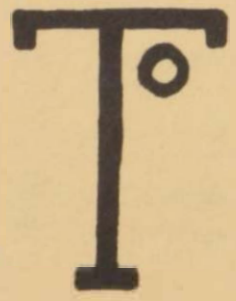


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GLORY
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The
Seminarian

The Seminarian

November 1957

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THE SEMINARIAN

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THE SPIRIT OF THANKSGIVING

REGGIE A. KRAUSE

Christmas looks back to the birth of Christ. Easter to His resurrection. Pentecost to the birth of the Church. Thanksgiving Day looks back to a day in 1621 when a little band of Pilgrims gathered to give thanks to God after their first harvest in the new world.

It doesn't seem to fit, does it? Thanksgiving Day has no reference to any event in the life of Christ or even in the life of the Church. Perhaps it would be better, then, to forget the Pilgrims, and just take a day to thank God for all the blessings which are ours to enjoy. After all, Christians of all ages have thanked their God for His kindness. As a matter of fact, it might be still better not to have any special day for giving thanks, but instead take increased care to thank God each time He blesses us.

It would seem so...except...now we have lost the spirit of thanksgiving. For in the deepest sense, the spirit of Christian thanksgiving is not to thank God when we are blessed, but to thank Him precisely at that time when we do not feel blessed. The gratitude we feel at these moments is a gratitude that grows not out of the joy of having received a gift, but out of the joy of having known the Giver. It is the gratitude that grows out of the certainty in our hearts that even in moments of adversity we are not standing alone, but our Heavenly Father is with us. It is precisely when we are standing in the darkest place that His light will appear brightest to us.

Perhaps this is the reason why Thanksgiving Day has always looked back to that day in 1621--not because this was the first time that people met to give thanks to God. Christians have always done that. But because nowhere in the annals of the Church--not even in the moving words of Paul from a Roman prison with the threat of death hanging over his head: "I thank my God in all my remembrance of you."--nowhere do we have a finer example of people turning to God to give thanks when there is so little to thank Him for. One winter behind them, another before them, sickness and death...and they thanked God.

Of course everything isn't a bed of roses in our day either. But thanksgiving doesn't depend upon that. It depends upon one thing only, our certainty that our Heavenly Father is in the struggle with us. And if suffering draws us closer to Him, then we will thank Him for suffering more than for joy. For our prayer of thanksgiving is not simply: "Father, we thank Thee for Thy gifts." It goes on: "But if Thou shouldest leave us, then we pray Thee, take Thy gifts too. For we do not want them without Thee, the Giver."

PASTORAL PROBLEMS

THE PROBLEM OF CONFORMITY

Norman Melchert

For a student to write concerning the problems of the pastor is no doubt presumptuous. Yet even from this side of graduation certain outlines of things to come can be discerned.

It is a truism in our day to call this an age of conformism. Our land seems to be populated by other-directed men in gray flannel suits who work for the "organization." No matter how these men are pictured--and it is true that caricature is as often a result as characterization--conformity plays a large part in their lives. Although such a study as The Organization Man concentrates on the young executive, it is quite clear that the phenomenon of conformity is not restricted to corporation employees.

Certainly the church cannot be completely excepted from this general description of our culture; and the pastor is directly involved, having perhaps more pressures toward conformity out upon him than anyone else.

In speaking of the church we must distinguish between the Body of Christ and the institution. They are not separate entities, but they are not equivalent either. The former is the fellowship; the latter is the fellowship organized for the sake of order.

The institution is only an organization of the community to provide order. But how easily order can become an end in itself! It is well known how the need for unity in an organization can become a demand for uniformity. The distinction between unity and uniformity is kept well in mind when we speak in ecumenical circles, where we as Lutherans would stand to lose much that is valuable and dear to us by uniformity. But within the Lutheran church it is often blurred for the sake of "order;" so the discussion on communion in the Ministerium seems to be tending. Uniformity (conformity viewed from above) is becoming more and more the sign of unity and order; recommendations and resolutions are the means for effecting this confusion. And as a result the pressure upon the pastor to conform

are increasing.

