 12. New students are scheduled to begin Sept. 9.



## BOOKSTORE ANNOUNCEMENT...

As the semester draws to a close, several announcements of general interest have been released by Bookstore Manager Hal Henry.

First, a word concerning payment of bills. All bills should be paid in full by the end of exams. However, by special arrangement, a bill of not more than \$60.00 may be left outstanding at the end of the term. Persons who prefer to do this will understand that regular payments are to be made during the summer months so that the bill will be paid in full by the beginning of the fall term.

A second announcement concerns the deadlines for ordering materials from the bookstore. For the seniors, the deadline will be Wednesday, April 17. All others should have their orders in by Friday, May 3.

Finally, a "gala book sale" will be held during the regular bookstore hours on Wednesday, May 1.

# ANGEL ANTICS ...

-- Tom Clay

What kind of year has it been? It's been a year of upsets. "Pancho" Kennedy topped Art "Gussie" Anderson in opening round of the fall tennis tourney. Middlers outplayed (prayed) dottering seniors in volleyball. Roger William's descendants, Eastern "how did they get this way" Baptists slay the Angels 21-14 at Armageddon in football.

The Angels record on the boards was nothing short of phenomenal--they lost 12 straight. Parenthetically, they began by winning and ended by winning, remaining true to their calling with a touch of Alpha and Omega.

Hal "Beck" Henry and John "Mumbles" Worth outdrew Reimet and Kinard in the final fracas of the '57 pinochle tournament. The stakes---the bookstore and Carl Schmoyer, bibliographer.

"New Talent" Gessler showed some fantastic finesse which highlighted the basketball season. It is hard to shoot from the bench and be a top scorer!

Emperor John Adam and Madame Butterfly were stunned by a flying "missal," reminiscent of his First World War days, as they motored from the campus. This marked the first balloon fatality of the current season. With all probability there would have been more as the juniors readily took to the sport--but cold

weather hampered the outdoor activity.

Has anyone seen George "Farouk" Anderson?

Elton "Wesley" Richards took the solemn oath of office, Commissar of Athletics, from ex officio Clay. Richards was bedecked with the covenantal sign, the sacred girdle.

Sport quote of the year: "If you don't have the ability to be a poor loser--practice." --Don "Shell-Shocked" Safford.

## CATALOG OF THE SAINTS --- WITH ADDRESSES

-- Edward C. Gibbs

News Flash! One-third of the Mt. Airy students have walked off the campus. No, it's not a strike. It's May 15th and we hope that we seniors are all leaving with B.D.'s. That, of course, depends on whether our bookstore bills have been paid.

Where are we going? The largest group, 17, is going into the parish ministry as pastors. It looks as if Dave ACOSTA is going the greatest distance--back home to Puerto Rico. He'll be pastor of St. Peter's in Toa Baja. Paul BARANEK is going to Sts. Peter & Paul Slovak Church in Hazleton, Pa. Dave KISTLER is going to the Claysburg Lutheran Charge -- Central Penn Synod. John BUCHER will be pastor of Grace Church, Erie, Pa. -- Pittsburgh Synod. Bob KELLY is going to Zion and St. Michael Churches in Doylestown and Marshallville, Ohio. Parsonage address: 136 Gates St., Doylestown.

The Ministerium gets the credit for the largest number of pastors. Pete GRIMES is going to the Centerport Parish, Centerport, Pa. Charlie MERTZ is going to Zion, Spring City (R.D.), Pa. Parsonage: 232 Yost Ave. Durrell SEIP is going to the Quakake-Delano Parish; parsonage in Quakake, Pa. George SPIEKER will go to St. Paul's in Gordon, Pa. Ernie WAXBOM will become pastor of the Nuremberg-Shepton Parish; address: Nuremberg, Pa. George ZIEGENFUS is going to New Tripoli Lutheran Church, New Tripoli, Pa. That makes six pastors for the Ministerium.

Three are going to New York. Hank BRAU is going to Prince of Peace, Binghamton. Ernie SPANGLER to Raymertown Lutheran Church; parsonage address: R.D. 1, Troy. Jack TRAUGOTT will be pastor of St. John's, The Bronx; address: 1343 Fulton Ave., Bronx 62.

Three pastors for New Jersey. Phil LYNCH as pastor of St. Luke's, Dunellen. The parsonage address is 318 Mountain View Ter.

Al SCHRUM will go to Grace Church, Bayonne; parsonage: 43 West 37th St. George RIEKER has a call to St. Mark's, Hackensack; parsonage: 177 Ross Ave.