These pressures are also inevitably conservative pressures, for the new always rocks the boat; and the institution has an interest in keeping the boat steady. The status quo is good -- or, at least, good enough.

Together with these tendencies to identify unity with uniformity, and uniformity with conformity to the status quo, there is the tendency for an institution to continually expand its sphere of influence. And so the areas of the pastor's ministry which are being laid out for him from above are constantly on the increase. Advice as to what he should preach, when, and how often is only one example.

The "benevolent" pressures from above come in a variety of forms. Literature in a never-ending stream is one. Here identical solutions to identical problems are given to all. Much of the literature is helpful and good. But much of it is only time consuming. And some of it is actually bad--e.g. some of the stewardship and educational literature, hardly backed by evangelical theology. The pastor must retain the right of criticism. It is he and he alone who can judge whether any particular material can be of service to him; he must not let himself be intimidated by its impressive volume or format, nor by a U.L.C.A. "imprimatur." The good pastor will make generous use of the waste basket.

Another pressure to conform to what the organization expects of a pastor is the threat of the call. More than most of us care to admit, the call is in the hands of a few officials--who are not to be identified with either the church or the Holy Spirit! And whether or not the call is actually ever used as a political weapon, the fear is always present that it has been and may be again. Such fear is evident in senior classes at a seminary when they go to meet synod presidents or examining boards. Podunk Creek is waiting for the man who doesn't tell the committee what they want to hear. This fear, even if not founded, is a powerful motive to conformity.

Pressures to conform do not only come from above, however; there is also that "idea of what a pastor should be" which seems to pervade the local congregation. Certainly the idea is a reality, and its operation on people's attitudes is not small. But here again the idea is distorted and exaggerated by both pastors and students. Whatever the content of this "idea," there is a forceful incentive to conform to it: who doesn't want to

be accepted? This sort of pressure is felt also by pastor's wives--as reports from Wives' Club make quite clear.

More frightening than all the pressures to conform, however, is the seeming desire to conform. It so often seems as though the pastor wants to be told just what to do; he wants to read sermon books; he wants to have his yearly program mapped out from above; he wants to be told what to do in any counseling situation; he wants to be told what the doctrinal truth is.

Students at seminary exemplify the same desires, particularly the last (as is quite natural since we are a learning rather than a practicing community). How often have I heard an anguished cry that the professors just don't tell us clearly what the truth is! How often have I heard students wrestling earnestly with a problem--namely what the professor wants to hear on the exam! How often have I heard professors bewail the fact that students are unwilling to search for truth and ask questions, but want to be told. We are filled with an anxiety to do what is expected of us---and if it is not clear what is expected, we are lost!

What is to be done? It seems to me that, if we as pastors are to serve our Lord to the fullest, we must resist both the pressures to conform and the desire to do so. The pastor or student ought never to conform to "what is expected." This does not mean that he always does the opposite of what is expected--like the college freshman who acts and dresses strangely to shock his elders. One is as childish as the other. It does mean that whatever he does must come from the motive of love; and this motive is quite different from those that actuate either conformism or rebellion. The pastor who acts thus may sometime be accused of one or the other--for on the surface it is hard to tell the difference between, say, conformism and changing a habit out of love to the weak, or rebellion and prophetic reaction springing from love. But within the one who loves there is a freedom which neither the conformist nor the rebel have: the freedom of acting according to the "new being in Christ." And this makes all the difference.

My thesis is that every pastor can best be of service to his Lord and the fellowship by becoming, developing, and remaining himself. With all the ambiguities and dangers of this statement, I believe it is still worth making.

We speak much of the "new man", but often forget that the new man appears in a different disguise within each individual.

Every person is and remains different, distinct. And any attempt to be like everyone else, or to be what is expected, is sure to result in only an amorphous mass of half-people which has little resemblance to true Christian community.

A pastor above all should not succumb to the temptation to conformity. He must retain his integrity if he is not to be blown like a leaf in the wind--or become only an integer in the yearbook. To give up one's integrity by conformism is to give up the development of that which is in us. And to give this up is to give up love! The pastor must, himself, be a center of responsibility, and not just the nexus of forces pulling him this way and that. He must not be afraid of disagreeing with the hierarchy--it, too, is made up of men--nor of shocking his people, provided that both are done in love and with a concern for the truth.

The church, i.e. the fellowship of believers, should be somewhat exempt from this pressure towards and desire for conformity which pervades our society today. Is it not the fellowship of those who have been accepted by God just as they are? Is it not a fellowship of loving acceptance of the neighbor--the individual--just as he is? The pastor, as a Christian, must exercise this sort of acceptance toward his people. He ought also to be able to expect it, both from his people and from the church officials. If he lives in the expectancy of loving acceptance, he will have the kind of security which will enable him to resist conformity and be himself. And, after all, if he cannot be himself in the church, where can he?

THE PROBLEM OF SOCIAL WELFARE

Herbert Piehler

The relationship of the Christian Church to its task in the world has been a subject of discussion for centuries. There is little wonder that the pastor of today faces many conflicting views concerning the nature of his social ministry. However, this relationship to society and social welfare must be defined, because the Church does not exist in a vacuum; it is not an island unto itself. Therefore, when we consider the role and function of the pastor in social welfare, we must examine the subject in the light of the whole task of the Church as the Christian community. This witness obviously is not limited to the pastor, but nevertheless he must at all times try to give

an example to his people.

Christians serve in the light of the Cross. Service to our fellow men should be motivated by humble gratitude for God's love to us in Jesus Christ. If we fail to recognize this central factor, our deeds of mercy become "filthy rags" in God's sight. The relation of the ministry and the Church to social welfare rests on this basic presupposition.

How can the pastor make an effective contribution to social welfare? The pathways are numerous. However, I will suggest two, fully realizing that these are by no means exhaustive. Nevertheless, they seem to be the two areas in which the pastor can have the most direct impact.

First, the pastor can make a very significant contribution through his preaching. Relevance to life situations in his sermons is essential. Mere pious verbiage may not always answer the questions which are weighing heavily on people's hearts and minds and which perhaps are interfering with a fuller use of their God-given potential. All the aspects of man's eternal dilemma before God and in relation to his fellow men must be presented as concretely and as meaningfully as possible. This means the pastor must know the situation to which he is preaching and then point people to a God who has revealed his answer most fully on a Cross.

He must know the human situation before he can proclaim the divine Answer which has been entrusted to him. This means taking the time to learn something about contemporary, social and international problems. People are looking to the Church to speak about such things as anxiety, race relations, and the growing menace of international communism. And how can this be possible unless the individual pastor knows something about the human dilemma to which he is addressing himself. For us who are students this precludes an exclusive pre-occupation with the curriculum of the seminary and a complete neglect of the secular textbook, the novel, and the newspaper. How many of us really know what's going on in the world? Perhaps a better question would be: How many of us really care? The answer is often revealed in our preaching.

Secondly, the pastor can contribute to social welfare through his pastoral counseling. To develop a skill in this area he must be ruthlessly objective with himself. He must continually seek to develop an attitude of tolerance and acceptance in the counseling situation, being sensitively aware

of the fact that different life experiences have contributed crucially to the counselee's problems. A minister who condemns rather than tries to understand, not only does irrevocable harm to the counselee but also does great harm to the cause of Christ. Again, this does not mean an acquiescence to things as they are, but rather a sympathetic understanding of the multitude of problems existing in this most imperfect world. It means reminding oneself occasionally that "there but for the grace of God am I." It is significant that many social agencies refer troubled individuals to their pastors for counseling help only after they know the person and makeup of that particular pastor. Some pastors, perhaps dictatorial and authoritarian in their ways, increase the guilt of an already intolerable burden, not knowing when to stress the acceptance and forgiveness found in Christ.