They say that some of us are a little wary of the plunge and will start out as assistant pastors. Seven for New York Synod. Yours truly, Ed GIBBS, going to Incarnation, Brooklyn. Cag GIBSON is going to Christ Church in Wantagh, L.I. Roger GREENTANER to Redeemer in Rochester. Hank HUND has been called to St. Stephens, Hicksville, L.I. Dick SIEMANN is going to St. David's, Massapequa Park, L.I. Dick SWANSON to Good Shepherd, Roosevelt, L.I.; parsonage: 59 Babylon Turnpike. Mort TALBOT is going to Covenant Lutheran Church, Brooklyn.

Three assistants for the Ministerium. Walt HITCHCOCK has been called to St. Paul's, Lansdowne. Don LANDIS to St. Paul's, Glenside. Peter UNKS to Trinity, Perkasio.

Earl STRAWN is the Pittsburg Synod's lone assistant pastor. He's going to Holy Trinity, Erie, Pa.

Some of the fellows have decided to mix in a little adventure. Four are going to be mission developers. Marty Acker is going to the Church of the Good Shepherd, King of Prussia, Pa. Art ANDERSON will work in Brentwood, L.I.; parsonage: 169 Pennsylvania Ave., Bayshore, L.I. Joe HOLT will be a mission developer for the Georgia-Alabama Synod in Decatur, Ga. No address there -- yet. Try his home address: 309 N. Main St. Sumter, S. Carolina. The New Jersey Synod gets Gus WUESTEFELD for the Sayreville-Madison Township mission field. No address there, either. You can contact him c/o Floyd, 40 Christie St., Ridgefield Park, N.J.

Don ADICKES heads to the Army chaplaincy. He'll be at Fort Slocum for awhile, but your best bet is his home address: 4 Sherman Ave., Bronxville, N.Y. Art HENNE is thinking of foreign missions. If he decides favorably, he will be at the new mission school in Chicago for a year. Home address: 249 Melbourne Ave., Mamaroneck, New York.

Five members of our class aren't satisfied yet. They plan to get a little more learnin'. The scholars are: Fred FRICK who is going to study at Temple. Guess he'll stay at his old Philly address: 106 E. Moreland. Don LUCK will take a look at Edinburgh and James Stewart. His home address is 64 Norwood Ave., Malverne, L.I. Wally MILLER will study at Penn. Home address: 313 Sanders Rd., Buffalo 23, N.Y. Dick NIEBANCK is going to Chicago. Home address: 114 Farrington Ave., N. Tarrytown, N.Y. Don SUKOSKY has been accepted at Harvard Divinity School. Write

him care of the school in Cambridge, Mass.

Ten members of the class are still in the process of receiving calls (as of April 3rd). I'll give you their home addresses: Howie BLACK, Golden, Ill. Russ GREENE, Berne, N.Y. Bill HUNTER, 7320 16th Ave. N.E., Seattle 15, Wash. Bill JENSEN will give you his address before he leaves. Sherwood DIETER, 658 Franklin Ave., Palmerton, Pa. Ed HANSON, 1148 Boulevard, Bayonne, N.J. Jim McCORMICK, 315 N. Washington St., Apt. 25, Butler, Pa. Lou ROGERS, 409 Shirley Rd., Wilmington 3, Del. Don SAFFORD, 834 Vine Ave. N.E., Warren, Ohio. Lothar SEEGER, 6816 Quincy St., Phila 19, Pa.

Looks like that adds up to 49 of us. Oh, by the way, where there are no parsonage addresses available you can locate the church address in your Y E A R B O O K. Consult notes for Practical Theology 610 on how to use same!

Please note: All addresses subject to approval by examining committees!

## ON THE BOOKSHELF...

The Outsider. By Colin Wilson. Houghton Mifflin Co.: Boston, 1956. 281 pages. \$4.00.

-- Reviewed by Norm Melchert

By analysing a selection of recent contemporary literature and philosophy, Colin Wilson makes an attempt to understand the sickness of modern man. In the works of Hemingway, Camus, Hesse, G.B. Shaw, Dostoevsky, and many others, he finds characters whom he groups as "Outsiders." It's in the figure of "The Outsider" that man's sickness is made explicit. Who is this Outsider, and what is he like?

Essentially, the Outsider is one who sees more -- and more deeply -- than the ordinary man; he is the sensitive man. It is because of this that he can exemplify the problems at the root of every man's life. Whereas many in the 20th century never face the chaos and evil of life, the Outsider refuses not to face it; if chaos is a reality, he is at least honest enough not to attempt to escape from it.