A recent limited survey, showed that of those people seeking help with various psychological and social problems, more than 80% first went to a pastor, priest, or rabbi. Can we dare minimize the responsibility that this implies? How important it is that we have some knowledge of the dynamics of psychology and interpersonal relationships. How important that we know when, where, and how to refer to other community resources those people whom we ourselves cannot help. Furthermore, if people come to the minister first, we have a grave responsibility to do our utmost in helping these individuals do something about their condition before it assumes more grave proportions. A minister of the Gospel should never minimize anything that a person is telling him, for it is usually safer to err by taking things more seriously than not seriously enough.

Perhaps most important, the pastor needs a steady faith in the God-given potential of his people and the power of the Gospel which he proclaims and lives. Our Lord once said, "I am come that they might have life and have it more abundantly." Jesus saw people and life situations as they were, but also as they could become. Can pastors of His Church dare do less?

THE PASTOR & PRACTICAL THEOLOGY

David D. Mangiante

How do I preach? What do I say when I want to drive a point home from the pulpit? How do I say it so that all will

hear? How can I know what to answer a worried father as we sit together at the counsel desk? How do I care for the administrative duties of a parish efficiently enough so that there is time left to be a pastor to my people.

A long string of questions is not the best way to begin an article. But neither is it an encouraging way to begin our ministry--yet we do! The moment we finish our schooling and begin our lifelong task, it's the down-to-earth questions of how, what, and when that will be our most troublesome companions.

These practical questions are the ones which are addressed by our Seminary Department of Practical Theology. One thing these courses in practical theology attempt to do is give students the answers to the everyday situations a pastor faces. Courses such as sermon preparation, practice preaching, pastoral theology, church administration, and voice training, endeavor to give us the basic groundwork from which we can answer our parish needs.

It is most important that we be well-versed in our doctrinal theology, our church's history and the Bible. It is also true, however, that as parish pastors we won't do our people much good if we are adequately prepared in these matters yet are unable to help make them mean something in the parishioners' lives. To make Christian theology relevant to modern man's situation requires not only knowledge, but ability to impart this knowledge in concrete, useable terms to the laymen. The main object of practical theology is to assist us in acquiring this ability.

There is one great difficulty which professors and students alike encounter in the presentation of courses in practical theology. It is the fact that it is impossible to give a suitable blanket answer to the innumerable and varied problems we will face in the parish. Each preaching situation is different; each counseling situation is unusual. All that a student can be taught is a two part answer which lacks the third part needed for completion. We can learn: (1) The theory which lies behind the problems involved. (2) How the Gospel answers the problems when these theories are utilized. But we cannot learn beforehand, all the particular circumstances which pertain to any specific problem; e.g. in the administration of a parish each pastor and each parish have peculiar needs which can be specifically answered only in the context of the immediate situation. This holds true in all the "practical" areas.

The very nature of these courses, too, makes it difficult to judge accurately how much we, as students, are gaining from them. Possibly in the areas of homiletics and voice we can realize our gain more easily than in others. In the seminary we more frequently make use of the instruction we have received in these fields. However, all of them have something to offer. It is true that these courses have their faults, as many courses do. I believe that heeding the following suggestions would increase their value. These suggestions are an attempt to criticize constructively.

1. Less repetitious lectures in counseling courses.
2. More progressive and concise development in the missions course.
3. One man guidance in the practice preaching classes throughout the year so that deeper insight could be gained for the strengthening of the student's weak points.
4. Except for a few basic introductory lectures, exclusive concentration in practice reading and speaking through personal interviews in the Voice Training.

In this whole area of practical theology, one of our greatest helps will come from on-the-job experience. The student assistant program aids us here, and some men glean added help from internship and assistant pastorates. Through constant practice and inquiry the student can utilize the instruction given him in seminary so that these studies become aids to his effective service for Christ in His Church.

KNOWING GOD

Peter D. Fish

By what means can we know a man? What is it we are saying when we say, "I know him"? How is it that a person enters into our experience so that we are aware that there is another person with a will and a mind of his own? If we were to attempt an answer, I suppose that we would be compelled to say: "We know a man by what he says, and what he does". It is almost inconceivable for us to imagine a human being who can neither speak with anyone else, nor perform any kind of action or deed. If we were to find such a man, it would probably be in one of the institutions of our land. And if we were to look in on such a man--scarcely human--we could only walk away feeling that there is no way that we could know him as a person.

This is a revealing thought, isn't it? For it points out to us that the mere physical presence of a person tells us very little about him. It is what one says and what one does that is the real revelation of the man; and it is of revelation that I would speak to you this morning--not the revelation of man, but of God.

I

If God were physically present with us here this morning, this presence would tell us little about him. We would learn little more than those who mistook Jesus of Nazareth for a carpenter's son. For you remember that it was when Jesus announced himself as the Messiah that those of his own community said, "Is this not Jesus of Nazareth, whose father and mother we know?" And they cast him out of the Synagogue. No, we would not know much of God by his appearance; but we do know him by what he has said and what he has done. And it is this--what God has said and done--that we refer to as revelation.

If revelation did not come through word and deeds there could be very little of what we call faith in God. And this would be especially true in the time of the Old Testament, for the people of the Old Testament had not yet experienced the revelation of God in Jesus Christ. And yet even a casual glance through the Old Testament shows that these people had a profound faith in a revealed God, who made himself known to them by spoken word and action. The greatest confession of faith which could be made by an Israelite was always in terms of the acts of God. God was not spoken of just as God, but as God who delivered

them from the hand of the Egyptians--who brought them into the promised land. God was known by what he said and did. For God who speaks and acts in the experience of men is the God of revelation; and this revelation is what we know as the Word of God.

So often today we stumble on this idea of the "Word of God", for when we think of "word" we visualize the written or the printed word. The "Word of God" means to most of us the printed page--the Good Book. But the Bible itself does not speak in this way. For to the writers of the Bible, the word and the action of God were inseparable. For "He spake and it was done"--"He commanded and it stood fast"--"By the word of the Lord were the heavens made". Word and action, bound together as the revelation of God--the way in which we know God.

It is in this sense the Prophet Isaiah speaks:

"For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater,

So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it."

The illustration which Isaiah uses, of the rain which comes down from heaven and waters the earth, is perhaps one of the most profound of the Old Testament. For the revelation which Isaiah gives to us is an answer to those who ask, "How can I know God?" "How can I feel the closeness of God--a closeness which stays with me from day to day--not just a fleeting emotion, but a real knowledge of God?"

And the answer he gives to us is a picture--a picture of the rain which comes down from heaven giving fruitfulness to the land. After this last summer's drought it should not be hard for us to imagine the rain soaking into the ground, restoring life to the foliage and to the vegetation of the land. So in the same way, says Isaiah, God's word comes down to us to give life and freshness to the souls of men. Now this sounds like a mysterious sort of thing, and mysterious it is. For this word comes to us in the middle of a section in which Isaiah is reveling in the mystery of God. So the element of mystery is clearly here. We cannot explain how God reveals himself to us; all we can do is to try to capture this revelation and make it our own.

And it is here that the prophet has a great deal to say to us. For to him the revelation of God is not chiefly to be understood with the mind--not something to be toyed with as an intellectual proposition, but something to be absorbed into our lives as the trees and the shrubs absorb the rain which comes down from heaven. The tree cannot tell us where its nourishment comes from, but by the miracle of growth it sends out its roots into the earth to absorb that life which God has provided for it. So, it is not the most important thing that we be able to describe accurately all of the facts about God, or that we observe how he works--if we could--but that we root ourselves in the Word of God so abundantly given to us.