The Outsider sees that the masses live in an unreal world. They exist almost mechanically, in a "locker room life at low tension." He "recognizes with penetrating clearness that all men are dishonest with themselves..." And, seeing this, he

cannot so live. He cannot be one of the "hollow men" of T.S. Eliot's poem.

The unreality of existence plagues him. He yearns to be able to throw himself completely into living; but often he cannot. He is apt to become one of "these men without motive who stay in their rooms because there seems to be no reason for doing anything else."

The Outsider's dilemma is put succinctly in a paragraph of unusual insight; "Freedom posits free-will; that is evident. But Will can only operate when there is first a motive. No motive, no willing. But motive is a matter of belief; you would not want to do anything unless you believed it possible and meaningful. And belief must be belief in the existence of something; that is to say, it concerns what is real. So ultimately, freedom depends upon the real. The outsider's sense of unreality cuts off his freedom at the root. It is as impossible to exercise freedom in an unreal world as it is to jump while you are falling."

Inevitably the Outsider is driven to religious categories: original sin, salvation, damnation -- though these may not mean what they mean in orthodox Christianity. Yet the Outsider is inevitably religious, for he asks the religious question: "What shall we do with our lives?"

Mr. Wilson's analysis of the "lostness" of modern man is acute. But even here he does not reach the decisive categories of Christianity; original sin, for example, is delusion rather than pride. The reason he does not reach Christian categories becomes clear in his efforts to work out a solution to the Outsider's problem.

This effort occupies the last one-third of the book, and is by far the least satisfactory portion. The solution, says Wilson, cannot be one of faith. For the Outsider "would like to say of his solution, not "I believe," but "I know." The experience of religious men (such as George Fox and Søren Kierkegaard) may be helpful in pointing a direction, but it cannot be accepted that theirs was the experience of a transcendent God.

Where, then, is the salvation of man? It lies in a harmony of mind, emotions, and body. The saved individual is T.E. Lawrence, Van Gogh, and Nijinsky all in one; Ivan, Alyosha, and Mitva Karamazov in balance -- for each of these was one-sided. All three of these aspects must co-exist in an intensity which is not known by the subway strap-hanger.

How is this harmony of mind, emotions, and body to be acquired? In a decisive act; for without any one of these, decisive action is impossible. Salvation from contradiction and unreality, therefore, depends upon Will.

It can be seen from this summary that Wilson limits the solution to immanent categories. Salvation can come only from the depths of man himself. It is clear how far Colin Wilson is from the realization of both the heights and depths of man to which Christianity witnesses -- in both the statement of the problem and the solution.

Nevertheless, if one reads and understands The Outsider, one undoubtedly gains in understanding of himself; he too will see more -- and more deeply. This is reason enough to read a book. But, in addition, it is generally well written and as thrilling as a new detective story. Time spent on The Outsider will hardly be wasted time.

#### TRANSFIGURATION

You led us up the mountain  
Into eternal snow.  
We followed in your footsteps  
As far as we could go.

You walked against the sunshine  
Whose halo crowned your hair.  
Your burning breath beclouded  
The cold, clear mountain air.

Your countenance escaped us.  
We looked into the light,  
And could not comprehend you.  
The brilliance was too bright.

God's glory glowed so deeply  
That no one would return.  
We felt the heavenly fire  
Which caused the bush to burn.

We did not dread the darkness  
Of the descending night.  
Your fire filled the oil lamps  
With everlasting light.

-- Manfred Fleischer

## A LETTER TO THE EDITOR . . .

As an out-going senior, I would like to call attention to an important facet of theological training which some on campus don't seem to take too seriously -- namely doctrine.

Is it enough to say, "I believe on the Lord Jesus Christ?" The question arises: What Christ? And even though we may like to think otherwise, nothing can be said about Christ without doctrine being involved!

Is this Christ the incarnate Logos who dwelt with the father before time? And speaking of incarnation, is this Christ a man, or the God-man, or is he all divine? Many today, even Lutherans, play up the divinity of Christ and in so doing all but deny his humanity. What relation does this Christ have in the Trinity? Is the Trinity still important? Since the Church thought the Trinity an important enough matter to formulate a creed, it seems that we who look forward to being pastors should also "take this doctrine seriously." Is this Christ the Jesus born of the Virgin Mary? Many today seem willing to "toss out the virgin birth because it really isn't necessary in any way." The church catholic has confessed its belief in the Christ born via a virgin birth for close to 2,000 years; and it does make a difference if we, as Lutherans, are willing to deviate from the faith catholic and profess to believe in "some Christ who came to us some way, we're not too sure how because we can't say anything positive about the mystery of the virgin birth, if there really was such a thing."