II

But this brings us to another question. What are these sources of our faith--these sources of revelation wherein we are rooted? The plant life of the earth need give no thought as to where to seek the moisture it needs. Just where can we come into contact with the revealed God?

The first and most obvious place is the Scriptures themselves. It is no secret that we are living in a day in which the real substance of the Bible is unknown to most people; and this is tragic. There are probably many reasons for this. Aside from the busyness of the present day and the fact that many demands are made upon our time, there seems to be a general lack of appreciation of Scripture--perhaps just because it is old. In a day when our airplanes and automobiles become obsolete in a few short years, documents which are centuries old are all right for the stuffy scholars to read and study, but not for the modern citizen of the world. And then again the person who attempts to delve into the mysteries of the Bible often finds it cloaked in an obscure language, and phrased in obscure ideas. So with obscurity compounded by obscurity, the book is returned to the shelf and forgotten.

Now although this is certainly an understandable reaction, the person who cuts himself off from this source of revelation is poor indeed. For although God does not at all restrict his own self-revelation to the Bible, it is very unlikely that the man who does not know God revealed in the Scriptures, will recognize him anywhere else. For God shows himself to man in action of God--and the Bible is the testimony of what God has done in the lives of men throughout the whole course of human history. And the New Testament, the supreme revelation of God in our Lord Jesus Christ, comes to us in these pages. And it is no accident

that the Gospel of John speaks of Christ as the Word of God incarnate in the flesh--the Word become flesh! If the Word of God seems like a vague term, what could be more real than the Word become flesh in Jesus of Nazareth! To be sure our Lord is the risen Christ who is alive and lives among us today; but the man who does not know Jesus of Nazareth of the New Testament, would hardly recognize his presence among us today.

So I am not advocating Bible reading as a pious exercise which one performs as a good "Christian deed", but the kind of exercise by which we soak our souls in the active, life-giving Word of God which is given to us that we might know Him.

Another way in which God's Word comes to us is through the Christian community. God does not reveal himself to men at random or in a haphazard way, but rather through his relationship with the community of believers. "Where two or three are gathered together in my name", said our Lord, "there am I in the midst of them."

We are all aware that a mob of people can do things which would be unthinkable to any one of them alone. We see this in the riots and mob-violence which are so frequent today. And if this is true of a mob, a common crowd, how much more can God's Word accomplish through the community of believers than through a person who stands alone. To be sure our individual faith means a great deal to us, but this faith is transmitted and refreshed through the fellowship of Christians. Thus the man who claims that he can be as good a Christian at home or on the golf-course or on the job, as he can be among his fellows in the various Church activities, is only partly right. For without our roots firmly planted in the activity of the Christian community, our individual faith soon withers and dries. It was the Christian community, you will remember, which spread the Gospel to the limits of the ancient world within a generation. It was the Christian community which preserved the life of the Church through the middle ages. And it is the Christian community in which the risen Christ dwells today, that we might know Him.

And to the person who roots himself in the source of our faith the promise of nourishment, given through Isaiah, is fulfilled. God's Word does not return to Him empty. The Word of God bears fruit for whoever plants his roots in it.

SEMINARY & CHURCH

TAPPERT NAMED TO FOUNDATION BOARD

Dr. Theodore G. Tappert has been named a member of the Board of Trustees of the recently-formed Foundation for Reformation Research, according to an announcement made within the past month. In this capacity, Dr. Tappert will be working with foremost American church historians in one of the greatest documentary compilations of this century.

According to Dr. Tappert, the purpose and aim of the newly created foundation is to compile a depository of original documents which bear directly upon and come from the period of the sixteenth century Reformation. It is believed that this depository will make possible further study on the Reformation era on the basis of the original manuscripts. Presently these documents are found, in the greater number, in numerous places in Europe. It is planned to make photo-static copies, micro-films and micro-cards of these documents and keep them on file at the Concordia Seminary in St. Louis.

The depository is to contain not only copies of the documents of the Lutheran Reformation but also of the Calvinistic, Anglican and Catholic Reformations. These will include acts of the state governing bodies and all documents bearing directly upon the Reformation period.

The availability of these documents will enable historians in the United States to find a clearer approach to the Reformation its causes, results and intentions. Also, the existence of copies will prevent the permanent loss of such valuable historical information as has occurred in past wars. Copies of these documents will be made available to most educational institutions which desire to add them to the present material already in their libraries.

The foundation's Board of Directors are Dr. Theodore G. Tappert of this seminary, Dr. Jaroslav J. Pelikan of the University of Chicago, Dr. Carl S. Myer of Concordia Seminary, Dr. Roland H. Bainton of Yale and Dr. Ernest G. Schwiebert, historian for the United States Air Force's Air Research and Development Command.

A recently completed, similar, depository of manuscript copies of the Vatican archives is maintained at St. Louis University. These copies are sometimes available for use by scholars of all denominations but they are not released from the university library.

* * *

Dr. Edmund A. Steimle was one of the featured speakers at the Pennsylvania State Pastor's Conference held this week at Harrisburg. Speaking at the first evening session on Wednesday, Dr. Steimle used as his text II Corinthians 2:14-17. In it, he attempted to point out that, while present-day methods of church promotion and evangelism are legitimate ways of approaching modern society, nevertheless it must be the distinctive and incomparable essence of the Christian faith itself which brings men into the church.

Other speakers at the conference, held at Market Square Presbyterian Church, were Dr. Martin L. King, Dr. Halford E. Luccock, and Dr. Kenneth Maxwell.

* * *

Returning from his stay in Chicago in conjunction with the final preparations for the release of the new Service Book and Hymnal, Dr. Luther D. Reed noted that the meeting was one of the most inspiring that he has attended. The conference was made up of approximately 250 Lutheran theologians and musicians. Those who attended were all official representatives of the various Lutheran church bodies who will be participating in the Service Book and Hymnal publication in 1958.

The purpose of the conference was to introduce and explain the theory behind the liturgical elements of the service and to make preliminary plans for recordings of The Service and Offices. These recordings will be available for use by congregations who are planning to use the new book. Dr. Reed noted that the group was "alert, critical, and eager to work" during the three-day meeting.

THE CAMPUS

On Thursday, December 5, at 8:00 p.m., the SYMPOSIUM COMMITTEE, in conjunction with the Interseminary Movement, will present the second symposium of the fall semester dealing with the theme "The Eucharist: Gateway or Barrier to the Ecumenical Church." The symposium will be moderated by Mr. William H. Lazareth, a member of the seminary's department of Systematic Theology.

The Rev. Howard G. Hageman, pastor of North Reformed Church in Newark, N. J. will be one of the main speakers on the panel. He has recently served as secretary for the World Council of Churches' Faith and Order study group concerned with the topic, "The Table of the Lord."

Also contacted to serve on the panel has been the Rev. Edward Emmers, pastor of Redeemer Lutheran Church in Reading. At the time of publication it is not known whether he will be able to accept the invitation.

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Last summer, an extensive REFURBISHING PROGRAM was begun on campus. It started with the plastering and painting of "G" Hall in Main Dorm. After that, painting was begun on the exterior wood-work of Main Dorm and will be completed next summer.

Recently workmen have painted the exteriors of North Dorm and Graduate Hall. Still others removed dead trees from near the Chapel and Dr. Bagger's house, and cleared the underbrush from the yard of the newly-purchased house on Gowan Avenue.

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Progress has been halted temporarily on the proposed FACULTY RESIDENCE which is about to be built in the area between North Dormitory and the Tappert residence. In order to prevent construction costs from becoming prohibitive, a reconsideration of the architect's plans has been necessary.