Further, is this Christ in whom we profess a "common faith" the Christ who took humanity with him into heaven? Is this the Christ who comes to us in the sacrament of the altar? There seems to be a wide opinion on this, a Lutheran campus, about the "real presence;" too wide an opinion!

These questions do not begin to cover the field, but are suggested for thought on a very important subject. In past times (and I'm not one merely longing for "the good old days") our church has been respected and known for its firm doctrinal stand on many issues. I'm sincerely afraid this isn't the case on campus; and one reason for this is that we, as a community that will in part be the future pastors of our church, don't seem to take doctrine seriously. Call this "a plea for seriousness" if you will; it merely is meant to stimulate thought, "serious" thought.

-- Ernest M. Waxbom, Jr.

## EASTER MEDITATION

"If Christ has not been raised, then... faith is in vain." Truly, if Christ remains in the grave, what is there to distinguish him from many another righteous man? If he has not been raised, God has not revealed himself, and we are in darkness. If Christ is not risen, God cannot be known, and meaning vanishes from life.

If Christ has not been raised, then the Cross is the final word to all life. Then death says the final word; nature is queen over all. For who but God could vanquish death? If Christ be not raised, then all who died in Christ are dead forever.

If Christ has not been raised, then love does not rule the universe. Unreason and chaos reign, not only now, but forever and ultimately. Then justice among men is silly and love is foolish. For if the universe is not governed by justice, why should I obey? If it is not ruled by love, why should I love? If Christ has not been raised, anything is possible; eat, drink, and be merry -- for tomorrow we die!

If Christ be not raised, Christians are more deluded than any other people; they are to be most pitied.

But if Christ has been raised, then it's all true -- almost too good to be true. Then Christ is not just one of many righteous men sacrificed to the envy of the rulers. If he has been raised, Christ is the revelation of God. Then we are no longer in darkness, but flooded by the light of love. If Christ is risen, then life is meaningful, for it finds its meaning in him.

If Christ has been raised, then the Cross is not the end. Then death does not have the last word; nature, too, stands subservient to the loving rule of God. If Christ is not dead, then those who died in him are not dead, but sleeping.

If Christ has been raised, then love rules the universe. The world is not unmeaning chance or chaos, but under a loving will. Justice reigns, and I must obey. Love rules, and I must love.

If Christ is risen, faith in God is not a delusion. Then Christians are not to be pitied -- for who pities one who has been richly blessed? If Christ is raised, faith is not futile, but truth. For then we abide in him, and he -- he who is the truth -- abides in us.

-- Norm Melchert



## AN EDITORIAL . . .

Looking back through the current academic year, I'd like to call your attention to several "firsts" for the staff of The Seminarian. The Handbook appeared for the first time in a compact new format, with illustrations. As an experiment the staff covered the ULCA convention in Harrisburg via PRT news releases, and "The Convention Bulletin" was distributed daily on the seminary campus. Another innovation was the posting of special PRT news releases on the Main Dorm bulletin board. And --before it passes unnoticed-- this issue of The Seminarian is the biggest issue ever published by the staff. On behalf of the staff, I hope that these firsts and the regular six issues of The Seminarian kept the Mt. Airy community informed, entertained, and enlightened.

Unsung Hero Awards: I'd personally like to give special thanks to these men-behind-the-scenes who were responsible for this year's productions -- Cag Gibson, Bob Kelly, Tom Stennett, and newcomer Carl Olin for their faithful typing services -- Hank "Censor" Hund who proofread each issue -- John "Schmink" Bucher for several fine cover illustrations and his usual belly-bouncing cartoons -- Ed Hanson and Pete Bornemann for their excellent photographic coverage of the year's events -- the feature article writers who filled most of The Seminarian's pages with thoughtful and interesting articles -- and the whole platoon of staff reporters and helpers who covered the "front news lines" and folded, stapled, and distributed each issue. "Thanks" to all of you!

Finally, I'd like to wish the best to Jim Haney, newly elected editor of The Seminarian. I'm sure that under Jim's direction there will be more "firsts" and a bigger and better Seminarian next year.

-- Al Schrum, Editor