Tentative plans have been formulated in order to convert the newly-purchased house on Gowan Avenue into apartments for the faculty. Prices are being obtained in order to determine which plan will be most desirable.

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Mr. John A. Johnson has been chosen to be the manager of the BOOK STORE during the fiscal year 1958. Graduating from Thiel College in 1953, Mr. Johnson was associated with the Applied Research division of the Westinghouse Electric Corporation in East Pittsburgh prior to his admission to the Seminary in September of 1956.

Appointed as assistant manager is Mr. John E. Barringer, a junior from Rochester, N.Y. He is a graduate of Wittenberg College. He and Mr. Johnson will begin their duties in January.

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A former proposal to create an "AUDIO-VISUAL AIDS" room in the basement of the Library has been scrapped. This action was the result of a comparison of the need for such a room, the cost involved in creating such a room and a study of similar facil-

ities on the campuses of other Protestant seminaries. Instead facilities have been added to make Room 3 more suitable for the use of "audio-visual aids." New equipment purchased for this purpose, includes: tape-recorders, movie screens, a smaller slide projector and a film-strip projector with an automatic frame-changer, and a phonograph turn-table built into the assembly.

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WIVES' CLUB activities, scheduled for the remainder of 1957 include:

- November 21 - Miss Hort will explain the organization and program of the Krauth Memorial Library.
- December 13 - Annual Christmas Party for the student body.
- December 19 - Advent Vesper Service.

At a meeting on November 7 members of the club heard Mr. William H. Lazareth speak on "Martin Luther and Family Life."

ANGEL ANTICS

Tom Clay

November 9 proved to be another "wet" day for the Angel football squad as they were immersed by a heavily favored Baptist squad. The Angels lost count of the number of times the Baptists trickled over their goal line, but they were sure they never crossed the Baptists'.

Elton (our athletic chairman), how was homecoming?

Here are the men to keep your eyes on in the coming intra-class football tournament:

Junior Class: Folkers Freimanis: sure, quick hands.

George Koski: combines shiftiness with fine speed.

Middle Class: Albert Gesler: agile in the air (if his car-buncle heals).

Herbert Piehler: shades of Claude Benham?

Senior Class: John Adam: greatest signal caller ever heard at Mt. Airy.

Arthur Haimerl: the seniors' money player.

The basketball season is officially underway. On November 4 the Angels dropped a thriller, 63-56, to Philadelphia after leading by three points in the last quarter. This year's team is big, and according to Elton Richards the club has what it takes to bounce back.

Question now under consideration by both students and alumni: Should Mt. Airy de-emphasize football?

In Memoriam...

Dr. Frederick R. Knubel, president of the New York and New England Synod, died on October 22, 1957, in New Rochelle, N.Y., following a heart attack. A short time before his sudden death, Dr. Knubel was present on this campus, interviewing students and discussing plans with the members of the Senior Class from the New York and New England Synod. As we knew him, Dr. Knubel was a man dedicated to the work of the church, and this dedication was evident to the end. To many of us he had become a close friend--a man genuinely interested in our lives. His interest never failed, though he himself noted with regret that he could not be as close to us as he would have liked because of the tremendous amount of work he always had before him. We as students and future ministers of the New York and New England Synod, will remember Dr. Knubel for his personal interest in all that we have encountered in our years of study, as well as for his words of encouragement for the future. We will remember the smile on his face when he greeted us; his continued warmth and friendliness ---even when we were less agreeable. So, it is with deep sorrow that we look upon his death, knowing that the place left vacant in the church, and in our lives, will not be easily filled. At the same time, we remember the life he lived with joy and thanksgiving.

"I will lay me down in peace and sleep. None of us liveth to himself and no man dieth to himself. Whether we live therefore or die, we are the Lord's. None of us liveth to himself, and no man dieth to himself."

Arthur F. Haimerl